

ADDIS ABABA UNIVERSITY
COLLEGE OF SOCIAL SCIENCE,
SCHOOL OF SOCIAL WORK

Social Capital as Survival Mechanism:
The Case of Selected Female Street Children and Youth
in Bole and Kirkos Sub-Cities. Addis Ababa.

BY

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A Thesis Submitted to the School of Social Work, Addis Ababa University
In Partial Fulfillment of the Requirements for the
Degree of Masters in Social Work (MSW)

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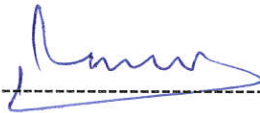
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Declaration

I declare that this thesis is my original work and has not been presented for a degree in any university and all the sources of material used for the thesis are duly acknowledged.

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Abstract

The purpose of this study is to explore the role of social capital in the survival mechanisms of female street children/youth, and challenges they encounter on the streets and how they manage to survive regardless of the challenges they are facing. The study employed qualitative research design, which is suitable for studying complex issues like social capital. The methodological inquiry was a phenomenological approach. This research approach was appropriate to understand the complexities of the phenomenon in the course of the experiences, perceptions and perspectives from a holistic standpoint. Data collection through Semi structured question, focus group discussions and observation were used to contextualize their everyday lives to reveal their abilities as citizens. The sample size for this study especially for the in depth interviews was 10 female street children and youth age between 15-24 years who live in around 'Kirkos' and 'Bole' Sub-cities streets in Addis Ababa. The data was analyzed using the themes and categories that have emerged from fieldwork and research questions using triangulation. Triangulation for this research was employed in a number of ways: in terms of the different theoretical perspectives discussed in the literature; in terms of the different methods of data collection used; in terms of the diversity of sources of information; and in terms of the different methods of analysis used. The research finding shows that through their social network, seen as social capital, female street children and youth are able to develop survival mechanisms that sustain their lives in the absence of parents. Based on the accounts from females, the study documents that cultural norms and gender labels put females at an inconvenience position as they have limited social capital and they are generally more vulnerable than males. Considering the finding of this study, the researcher recommended that the need of social work intervention in the advocacy of female street children and youth as a venerable street group. While influencing the policy maker to issue a new policy and to suggest needs of establishing a self-governing agency and need further study for fully understand their life in order to guide the service provided for them and in the long run to move them out from the streets.

Key Words: Social capital, survival mechanism, street, female street children and youth

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List of Acronyms

ADB	Africa Development Bank
BOLSA	Bureau of Labour and Social Affairs
BOWCYA	Bureau of Women, Children and Youth Affairs
CEDS	Children Economic Development Services
CRDA	Christian Relief and Development Association
FGD	Focus Group Discussion
FSCE	Forum for Street Children Ethiopia
NGOs	Non Governmental Organizations\
GO	Governmental Organization
GDP	Gross Domestic Product
MOLSA	Ministry of Labour and Social Affairs
MOWCYA	Ministry Of Women, Children and Youth Affairs
OECD	Organization Economic for Cooperation and Development
ONS	Office for National Statistics
OAU	Organization of Africa
POA	Plan of Action
PRI	Policy Research Initiative
STDs	Sexually Transmitted Diseases
UMP	Urban Management Program
UN	United Nation
USD	United States Dollar
UNICEF	United Nations Children's Fund
WCMSD	Women, Children Multi-Spectral Development Organization

Chapter One: Background

1.1 Introduction

Ethiopia has sustained a high annual growth since 2004 and the country is one of the fastest-growing economies in the world. During the previous regime, many properties owned by the government have now been privatized and are in the process of privatization. The economic largely based on agriculture, which accounts for 46.6% of the (GDP) (World Economic Forum, 2012). Despite great economic growth the Government of Ethiopia has registered during the last ten years, the population growth of Addis Ababa, the capital city of Ethiopia is growing increasingly, because of rural-urban migration.

The human development index report has put Ethiopia at 174th out of 187 countries of the world (Africa Development Bank, 2011). The bank estimated that the agricultural sector accounts for 80% of employment. Even though employment opportunity is higher in urban areas, unemployment rate in urban setting accounts for 17.5% (2012); poverty rate in Ethiopia is 29.6% (25.7% urban and 33.6% rural); Per capita income is USD 392.00 (2010/11); Human development is 0.363 (174th in 2011); and 25% of houses are headed by women. While urban literacy rate is 78%, rural literacy rate accounts only for 39.5%.

Another problem one can easily observe in major cities of Ethiopia is the increasing number of street Children/youth. Major causes, which led many children/youth to turn their life into the street are the general poverty, absence of employment opportunities, lack of family support because of disintegration, domestic violence, and peer pressure or influences. Such issues are not unique in Ethiopia, rather are a shared worldwide phenomenon.

Accurate figures on the global scale of homelessness are especially unavailable and underestimated partly, because it is difficult to pinpoint exact numbers of homeless people who

have no address or contact information. UN-HABITAT (2010) estimated that 1.1 billion people live in inadequate housing conditions in urban areas alone, while an estimated 100 million have no housing whatsoever. In many cities of developing countries, more than half of the population lives in informal settlements, without security of tenure and in conditions that can be described as life and health threatening.

Urbanization, poverty, lack of family support, peer influence and absence of employment, which are common in developing countries, are the leading causes to street life. Ethiopia today is facing the increasing number of street children and youth, which is one of the most serious urban social problems. This increasing number of street youth is one of the most serious problems in Ethiopia. According to UNICEF report, there are approximately 500,000-700,000 street children and youth nationally. Many of these street children and youth are found in streets of major towns. They live in conditions of severe deprivation, which place them at all kind of health risks (UNICEF, 2010). A report by CRDA as well estimated that approximately 200,000 children were working and living on urban streets, of which 150,000 reside in Addis Ababa (2006: 5).

Studies indicated that survival issues have driven many children and youth to the streets. According to Ministry of Labor and Social Affairs –MOLSA (1993), about 100,000 children and youth work on the streets of Addis Ababa and 25,000 sleep on the street every night that estimated to increase by 5,000 every year. That means if added the estimated number together it reaches to 90,000 this year (2014). According to UNICEF (1998), most of the street children/youth are rural – urban migrants. There are two major causes for rural–urban migration: the pushing and pulling factors. Once children/youth join street life, they learn some survival

mechanisms on the street, which is the main focus of this research addressed in the finding and discussion chapters.

Push Factors

Rural – urban young migrants are pushed by economic poverty, lack of opportunities in their own localities and other oppressive conditions. The main reasons why they feel migration are many. Among those reasons are the lacks of basic needs, which in turn force them to migrate for better employment opportunities in the nearby cities, and then end up risking themselves to street live. Lack of employment opportunity at rural setting, a dramatic reduction in social services, and increasing poverty, especially affecting women, youth and children, are said to have pushed many children to leave their place (UNICEF, 1998).

Pull Factors

However, there are also factors which pull children onto the street such as financial independence, friendships, adventure and city glamour. Job opportunities are available more in urban than rural parts of Ethiopia. Interestingly the perceived importance of job opportunity and life fulfillment as a pull factor appears below the level of economic poverty in their place of origin; while unemployment has increased in rural Ethiopia, there is a steady demand from urban for cheap unskilled labor in the informal economy especially in construction sector. This forces the children and youth to migration to larger cities, that creates preconditions for street residence, since young rural – urban migrants are dependent on their families at their localities and there is none in the cities to provide them shelter.

Female children who live in the streets do not go to school; they do not have nutritious food or quality health care. In undertaking these activities, the female street children/youth tends to maintain comforting feelings toward others, who use the street as a source of subsistence.

They carry out her street routines in a compromising and friendly fashion. In their dealings with other street users, the female children/youth cannot afford to be as aggressive and as violent as street boys. The street is dominated by gangster boys who squeeze out of the female street children/youth whatever money she gets from the street (FSCE, 2003).

These street children and youth need protection from different types of threats, access to services, and opportunities for personal growth. They need a support system that will help them gain values and skills for their integration into the society. The integration of these venerable groups into the socio-economic structure remains to be a source of deep concern for different social actors. The government has given significant attention to address it by developing a Plan of Action (POA) for the protection, treatment and anticipation. In this plan of action the role of non-governmental organizations (NGOs) and civil societies in serving address the problem is also recognized to be indispensable (MOLSA, 1993).

1.2 Statement of the problem

Although adults are exposed to the same poor working conditions, victims of the social, political and economic situations, children and youth are most vulnerable groups, because they are still undergoing the processes of physical and psychological growth. They are exposed to all sorts of hazard because they work and/or live on the streets (Emily & Hnin, 2002, p. 21). They need support system that will help them access to services, protection from dangers, and opportunities for personal development and growth including enabling environment to acquire values and skills for their socialization into the society.

Forum on street children-Ethiopia in collaboration with Radda Barnen (Swedish Save the Children) has conducted study on the situation and survival strategies of Female Street Children in Addis Ababa in 1998. The study showed the average density of female street children,

expressed as percent of female street children, in the total street children population, estimated to be 10 %, that is one out of every 10 street children is a female. Another national survey on street children conducted by Ministry of Labour and Social Affairs (MOLSA), indicated that among the total 10,000 street children studied throughout the country 25% are females (MOLSA, 1995).

The problem of street children in general, and female street children in particular, is a relatively current observable fact, which is associated with the growth of urban centers and aggravated by drought, famine and war factors that expand the extent of poverty in the country. These factors have been contributing to the displacement of rural families and communities in Ethiopia. The widespread poverty and existing low levels of living in the country in general and in urban centers in particular are pushing urban poor female children to the streets. Traditionally a girl is expected to spend much of her time and energy on activities that are confined to the domestic unit. Public opinion and normative constraints were also strong enough to keep girls within the "home." Today social conditions and economic necessities, under a changing urban environment, are forcing more and more female children to be initiated daily into street life. Interrelated social, economic and political factors have exposed thousands of female children and the youth, to live and work on the street (FSCE, 2003).

Many of the urban poor Live in slums and unlawful resident settlements with overcrowded, unhealthy housing, lacking basic services (Urban Management Programme, 2000). It is under extreme weather conditions, poor sanitation and psychological distress that the majority of the city's female children and youth live in the streets.

Walking and dwelling on a street is relatively a recent phenomenon for the female child/youth in Ethiopia. A dramatic increase in the number of female street children has been witnessed over the last 25 years. The study conducted by Forum for Street Children in Addis

Ababa showed a conservative estimate one out of ten street children could be a female. This brought the issue of female street children to the attention of the public (FSCE, 2003).

Many researchers as will have conducted study on the issues of street children and youth. The main focuses of most of the studies were on problems that contribute to streets', from the perspective of discovering the cause of the problem and possible solutions. However, conducting study on their survival mechanisms and role of social capital in the life of female street children/youth are equally important. Addressing the challenges of these problems also require understanding the issues from the perspective of the existing opportunities (social capital). Such consideration enables to design a strategy, which can help take advantage of the opportunities available at hand.

The study of the problem from the social need perspective will shade the light on the ground. Studying the role of social capital among female street children/youth, will lead to new approach, which is the asset-based approach that does not perceive need as a problem to be solved, instead, it tries to look for strengths that exist in individuals and their environment to build upon them (Grotberg, 1995).

The research explores the role of social capital as a survival mechanism in the life of female street children and provides qualitative information that can be used for the designing of female street children oriented projects. The research findings will give better insights into the understanding of the dynamics of the life of female street children and youth. It can be potential basis for strategic intervention to address their problems and needs.

The social structure, which assists the female street children in their survival, can also be planned in an integrated and institutionalized manner, making the social capital systematic and

effective. Furthermore, the findings of the research may contribute to the improvement and development of social policies of children.

1.3 Objectives of the Study

General Objective

The aim of this research is to examine the role of social capital in the life of female street children /youth and also explore how female street children and youth survive on the street highlighting gender differences where they exist.

Specific Objectives

The specific objectives are as follows;

1. Identify the type of social capitals established among female street children/youth;
2. Identify the types of group networking that exist among female street children/youth;
3. Examine the type of structures that the groups leadership they have;
4. Assess whether interventions of actors have played a part in harnessing or destroying their social capital, or creating a new social capital

1.4 Research Questions and Hypothesis

Research Questions

The research question that is central to the research is: what is the role of social capital in the survival mechanisms of female street children/youth?

Other questions, which will complement the central question, are as follows;

1. What social capitals do female Street children/youth have?
2. What are the types of group networking that exist among female street children/youth?
3. How leadership structures exist among female street children?

4. What is the role of the actors (NGOs, GOs) intervention on the development of social capital of female street children/youth?

1.5 The significance of the study

Severe conditions of street life force the female street children and youth to create a survival mechanism, which is the social structure, by which they help each other and by which people help them. The major asset or social capital that they acquired on street environment has forced them to support of each other.

Woolcock argue that, in the absence of formal organizations, the poor create informal organizations to manage risks and vulnerabilities. The female street children and youth are also part of the vulnerable poor groups; they create interactive groups, to support each other to survive and to deal with the harsh environment of street life with their own social capital.

They depend more on the meaningful ties they have established within their groups than on their families. Many earlier studies, demonstrated that most street children and youth organize themselves in groups for protection and for defending themselves from dangers.

In general, adjusting to the street environment would have been impossible for female children and youth, if they do not support each other (FSCE, 2003, p. 52). The group dynamics among female street children/youth is vital in the rehabilitation processes. In order to channel female street children's efforts into socially acceptable activities, the group leadership structure can be maintained and used to channel street children's effort or behavior. The social capital they have can be used as a source of security and survival within the existing structure in the society to help them improve their lives (Urban Management Programme, 2000).

Ethiopian societies are rich with informal local institutions, which help bring about social unity among its people within the society. Such institutions are playing an important role in

bringing the people together. In this respect they have contributed a great deal to bring about social unity and support among the people in the community and support each other (World Bank, 1998, p. 53).

Ethiopians' communal existence is the basis for survival of the female street children and youth enable people or the larger community, to support the needs of street children and youth as a whole. Ethiopian communities traditionally, felt obligated to cooperate and work together for the benefit of the needy whenever need arises.

According to Ongonga et al. (2000, p. 13) 'Gudifacha' is home-grown child support system which is esteemed in Ethiopia, because the support was considered and experienced as a requirement of everyone for the wellbeing and continued existence of the children. That means, the support to the disadvantaged children is taken in to consider as a social responsibility of all society members. On the other hand the support was not for free, for the reason that those who received support were anticipated to do the similar tasks for others in the future.

This contribute for this study, to tackle common problems the communities support each other, that means individuals acting on their own cannot generate social capital. To possess social capital, a person must be related to others, it exists only when it is shared. In other words it means social capital unlike other forms of capital, is not located within a particular actor, but rather within the actor's relations with other actors.

Many study conducted has focused on the situation of street children in Addis Ababa, because they represent a special group of street children, who are most affected by the aggravating condition of poverty in the city. Numerous researchers study how street children are instigated into street life, how they work and live in the streets, and their future plans giving to understanding the problem of female street children (Putnam, 2000). Almost all studies

conducted so far in Ethiopia are concerned with the problem identification and causes of streets. However few studies has been conducted indicating that the role of social capital in the life of the street children in general, along with no studies has been take place on the role of social capital in the life of female street children/youth.

This study can be used as base line for further studies on the area of exploring social capital among street mothers. Besides, this study shades light to elevate the awareness of policy makers to devise appropriate policy and strategy that focuses on the prevention of streets for the well-being of the next generation on the street. The study also indicates for practice or service provision by giving the reality of street life challenges and the strength of female street children and young.

The study findings will give better insights into the understanding of the dynamics of the life of female street children and youth. Their problems, needs and potential can be a basis for strategic intervention by local authorities, government bodies and NGOs. The social structure which assists them in their survival can also be designed in an incorporated and institutionalized approach, making it systematic and efficient. Moreover, the findings of the study may contribute to the improvement and development of social policies and further researches.

1.6 Scope of the Study

Due to financial and time constraints, the researcher tries to assess social capital as survival mechanism among female street children and youth in the case of Kirkos and Bole Sub-Cities on the street of Addis Ababa. It also included the beneficiaries that are institutionalized under one selected NGOs and two Government Bureaus. The organization is Women and Children Multi-Sectoral Development Organization (WCMSDO). The governmental sectors are Police Women and Children Protection Coordinating Office, Addis Ababa Bureaus of Labour

and Social Affairs (BOLSA) and Women, Children and youth Affairs. Besides, one FGD which has 7 street females' children and youth is incorporated.

1.7 Limitation of the research

The female street children and youth need time to trust people to talk about their experience. The interference of strangers into their life was seen as a violation of their privacy, besides they thought that researchers are manipulating them to get funds with no benefit and change in their lives. Some of the female street children who were approached for an interview appeared reluctant to be interviewed. As an incentive each interviewee was given 20 Birr, however, most interviewees complained that the payment was not proportionate to the time spent on filling out the interviews.

Unraveling female street children from other street workers and asking them to took a seat and answer questions were not found to be an easy task. Disruption by fellow friends and person walking by caused numerous interruptions at the time of interviews.

Some of the female street children had participated in other previous studies of similar nature. The fact that most of these studies have not, to date, contributed much to the alleviation of the problems of street children, these would led them to develop an attitude of lack of trust and disbelief toward a study of this nature. Some even said that similar studies have been conducted previously, but most of them did not seem to contribute to the alleviation of the problems of street children. Female Street children and youth expected immediate, action-oriented interventions as a result of their participation in such surveys.

Asking female street children to recall their life experiences e.g., rape and other sexual offences by men of all ages; had caused them cry and trouble and at the end of the day some looked shocked, as if they were being put to similar situations. Some did not even want to recall

their experiences, because they knew they would cause them pain and anger. Therefore, their focus is more on immediate benefits they had driven from the interventions.

1.8 Structure of the research

This research comprises six chapters, in the first section; it gives brief background information and presents the objectives, significance of the study, scopes of the study and the rationale of conducting this study. Then after, it is following by another chapter, which presents the review of literature review. The third chapter describes the whole research, work process of data gathering, data analysis, the methods employed and ethical issues. Presentation of data comes as the fourth chapter. Then, the analysis of data follows in the fifth chapter. Finally, the conclusion of the study and its implication for social work practice, further study and policy are presented.

Chapter Two: Review of Relevant Literature

2.1 Some relevant concepts on street children

2.1.1 Who are Street children?

The United Nations Convention on the Rights of the Child, adopted by the UN in 1989, defines a child as “every human being below the age of 18 unless, under the law of his/her state he/she has reached his/her age of majority earlier” (Eade et al, 2000:270).

For this research purpose a child is below the age of 18. In order to study and understand the force behind the increase in street children, one should know first who they are and how they came to live on the streets. The term ‘street children’ is highly debated in the literature. The United Nations defines street children as ‘boys and girls for whom the ‘street’ become their homes and/or source of livelihood, and who are inadequately protected or supervised by responsible adults’ (UN 2002; see also Glauser 1990 in Hetch 1998).

Recognizing that the term street children is merely a collective label, UNICEF(1996) have developed a typology which acknowledges that there are different types of street children/youth and differentiate between them according to their degree of involvement in street life and family contact. These include:

Children on the Street: This category comprises children working on the street but maintaining more or less regular ties with their families. Their focus is home to which they return at the end of the day and have a sense of belonging to the local community. These children spend most days and some nights working and socializing on the street because of, for example, poverty, overcrowding, sexual or physical abuse at home. They have regular contact with their families and an educational system, and may even return every night to sleep at home.

Children of the Street: Children in this category maintain only weak relations with their families, visiting them only occasionally. They see the street as their home where they seek shelter, food and companionship. Sometimes this group of children defined as 'hard core' street children, or children who live and habitually sleep in the street. These children who are both economically and socially engaged in street life and have little or no contact with relatives, are homeless, and fully lack parental, emotional and psychological support. They often move from place to place, living in shelters and abandoned buildings.

Abandoned Children: Children in this category are also children of the street but are differentiated from children of the street, the fact that they have cut off all ties with their biological families and are completely on their own. They have no home to go either because of the death of, or rejection by their parents and the unavailability or rejection of their extended family.

Children of street families: In addition to abandoned children, children at high risk and children of street families are added into the literature debate. They may be displaced due to poverty, wars, or natural disasters. The families often live a nomadic life, carrying their possessions with them. Children in this case often work on the streets with other members of their families. Children at this risk are children living in absolute poverty in households that are not able to satisfy their basic human needs. These children often spend a considerable time in the streets and are at high risk for becoming street children, are thus similar to children on the street. Children of street families are children who are living on the streets with one or both of their parents. They are either born on the streets or they have moved to the streets with their family (Hatloy & Huser 2005).

2.1.2 Who are Youth?

According to UNAIDS (2011) youth is a life stage, one that is not restricted or linear. Key multilaterals define youth as 15-24 years for statistical purposes, yet for policy and programming many countries and organizations expand this range to reflect the broader range of changes and developmental needs in the transition to adulthood, as well as the diversity among cultural and country contexts. More than half of the world's population is below the age of 25, and four out of five young people live in developing countries. Sub-Saharan Africa has one of the world's youngest populations; Ethiopia is amongst the Sub-Saharan Africa highly populated country. This research includes youth that are protected under the age of 25.

2.2 Social Capitals and Survival Mechanism

2.2.1 Social Capitals

There is growing consensus that scholars have made significant contributions to the definition and conceptualization of social capital. Bourdieu was the first of these leading figures to produce a systematic analysis of social capital, however, the popularity of the concept rose with the work of Coleman and Putnam. Each of these scholars has brought a distinct approach to the concept (Policy Research Initiatives, 2003).

Bourdieu (1986, p. 248) defines social capital as "the aggregate of the actual or potential resources, which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition." His treatment of the concept is instrumental, focusing on the advantages to possessors of social capital and the deliberate construction of sociability for the purpose of creating this resource.

Coleman (1990) also defined social capital functionally as a variety of entities with two elements in common: they all consist of some aspect of social structure, and they facilitate

certain actions of actors within the structure. Social capital is anything that facilitates individual or collective action, generated by networks of relationships, reciprocity, trust, and social norms. In Coleman's conception, social capital is a neutral resource that facilitates any manner of action, but whether society is better off as a result depends entirely on the individual uses to which it put

Putnam adapted Coleman's approach and defined social capital as "features of social organization, such as trust, norms, and networks, which can improve the efficiency of society by facilitating coordinated actions" (Policy Research Initiatives, 2003, p.167). The Organization for Economic Cooperation and Development (OECD) further defines social capital as "networks together with shared norms, values and understandings that facilitate cooperation within or among groups" (Cote & Healy 2001, p. 41).

Although Bourdieu and Coleman focused on their approaches to social capital at the level of individuals and families, in the simplest sense what comprises the core of these definitions are "social networks and the associated norms of reciprocity" (Grotberg, 1995).

As Morrow suggested, in conceptualizing the well being of children and youth people, we can move forward by coupling Bourdieu's original formulation of social capital as in relation with other forms of capital and as rooted in the practice of everyday life with a view of children agency (Morrow 1995, p. 757). He explicitly discussed the role of social capital in the transmission of privilege position. His approach can be used in relation to the strategic use of sociability by people with extremely limited economic, mobilization of personal relations and cultivation of relationships with others, in strategic positions. Creations of obligations and trust can achieve, what was initially physically lacking such as a roof over once head, security and food plus an opportunity for social mobility.

For the research's purpose, social capital is composed of social networks and groups, whose relationship is governed by norms and trust. Accordingly, social capital is operational by focusing on the structure of social relationships (i.e., networks), as well as qualitative elements of those social relations (i.e., norms of trust and reciprocity).

These definitions are also appropriate for this research, since the focus is at the micro level study of social capital. As the Canadian research shows, it is important to collect thematically targeted information, either for specific populations such as children, youth, recent immigrants, etc. (Policy Research Initiatives: Measurement, 2003, p. 41). Based on the above mentioned conceptual definitions, thus this research focuses on the social capital of female street children and youth and its impact on their survival strategy.

2.2.2 Survival Mechanisms

The life of female street children and youth is tentative and involves a series of problems that need to be resolved. This requires the sharing of their survival mechanisms' experience with their friends and peers. Survival mechanisms are any activities undertaken to fulfill basic needs such as food, clothes, shelter and protection from physical abuse and harassment. The mechanism of security and survival usually involves the residing or working of female street children and youth in a settlement setting their own environmental area.

The types of activities on the street are categorized into four by Crustafsson and Pyne (2002). The first focuses on retailing candy, gum or newspapers; polishing shoes and washing cars; second is begging, third is educing behaviors such as drug trafficking or other criminal acts and fourth is prostitution.

Group

There are a number of reasons why people join social groups. Most people unite social groups because there are many benefits for belonging to a group. People like to feel associated and feel that they can relate to others. Some groups keep up a stronger influence on members, while others virtually have no effect on their lives. Social groups are defined as having two or more people interact and identify with one another (Bussiere, 1999). Though, the term group in this research refers to a group of female street children and youth that have gathered to be able to overcome the hardship and evils of street.

Norms

Pretty and Ward (2001) suggest that, social norms make available a form of informal social control that eliminates the need for more formal, institutionalized legal sanctions. Social norms are in general unwritten, but commonly understood formula. They establish what patterns of behavior, are expected in a given social context, and define what forms of behavior are valued governed female street children/youth or socially approved. Trust is reinforced by sanctions which may be applied to those who disobey social norms or fail in their social responsibilities. Anxiety of dissatisfaction might force individuals to comply with the shared values or norms and perform in an acknowledged way.

Trust

There are several types of trust: within established relationships and social networks; broadly speaking, the literature identifies three main categories of trust: trust of familiars (particularized or personalized trust), generalized trust and institutional trust. Trust of familiar exists within recognized relationships and social networks. The second category of trust is mostly referred to as generalized trust too referred to as a form of social trust. This type of trust

is a trust extended to strangers, often on the basis of expectations of behavior or a sense of shared norms. Putnam also refers to these familiar and generalized types of trusts as broad and slight trust correspondingly (Harper, 2001, p. 11). Third is civic or institutional trust, which refers to essential trust in the formal institutions of governance including fairness of rules, official procedures, dispute resolution and resource distribution (Stone, 2001).

All categories of trust are measured for the purpose of this research. A person receives a risk in assurance that others will respond to as expected and will act in equally helpful ways, or at least that others do not have it in mind hurt.

Social Network

The shape of the social network has been found to be a key factor in a network's usefulness to the individuals it includes. Tighter networks, for example, are actually less useful to their members than networks with lots of empty spaces or loose connections to other individuals outside the main network.

More open networks, with many weak ties and social holes, are more likely to introduce new ideas and opportunities to their members than closed networks with many redundant ties (Wasserman, Stanley, Faust, Katherine, 1994).

According to Adler and Kwon (1999) social network defined as the personal relationships, which are accumulated when people interact with each other in families, workplaces, neighborhoods', local associations and a range of informal and formal meeting places.

A key concept of social capital is the notion of more or less dense interlocking networks of relationships between individuals and groups. People engage with others through a variety of lateral associations. These associations must be both voluntary and equal. As the research

focuses on the social capital of female street children and youth, the type of network under thoughtfulness will center of attention on the informal type of networks.

2.3 Theoretical Framework

Theories are explanations that can provide help in understanding people's behavior and a framework from which community developers can explain and comprehend events. Theory is the major guide to understanding the complexity of community life and social and economic change (Coleman, James 1990).

According to Social Capital theory, social capital is a set resource fundamental to social relations that includes trust, norms and networks. In order to ensure the quality of social relationships, this is essential for commonality building. This study bases on the social capital theory and will explore the social capital as survival mechanisms among female street children/youth and the community they live in (Coleman, 1990).

According to Hagan and McCarthy (1997a) a lack of social capital in the family to the children and youth becoming homeless and, while on the street, to their participation in criminal conduct. Children with little or no social capital are bound to leave their protecting home in search of a better life and other ways of comfort. In the case of street children based on some allegations made, one can conclude that the lack of social capital within the children's cycle of existence is a major catalytic causality of their decision to leaving their nesting homes. This conceptual framework was initially developed from review of relevant literature then reshaped corresponding to research result.

The existing literatures have tried to explore the magnitude of the problems and needs of street children, the situation of street children and solutions. To date I found a few researches that

studied the situation of female street children conducted by Forum Ethiopia for Street children with proposed solutions, but not deal with the social capital they have.

Therefore, this study intends to explore the role of social capital in the life female street children/youth, will lead to new approach, which is the asset-based approach that does not perceive need as a problem to be solved, instead, it tries to look for strengths that exist in individuals and their environment to build upon them (Grotberg, 1995). In this regard social capital theory will answer the research question that is what is the role of social capital, in the survival mechanisms of female street children/youth? The premise of this study is: The social capital of female street children/youth and society can be used as a building block for development interventions to improve their lives.

2.4 Social Capital as Survival Mechanism

According to Rose (2002) social capital describes all activities in day-to-day life of societies around the world such as collaboration, support and interaction between individuals, families and groups to meet their every day needs. As stated above in the definition of terms, the concept of social capital is still debate remains unsolved. It is debatable not only because of the definition but also its consideration as capital. However, it is important because it explains two things at a time - how social relationships influence actors and how actors can utilize social organization to attain their goals (Judge, 2003). Social capital believed as an important asset because it is one that can be called during crisis.

According to Adler and Kwon (2002, pp. 21-22) social capital is considered as capital because: 1) it requires asset - time and effort to get it; 2) it can be accumulated or de-cumulated and as physical and human capital; 3) it may replace/complement other forms of capital. In general, we took social capital as capital of accumulated assets that can be in use to generate

future means. Social capital differs from other forms of capital in several ways, because stocks of social capital are trust, norms, and networks, tend to be self-reinforcing and cumulative. It has no immediate return, but it is invested for future benefits.

The unique aspect of social capital is that it requires socialization, relationships, cooperation, collaboration with shared vision and mission among different actors it cannot be attained by single individuals. In general social capital is understood as the property of the group rather than the property of the individual. Social capital also considered to be both a private and public good (Putnam 2000) and benefits both the inventor and the community as a whole. It is a classic public good, because it is inclusive, non-restricted benefits to all (Rose; 2002).

The basic logic behind social capital, lays on everyone in the network benefits collectively and equally. The Office for National Statistics (ONS) 2001 also confirms that social capital is a communal resource. In addition the term "groups" coined by PRIs: Measurement, (2003, p. 36), again emphasizes the shared resource nature of social capital that can be drawn upon by individuals or groups.

Social capital can be accumulated when people interact with each others in families, workplaces, neighborhoods, and formal or informal associations. Social capital is productive like other forms of capital, but can be depleted if it is not renewed (Rose, 2002). In addition, Putnam also suggests that more social capital is produced when more people work together and social capital will deplete when less people work together. This indicates that the social capital requires investment to produce more community stocks of social capital. The social philosopher Albert O. Hirschman has termed social capital as a "moral resource" by indicating that its value increases with use and depleted if not used (Policy Research Initiatives, 2003).

2.4.1 Benefits and Costs of Social Capital

Benefits of social capital are too many. Research undoubtedly correlates high social capital, in the form of social trust and associational networks, with a multiplicity of desirable policy outcomes these scalars noted as follows; Harper (2001, p. 8) lower crime rates; better health; improved prolonged life (Putnam, 2000); better educational achievement (Coleman, 1988); greater levels of income equality; improved child welfare and lower rates of child abuse; less corrupt and more effective government; and enhanced economic achievement through increased trust and lower transaction costs. Halpern (1999, p. 22) also suggested that social capital may buffers the effects of social stress and existence of social capital can create a sense of belongingness.

Adler and Kwon (2002, pp. 29-30) pointed out three major benefits of social capital: 1) information, 2) influence, and 3) solidarity. Social networks facilitate the flow of information, creates strong social norms and beliefs associated with bonded social network, which can encourage compliance with local rules and customs that playing essential role in reducing the need for formal controls. Though, the strength of the correlation between social capital and welfare outcomes differs by indicator, the overall pattern is quite strong: social capital correlates positively with household welfare (Grootaert, 1999, p. 22).

Research based benefits of social capital report by Harvard University (2000) described that higher levels of social capital brings about better quality of life among the communities. The most important benefits reported are:

- i. **Create Stronger Communities:** people spend more time in community organizations to socializing with family, friends and neighbors that allow citizens to volunteer more and encourage more likely to vote.

- ii. **Enhance Better Child Welfare:** the stronger communities will contribute to lower infant mortality rate, reduce number of low-birth weight babies, fewer teen age pregnancies and births, less drop out of school and less violence.
- iii. **Improve Education:** Better child welfare contributes to better students' performance on wide variety educational measures and individual schools consistently perform their duties.
- iv. **Secure better Safety:** Stronger Communities with Better Child Welfare and Improved Education will bring about lower rates of murder, and fewer violent crimes.
- v. **Generate Economic Prosperity:** Safe social connections help people find jobs and create economic benefits for their members. Social capital also contributes for business start-ups from rotating credit associations that produce business cooperative, which will help business leaders to take on community leadership roles. In addition to all these it builds good communication and interaction among employees from different firms or in the same industry, to innovate and adapt changing market conditions.
- vi. **Improved Public Health and Individual Well-being:** socially connected People are happier and healthier, more likely to be aware of the medical help they need, and they seek it out and are also more likely to monitor their use of health resources. Social capital uses social support like chicken soup when you are sick that helps you recover more quickly. Additionally, meeting in groups reduces stress, and less stress makes us more resistant to disease.

- vii. **Enhance Democracy:** Social capital helps to create effective governance and healthy democracy; vibrant associations that organize to entertain, socialize, worship or to do community projects – like building a playground; access to government – not just the “well-connected” more community groups give more citizens the chance to lead, and to learn to organize, cooperate and create coalitions. These skills make the governments stronger.

In general according to Woolcock & Narayan (2000), communities rich in social capital are known to confront poverty, resolve disputes, and take advantage of new opportunities.

Although the positive effects of social capital are too many, Adler and Kwon, (2002, pp. 29-30) identified a number of negative potential outcomes. The group solidarity in human communities is often purchased at the price of hostility towards out-group members. Groups and organizations with high social capital have that means (and sometimes the motive) to work to exclude and subordinate others.

Portes (1998, pp. 15-18) identified three major examples of negative costs of social capital: The first, less attentive and free-riding fellow members claim excess on successful members. This type of claim occurs when common experiences of difficulties and high levels of opposition to conventional society cement the group solidarity. The second is closely bonded networks restrict individual freedoms. Stronger individual tie to informal networks has less scope to pursue activities according to individual experiences or preferences (Rose, 2002). The third is the top-down norms of leveling may block participation of historically oppressed group members. These may lead to unequal opportunity of members that may cause an irrational allocation of resources.

2.4.2 Forms of Social Capital

In the same way to the definition of social capital, there is a lot of debate on the various forms of social capital, but one fairly straightforward approach divides it into three main categories.

- **Bonds:** Links to people based on a sense of common identity (“people like us”) – such as family, close friends and people who share our culture or ethnicity.
- **Bridges:** Links that stretch beyond a shared sense of identity, for example to distant friends, colleagues and associates.
- **Linkages:** Links to people or groups further up or lower down the social ladder.

Social capital refers to the collective value of networks and the inclinations that arise from these networks to do things for each other (Putnam, 2000). There are: bonding networks, bridging network and linking networks. Bonding, bridging and linking social capitals are more briefly described hereunder.

Bonding social capital

Bonding social capital is special relation among strongly tied groups such as relative, family members and close friends. Putnam (2000, pp. 22-23) termed the bonding social capital as “sociological superglue,” due to the strong ties formed within homogeneous groups and networks. He suggested that the bonding social capital is best suited to provide the social and psychological supports needed to its members for “getting by” in their day-to-day activities. Bonding social capital is bringing people together who already know each other with the goal of strengthening the relationships that already exist. That is why bonding social capital is usually found among family members and close friends.

There are both advantages and disadvantages to promoting bonding capital. Increasing the level of interaction between those who already know each other may improve information flows, raise the level of reciprocity, and generate greater trust among individuals. At the same time, increasing the density of relationships (the frequency of interaction among people who already know each other) may make it less likely that a network will reach out to individuals not in the network. In this sense, strong social ties may fragment the community and make it more difficult to achieve collective action.

It is also known as bonding networks are close ties that help people get by. These connections are usually with family, friends and neighbors. Bonding networks in communities are strong when residents with common backgrounds trust each other and engage with each other. The trust happens in personal relationships that are strong and frequent. Personal experience builds strong trust. People with common social backgrounds engage with each other when they trust each other. Families, neighbors, religious groups, ethnic groups and co-workers eat together, go to movies together, play sports and attend religious services together. Common backgrounds make this interaction easy (Woolcock, & Narayan, 2000).

Bridging social capital

Bridging social capital brings together people or groups who did not previously know each other with the goal of establishing new social ties to provide new information, access additional social networks, and fill the “structural holes” in the system of networks in the community (Burt, 1992). In contrast to bonding capital bridging social capital is inclusive which deals with the relations among various sects of diverse communities such as distant friends, associates and colleagues.

The development of bridging capital addresses the exclusive concerns by encouraging the formation of new social ties and relationships. These issues are especially important when considering community leadership. There are several advantages to having a broad set of leaders rather than the same set of individuals serving as leaders in a variety of organizations. New leaders may bring new information and ideas, as well as additional contacts and resources that may not be available in existing networks.

Dasgupta and Serageldin (2000) stress the advantage of bridging social capital by indicating its importance towards social inclusion and its long-lasting solutions in connecting majority of the poor to resources and services.

Bridging social capital is also known as bridging networks that are not with strong ties, but that give people more opportunities. We have bridging networks with people who are different from us; who are members of organizations, occupations or associations that we don't usually engage. Bridging networks in communities are strong when residents with different social backgrounds basically trust each other and engage with each other. In bridging networks, trust extends beyond an individual's close connections. Trust is based more on community norms than personal experience. For example, you have a bridging network when you trust families from your child's school – even if they are from a different faith or culture than yours. People with different social backgrounds engage with each other is they trust each other. In bridging networks, people from different generations, cultures, neighborhoods and religious beliefs come together for events or to solve problems. Community-wide events, and sometimes disasters, engage people from diverse ages, cultures, or neighborhoods and increase the amount of bridging in a community. Research shows that it's the *weak ties*, not the strong ones that are most helpful

during a job search because they gather a breadth of information and a greater number of opportunities (Granovetter, 1983, pp.1360-1380.).

“We don’t accomplish anything in this world alone...and whatever happens is the result of the whole tapestry of one’s life and all the weavings of individual threads from one to another that creates something.” (Sandra Day O’Connor).

Linking social capital

Woolcock (1999) referred the linking capital, as the ties between people in communities and their local organizations. Linking social capital deals with the relations between individuals and groups in different hierarchy of social strata where power, social status and wealth are accessed by different groups (Cote & Healy, 2001, p. 42). It is also known as linking networks create access to organizations and systems that help people get resources and bring about change. These connections are usually with organizations - like foundations, local and state government or banks – that have resources, both from within and outside the community. Linking networks in communities are strong when residents trust leaders of public and private institutions and engaged them. They believe that these leaders will listen to their needs and interests, and will follow through in their commitments. Residents are engaged with leaders of public and private institutions if they trust them. There is interaction between people that have different levels of status and power. Linking networks develop, for example, when a teenager makes the case for a program to their city council or immigrant residents can call upon the community’s business or religious leaders. Connections to organizations and systems get people access to resources that create change. The community gets a new asset because of new links. “Life is easier in a community blessed with a substantial stock of social capital” (Putnam, 1993, p.67)

2.5 Framework for the Measurement of Social Capital

Several controversies exhibited from time to time among many researchers in putting in place social capital measurement framework that emerged from the differences of definition measures. However, many researchers agree that social capital a single measure cannot provide a complete picture because of its multi-faceted concept.

The literature review showed that a variety of approaches were being used to measure many surveys questions included on social capital. In addition, while some survey questions were explicitly intended to measure specific aspects of social capital others, not explicitly labeled, though they were measuring different aspects of social capital. (ONS, November, 2001)

These differing measurement approaches led to a lack of cohesion, with disparities arising in concepts and definitions. A more harmonized approach will make the interpretation and analysis of data easier, and allow users of published sources to see a more coherent picture. It is against this the need for a more consistent approach to conceptualize and measure social capital was a key to realize this research.

The overall aim of this part of the literature review is to ensure a more harmonized approach to the measurement of social capital that agree with a definition of social capital stated above, to develop a framework for its measurement, and develop a set of fully tested questions consistent with this definition and framework. The specific purpose of this review is also to provide a framework for analyzing the concept and for developing a harmonized set of questions to measure specific dimensions of social capital.

Cote and Healy (2001) argue that measures of social capital should be a comprehensive which covering key dimensions. There are six dimensions of social capital; this is due to the classification of the parts into different sections to make the data collection manageable.

According to Nora Dudwick, Kathleen Kuehnast, Veronica Nyhan Jones, and Michael Woolcock (2006) there are six dimensions listed below.

1. Trust and Solidarity: This dimension concentrates on trust and reciprocity—trust both in people and in institutions. The topic of trust focuses on indicators of perceived fairness of life, including discrimination; trust in others, confidence in institutions and public services, and perception of shared values. This dimension as well, social capital refers to the extent to which people feel they can rely on relatives, neighbors, colleagues, acquaintances, key service providers, and even strangers, either to assist them or (at least) do them no harm.

Adequately defining “trust” in a given social context is a prerequisite for understanding the complexities of human relationships. Sometimes trust is a choice; in other cases, it reflects a necessary dependency based on established contacts or familiar networks.

Distinguishing between these two ends of the continuum is important for understanding the range of people’s social relationships and the ability of these relationships to endure difficult or rapidly changing circumstances.

2. Group and Networks: Informal networks are manifested in spontaneous, informal, and unregulated exchanges of information and resources within communities, as well as efforts at cooperation, coordination and mutual assistance that help maximize the utilization of available resources. Informal networks can be connected through horizontal and vertical relationships and are shaped by a variety of environmental factors, including the market, kinship, and friendship. This dimension tends to be the most supported in the discussion of measuring social capital. The focus is on social networks, including contacts with friends and family, support systems, and depth of relationships. Interaction

with others is vital to this theme, and the benefits from the relationships translate into social capital.

Understanding the groups and networks that enable people to access resources and collaborate to achieve shared goals is an important part of the concept of social capital. This is a dimension that center on the groupings of the female street children and youth. It tries to find out the type of groups, how members function within the group and the interaction of the group with other groups.

3. **Collective Action and Cooperation:** Collective action and cooperation are closely related to the dimension of trust and solidarity, however, the former dimension explores in greater depth whether and how people work with others in their community on joint projects and/or in response to a problem or crisis. It also considers the consequences of violating community expectations regarding participation norms.

To understand this dimension, interviews with formal and informal community leaders or leaders of NGOs, associations, unions, or other groups (key-respondent interviews) can prove very useful for triangulating data collected in focus group discussions.

4. **Information and Communication:** According to World Bank (2002a), Increasing access to information is increasingly recognized as a central mechanism for helping poor communities strengthen their voice in matters that affect their well-being This damnation intended to explore the ways and means by which the relations circle receive and share information regarding such issues as the group of people at, and public services, as well as the extent of their access to communications infrastructure.

- 5. Social Cohesion and Inclusion:** Social cohesion and inclusion are closely related to the previous four dimensions of social capital, but focus more specifically on the tenacity of social bonds and their dual potential to include or exclude members of community. Cohesion and inclusion can be demonstrated through community events, such as celebration and funerals, or through activities. These activities increase team spirit, strengthen social cohesion, improve communication, provide learning for harmonized activities, promote human behavior, and build up a sense of collective awareness.
- 6. Empowerment and Political Action:** Individuals are empowered to the extent that they have a measure of control over the society and methods that directly affect their well-being (World Bank, 2002a). The social capital dimension of empowerment and political action explores the sense of happiness, personal effectiveness, and capacity of network and group members to influence neighborhood events. Empowerment and political action can occur within a small area or at group, local, regional, or national levels. Each level has its own significance and should be considered separately, as well as in combination with the others. This dimension also considers social cleavages, whether related to gender, ethnicity, religion, or other factors. Key-informant interviews with political leaders, together with representatives of the concerned legal system and media, are also important for exploring this dimension. This dimension also focuses on the intervention of the NGOs and GO, the public at large and its impact on the social capital of the female street children and youth.

This research provides concrete suggestions for using qualitative methods to explore six sometimes overlapping dimensions of social capital: (1) groups and networks, (2) trust and solidarity, (3) collective action and cooperation, (4) information and communication, (5) social

cohesion and inclusion, and (6) empowerment and political action. These dimensions reflect two different ways. The first focuses on how social relationships act as a means through which individuals, households, or small groups secure and access to resources. From this standpoint, individuals, households, or small groups who have access to important resources, or who occupy key strategic positions in a network, are said to have “more” social capital than others, because their social relationships and position in these networks give them better access to and control over valued resources.

Second, implicit in these dimensions are the recognition that the distribution of social capital within any given community is unequal, meaning that social capital can function as a mechanism of exclusion as well as inclusion. Resources themselves, of course, can be used for a variety of constructive or destructive purposes. A different way of thinking about social capital takes the community as the unit of analysis, focusing on the nature and extent of cross-cutting ties, together with people’s involvement in informal networks and formal civic organizations.

The model of social capital used in this research integrates these dimensions. It examines how different types of networks help and/or hinders access to key resources, including public services and how participation in different types of community groups shapes the capacity for collective action. For qualitative method, the most important lesson of social capital research to date is that adequate time and resources must be invested in adapting a proposed framework to the specific research needs and local context of a given research project.

The dimensions presented in this research are best suited to understanding the dynamics of social capital within female street children/youth. This approach focuses on the ways in which female street children interact and collaborate, particularly on issues of shared concern. Because this model identifies social capital a requirements of female street children and youth capacities,

it pays particular attention to the role of government and legal institutions in facilitating civic involvement.

Overall, social capital encompasses norms and networks furthermore it facilitates collective actions for the benefits of the members. Individuals create social capital by investing in social relationship they have with others, making social capital a resource that individuals use to improve their life conditions and wellbeing which otherwise would have been difficult to do on their own.

The use of social capital is micro economic, as individuals come together to produce, exchange and consumes goods and services. For this reason social capital networks are well suited to measure, through normal social survey methods. Although social capital is generally perceived as community characteristic- result from interaction, it is habitually measured by asking questions of individuals and combining their responds (Rose, 2002).

The researcher will investigate how female street children and youth are able to stock social capital and use it to their collective and individual benefits without adults' guidance and support. Social capital in my study will be 'measured' based on the information given by children themselves, and hence different organizations will be fully recognized.

2.6 Survival Strategies and Social Capital

2.6.1 Factors Forcing Children to the Street

According to UNICEF (2006) about one million children struggle for survival in their daily life, because they are abandoned, uneducated, malnourished, discriminated against, neglected and vulnerable. They face these problems regardless of the place they are living in. They risk missing out on their childhood whether they are living in urban centers or rural setting. They are denied essential services such as medical care, education and shelter, and are often at

risk of exploitation and abuse. They are seeking for the protection from family and community, as they feel a childhood is meaningless as they experience a difficult time to grow and play safe. For these children, learning is unthinkable; the daily life struggle for survival is their major task.

Despite that many conventions, treaties and strategies has been signed and promised, most of children in the developing world are still unprotected from circumstances that affect their emotional, spiritual, mental and physical growth and development. Interpol report (1984) has noted that some governments even those have adopted the convention lack interest to communicate information on the status of disadvantaged children to international organizations as well have taken any action to implement the convention.

As noted by Ennew (1994, p. 10) the problems of children in developing countries are too many and not easily to tackle them. Most are required to carry out hard-farming and factory-related tasks without adequate food, clothing and shelter. In addition, they are primary sufferers of war and ethnic conflict; cruel parental relations, abusive parents, family violence, and severe poverty. These factors are mostly reflected heavily on children of the urban poor and the rural migrants who leave their villages in search of better living conditions in urban areas, but often end up as daily laborers, street workers, and child laborers in private establishments. They experience such an exploitative relationship because of their inferior social, economic and political positions, both within the family and the society.

2.6.2 Survival Mechanism of Street Children and Youth

Children are at great risk of suffering malnutrition, disease and possibly death, when they are in especially difficult circumstances such as basic needs for food, shelter, education, medical care, or protection and security are not met. Unless the families' own situation changes, their

condition of gross disadvantage will extend to their children who may experience even greater misery life and suffering (CEDDS, 2001, p. 7).

While generally accepted idea is 'children exposed to adversity and hardships cannot handle and adjust properly compared to adults', several researchers have found that a significant proportion of children exposed to difficult circumstances, within their families and communities remain resilient although the cumulative effect of multiple stressors may ultimately overwhelm coping capacity of individuals. There is evidence that growing up in the context of constant change and contradiction can for some children be a source of strength (Boyden, 2003).

Female street children are like street boys one category of children that adapt with contradictions in their lives. Regardless of being continuously exposed to risk factors, they operate outside structures such as the family, the community, and the school that promote resilience, teach them how to solve problems, and handle challenges in life successfully. Apart from the absence of these structures, female street children/youth demonstrate the ability to meet their basic needs through the achievements of positive adjustments in facing adversity, encapsulate the view that adaptation in a child experiencing new life "trajectories" confront "normative" expectations (Boyden, 2003).

The study conducted in Tanzania has evidenced as follows. Selling on the street is often an income generating activity of last resort, which means that those who sell outdoors cannot afford not to sell all year round (Busse, 2001, p. 20). In Tanzania, the markets in the midst of the city also offer opportunities for work. Here street boys help transport goods to and from and do cleaning work. Girls also sell eggs, milk, fruit, cigarettes, sweets or chewing gum; collect pieces of coal and aluminum rubbish to sell on. Some work in restaurants and bars in town, performing unskilled tasks and receiving food as payment.

Not only do street sellers face physical exertions but they are also exposed to harsh weather. Female Street children and youth are often vulnerable to abuse and exploitation due to their young age and lack of adult protection. Girls working in the streets are particularly those making a home in the streets, face the most severe working conditions. These children are exposed to violence (within the home and on the streets), as well as traffic accidents, extreme weather, poor sanitation and psychological distress induced by discrimination (Cristafsson & Pyre, 2002, p. 20). Female street children are in this sense stigmatized, marginalized and discriminated against.

Like street boys' street girls in different societies show that the biggest fear amongst the children is the enmity of the public and the police (Aptekar, 1997, p. 477). The reigning discriminatory attitude twists others' perceptions of the street children and ruins their chances. This attitude is the basis and justification for various forms of abuse.

According to Hutz & Forster (1996) women and girls are traditionally kept close to home because of child-care and family responsibilities and for their own security, whereas men and boys are encouraged to go out of the home for leisure and to produce a living. As consequence of this separation of the male and female sphere, in many cultures street girls appear to be more "out of place" than street boys. The presence of girls on the streets, therefore violates cultural norms for female behavior, it is suggested that female street children are more likely to be from dysfunctional families and exhibit more psychological distress than their male peers (Aptekar, 1994).

With this in mind, it can be said that the presence of boys on the street is a survival strategy for poor families who allow their male children to go in the street, which is an "appropriate" male environment. Similarly, the presence of girls on the street is thought to

reflect family dysfunction that has led to a breakdown in the socialization process. Thus, boys and girls may share some characteristics of being "on the street" they are not viewed the same, girls are at higher risk of negative results than boys.

Rosemberg (1996) has also observed a difference in the activities of male and female street children, with males playing and working more than females, and females begging more than males. Some studies have shown that girls are less likely to go hungry than boys, and more likely to have someone who would protect them, help them if they were hurt, and give them a place to sleep.

The female child as a streetwalker and dweller is relatively a recent occurrence, in Ethiopia especially, in Addis Ababa. The fact that most of the factors that contribute to child/young streetism are also pushing the female child/young onto the streets, some of these problems are unique to female children/youth, because of their sexuality and invisible status in the society.

Female children/youth are more likely to be victims of discriminatory and harmful cultural practices and experience frequent sexual abuse and exploitation than boys. Evidence from other African societies also shows that "these discriminatory attitudes and practices deeply deep-rooted in the cultures and traditions of many societies are accomplished and accepted primarily because societies are basically satisfied with the status-quo" (UN & OAU, 1994: 22).

The girl child/youth as a street worker and resident has to struggle with other girls/boys and adults to share whatever opportunities the street offers and whatever risk it requires. Resources in the street are limited and survival is often obtained as a result of fighting, violence and petty offences. Because of cultural and gender-based inhibitions, most female street children may be lacking those qualities needed for working and living in the street.

According to Radda Baren (1993) the Street is dominated by gangster boys who squeeze out of the female street child whatever money she gets from the street. Another point of female street children is that a reasonable proportion of them do make their living by selling their body. For them prostitution is the last option that is taken up after having worn out all other alternative ways of getting survival. Some of them have their families in the street; having grown up in the street they have had experiences in habitual sexual relations. As a result of practicing unsafe sex and prostitution, some female street have become teenage mothers. Likely to lead and end up their live in the street if a child that is born and grown up in the street.

Chapter Three: Research Methods

3.1 Purpose

According to Stebbins (2008, pp. 327-328) most research texts identify three primary types of research: Descriptive—research on a concept, people, or situation that the researcher knows something about, but just wants to describe what he/she has found or observed. Predictive research: focuses on prediction, or making projection about what may occur in the future or in other settings. Exploratory – research on a concept, people, or situation that the researcher knows little about.

This study is an exploratory research, which attempts to explore the role of social capital in the life of female street children/youth. The reason why exploratory research chooses is to broad-ranging, intentional, systematic data collection designed to maximize discovery of generalizations, based on description and direct accepting of an area of social or psychological life. Exploratory research involves as well, qualitative studies (observation, interview, focus group discussion and content analysis). This approach is selected when there is little or nothing known about the subject under study (Stebbins, 2008, pp.327-328).

3.2 The Paradigm of study

Rossman & Rollis (2003) define paradigm as “shared understandings of reality”. Quantitative and qualitative research methods involve very different assumptions about how research should be conducted and the role of the researcher. According to Guba and Lincoln (1994) the concept of “paradigm” is identified as the scientific achievements, discoveries that provided solutions and explanations of various phenomena at a particular point in time. He suggested that when the paradigm at that point of time is unable to explain satisfactorily phenomena, a “paradigm shift” should occur within the existing paradigm. A paradigm shift will

lead to the introduction of new research methods and tools and how the researcher sees the world. It is important to note that qualitative research is based upon a premise that there is no single measurable concrete truth, but multiple social dimensions that emerge from complex societal interactions (Patton, 2002).

The same way, my research subjects (female street children/youth) I believe perceive their social reality in general and the topic of my study in particular as having subjective component and as arising out of the creation and exchange of social meaning during the process of their social interaction while living on the street. Therefore, a relativist paradigm, which is an interpretative one, is used to guide this research.

3.3 Study Design

The design included all aspect of social capital that should be taken into consideration such as social background. Qualitative research was used in the research process, it deals with qualitative phenomenon such as a phenomena involving quality or manner. For example, when we are fascinated to explore the motives for people's behavior for example why they reason in a certain way, this can be defined as 'Motivation Research', a significant kind of qualitative research. This type of research intends to conceal the fundamental purposes and aspirations, using intensive interviews (Kothari, 2004, 5). This qualitative research approach and phenomenological research design is used to explore social capital among female street children and youth. This study used collective or multiple case studies by which multiple cases employed to exemplify a particular phenomena.

According to Creswell, (2007, p.42) qualitative research method employed to gain detailed and comprehensive understanding of the subject understudy. The understanding about the subject matter acquired through direct association with the target by direct face-to-face

communication, visiting their day-to-day activities at home and work place and listening to their life narrative in a way that fits to our objectives.

As Hycner's (1999) suggested, this study followed by the core principles of a phenomenological research design and illustrates the phenomenological methodology. The phenomenological designed followed that; the location of the data, the data gathering technique, the data-storage methods, semi-structured in-depth phenomenological interviews that supplemented by a focus group discussion were used.

Phenomenological study is an attempt to understand the perceptions and perspectives of the female street children and youth as well as stakeholders on the female street children/youth phenomenon in Addis Ababa. Qualitative enquiry focuses on describing, understanding, exploring, and interpreting to understand social situations and/or how participants in a social setting around them.

The decision to conduct research using the qualitative approach should be based on orientation as a researcher towards issues such as; the fact that when we used qualitative research methods, its 'multiple realities' or multiple interpretations and not just one conception of reality or one interpretation. While analyzing qualitative data, rather than one right answer the knowledge produced from this study 'emerge' in developing a theory rather confirming a theory (Guba & Lincoln, 1994).

The weakness of qualitative method is less easily generalized as a result, difficult to aggregate data and make systematic comparisons and it depends upon researcher's personal attributes and skills (though it is also true with quantitative research but not easily detected).

The strengthening points are more useful than its weakness, because depth and detail-- may not get as much depth in a standardized questionnaire. Openness--can generate new theories

and recognize phenomena ignored by most or all previous researchers and literature. As well, it helps people see the world view of those studies with their categories, rather than imposing categories; simulates their experience of the world. Attempts to avoid pre-judgments (Guba & Lincoln, 1994).

Qualitative inquiry takes place within a socio-cultural context, which makes the dynamism of the researcher an important tool in the field. In fact, the researcher acknowledged the self as an instrument and has been able to comprehend the various energies that are engaged in the field.

Although in many cases an interpretation may bear the subjective philosophies of the research, it might not be considered as negative, but a unique interpretation of a phenomenon (Peshkin, 1988). As well as conducting interviews with key program staffs from the selected involving actors were assessed their understanding of the role of social capital in the life of the female street children/youth.

3.4 Population and Sample

The unit of analysis of this study was consisting of female street children, and persons who closely work with female street children and institutions that undertaking various programs related to street children.

Since the female street children/youth keep on moving, it had been very difficult to prepare a sampling frame, out of which to select the desired sample applying principles of random method. Instead, the places where the children generally found were selected by purposive sampling technique. There is no way by which we can verify the representative nature of the sample, except to say that the children had selected from a very wide variety of job situations, which may ensure a good representation. It was a useful research tool, which enables

the researcher to map out the places where female street children/youth usually live. This procedure also saved a good deal of time and money.

Hence, I used a purposive sampling technique to select the residential places of female street children/youth. Purposive sampling represents a group of different non-probability sampling techniques. Also known as judgmental, selective or subjective sampling, purposive sampling relies on the judgment of the researcher, when it comes to selecting the units that are to be studied. Usually, the sample being investigated is quite small, especially when compared with probability sampling techniques; such sampling is commonly used in qualitative field research (Rubin & Babbie 1993 as cited in Falk and Kilpatrick, 2000).

3.5 Selection of Study Sites

Sample sizes should be small for phenomenological approach, because qualitative research is highly intensive in terms of data and time it needs. Otherwise, it would be difficult to manage the research process within the desired time frame (Creswell, 2007, p.84). To this end, for this study, I took ten female street children and youth interview respondents, one group discussion which comprising seven female street children and youth, from those who met the inclusion criteria. Five stockholders are also selected from different intuitions to interview as key informants. Data saturation is also taken into consideration to limit the participants to twenty two. Therefore, my total sample size was 22 people. The breakdown is as follows:

- Ten female street children and youth, six respondents from the sites of “Ureal” Church in kirkos sub-city and four respondents from “Medihanlem” church in Bole sub-city.
- One official from Addis Ababa Bureau of Labor and Social Affairs
- One official from the Addis Ababa Bureau of Women, Children and Youth Affairs
- Three Police Officers from Women and Children Protection Coordinating Office

- One senior officer and two experts from Women and Children Multi-Scrotal Development Organization
- One Focus Group Discussion consisting of seven female street children and youth

As stated above, the study sites were two: Ureal church in Kirkos Sub-City and Medihanlem church in Bole Sub-City, located in Addis Ababa. The participants were female street children and youth, who were engaged in street life.

The selection of study sites and participants as stated above were purposive. As Creswell (2003, p.185) puts, in case of qualitative research, for the purpose of deep understanding of the subject matter under study or research question, it's up to researcher to make a decision on the research participants, sites and even the material to use. To this end, the above areas are selected as a study sites.

Moreover, the rationales behind selecting these sites were population demography. For example, the sites are the place where diversified people (poor and the rich people) live and work, due to this, many people pass by through there. Street boys and girls gather around church to make money from people who have better income. This makes the sites to attract large number of streets' than some other sites.

3.6 Inclusion Criteria

In this study, purposive sampling method was used. The criteria for choosing the participants were the following:

- 1) Readiness to participate on the research.
- 2) Being a female street children and youth
- 3) Being 'of street' and living on the street of Addis Ababa and spending most of their time around '*Ureal Church*' or '*Bole Medinalem church*' areas. The reason why the researcher

selected the 'of female street children and youth' for this research was they have faced different incidents, because of very weak or absence of relationship with their family and other social resources than 'on street children and youths'.

- 4) The focus of the study is not to generalize, but to gain an in-depth understanding of the phenomenon. For in-depth understanding one should repeatedly spend extended periods with a few respondents in agreement. To the above assertions qualitative inquiry focuses in depth on relatively small samples selected purposefully. Below 15 years old has not enough to explain his or her feeling intensity as the qualitative research expected. To get in-depth interviews and to spend more time on it, it was better to select from 15 to 24 years old in order to acquire multiple realities for multiple interpretations.

3.7 Procedure

These particular steps were followed in collecting the data. To understand the phenomenon, social capital among female street children and youth, researcher grouped this research sample into two: the female children/youth, and stakeholders (GOs and NGOs). My initial process was interviewing children after securing the consent of the Women and Children Multi-Sectorial Development Organization (WCMSD), who play a major role as the guardians of the street children. The interviews were conducted on the premises of the WCMSD. Officials and staff from these institutions were interviewed in their offices and conference rooms; again the aim was to reduce interruptions during the interviewing process.

Purposive and snowballing sampling methods were used in the selection of research participants. I first contacted a person employed in one of the organizations that work with the street girls and mothers, who in turn introduced me to one of the street girls who facilitated my interaction with the street people in the area.

After, I contacted one of the street girls around 'Ureal Church and Kirkos area', I had a visit on the area for few days, spent few hours per week, until I retained good relationship, and accessed young street girls for first interview. In the visiting time, I established informal communication and observed them performing their daily activities like when they beg, ate, got dressed, walking and communicate each other. In addition, I observed their shared sleeping areas, which is most of the girls used. I selected my first case from the area by myself and then the rest four participants had selected through snowball.

Participants around 'Bole Medihnaalem' Church were also selected by snowball, after I met the first participant through frequent visits of the area. I scheduled each interviews with enough intervals that allowed me to work on steps of the interviews. At the time of interview it was interrupted in between when two girls needed break to feed their children. I used this time for informal contact and observation. I took a scheduled time for each participant by contacting one day ahead of the interview. The next day, I met the participants in their place before they engaged in their daily activities. Started our interviews after having breakfast and tea in the nearby café, I used this time for informal communication that facilitated further intimacy with participants. Then, we returned to their sleeping place. The interviewed girls were more comfortable and build confidence when I conduct the interview in their sleeping place, near Bole "Medihanlm" Church than other places.

Before interview started, it was mandatory to get the participants' informed consent for their willingness to participate in the study. When I arrived there, many of the girls were sleeping during the day, trying begging at the time of evening, while two of them were attending their children. Those who were not engaged in any activity were hanging-out with their boyfriends.

During the FGD, I later found out that some of the girls were commercial sex workers, and were uncomfortable telling their stories. Since qualitative research is interpretative research, experiences and identities of the researcher can help better understand the topic, the setting, or the participants (Creswell, 2007, p. 209). In this regard, being a female researcher played a positive role in the process of conducting the research especially in establishing, understanding their experiences and the hardships they are facing as a female.

3.8 Data Collection Method

The data collection was being both from primary and secondary sources. The secondary resources were reports and publications of government institutions, particularly the BOLSA, Bureau of Women, Children and Youth Affairs (BOCYA) and reports and different publications of NGOs working on the issue of children and youth. In addition other related materials on the concept of social capital will be consulted from different websites on the internet.

From primary sources, using different methods in my study does not mean that there are weaknesses in my methods. During the design of my study, all the methods were designed and incorporated with equal strength. The reason for using more than one method was because the more the methods contrast one another, the greater the confidence I have my research findings. So in the case of this study, I had used my participant observation to check on findings from interviews, focus group discussions, so that I picked out the consistencies for my analysis (Bryman, 2001).

In social research, the use of a single method of data collection give rise to dangers of not noticing errors in the findings and it may lead to incorrect findings. On the other hand, if data collected using different methods lead to the same or similar conclusions (Hammersley & Atkinson 2007). Therefore, the use of a combination of observations, interviews and focus group

discussions in my study, allow me for using different data sources to authenticate and crosscheck my research findings.

Through data collection method, what I had seen during the interview, group discussion and my observation elaborated as listed below.

3.8.1 Interviews

I decided to use the interviews as one of my methods for data collect because of its several advantages and among them are that interviews can be used even to those who may not read and write as questions can be read to them. Another advantage of interviews is as a researcher; I could seek clarifications and check on the truthfulness of the response (Fraser et al. 2004). Another advantage was that my participants too had an opportunity to ask for clarification when they did not understand the questions and I was able to elaborate further for them to understand.

The preparation for the interview was started a month before my study commenced, the first thing that I did in preparation for the interview was, come up with an interview guide. My interview guide was divided into eight areas of focus, i.e. (1) personal background (2) survival mechanism of street live (3) Group and social network (4) trust and solidarity (5) Collective action and Cooperation (6) Information and communication (7) Social cohesion and Inclusion (8) Empowerment and Political Action. When I got in the field, my next fundamental task was to identify my participants and seek consent.

Under exploring social capital among female street children and youth, I was finding out how children make it on the street, my aim was to investigate the positive capacities of street children to deal with adversity on the street where they live without parental care. I was therefore asking children how they managed their lives on the street using their social capital in their

surrounding area, I asked them as well how and where they found food, what they did when they were ill or their friend was ill or injured and what they did when they couldn't find food.

To investigate reasons why children run away from home, in my interview guide, another area was a section consisting of a set of questions targeting key informants that directly or indirectly work with children. In my study, I managed to have interviews with government officials from the Addis Ababa women and Children Police Protection Coordinating Office (WPPCO), Addis Ababa BOLSA and BOWCY. Non profit humanitarian organization like that of the people from the WCMSDO has important information for my study in terms of manual and programs that are aimed at removing female street children/youth from the streets.

During interviews, I was interviewing, both female children/youth on the streets and governmental and nongovernmental organizations. I felt that my participants fully and freely participated in the interviews without feeling judged by me, as I was able to speak the same languages with all of them. The consent to record the interview proceedings was sought from individual participants. However, most children/youth on the street refused to have their proceedings recorded and this made me turn to field notes. I took these notes immediately after the interview. Considering that in an interview, a researcher collected only what the participant chooses to tell her, other methods such as focus group discussions helped in checking participants who may lack consistency and told different things at different times.

3.8.2 Focus group discussion

In Addition to interview, I triangulated my study with focus group discussion (FGD). The purpose of having FGD was to generate new information, clarify further points of detail, validate information derived through other methods, and build consensus between group members.

Through the use of FGD, my goal was to get closer to participants' understanding of the topic I was investigating (Hammersley & Atkinson, 2007).

According to Fraser et al. (2004) Focus groups give children space to raise issues and allow for a variety of responses and openness on views that is not be reviewed in individual interviews. During FGD, my major role was to introduce the topic of discussion and facilitate the interchange among the participants with the main aim of reaching consensus on a topic of discussion.

FGD is encouraged participants to share their thoughts, feelings, attitudes and ideas concerning living on the streets. As the interviewer and moderator of the FGD, I planned script of specific issues and set goals for the type of information I wanted to gather. During discussion, I had the job of keeping the talked; without reducing the flow of ideas; that came from the discussants. It was also my duty to ensure that all group members contributed to the discussion and insured that one participant or few did not dominate the discussion. The group discussions lasted between two and three hours; I moderated the interviews to maintain the group's focus. Focus group consisted of seven female street children and youth at the same time and place in one group.

3.8.3 Observation

Direct observation was the third data collecting method for my study. This method was used for collecting information through directly observing of female street children/youth and their environment. Observation is a tool that helps the research to take field notes on the behavior and activities of individuals at the research sites (Creswell, 2007, p. 209). Observation in research is used for watching what children actually do and how they do it; it provides valuable information throughout any research process (Ennew et al., 2009).

Observation is a researcher-centered method that is a permanent adding up to all other methods. I first identified where the places that female street children/youth were available; the places where females everyday moving and begging and sleeping place and then selected the study sites by using purposeful sampling. I also tried to manage what types of approach I used to have company myself with children on the street. In order to collect information broadly I carefully articulated by not using words such as 'female street' in the moment when I was walking around I observed that the girls on the street, the way of handling their friends; the area of living and sleeping; way of communication and interact with others; the way they dressed and ate together with their groups, the way of begging near traffic light, Ureal and Bole Medinalem churches; one police officer beating one girl from traffic light that girl crying and begging him to leave her beating; the way they walk and talk using extraordinary words and the overall they physical appearance and so forth. Using systematic observations I collected information that was used as a great input research as Creswell stated (2003, p. 100). This method added a new dimension in the understanding of the context or the phenomena of being street females.

For example I decided to interact with the children/youth; I found the female to be very selective with whom they interact. When I went at a place where the female children/youth usually gather around one of the research sites, the moment I got there, a number of children walked away and the few that stayed were asking me what I wanted. I introduced myself and explained my study and apparently the children did not believe me. One of the girls in Ureal told her friends not to talk to me because they expect me coming from the police as a spy. A girl standing a few meters from me started asking me; what I was going to do with the information. I explained to her that what I was doing was purely an academic exercise and that the information I was collecting was not going to be distributed to the public. She then explained that you see, a

lot of organizations came here and make friends with us, then take pictures and collect information and yet we don't know what they do with it. But we heard that, some organizations make money out of it. Then you see, we are also tired of being interviewed, we do this a lot of time but we never seen any benefits with them. As researcher point of view, I didn't want to impose myself on them and I then just decided to leave. The picture I got from the children on this day is that they have been over researched to the extent that they have now started resisting research. I understood that I wanted to be very inspired and patient with the children for them to consent participation in my research.

At the time of group discussion, my interactions with the girls, I quickly got to know the girls around Bole Medihnaalem too. One of the girls introduced me to her friends who later introduced me to most of the girls on the streets. As a female researcher, I had felt free when working with the girls on the street. As per Ethiopia tradition, females do not usually mix with males and I thought that as a female researcher this would not been the problem for working effectively with girls. However, this was not the case, the girls seemed to be very understanding and more open than I expected. They told me things ranging from sexual harassment and exploitation on the street to their previous abuse they experienced at the same time at home. For example, one girl from the participants, when she explained the reason why she joining the street was at the age of 12 sexual abused by her biological father, the process he used to harassed her was she cried a lot her friends cried as well,

3.9 Themes of the Research Instrumentation

Based with the above revealed framework for the measurement of social capital, the research questions were thematically grouped. Each theme illustrates a particular part of social capital. In addition, a theme that focuses on the role of the NGOs is also included. There are

eight themes. This is due to the categorization of the parts into different sections to make the data collection manageable. The eight themes are:

Theme 1: Personal Background:

This is included because the socio economic background of participants plays a role on social capital. To cite an example Coleman's (1988 as cited by winter 2000) development of social capital indicators for children's/youth educational attainment included personal dimensions.

Theme 2: Life on the Streets:

This focuses on the activities undertaken by the street children and youth. It is expected at finding out their economic actions, how they deal with their difficulty and in general how they live and survive on the streets.

Theme 3: Group and Social network:

Sociability here is understood as the ability to maintain and use one's social network as a characteristic of social capital. The key principle of this dimension is that 'female street children and youth need to recognize their networks as a resource in order for these networks to constitute social capital' (McDaniel and Nicole, 2004).

Theme 4: Trust and Solidarity:

According to McDaniel and Nicole (2004), in order for a member of a social network to gain from the relationship he/she has with the other member. To use the abatable resources, he/she should be able to trust that network members are providing correct and helpful information and honest support. For example, in the case of this study, female street children/youth need to create trustful relations with their friends, within their social networks and that is; their friends and other people who assist them.

Theme 5: Collective Action and Cooperation

The sense of belonging refers to an individual feeling of belonging after attaching symbolic meaning to a certain environment, but in this case, it refers to an extent to which individuals feel that they are part of a collective and cooperation of the community. That is, be it at home, school, work place and in the case of this study, on the streets or indeed just about anywhere (McDaniel and Nicole 2004).

Theme 6: Information and Communication:

Growing access to information is increasingly recognized as a central mechanism for helping poor community's like that female street children and youth that strengthen their voice in matters that affect their well-being (World Bank (WB), 2002a).

Theme 7: Social Cohesion and Inclusion:

Social ties and cultural traditions provide the female street children and youth with a significant coping mechanism to deal with poverty, but concerns that local traditions and community supports are obedience in response to changes in social life of them. Conflict risk screening is another means that can help to determine the degree of potential risk of conflict in the street (Dudwick, et al., 2006).

Theme 8: Empowerment and Political Action:

Individuals are empowered to the extent that they have a measure of control over the society and methods that directly affect their well-being. This dimension considers social cleavages, whether related to gender, ethnicity, religion, or other factors. It also facilitates and explores the sense of satisfaction, personal effectiveness, and capacity of network and group members to influence street events and focuses on the intervention of the NGOs and GO, the public at large and its impact on the social capital of the female street children (WB, 2002a).

3.10 Data Analysis

The goal of this exploratory study is to provide a comprehensive, detailed, qualitative account of the situation of female street children. The qualitative analysis will combine an interpretation of the various analytical categories identified while reviewing the literature and description of the cultural categories identified during the interview and FGD.

I employed analytic coding and highlighting as the techniques for analysis, using the processes suggested by Strauss & Corbin (1998) I was coded by uncovering, naming and developing concepts in my gathering data. I was coding as breaking raw data into pieces before making sense out of those data. While reading transcripts, I coded the words, quotes and sentences using different colors, which were relevant for the study. The codes were also further collected in a separate sheet and then typologies in to different categories in line with the objectives of the study. This led me to the development of thematic areas of the study.

Following the thematic area the entire data/transcripts re-arranged. Strauss & Corbin (1998) argued that “events, happenings, objects, and actions/interactions that are found to be conceptually similar in nature or related in meaning are grouped under more abstract concepts termed categories” (p.102). Because the study was a phenomenological study, analysis using a phenomenological framework included;

1. A focus on understanding people’s perceptions, perspectives, and understandings of the female street children phenomenon
2. The final result is a description of the phenomenon, as seen through the eyes of people, who had been experienced it firsthand, that is the female street children

The choice of the methodology was based on the nature of the study. Understanding a phenomenon required the researcher to dialogue with all who had a stake in the issue. The

researcher used the proposed methods and procedures as much as possible, but also remain open minded, and followed the directions of the data.

Finally, I was attempted to enrich the quality of data gathered and the quality of analysis by using triangulation. Triangulation is employed in a number of ways: in terms of the different theoretical perspectives discussed in the literature; in terms of the different methods of data collection used; in terms of the diversity of sources of information; and in terms of the different methods of analysis used.

3.11 Ethical Consideration (Human Subject Protections)

Informed consent: The goal of my research project was to facilitate my learning through a better understanding of research and how it influenced practice. However, in my understanding I have frequently sought information from individuals who were not normally part of the educational process. Before the commencement of the study, the research objectives and/or the detail of the study have been presented to potential participant in Amharic language. Afterward, I received confirmation from the participants which guarantees their amiable readiness to participate on the study, to this end, verbal consent gained from participants; When I started my research; I was confident that I had clearly explained my study to my participants and that participation was voluntary. Along with, throughout the research process, the informants' rights and interests maintained.

Confidentiality: Apart from getting consent from my participants, I made sure that at the same time assured them that to observe confidentiality. I was giving orientation to the informants that I was not going to use their names in my thesis or any other publication arising from the study (Ennew et al 2009). I clarified for them as well that I would not disclose the information, unless I saw that they were in considered to be at risk of significant harm. This gave my

informants confidence in the research process and led for openness to tell me anything they wished to tell me.

Bias: It is true we all have biases; the most dangerous are those of which we are unaware.

However in general, for this research biasness was controlled by four means:

- Keeping records on the research process, data analysis, and problems encountered;
- Conducting research in a systematic way;
- Involving colleagues and research participants in research design and data analysis;
- Being “upfront” about the researcher’s own beliefs & value.

3.12 My Role as a Researcher

For successful completion of the study, regular visiting that I had to research site helped me to become familiar and had facilitative role in building empathy with the female street children/ youth. Using that advantage, I made clear presentation on the overall facts of the study and their level of engagement for the stakeholders i.e. research participant. All the way through my study, I increased at assuming roles that would allow my informants to fully and freely participate in the whole research process. I made it very clear to my informants that I knew nothing about street life and I was spending a few time with them because they knew more about life on the street than I did, hence, I required to learn from them. The fact that except some of the institutions officers and staffs, I was older than all female street children and youth, I noticed that their expectation was that I would be in charge of the day-to-day activities; when I was with them they consulted with me on most of the things we did together. The role I played in this research is that which according to Christensen (2004) calls “least adult role”. I by all means aimed at acting and behaving as just an adult interested in the children’s perspectives.

By assuming these roles, I created an environment where my informants acted freely knowing that I was not going to stop them what they were doing. Because of these roles, my informants became very free with me so much that they treated me as a friend. They became very free that they even started discussing things that they do not discuss with their friend on the street; a good example was some number of female children/youth told me that they are living with Sexually Transmitted Diseases (STDs), doing abortions and sexual harassed by street boys, intoxicated and abnormal persons, sexually abused by her biological parent and so forth. After telling me about their conditions that they were not sharing with their friends, it showed just how much trust my informants eventually had in me. It was important for me maintain the trust I created with my informants and when they told me things they considered confidential, I kept them to myself and made sure that I didn't bring them up when talking to other informants. In general, I endeavored not to be controlling, I treated my informants as competent individual beings who were more knowledgeable about street life than me. However I did not think that my informants represented themselves the way I viewed them, they presented themselves as unfortunate, vulnerable and discarded who needed help. At the same time, during interviews session, my role was observer, interviewer, discussant, recorder and inquiring further questions.

Chapter Four: Results from Interviews and FGD

In this chapter, I present results from interview and FGD as findings and challenges that female street children face on the streets. I also looked at how they overcome these challenges and meet their survival in their own words. My presentation was based on in depth interview of female street children and supportive institutions such as BOLSA, BOWCYA, Addis Ababa Police protection coordinative office and MSMCDO.

The framework for the interview and focus group discussion were based on the research questions provided in the research methods. This chapter will try to illustrate the important themes and experiences of the children from the interviews and focus group discussion, which will address the questions raised by this research.

The research is focused on the themes dealing with perspectives of two major distinct groups; the female street children and the stakeholders that include the government and nongovernmental organizations those directly working with the street children.

I will restate here under the themes used for interview for easy reference, these are: Theme 1: Personal Background; Theme 2: Life on the Streets; Theme 3: Group and Social network; Theme 4: Trust and Solidarity; Theme 5: Collective Action and Cooperation; Theme 6: Information and Communication; Theme 7: Social Cohesion and Inclusion; and Theme 8: Empowerment and Political Action. Now the results divided by theme in the original language of the respondents will be presented.

4.1. Theme 1: Personal Background

Respondents from NGO: The name of NGO is Mothers and Children Multi-sector Development Organization. Participants of the interview were Deputy Director and two officers namely Psycho-Social Support Officer and Sport and Recreation Officer. As far as the sex of the

respondents is concerned, the vice director and one officer of the organization are male and the other one of the officer is female. All of them have two to four years of work experience in the organization with different back professional background.

Respondents from BOLSA, one senior officer, are working for more than 10 year and one female expert from BOWCYA having working experiences of over 5 years. All of them are with different professional background.

Respondents from Women and Children Protection Coordinating Office were three from all of them are police officers at different position.

The participants of the Focus Group Discussion (FGD) were 7 female children/youth. Their age ranges from 7 – 15 years. One of them is illiterate while others are from grade two to nine. They lived on the street from one year and six months to six years. While two of them are from Addis Ababa, the rest are from different rural part of the country.

Table 1. Profile of Respondent Female Street Children in interview

Variables	Respondents									
	1	2	3	4	5	6	7	8	9	10
Age	17	18	20	18	21	22	19	18	20	24
Nation	Amhara	Sidama	Tigray	Amhara	Oromo	Tigray	Amhara	Oromo	Oromo	Amhara
Religion	Orthodox	Orthodox	Orthodox	Orthodox	Orthodox	Orthodox	Orthodox	Muslim	Orthodox	Orthodox
Education Level	0	8	8	7	4	5	4	6	6	8
Parents' occupation	Farmers	Died	Merchant	Farmer / Merchant	Farmer & Chat	Farmer	Farmer	Coffee	Farmer	Farmer
Living in	Rented room with child	Street	Street	Street	Street with child	Street	Street	Street	Street	
Years out of home	5	6	6	14	12	4	12	4	11	4
No. of Siblings	5	4	2	6+3	3	5	7	6	3	2
Educational level of Parents	Illiterate	Died	Illiterate	Priest father	Basic education	Illiterate	Illiterate	Illiterate	Illiterate	Illiterate

As seen in the above table, the study involved a total of 10 female street children/youth participants. The age of participants ranged between 17-24 years. Their years of stay on the street varied from 4 to 14 years. Except one participant who is Muslim, the rest are followers of the Orthodox Christianity. The numbers of siblings ranged between 2 to 9, and for the majority, their parental occupation is farming. The background information of participants indicates that the majorities are "of" street children/youth and experienced relationship breakdowns.

4.2. Theme 2: Life on the Streets:

The respondents from NGO have put the life on the street as follows. Most of the beneficiaries supported by Mothers and Children Multi-sector Development Organization are male children while girls are few in number. Girls face more problems than male children. Girls are subjected to forced sexual abuse and early sexual practice at age of 14 years and below. As a result of these they give birth on the street, which double the suffering of street girls. This organization collects beneficiaries from the street.

The three police officers from Women and Children Protection Coordinating Office have clearly stated the street life by answering the question why female children/youth go out to street. According to these respondents, the pushing factors that forced children to the street are as follows:

The first male police officer who is 40 year old noted that,

When one parent is deceased, there are two alternatives. In the case where the living parent institutes another marriage, the substitution of the biological parent by the unknown person creates great detestation, which also leads to serious conflict within the newly established family unit. At the time of quarrel each other betting and nagging by one of step parents. When a child loss one or both parents to death and when no one in the family is to take care of the children they move out from home to join the street life.

The other female police officer who is 35 years old added that,

Where the living parent chooses to stay single or if all the families are very poor and unable to feed their children adequately, the social and economic stress on children is largely severe. Hence in both cases children become victims of these conditions. This being so, female children and youth tend to break away from the harsh home atmosphere by picking any promising alternatives on the street for survival.

The third male police officer who is 45 years old said that as follows.

The reason why female street children and youth go out the street is peer pressure, that means if someone in their locality, who joined the street before them; when they need some personal freedom from the controlling mechanism of their families; when their demands increasing, which is their families unable to provide; in some cases children will develop inclination to go out of home and join street life.

In addition they have stressed what problems they encounter on the street for being street children. One of the police officers said that,

food, clothing, and shelter are the primary problems. They are as well subjected to sexual harassment and abuse especial children under 18 are most vulnerable to such problem, because they can't protect themselves. Especially females are exposed to cold, rain and sunburn, because they have no shelter. They sleeping everywhere due to these problems, they are forced to survive being commercial sex workers. Male Street children sexually abuse the female street children, make them a girl friend, and force them for prostitution. These children also take the money the girls made, for drinking alcohol, chewing chat, smoking and inhaling benzene.

Moreover one official from BOLSA and one official from BOWCY have expressed the condition of female street children as follows with sadly mood, sorrow face, tearful eyes and monotonous voices.

Female street children are forced to be wife/girl friend for male street children; male street children force the girls for begging to bring them money. They took the money the girls earn by begging and beat the female street children if they don't bring money. Female street children are immature; they even don't know and use birth control and subjected to unwanted pregnancy. Once the child is born the male street children will change their places not to support the child and the teenage mother. The teenage mother will suffer with the child alone. Though they suffer a lot they are hesitant to surrender the child to be supported by institutions or individuals. They sleep anywhere because of the magnitude of the problem. Many street children are involved in use of psychoactive substances like chewing 'chat', drinking alcohol and get intoxicated. As a result of it, they quarrel with anybody they found on the street. Street children use benzene to suppress their hanger and starvation and to keep them warm from cold weather. This habit can lead to excessive intake; increase the chance of misbehaving, violence, unwanted pregnancy and unprotected sex. Over time, the continued use of substances can lead them to complications such as brain and liver damage.

The seven street girls participated in the focus group discussion have shared why they come out from home to street as follows.

As female street youths we are pushed into the streets due to different reasons from different kinds of families and circumstances. We lived in slums; in the slum it is quit common children to share common living conditions. In our case for example poverty,

joblessness, inadequate education, having big family size, resettlement, inadequate shelter, and domestic violence pushed us to the streets. Many female children and youth and we as well claimed to have left our homes due to our parents drinking habits.

The focus group discussants continued explaining some of the harsh experience in the family that pushed them out to the street. Physical abuses by parents were another cause of joining streets; in most cases the parents badly affected by physical abuses. Sexual abuse, usually by stepfathers or their mothers' boyfriends was also said to be a major cause for joining street. Consequently, many teenager girls experience abortion; some dumped their newborn child somewhere, or intentionally neglect their babies simply to starve and to death.

They tried to elaborate what problems they usually encountered on street life hereunder.

Starvation and thirsty are our main problem, even we can't get leftover food from hotels sometimes. When we are serious there are things we cannot do, but when we use some bang our head goes round and round, we feel so excited. When hungry we do not care whatever we eat whether it comes from the smelly dumping site or not. We can even eat uncooked rotten food. We have no clothes, no shoes, and no shelter we suffer from cold, rain and sunburn; even we use through our male partners substances like benzene, glue, shisha (a kind of tobacco), atsefaris (cannabis), hashis (marijuana), ganija, mixture of local leaves like "shewishewe" and "tikure (yewef kolo)", orange rind, and tea.

In addition to using drugs the discussants have reported that there are street children who transfer drugs like hashish. But they don't know the original place of that drug. Sexual abuse by intoxicated and mentally deranged persons at night is another experience they had to face on the street.

We are always exposed to on unwanted pregnancies and affected with sexually transmitted diseases. Most of us experienced unsafe abortion by traditional medicines; we dumped or intentionally neglected our baby, we are exposed to reproductive health problem due to lack of sanitary pads during menstrual period. Even we didn't have ID card to put our money in Bank to save it for future use and to protect it from robbers. Because of ID card problem we are always subjected to robbers and beaten by male street children.

Female Street Children who participate in interview have confirmed that their experiences on street by explaining how they come out from home to the street. Female street children have experienced in a very hard condition, which is quite painful when you pay attention to their experiences to understand their circumstances. Valuing their experiences is the only way to understand their conditions and pressing needs to be addressed. Their situation does not satisfy anyone, however, when their experience is reported it may ignite the appropriate responses for immediate action in the heart of various stakeholders.

The questions where are you from? Why you left home and live and /or work on the street? What are the problems you encountered on street life? How do you get money and how you use it? What are police? Have you been arrested were also discussed with female street children.

Pushing Factors that Lead Female Youth and Children to Street Life

When the informants were asked what made them to leave their home, and chose to live and/or work on the street, they described such pushing factors as experience of sexual abuse, unplanned pregnancy, parental death, living under a reconstituted family, parental neglect, abuse

and mistreatment by stepfather and stepmothers, the lack of safe family environment to provide them basic needs and school materials, and a hope for making money.

The first respondent street girl is a mother of one child, who is an illiterate, came from Amhara region of farmers' family and has lived on the street for the last five years, She described her history as follows.

Initially, I came to Addis Ababa, from countryside to work as house made for my aunt's. I was working as domestic worker for few months until the time the owner of the house sexually abused me. Sad enough I become pregnant and I left home as a result of pregnancy. That experience pushed me to leave home and I ended up living with my child on the street making and selling tea and coffee on street (Yeshe Gena, age 17)

The second respondent is 18 years old street girl who was 8th grade student, lives on street. She came from Sidama-SNNP region of farmers' family who has lived on the street for the last six years described her history by saying: *I left home because my parents died and I was living with my aunt, I cannot attend school due to my health problem then forced to go to street.*

The third respondent street girl who is 8th grade student, live on street, came from Tigray region of merchant' family and stayed on street for the last six years. She explained her history by saying:

I used to go to school, but then what happened was my father died and I lived with my mother under the care of my stepfather. My mother and stepfather were not concerned about my life and wellbeing and never really cared about me. They shouted at me and they made me do a lot of work at home while my half-sister was treated well. They did

not pay my school fees and I was chased out from school. So this bad handling made me to feel unloved and then I ran away and joined the streets life (Tgist Abebe, Age 18).

The fourth respondent is a 18 years street girl who was 7th grade student, lives on street, came from Amhara region of farmers' family and stayed on the street for the last 14 years put in plain words her history by saying: *I came to the street to look for money and food that is why I left my home and came here. What can I do when my parents have nothing and cannot put me in school; I came here in Addis to feed myself.*

The fifth respondent street girl who was 4th grade student, live on street with her child, came from Oromia region of farmers' family and stayed on street for the last 12 years explained her history as follows. She said:

I had a stepmother, she used to mistreat me and that is how I left home and came to Addis Ababa. I was employed as babysitter. The lady beats me several times, and then I left home again and join to street. Beating and insulting were the most problems I was facing every day in her home (Selam Teshome, age 21).

Akbret Habtom a 22 years street girl who was 5th grade student, live on street, came from Tigray region of farmers' family and stayed on street for the last 4 years make clear her history. She said: *The husband of my aunt did not want me to be at home, He wanted to be sleeping with me, harassed me, finally I sexual abused by him and left home not to disturb their marriage life.*

The seventh respondent street girl who was 4th grade student, live on street, came from Tigray region of farmers' family and stayed on street for the last 11 years explained her history. She said:

I was in school but my father working on his small farm. The money that coming from this small farm could not afford our household expense even he couldn't pay for my

school. So I stopped going to school and then I started coming to Addis Ababa to look for a better job. I used to do cleaning in the bar and take the money I earned to my parents back home. One day I heard the bad news from the owner of the bar that I am fired. Then I started coming to street to beg. I then made friends and later on started spending nights on the street (Yeshwork Getachew, age 19).

Eyerus Megersa a 18 years street girl who was 6th grade student, live on street, came from Oromia region of farmers' family and stayed on street for the last 4 years give details of her history by saying:

My father left home without food, clothes and money, she could not pay for my examination fees and that is how I stopped school. We were many children we have nothing to eat and wear, I left home as result of starvation.

The ninth respondent street girl who was 6th grade student, live on the street, came from Oromia region of farmers' family and stayed on street for the last 11 years. She explains her history by saying:

My mother died and my stepmother quarrel with and beat me almost every day that forced me to leave home. I used to live with my mother and father, my mother got sick and eventually she passed away. My stepmother used to ill-treat me and even they didn't bought me shoes, learning materials and clothes, I then ended up taking a decision to go and live on the street. Thinking that may be life will be better on the street rather than living with stepmother at home (Tesfanesh Nega, age 20).

The tenth respondent street girl who was 8th grade student, live on street, came from Amhara region of farmers' family and stayed on the street for the last 4 years explained her history by saying:

My parents were poor to send me to school and my aunt brought me for education but beat me every day. Instead of sending me to school, she used me to made me wash dishes, closes, to overworked me in her home, even she would deny me food. When I made a mistake she bets me with stick, throws me on the floor (Genet Ayele, age 24).

Concerning risks of living/working on the streets, the types of risks and measurement taken to avoid risks

The first respondent indicated that how she got money as follows, *“I sell tea and coffee on a street and use the money for house rent, food, and soap to feed my baby.”*

She also noted that she has no sanitary pad for menstrual period, birth control, became pregnant and gave birth on street.

She saw police in different way from other respondents. *Polices buy my tea and coffee and encourages me also for selling it. I have never been arrested* she said (Yeshe, age 17).

The Second respondent expressed how life is miserable in street by saying the following;

In the beginning my severe problems were lack of food, clothes and shelter, but now accepted it as normal condition. I get money by begging the white’s people, buy and sell the gum with the money they gave me, if not, I do begging everywhere to survive.

She added that, *“I have faced nothing in relation to abortion or pregnancy. Polices discouraged us when we beg and they are not good enough for us.”* (Tgist, age 18).

The third respondent passionately explained her problems as follows;

Food, clothes and shelter were my problems. Due to food problem, I exposed to prostitution and chat addiction. I begged at churches and sometimes I made sex with male to get money or food to survive. I have never been pregnant or make abortion though even two boys have sexually abused me at a time. I used birth control injection every

three months not to be pregnant. Polices are not good for us they dislike us, beat and insult us, therefore, I have no good impression for them (Trhas, age 29).

The Fourth respondent explained as follows as to what physical and sexual abuses are worst on street is.

Police robbed me my petty trade gums; I was also sexually abused by a street boys. I begged for leftover food from hotels. If I get money, I drink alcohols & smokes. I have faced several sexual abuse but never been pregnant and make abortion, because I use birth control injection. I had injured one girl and was arrested only one time and after three months imprisonment I was released. Polices are persecuting us without reasons they are cruel for street children and youth (Britkan, age 18).

The fifth respondent explained the situation of street as follows;

I begged for food from hotels; I am addicted to alcohol & smokes. Once I gave birth due to chat induced mood disorder. I use utensil cleaning sponge for menstrual period because no money for sanitary pads. I was arrested once in 2004 in relation to election. Polices are not good for us, thus I have no positive attitude towards them (Selam, age 21).

The sixth respondent said about sleeping place on street and others by saying the following;

Sexual abuse, cold and rain are my daily problems. I get money by begging around the churches; it is not enough for food. I had experienced sexual abuse but never been pregnant and made abortion. I have got birth control injection from health staff of health center. Polices are beating and persecute us every day and night. We have no right to live in our country (Akibret, age 22).

The seventh respondent thought that in the following,

Street life is a hell where girls are burned in life. I was begging but now people became greedy I survive by sex work. I have got one child who I gave it to the white people to save him from the worst life of street. Once two street boys quarrel each other and one of them died; as a result I was arrested for 15 days. (Yeshwork, age 19).

The eighth respondent expressed her feeling by saying in the following;

I left home as result of starvation; I faced the same starvation on street too. What do you mean by asking me what problems you encountered? The whole thing is problem on street. Are you expecting me to say you I am living in pleasure life? You make me *over neck laugh and thoroughly cry!!* I have no food, shelter and medical services. I was selling tissue paper but not enough for bread. Many boys had sex practice with me at a time; I became pregnant, and practiced abortion, I was near to death but God saved me. Police is inhuman, police beat me several times no way to love them. (Eyerus, age 20).

The ninth respondent added that,

Street life is even not advisable for animals. Cold, beating, lack of food and sexual abuse are the major problems. I work as daily laborer and begging at night to cover the costs of food, clothes and substance use. I had casual sexual abuse experiences but not get pregnant and no abortion at all; I can say I am lucky girl. Once I was involved in theft and arrested for six months. Polices see us as enemy they are cruel for street children (Tesfanesh, age 20).

The last but not the least the tenth respondent said,

Street life is full of problems like: starvation, cold, sunburn and sexual abuse. I beg, eat, smoke, drink and sleep at night. I had casual sexual abuse experience but not get pregnant

and no abortion. I use ragged clothes for menstrual period. Polices beat and insult us, they are also persecuting us wherever we go and no excuse with them (Genet, age 24).

The police officers said that as to what street life is worst; females become wives of the males without their interest only for the sake of getting money. If the females do not bring money and give them they got beaten. Females also do not know how to use contraceptive methods and hence they face with the problem of unwanted pregnancy. When they are told to give their babies to charity organizations, they are not willing since they need them for begging purpose. One can see on the street, girls drinking benzene to suppress their hunger and keep their body warm from the cold.

Physical and sexual violence's

As soon children move to the streets, they fall prey to violence and fights; rape and injuries caused by violent incidences become part of their everyday life. In my study, it came clear that all of my participants are victims of violence. Most of these illegal acts are committed by street children/youth themselves, especially older boys, some members of the public and the police. Except the first respondents, the rest of the participants and the FGD discussants said that;

Life on the street is very hard; we get beaten for no reason. Male street children and youth beat us, take our money or clothes when we have done nothing wrong. They just beat us for no reasons; it is very dangerous on the streets. Some people are even defamed or beaten us; this is why especially boys on the streets have scars and bruise. People always perceive the female street children as prostitutes. Some people insult us, while others advise us to go home to attend school and help our parents. Obviously many do not understand our situation, and they threat all female street children and youth, as prostitute's and thieves. Many of the children on the street engage in many bad things,

when some female children/youth, come to the streets they join bad friendship, they smoke too much cigarette and marijuana, drink alcohol and chew chats. Some of them behave badly and are rude to people. These are some of the reasons why people do not like us.

During street research sites trip I observed that two of the girls were treated for minor injury. When I asked them what causes of the wounded is one of the girls told me that she got injury during a fight to one another, while the other one hit by street boy.

Violence from police is another challenge that female street children and youth have to deal with. Many of my participants were always afraid of that they might be arrested by the police and beaten up. The focus group discussants strongly felt as follows:

We and our friends on the street have been beaten several times by police. At night, the police come where we sleep and shout on us for no reasons and sometime beat us, because they accused us of stealing from people when we walk around traffic light. Sometimes they arrest us together with boys with no evidences. You see some people report to the police that we steal from them even we don't have right to look at people or to walk with people. Whenever a crime is committed somewhere the blame is heaped on us. Despite the fact that, some of us are collaborated with thieves' boys, it does not justify, what the police do to us and this normally happen at night, when no one else is seeing them. We wish we could have people who would fight for us and show us that they care about us.

During my research, except one who was beaten by police, I did not observe any other police violence towards street children. However from the female street children and youth

respondents' expression, one can understand that the police perceive street children as a danger to society and treat them very harshly.

The information I collected during my study strongly indicated that sexual violence against girls is prevalent on the streets. The following extract from the interviews I had with the seven respondents and the focus group discussion gave me some information and insights on the incidence and degree of sexual abuse and mistreating on the streets. Some of the problems they raised were incorporated as follows:

It is like this, like in our cases, our friends and has been forced to have sex at night. One night a group of big boys come to the place where we sleep, even around churches, they rape us. Please leave us alone, we can't remember how many times we have been raped, everybody asked us about sexual violence. Without shelter, how can we secure ourselves? If you want to know, it happens a lot and it happens to a lot of girls.

Sometimes if you get into a quarrel with a boy during the day he would say; you will see tonight, I will come and grab you and then make you shed tears. If we run away, they come and grab us unaware. Even if we escape away from them, they run faster than us, so they catch us simply. We are weak, we can't tolerate these big boys, and they beat us or did everything they want. For our friends and us sleeping is hard, it is very difficult to sleep at night. There are a number of boys who come chasing us around, so that they can have sexual intercourse with us. At night time some men we even didn't know have sexually abused us. Most of them are intoxicated and mentally anxious persons.

Based on this information, it can therefore be said that one other challenge that girls face on the street is sexual violence from their peers and other people like strangers, intoxicated and mentally abnormal men.

Time spend and risks encountered

Female street children and youth said that, they spent most of the time by walking around main road, traffic light, studios, small markets, churches, center of the City and other places to earn money and to find food. As they stated, at the time of hot seasons, it is easy to find a place to sleep because we can sleep just about any places where sleeping is not prohibited by beneficiaries. But we faced a lot of challenges during the cold and rain seasons of the year.

Informants bitterly explained their sleeping situation as follows:

at night the boys and abnormal and intoxicated persons came where we sleep, in the unfinished building or near to main roads so that they can have sex with us, and when we refuse, they beat us up. Sometimes they just undress us and take all our cloths so that we unclothed in the morning. During the rainy season, it is very hard to sleep on the streets, it is very cold, and you know, girls can't sleep in the tunnel, so we used plastic covers and hard papers to keep warm and reserve heat. When it starts raining, it is hard to find a place where that is dry, so we mostly spent the night under unfinished buildings, which has no doors and windows. Through the open windows, the rain would inter into the building and flooded the floor where we all sleep. At this time all our clothes became wet and when we wake up in the morning, we become physically paralyzed and unable to walk and to find food.

As respondents said earlier, apart from having problems with finding a safe and secure place where to sleep, girls in the streets have a more insecure situation, compared to boys; that is obligatory to tolerate sexual assault and sexual violence at night because they do not have any protection behind to stay them secure.

Major activities of female street children and youth

Concerning the major activities of female street children and youth, the fourth, respondents said the following:

to tell you the truth, I don't have work on the street, I beg and eat leftovers. If I find money, I bought Vaseline to my child and some smokes with it. In the street you never ask what we work instead of that better to say what is live in street. There is no for tomorrow at the street; I beg, I eat, and sleep at night. The problem I faced in the street is I have Cigarette and Alcohol (*Areke* and *Tej*) addictions. When I didn't find them I get so bored. After I smoke one cigarette I felt ok. (Brtkan, age 18)

The, sixth and the seven respondent's, responses are listed below;

Sometimes, we go in the cafés or hotels asking for work and we keep that money and when we make enough money, we used that money to buy food if it is not stolen by boys on street. If you are doing a lot of work (cleaning, collecting leftover etc) they can paid for food or they can just give you food as payment of your works (Akbret, Yeshwork, age 22 & 19).

Yeshi, Tgist, Tefanesh and Genet are answered the question in the following;

Sometimes when there is completely nothing to eat, we just used to sniff benzyl and the feeling for hunger would go and we would sleep peaceful. However the only problem is that when the benzyl missed, Sometimes we sniff a bottle of benzyl make us not feel hungry but when the benzyl has missed, we will be shaking from hunger and our mouth will be dry because of lack of food.

Tirhas and Genet said that in the addition to the above statements as follows;

Here in the streets, if you are girl, there is one main way of getting money, we have to sleep with the street boys. If you don't sleep with these boys, we will not have money to buy food. So during the day they will give you money and then at night, they look forward to us to have same thing to do with them. When we just came in countryside, when we were young, most of the times we used to beg for food and money, and most people used to give us food or money. But when we became older, people blocked up giving us money or food and some of them used to say us to find a job and some would tell us to go home.

As shown the responses, these survival strategies include ways they use to make money, acquire food, and other basics needs. Some of them survive by selling whatever they can find. Some even sell themselves, most of the respondents begged and collecting leftover in hotels and cafes, so on.

Every individual girl street child has very different and unique experiences, but they also have common characteristics. If we look at the daily experiences of my respondents above we can find that they were very similar in many ways. All of these street children were living lives in extreme deficiency, but also everyone had their own unique attitude to react towards their experiences. I tried to bring together some of their experiences in their own words as stated above. All the female street children in my study had gone through some traumatic experiences, such as physical, emotional or sexual abuse. For these street girls, negotiating the difficulty of the aggressive urban street boys is a means of survival it is not an art of pleasure.

Addis Ababa has no safe place for the street girls, as they sleep on the streets they are exposed to sexual abuse. Truly speaking no one knows the extent of sexual abuse these street

girls may face on the streets. They are subjected to such severe sexual abuse due to the fact that they never report these problems to the legal entity because they are scared of further attack.

Even though, all street children are faced severe problems, according to the respondents the situation of the street girls is shakier. Apart from the general hardships they faced for surviving on the streets, many of the girls suffer the most horrible sexual harassment and abuse on the streets. They do not talk about their experiences of sexual abuse and rape openly because of its sensitive nature.

The most common problems that the street girls encountered are lack of food, clothes, shelter and lack of compassion from the public, while harassment by the police and other law enforcing agencies, rape by night watchmen, mentally deranged man, and street boys, commercial sexual exploitation are the common forms of abuse experienced by the street girls. The problems they experienced force them to arrange survival mechanisms for their own protections on the streets. For these girls their best protection mechanism is to be in a friendship with a strong boy and on the other hand they have to bond together with each other to avoid harassment.

They have been exposed them to all possible problems in the society. They talk about all criminality such as drug use, prostitution and theft. However, none of the street girls I have interviewed ever involved in any of the criminal acts. Many of these street girls have been denied their childhoods rights. The only skills they have learned are the harsh realities of the streets.

4.3. Theme 3: Group and Social Network

The respondents from Women and Children Protection Coordinating Office, BOLSA and WCMSDO have witnessed the Group and Social Network by explaining how female street children move in organized way to convey their message as follows,

They are begging in group, they use the money they got with their male friends for substance abuse and alcohol drinking. They sleep in group including male street children to protect themselves from any danger they may face from the other group. They never come to police for help even they face severe problem including sexual abuse, because they frighten by male gangsters. The members of the group never witness whatever they saw; therefore, the power of legal solution is limited. Because most of the group benefited from the theft done by male street children they never witness it. They all feel that they are family they do things, eat, drink, smoke and sleep in group together that enable them for street life survival.

The seven street girls participated in the focus group discussion have explained how their group is organized and what its purpose is as follows: Most of us grouped with the male street children, of course some female streets organized by their own. We usual are in group to beg, eat and sleep together to get protection from beating, robbery and sexual abuse. We know others being in group to smoke, chew chat and drink alcohol including benzene inhalation that resulted in severe health problem such as lung disease.

They also elaborate more how they elect their leader, what are the criteria and what is his/her role under here. We elect the one who is better in age and who has ability to talk better. We all obey to what the leader asks them to do. What we do is based on our willingness, no one forces one.

They added what resources are available to them and how they use these resources. Even though it is there for us, we use the street light, water we saw on street to wash our clothes, open spaces for sleeping. We collect waste food from hotels to eat together and we watch TV screens on the streets.

In addition to all what they have mentioned above they put in plain words what are the criteria to be their group member as the following. There are no criteria; it is the same for all street children whether new or old. We try to provide advice to go back to their home for the new ones by explaining the problems they may face on the street life. If they insist to continue we will include them to our group.

They also illustrated how they act in group against any problem they may face in such ways. We share responsibilities such as begging for food, preparing sleeping place and the like. We do everything in group to defend ourselves from sexual abuse, intoxicated and mentally deranged males and protect members from beating. They described what are the strengths and weakness of their group. The strength of the group is we solve problems in group, if someone got sick we take her to medical institution, provide food, and take care by sleeping together. We did not notice the weaknesses of our group have.

They also have spelled out how they solve the problems of food, clothes and shelter in group. We beg, eat and sleep in group, in general we share whatever we have; share our blankets and plastic sheets whenever it is cold; and girls with child get more support than those without child from the people.

The ten street girls participated in the interview have explained how their group was organized and what its purpose is as follows: the first two respondents have no group and they conclude that they know nothing about the group and benefits of grouping.

The third respondent has elaborated that what are the types of their group? How many members are in their group? What is the norm of their group? Who leads their group? What are the benefits and costs of being in group? She said,

We are a group of 4 with boys we are organized in group to prevent HIV/AIDS & cleaning our living areas in group. No rules but we deal with everything by consensus. Our group leader is male who is experienced more than other members. Group helped us in problem solving. It protected us from any danger that may arise any time (Tirhas, age 18).

Brtkan 18 years old responded to the above stated question in similar way of Tirhas. She said, *we are a group of 10, 6 boys and 4 girls. It is to support each other in everything. No rules but we use in common everything. We appointed the physically fit male with good experience on street life. It helped us to eat together, to support each other and get medical services.*

Selam 21 years old responded to the above stated question in similar way of Brtkan and the Tirhas respondent. She said that, *we are a group of 8 including males and females. No issue of gender on street. We protect our group from any danger and support each other in need. A physically fit and respected woman leads our group. It protected us from being abused by any one from out of the group.*

Akberet 22 years old replied to the above stated question in similar way of the three above respondents. She said that, *we discuss in group to make life easy. We eat together whatever we got from hotels. No rules but we deal everything through consensus, we have a leader. A physically fit and respected woman leads our group. Being in group is very helpful in time of danger and crisis.*

Yeshwork 19 years old respondent responded to the above stated questions in similar way of the four above respondents. She alleged that, *we join each other and discuss every night to prevent harm from us. No differences among our group member and no leader in our group. Illness, death, and sex abuse requires common deal in group; therefore, we are in group always.*

Eyerus 18 years old responded to the above stated questions in similar way of the six respondents above. She said that, *we come together & discuss every night how to support each other. Physical fitness and ability to speak coherently in a convincing way are criteria to be a leader. A physically fit and respected woman leads our group. We beg and eat together in our group.*

Tesfanesh 20 years old answered to the above stated questions in similar way of the seven respondents above. She said that,

We are a group of 5 males and 4 females. We are organized in group to work as daily laborers in order to wean our daily bread. No rule and norms but support each other to work the work we have at hand. We have coordinator who secures our payment in our daily work. It enables us to work together and to support each other in need.

The tenth and the last respondent responded to the above stated questions in different way of the eight respondents above. She said that,

We are not organized in group, but we join to support each other. Otherwise who will support us? What norm for street children? Is that not enough to support each other? No leader we do things in common. Being in group enables us to eat together and protected us from any danger that may arise any time (Genet, age 24).

4.4. Theme 4: Trust and Solidarity

The seven street girls participated in the focus group discussion have explained the Trust and Solidarity among street girls as follows. They illustrated how they trust each other and trust members of other groups in their daily street life. In our group we trust each other highly, just as one body. We do not trust males, because they beat, sexually abuse and rob our money. We

cannot get our family and we do not trust them, because it is long ago we go out of home. We do not trust the people, because they hate us, consider us as criminals.

They showed how they solve if mistrust takes place among their group, what action to be taken in their statement as follows. In the first place you will not be in group, if you don't trust each other. When we found someone mistrusted and disclose our secret we will not tell the secret to her/him. If we found s/he is harmful to our group we will persecute her/him till death.

They explained how much they trust male street children, who they trust most; saying, we never trust male street children out of our group members, because they insult, beat and rob us; they also abuse us sexually.

The ten street girls participated in interview has showed their trust by answering the question; who are basically honest and trusted by them as following. Respondent No. 1: I deal with my renter, I trust only the rich lady. Respondent No. 2: I trust in God only. Respondent No. 3: I trust only my group members; I do not trust others not to be robbed. Respondent No. 4: I trust only my husband I do nothing without him he do same. Respondent No. 5: On the street nothing is hidden, we all trust each other.

Respondent No. 6: I trust only my friends who are with me in crisis. Respondent No. 7: Though we eat together I trust in God. Respondent No. 8: Trust or distrust doesn't change the street. Respondent No. 9: I have special trust on one of my friends. Respondent No. 10: No response.

4.5. Theme 5: Collective Action and Cooperation

The seven street girls participated in the focus group discussion have explained what unhappy and surprising problems they have encountered. One of the participant of FGD said that she had sexual abuse by one male who she do not know, followed by pregnancy that end up in

critical health problem and birth of died baby. The other one added that she had chew chat, slept on street and has been abused sexually by three males unknown to here and end up with psychological trauma.

They added how they solve the problems they encountered in group. Most of the time the problem we face is sexual harassment from males: If the male is alone we beat him in group and defend ourselves; and if they are in group we negotiate to resolve the problem smoothly.

Most importantly they have demonstrated what problems their group has solved in a better way than other groups. There are groups who involved in theft and crimes, we defend ourselves from such groups; our group is organized for betterment of our life and work together for survival; and usually we fight to get work with other groups, but solved by employer most of the time – meaning the selected group by employer will take over the job.

Moreover, they illustrated the actions that in which their group involved with other groups. There are groups who are organized in robbery; we do not cooperate with such groups. If we get something we share and eat to lead our peaceful survival, otherwise we come and sleep together;

They reported what action that would be taken if someone breaks their rule. They said, we do not have any rules and regulations, but if someone is not cooperative, have bad behavior, thief and bad mouth person we will exclude her from our group;

4.6. Theme 6: Information and Communication

The seven street girls participated in the focus group discussion have explained how they get information and how they use it. We get information when we go for begging food from the discussion of people, by listening to mobile FM radio, from church's teachings and public demonstration at stadium. We share the information we got among the group members.

They reported how much the information they have got supported them. It helped us to protect ourselves from robbery; gave us opportunity to prevent communicable diseases; and supported us to get health center and get birth control services.

They also told us during their discussion who are given and who are prohibited the information. Males are careless of sexually transmitted diseases when they get intoxicated and use drugs, make sexual intercourse with someone, who they do not know; therefore, we give information to our partners for prevention. There are male street children, who are organized for robbery who may have sexual partner in our group; we are not discuss against robbery with such girl of our group; because we scared of not to be harmed, robbed and beaten;

They discussed their challenges to access information. We do not have time to listen radio always, because we need to move around to beg our daily food. Whenever we try to listen to the radio of person out of street they feel that we are there to steal them, they never trust us as a human being. We have no money to buy the newspapers but we read threw out newspapers by shop owners or shopkeepers.

4.7. Theme 7: Social Cohesion and Inclusion

They explained what problems they encountered from their area or other groups. All of them respondents and FGD said that in our group we face minor problems such as misunderstanding, beating each other and false information sharing that usually solved by ourselves. From other groups beating, robbery and sexual abuse in group are the severe problems we usually face; however: We try to resolve by negotiation peacefully, if not we pay the cost; never go to the legal office to defend ourselves, because we have no grantee to be protected in the future life; we feel insecure every day.

In addition they expressed the challenges they may face to work in groups (money, misunderstanding, mistrust, etc...). If there is mistrust we do not come together initially; and if misunderstanding arises we negotiate and make peace by mediation of others. The major problem we face is shortage of money. Even we can't save the money we have, because of two things: We can't have saving account, because we do not have ID card that is a requirement to open an account at bank; and we can't keep it with us because the robbery group will take it away then we end up by going back to begging the daily food.

They also added how they solve any problem they may face in group saying we solve by negotiation sometimes; but, the problem of sexual abuse never be solved by our capacity.

4.8. Theme 8: Empowerment and Political Action

The seven street girls participated in the focus group discussion have explained how they access governmental services such as light, water and health. We use street lights, begging water for drinking and wash our clothes if we find broken pipelines or in the rivers. Unless we are near to death we could not access health services at all, because they ask as the ID card from kebele.

They discussed how they participate in public meetings; whether they are benefited from the meeting or not as follows. How we could participate in meeting, to participate in meeting one has to eat, we need to go to begging to get food, when we can involve in meeting? However, there are some NGOs that tried to provide counseling services have informed us the use of the Great Renaissance Dam and Railway construction;

The seven street girls participated in the focus group discussion have discussed how people perceive the street children and what supports they have been provided. Few kind people will provide us money. Most of the people do not want to see us; even they discriminate us by saying go there why don't you work? But we have no way to get work without any responsible

body on behalf of us everybody asks for responsible person? No one understand us that we are on street because of the family problems, they perceive us as thief, criminal and robbery;

They have also illustrated what supports they have received from government organizations, police offices, private companies, and individuals. From the government we have got birth control services and few girls got skill training and engaged in work. From private companies provide certain services such as counseling; food, shelter and training there are few girls who benefited from these services. Leave alone support from polices they are our great challenge, they persecute, beat and insult us; if someone stolen something they put us in jail for many days without any evidence; they prohibit us from selling chewing gums, tissue papers and the like, those who engaged in such petty trade returned back to street.

The seven street girls participated in the focus group have also identified in their discussion who is dominant and who is oppressed group in their locality. They said male groups are dominant; they beat, rob, and abuse us when they drink and use drugs.

They added what supports they want from governmental and non-governmental organizations, saying we want go out of this bitter and misery street life if we get opportunity to learn and we wish if we get shelter and access to education.

Respondents from Mothers and Children Multi-sector Development Organization have stated how and what services they provide to street children in general as follows.

The organization provides support to 1870 street children in total out of which only 270 are girls. The number of male children is high, because most male children access the information while the girls poorly access the information that our organization provides services to street children.

Services provided by this organization are:

- Provision of basic educational materials for those at school;
- Provision of behavioral change education;
- Provision of medical and educational services;
- Reintegration services to their family;
- Provision of counseling service to families so that they accept them positively;
- Provision of vocational skills training such as asphaltting, weaving, wood and metal work

Most of the beneficiaries are male children while girls are few in number the girls face more problems than male children. The girls are subjected to forced sexual abuse early sexual practice at age of 14 years as a result of this they give birth on street which doubling the suffering of street girls. The organization tried its best so that the social interaction of street children and youth improved among themselves and the community as well.

The service provided by the organization focuses on behavioral change education and reintegration to their family to ensure sustainability of their life for those who have family, while creating job opportunity for those who have no family following the skill training. The beneficiaries are collected from the street or contacted by their peers on street children. Most of the girls and young women beneficiaries get priority if they are under 18 without children if they are 18 – 24 with children.

Usually they are organized by their sex and age so that they gain benefit from each other. For example girls of similar age group get vocational skill training on hair dressing and catering while male children get skill training on metal and wood works. The organization is guided by social work and counseling manual which they found it very much helpful in changing the life of children in terms of behavioral change.

Reintegration with family takes place both for girls and boys, but this program is more successful for boys than girls because of the reasons they left home. Family tracing and reunification usually takes place through Kebele administration offices. Some of the families get surprised of getting their child who was lost long ago. The three respondents from Women and Children Protection Coordinating Office have explained the services provided to the street children. Prior to new Charities and Societies Agency legislation we use to give the children to supporting institutions even though we were not trained in handling female street children/youth. For example: Under 8 children were given to Kibeb Children Care, children age 8 –15 were given to Kechenie Children Care and Children over age 15 were reunified to their family.

Since the new legislation our communication with support giving organization has been seized. Government neglected the prevention aspect of child protection. Currently we provide only two basic police services.

- If someone sexually abused, beaten, and/or robbed we receive their application, conduct police investigation and submit it to prosecutor.
- We make follow up of the case up to the final statement of the case.

The respondents are also asked how they arrest the youth and children when they commit any crime. They said that if they are under 15 they don't go to court, but simply they will be taken to correction centers. However, if they are above 15, they will be judged by the rules and regulation of the country. On the other hand, when husband and wife are quarreled, it will be judged based on the condition of the cases. If the case is simple, the police officers try to make them agree by advising them. However if it a serious one, it will be done based on the court.

Female Street Children who participate in interview have confirmed that they have received no services from different organizations except birth control from health centers. However, they have proposed the support they require for their future intention.

Respondent No. 1: I need support for my child and I wish if I could get organized in micro to lead my future life.

Respondent No. 2: I want to get job and have house for my future life.

Respondent No. 3: We gain only hope from the so called these organizations but I expect nothing from them in the future.

Respondent No. 4: I want education and home from GOs, and job from private and NGOs. Respondent No. 5: I expect home from GOs, and education from NGO.

Respondent No. 6: If I got shelter and education opportunity I want to learn or continue my education.

Respondent No. 7: I expect nothing from Habesha but if I get job I support my poor family. Respondent No. 8: If I get shelter and education I will support my poor family.

Respondent No. 9: I need job opportunity and educational support.

Respondent No. 10: I need educational support and job opportunity even physical work.

Chapter Five: Data Analysis and Discussion

In this chapter the data collected through various instruments will be presented, analyzed and discussed. Then based on the data analysis the possible findings of the research will also be discussed. The discussion is presented with the same thematic areas I used to present the study data in the previous chapter.

5.1. Background of female street children and youth

In this part data analysis and discussion, the respondents are coded in numbers that are corresponding to their names rather than using their real names for simplicity.

Before an analysis is undertaken of the background of street children and the factors responsible for their involvement in street life, it is useful to examine briefly the profile of street children population. To recall briefly, 'children on the street' are usually child workers and their involvement in street life is mainly for economic reasons. 'Children of the street', on the other hand, are defined as those who for the most part have no contact with their families and the street is their main living place. Although it is acknowledged that some children who sleep at home may have only insignificant attachment with their family and the street is their main socializing influence, the sleeping place (home or street) is used here as the main indication of level of engagement in street life. This analytical section discusses in detail the demographic information of female street children and youth, their precipitation to street life and the whole story of their present life situation in order to identify which one is "of" street and which one is "on" street female children and youth. In order to select the type of research method that commensurate with this research topic, better to integrated the background of the respondents. Besides, the researcher knows the background of female street children and youth was to understand the reason why they moving home and join street. Before moving home in order to be familiar with

the economic background of their families and to get facts based on research findings to analysis the finding related with literature review. Thus examining the profiles of the respondents are contributing for this study.

The following table summarizes the names, age, ethnicity and religions of the respondents. From the table below one can understand that all of the respondents are female street youth and children who are above 17 years of age. As far as their educational background is concerned only one of the respondents has no any educational background the rest nine respondents said that they are 4th to 8th grades. Most female street youth and children are four from the Oromya regional state followed by Amhara and Tigray three and two respectively. With regard to religion most of the female street youth and children are orthodox in religion, which accounts nine of the respondents. The background information of participants indicates that the majorities are “of” street children/youth and their experienced relationship is breakdowns.

Table 2. Age, Sex, Educational Background, Ethnicity and Religion of Respondents

Number	Pseudonyms	Age	Sex	Educational background	Ethnicity	Religion
1	Yeshi Gene	17	Female	Illiterate	Amhara	Orthodox
2	Tigist Abebe	18	Female	8 th	Sidama	Orthodox
8	Eyerus Megersa	18	Female	6 th	Oromo	Orthodox
4	Birtukan Ayalew	18	Female	7 th	Amhra	Orthodox
7	Yeshiwork Getachew	19	Female	4 th	Oromo	Orthodox
3	Tirhas G/Hiwot	20	Female	8 th	Tigray	orthodox
9	Tesfanesh Nega	20	Female	6 th	Oromo	Orthodox
5	Selam Teshome	21	Female	4 th	Oromo	Orthodox
6	Akberet Habtom	22	Female	5 th	Tiray	Orthodox
10	Genet Ayele	24	Female	8 th	Amhara	Muslim

As shown in the above table, the female children and youth interviewees left their learning between grade four and eight. This is a surprising finding that shows more educated female children and youth are going out on the streets. This may be due to the fact that they are ambitious and want a better life than their parents. Since they could not achieve this while they are at home they may be running away from home to try something to town but end up their lives on the street.

Lauer (2003:217) confirmed that the results by children and youth dropout of school before they leave their homes in the preference for life on the streets. They joined the street in their early ages and dropped from schooling when they joined the streets. None of the participants tried to continue their schooling due to the inconvenience of the street life style. In depth interviews and in FGD female street children and youth said, that the reasons given for not attending school were quarrel with family, dead of one or both parents, sexual harassment by closed families, peer pressure, forced dropout due to disciplinary action, lack of financial support and time to attend school. The influence of peers who are already in the street and lack of the necessary material and financial support for schooling were identified as serious obstacles for not attending school.

5.1.1 Living arrangement before living the street

The result indicated that all the female children and youth interviewed had families somewhere and that they came from different kinds of families such as step mother and father families, biological families, single parent families or families where they lived with guardians such as aunts. As the above revealed most of the respondents have biological and single parents' families, the reason why joining on the street were claiming importance of job opportunity and life fulfillment as a pull factor appears below the level of economic poverty in their place of

origin. Non-parental (families where they lived with aunts) upbringing might expose children to neglect, sexual abuse, exploitation and prostitution, each of which is contributing factors to female child and youth streetism. This is particularly true in a country, like ours, where the legal machinery to enforce child related laws is very weak.

5.1.2 Parent's Occupation, Living Area and the Number of Years the Female Street Youth and Children Lived in the Street.

Ten of the respondents are asked what their parents occupation, where they live and how long they live in the street. The following table summarizes their responses. The above table depicts that most of the female street youth and children are from families whose occupation is farming. Only one of the street children is orphan. Two of the respondents said that they are from parents whose occupation is merchandise. Moreover, the table shows, only one of the respondents is from parents who are daily laborer.

Table 3. Respondents' parental occupation and year of staying on street

Number	Parents Occupation	Where they currently live	Length of stay on the street
1	Farmers	Renting a house	6 years
2	Not applicable (Diseased)	Street	6 years
3	Merchants	Street	6 years
4	Farmers and merchant (father)	Street	6 years
5	Farmers and chat seller	Street with child	6 years
6	Farmer	Street	4 years
7	Farmer	Street	12 years
8	No father, mother coffee collector	Street	4 years
9	No mother, farmer (father)	Street	7 years
10	Farmers	Street	4 years

From this one can conclude that being orphan is not the only pushing factors for female youth and children to street life, but other factors such as sexually related problems highly affect them to lead street life.

As far as where the children and youth living is concerned most of the respondents lead a street life i.e. they spend day and nights on the street, but only small number of the children and youth rent houses. Table 3 also shows that most of the female street youth and children have been living in the street 4-6 years and two of them have been living in the street from 7-12 years.

5.1.3 Numbers of siblings and Educational Background of Family Members

The respondents were also asked how many brothers and sisters they have and what the educational background of the parents is. The following table summarizes their responses. According to the above table some of the reason of withdrawal of school for street children and youth are lack of interests, drug addiction, economical problem and lack of supporters.

The Table 4 shows too that family size and educational background of parents have direct impact on the female children and youth to come to street life. One can say that the larger the family members is the more will be the probability of the female children and youth to come to the street life may be because of some economic problems as a result of having larger family members. According to the above table some of the reason of withdrawal of school for street children and youth are lack of interests, drug addiction, economical problem and lack of supporters.

Table 4. Respondents' numbers of siblings and families educational background

No.	Number of brothers and sisters	Educational background of parents	Reason for withdrawal of school
1	6 brother and sister	Illiterate	Illiterate
2	Four sisters	Diseased	As a result of parents death
3	Two brothers	Parents uneducated	Still learning
4	Four brothers and two sister and one half-brother	Father is priest and mother has got basic education	Drug addiction
5	3 brothers, she is the last	Father has got basic education	Lack of interest
6	4 sisters and 2 brothers she the 2 nd child	Illiterate	Lack of supporter
7	4 brothers and 3 sisters she is the 5 th child	Illiterate	Economical problem
8	4 brothers and 2 sisters she is the 3 rd child	Illiterate	Economical problem
9	1 brother and 2 sisters, she is the last child	Illiterate	Problem with step mother
10	2 sisters and she is the 1 st child	Illiterate	Lack of supporter

Table four shows that family size and educational background of parents have direct impact on the female children and youth to come to street life. One can say that the larger the family members is the more will be the probability of the female youth and children to come to the street life may be because of some economic problems as a result of having larger family members.

The focus is upon bonding social capital within the informal, intense and durable, face-to-face connections of the household, resulting, typically, in private-regarding outcomes (Winter, 2000). The family background of the respondents included family earning mechanisms, parents' level of education and number of siblings. This is also not a new finding due to the fact that the

opportunity for girls' education in the country is limited. The finding implies that educational level of parents have some impact on children going out of their home. The higher the educational level of parents are the less the number of street children and youth.

Low school attendance by parents/relatives and generating income with small lands and large number of households may be correlated with the chances of female street children and youth being not in school. This relates to the effect of the role model, a guide of behavior, which children try to model their direction on their parents' behavior. Therefore, mothers with some level of education become sources of motivation for their children to stick to their schooling, despite the socio-economic and psychological suffering they might often face in school.

When we relate this to the educational level of the breadwinner of the family, the fathers' mostly, it signifies the impact of the level of education on the level of income. Their educational qualifications succeed them only for low-income poor farmers. However, the finding did not show any inverse relationship between the family income and streets'. In depth interview and focus group discussions results revealed that the majority of the children's guardians or parents work as domestic workers, peasant farmers, self-employed, petty sellers and industrial workers.

Over all the fact that most of the living parents have jobs does not seem to prevent street involvement of female children/youth. This is because, according to focus group discussants, the low income of the employed family member(s) was not enough to support the needs of their family in the contemporary sky increase rapidly living costs in Ethiopia. The result demonstrates the involvement of female children/youth to street work in order to bridge the gap within the household economy. Moreover, the educational background of the parents has also negative impact on the female street children and youth this might be because uneducated parents may not have the necessary skill how to care for children.

5.2. Previous Memories of the Respondents and their Interest to Continue Studies

According to respondents about their memories regarding their schooling life, said that they remembered the games they play with their fellow students during the rests time and drawing pictures. However few of them said that they never remember their school life because it was a long time since they quite their schooling.

As far as their interest of continuing their schooling, if they get the chance, most of the respondent's contend that it may not be possible to continue their education for some reasons. That is because of drug addiction and economic problems. One respondent said:

If I want to learn I can't get money. I am also addicted to different drugs. I don't think it is possible. But if I get the opportunity to learn I will be a lawyer and protect different forms of abuses happening to street youth and children (Birtukan, age 18).

5.3. Survival mechanism of female street children and youth

5.3.1 Pushing Factors that Lead Female Youth and Children to Street Life

Based on my findings from my analysis, to illustrate this point with particular reference to the findings of my study, most of the female participants in my study ran away from their caregivers come to street life for a number of reasons such as: As a result of quarrelers between parents; Loss of one or two of their parents; Peer influence; Search for freedom; Disagreement with stepmothers; and Lack of supporters and as well being physically or sexually abuse.

In addition to that, as noted by Ennew, (1994, p.10) most are required to carry out hard-farming and factory-related tasks without adequate food, clothing and shelter, cruel parental relations, abusive parents, family violence, and severe poverty.

Related to Ennew (1994) perception, in my study respondents among the factor that forced that the female children and youth to prefer street lives unwanted pregnancy, lack of supporter, disagreement with family members especially with step mothers, peer influence, domestic violence in private houses and economic problems are worth mentioning.

The children and youth came to the street life because of different reasons. Some come to in search for peace and freedom since there is family conflict. Some other came because their drunkard relatives and fathers raped them. There are also children and youth who came for better life, but after they come they can't get persons who can be their witness when they are hired by private houses. As a result they are forced to come to the street.

Especially in our traditions stepparents and stepchild relation perhaps the most closely examined relationship within remarried families, it is accepted by many to be the most improper relationship in predicting overall stepfamily happiness and is generally considered the most problematic and stressful of relationship. For example Tesfanesh put that the cruelty of her stepmother as follows;

My mother died and my stepmother quarrels with me and beat me almost every day that forced me to leave home. I used to live with my mother and my mother got sick and eventually she passed away. My stepmother used to ill-treat me and not given me food even they didn't bought shoes, learning materials and closes, I then ended up taking a decision to go and live on the street. Thinking that may be life will be better on street rather than living with stepmother in home (Tesfanesh , age 20).

These factors are mostly reflected heavily on children in the rural migrants who leave their villages in search of better living conditions in urban areas, but often end up as daily laborers, walking and living in street, commercial sex worker.

Poverty is another cause to join street, according to UNICEF 2006 posited that poverty; reduced the ability of the families to adequately cater for their children, and this has led to many problems we have with street children today.

In my research finding most of the respondents coming on street due to the case of poverty, their families are not able to provide things that are basic needs for their children, if these are not fulfilled children are forced onto the streets to making a living not only for themselves, but also for their families. Poverty is also tearing families apart, and those affected immediately are the children who are not in a position to cater for them properly. The street becomes an avenue for the girls to survive their economic hardships. Poverty as an affiliated factor of streetism is well documented in other studies. Poverty is one of the principal factors associated with the girls' decision to leave home.

5.3.2 Common Incidences that Happen to Female Street Youth and Children

To cope with their day-to-day challenges, female street children resort to several coping strategies to avert their adversities. These survival strategies include ways they use to make money, acquire food, and other basic needs. The lifestyle inherent to living on the streets exposes children to a range of harmful situations and hence their survival is often dependent upon engaging in risks to their health and general well-being (CEDDS, 2001:7)

Based the above study, all of the respondents were asked about what incidences have happened to them when they are in the street. According to most of the respondents some of the risks that happened to the street female youth and children are lack of shelter, lack of work place, sexual abuse, communication problems, rape, and torture. Moreover, the misunderstanding of the society also much affects their life. That is to say the society always thinks street youth and

children are thieves and criminals. Food problem is the most serious problem to the street youth and children. One of participant states:

Street life is full of problems. The scorching sun at the day time and the cold at night are very difficult. There is also food problem. When I try to beg to get people tell me to work rather than begging but they don't know I can't be hired without having a person who can witness me (Tgist Ayele, age 24)

These children are exposed to violence (within the home and on the streets), as well as traffic accidents, extreme weather, poor sanitation and psychological distress induced by discrimination (Cristafsson and Pyre, 2002:20). For my participants in the field sleeping arrangements are among the several challenges that street children and youth have to deal with. Even female street children are not allowed to sleep on certain streets and areas of the city, such areas are closed guarded throughout the night by security guards and children found in such places, face violence, brutality and sexual and physically abuse by some people and by big boys. 18 years old Tegist Abebe said that *"On the street you just can't go on the corridor of a shop or office of public sector or a bank and sleep. The police and the security guard will beat you up, so you have to hide"* Due to their mobile nature and the spatial resentment face, sleeping arrangements for street children are undefined; they do not have a permanent sleeping place.

Especially they face a lot of challenges during the cold and rain seasons of the year; 19 years old yeshwork Getachew said that; *when it starts raining, it is hard to find a careful place that is dry. We used to sleep in an incomplete building which has no windows.* Apart from looking secure sleeping places, they do not get enough sleep because disturbances from boys wanting to have sex.

According to my finding girls on the street do not only use benzyl, drugs but they also smoke cigarette and they drink alcohol. During my visit around Kirkos, I observed that I saw a number of older girls drinking Teji with people who seemingly did look like street boys. This would suggest that not only do girls use the money they earn during to buy food but to buy alcohol and drugs too.

As whole, particularly for girls life on the street is difficult they faced difficult and dangerous circumstance such as injuries, murder, unwarranted force, sexual exploitation, drug, transmitted diseases, hunger, solitude, contempt and more.

5.3.1. Sources of Money of Female Street Youth and Children

According to the respondents, they get money by begging in churches during Sundays and holidays and they also begin private houses and around cars. Most of the respondents said that they get money by working as daily laborer and selling different goods. Some also said they get money by being commercial sex workers. Kaplan (2003) notes that, the values and insight are the result of socialization process in which individuals formed within a given cultural context. at this point I believed how girls of beggar parents will look at begging activity. They are daily exposing to begging life, as a result it is likely to develop a more positive outlook towards it in the future. Rosemberg (1996) has also observed a difference in the activities of male and female street children, with males playing and working more than females, and females begging more than males.

The girls were selective about the time they work for the reason such as getting better help as well as for other social grounds. The night time is the most preferable time among participant. They identified the evening time as being more convenient because the number of bystander will be high during the night time.

Like that of Tanzania Girls in Addis Ababa as well, they sell fruit, cigarettes, sweets or chewing gum; collect pieces of coal and aluminum rubbish to sell on. Some work as a cleaner in restaurants and bars, performing unskilled tasks and receiving food as payment (Busse, 2001:20).

Another point of female street children is that a reasonable proportion of them do make their living by selling their body. For them prostitution is the last option that is taken up after having worn out all other alternative ways of getting survival.

Brtkan said that; *if you are girl, there is one main way of getting money; you have to sleep with the big boys or out Side Street with some men. If you don't have sex with these boys or outside the street, you will not have money to buy food, cloths.* Nevertheless girl beg and scavenge less, they manage to survive on because they 'sell' sex for money and then use the money to buy food or exchange sex for food with the boys on the street.

5.3.3 Problems Related to Sexual behaviors

According to the youth and children, there are a lot of problem that happened to them during menstruation, abortion, child birth and sexual abuse. Untimely years of child-bearing, combined with the hardships borne by street life, may exhaust female street children's potential for a better future. A girl who works/lives in the street and becomes pregnant at early age may be viewed as bringing disgrace on herself and her family. For the poor family, early child bearing is a great drain on the labor of the teenage mother herself as well as on the small resources of the family. For example two of the respondents said that they have children after they are raped by men. One of them said she couldn't raise the child and gave it foreigners. Now he is raised with the foreigners.

Most of the respondents said that they have a lot of problems during menstrual period. They can't get modus and contraceptive methods to protect it. Most of the use tattered clothes

and sponges since they can't get modus. One of them said she begs money for modus and people give her money to buy it.

However, most pregnancies ended up in abortion. Abortion is a serious health problem among teenage mothers. This is particularly true of female street children who do not have the necessary resources to seek safe ways of abortion. One of the respondents said that as a result of being raped by a group of gangsters she became pregnant but when she has chewed a lot of chat it was result in abortion. According to her she was seriously ill but as a result of God's help she was cured.

Sexual abuse is the most common problem for all female street youth and children. More than 90% of the respondents complained that they were raped by different men in group or individually. Females are sexually vulnerable and sexual exploitation by their peers and adults. This again clearly shows that unlike boys, the situation of girls in the streets is even more precarious. Apart from the general hardships of surviving on the streets, many of the girls have to endure sexual attacks and also doing business and exchanging sex. In general, sexual and material misusing of female street children and youth is committed by different categories of people: street males/ gangsters; adult men and some public servants with authority such as the police. Whether they like it or not, they cannot escape being sexual victims of street males and gangsters who usually seek sexual favors in exchange for yielding provisional secure against strangers. Street males as well utilize street girls materially; the latter frequently contribute to the safeguarding of the previous by giving money for buying cigarettes, lighter drugs, and alcoholic drinks and for buying bread. If street girls reject to collaborate with street boys' desires, they would be harassed physically and psychologically; beaten upon, mocked, and forced in all possible behaviors.

5.3.4 Living Areas of the Female Street Children and Youth

All of the respondents are asked where they spend most of their time. During day times most of the children and youth getting money by selling different items such coffee, tea, soft papers and chewing gums. While some other spent their day times by begging for money in churches and in areas where there are cars. One of the respondents said that she spend the whole day searching leftover 'chat' here and there.

But during night times 90% of the respondents said that they spent the night on the street. Only one of the respondents spends the night in a house where she rented it. Some of the mechanisms mentioned by them are that female street children and youth mostly sleep during the day while they move around at nights to protect themselves from attacks. The other alternatives are that the female street children and youth usually work or live in areas where the police are able to protect them like the governmental Hospital and in office of public sectors.

Another survival mechanism for girls is such accounts by my participants are a clear indication that Inhalants like benzyl 'provide an easy and quick escape from their challenges including hunger. Results from this study correspond with results from other studies showing that street children use and abuse inhalants to forget about their harsh environment and to mitigate hunger and other hardships.

5.4. Framework of social capital

5.4.1 Group and Networks

According to respondents the group organization is based on helping each other composing of 5-9 male and female to protect themselves from any bad conditions. One of the respondents said that they are organized based on anti-aids, development and hygiene. They discuss together about some issues about that. Some other say there do not have formal

groupings they only meet together during difficult times and holidays. Two of the respondents said that they live only individually no involving in group activities.

Some of the respondents said that there are no guidelines in their groups. The only guideline that they have is 'share what you have'. While some of the respondents say that they have guidelines in their groups. One of the respondents stated as follows.

We have guidelines in our group. These are: visiting when one is poisoned for some cases. Treating when gets sick. The other one when a new street child or youth comes he/she is not allowed to sleep with the group. For a month she/he is made to sleep far from the group member. Then after a month if he/she aware of the street environment he/she is allowed to join the group (Selam Teshome, age 20).

So it is possible to say that one is not allowed to join any group as soon as he/she comes to the street. In support of the above idea 18 years old Eyerus Megersa said, "*When a new comer comes, she will be told about the harsh condition of street life if she is interested in that she will be allowed to join the group.*" According to the respondents, being in a group has a lot of advantages. These are sharing of what they have together, protect against some problems happened to them and to solve any harsh condition happened to them together.

Once they come to the street life they try to be in groups so as to protect themselves from different problems. Female prefer to be grouped with males since they think that they protect them from other who rape them during nights. They eat together and protect every danger that happened to them. They also help each other when one is sick by taking him/her to the nearby health center and give him/her food.

There are no criteria to be the member of the group. Every street youth and children young or old; female or male; senior or junior is allowed to join with the group as long as he/she can communicate with the group members.

In the groups group members are elected on the basis of, age and speaking ability of the youth and children. The members of the group obey what the group leader orders. But if they sometimes disobey nothing happened to them. It is a kind of moral obligation. The group of the street youth and children is led by a power full and expressive one will lead the group. The leaders might be males if there are males in the group but if there are no males in the group the most powerful female will be the leader of the group.

This was also denoted in the literature that older girls or speaking ability usually become leaders. These leaders are self elected and their leadership type is controlling. They give orders of what is to be done, where and who is going to do it. In addition, they insist a certain amount of the income group members earn. Although the groups are effective in doing what they set out to do, group members are not happy about it. The type of groups where there is collective decision exists very rarely.

When we relate social network to Woolcock (1999) perception, the role that social capital plays in the lives of street children is paramount to their survival, many would be struggling to meet their needs. Girls belonging to social networks, acquire hard-to-find necessities such as food, money and clothes through their network, social which they use as a 'communal' tool. Throughout my study, all girls emphasized the significance of social capital for their survivals, but in practice it is little in group them collectively and cooperatively by begging money, collecting foods and defending attackers. However, not only to acquiring food and money by those who don't have but also how social groups provide support in times of illness, death and

conflicts. In order to live and work on the street it requires a large number of street children and youth to make social capital more. Therefore, to increase the resource and capacity of the networks to fulfill their needs the group number becomes large, due to the large number of members joining together the amount of time they spend together it increases the existing resources in their living area. If the members of group large, they need to share some basic social norms to facilitate group interaction. This need of sharing common beliefs is even stronger in a context of much uncertainty and a weak legal framework.

Social network is a key for the survival of street children. Social network also play a pivotal role in the lives of female street children. It constitutes one aspect of social capital, which is very useful in time of crisis, meaning during illness, death and abuse.

Group and social networks among my study participants has become clear that almost all individual female street children benefit from these social capitals through their own social networks and resources that contributes to their survival. Meeting their daily needs such as food, security, protection, clothing, etc. is all done through their social networks. Group and social networks are therefore not only important as a means of meeting individual and collective resources but also they are important assets to female street children in developing endurance against the challenges and stresses of street life.

I understand that expect few of female participants, do have much network The contacts they have are strong. This shows that even the bonding social capital is strong and having a bridging social capital is limited and weak.

5.4.2 Trust and solidarity

The discussant argued that there is trust and solidarity among the same group members with some exceptions who steal some of their personal belongings. However out of their groups

some other street youth and children mainly males steal their properties and snatched the food they beg. They don't trust any male youth and child out of their group. For example in WSMDS female street youth and children come to the organization most of them are informed by their friends who were previously helped by the organization while some of them are brought directly from the street. This shows that they trust friends rather others strangers.

In focus group discussion the participants added that street girls place a trust in WCMDS that have regular contact with except the police. Their trust also emanates from the fact that this organization is doing their job fairly. An institution is trusted if it has a system that is transparent, subject to regulation, and can be relied upon. As street girls in this organization conformed that they try to care them according to their behaviors. They comfort those who cry and follow up their progress every day. The workers try to make their everyday dialogue to be in n enjoyable way; by using some recreational activities such as sports and dramas.

They also added why this organization they trust is giving counseling everyday and trained them to change their behavior and make them to return back to their normal life. The training is given for six months. After that, based on the behavioral change they show those who have parents will be returned back to their parents after discussing with their respective parents. The organization always checks the progress and status as they are with their parents using telephone calls. The strong point of this organization is those who have no parents the organization will arrange them job opportunities by talking with various private sectors and NGOs based on the training they have taken. A case in point is youths and children in Shashemene. They have hope in the future after they have taken trainings from the organization they are engaged in a cooperative small-scale industry. The reason why they trust this organization is shows that the organization makes them to be trained with different skills and

make them independent of any sort of aid. After they leave the organization and meet with their parents the organization do the follow up activities.

The low level of trust for their neighborhood people by the “of” street children and youth may be linked to the low level of support they receive and the negative outlook of the society towards them. This is confirmed by the FDG, which revealed that they do not trust the neighborhood people, because the people consider them as thieves and deviant.

At first glance the reporting of the bad experiences by street female children and youth to the police may seem surprising, considering the fact that they do not have an amicable relationship and didn't have trust with the police. This lack of trust might have been generated by the fact that the street children and youth think the business people have the money but are not doing anything to help them. Even they do not trust their parents may be because they do not live with them anymore and trust usually emanates from regular contacts (Woolcock, 2006).

It is also known, as bonding networks are close ties that help girls get by. These connections are usually with family, friends and neighbors. Bonding networks in street girls are strong when inhabitants with common backgrounds trust each other and engage with each other. The trust happens in personal relationships that are strong and frequent. Personal experience builds strong trust (Woolcock, & Narayan, 2000). According to my finding, female street children and youth with common social backgrounds engage and trust friends and group members that is bonding social capital within, which trust each other; because they have common backgrounds make this interaction easy lead them their background; eat together, go to beg together, play and walking together, sleeping together, celebrate holiday together and share their common problem each other's.

5.4.3 Collective Action and Cooperation

Nine of the respondents were asked if they work for their relatives or other to get some money and whether they invite them to home for some food. Almost 70% of the respondents said that they were not allowed to work and have never been collaborated any people beyond their groups because they never trust them. They all regard them as robbers and thieves.

Rape is the most serious problem among female street youth and children. Most girls are raped by men whom they don't know. With this regard, the possible areas of co-operation between each other, most of the participants of the focus group discussions indicated that they assist each other in a number of ways: helping a friend fighting with a stranger; giving an all-rounded support to a friend who is sick; and collectively defending each other against physical and sexual abusers. Regarding to this social capital they have can be used as a source of security and survival while the existing structure in the society, will help them to improve their lives and to protect their defenders (Urban Management Programme, 2000).

Conflict always arises from male sides either to beat or steal them. If it from individual man, they drive him away by kicking him together. However if it is from groups of men, they try to resolve it by becoming smooth.

Some groups participate in a robbery or other crimes made by other groups. However, the group in which the discussants are it does not participate in any crime made by other groups. If one misbehaves in the groups, she/he will be withdrawn. They only participate in a daily labor that can generate their income. Sometimes there are conflicts between groups when there is a task to be done. The owner will invite only one of the groups to work and finally the conflict will be resolved accordingly.

According to McDaniel and Nicole (2004) networks that constitute social capital also play a key role in the lives of street children and one aspect when these networks become very useful is when they sick, they depend on one another in the time of ill health, which happens a lot considering the environment in which they live. All respondents expect two the rest girls in my study depended on friends when they were sick for food, medication and acquiring of documents to go to the hospital. The support exchanged with friends follows next after a very wide gap. The surprising finding is that the girls and boys have a high frequency of contact with their friends, in some cases even more than their families. However, when it comes to support they rely less on their friends.

However, the FGD findings indicated that there is high level of support among friends. The contradicting findings might be due to a lack of classification of cooperation into different groups. The assumption of the street girls about cooperation might have been directly related to the provision of basic requirements.

Throughout my study, all girls underlined the significance of social capital and they highlighted how collective efforts and cooperation is very vital; not only to acquiring food and money by those who don't have but also how social groups provide support in times of holiday, illness, death. The female street children and youth are also creating interactive groups, to support each other to survive and to deal with the harsh environment of street life with their own social capital (Woodlock, 2000).

According to my finding the periods living on street starting from the first are ranging from 4 years to 14 years; the length of time the female street children and youth lived on the street are forced them to adapt more street environments rather than joining street recently. This was done those who have lived on the street for longer periods of time have more networking

and cooperating with their friends, groups even outside the groups'. This corresponds with the literature that the poor mostly get support and services from groups, friends more or less from strangers. This clearly shows that the role of bonding social capital playing role among female street children and youth to cooperate each other, groups and with males in their group who are living on street.

Overall, social capital encompasses norms and networks furthermore it facilitates collective actions for the benefits of the members. Street female children/youth create social capital by investing in social relationship they have with others street children, making social capital a resource that individuals use to get daily survival and wellbeing which otherwise would have been difficult to do on their own.

5.4.4 Social Cohesion and Inclusion

Female street youth and children get together during holidays in which they spent it on the street by making coffee and begging money from the passerby. They buy local beer and bread with the money and enjoy cohesively. When one of their friends dies, they gather together and report to the municipality so that they buried his/her body on time. when one of their group members sick or beat or wounded they bringing him to health center together; these whole activities increase team spirit, strengthen social cohesion, improve communication, provide learning for harmonized activities and build up a sense of collective awareness (World Bank 2002a). In my research of views, one can reach here is that the strength of the relationship they have with their families is very weak especially for 'of' category of female street children and youth while it is strong with their peers.

Conflict risk screening is another means that can help to determine the degree of potential risk of conflict in the street (Nora Dudwick, et al.2006). In this research too female street youth

and children face different conflicts from within and out of their group. Conflict from within are mostly quarrelers and fighting that do not last long. The problem is the conflict that happened to them out of their groups. They are raped, beaten and robbed by males from other groups. They never report to the nearby police station lest they will be attacked by them some other times. Moreover they employ a variety of strategies to avert any possible risks that might arise as a result of living in the street. The first thing to do to avoid the risk of being attacked by street boys and vagabond is to comfort dependable street boys with small cents for buying cigarettes, bread, *tella*, benzyl and hashish.

The police officers said that the female street youth and children always live in-group. They were begging in-group. They sleep in groups and protect any attacks that come to them; they also eat and work in group. They seldom report any crime that has happened to them for fear they will be attacked by the criminals some other time. They never become witness even when they see some crimes happening on the street since they share everything that is stolen with the males, whatever the crimes committed by male never be exposed them for the third parties.

This is however some notable form of bridging social capital and mainly across gender when I viewed each gender as a heterogeneous group and when boys and girls came together they formed a homogeneous group (Putman 1993 in Kjørholt 2006). As seen in my analysis, girls do not engage in as much survival activities in comparison to boys, because they have limited opportunities. Girls mostly depend on boys who give them money, food and in reciprocity they let the boys have sleep with them. When they get sick, most of the girls in my study depended on friends for food, water, finding sleeping place, medication, and gains of papers to go to the clinics. In my fieldwork, it became very clear that street children appropriate certain income-generating activities to specific works. Girls would not clean cars to earn money

and do not usually to pick and search food from the garbage bins. The reason that they perceive such actions as boy's activity and by doing so, they will not be accountable to their gender and sex category. Most of my respondents said that *'We can't be going in the storage bin looking for food, people will think that we are not normal, but for boys, they do that very repeatedly, male friends in group bring it us and ate together.'*

At a distance from bonding social capital, interaction and networks that children and youth making 'bridging' social capital which is distinguished by sharing and reciprocity among members of a heterogeneous group (Putman 1993, in Kjørholt 2006). Bridging between various groups of children with norms of reciprocity among my respondents was not very common.

The best example of bridging social capital would have been a situation where street children from outside from their groups shared things water, sleeping place or /and if some offenders to attack one of the group closed to them towards one goal, this was not the case with my participants, none of them mentioned of cohesion with boys and girls from involving in criminal activities.

5.4.5 Information and Communication

Based on research respondents, that they get information about what is going on in the world using mobile radio and thrown newspaper. Some of them also said they use screen television on the street to get information. The respondent also regards work areas are another sources of information. The boys on the street shares the information what they gather from different sources especially at night when everybody gathered from wherever they are. The youth and children sometimes hide some of the information from others mainly for sake of their personal and group's security.

As noted by focus group discussants, they get information through different means such as mobile radios and street screen TV. They mostly get information when they go out in search for food. They share the information they get with their friends regarding communicable diseases and contraceptive mechanisms. Sometimes they are reserved from telling every-information what they get to those who they do not trust. For instance, if there is a girl who has friend from the robbers among them, they never tell her information about the robbers. That is because they are afraid that she might tell the robbers and attack them.

According to the discussants male are less aware of sexually transmitted diseases than females as a result, they are easily perform unwanted sex when they drink and take different drugs. The reasons for this may have to do with the exchanges of knowledge and information that occur among members. Members from different backgrounds and gender difference may learn more from each other because they have different knowledge to start with. However, one could also argue that an internally homogeneous association will make it easier for members to trust each other, to share information and to reach decisions.

The girls are thankful for the advantage of having friends from street, who came be helpful in times of need and make life less stressful. My study is that friend's act as a safety-net for those who are in need and this process is reciprocated when the one giving now information to be in need in future. Something important to note from participants view is that they don't share each and every information' with everyone but just with their friends.

5.4.6 Empowerment and Political Action

Street youth and children get light from the street and water from the nearby restaurants. They also get water to wash their clothes from a broken tap water that flows on the streets. They never get kebele identity cards owing to they are not permanent dwellers.

As far as how they get infrastructures facilities such as water, light and medication are concerned; the female used the accessible social capital in their area they get water by begging from house owners, buying and fetching from a nearby river. They get light by using kerosene and light from the street. They have been gained they medication with regard to contraceptive form nearby health centers this is not easy to get on time; this needs to go far till they die; as what they go far to get free medication; they bring letter to kebele; the kebele came together to make decision collectively with their committee members; hereafter again come to bring the latter to health center; boring and disgusting a street female child who doesn't have a parent to use this much process, it is very difficult to access to medication and have expected to go away longer process.

Female street youth and children empowered themselves to resolve any conflict among themselves with in their group members without reporting to the police station. Most of them argued that they never know any governmental laws concerning different cases, because no one taught them before. For example, sometimes, female street children fight among themselves for petty matters such as exchange of words, insults, etc. Stealing of each other's belongings and cheating one another are not also uncommon. There are also times when senior street children avoid new comers and prevent them from getting access to the limited opportunities available in the streets. These and over whole conflicts resolved with their own friends or groups rather than bring their cases to polices. Thus most of the time resolves any conflict among themselves with in their group members without reporting to the police station. Most of them argued that they never know any governmental laws concerning different cases because no one taught them before.

According to the research finding, few people explains that street children as trouble makers and generally not desirable for public wellbeing and security. Such feelings is reinforced by the notion police have regarding children working/living in the street that they consider as delinquent and prone to criminal behavior. While such classification may be true to some extent to some street children, they certainly are not applicable to the majority of teenagers, particularly girls, who primarily go out to the streets to get their daily subsistence.

In the street there are different female youth and children coming from different culture, behaviors, religions and ethnic groups. According to the respondents all of them respect each other irrespective of their difference in ethnicity. They stated that they have other common problems such as food, shelter, and clothing. There are no other problems that are much more than this. Therefore, ethnic difference is secondary for them. According to them they see each other as sisters and brothers.

In the lives of street children and youth individual and grouped males are superior to individual or grouped females. Street experiences of young people were highly embedded in sexual abuse, physical violence, power relations and gender dynamics. Among the common themes identified by young people were: sexual abuse, sexual exchange for protection and the lack of privacy and decency in their sexual conduct. While both boys and girls experienced these challenges, but girls appeared the most vulnerable as the finding above demonstrates (Nnuroh, 2006).

Most of the respondents also said that they want to be out of the street life and start education and changed in the future. They want to help other street youth and children after they got jobs. The female street youth and children rarely participate any meeting concerning the

countries problem. Sometimes some donor organization gathers them to inform them about the Great Renaissance Dum and the railway construction.

Most of the discussants contend that the society do not understand their problems. When they beg for money or food they tell them to work, however they can't be hired to work since they can't get any one who can witness them. Sometimes they get contraceptive medicine and some get short trainings about different technical skills and started working. There are also some donors who train street youth and children by covering their food, shelter and clothing.

Female street youth and children faced different problems when they come to the street. Some of the problems are hunger, thirst, lack of shelter and clothing. During the night they are raped and beaten by other street gangsters, drunkard men and mad. Their money is also always stolen. They can't put their money in the bank. They also troubled during pregnancy. They try to use traditional medicine to abort, this in turn result in loss of life and other serious diseases. Street youth and children don't get modus during menstruation. As stated their problem they didn't get medical treatment easily from health sectors, other such protection from police. As far as health facilities are concerned, the WCMSDO provides first aid service for a small number of female street youth/ children who have simple health problems. However, for serious cases they are taken to the nearby health center. It also arranges various trainings such as food preparation, hairdressing, housekeeping, woodwork, contraceptive methods and how to prevent sexually transmitted disease and unwanted pregnancy.

Boyden (2003) noted that regardless of the absence of these structures, street children demonstrate the ability to meet their basic needs through the achievements of positive adjustments in the face adversity, encapsulating the view that adaptation in a child experiencing new life "trajectories" defies "normative" expectations. Female street youth and children

empowered themselves to create their own social capital by using different mechanisms to cover their daily basic necessities by accustomed their surrounded environments. When they feel hungry they drink benzene to ease their hunger. This hurts the lung of the youth and children and result in defect in breathing system. As far as shelter is concerned they sleep in the street, but when the street is deconstructed for construction purpose they sleep near churches. During menstruation they use tutored clothes and sponges. Even when they can't get these they use the clothes they wear. However for the problem of sexual abuse the discussants contend that more or less they can protect it through their network but with their capacity they have can't challenge it since they have shelter.

The social capital dimension of empowerment and political action explores the sense of happiness, personal effectiveness, and capacity of network and group members to influence, peers, and street friends' neighborhood events. Empowerment and political action can occur within a small area or at group, local, regional, or national levels (World Bank 2002a).

Female street children and youth make their own social capital individually and particularly collectively within their groups for survival. According to Putnam (2000) the unique aspect of social capital is that it requires socialization, relationships, cooperation, collaboration with shred vision and mission among different actors it cannot be attained by single individuals. In general social capital is understood as the property of the group rather than the property of the individual.

As seen in the above literatures review, social capital is not only applicable to children from families, whose parents are major sources of social capital but it is also a survival mechanism that can be employed children in other settings such as street children who live without parents. I will investigate how children are able to stock social capital and use it to their

collective and individual benefits without adults' guidance and support. I will also investigate how social capital is bridged across gender and age.

Table 5. Support from the government and donor originations to female street children

Number	Kind support they get from the government and donor organization	Kind of support they want to get from the government and donor organization
1	No support	One who can help her kid learn
2	No support	Work and house
3	No support	I don't expect
4	Only contraceptive medicines	House and work
5	No support	House and education
6	Only medication aid	House and education
7	No support	I don't expect
8	No support	Shelter and education
9	No support	Work and education
10	No support	Work and education.

Since my study recognizes the group of children and youth, social capital in my study will be 'measured' based on the information given by children themselves, and hence their agency will be fully recognized. The respondents' kinds of supports they get from the government and donor organizations are summarized as indicated in table above (See Table 5). Another intervention of social capital and its impact on the social capital of the female street children and youth are NGOs, GO and the public at large regarding these tasks, the above table shows that none of the respondents get any aid related to shelter, food and clothing which are basic needs from the government and other donor organizations. They contend that both the government and other organization only give us hope but they never bring it in to practice. One of the respondents said that they start donating something but there is sustainability problem.

According to WACMSDO out of 1870 street youth and children who are supported by the organization only 270 of them are females. For above 15 years of age of street children/youth

the organization arranges training opportunities in different field such as asphalt road works, wood works, metal works, weaving, tailoring. During the training, the organization covers the training fees including their food, clothing and house rent expense of up to 750 birr. Children of such age category are allowed to come to the organization only to take various reformation trainings but they are not allowed to get food and shelter. This shows that small numbers of them are females. This might be because female are less aware of the organization than males. Moreover, large numbers of street children are males since males are easily flee from their parents for any quarrels and other push factors than females whereas more number of females do not have the courage to flee from their parents for simple reasons.

The following table summarizes the response given by the respondent in relation to whether the WACMSDO gives more service to females than males.

Table 6. Number of males and females admitted to the organizations based on age category

Age category	Number of females	Number of males	Total
2 -6 years of age	29	19	48
7-14 years of age	33	655	688
15-18 years of age	103	895	998
18-24 years of age	105	31	136
Total	270	1600	1870

The above Table depicts that as the age of females increase, their probability to come to street life also increases. This might be because females are exposed to sexually related disease starting from the age of 14. Moreover, females do not get a chance to learn about the use of contraceptive mechanisms. On the other hand the table also shows that at an early age females are not easily come to street life may because they are more afraid to go out of their areas than males. For this reason the origination gives to more number of males than females

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The findings show that the NGOs and GO did not expand the social capital related to with their objectives only contributed a little amount of social capital such as conducting training for small numbers of females. In addition to facilitating the smooth flow of the project, they could have reached more people other than their targets. Thus, there is no effort done by the NGOs and GO to build upon the existing social capital of the female children and youth. For example as research finding, the child in the street has not legal right to be treated as a child. Thus, she/he must be protected from professionals that do not respect this principle. The polices as the guardians of the people instead of securing female children/youth, they violate they fundamental human rights due to the cases of no awareness creating mechanism; no guiding manual; no responsible target group, no counseling services, no protecting mechanisms from harassments; no preventing system in order to tackle unethical practices; no communication skill development systems and no special trainings that were given to police officers and the society at large. This might be the reason why both the police officers and the society have wrong attitude towards female street youth and children. The influence of the police in the situation of the street child is the fruit of our history, but is also fruit of the country's political situation that is still unable to put into practice.

Individual street girls can also be assisted in the area of skill and job-oriented training. Training geared to the acquisition of specific skills that can help street girls engage in income generating activities. Job-specific training can enable street girls to get wage-paying jobs in small scale private and government establishments. On the other hand, the government, in collaboration with NGOs, can help poor parents through the creation of various kinds of employment opportunities in the areas of neighborhood and community based cleaning up of urban slums, renewal of low income houses.

According to Mary and Michael (2000) a better division of roles and models of institutional cooperation between NGOs and public sector seems necessary to adequately promote the positive development of female street vulnerable children. The experience of some programs suggests that, thorough networking with other GO and NGO service providers at the local level; NGOs can overcome their isolation and increase their impact. Several programs for instance contemplate training schoolteachers, health staff, social workers, and police to enable them to meet the specific needs of street children. In some cases, NGOs innovative experiences, rather than being a substitute for government action, have been used as a model to be mainstreamed by public services.

In order to reduce the magnitude/problem of street children, just as other sectors of development like good governance the issue of female street children requires high commitment from the government; for instance, even if the government has no capacity to do everything, it has to take the initiative and the lead role. We believe that if coordinated efforts exerted the people in Addis Ababa alone can contribute one birr per person that could build a shelter, which may contribute to saving our sisters and children from different dangers such as sexual abuse, beating and robbery.

Chapter Six: Summary, Conclusions and Implications

5.5. Conclusions

Based on my findings I summarized that children with low social capital are more likely to end up on the streets. Social capital as already discussed in the literature review in chapter two refers to how quality and social relationships affect the transfer of resources (social capital) from one generation to the other that influences opportunities in one's life.

In this study, a descriptive account of present living and working condition of female street children and youth in some selected areas of Addis Ababa is presented. The research was mainly aimed at discussing the current situation of female street youth and children focusing on how to use social capital and try to solve some problems like lack of food, shelter, and other materials to earn their life. To this end the researcher uses qualitative data gathering instruments such as interview focused on grouped discussion and researcher observations. Therefore the entire presentation of findings in this research paper is based on qualitative data.

The primary unit through which social capital is transmitted is the family. The family can maintain a high level of social capital through the establishment and maintenance of long lasting emotional attachment. It is evident from the findings of this research that the family as the basic unit of relationship building and social capital transfer is dysfunctional, when it comes to the situations and life circumstances of the street children.

The research shows most of the female street children and youth come to the street life for different reasons. Domestic violence, economic problems, peer influence, unwanted pregnancy, disagreement with family members especially with step-mothers are among the push factors that are worth mentioning.

The findings show that female street youth and children face with different problems. Some of the problems are shortage of food, shelter and clothing. Sexual, physical abuses and abortion are also believed to be the most serious problems for street girls. Moreover, since most of them are addicted by different drugs, they are forced to be engaged in commercial sex worker to get money easily. Some of the youth female also partner up with males and these males also force them to go and bring money they beat them unless they bring money. They have also a lot of problems during menstrual period. They can't get modus most of them use tattered clothes and sponges since they can't get modus. They do not use contraceptive to protect themselves form pregnancies.

Most female street youth and children earning money by selling different items such as: coffee, tea, soft papers and chewing gums, while some other spent their times by begging for money in churches and in areas where there are parking lots. If all alternatives closed for them they sleep with boys to earn money for food. They spend the whole day searching leftover 'chat' here and there. But during night times almost all of the respondents said that they spent the night on the street. Only one of the respondents spends the night in a house where she rented.

Group interaction of female street children and youth are found to be important in the street life. According to the respondents the group organization is based on helping each other composing of 5-9 males and females to protect themselves from any bad conditions. A few of them said that they are organized based on anti-aids, development and hygiene.

They discuss together about some issues. The source of social network for them is the regular contact they have with those close to them like friends and group members. Therefore, these same networks are used for many purposes resulting in complex relations. Female Street children have close contact with friends rather than with neighbors and relatives. The interaction

of the group with other groups in the same area or outside of the neighborhood is very limited resulting in a closed type of network.

Based on my analysis, it has become clear that at individual level, street children benefit from social capital through an increase in their own social networks and resources vital to their survival. Meeting of their daily needs such as food, security, protection, clothing, etc. is all done through social networks.

Most of the respondents said that there are guidelines in their groups. One of the guidelines is 'share what you have'. Moreover, it is not allowed to join any group as soon as he/she comes to the street. To advantage from a group membership, one has to weigh both sides before joining as a member.

The group of the female street children and youth is led by a powerful and expressive member of the group. The leaders might be males if there are males in the group but if there are no males in the group the most powerful female will be the leader of the group. The leadership in the group is not elected by group members but ideas of members are welcomed and most of them have freedom of exercising their rights. This has its own contribution to the attainment of collection actions.

The study shows that most the respondents said that they were not allowed to work and have never been invited any people, because they never trust them. They all regard them as robbers and thieves. The degree of trust exhibited by this group of street children and youth for their family members is low. Those who said they do not trust their family members is very low, which might be due to the weak contact they have with them. They have trust in health institutions, churches schools while they place no trust on the police, humanitarian institutions and the businesspeople in the area.

In this regard, the possible areas of co-operation between each other, most of the participants of the FGD and respondents indicated that they assist each other in a number of ways: helping a friend fighting with a stranger; giving an all-rounded support to a friend who is sick; and collectively defending each other against physical and sexual abusers.

Regarding to social cohesion and inclusion, female street children and youth get together during holidays in which they spent it on the street by making coffee and begging money from the passerby. They buy local beer and bread with the money and enjoy. When one of their friends dies, they gather together and report to the municipality so that they bury his/her body.

As far as information and communication is concerned, they get information using mobile, radio and thrown newspaper. Some of them also say they use screen television on the street to get information. Work areas are other sources of information. The female youth and children share the information what they gather from different sources especially at night when everybody gathered from wherever they are. They sometimes hide some of the information from others mainly for sake of their personal and group's security.

In the street life there are different children and youth from different ethnic groups. According to the respondents all of them respect each other irrespective of their difference in ethnicity. They stated that they have other common problems such as food, shelter, and clothing. There are no other problems that are much more than this. Therefore, ethnic difference is secondary for them; they see each other as sisters and brothers.

As far as how they get infrastructures facilities such as water, light and mediation are concerned; the respondents state that they get water by begging from house owners, buying and fetching from a nearby river. They get light by using kerosene and light from the street. Some of

the respondents also contends that they medication especially with regard to contraceptive methods from a nearby health centers.

Mostly they resolve any conflict among themselves with in their group members without reporting to the police station. Most of them argued that they never know any governmental laws concerning different cases, because no one taught them before. Due to the problem of not applicable of existing law, working/living in the female street children and youth are physically, sexually and morally abused by street boys and by some perverted adult members of society. Sex and material exploitation are the principal forms of victimization reported by the sample population.

The research revealed that except the discussants from FGD, who gain donation from WCMSDO none of the respondents get any aid related to shelter, food and clothing either from the government or other donor organizations. They contend that both the government and other organization only give them hope but they never bring it in to practice. The government and other organization give contraceptive medicine only to some of them. Most of the respondents want to get shelter, food, work and educational opportunities if there are any. But two of the respondents state that they don't expect anything they are already disappointed by their lies.

Overall, social capital is a multi-faceted concept, and that a single measure cannot provide a complete picture. Cote and Healy (2001) suggest that measures of social capital should be as comprehensive as possible in their coverage of key dimensions (networks, trust, cooperation, social cohesion, information, empowerment, values and norms) and should be balanced between the attitudinal/subjective and the behavioral. Such measures should be related to the cultural context in which the behavior or attitudes are being measured.

Conclusion, these children/youth are 'of' children, engaged in street life and have no contact with their relatives, and fully lack of parental, emotional and psychological support. This research has specified the significance of social capital in developmental interventions to make them effective. It offers insight and information that can enhance our considering of the circumstances of the female street children and youth. Moreover, it designated that additional studies are wanted to systematize and intend improved interference that can bring about alter in the future. Bridging social capital which can be a source of additional resources and information is needed to lift them up from their level of poverty. This research has shown the importance of social capital in developmental interventions to make them helpful and is needed to systematize and design better interventions that can bring about rework in the coming situation.

5.6. Implications of the study

6.2.1 Implications to social worker practices

The female in the street can protect themselves from risks by avoiding strangers, by going in groups; by reporting to the police any form of abuse in the street, by staying closer to police stations, by being indoors early in the evening, and by taking other similar measures. The social worker take these challenge in to account, that lies in identifying strategic ways of supporting investments in those forms of social capital that may prove a useful resource in specific contexts that have the opportunity to develop existing sources of social capital and treat these as assets.

In high degree of cohesion, the social worker aware of that to change, bonding social capital into bridging must also be designed to open opportunities that were not available to them. The point of entry could be the network that links them with the society they live in and integrate with their family. However, care must be taken when implementing changes in considering the essential role of bonding social capital that rely on strong social ties.

The social worker through local administrations provide counseling services to enhance family-Children relationship, this should be treated well before they come to the street. If they once come to the street it will be difficult for them to return back, because they will be addicted with different drugs. The local administrators as well should be work in their locality, parents should show smiling faces during the time of sorrow or happiness, if children see that they parents are troubled because of them they will be forced to go to the street. For the children who lose their mothers, fathers should not only listen to their wives they should also listen and understand their children

At the beginning the social worker try to push, the GO through the MOLSA, with the coloration of NGO, should make the training of social workers in different fields a priority in order to address the issue of the growing number of street children/youth in the city. The training should provide a thorough grasp of the street children phenomenon and the skills necessary to handle the social ills inherent in the occurrence. The trainees should, upon completion of their courses be able to provide counseling services to female street children and their parents.

As female street and youth children, who have been sexually abused are victims whose backgrounds and current situations require specialized services the social worker, that call for the collaborative efforts of government and nongovernment agencies. Such services may include routine screening and treatment by specially trained personnel for girls who have experienced sexual abuse, open discussion of and education about sexual abuse in schools, and community programs, to target the groups at greatest risk.

As the interviewers of the policies officers said that the social worker through, Federal Police Commission, should aware of that to organized one unit, which is responsible to protect, prevent and investigate unethical practices. The unit has to be taking into considered, how to

give care and support to them. To this end the government should arrange training regarding how to treat them politely instead of harassing, care, protect and support start youth children in general, females in particular.

Social worker should give emphasis for marginalized and differentiated people for the fairness distribution of service and resource. This research revealed that female street girls suffer from discriminatory, like boys of living on the street in one hand and being female is in the other hand. This entails that the need of harmonized reaction with the social worker and by convincing the organizations, who has positive responses, for one of the dimension of social capital, empowering girls of street population. The reaction should focus on girl's urgent want as well as remedy with empathy, unconditional positive regard, respect, dignity, and worth and other many social work skills, ethical behavior and values.

In short term intervention that social worker, try to convince the private sectors and some organizations contributing in the form of food, cloth, handouts and temporary shelters will further encourage dependency behaviors on these street kids. In this level, for the short period of time, social worker should work on the facilitation and coordination of services for improving the life on street until they gone.

Girls forced to live with sexual abuse for this end; outreach service also should be available with multiple choices of contraceptives and condemn that serve in order to decrease the incidence of unwanted pregnancy and exposure to HIV and other STD. Thus, social worker in collaborating with different sectors on enhancing social capital, girls access in the area of services like medical, shelter and food services, especial need of skill training on how to care themselves.

Long-term intervention that mainly focuses social workers on behalf of girls is on supporting girls to achieve their plan to leave the street and rehabilitate from the negative impact of street. This intervention should include counseling, group, family therapy and organizing in small micro level, by using custom-made approach for each girl, based on individual need. Social worker should take the leading role to change their social capital and stand on behalf of the girls for accessing available, services with collaborative with officials and facilitate girls access to entrepreneur training based on their level as they spent long time away from formal education and economic activity.

Fundamentally, to tackle the problems of the street children particularly girls, social workers should mainly push the policymaking, as Ethiopian government has no specific policy in the issue of street life. The policy must recognize multiplicity, among street population based on their gender, age; vulnerability as well as focusing on their especial need and aim on grasping the occurrence of next generation on the street. Hence, to acquire special attention and to implement the new recommended policy, if it acceptable, the government with due consideration, needs to establish a self-governing agency.

6.2.2 Implications for policy

According to Ministry of Labor and Social Affairs, about 100,000 children and youth work on the streets of Addis Ababa and 25,000 live on the street every night that estimated to increase by 5,000 every year. That means, if added the estimated number together it reaches to 75,000 this year. The study showed the average density of female street children, expressed as percent of female street children in the total street children population, estimated to be 10 %, that is one out of every 10 street children is a female.

According to my research, most of the female street children coming from rural area, because of poverty, in order to mitigate the negative impact of runaway on street, the GO give highlight in agriculture policy. To increase its social capital in agriculture sector specially production of high value crops and growing vegetables on limited land to increase and NGOs should work on this area and enhance the livelihood of farming community.

Another agriculture policy that promoting social capital in rural area is supplying credit facilities for families has a central role in re-establishing and improving their livelihood and to start-up new business activities that support their lives. Although sending their children to the urban center exposes the area in accessing many types, of financial institutions operating in rural. Hence, the agriculture sector should support the community in terms of provision of trainings, supplying market, information and better infrastructure to improve their productivity and enhance their income to feed and educate their children rather than sending on street.

For this extent of street dawdlers, there is no particular policy so far which directly addresses street children youth which is living with limited social capital currently; there is a good progress by development partners in dealing with the needs of this people (training and organizing) in small scale.

This research also implies, in short term solution provided by private citizens and some organizations in the form of food, cloth, handouts and temporary shelters will further encourage dependency behaviors on these street kids. The solution should be to provide them with a lasting solution by providing training and arranging loans so they can start a new fruitful life individually or by forming small unions. However, this is the cornerstone for large scale changes, social worker can work in the formulation and suggestion of policy to responsible one.

To implement this policy, this research has indicated the importance of social capital in developmental interventions to make them effective, in long term the government has the responsibility to assist young street boys and girls from inhumane living condition and prevent unsolicited psychological, physical and sexual abuse. We believe the solution for these unacceptable living conditions is for the government in partnership with non-governmental and private establishments to institute or assist in the institution of independent legal entity supported by a proclamation. It is known that there have been many organizations that claimed to have been established in the name of assisting these street kids, however, it is also known that the problem in actuality is worsening. Female Street children/youth today are more and more subjected to prostitution, unwanted pregnancy and exposure to HIV and other STD that ever. Henceforth, the government with due consideration, needs to establish a self-governing agency assisted by the relevant professionals that could run under the umbrella of such associations as MOLSA and WOCYA, will open branches' or in Regions and city administrations.

NGOs, working with street children should collaborate and form working committees to share vital information and resources. This will reduce duplication of services and should enhance their collaboration with government agencies in formulating action plans for female street children/youth.

Overall this research will contribute to development outcomes can be ensured by the application of social capital perspectives to policies and programs and development of indicators in the design of policies and programs, if possible, needs to establish a self-governing agency.

6.2.3 Implication for research

This study has added to an aspect of our understanding, on role of social capital in survival of female street children in Addis Ababa, is who are part of the urban sites in many developing areas, but unfortunately very little have been researched on them in Ethiopia. Accordingly this research adds to an understanding of a less researched group and bridges the intellectual gap on such an important social incident, street children.

This research has provided an initial basis of understanding female street children/youth in Addis Ababa from their little social capital and experiences, and how they are perceived by the general public. However, this research is only a beginning of a process in providing a holistic picture of this very completed group. Future research is thus necessary to provide more insights into the dynamics of the social capital, in the ground for the upcoming studies in the area. So that further investigation can be conducted in understanding of street mother or fathers or the disable persons.

This study has also pointed out the critical need to conduct further research focusing social capital on the needs and problems of female street children. Future research has to examine the interaction between the individual child, their peers in the street and family/community/institutions; and the impact of -this relation on child streets'.

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Appendices

Annex – I: Volunteer Recruitment Consent Form

Dear Research Participants,

My name is Enwoy G/medihn Abera a master student in Social Work in Addis Ababa University. I am currently working on my master in Social Work, and my study is on female street children and youth in Addis Ababa. The topic of my research is exploring social capital among female street children and youth in Addis Ababa. My study is a qualitative study which seeks to understand the phenomenon of female street children and youth in Addis Ababa, and how the phenomenon is conceptualized by the children and youth and other stakeholders. This study is significant given that very little has been researched on the social capital needs of female street children and youth in Addis Ababa. The study will involve interviewing female street children and youth with the consent of them and their caretaker(s). I will also interview some government and Non-governmental agencies.

However, your contribution is a cornerstone for the success of my research. Signing in this form will not have any obligation rather it is an expression of your willingness to participate. If you consent to this request I will interview you at a time and place of your convenience. If you have any questions or concerns, please contact me at 0937885280.

With best regards,

.....

Enwoy G/medhin

I certify that I have read and understand this consent form and agree to participate as a subject in the research described. I understand that any information obtained from me for this research will be kept confidential. To further ensure privacy, I have the option of using a pen name.

I agree that all known risk to me have been explained to my satisfaction and I understand that no compensation is available from Addis Ababa University, its employees and the researcher for any injury resulting from my participation in this research. I understand that participation is voluntary, refusal to participate will involve no penalty or loss of benefits to which the subject is otherwise entitled and the subject may terminate participation at any time without penalty or loss of benefits to which the subject is otherwise entitled.

Name _____

Signature _____

Date _____

2.1. *Annex – II: Interview among some female Street Children/Youth*

For the study on exploring Social Capital among some female Street Children and Youth in Addis Ababa

This research is conducted to get information on the type of social capital of female street children and youth, the dimensions of social capital (the networks, relationship, social networks and groups, social cohesion and inclusion, trust and social solidarity, collective action and cooperation, information and communication and empowerment and political action, whose relationship is governed by norms and trust. It is concerned with the different social relationships and interactions that take place between people.

This research will focus on the role of social capital in the life of female street children and youth. It will try to investigate the type of social capital they have the social capital that exists in the society, its role in their survival mechanisms and examine if it can be an area of intervention for different concerned actors in the betterment of their lives.

Female Street Children and youth Interview

This is an interview guide, and since the format of the open ended, other questions may arise during the process.

I. Background of the participants

1. Name (optional)-----
2. Age.....
3. Sex-----
4. Place of origin-----
5. Religion-----
6. Level of education-----

7. How many siblings do you have?-----
8. What is the educational level of your parents and siblings?
9. What are the occupations of your parents?
10. What are some of the experiences you had in school?
11. If you are not attending school, would you want to go back to school?
12. What do you expect the government to do to make education meaningful to you?

II. Street Life Characteristics (Survival mechanism)

1. Do you live and/or work on the street?
2. How long have you been working/living on the streets?
3. What was the reason(s) that you joined street life?
4. Do you think living/working on the streets has a risk? What are the types of risks?
5. What measures did you take to avoid risks?
6. Have you been sexually abused, unwanted pregnant, abortion? What was the consequence? What measures did you take to avoid problems?
7. What are the major activities you undertake? Who do you do with the income you get?
8. Where do you spend most of your days and slept in the street?
9. Which aspect of street life you like most? Which aspect of street life you dislike most?
10. What is the outlook of the police? Have you ever been arrested by the police reason for arrested?

III. Organization Related Questions

1. Who told you first about the organization you receive support from?
2. What types of services have you received support or living in the organization?

3. What services would you support by the government? What services would you want from organizations and the government?
4. Do you trust the group members receiving service with you from the organization? State your reason for trusting or not trusting them?
5. What kind of relationship do you have with the organization's staff?
6. Did your friends are beneficiaries of the organization?
7. What kinds of service receive as female street children and from the organization?

IV. Questions based upon different dimensions of social capital

I. Group and networks

1. Did you belong to any group? What are the types of groups you belonged to?
2. How many members are there in your group?
3. Did the groups have norms? What are the norms of the group? (rules)--
4. When there was a decision to be made in the group, how did this usually come about?---
5. Did that group interact or work with other groups with similar goals in and outside the village/neighborhood?
6. What was the main benefit from joining that group?
7. How often do you participate in group activities and meetings? What would be the reaction of group members?

II. Collective Action and Cooperation

1. Do you live with your family? How often do you visit them?
2. How do you establish and maintain your relationship with your relatives and friends?(who have similar ethnic or cultural origin as you, who have different ethnic or cultural origins than you, who have similar gender as you, who have different gender as you)

3. Who are your relatives and closed friends, who you feel at ease with, can talk to about what is on your mind or call on for help?
4. What are the recent examples of collective action that have taken place in your group/community? What was the result of these activities?
5. What are the social sanctions for violating expected norms of collective action in your group?

III. Social Cohesion and Inclusion

1. Do you actively provide any support for your immediate family, for ill people, elderly neighbors, and acquaintances? If yes, what kind of support did you provide?
2. Who provided you unpaid help or invitation? What kind of support did you receive?
3. Did you adapt life on/of street? How you become accustomed street life?
4. How you protect yourself at the time of rainy, coldly and hot seasons? As to what the protection helps?
5. What you did when your friends and group members have health problems?
6. What you or your group members did when one of your friends made relationship with opposite genders?

IV. Trust and Solidarity

1. Who are basically honest and trusted by you?
2. Did you ever tell anyone about, being called hurtful names?
3. Having your money or things taken, being threatened, being hit or kicked? if yes what action taken for the offenders?
4. To what people turn when you have individual problems?

5. How much do you trust each groups of people (: your family, your neighborhood, People you work with or go to school with, Strangers)?
6. What and how you trust various institutions (churches, mosques, health sector, school system etc)
7. Do patterns of distrust and suspicions exist within individuals and groups or outside groups?

V. Information and Communication

1. How access to information in your locality?
2. What are the preferred sources and channels of information? How you provide these information to your friends and group members?
3. Which members are included or excluded from sources?
4. What information is available through different networks?
5. What are the limits of destruction of information

VI. Empowerment and Political action

1. How you make relationship people who have different languages and traditions? How these language and traditions did affects?
2. To what extent can members of your group of people used public services (water, electricity, medication etc) and accountable for your actions?
3. Do you apply formal laws if there is constraint in your area? If not how you solve these constraints?
4. Which groups have the greatest influence over other groups? Which groups have the lowest influence?

5. What is the source of influence of this group?(group size, ability to mobilized, connected to power elite, gender difference etc...)

V. Intentions and future Plans

1. What Kinds of assistance needed?
2. What would you do if working/living in the street is band by government?
3. What should be done to prevent children from joining the streets in the future?
4. Whom do you think should be responsible for solving the problems of street's?
5. If given the opportunity, who you prefer to join?
6. How do Plans in the future?
7. What is your future inclination? (To become a businesswoman, a teacher etc...)
8. What do you expect from your future is better or worse why?

2.2. *Annex – III: Interview for Institution Staff*

This research is conducted to get information on the dimensions of social capital among female street children and youth have its role in their survival and the community's social capital that supports them. Participation in the research is voluntary.

I. General information

1. How long have you worked in this organization?
2. What is your position?-----
3. How many female street children and youth receive service from the organization?---
4. Have you tried to find out what their reasons are for going out on the streets?
5. What are the types of female street children and youth that get service from your organization?
6. Is there a difference based on gender? If yes what do you think is the reason for that?
7. What kind of services do you provide for the female street children and youth?
8. Social interaction of Street children and youth
9. What kind of mechanisms do you use to contact the female street children and youth?
10. What is the selection criteria used for beneficiaries of the project?
11. Have you ever tried to contact/target the female street children and youth through their friends? If what is your opinion of the effectiveness of this mechanism?
12. What is the outlook of the female street children and youth when you first met them?
13. Have their outlook changed after joining the organization? If yes what are the reasons for change?
14. If the reason for change is due to interaction with friends, how did they convince her?

15. What kinds of relationship do the female street children and youth that get service have with each other?
16. What type of system do you use to make them interact?
17. What are the rules of the organization for them?
18. Have you ever tried to use the groupings or pattern of behavior for their advantage in teaching them? If yes, how effective was this system?
19. How did you build the relationship with the female street children and youth?
20. What kind of relationship do the staffs have with the street children and youth?

II. Family Related Information

- 1 Do you have contact with their parents, relatives etc.?
- 2 How often do the parents visit them?
- 3 Have you tried to unite them with their families?
- 4 How many successful reunions are there in the last five years?
- 5 What was the reaction of the families when they were reunited with their children?
- 6 What was the reaction of the street children and youth when they are reunited with their families?
- 7 What kind of support do you provide for the families?

Name-----

Name of Organization-----

Date-----

Signature-----

THANK YOU FOR YOUR PARTICIPATION AND TIME!

2.3. *Annex – IV: Interview for Governmental Institution*

I. General Background

1. Name (optional)
2. Sex-----
3. Age-----
4. Year working in organization-----
5. Status-----

II. General information

1. Have you tried to find out what their reasons are for going out on the streets?
2. Is there any concerned sector that follows as a task to tackle the problem of female street children and youth? What are its responsibilities?
3. What is your perception life on street especially for female?
4. Were you informed and received cases about Sexual harassments? What types of harassments have you been received? What measures taken for those harassments?
5. Any especially circumstances and programs issued by your institution for female street children and youth? Tell me the outcomes of those?
6. Any Policies and orders enacted by your institution to female street children and youth? As to what your efforts caught up to create awareness for recipient and supporting institution? What was the outcome?
7. Were you trying to search out any types of contributions from different stakeholders to female children and youth to what extent your efforts were succeed?
8. Were they participating on current issues and political agenda? If not why?

9. What is your suggestion in order to involve the communities at large specially government, nongovernmental organizations, private sector etc... on the agenda of the female street children and youth?
10. Did you organize female street children and youth to tackle their problems collectively?
If no what is your future plan then?
11. What are your plans to let them out of street life and to engage them in national agenda?
12. If anything left that didn't mention in the above please specify?

Name-----

Name of Organization-----

Date-----

Signature-----

THANK YOU FOR YOUR PARTICIPATION AND TIME!

2.4. *Annex – V: Interview for Police women and child Protection Unit*

1. How long have you worked in the child protection unit?
2. What are your responsibilities?
3. What is your outlook about female street children and youth?
4. What are the supports you provide to the female street children and youth?
5. Do you get trainings on how to deal with female street children and youth?
6. What kind of activities do you perform to introduce the objectives, programs and activities of the child protection unit to the society as well as the female street children and youth?
7. How do they survive on the streets?
8. Most female street children and youth work in a group. Has this been a problem for the community?
9. Do the female street children and youth involve in anti social activities?
10. What are the procedures you follow to arrest offenders?
11. How do you deal with a regular offender when you find one?
12. Do you have rehabilitation and counseling services? -----

Name-----

Name of Organization-----

Date-----

Signature-----

THANK YOU FOR YOUR PARTICIPATION AND TIME!

2.5. *Annex –VI: Focus Group Discussion with Female Street Children and Youth*

The purpose of the focus group discussion is to obtain more qualitative data, which can triangulate. The information obtained from the personal interview; In addition, clarification of issues will be undertaken.

I. Life on The Street

1. What was the reason(s) that you joined street life?
2. What activities did you perform for survival?
3. What kind of problems did you face while on the streets?
4. How did you overcome them?
5. On what aspects of street life did you cooperate with each other?

II. Social capital Dimensions

i. Group and network

1. How did you form groups? How often are your group is active?
2. What factors contribute to leadership within group (age, election etc...)
3. How leadership role in the groups or network?
4. How one is become a member of this group? How did they make it difficult or easy?
5. What were the challenges for group?
6. What typically rely on to resolve issues/challenges?
7. What are the weakness and strengthen of the group?
8. What are the key resources available in your area?
9. What other generates bring members of the group together?
10. What is the diversity of the roles within the group?
11. At what evens do group members come together?

ii. Trust and Solidarity

1. What and how affect trust within and outside group and individuals?
2. Do patterns of distrust and suspicions exist within individuals, groups or outside groups?
What was the reason that you distrust and what mechanism did you undertake for distrust?
3. On whom do you rely for different kind of assistance? (Food, clothes, medication etc..)
4. How is your trust distributed in your location (male street boys, family, group, others...)

iii. Collective Action and Cooperation

1. What do you consider the most pressing problems in your community?
2. To what extent do your community members collaborate with one another in order to solve your problems?
3. What are the recent examples of collective action that have taken place in your community? What was the result of these activities?
4. Are your group and neighborhoods more likely than others to work together, and if so, why?
5. Are your group, neighborhoods, more likely be excluded from collective activity, and if so, why?
6. What kind of constraints limits your group or individuals ability to work together (lack of money, lack of trust, suspicion towards mobilization?)
7. What are the social sanctions for violating expected norms of collective action in your group?

iv. Social cohesion and Inclusion

1. What factors support cohesion in your area?

2. What are the patterns of conflicts in your group and outside your group?
3. When have conflicts escalated into violence?
4. What are the risks of social discrimination between male and female?
5. Who are the key actors' involved in such conflicts?
6. What kind of mediation takes place to resolve conflicts? How it works practical?
7. What forms of retribution are commons?

v. Information and Communication

1. How access to information in your area?
2. The extent to which these sources are used in practice?
3. What are the preferred sources and channels of information?
4. Which members are included or excluded from information?
5. What information is available in your groups?
6. What are the limits of destruction of information?

vi. Empowerment and Political action

1. To what extent can you hold public institutions and officials accountable for your actions?
2. Did you have access to participate in different institution what was your roles and the result?
3. What is the Police attitude?-----
4. What types of support received from the police?
5. What are the society attitudes-towards your life styles?-----
6. Type of support received from the Society-----

