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ADDIS ABABA UNIVERSITY

COLLEGE OF DEVELOPMENT STUDIES

REGIONAL AND LOCAL DEVELOPMENT STUDIES (RLDS)

**CHALLENGES AND OPPORTUNITIES OF URBAN
REFUGEE LIVELIHOODS: THE CASE OF ADDIS ABABA**

By

FISSEHA MESERET KINDIE

JUNE 2019

ADDIS ABABA, ETHIOPIA

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Declarations

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other University and that sources of materials used for the thesis have been duly acknowledged.

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ACRONYMS

ARRA	Agency for Refugees and Returnees Affairs
DICAC	Development and Inter-Church Aid Commission (Ethiopian Orthodox Church)
FAO	Food and Agricultural Organization
FDRE	Federal Democratic Republic of Ethiopia
ILO	International Labour Organization
JRS	Jesuit Refugee Service
NRC	Norwegian Refugee Council
OAU	Organization of Africa Union
OCP	Out- of - Camp policy
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
USCR	US Committee for Refugees

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ABSTRACT

In Ethiopia, specifically in Addis Ababa, there are many Eritrean and Somali Urban refugees. They put Addis Ababa in the top first priority area to live because Addis Ababa is the capital city of Ethiopia and is the centre for national as well as international organizations. Urban refugees have different kinds of livelihood challenges and opportunities and this research examines it.

In order to achieve the objectives of the research, descriptive type of research which is led by qualitative approach was employed. In-depth interview, key informant interview, focus group discussion and document review were the central data collection techniques. In this study, Gofa Mebrat Hail for Eritrean refugees and Bole Michael for Somali refugees in Addis Ababa were selected based on their numerical upper hand as well as the prolonged settlement of the refugees in the respective areas. In-depth interview was made with Eritrean and Somali urban refugees, key informant interview with officials from ARRA, NRC, DICAC and Woreda officials from the hosting community. Purposive sampling technique was employed to select the research participants.

The finding of the study shows that there are several socio-cultural and economic challenges urban refugees have been facing: High cost of living, problem of cultural adaptability like language barriers, refugees low self-esteem, psychological instability and mobility, economic crises, conflict, security challenges, violence, theft and robbery are the main challenges associated with livelihood strategies.

This research also indicates that there are opportunities available on the ground to be used for sustainable development and self-reliance: availability of supportive policy frameworks and cultural Similarity between the hosting community and urban refugees. Moreover, this research revealed that urban refugees have both negative and positive impacts for the hosting community. The positive impacts include strengthen socio-economic and political relationship with neighbouring country, strengthened people-to-people relationship, transfer knowledge and skills, increase work habits, contribute for labour market, and inject foreign currency to the market. The negative impacts burdened on the hosting community are aggravated the price of rental house, increase unemployment rate, injects deviant behaviour such as addiction, conflict and violence. This research has come to conclude that urban refugee's livelihood strategy is vulnerable for risk and shock as the result of less sustainable nature of their means of income.

Key words: *refugees, urban refugees, livelihood, Somali Refugees, Eritrean Refugee*

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

Over the past five decades, the impact of migration on development in migrant sending communities and countries has been the subject of continuous and sometimes heated debate, opposing views of the “migration optimists” and “migration pessimists”. This division in views on migration and development reflects deeper paradigmatic divisions in social theory (i.e., functionalist versus structuralism paradigms) and development theory (i.e., balanced growth versus asymmetric development paradigms). To a considerable extent, this also reflects ideological divisions between neoliberal and state-centrist views (de Haas, 2010).

In September 2015, 193 UN Member States gathered at the institution’s headquarters in New York and agreed to take transformative steps to shift the world on to a sustainable path. They adopted a new global agenda committed to people, to the planet, to promoting peace, prosperity and partnerships: the 2030 Agenda for Sustainable Development. The 2030 Agenda includes 17 Sustainable Development Goals, the SDGs, which, in turn, list 169 targets, all aimed at a universal, integrated and transformative vision for a better world. The SDGs are part of Resolution 70/1 of the United Nations General Assembly, the 2030 Agenda (UNDP, 2017).

In 2019, an unprecedented 70.8 million people around the world have been forced from home. Among them are nearly 25.9 million refugees, over half of whom are under the age of 18. Today, nearly 1 person is forcibly displaced every two seconds as a result of conflict or persecution in this world (UNHCR, 2019).

A significant part of the world’s displaced people is located in Africa. Such coerced migration often violates people’s rights and freedoms, and most have been displaced into settings where conditions fall far short of what is required to live with basic human dignity. Horn of Africa, as one of the most conflict-ridden regions in the world, is known for mass exodus of refugee. The region can be considered as ‘belt of refugee producing and receiving region’ (Assefaw, 2006).

Refugee influx to Ethiopia is not a recent phenomenon. Its history dates back to at least 615 AD when Prophet Muhammad’s earliest disciples and of course with his daughter Makiya, have sought refuge in Ethiopia (ARRA, 2011; Wondwosen, 1995). Ethiopia has been hosting

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refugees from neighboring countries of South Sudan, Somalia, Eritrea, Yemeni and others countries from Great Lake Region. The absence of central government in Somalia since 1991, ongoing civil war in the youngest state of South Sudan, and political oppression and human right violation in Eritrea are the major factors for the refugees' flight to Ethiopia (Assefaw, 2006).

The policy response towards hosting refugees in Ethiopia has been driven by diverse but mutually inclusive factors: its relation with refugee producing state, national security concern, the need for assistance from international refugee regimes, state capacity to control its border, and calculation to have political reputation rather than mere humanitarian hospitality (Assefaw, 2006).

Until 2004, Ethiopia's legal responsibility and the directing policy towards hosting refugees had been mainly guided by the 1951 UN Convention of Refugees and its 1967 Protocol as well as the 1969 OAU Convention on Refugees that the country acceded. In 2004, Ethiopia enacted Refugee Proclamation No. 409/2004. Although the proclamation is praised for the incorporation of both UN 1951 and the OAU 1969 definition of refugee and prohibition of detention and persecution for any illegal entry, it persisted with the reservation that preceded it (Zelalem, 2017).

However, in 2019, Ethiopia enacted a new Refugee Proclamation No. 1110/2019 which gives righteous benefits for refugees and asylum seekers. The proclamation grant the refugees with the right to movement, access to education, justice, health care service, and employment, right to acquisition and transfer of property, drivers qualification certification license, own identity paper and travel document, access to banking and financial services, access to telecommunication services and vital events registration (Negarit,2019).

Refugees are seeking refuge in Ethiopian cities and towns such as Mekelle, Adama, Jijiga, Shire, Samara, Assosa, Gambella and Addis Ababa for different pull and push factors. The number of registered urban refugees settled in Addis are more than 20,000. Refugees from countries such as Somali, Eritrea, South Sudan, Yemeni and the Great Lake Region are the major ones in Addis Ababa. From this total, more than half are from Eritrea and Somalia (UNHCR, 2016).

By the end of December 2018, there were a total of 22,885 refugees in the capital Addis Ababa, mainly from Eritrea, Yemen, Somalia, South Sudan and refugees of other

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nationalities, including those from the Great Lakes region. Of the urban refugee population, 18,122 (79%) are Eritrean refugees. Of these, 17,217 are beneficiaries of the Government's Out-Of-Camp Policy and 1,243 are Somali refugees (UNHCR: 2018).

In 2015 the Ethiopian government, together with UNHCR, drafted an Urban Livelihoods Strategy with the aim of implementing a comprehensive livelihoods program to improve self-reliance amongst refugees in Ethiopia's cities (UNHCR 2017b). However, Urban refugee economies are multifaceted and complex that implementing such a program to improve refugee livelihoods is demanding for the strategy to be endorsed by the government and requires the active involvement of all stakeholders. Therefore, critically examining the challenges and opportunities of urban refugee livelihoods in Addis Ababa especially Somali and Eritrean refugees is the focus of this study.

1.2. Statement of the Problem

Alike other African countries, the structure of refugee settlement in Ethiopia is mainly confined to the camps in isolated rural areas for perceived or real economic burden and security concern of the state. Although camps are considered as impermanent settlement for refugee in temporary emergency, most of refugees in the country have been in camp for prolonged time. Urban settlement is only permitted for those refugees with few exceptions. However, self-settlement mainly and assisted settlement (insignificantly) of refugees in urban areas is increasing for different pull and push factors. Hence, refugees are found in different urban areas of the country such as Addis Ababa, Adama, Jijiga, Gambella, Shire, Mekelle, Assosa and Samara among others. In Addis Ababa among the others, the Somali and Eritrean refugees have settled for a long time in addition to their numerical upper hand (UNHCR, 2016).

Ethiopia has an open-door policy towards refugees, but there are no provisions in Ethiopian law for local integration and there are considerable restrictions on refugee freedom of movement, with the government maintaining an encampment policy for the majority of refugees (UNHCR 2016).

Since 1991, Somalia has become one of the biggest refugees producing country in the world. Starting from 1988, Somali people fled the conflict in the country and settled in Ethiopia; a country which 'they traditionally seen as enemy' (Assefaw, 2006:64). On the other hand, Eritrea, the state that got *de jure* statehood in 1993, has become another source of refugee

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exodus in mass mostly since 2001. They flee to escape grave human right violation, compulsory and open-ended military service, political suppression and religious persecution in the country (Kibreab, 2014). It is estimated that there are 147,190 Eritrean refugees residing in Ethiopia as of August 2015 (UNHCR, 2015).

The numbers of self-settled refugees of both countries is by far greater than officially recognized and assisted refugees in Addis Ababa that the government is incapable or choose to turned blind eye for the situation (Jacobson, 2006). Refugees have also integrated differently into the host city with assimilation dependent on factors including knowledge of Amharic, social networks, wealth, cultural affiliation, physical traits, and length of time in country of origin, inter-marriage with Ethiopians, religion and employment. This heterogeneity must be taken into account in responses to the challenges and opportunities of urban refugee economies since there can be no one-size-fits all response (UNHCR, 2016).

The purposes refugees come to Addis Ababa vary from refugee to refugee. Usually most of them come to Addis Ababa due to medical reasons. But for Eritreans, the ‘out of camp’ scheme provides the opportunity for them to live in any city they want as long as they can sustain themselves (UNHCR, 2016).

There is limited research conducted in the area focusing on challenges and opportunities of urban refugees’ livelihoods and did not explain much about the issue very critically. There was a previously conducted study on Eritrean and Somali refugees under the out of camp scheme by Wogene in 2017 and focused on local integration only and did not address issues related with urban refugee livelihoods and its challenges and opportunities. In addition to this, Aida in 2017 also conducted a study on the Out of Camp Scheme for Eritrean Refugees and its impact of the Scheme and Integration with the Host community. The study focused on self-reliance, food security and protection and did not touch the issue of challenges and opportunities of urban refugee livelihoods.

Livelihood impacts are areas that needed to be explored further. Urban refugees live in different part of the country, and researches specifically addressing the livelihood challenges of urban refugees in the context of Addis Ababa are very limited. In addition, little attention has been paid to mention about the contribution made by ‘refugee economies’ — economic activity generated by refugees through work, enterprise, consumption of goods and services, and the receipt of support, whether through aid or Diaspora remittances and trade.

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In general, the local empirical studies mentioned above have made little attention on the livelihood and its challenges. However, to address the challenges and opportunities of urban refugees' livelihoods effectively, it is crucial to understand their livelihoods.

In addition to this, Ethiopia approved a new Refugee proclamation which is published in Negarit Gazette in February 2019 that can give broad opportunities for refugees to work in the formal sector and access the local economies through different livelihood activities and no researcher has conducted a research about this specific issue since the ratification of this proclamation.

Therefore, this paper examined the extent and distribution of urban refugees, analyze economic integration; stress brought by them and examines the Policy framework of urban refugees and its governance in Addis Ababa. Moreover, this research seeks to address the knowledge gap by providing new insights into the way refugee economies have spurred the development of new markets in Addis Ababa, a city where refugees — at least till the ratification of the new refugee proclamation in February 2019 — are not legally permitted to work. It also identified the contributions that refugees can make despite the significant challenges they face and understand how their resulting refugee economies can be understood as an asset.

1.3. Objectives of the study

1.3.1. General Objective

The general objective of the study is to assess challenges and opportunities of urban refugee livelihoods in Addis Ababa.

1.3.2. Specific Objectives

In order to achieve the general objective, the following specific objectives are set;

- ❖ To assess the context and distribution of urban refugees in Addis Ababa
- ❖ To assess the opportunities and challenges of urban refugee livelihoods
- ❖ To analyze the local economic impact and stress brought by urban refugees in Addis Ababa
- ❖ To examine the Policy framework of urban refugees and its governance in Ethiopia.

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1.4. Scope of the Research

This research focused on challenges of livelihood for urban refugees, thus the main focus of this research is urban refugees who came from Eritrea and Somalia. Urban refugees came from different countries including Eritrea, Somalia, South Sudan, Sudan, Yemen and Syria. However, this research gives emphasis on only Eritrean and Somali urban refugees. In addition, the fact that urban refugees live in different part of the country like Bahirdar, Mekele, Adama, Jigijiga, this research focus on urban refugees who live in Addis Ababa. Somalis and Eritrean refugees and asylum seekers are residing in many parts of Addis Ababa including Bole Michael, Gofa Mebrat Hail, Haya Hulet, 24 kebele, Tekle-Haymanot, Jemmo, Gerji and other parts of Addis Ababa. The scope of the study is Bole Michael and Gofa Mebrat Hail and refugees living outside the specified areas is beyond the scope of the study.

1.5. Significance of the Study

This study deals with assessing the challenges and opportunities of urban refugee livelihoods in Addis Ababa city. Therefore, it has its own contribution to other researchers who are interested to study in similar topics and it can serve as a spring board for further study. Since there are scanty literatures, this study will contribute to fill the gap in the area under study and provide insights with regard to urban refugee livelihoods. In addition, it may serve as a source of information for other readers who are interested on the issues of refugees.

1.6. Limitation of the Study

The researcher has encountered various challenges including problem of accessing urban refugees and unable to get compiled refugee population data from the concerned officials. It was a challenge to get compiled data about the refugees, urban refugees in general and specifically Somali and Eritrean urban refugees.

One of the limitations was problem of accessing ARRA officials and the researcher was forced to visit their office many times. This became a reality after frequent appointments for meetings. The other challenge was related with tough security issues in the ARRA. Initially, there was a plan to record the interview and focus group discussion but it was impossible get in to the ARRA compound with any electronic device including mobile phone. Language was another big challenge. Only few Eritrean and Somali urban refugees could speak either English or Amharic, as the result the researcher used translators to conduct FGD as well as in-depth interview which again was another burden for the researcher in terms of cost and

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time. However, with exertion of time and resource, the researcher collected all the available and reliable data for the study.

1.7. Operational Definitions

Refugee: The definition of refugees is taken from the newly enacted refugees' proclamation of Ethiopia in February 2019. According to the proclamation, any person shall be considered as a refugee where:

- a) owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion he is outside his country of nationality and is unable or, owing to such fear, is unwilling, to avail himself of the protection of that country;
- b) not having a nationality and being outside the country of his former habitual residence, he is unable, or owing to a well-founded fear of being persecuted for reasons of race, religion, membership of a particular social group or political opinion, he is unwilling to return to it; or
- c) Owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality, he is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality.

Asylum seeker: is a person who is seeking to be admitted into a country as a refugee, and awaiting the decision on the application for refugee status under the relevant international and national instruments.

Migrant: is not universally defined. The term is usually used to cover all cases when a person moves from one country to another different from his/her usual residence for a period of at least 3 months.

Migration: is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes are – either across an international border or within borders. It includes migration of refugees, displaced persons and economic migrants.

Urban refugees: refer to refugees who are allowed by ARRA to live in urban centers based on their quest to live independently in urban areas than in refugee camps.

Livelihood: In a very simple word, livelihood comprises the capabilities, assets and activities required for a means of living, and in this case concerning the refugees.

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Remittances: are monies earned or acquired by non-nationals that are transferred back to their country of origin. Besides quantifiable financial remittances, there are also social remittances, such as networks and relations, skills and knowledge, ideas and values.

CHAPTER TWO: LITERATURE REVIEW

2.1. Conceptual Definition

2.1.1. The notion of Refugee

The issue of refugee is a major and recurrent aspect of human migration to the extent that a discussion of human population movement is incomplete without paying serious attention to the problems of refugees. The world refugee problem and situation is a major issue confronting the contemporary international community.

There are various definitions of refugees, but the most recognized and acceptable is the ones specified by the United Nations and the then Organization of African Unity. This definition is more comprehensive and adequate because it determines who qualifies for the protection, legal and physical, that national and international bodies have developed to deal with people pushed across borders by conflict and persecution.

The United Nations Conventions of the 1951 and 1967 Protocol relating to the status of refugees define a refugee as follows; any person who: ...owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it (UNHCR, 2015).

On the other hand, the regional bodies such as the Organization of African Unity (OAU) developed agreements like the OAU convention of 1969, expanded the definition of refugees found in the 1951 Convention to include a more objectively based consideration (Krui,2012).

The 1951 definition was inadequate because of the growing number of refugees, especially in the Third World and did not take into account the realities of African politics and the nationalist struggle against colonialism and apartheid in the attempt of obtaining independence which led to the massive exodus of refugees running for their lives. This forced the Organization to expand the refugee definition of the UN (Boamah-Gyau, 2008).

The OAU convention Article 1 sub-articles 2 states refugee as: any person compelled to leave his/her country owing to external aggression, occupation, foreign domination or events

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seriously disturbing public order in either part or the whole of his country of origin or nationality, is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality (OAU, 1969). The decision of the OAU to make wider the refugee definition divulges the solidarity among African countries during struggles for independence in the period of decolonization (Lucie, 2012).

The essence of this turnings on the growing recognition of the masses of people who were fleeing from war or violence due to the upheavals in the continent as a result of the process of decolonization and In general, a refugee is someone who has been dislocated for various reasons from his or her home country and fled to another country. There are usually different cogent reasons for fleeing ranging from civil war, conflict, or political violence to persecution or discrimination, including ethnic, social grouping, religious beliefs and political affiliation. Those genuine refugees who seek refuge and safety in another country by crossing international borders either officially or illicitly usually apply for political asylum on arrival in the host country. Refugee status designation is a state level activity; however, in the absence of dignified national refugee status determination systems, UNHCR exercises its international mandate to assign establishment of new nation-states (Dusenbury, 2013).

In general, a refugee is someone who has been dislocated for various reasons from his or her home country and fled to another country. There are usually different cogent reasons for fleeing ranging from civil war, conflict, or political violence to persecution or discrimination, including ethnic, social grouping, religious beliefs and political affiliation. Those genuine refugees who seek refuge and safety in another country by crossing international borders either officially or illicitly usually apply for political asylum on arrival in the host country (Dusenbury, 2013).

Refugee status designation is a state level activity; however, in the absence of dignified national refugee status determination systems, UNHCR exercises its international mandate to assign refugee status through its administered processes (ibid, 203:10). Therefore, the definition of who a refugee is may vary in scope although the 1951 UN convention definition is normally taken as the standard for genuine refugee status.

For the purpose of this paper, the researcher used the most standard and acceptable definition of refugee which is defined by the New Refugee proclamation of Ethiopia which was enacted

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in February 2019. According to the proclamation, any person shall be considered as a **refugee** where:

owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion he is outside his country of nationality and is unable or, owing to such fear, is unwilling, to avail himself of the protection of that country (Negarit Gazette, 2019).

2.1.2. Kunz's Typology of Refugees

Kunz introduced Majority Identified, Event Related and Self Alienated Refugees as three most important typologies, derived from refugees' attitudes towards their displacement. Majority Identified Refugees are those who oppose social and political events in their home country shared by their fellow citizens (Colins, 1996). Good examples are refugees from Afghanistan and Pakistan, who because of the social and political unrest in these countries were forced to leave (George, 2009).

In the African context, the Majority Identified category can be applied to refugees created in the period of anti-colonial wars. The Majority Identified Refugees had a strong attachment to their home nations and typically wanted to repatriate, and if they did return it would result in less of a burden on the host countries welfare system. Host countries often treat refugees based on the categories they belong to. The UNHCR gives higher priority to refugees leaving countries due to socio-political reasons (Stein, 1998).

Event Related Refugees are those who must leave because of active or latent discrimination against the particular group to which they belong and often outright violence feel that they are unwanted, or unsafe in their own homelands (George, 2009). Good examples are the refugees of Sir Lankan Tamil who faced oppression from the majority Sinhalese (George, 2009).

Event Related Refugees are those who must leave because of active or latent discrimination against the particular group to which they belong and often outright violence feel that they are unwanted, or unsafe in their own homelands (George, 2009). Good examples are the refugees of Sir Lankan Tamil who faced oppression from the majority Sinhalese (George, 2009).

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Ethnic conflicts often lead to the creation of Events Related Refugees in Africa. An example of this type of migration is Burundi and Rwandans displaced to each other's country and to Tanzania, Uganda and Zaire. The majority of these refugees were displaced by the ethnic conflict between the Hutu and Tutsi. Before the recent upheaval in these two states in 1994, little hope was seen for the thousands of refugees who had fled Burundi and Rwanda (Colins, 1996). The recent refugee migrations of South Sudan to neighboring countries tend to fit into Kunz's Events Related category.

Refugees who have been subjected to discrimination and often outright violence feel that they are unwanted or unsafe in their own homelands. After become refugees, the desire to return home can only be aroused were there to be substantial change at home. These refugees displaced from their home because of ethnic and socio-political conflict between the supporters of ruling government and the opposition groups/parties. This conflict often leads to the creation of Events Related Refugees in Africa in general and South Sudan in particular.

Self-Alienated Refugees are those who have to leave their home country due to a variety of individual's reasons, including physical and sexual assault or by some personal philosophy. In Africa, Self-Alienated Refugees have played only a minor role in the larger scale refugee picture (George, 2009:34). For example, Many Ethiopian intellectuals who fled the tyranny of the Mengistu regime could also be classified as Self-Alienated Refugees (Colins, 1996).

2.1.3. Livelihoods

To date, no clear definition on refugee livelihoods has emerged, illustrating the complexity of the concept. A widely accepted definition of "livelihoods" is given by Chambers and Conway (Chambers & Conway, 1992): "A livelihood comprises the capabilities, assets and activities required for a means of living. A sustainable livelihood allows to cope with and to recover from stress and shocks, to maintain or enhance its capabilities and assets to provide sustainable livelihood opportunities for the next generation. It also contributes net benefits to other livelihoods at the local and global levels and in the long and short term". Essentially, livelihoods refer to the means used to maintain and sustain life.

A livelihood framework is a way of understanding how households derive their livelihoods. An easy way of thinking within a livelihood framework is using the Household triangle of assets, capabilities and activities. Household members use their capabilities and their assets to carry out activities through which they gain their livelihood. Household assets refer to the

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resources that households own or have access to for gaining a livelihood. Where capabilities are the combined knowledge, skills, state of health and ability to labor or command labor of a household (Chambers and Conway, 1992).

Household strategies are the ways in which households deploy assets and use their capabilities in order to meet households' objectives and are often based on past experience. It is evident that livelihood opportunities can be enhanced or limited by factors in the external environment. These factors determine the vulnerability context in which households have to operate. The vulnerability context is the range of factors in the external environment that make people vulnerable. The external environment is an important influencing factor on a refugee's livelihood. Refugees do not only have to cope with the often-traumatic experience of flight and displacement, but also often end up with only limited resources due to loss of assets and capabilities (Chambers and Conway, 1992).

2.1.4. Urban Livelihoods

Refugees in urban areas are economically, politically and culturally tied to the larger urban community, therefore their livelihoods are inextricably interdependent upon local relationships and processes. Urban settings present specific opportunities and constraints for refugees seeking to improve their livelihoods. Urban refugees face similar challenges as the urban poor such as growing slum areas, rising unemployment rates, insecure housing access, increased pressure on state and community resources, compounded with barriers such as xenophobia and insecure legal status what makes them more vulnerable to exploitation and marginalization (Vriese, 2006).

Although the formal and informal sectors of the urban economy offer a wide variety of employment and business opportunities, livelihoods pursued on the margins of urban society present the risk of exploitation and serious protection problems. Women in particular are susceptible to the dangers of working in the streets without protection against theft, rape, sexual abuse, exploitation or unhealthy physical environments (Chambers and Conway, 1992).

The most common livelihood strategy amongst refugee men in urban areas is to perform day jobs. To get informed on job opportunities, they have to rely on a good information network and need access to the labor market. Hence, it becomes difficult for men to earn a stable and regular living, notably for those who formerly worked in agriculture and who uneasily adapt

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to the specifics of urban jobs. Women find it easier to earn a living, as they have the possibility to sell items on the market or to find work in the domestic sector, restaurants and hotels (Vriese, 2006).

2.1.5. Livelihood Assets

The livelihood framework is based on the premise that the asset status of the poor is fundamental to understanding the options open to them, the strategies they adopt to attain livelihoods, the outcomes they aspire to and the vulnerability context under which they operate. Assets refer to owned, controlled, claimed or in some other means accessed by the household. It is by these assets that households are able to participate in production, the labor market and exchange with other households (Ellis, 2000). DFID distinguishes five categories of assets (or capital) upon which livelihoods are built – natural, social, human, physical and financial (Carney, 1998).

Financial capital denotes the financial resources that people use to achieve their livelihood objectives. There are two main sources of financial capital; available stocks and regular inflows of money. Physical capital comprises the basic infrastructure and producer goods needed to support livelihoods. Infrastructure includes affordable transport, adequate water supply and sanitation, affordable energy, and access to communication. The human capital represents the skills, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives (Ellis, 2000).

Social capital is taken to mean the social resources upon which people draw in pursuit of their livelihood objectives. They are developed through networks and connection, membership of more formalized groups and relationships of trust (Carney, 1998).

Natural capital is the term used for the natural resource stocks from which resource flows and services useful for livelihoods are derived. Clearly, natural capital is very important to those who derive all or part of their livelihoods from resource-based activities such as farming, fishing, gathering and mineral extraction (DFID, 1999).

Human capital is the skills, knowledge, ability to labor and good health and physical capability important for the successful pursuit of different livelihood strategies (Scoones, 1998).

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Physical capital comprises the basic infrastructure and producer goods needed to support livelihoods. Infrastructure includes affordable transport, adequate water supply and sanitation, affordable energy, and access to communication (Carney,1998).

2.1.6. Livelihood Strategies

Depending on the assets people have and the structures and processes that influence on them and the vulnerability context under which they operate, people make a choose as to what livelihood strategies that will best provide them with livelihood outcomes. ‘Livelihood strategies are composed of activities that generate the means of household survival’ (Ellis, 2000).

Livelihood strategies change as the external environment over which people have little control changes. Carney (1998) lists these categories of livelihood strategies as natural resource based, non-natural resource based and migration, while Ellis (2000), in his framework, categorizes livelihood strategies as natural resource-based activities or non-natural resource-based activities (including remittances and other transfers).

Some of the Refugee livelihood strategies include Seeking international protection and migration as a livelihood strategy, receiving humanitarian assistance, Relying on social networks and solidarity, falling back on subsistence farming, Engaging in trade and services ,Investing in education and skills training, Falling back on negative coping strategies, Adopting new gender roles, wage employment, remittance and self-employment (Vriese, 2006).

2.2. Theoretical Framework

2. 2.1. General Migration Theories

The Neo-classical Equilibrium Perspective

The first scholarly contribution to migration consisted of two articles by the nineteenth century Geographer Ravenstein (1889), in which he formulated his “laws of migration”. He saw migration as an inseparable part of development, and he asserted that the major causes of migration were economic. Migration patterns were further assumed to be influenced by factors such as distance and population densities (Skeldon, 1997). This perspective, in which people are expected to move from low income to high income areas, and from densely to sparsely populated areas, that is, the general notion that migration movements tend towards a

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certain spatial-economic equilibrium, has remained alive in the work of many demographers, geographers, and economists ever since (Castles & Miller, 2003).

At the micro-level, neo-classical migration theory views migrants as individual, rational actors, who decide to move on the basis of a cost-benefit calculation. Assuming free choice and full access to information, they are expected to go where they can be the most productive, that is, are able to earn the highest wages. This capacity obviously depends on the specific skills a person possesses and the specific structure of labor markets. Neo-classical migration theory sees rural-urban migration as an constituent part of the whole development process, by which surplus labor in the rural sector supplies the workforce for the urban industrial economy (Lewis, 2002).

Neo-classical migration theory can be positioned within the functionalist paradigm of social theory, as the central argument of factor price equalization assumes that economic forces tend towards an equilibrium and also because it largely ignores the existence of market imperfections and other structural constraints on development. This is hardly realistic, particularly in the context of many developing countries. Place utility and other micro-theories assume that migrants have perfect knowledge of the costs and benefits of migration (McDowell and de Haan, 1997).

Neo-classical migration economy has also been criticized for being a-historical and Eurocentric, supposing that migration (i.e., the transfer of labor from agricultural rural to industrial urban sectors) fulfils the same facilitating role in the 'modernization' of currently developing countries as it did in nineteenth and twentieth century Europe. In fact, the structural conditions under which contemporary migration in and from developing countries takes place are rather different, although perhaps not fundamentally so (Skeldon, 1997).

Historical-structural theory and asymmetric growth theory

Contemporary historical structural theory emerged in response to functionalist (neo-classical) and development list modernizations approaches towards development. Historical-structuralists postulate that economic and political power is unequally distributed among developed and underdeveloped countries, that people have unequal access to resources, and that capitalist expansion has the tendency to reinforce these inequalities. Instead of modernizing and gradually progressing towards economic development, underdeveloped countries are trapped by their disadvantaged position within the global geopolitical structure (Lewis, 1954).

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Historical structuralists have criticized neo-classical migration theory, stating that individuals do not have a free choice, because they are fundamentally constrained by structural forces. Rather than a matter of free choice, people are forced to move because traditional economic structures have been undermined as a result of their incorporation into the global political economic system. Through these processes, rural populations become increasingly deprived of their traditional livelihoods, and these uprooted populations become part of the urban proletariat to the benefit of those core areas that rely on cheap (immigrant) labor (Papadimitriou, 1985).

Historical structuralists have been criticized for being too determinist and rigid in their thinking in viewing individuals as victims or “pawns” that passively adapt to macro-forces, thereby largely ruling out individual agency. Moreover, rigid forms of historical structuralism have been refuted by recent history, as various formerly developing and labor exporting countries have achieved sustained economic growth in the past decades’ despite – or perhaps thanks to – their firm connection to global capitalism (Sen, 1999). For most southern European countries and some “Asian Tigers”, the incorporation into global capitalism and, possibly, high labor migration has apparently worked out well, despite gloomy predictions some decades ago (Papadimitriou, 1985).

Questioning the push-pull framework

Migration tends to take place within well-defined “streams”, from specific places at the origin to specific places at the destination, not only because opportunities tend to be highly localized but also because the flow of knowledge back from destination facilitates the passage for later migrants. Migration is selective with respect to the individual characteristics of migrants because people respond differently to “plus” and “minus” factors at origins and destinations and have different abilities to cope with the intervening variables. Therefore, migrants are rarely representative of their community of origin. This is consistent with the neo-classical perspective which explains migration selectivity by individual differences in human capital endowments and the discriminating aspects of costs and risks associated with migration (Skeldon, 1997).

The push-pull model is basically an individual choice and equilibrium model, and is, therefore, largely analogous to neo-classical micro models. The push-pull model has gained enormous popularity in the migration literature and has become the dominant migration model in secondary and university education (Skeldon, 1997).

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2.2.2 Migration and Development

Migration and development are anything but a new topic. However, the recent re-discovery of the migration-development nexus tends to go along with a striking level of amnesia of the insights that have emerged from decades of prior research and policy experience with the issue. Migration is a universal feature of humanity, commonly understood as population movements either across an international border or within a state and includes displacement and refugee movements. Refugees are forced to flee because of a threat of persecution and lack of protection in their own country. Migrants, however, leave their country for reasons not related to persecution, such as for the purpose of finding a better life for themselves and their families, employment, family reunification, escaping poverty or to study. Migrants and refugees are increasingly making use of the same routes and means of transport to reach their destination. In case of being unable to enter a particular state legally, they often use the services of human smugglers and embark on very dangerous sea or land voyages, in which many do not survive (Austrian Development Agency,2010).

For the development of a country, migration can be a challenge and at the same time an opportunity. If well managed, it is capable of representing positive forces for development and contributes substantially to the economy by sending earnings home. On the other hand, this may cause negative effects such as brain drain, lacking workforce, decreasing and ageing populations, as well as social costs for the families left behind in the sending countries. Refugee influxes can represent a major challenge for hosting countries as it is the case in Ethiopia, which is currently Africa's biggest refugee-hosting country. This requires adequate responses from the government (Austrian Development Agency,2010).

Facts, figures and research on migration show that migration is a multi-dimensional reality of major relevance for the development of countries of origin, transit and destination, which requires coherent and comprehensive responses. The relationship between migration and development is complex and accurate research data is rather hard to find and, if available, related to the specific local context in a given country. It is also difficult to create linkages due to the fact that populations move in the frame of different national emigration and immigration regulations and the number of migrants, paths and frequencies of migration are not always documented (Austrian Development Agency,2010).

Migration as a development enabler has however, been fully recognized in the new Agenda 2030 for Sustainable Development, adopted in September 2015. Migration and migrants are

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well represented, both in terms of migration as a positive force for development and in terms of promoting the rights and wellbeing of migrants. The inclusion of migration in the 2030 development framework has the potential to reinvigorate attention to migration governance in both developing countries and amongst donors, and contribute to further the positive links between migration and development (Austrian Development Agency, 2010).

The 2030 Agenda for Sustainable Development and the 17 Sustainable Development Goals (SDGs) were adopted unanimously by the world leaders during the United Nations (UN) Summit on 25-27 September 2015, and they officially came into force on 1st January 2016. The Agenda clearly recognizes the positive contribution made by migrants for inclusive growth and sustainable development, and, for the first time, migration is included in the global development framework. Sustainable Development Goal 10– Reduce inequality within and among countries – aims, inter alia, at facilitating “orderly, safe, regular and responsible migration and mobility of people, including through implementation of planned and well-managed migration policies” (Bruno. et.al, 2016).

On 19 September 2016, at the UN Summit for Refugees and Migrants, the New York Declaration was adopted, a plan for addressing large movements of refugees and migrants. It is affirmed that “Since earliest times, humanity has been on the move. Some people move in search of new economic opportunities and horizons. Others move to escape armed conflict, poverty, food insecurity, persecution, terrorism, or human rights violations and abuses. Still others do so in response to the adverse effects of climate change, natural disasters (some of which may be linked to climate change), or other environmental factors. Many moves, indeed, for a combination of these reasons” (Bruno. et.al, 2016).

On the link between migration and development, the UN Member States recognize that “Migrants can make positive and profound contributions to economic and social development in their host societies and to global wealth creation. They can help to respond to demographic trends, labor shortages and other challenges in host societies, and add fresh skills and dynamism to the latter’s economy. We recognize the development benefits of migration to countries of origin, including through the development of Diasporas in economic development and reconstruction”. It goes on to affirm that all the aspects of migrations should be integrated into global, regional and national sustainable development plans, respecting the needs and the rights of the vulnerable people involved in migration flows (Bruno. et.al,2016).

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Instead of exclusively examining the root causes of migration, a close look is now being taken in international research and practice at how migrants and their rights are handled politically, as well as the benefits for the target countries regarding the contribution of migrants to the economy and demography, specifically in an aging Europe. In addition, research has shown that migration cannot be understood by focusing exclusively on countries of origin. Therefore, to a large extent, the focus on the “root cause approach” to development and migration is being gradually abandoned and the positive contribution of migration to development is increasingly being recognized (Austrian Development Agency, 2010).

It is not only poverty that motivates people to cross borders, but that migration takes place only if certain means are available. Poor people usually lack the resources and do not tend to migrate far. It is therefore usually not the poorest of the poor who migrate. In the short and medium-term, socio-economic development of the country tends to stimulate international migration. There is no direct link between poverty, economic development, population growth, social and political change on the one hand and international migration on the other. Poverty reduction is not in itself a migration-reducing strategy (Martin, 2004).

Regarding the transfer of knowledge and skills, for example, there can on the one hand be a massive brain drain from countries of origin, which can be very problematic for developing countries. On the other hand, countries of origin may also benefit from migrants acquiring new skills abroad and bringing this back home with them when returning temporarily, permanently or virtually. This phenomenon is called brain gain. Furthermore, brain waste can happen if migrants are working in jobs below their qualifications - at home or abroad (Martin, 2004).

Another important contribution by migrants/diaspora to the development of their countries of origin is remittances. These can be either social transfers (such as ideas, innovations, attitudes, values) or financial transfers (like direct contributions to household income or investments). Usually, remittances are direct transfers to the migrants’ families and friends back home, yet they can also be funds that are invested, deposited or donated to public projects in the country of origin (Martin, 2004).

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2.2.3 Capability Approach

Human development cannot be limited to the growth of the gross national product (GNP), the rise in income, or the increased levels of industrialization and technological advancements. Income, utilities, resources and wealth act as means towards an end for human development, and not as ends in themselves. The usefulness of wealth lies in the things that it allows us to do (Sen, 2000).

Human development is achieved when people have greater freedoms (capabilities). These substantive freedoms are seen in the form of individual capabilities to do things that a person has reason to value. The freedom that we enjoy is inescapably qualified and constrained by the social, political, and economic opportunities that are valuable to us. Institutions and societal arrangements are of much importance for promoting the freedoms of individuals. Thus, human development as an expansion of individual substantive freedoms occurs with the improving of institutional frameworks such as markets, public services, the judiciary systems, political parties, mass media, and public discussions (Sen, 2000).

Human development would really mean making the person more capable through investing in social sectors and public infrastructures and in the long term these goals will improve the health, education and social capabilities of people. This draws attention to what makes life worthwhile: people's 'centeredness'. This departure sees human development in terms of expansion of individual freedoms in the bundle of opportunities that one has reasons to value (Alexander, 2007).

The capability approach is a widely influential theory in contemporary political philosophy, social justice, development studies, studies on poverty and inequality, and in public policy. It was formulated by Sen and further developed by Martha Nussbaum (Palatty, 2009).

The capability of a person as that which "reflects the alternative combinations of functioning the person achieves and from which he/she can choose one collection. Capability is determined by the different lifestyles that an individual can choose. A capability is a person's ability to do valuable acts or to reach valuable states of being. It represents the alternative combinations of things a person is able to do or be. Thus, capabilities represent various combinations of functioning. Capability is also a set of vectors of functioning, reflecting a person's freedom to lead one type of life or another (Sen, 1995).

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Capabilities of a person depend on a variety of factors, namely, personal characteristics and social arrangements. That is to say, capabilities as real opportunities engulf personal abilities as well as societal opportunities such as safety nets, social facilities, and economic opportunities. This combination produces a capability set which refers to the various available functioning from which the person can freely choose. A set of capabilities depicts one's freedom to choose from possible livings. A set of capabilities presents a larger menu of real opportunities unlike functioning which present one of the available choices in the capacity set (Sen, 1995).

The concept of functioning is derived from the verb 'to function' which generally means to be involved in an activity. Functioning is an achievement of people, that is, what they manage or succeed to be or to do (Sen, 1999).

Functioning are physical or mental states (beings) and activities (doings) that allow people to participate in the life of their society. Functioning range from elementary physical states like being well-nourished, being in good health, being clothed and sheltered, avoiding escapable morbidity and premature mortality, being literate, to the most complex social achievements such as being happy, taking part in the life of the community, having self-respect or being able to appear in the public without shame, participation in social and political life (Sen, 1995).

Capabilities and functioning are closely related to each other, but they are distinct: A functioning is an achievement, whereas a capability is the ability to achieve. Functioning are, in a sense, more directly related to living conditions, since they are different aspects of living conditions. Capabilities, in contrast, are notions of freedom, in the positive sense: what real opportunities you have regarding the life you may lead (Sen, 1987).

Agency refers to the various ways in which persons themselves act and exercise their choice to achieve valuable states of being; this includes the achievement of goals and fulfilment of commitments and obligations, the outcomes of which need not be advantageous to the agents themselves. Agency freedom concentrates on what the person is free to do and achieve in pursuit of whatever goals or values he or she regards as important (Sen, 2000).

The achievement can be judged in terms of one's own values and objectives, whether or not we assess them in terms of some external criteria. Therefore, a responsible agent can decide what he/she should achieve. This implies that agency is a person's ability to act on behalf of what he/she values and has reason to value (Sen, 2000).

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Well-being freedom and agency freedom in human development are very important in our day to day life. The well-being is important in the context of social arrangements and for making public provisions for security and so on, and the agency aspect of freedom is more concerned with responsibility towards others. Thus, agency aspect relates to what people can undertake to achieve public provisions through individual, collective political and social action. This requires inclusion of institutions in the development arena other than the state and market (Palatty, 2009).

2.2.4 Rights Based Approach

Respecting human rights is not only a legal obligation and a legitimate aspiration of all human beings. It is also a pre-condition for our societies to grow and prosper in peace and security. In the exercise of their national sovereignty, states may determine who enters and remains within their territory. Entering a country in violation of its immigration laws does not deprive migrants of the fundamental human rights provided by human rights instruments..... nor does it affect the obligation of states to protect migrants in an irregular situation (UNHCHR,2016).

International migration has tended to be seen primarily in development terms, as a response to disparities in income levels and employment opportunities between countries. Unemployment and poverty are often indicated as the main ‘push factors’ which impel individuals to leave their home countries, and cross border differences in wage levels and employment opportunities are among the ‘pull factors’ which direct them to more developed economies (UNHCHR,2016).

Less attention has been paid to the role of human rights during the migration process or to the ways in which a lack of respect for human rights of migrants reduces their ability to contribute to development. Unless migration is also approached through this perspective, two difficulties arise: first – and self-evidently – that the protection of migrants’ rights is not given priority; secondly, that where migration is seen only in economic terms, migrants may come to be regarded as commodities, rather than as individuals entitled to the full enjoyment of their human rights. Human rights and human development are thus ‘close enough in motivation and concern to be compatible and congruous, and they are different enough in strategy and design to complement each other fruitfully (UNHCHR, 2016).

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There is also a complementary relationship between the human rights principles of equality and non-discrimination, and strategies which focus on equity and equal opportunity: both assist development by giving all members of society similar chances to become economically productive. Thus, from a development perspective, greater equity in the long term underpins faster political, social, economic and cultural rights as a serious obstacle to development. Thus, policies recognizing the close relationship between human rights and development are needed to address the underlying causes of migration (UNHCHR, 2016).

Rights-based approaches to development take as their foundation the need to promote and protect human rights (those rights that have been recognized by the global community and are protected by international legal instruments). These include economic, social and cultural as well as civil and political rights, all of which are interdependent. Running through the rights-based approach are concerns with empowerment and participation, and with the elimination of discrimination on any grounds (DFID, 1999).

Rights-based and sustainable livelihoods approaches are complementary perspectives that seek to achieve many of the same goals. The primary focus of the rights perspective is on linkages between public institutions and civil society and, particularly, on how to increase the accountability of public institutions to all citizens. From this starting point the approach then tries to identify the specific constraints which prevent the realization of people's rights and consequently the improvement of their livelihoods on a sustainable basis (DFID, 1999).

2.2.5 International Relations

International Relation is a wide range of theories which deals with a variety of issues occurring in the politics of the world. The complexity of these issues rises different types of theories, each of which giving out a unique set of explanation. One way to look at these theories is to setup different theoretical perspectives. Three major types of perspectives used by theorists are: Realist, liberal pluralist and critical. Each of which share a vision of what the world looks like, shares some sense of what to study in that world and shares certain values about the purpose or goal of theorizing about the global-level politics (Goldstein and Witworth, 2005).

International Relations (IR) as a course of study reflects the dynamics of the International System. The System is a complex web with multiple but mutually functioning components and is characterized by interfacing changes and continuities, which are instrumental in the

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dynamic nature of the discipline. IR is a broad discipline that encapsulates the multivariate aspects of man in the global contexts. It is what can be described as ‘a fusion of social science disciplines’, as it deals with the basic elements of the social man; the only difference is that it looks at such essentials in relational contexts beyond national borders (McGlinchey, 2017).

International Relation is the field or body of knowledge that examines the totality of human relations across national boundaries. IR is that branch of Political Science that deals with interactions between state and non-state actors in the international system that such relations transcend the political and governmental. Such non-state actors include intergovernmental organization international non-governmental organizations, nongovernmental organizations and transnational companies or multinational corporations, which are not necessarily political in nature (Goldstein, 2010).

International Relations is the discipline ...concerned with the factors and the activities which affect the external policies and power of the basic units into which the world is divided. IR is a field that studies the foreign policies of states and factors determining the nature of such policies. International Relations are the study of all forms of interactions that exist between members of separate entities or nations within the international system (Hoffman, 1977).

As a situation, IR describes the state of interaction between two or more actors in separate national boundaries. Put differently, it describes the relationships that take place by members of the international community. These include all or any aspects of their relationship such as war, conflict, dispute, separation, belligerency, settlement, pact, treaties, cooperation, conferences, and organization. As a principle, IR refers to a set of ideas that constitute the public policy that a state makes for the purpose of the external context. It describes the foreign policy of a state, international organization or region, which are articulated, formulated and implemented by an International Department, or a State Department or Ministry of Foreign Affairs (Folarin, 2018).

Contemporary IR is interested in looking at actors that operate across state borders instead of being specifically confined by them – for instance, citizens of a particular state or proponents of a particular ethnic or cultural minority within that state. The study of IR has gradually widened to include all kinds of interactions between a variety of actors, including the general public and individual members of it, people like you and me (McGlinchey, 2017).

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Approaches to the Study of IR: Idealism, Liberalism and Realism

The idealist approach is that which strengthens the view that international politics is not about a theatre of war. It regards the relationship that exists between states as one that does not necessarily create disorder and descent into anarchy. The idealist school is premised on the Wilsonian theory that peace and order can reign in an international system of politics, that is, where there are conscious and sustained efforts to maintain order. Man, as a social being is thus a moral being, and with law to guide the relations and control boundaries, coupled with education which nourishes and ennobles the soul, as well as the presence of a system of law, man can live without anarchy (Folarin, 2018).

Idealism as a school of thought gained currency after President Woodrow Wilson of the United States who, after the First World War, presented some ideals that can promote global mutual understanding, peace and order. His 14-point Agenda for global peace was a monumental pathway for the creation of an international organization and an enduring international legal order aimed at minimizing international conflict, promoting cooperation among peoples as well as preventing another global chaos as was the case from 1914 to 1918 (Folarin,2018).

The idealist school is thus a fundamental prism to look at international relations. Its core submission is that the international system will ultimately transit from the system that it is through a community, into an international society. It stresses the central role of international law, international morality and international organization in the transition. It is pertinent to note that, the idealist school is an expanding one, which is attractive to a growing number of IR scholars that believe that the world is, with globalization and order created by the United Nations and the many international institutions springing up to bring peoples and actions together in coordinates, already transiting to a world society (Folarin, 2018).

Realism is the IR school that is pessimistic about moral suasion in international politics. The realist argument begins with the natures of politics and man. Politics, which principally means the determination of who gets what, when and how, or the authoritative allocation (sharing) of values (resources), gives little or no room for morality or best behavior. Moreover, man is by nature selfish and aggressive, and on a matter that involves the sharing of scarce resources over which all are contending, law and order or moral consciousness would be the last recourse. Politics is thus the opposite of morality. Talking about morality

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and law in “politics” therefore translates to putting a square peg in a round hole: they do not go together (Goldstein, 2010).

For realists, the conflict of interest, collision of roles, and struggle for power thus make the international system prone to conflict and anarchy. This is why political realism is often referred to as ‘power politics’ as it strongly views international politics as essentially and solely the pursuit or struggle for power among states. Nations are thus impelled to make rational power calculations and pursuit of national security such that countries satisfied with the international status quo work towards its sustenance; those dissatisfied with it tend to be expansionist; while friendship or enmity (alliances) are based on the reality of the situation as it affects national interest (realpolitik). For them, international organization is not borne out of any kind of moral suasion but realpolitik: alliances and ephemeral friendships for the purpose of balance of power capable of deterring would-be aggressors or predators in the global system (Folarin, 2018).

Foreign Policy refers to a set of principles that guide the conduct of a nation’s external relations. Foreign policy is sometimes loosely referred to as diplomacy; but in actual fact, all foreign policies are conducted by instruments of diplomacy. Foreign policy is premised on national self-interest: policy-makers articulate goals or objectives of the nation in the international community with the view of gaining mileage and strategic advantage in international politics. Foreign policy is, therefore, the general objectives that guide the activities and relationships of one state in its interactions with other states. It is instructive to note that the foreign policies of states are primarily determined by domestic considerations, including strategic interests, economic and military potentials, quality of leadership and citizens, quality of ideas in government, geographical vantages, among other factors (Goldstein, 2010).

National Interest refers to the strategic goals of a state in international politics. It is embedded in the country’s foreign policy and actualized through diplomacy and other instruments. National interest is the *raison d’état* or the reason of the State in international politics. It represents the ambitions of the state expressed by policy makers in their definition of the nation’s international relations. National interest is articulated, gauged, aggregated and made by policy makers or government. National interest is the central plank in the school of power politics or political realism. Primary in national interest is national survival and preservation, which constitute a state’s short-term objectives. The mid-range objectives of a state include

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pursuit of welfare, wealth or prosperity of the nation. Long-range interests include the emergence of a state as a regional or world power, expansion of external influence and domination (Folarin, 2018).

Balance of Power is a famous concept in realist literature. Balance of power is thus the theory that national security is guaranteed when military capabilities are distributed in such a way that no single state strong enough to dominate or threaten the security of others. The contention is that when there is a military hegemon among states, it will take advantage of its strength on weaker ones, which makes it imperative for weaker states to unite in a defensive coalition. As such, there will be relative stability in a potentially anarchic international system when there is equilibrium or balance of power among potentially aggressive configurations (Folarin, 2018).

2.2.6 Sustainable Livelihoods Framework

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks, maintain or enhance its capabilities and assets, while not undermining the natural resource base (Chambers and Conway, 1992).

Livelihood studies were brought to the center stage of development studies in the late 1990s and the beginning of the new millennium, when the so-called Sustainable Livelihood Framework was strongly promoted by the Department for International Development (DFID), the British state development cooperation agency. It was part of an attempt of the New Labor government to design a set of distinguishable policies that would profile the Blair administration as builder of the 'Third Way' between the rusted labor ideology of the past and the neo-liberal ideology of the preceding conservative administration. Sustainable Livelihoods became the core of DFID's poverty alleviation policy (Solesbury, 2003a, b).

DFID explicitly aimed at "a refocus on assistance to the poor". The pro-active, self-help image of the poor in Sustainable Livelihoods thinking fit very well with the image that the new Blair administration wanted to demonstrate (Geiser, et al. (2011b). As a consequence, DFID initiated a large number of new research projects and policy debates on the subject in collaboration with a number of British think-tanks and research groups and started to finance development interventions based on that (de Haan and Zoomers, 2005).

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A livelihood framework is a way of understanding how households derive their livelihoods. An easy way of thinking within a livelihood framework is using the Household triangle of assets, capabilities and activities. Household members use their capabilities and their assets to carry out activities through which they gain their livelihood. Household assets refer to the resources that households own or have access to for gaining a livelihood. Where capabilities are the combined knowledge, skills, state of health and ability to labor or command labor of a household (Chambers and Conway, 1992).

A series of 'core concepts' is defined. Firstly, the approach is 'people-centered', in that the making of policy is based on understanding the realities of struggle of poor people themselves, on the principle of their participation in determining priorities for practical intervention, and on their need to influence the institutional structures and processes that govern their lives. Secondly, it is 'holistic' in that it is 'non-sectoral' and it recognizes multiple influences, multiple actors, multiple strategies and multiple outcomes. Thirdly, it is 'dynamic' in that it attempts to understand change, complex cause-and-effect relationships and 'iterative chains of events'. Fourthly, it starts with analysis of strengths rather than of needs, and seeks to build on everyone's inherent potential. Fifthly, it attempts to 'bridge the gap' between macro- and micro-levels. Sixthly, it is committed explicitly to several different dimensions of sustainability: environmental, economic, social and institutional. Conflicts between these dimensions are, however, recognized (Murray, 2001).

Chambers and Conway (1992), discuss not just the complexity and diversity of individual livelihoods, but also the social and environmental sustainability of livelihoods in general. They suggest a measure of 'net sustainable livelihoods', which encompasses 'the number of environmentally and socially sustainable livelihoods that provide a living in a context less their negative effects on the benefits on the benefits and sustainability of the totality of other livelihoods everywhere' (Chambers and Conway 1992).

Sustainable livelihoods are about getting institutional and organizational settings appropriately, and the framework should guide the questions to be asked towards achieving this end (Scoones, 1998).

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Figure 1: Sustainable livelihoods framework: a checklist (Scoones, 1998).

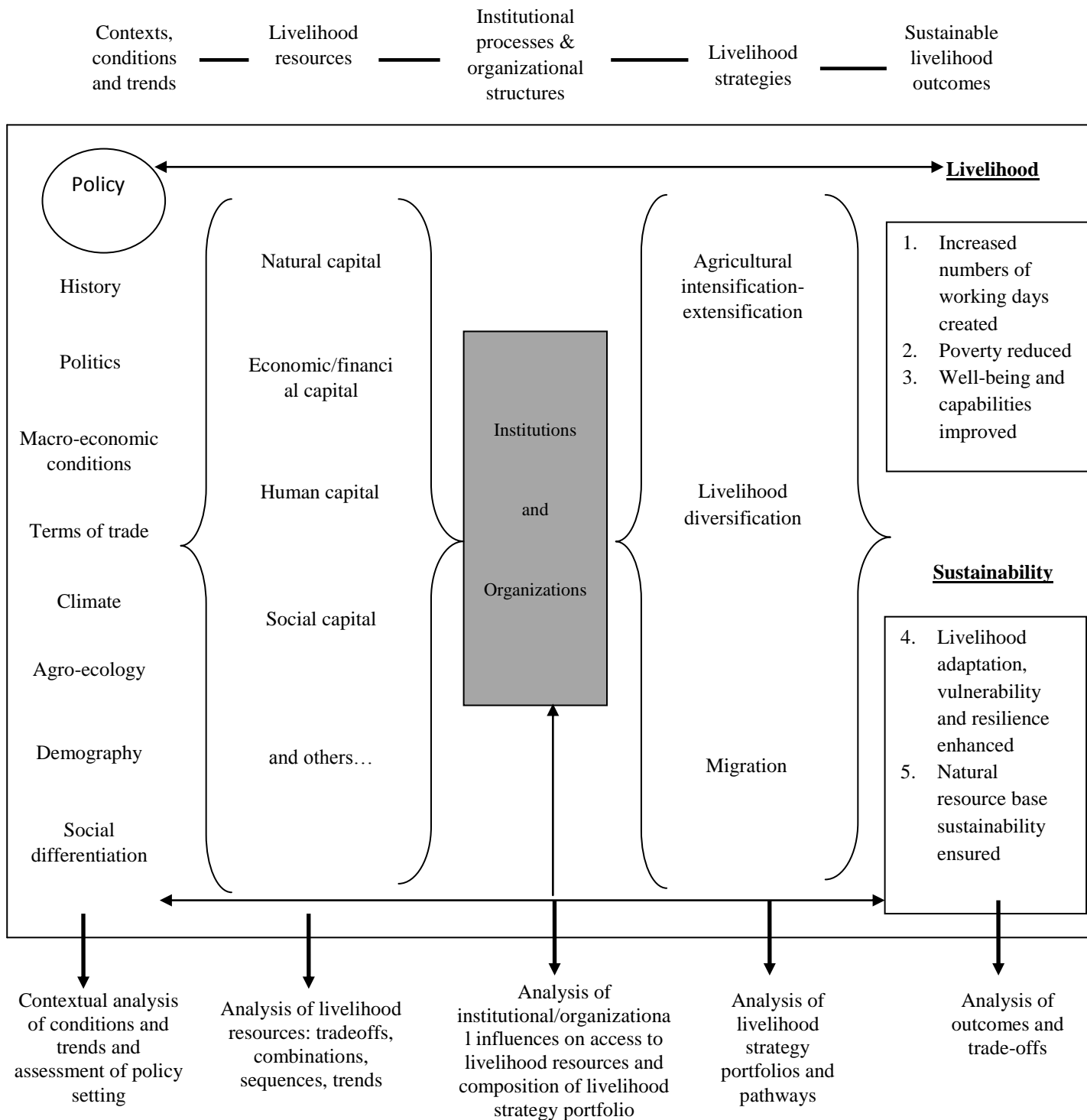


Figure 1: Sustainable livelihoods framework: a checklist (Scoones ,1998).

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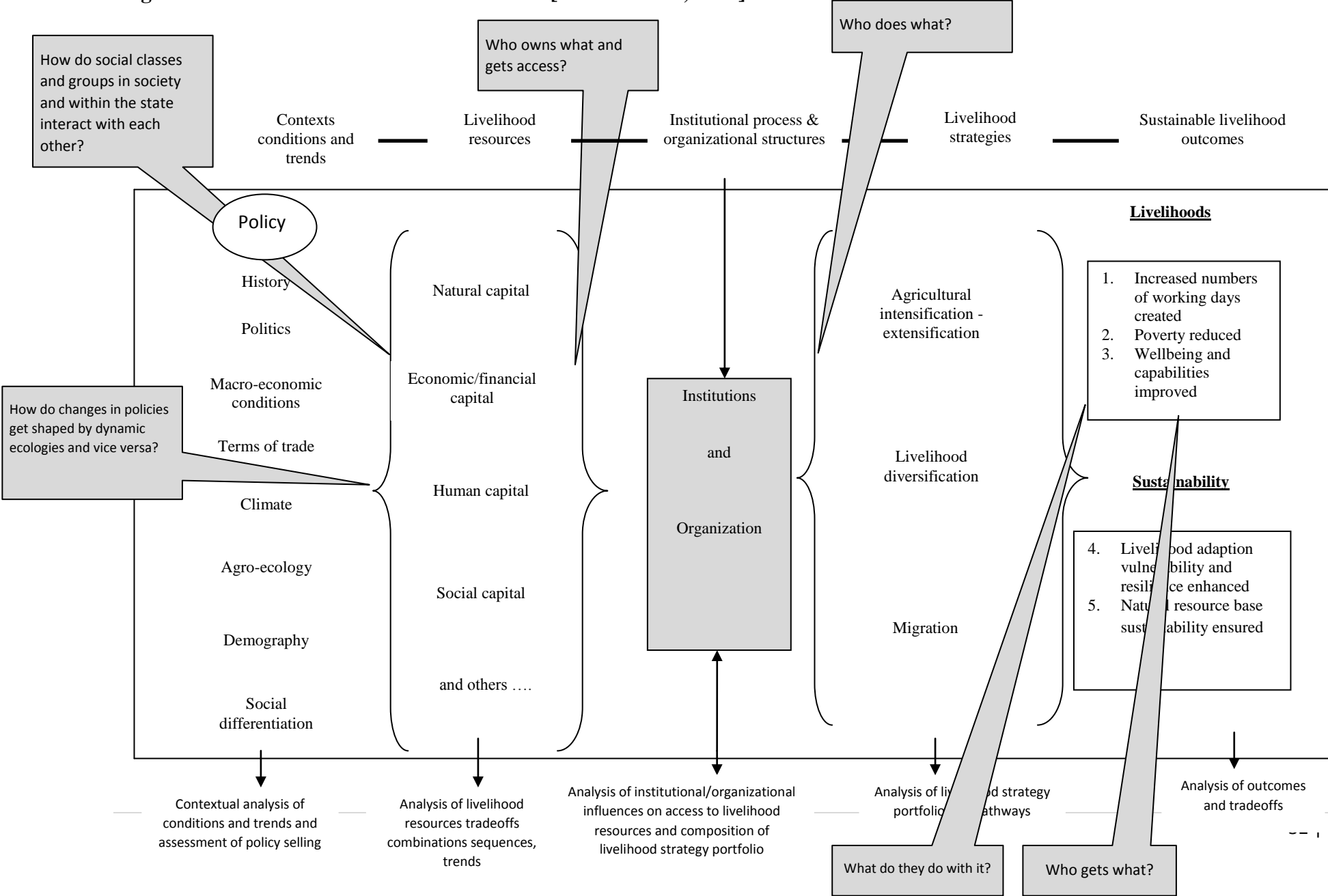
2.2.7 Extended Sustainable Livelihoods Framework

Four core questions can be asked (Bernstein et al. 1992 in Scoones (2015); Bernstein 2010a in Scoones (2015)):

- ***Who owns what (or who has access to what)?*** This relates to questions of property and ownership of livelihood assets and resources.
- ***Who does what?*** This relates to the social divisions of labor, the distinctions between those employing and employed, as well as to divisions based on gender.
- ***Who gets what?*** This relates to questions of income and assets, and patterns of accumulation over time, and so to processes of social and economic differentiation.
- ***What do they do with it?*** This relates to the array of livelihood strategies and their consequences as reflected in patterns of consumption, social reproduction, savings and investment.
- ***How do social classes and groups in society and within the state interact with each other?*** This focuses on the social relations, institutions and forms of domination in society and between citizens and the state as they affect livelihoods.
- ***How do changes in politics get shaped by dynamic ecologies and vice versa?*** This relates to questions of political ecology, and to how environmental dynamics influence livelihoods. These in turn are shaped by livelihood activities through patterns of resource access and entitlement.

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Figure 2: An extended livelihoods framework [from Scoones, 1998] cited in Scoones (2015)



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2.3. An overview of Refugees in Ethiopia: the case of Eritreans and Somalis

The Government of Ethiopia is generally maintaining open borders for refugees seeking protection in the country and is a signatory to the 1951 UN refugee convention and its 1967 Protocol, and is also a signatory to the refugee convention endorsed in 1969 by the then OAU (Danish Refugee Council, 2014).

The protection of Refugees is being implemented in accordance with the provisions put in the Ethiopian refugee proclamation in 2004 (proclamation number 409/1996) and the core international human rights treaties that have been ratified by Ethiopia guides its operation in relation to refugees and its partners (UNHCR, 2012).

Ethiopia is also known for mixed migration flows and has continued to be the primary country of origin for economic migrants as well as a transit country for Eritreans, Somalis and other nationalities seeking new opportunities using the north-western and eastern migrant routes. Ethiopia has hosting refugees in different parts of the country's border villages, urban refugees are also found in major towns from different neighboring countries (Danish Refugee Council, 2014).

The protection of Refugees is being implemented in accordance with the provisions put in the Ethiopian refugee proclamation in 2004 (proclamation number 409/1996) and the core international human rights treaties that have been ratified by Ethiopia guides its operation in relation to refugees and its partners (UNHCR, 2012).

The Agency (previously it was an administration) for Refugee and Returnee Affairs (ARRA), an institution established by the Ethiopian government and part of the Ministry of Peace, is the main implementing partner of UNHCR. ARRA is in charge of food distribution, security issues in the camps and other programs on health, education and other provision of social services. Through its Protracted Relief and Recovery Operation Project number 6180 (operational since 1 April 2000), World Food Programs (WFP) provides general food rations to refugees (UNHCR, 2012).

The Somali and Eritrean refugees in Addis Ababa have settled in the cities for relatively prolonged time with real and perceived challenges. Notwithstanding those challenges, refugees motivated to settle in urban area because of their life style in their home country (especially for those refugees from urban areas, it's very tough to settle in camps of remote

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rural areas), in search for self-reliance, to have strong linkage with UNHCR to facilitate the fortuitous for resettlement, in search of better life as the citizens of the country do and the opportunity of anonymity among others (Fábos and Kibreab, 2007).

2.3.1. Eritrean Refugees

Over the last 30 years, more than one million Eritrean refugees languished in exile abroad, more than half of them in urban slums and rural refugee camps in Sudan. Although several hundred thousand people have returned to Eritrea, there are still an estimated 142,000 Eritreans in Kassala and Gedaref in Sudan (UNHCR, 2015).

United Nations High Commissioner for Refugees (UNHCR) has worked in collaboration with UNMEE (UN Mission in Eritrea and Ethiopia) to repatriate a total of 36,500 Eritrean refugees from Sudan. An overwhelming majority of these refugees originally come from Gash-Barka, the western region of Eritrea (UNHCR, 2015).

Within Eritrea 50,000 were internally displaced. These IDPs have fled three times in the last 10 years, each time because of renewed military conflict. They lived in relatives' homes when lucky enough, but mostly they fled to the mountains, where they attempted to do what Eritreans do best: survive. Right now, there is no Ethiopian occupation in Eritrea, but land mines prevent the IDPs from finally going home (UNHCR, 2015).

Eritreans that lived in Ethiopia were also expelled in 1998 when full-scale fighting broke out again. In 2000, when Ethiopia captured about one third of Eritrea's sands (the Gash Barka Zone), one million Eritreans fled, including tens of thousands of new refugees to Sudan. Tens of thousands of Eritreans had been permanently disabled, hundreds of thousands of dead. A third of the population was displaced, a third of those people being children. It is estimated that every Eritrean family lost two or three members to the war. It is this deepest sacrifice of flesh and blood that makes the reality of the current emergency situation even more painful for Eritreans worldwide. The male population has been decreased dramatically, affecting the most fundamental socioeconomic systems in the country. Among the refugee population, an overwhelming majority of families are female-headed, severely affecting agricultural production. For IDPs in particular, 80 percent of households are female-headed (Selam, 2002).

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Eritrean refugees continue to arrive in Ethiopia increasing in numbers from time to time. The influx of Eritrean refugees increased from 1,000 per month to 5,000 per month during the last quarter of 2014. At the end of January 2015, there were 126,363 Eritrean refugees residing in Shire refugee camps (Shimelba, Mai Aini, Hitsats and Adi Harush) Tigray Region and in Aysaita and Barahle refugee camps and within host community in Erebti, Ayne Deeb and Dalol in Afar Region with a number of urban refugees in Addis Ababa and Mekelle (UNICEF, 2015).

The Out-of-Camp scheme established by the government is a welcomed initiative that opens interesting opportunities for Eritrean refugees. Exiled Eritrean refugees and politicians hailed Ethiopia's recent decision that allows Eritrean refugees to live out of refugee camps and settlements. The newly introduced scheme, which came into force after talks between the Ethiopian government and the UN refugee agency (UNHCR), allows Eritrean refugees residing in camps to independently live anywhere they chose across the nation, provided that they can sustain themselves financially or if they could sustain from supports of relatives outside. With increasing numbers of Eritreans crossing borders to Ethiopia daily, situation in the camps are crowded and are in a poor condition. Providing funds to support all the new arrivals is also a problem (Tesfalem, 2010).

The question why Eritreans leave is attempted to be understood in terms of facts that, Eritrea is Africa's version of North Korea, a country with no constitution, court system, elections or free press. Outside of the metropolitan elite, most Eritreans must submit to a form of forced labor – lifelong military conscripts who have no choice about where they live or work. Any dissenters are sent to prison without any judicial recourse (Tesfalem, 2010).

Refugees in camps are afforded assistance and protection as part of the UNHCR's mandate and as an incentive by the host government to keep them concentrated in one area. By contrast, in urban centers assistance to refugees can be sparse, unevenly distributed, and insufficient to meet basic needs – if it exists at all. For this reason, urban refugees exercise a higher degree of self-sufficiency than those in camps (Campbell, 2005).

Refugees settle in urban centers to avoid dependence on rations, boredom, hopelessness, hardships and restrictions that prevail in camps. They use their skills and pursue opportunities provided by greater economic resources, such as education for their children (Campbell, 2005).

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The survey of the Eritrean camps points at the limits of camp-based assistance for refugees. It confirms that encampment prevents the development of livelihood mechanisms amongst Eritrean refugees living in Ethiopia, leading to a very low level of self-reliance in the camps and to negative coping mechanisms (Samuel Hall, 2014).

The alternative scheme has been put into place but yet, it has not led to the expected results so far, as some gaps in the policy limit the protection and access to livelihood of refugees once out of the camp (Samuel Hall, 2014).

Assessing the living conditions of Eritrean refugees living in the city showed access to livelihood and self-reliance remains a challenge for some of the refugees in urban settings and that the OCP provides limited protection mechanisms for refugees in the city. Some connections are still lacking to increase the impact of the OCP on refugees' access to self-reliance (Samuel Hall, 2014).

The lack of work permit, the necessity to have an Ethiopian guarantor to be hired, language, lack of market information and lack of work experience can also be a barrier for business-related activities. Protection risks like Food insecurity and negative coping strategies (food restrictions, prostitution) might exist. Because they are supposed to be self-reliant, OCP beneficiaries receive little assistance once in the city. Support and monitoring mechanisms on their living conditions are very loose. This tough adjustment to urban life explains why refugees living in the city still see resettlement as the main durable solution that they could access. (Samuel Hall, 2014)

2.3.2. Somali Refugees

Somalis are among the most dispersed people in the world with 1-2 million Diasporas settled in more than 60 countries. During the colonial period, the United Kingdom and Italy were their main destination and later in the 1970s and 1980s, a large number of Somali migrated to the Gulf States for mainly economic reason. Outbreak of civil war in the late 1980s and the resulting state collapse resulted in the third wave of acute flight for Somali people (Fagioli-Ndlovu, 2015; Knerr, 2012).

European Union, Norway, and Switzerland are home for 14% (about 280,000) and of Somali Migrants and refugees in the world while 7 % (150,000) are living in the US (Global Research Center for Research on Globalization, 2016). South Africa and Middle East

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countries also host a significant number of Somali refugees and migrants. This enabled the vast majority of Somali refugees in Bole Michael to pursue their livelihood through oversea remittance as the major source of income that transferred by informal banking system called *hawala* or *hawalaad* (Knerr, 2012).

Somali refugees began arriving in Ethiopia following the Ogaden war of 1977–78 and again after the fall of the Siyad Barre government in Somalia in 1991. The refugees mainly settled amongst their clan members in Ethiopia–Somali land since clan territories span the border between Ethiopia and Somalia. Since 1997, the eastern programs have mainly focused on repatriation. So far six Somali refugee camps – Hartishiek, Teferi Ber, Darwonaji, Daror, Rabasso and Camaboker have been closed with the successful repatriation of 222,033 people (Bezait, 2003).

Somali refugees living in Aw-barre, Kebribeyah, Shedder, Bokolmanyo, Melkadida, Kobe, Hilaweyn and Buramino camps and a small number in Addis Ababa, who sought protection in Ethiopia due to insecurity in Somalia or arrived as a result of the famine in Somalia in 2011 (UNHCR, 2016).

Historically, successive Ethiopian regimes (Imperial, Derg and EPRDF) considered the irredentist claim of Somalia governments (since the coming of Somali as a state in 1960) as threat to the territorial integrity of the country. While from Adeb Adde (Aden Abdulle Osman Daar as First President of Somali Republic in 1960) to Siyad Barre, the Somalia governments considered Ethiopia as ‘colonizer’ of their ‘lost territories’ with only some colour changes in their Pan-Somalia policy. This contentious relation between the two countries resulted in two major wars in 1964 and 1977/78 (Ogaaden War), with several skirmishes between their borderlands (Gebru, 2000; Lewis, 2002; Assefaw, 2006).

In Bole Michael, it’s common to witness Somali refugees running different businesses in both informal and formal economy. According to the refugees, in the beginning, there was hope for resettlement in the developed western countries. With hope for resettlement, they started to engage in informal economy such as selling electronics materials, clothes, perfumes and other items from guesthouse rooms.

However, with the dwindling prospect for resettlement and far from in sight hope for repatriation, they started to engage actively in different aspects of the local economy in both formal and informal manner though the state policy prohibits refugee engagement in wage

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earning works. Those who are working in the formal business have certificates from the local authorities and also have Ethiopia passport or residential ID card of Addis Ababa or Ethiopian Somali Regional state.

Somali refugees with different status (Assisted Urban Refugees, Non-permit Holders, and Unregistered Urban Asylum Seekers) found in different part of Addis Ababa such as Megenagna, Haya Hulet, Shola, Saris, Gerji, Mebrat Hail, Bole Michael and in other parts. However, the vast majority of Somali refugees are mainly found in Bole Michael that made the area as ‘Little Mogadishu’. For more than two decades, refugees from the different parts of Somalia have settled in Bole Michael area (currently the area is under Woreda 1 of Bole Sub-City). The Somali refugees like Eritreans and other urban refugees, have both productive (by using natural resources, financial and human capital for maintaining and improving their livelihood) and reproductive (mainly by using social capita) livelihood strategies.

2.4 Challenges and Opportunities of Urban Refugee Livelihoods in Addis Ababa

2.4.1 Challenges

Urban refugees have been slowly receiving the attention they deserve from policymakers, academics and service providers. a change in the make- up of refugee populations, with an increase in the numbers of women and children, either as part of family units or as individuals, making the urban refugee profile ‘more like the “normal” distribution’ of the population (Jacobsen 2006: 275).

Though informal work is generally tolerated, refugees face considerable economic challenges associated with their refugee status (Brown, et al, 2018). Brown et.al further mentioned key challenges of urban refugee livelihoods as follows:

Discrimination in employment: Refugees face exploitation in the labor market as they do not have work permits. They often receive much lower wages than Ethiopians for similar work, wages are withheld, or are paid with ‘incentive money’ rather than regular wages, or employment is ended arbitrarily.

Language and assimilation: Not speaking an Ethiopian language, particularly Amharic, is a core problem for many refugees in accessing livelihoods, although those who speak another Ethiopian language, eg Tigrinya or Somali, find getting employment easier.

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High Cost of Living

In Addis Abba, the cost of living is very high. Housing is very challenging. The price of food is also challenging for the refugees. Associated with inflation and cost of living, refugees are facing considerable challenges.

Conflict and Security Challenges

Few refugees use alcohol and can be source of conflict between the refugees themselves as well as between the hosting community and the refugees. As the result of frequent conflict and violence committed by few Eritrean and Somali refugees, police security labels and considers all urban refugees as threats.

Legal and Policy Related Issues

Until recently, limited access to employment resulting from the lack of a legal right to work is the most significant barrier to securing refugee livelihoods. Providing an affordable and accessible work permit system for refugees is critical — although not sufficient on its own — in helping them to establish stable livelihoods (Brown et al, 2018).

Lack of Permission to work: There is a long-standing literature which describes the importance of reducing bureaucratic barriers to realizing a formal right to work. Governments must ensure work permit costs for refugees are affordable and accessible (Brown et al, 2018).

Employment protections: Refugees have been exploited in the labor market. Therefore, the right to work will need to be accompanied by access to labor tribunals or similar, to reduce unfair treatment within the labor market.

Lack of access to business licenses: Urban refugees also have problems of lack of access to business licenses means most refugee-run businesses operate under a license belonging to an Ethiopian business, limiting reinvestment and growth potential. With no labor protections, refugees face workplace discrimination that includes low wages, wages being withheld or payments being made in the form of ‘incentive money’ rather than regular salaries, or employment being ended arbitrarily (Brown et al, 2018).

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Lack of legal protection

In most cases, urban refugees do not have legal recognition in their adopted country, making it particularly difficult to access basic services and exposing them to abuse and exploitation. For example, landlords often charge far above market rates for rent, knowing that refugees cannot complain to the authorities.

Intimidation and harassment by the authorities

Even in countries where they do have legal recognition, urban refugees face frequent harassment by police, including beatings, intimidation, illegal detention, confiscation of documentation and demands for bribes. Women, especially, are targeted by police and other officials and suffer verbal, physical and sexual abuse. (Brown et al, 2018).

2.4.2 Opportunities

Availability of Supportive Policy Frameworks

The current proclamation No. 1110/2019 has given refugees more option to increase their independency and promote self-reliant and sustainable development on the life of the refugees in general. Some of the new refugee proclamation privileges for urban refugees are:

- 1. Access to Education:** access to pre-primary, primary education, access to secondary education; higher education; technical and vocation education and training; and adult and non-formal education within available resources.
- 2. Access to Health Services:** Every recognized refugee and asylum seeker shall have access to available health services in Ethiopia.
- 3. The Right to Work:** refugees and asylum-seekers shall have the right to engage in wage earning employment, have the right to engage on his own account, including, in agriculture, industry, small and micro enterprise, handicrafts and commerce, and to establish business organizations.

Urban refugees are employed in private businesses like in a garage, tailoring, wood work, as shop keepers, painting and other business activities. Informal employment was widespread

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with Eritrean, Somali and Yemeni refugees employed in Ethiopian-owned and refugee owned informal enterprises.

Refugees ran informal enterprises involved in service provision (such as hairdressing, laundry, translation, rental brokers, plumbers and mechanics), retail, leisure and hospitality businesses, and construction.

4. Right to Association: refugees have the right to association, as regards non- political and non-profit making associations and trade unions.

5. Freedom of Movement: Refugee or asylum-seeker has, within the national territory, the right to liberty of movement and freedom to choose his residence, as well the freedom to leave the country at any time he wishes to.

6. Right to Acquisition and Transfer of Property: refugees shall be entitled with acquisition of movable or immovable property, to lease and other contracts relating to the property.

7. Driver's Qualification Certification License: Subject to fulfilling the requirements stipulated in provisions of applicable laws, every recognized refugee or asylum-seeker in possession of a valid foreign or international driving license recognized by the Government of Ethiopia may apply for and be issued with an equivalent driver's qualification certification license in Ethiopia.

8. Access to Banking Services: every refugee has the right to open a personal bank account, deposit, transfer or withdraw money and obtain other banking services using identification document issued by the Service.

9. Access to Telecommunication Services: every refugee has the right to access telecommunication services using the identification document issued by the Service.

10. Rationing: Where a rationing system exists, which regulates the general distribution of products in short supply, recognized refugees and asylum-seekers shall be accorded the same treatment as nationals.

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11. Vital Events Registration: refugee shall be treated in the same circumstances as nationals with respect to the registration and issuance of certificate of registration of vital events (Negarit, 2019).

Cultural Similarity between the Hosting Community and Urban Refugees

The people of Eritrean and Somalia have very close relationship with Ethiopian community. These are the same people with similar culture, ways of life, language, and other socio-economic contexts. Urban refugees who are form Somalia, can easily get friends here in Addis Ababa mainly individuals form Somali National regional state. They can easily communicate with them and start to adapt the community's culture and live like that of the dwellers. The same is true for urban refugees who came from Eritrea. They have almost similar language, religion, ways of life and social systems with Ethiopian community especially with people who are from Tigray regional state. This helps them to interact with the local community and explore all better options for their living. Most of them speak Amharic and other local community's language.

2.5 Review of Ethiopian Refugee Policy Framework

Ethiopia has hosted refugees from neighboring countries for decades, and the government of Ethiopia has long taken a leading role in managing refugee response. The country is a signatory to the 1951 Refugee Convention and the 1967 Protocol, as well as the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of Discrimination against Women, the Convention on the Rights of the Child, and the International Convention on Torture, Inhuman and Degrading Treatment (Assefaw, 2006).

At the regional level, it has ratified the African Charter on Human and Peoples' Rights and the 1969 OAU Convention. At the domestic level, its Constitution and 2004 Refugee Proclamation have occasionally been at odds with one another, including over freedom of movement—which is provided for anyone in Ethiopia under the Constitution, but limited under the Proclamation, which requires all refugees to remain in camps. Other notable limitations under the 2004 Proclamation include the right to marry, the right to work, and relating to education. It is therefore encouraging that Ethiopia is updating the Proclamation (Assefaw, 2006).

Various legal instruments deal with refugee issues in Ethiopia. The FDRE constitution is one. Other international instruments Ethiopia ratified also deal with refugee issues. Other specific

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refugee laws are also issued by Ethiopia. The main national instrument concerning refugees is Proclamation No. 409/2004, which adopted many of the provisions of the 1951 Refugee convention and the 1969 OAU Refugee Convention. Moreover, Immigration Proclamation No 354/2002 and Security, Immigration and Refugee Affairs Authority Establishment Proclamation No 6/1995 may also constitute additional national instruments to understand how the refugee situation in Ethiopia is handled (Abdulmelik, 2017).

Other domestic laws that may have considerable impact on the protection of asylum seekers and refugees in Ethiopia also include the 1994 FDRE Constitution, Proclamation No 378/2003 on Ethiopian Nationality and Immigration Council of Ministers Regulation No 114/2004. The constitution contains several provisions applicable to ‘everyone’ or ‘all persons’ within the jurisdiction of Ethiopia regardless of their legal status (that is whether they are refugees or not). In the same vein, Proclamation No. 378/2003 has rules governing circumstances where ‘any foreigner’-that is theoretically includes refugees-may acquire Ethiopian nationality, and Regulation No. 114/2004 provides for rules concerning travel documents for refugees (Zelalem, 2017).

Although Ethiopia has always been a safe haven to asylum seekers and refugees, it never had a comprehensive legal framework to manage issues of refugees for a long time until the Ethiopian parliament decided to enact the Refugee Proclamation No. 409/2004 in June 2004. Prior to this time, Ethiopia simply had neither concrete national policies nor rules to regulate situations of asylum seekers and refugees (Zelalem, 2017).

Given the country’s long history of welcoming and thousands of refugees and its membership to the major international refugee instruments, this lack of domestic legal regime was astonishing and unfortunate, as refugees sometimes ended up being victims of treatments that fell short of international standards. With the dramatic increase of the number of refugees coming from neighboring countries in the late 1990s and the country having faced the inevitable administrative problems in handling asylum applications during the first years of the 21st century, the enactment of the Refugee Proclamation thus came as no surprise. The enactment of the Refugee Proclamation was the culmination of a long legislative process and the result of extensive efforts made by the Ethiopian government to come up with a national law that would incorporate the main universal and regional refugee protection norms into domestic law (Zelalem, 2017).

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In 2016, Ethiopia co-hosted the Leaders' Summit on Refugees, where it made nine ambitious pledges to improve the lives and livelihoods of refugees and host communities in the country. Among its pledges, the government committed to: expand its out of camp policy; provide work permits to refugees; increase enrolment of refugee children in school; make irrigable land available to refugees; allow local integration of refugees who have lived in Ethiopia for more than 20 years; work with international partners to build industrial parks and generate jobs for refugees and hosts; expand and enhance basic and essential social services for refugees; and provide other benefits including birth certificates, bank accounts, and the option of obtaining a driver's license (UNHCR, 2018).

In February 2017, the government agreed to be one of the first pilots for the CRRF, which serves as the vehicle through which these commitments are expected to be realized. Importantly, the pledges not only align with the goals of the CRRF, but also with the government's national development plan, the Growth and Transformation Plan (GTP II), which sets the long-term goal of becoming a middle-income country by 2023 (UNHCR, 2018).

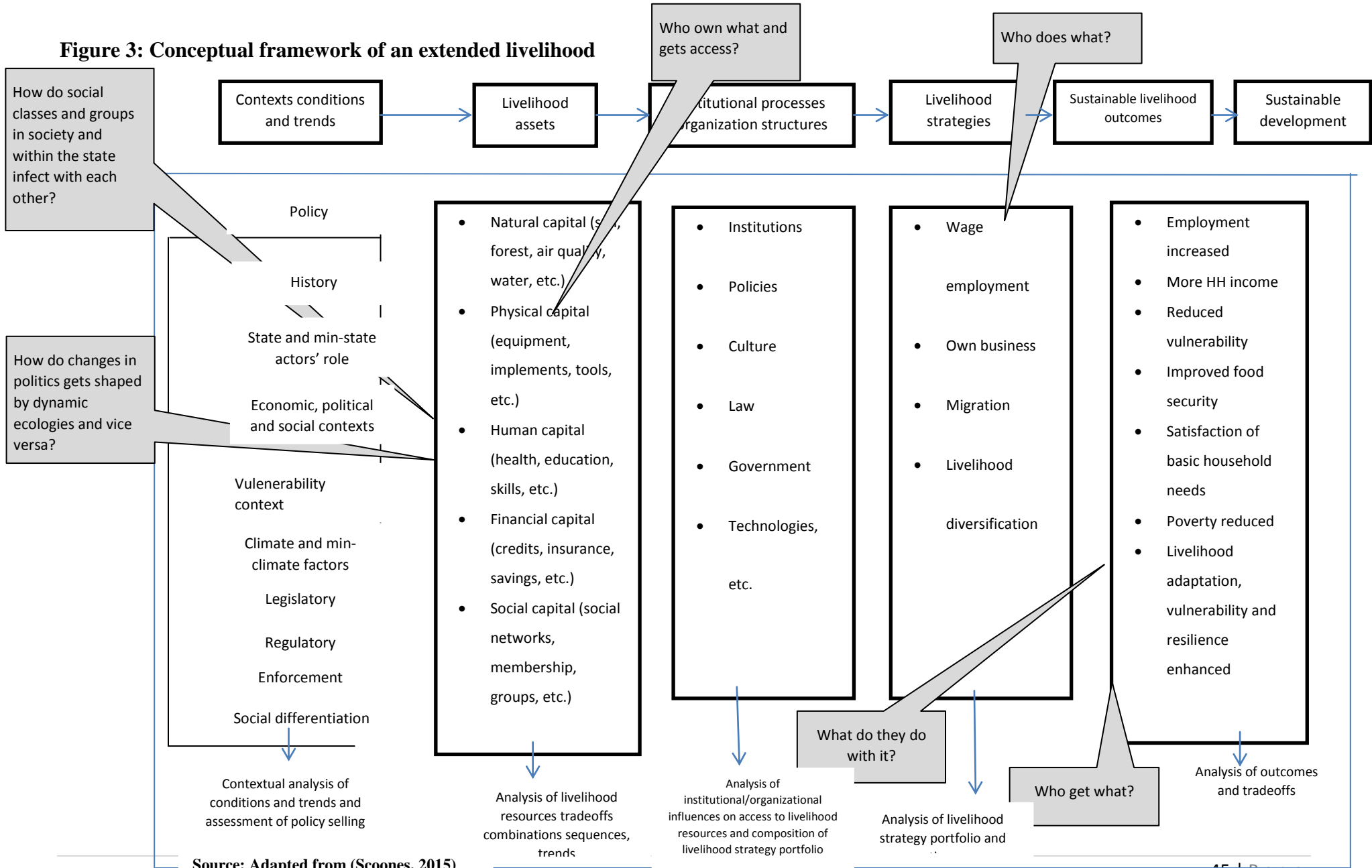
In 2019, Ethiopia enacted a new Refugee Proclamation No. 1110/2019 which gives righteous benefits for refugees and asylum seekers. The proclamation grant the refugees with the right to movement, access to education, justice, health care service, and employment, right to acquisition and transfer of property, drivers qualification certification license, own identity paper and travel document, access to banking and financial services, access to telecommunication services and vital events registration (Negarit, 2019).

2.6 Conceptual Framework of the Study

Conceptual framework means a written or visual presentation of the main things to be studied that can be explained either graphically or in narrative form. Previous related works were reviewed to develop the conceptual framework. The variables that this study focused on were challenges and opportunities of Urban Refugee livelihoods. The challenges of Urban refugee livelihoods include: Regulatory and policy factors, high cost of living, security issues, lack of protection, lack of permission to work, and financial factors. The opportunities include availability of the new Refugee proclamation, availability of Supportive Policy Frameworks and Cultural Similarity between the Hosting Community and Urban Refugees among others. The following diagram represents the conceptual framework of the study.

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Figure 3: Conceptual framework of an extended livelihood



Source: Adapted from (Scoones, 2015) and developed by the researcher

CHAPTER THREE: METHODOLOGY OF THE RESEARCH

3.1. Research Design

This research was led by interactionist approach. Specifically, it used qualitative research method. Based up on the objective of the research, descriptive type of research design was used. Due to the fact that the research was conducted for the partial fulfillment of graduate study, this research employed cross-sectional research design, because the data was conducted once to describe trends, contexts, livelihood strategies, and livelihood opportunities as well as challenges of urban refugees. Writers such as Catherine (2007) asserted that the qualitative research design is used to explore attitudes, experiences and an in-depth opinion from participants, and emphasis on the interpretation of observations in accordance with subjects 'own understandings.

More importantly Catherine (2007) notes that this kind of research is conducted in the dynamic social environments where subjects of study are human beings and their interactions, the qualitative approach found to be more appropriate strategy to answer research inquiry. Qualitative methodology is about understanding personal experience, phenomenon and detailed understanding of processes in the social world (Kalof et al., 2008; Dawson, 2002). Taking the above ideas in to consideration the researcher used qualitative approach to grasp the attitude of respondents regarding the challenges and opportunities of urban refugee livelihoods in Addis Ababa and to analyze the data collected from respondents.

3.2. Data Collection Techniques

For the purpose of this research, the researcher employed both primary and secondary source of data. The primary sources mainly include empirical data gathered through in-depth interview from the study area of local government officials, Agency for Refugees and Returnees Affairs officials, urban refugees, house renters, employers and neighbors. To supplement the primary data the researcher consulted secondary sources such as documents of various organizations, reports, magazines, conference papers, previously conducted studies and tertiary sources including books and journal articles. In addition to this, focus group discussions was also arranged to get additional information from refugees, house renters, employers and neighbors.

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Interview and focus groups discussion were the two data collection techniques employed. Accordingly, to the research method, thus, unstructured and semi-structured interviews are the two types of interview used to collect appropriate information. In qualitative research unstructured and semi-structured interviews are the two types of interview used by the researcher. Since semi-structured interview provides the interviewees with great leeway to reflect perceptions with the regard to the issue freely while fairly directed towards the specific topic to be covered, it's found appropriate to the study (Bryman, 2012).

Therefore, in order to address the basic questions of the study the researcher used in-depth interview, semi-structured interview, Focus Group Discussion and personal observation. In-depth interview enables the researchers to gain insights about people`s opinion, feelings, emotions and experiences in detail. In light with my basic research questions, the researcher has prepared semi-structured in-depth interview question to explore the views of the respondent by preparing some semi-structured questions which covered the major themes of the challenges and opportunities of urban refugee livelihoods in the study area.

3.3. Sampling Method and Techniques

The researcher used non probability sampling method and specifically purposive sampling technique as the study is conducted in Addis Ababa around areas where many of urban refugees specially Somalis and Eritreans are residing called Bole Michael and Gofa Mebrat Hail.

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Table 1: Status of Refugees settled in Addis Ababa

No .	Categories of refugees and asylum seekers in Addis Ababa	Number	Remark
1	Assisted Urban Refugees	4686	All assisted refugees in Addis Ababa
2	Unassisted Urban Refugees	17,217	Out-of-Camp Policy Beneficiaries (Eritrean Refugees)
3	Total number of registered Eritrean refugees	18,122	Only registered Eritrean refugees
4	Total number of Assisted Somali refugees	784	Only Somali assisted refugees in Addis Ababa
5	Total number of registered Somali refugees	1243	
6	Total number of registered Somali and Eritrean refugees	19365	
7	Total number of Urban registered refugees in Addis Ababa	22885	Refugees from all countries
8	Total number of Assisted Eritrean refugees	579	Only Eritrean assisted refugees in Addis Ababa
9	Non-Permit Holders	16,000	Estimation (registered as refugees in camps but settled in Addis Ababa in unpermitted manner)
10	Unregistered Asylum Seekers	>160,000	Mainly Somali Refugees

Source: Report of Assisted Urban refugees by DICAC and ARRA as of February 1, 2018 and compiled by the researcher.

A purposive sampling technique was employed to select interviewees and focus group discussants. Even though there are urban refugees who live in Addis Ababa, this research purposively selects Somali and Eritrean Urban refugees. In order to access the subject of the research, such as focus Group discussants and interviewee, the researcher chooses study sites such as Bole Michael and Gofa Mebrat Hail. Because information obtained from ARRA officials indicates that large number of Somali and Eritrean urban refugees mostly live in the area.

Purposive sampling techniques was used while choosing the study area to get the research participants easily, mass Eritrean and Somali refugees were residing in a place called Gofa Mebrat Hail and Bole Michael areas respectively. In addition to those places, the researcher also used ARRA offices to get directly interviewees and discussants while they were getting the service.

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Table 2: Estimated Number of Eritrean and Somali Refugees settled in Addis Ababa

Number	Categories of refugees and asylum seekers in Addis Ababa	Number
1	Total number of registered Eritrean refugees	18,122
2	Total number of registered Somali refugees	1243
3	Total number of registered Somali and Eritrean refugees	19365
4	Total number of estimated Eritrean refugees in Gofa Mebrat Hail area	4000 refugees/ 800 HHs
5	Total number of estimated Somali refugees in Bole Michael area	800 refugees/130 HHs

Source: Report of Urban refugees by DICAC and ARRA as of February 1, 2018 and compiled by the researcher

Accordingly, 20 in-depth interviews of urban refugees, 5 key informant interviews from ARRA, NRC, and DICAC, and 5 key informant interviews with the officials from local authority and hosting community members, to total of 30 Interviewees were participants of the research. In addition, 4 FGD were also made to triangulate the information obtained from KII and in-depth interview. Interview and FGD guide were prepared in order to guide the interview. Related with the areas, Eritrean from Gofa Mebrat Hail and Somali refugees are selected from Bole Michael. FGD participants were selected from two settings: residential area and office, ARRA where they get different type of service.

Key informants were from Agency for Refugees and Returnees Affairs (ARRA), ZOA, two from Norwegian Refugee Council (NRC), one each from Bole sub city Woreda 1 and Nifas Silk Lafto sub city Woreda 6 administration, two from community members, and neighbors and two from Jesuit Refugee Services (JRS) to get necessary information.

On the other hand, four focus group discussions were employed as to strengthen the research findings for the stated questions. Accordingly, a total of four FDGs were conducted (i.e., two FDGs with the Somali refugees in Bole Michael and two FDGs with the Eritrean refugees in Gofa Mebrat Hail). In each FDG, 6 (six) discussants were participated (a total of 24 (Twenty-four)). The discussants were selected purposefully based on their long-time settlement in the

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respective area. The discussants from the refugees of both Eritrean and Somali were selected by using the gatekeepers in the respective areas. Researcher's observation was also employed.

The following table summarizes the sample size to be taken for this research from Bole Michael and Gofa Mebrat hail areas.

Table 3: Sample size of the respondents

No.	Respondents by Area	Total population	Total sample size identified
1	Eritrean refugees from Gofa Mebrat Hail area	4000 refugees	10 interviewees & 2 FGD
2	Somali refugees from Bole Michael area	800 refugees	10 interviewees & 2- FGD
3	Host community members both from Gofa Mebrat Hail and Bole Michael House renters, Employers and Neighbors from Bole and Nifas silk Lafto sub cities		5 key informant interviews
4	ARRA, NRC, JRS, Woreda officials from two sub cities		5 KII
Total	4 FGD and 30 KII		Total of 54 research participants

3.4. Data Collection Tools

The fact that the research approach is qualitative; interview and discussion guide were just used as data collection tools. The researcher has prepared Interview and focus group discussion guide to help the conversation framed. Based up on the objective of the research, list of questions were prepared to guide the general interview and discussion, however, probing questions were used in order to explore and get intensive information about the life of urban refugees. In the middle of the interview and conversation, the research used to raise more question to find out the exact information which is assumed to increase the trustworthiness of the research.

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3.5. Method of data Analysis

In order to finalize the research work, data analysis has an indispensable role. Based on the research approach and objectives of the research, *thematic analysis technique* was employed. Based on the research questions, transcribed data has been reduced in to themes and analysed accordingly. The data analysis begins in categorizing and putting data into theme-the data with regards to the challenges and opportunities of urban refugee livelihoods in the study area.

Thematic analysis is used if the research is inductive; the themes emerge from the data and are not imposed upon it by the researcher. Data from multiple sources are then converged in the analysis process (Dawson, 2007).

Data arrangement and writing assignment was made together with data collection process concurrently to reduce data omission and missing of important information. Purposive sampling is most successful when data review and analysis are done in conjunction with data collection.

Each data source, key informant interview, focus group discussion, and in-depth interview are treated as one piece of the “puzzle,” with each piece contribute to the researcher’s understanding of the whole phenomenon and promote a greater understanding of the case. Furthermore, the data gathered from different documents were analyzed in the form of narration. The data gathered through interview is analyzed on how the participants experience on the phenomena under study. Finally, researcher analytically writes the experience he gained during personal observation.

3.6. Trustworthiness of the research

Triangulation of data collection techniques, peer review of data collection instruments, getting approval of the data collection tools by Doctors, researcher’s commitment for empirical research which help the research only depend on the actual life of the research participant, and following scientific as well as ethical standard of the research helped to keep the research valid.

Focus group discussion, key informant interview, and in-depth interview were used to triangulate and get holistic information from different sources like officials, partners, refugees, and hosting community. In addition, the data collection tool was reviewed by peers

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and approved by immediate advisor confirming the fact that the tool address to answer the objective of the research. The other thing the researcher was concerned to keep the research trustworthy was using empirical research. Every information and literature mentioned are properly cited and acknowledged. Furthermore, following scientific as well as ethical standard of the research was another factor considered for the validity of the research. Scientific procedures starting from getting support letter from the university, communication officials and other including preparing informed consent were contributing factors to get empirical data from the intended research subjects.

3.7. Ethical Consideration

Careful attention has been given to meet basic ethical principles of research. The research participants were asked voluntarily to be part of the research. Once the research participants were voluntary, the researcher initially explains what the research is all about including the aim of the research and about the role the participants have in the research. After having full information about the research, they were asked whether they are voluntary to participate in the research or not. The researcher has prepared informed consent which was signed by the participants once they confirm their participation. Generally speaking, the participation in the research was done voluntarily including the right to withdraw anytime if they wanted and/or skip any part of the questions.

In terms of the confidentiality and anonymity of the research, the researcher was very curious of not using names of any participant's personal information that could expose the identity of the interviewee as well as the discussants. The researcher either used pseudo names or just simple narration without stating their names. The identity of the participants was treated anonymous in data analysis and in reporting the study to protect the privacy of the participants.

Information collected from the interviewees as well as discussants kept secret and disposed immediately after completing the report writing. In addition, the researcher was curious of using literatures with appropriate reference and citation.

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1 Background of the Study Area

Addis Ababa city administration is one of the nine member states of the Federal Democratic Republic of Ethiopia (FDRE). Addis Ababa lies at an elevation of 2,200 metres (7,200 ft) and is a grassland biome, located at 9°1'48"N 38°44'24"E. [18] The city lies at the foot of Mount Entoto and forms part of the watershed for the Awash. From its lowest point, around Bole International Airport, at 2,326 metres (7,631 ft) above sea level in the southern periphery, Addis Ababa rises to over 3,000 metres (9,800 ft) in the Entoto Mountains to the north. The city is divided into 10 boroughs, called sub cities (Amharic: ክፍለ ከተማ, kifle ketema), and 99 woredas (Amharic: ቀበሌ, kebele). The sub cities include Addis Ketema, Nifas Silk Lafto, Bole, Gulele, Akaki Kaliti, Kolfe Keranyo, Yeka, Arada, Kirkos and Lideta. Among these Subcities, this paper focuses on two of the sub cities namely Bole and Nifas Silk Lafto (CSA, 2018).

Addis Ababa has a subtropical highland climate) with precipitation varying considerably by the month.] The city has a complex mix of highland climate zones, with temperature differences of up to 10 °C (18 °F), depending on elevation and prevailing wind patterns. The high elevation moderate temperatures year-round and the city's position near the equator mean that temperatures are very constant from month to month. As such the climate would be maritime if its elevation was not taken into account, as no month is above 22 °C (72 °F) in mean temperatures (CSA,2018).

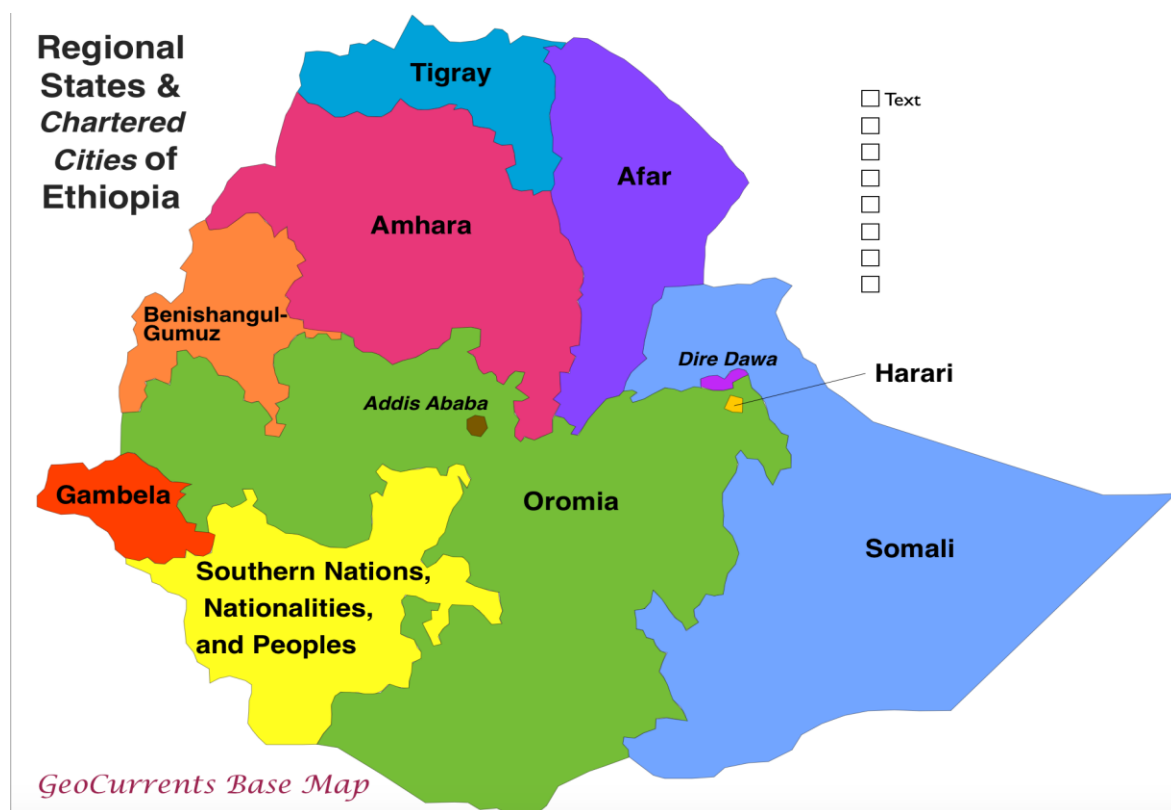
The city has through recent years seen a robust annual growth rate, and population counts as of 2017 are growing closer to 4 million. The most recent census was scheduled for the 2018 to 2019 fiscal year, as security concerns between 2017 and 2018 delayed it. Addis Ababa is a chartered city and as such, is considered both a city and a state. It is the largest city in the world located in a landlocked country. Close to half of the population is of the ethnic group Amhara, while the majority of the remaining population is split among the groups Oromo, Gurage, and Tigray. Over 71% of the population use Amharic, Oromo is in use with just over 10% of the people, with four additional languages ranking more than 1% use among the population. Approximately 82% of the population is of the Orthodox Christian religion. 12.7% of residents are Muslim, 3.9% Protestant, less than 1% Catholic, and a smaller percentage following other faiths (CSA, 2018).

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Population in the near future is expected to grow to exceed 6.5 million residents. The annual growth rate of the city has been estimated in recent years to be 3.8%. In prior years, growth has been as much as 8%. The city is a thriving urban area in Ethiopia, and the jobs available in Addis Ababa, the availability of clean drinking water and plumbing, and the many shops and businesses ensure that growth will continue to be steady in this capital city well into the future (CSA, 2018).

Nefas Silk Lafto Sub-City Administration covers an area of 68.3 sq.km with a population figure of 335,740 (Male: 158,126 and Female: 177,614) with a Population density per sq. m: of 4,915.7. The sub city has 12 numbers of *Woredas*. Whereas, Bole Sub-City Administration covers a total area of 122.08 sq.km with a total Population of 328,900 (Male: 154,542 and female: 174,358) with a Population density per sq. m of 2,694.1. The sub city has 14 numbers of *Woredas* (CSA, 2018).

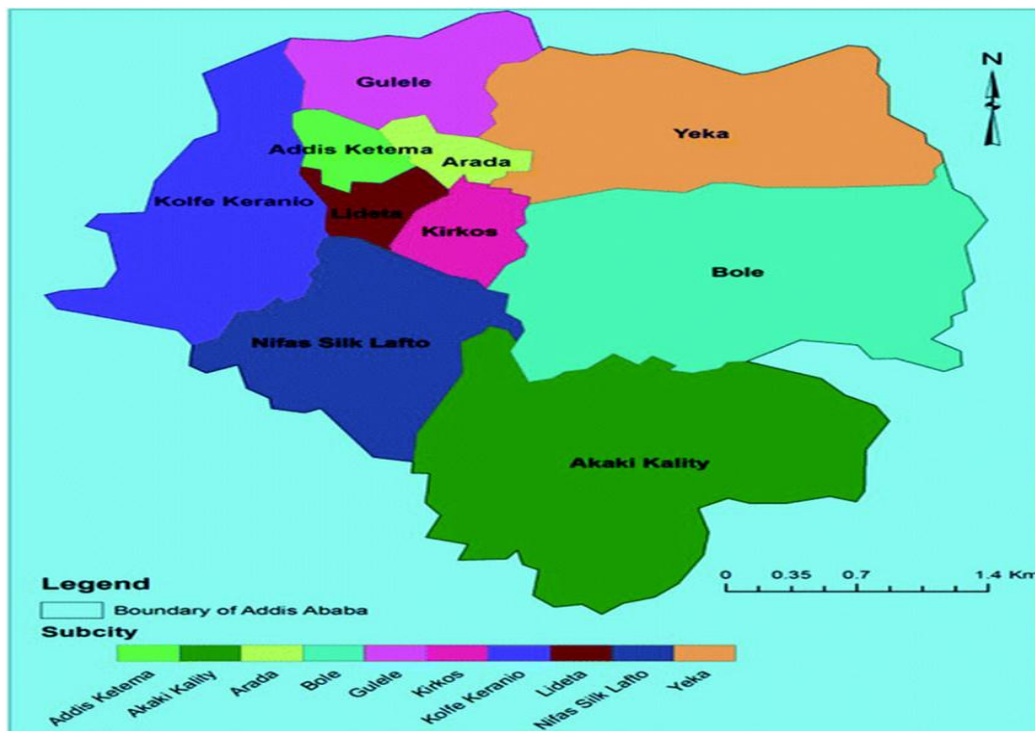
Figure 4. Map of Ethiopia



Source: Google Map

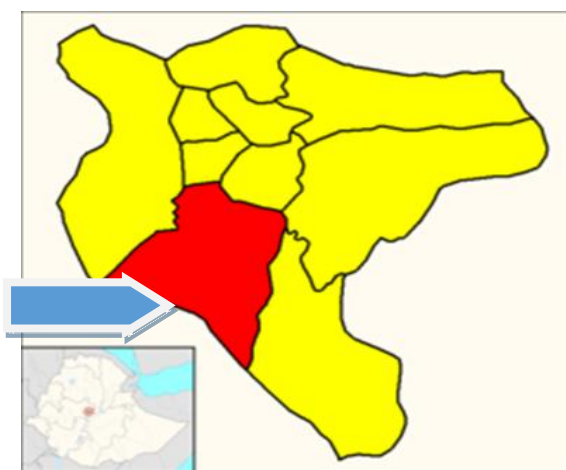
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Figure 5: Map of Addis Ababa City Administration with sub- cities



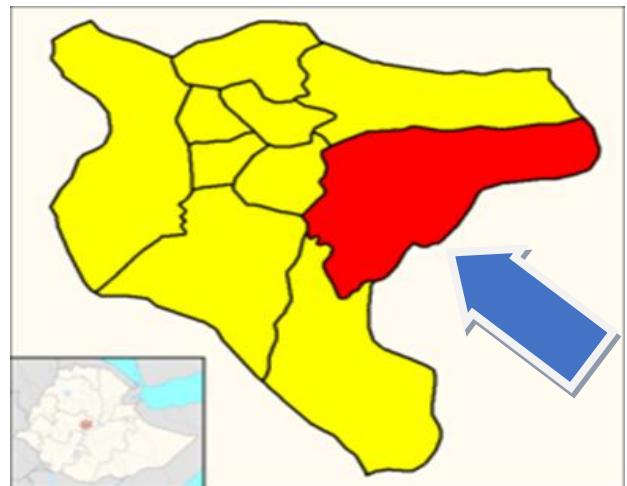
Source: Google Map

Figure 6: Map of Bole sub-City (Red shaded)



Source: Google Map

Figure 7: Map of Nefas Silk Lafto Sub-City



Source: Google Map

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4.2. Profile of the Research Participants

Table 4: Typology of respondents

No.	Partic ipants	Gender	Age	Edu. Status	Marital status	Nationality	Source of income	Employment status	Income per month	Years of stay	Reasons to come	Future plan
1.	I_1	F	20	< Grade 10	Single	Eritrean	Wage employment	Wage employment	1000	3	Political	Reintegration
2.	I_2	M	18	< Grade 10	Divorced	Eritrean	Remittance	Unemployed	1000	3	Economic	Resettlement
3.	I_3	M	21	Diploma	Single	Eritrean	Own job	Self employed	2000	1	Political	Repatriation
4.	I_4	M	24	Diploma	Single	Eritrean	Remittance	Unemployed	2800	1	Political	Resettlement
5.	I_5	M	30	< Grade 10	Single	Eritrean	Wage employed	Wage employment	3000	1	Economic	Resettlement
6.	I_6	F	19	10 th complete	Divorced	Eritrean	Remittance	Unemployed	2800	3	Economic	Resettlement
7.	I_7	F	26	< Grade 10	Single	Eritrean	Own job	Self employed	2000	2	Political	Resettlement
8.	I_8	M	35	BA	Single	Eritrean	Own job	Self employed	3000	2	Economic	Resettlement
9.	I_9	M	40	10 th complete	Married	Eritrean	Remittance	Unemployed	2800	4	Economic	Resettlement
10.	I_10	M	20	< Grade 10	Single	Eritrean	Remittance	Unemployed	4000	3	Political	Resettlement

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11.	I_11	M	19	< Grade 10	Single	Somali	Wage employed	Wage employment	800	3	Conflict	Resettlement
12.	I_12	M	42	10 th complete	Single	Somali	Remittance	Unemployed	1500	2	Conflict	Repatriation
13.	I_13	M	30	< Grade 10	Divorced	Somali	Remittance	Unemployed	1500	2	Conflict	Resettlement
14.	I_14	M	27	10 th complete	Single	Somali	Remittance	Unemployed	4000	1	Conflict	Resettlement
15.	I_15	M	22	Diploma	Single	Somali	Wage employment	Wage employment	800	4	Conflict	Resettlement
16.	I_16	F	19	10 th complete	Single	Somali	Wage employed	Wage employment	800	7	Conflict	Resettlement
17.	I_17	F	24	< Grade 10	Single	Somali	Remittance	Unemployed	4000	10	Conflict	Resettlement
18.	I_18	F	29	10 th complete	Single	Somali	Own job	Self employed	1500	5	Conflict	Resettlement
19.	I_19	M	30	10 th complete	Married	Somali	Remittance	Unemployed	2700	1	Conflict	Resettlement
20.	I_20	M	30	10 th complete	Married	Somali	Remittance	Unemployed	2700	2	Conflict	Resettlement
21.	P_21	F	26	Diploma	Divorced	Eritrean	Remittance	Unemployed	1000	3	Political	Resettlement
22.	P_22	M	35	10 th complete	Single	Eritrean	Own job	Self employed	1000	4	Economic	Resettlement

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23.	P_23	M	40	10 th complete	Single	Eritrean	Remittance	Unemployed	1500	3	Political	Resettlement
24.	P_24	M	20	< Grade 10	Divorced	Eritrean	Remittance	Unemployed	1500	2	Political	Resettlement
25.	P_25	M	19	10 th complete	Single	Eritrean	Wage employment	Wage employment	2000	1	Economic	Resettlement
26.	P_26	M	42	10 th complete	Single	Eritrean	Remittance	Unemployed	2000	1	Economic	Resettlement
27.	P_27	M	30	BA	Divorced	Eritrean	Remittance	Unemployed	2000	5	Political	Resettlement
28.	P_28	M	27	10 th complete	Single	Eritrean	Wage employment	Wage employment	800	6	Political	Repatriation
29.	P_29	F	29	< Grade 10	Single	Eritrean	Remittance	Unemployed	4000	5	Political	Resettlement
30.	P_30	M	18	< Grade 10	Single	Eritrean	Own job	Self employed	1500	5	Economic	Resettlement
31.	P_31	M	18	< Grade 10	Single	Eritrean	Own job	Self employed	2000	7	Political	Addis Ababa
32.	P_32	F	26	10 th complete	Single	Eritrean	Remittance	Unemployed	2000	3	Political	Resettlement
33.	P_33	M	35	BA	Married	Somali	Remittance	Unemployed	2000	1	Conflict	Resettlement
34.	P_34	M	40	10 th complete	Single	Somali	Remittance	Unemployed	900	2	Conflict	Resettlement
35.	P_35	M	20	< Grade 10	Divorced	Somali	Wage employmen t	Wage employment	800	7	Conflict	Resettlement
36.	P_36	M	19	< Grade 10	Single	Somali	Wage	Wage	750	7	Conflict	Resettlement

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							employem t	employment				
37.	P_37	M	42	Diploma	Single	Somali	Remittance	Unemployed	4000	8	Economic	Resettlement
38.	P_38	M	30	< Grade 10	Divorced	Somali	Remittance	Unemployed	3000	8	Conflict	Resettlement
39.	P_39	F	19	10 th complete	Single	Somali	Wage employem t	Wage employment	800	9	Economic	Resettlement
40.	P_40	M	21	8 th complete	Single	Somali	Remittance	Unemployed	2000	7	Economic	Resettlement
41.	P_41	F	28	8 th complete	Single	Somali	Own job	Self employed	1500	3	Conflict	Repatriation
42.	P_42	F	27	Certificate	Divorced	Somali	Remittance	Unemployed	1500	4	Conflict	Resettlement
43.	P_43	F	34	10 th complete	Single	Somali	Remittance	Unemployed	1500	2	Conflict	Resettlement
44.	P_44	M	33	< Grade 10	Single	Somali	Remittance	Unemployed	2800	1	Conflict	Resettlement

Note: I_ Represents participants of the interview and P_ Represents Participants of group discussion

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As clearly indicated above, there were a total of 44 research participants, 20 were participants of in-depth interviewee and the rest 24 were participants of the focus group discussion. In terms of gender, of the total participants, 31 and 13 were male and female respectively. Regarding the profile of the refugees' research participants in terms of age, it shows that 12 participants were at the age of 20 and less, and 19 participants were between the age of 20 - 30, and the rest 11 participants were above the age of 30 years.

Regarding their marital status, 31 urban refugees were single, four refugees were married and the rest nine refugees were divorced. In terms of their educational level, three participants have completed University education and have a first degree, five participants had diploma and the rest 36 refugees completed grade ten and below that level.

Regarding the source of income, 10 refugees' main source of income was wage employment, 8 refugees' source of income was their own job through self-employment which includes petty trading and the rest 26 participants' main source of income was remittance. In addition, there are also refugees who are employed and at the same time get money from their friends and or relatives in the form of remittance.

Based on their main sources of income, 30 refugees' income per month was 2000 and less. Only few which accounts 14 refugees get income between the ranges of 3000-4000 Ethiopian birr per month.

The main reasons to migrate from the place of origin to Ethiopia initially were economic, conflict and political reasons. From the profile of the refugees we can see that, 19 refugees came to Ethiopia as the result of conflict and war, 11 refugees came to Ethiopia for economic reasons as the result of frequent drought or just to live a better live, and the rest 24 refugees came to Ethiopia as the result of political uncertainty and fear of persecution.

Finally, the researcher asked the refugees to explain their future plan, and almost all refugees mentioned that, they have a plan to go abroad than returning back to their country of origin or staying here in Addis Ababa. Only four refugees said that they want to go back to their place of origin if things will improve. The rest two refugees do not want to go abroad or back to their place of origin rather they want to stay here in Addis Ababa.

4.3. General Profile of Refugees vs. Urban Refugees in Ethiopia

4.3.1. Refugees in Ethiopia

Table 5: Total population of refugees in Ethiopia from 2012-2018 G.C

Year	Countries of Origin					Total
	South Sudan	Somalia	Eritrea	Sudan	Others	
2012	60,597	223,452	64,384	26,511	3,788	378,732
2013	70,457	246,600	83,668	35,229	4,404	440,357
2014	252,605	245,957	126,302	33,237	6,647	664,749
2015	278,785	249,439	154,065	36,682	14,673	733,644
2016	341,128	237,996	166,597	39,666	7,933	793,321
2017	421,400	253,800	164,600	43,900	7,507	889,400

(Source: UNHCR (2017) Ethiopia fact sheet.

As indicated above, the total number of the refugee by the year 2017 is about 889,400. However, information obtained from Agency for refugees and returnees Affair indicates that there are about 950,000 refugees in Ethiopia. As of the year 2019, there are 26 refugee camps through which the refugees are placed, located in different part of the country.

In terms of the pattern of migration, it is indicated that the number of refugees has been increasing from time to time. As the result, number of refugees in general and urban refugees in particular has been increased dramatically in Ethiopia.

Ethiopia hosts refugees from different countries including South Sudan, Somalia, Eritrea and Sudan. These countries are the top most contributors chronologically. Information gathered from group discussion as well as in-depth interview and key informant interview shows that there are two major reasons why the refugees originally are displaced or forced to move from their place of origin.

The first reason is instability and conflict including prolonged war. Refugees who came from Somalia mentioned that they were forced to evacuate from their place of origin as the result of continuous war, and just came to Ethiopia to survive. The second reason

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which mainly accompanied with Eritrean refugees is unpredictable and unstable political system which is actually followed by severe economic problem.

In this regard, one of the discussants from the group discussion responded as follows;

I came to Ethiopia three years ago, I think everybody know about the dictatorial regime of Eritrean. Every youth in Eritrea has to give unrelenting military service. Every individual whose age is above 18 has to join the military and serve the whole life. One cannot deviate from this system. We have no right to say something beyond the government's rule. The monthly salary of the military is very low, let alone to support the family, it is even not enough for our personal monthly consumption. There is no way to support our family. Those individuals who are employed in urban areas have better chance to get additional income, for example, I was working in Asmara, our working hour was from 1 AM up to 6 PM and I used to work at night sometimes the whole night and get more income which used to support my family. But this was not easy for those who were employed out of Asmara City because they even cannot get job and get additional income. We came here not only for political reason but for economic reason as well but the latter became more instrumental. (FGD, June 2019 with Eritrean Urban Refugee)

The reasons for the mass influx of refugees into Ethiopia are diverse. South Sudanese flee their country as a result of conflict and the concomitant instability, humanitarian crisis and human rights abuses. Most Somalis flee due to ongoing conflict, mainly violent attacks by Al-Shabaab, and conflict-induced food insecurity. Testimonies by Eritrean refugees indicate that involuntary and open-ended military conscription, arbitrary arrest and detention, compulsory land acquisition and other systematic human rights violations by the state are their main reasons for flight (Tadesse, 2018).

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Table 6: Gender and age based distribution of refugee population in Ethiopia

Age	South Sudanese		Somalis		Eritrean		Sudanese	
	Men	Women	Men	Women	Men	Women	Men	Women
Children (0-14)	30.8	30.8	32.1	28.8	23.5	19.9	32.1	26.3
Youth (15-24)	8.2	7.4	7.2	7.3	17.8	12.4	8.6	8.3
Adult (25-65)	6.0	16.4	10.7	12.7	13.5	11.6	11.5	11.7

(Source: World Bank, 2018)

4.3.2. Urban Refugees

In Ethiopia there are 26 refugee camps through which the refugees are placed. These refugee camps are located in different parts of the country including Tigray region, Somali region, Benishangul Gumuz region, Gambella region, Afar region and Addis Ababa. It is known that as soon as asylum seekers crossed Ethiopian border, they had to go through series of screening processes at the entry points and reception centres. After the screening process is over, they had to move to the reception centres in some areas and to the designated camps. Accordingly, ARRA in collaboration with local as well as international non- governmental organizations provide basic and social services like water, food, shelter, healthcare, non-food items, education, and other services. This is the usual ways how the government receive and allow the refugees to live here in Ethiopia (ARRA, 2018).

Table 7: Total population of urban refugees in Ethiopia from 2014-2018 G.C

Year	Countries of Origin of the urban refugees					Total
	Eritrea	Somalia	South Sudan	Sudan	Others	
2014	1439	147	479	218	344	4427
2015	3681	3763	1963	349	478	10234
2016	4519	5980	2178	612	578	13891
2017	5034	5701	2198	783	621	14337
2018	14122	18279	3872	1286	756	38315

Source: (ARRA, 2018)

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As indicated above, there are total of registered 133315 Urban refugees in Ethiopia who have been living in different parts of Ethiopia like Addis Ababa, Shire, Jigjiga, Mekele, Sebeta, Adama, Sululta, Gambella, Assosa and other more urban centres. But the number is very high in Addis Ababa. However, by the year 2010 Ethiopian government has decided to give the chance for Eritrean Refugees to live not only in the camp but in urban areas together with their friend or relative just to lead their own life and develop them sustainably. As the result, out of camp policy was enacted by the year 2010. This policy is exclusively aimed for Eritrean Refugees considering the fact that these people have the same culture, language and way of life with the local community so that they can easily lead life like that of the other and engage in different economic activities (ARRA,2011).

In addition, OCP has political goal just to improve the political, social and economic relationship between Eritrean and Ethiopian community. As the result, starting from 2010 those Eritrean refugees who think that they can manage their own life by getting money from their relative or friend who live abroad or in Ethiopia, and/or get income through self-employment, request ARRA to get permission to live in Urban centres. Based on their application, they get permission together with residential ID/letter so that they can rent house, use transport, and work in the city informally. The first out of camp policy gave them the privilege to live in urban areas, but were not allowed to engage in different economic activities including access to telecommunication services, opening bank accounts, get driving licence and employed in the formal sector (Zelalem, 2017).

However, this year, in February 2019, the Ethiopian government enacted a new refugee proclamation stating that refugees have the right to access education, health services, the right to work, right to association, freedom of movement, right to acquisition and transfer of property, driver's qualification certification license, access to banking services, access to telecommunication services, rationing, and vital events registration.

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4.3.3. Reasons by Urban Refugees to Choose to Live in Addis Ababa

Table 8: Total population of urban refugees in Addis Ababa FROM 2015-2018

Year	Countries of Origin of the urban refugees					Total
	Eritrea	Somalia	South Sudan	Sudan	Others	
2015	3419	327	38	12	428	4224
2016	8720	548	321	76	876	10541
2017	11872	897	542	102	1360	14773
2018	18,122	1243	617	166	2737	22885

(Source: ARRA, 2019) Only registered refugees and assisted urban refugees

The number of urban refugees in Addis Ababa is the largest which constitute more than 22885. In the previous OCP as well as the current refugees' proclamation, the refugees have the right to use those privileges and rights in both rural and urban areas. The total number of urban refugees is being increased in urban areas. This is due to the fact that urban centres are attractions of employment opportunity and better access to social services (ARRA, 2019).

From the above data, it is clear that the number of urban refugees in Addis Ababa is very high. Key informant interviewees from ARRA, Experts from NRC and DICAC and the discussants themselves noted that there are two main reasons why they prefer to live here in Addis Ababa rather than in other urban centres in Ethiopia.

The first reason is associated with accessibility of job opportunity. They assume that at least they can easily find jobs in Addis Ababa. In addition to the economic advantage, they prefer Addis Ababa because of the accessibility of infrastructure and social services. Immigration, ARRA, embassies and other refugee related offices for visa and other services are found in Addis Ababa. These are the two main reasons why they prefer Addis Ababa despite the fact that the cost of living is very high. One of the interviewees who came from Eritrean responded as follows why he chose to live Addis Ababa;

I can go and live in Amhara region and Tigray region but I prefer to live here in Addis Ababa for two main reasons; the first reason is that my friend whom I knew in Eritrean live here who came many years ago. He supports me financially, psychologically and socially including supporting me associated with language

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related constraints. Initially I had lived together with him for about one year but through time I got my own rental house together with other Eritrean urban refugees.

(Eritrean, In-depth interviewee, June, 2019)

Another discussant who came from Eritrea said that he prefers Addis Ababa because of the accessibility of services. He directly mentioned his idea as follows:

..... As I told you before, my plan is to find sponsor either from international organizations like UNHCR or from my friend and/or relatives, and go to abroad. I want to go to Germany, Italy or Australia. Since Addis Ababa is the capital city of Ethiopia, all services including Embassies and federal offices to process passport and visa are found here. Therefore, the reason to choose Addis Ababa is to get these services easily without any transportation costs and ups and downs (Eritrean, In-depth interviewee, June, 2019).

4.4. Eritrean and Somali Urban refugees in Addis Ababa

4.4.1. Population of Somali and Eritrean Urban Refugees in Addis Ababa

Table 9: Total Population of Somali and Eritrean urban refugees in Addis Ababa

Year	Somali and Eritrean refugees' urban refugees		Total
	Eritreans	Somalis	
2015	3419	327	3746
2016	8720	548	9268
2017	11872	897	12769
2018	18,122	1243	19365

(Source: ARRA, 2019) Only registered refugees and assisted urban refugees)

From the total registered and assisted refugees of 22,885 urban refugees who live in Addis Ababa, 19,365 of them which constitute almost 85 % are from Eritrean and Somali.

4.4.2. The Context of Urban Refugees for Eritrean and Somali Refugees

As mentioned by ARRA officials, the idea of urban refugee which is associated with out of camp policy in Ethiopia was started by the year 2010. The main goal of the policy is to

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increase harmonious relationship between mainly Eritrean and Ethiopian community. There were also international and continental conventions and protocols but it was in fact aimed for socio-political reason beyond the international convention. In practice, however, the policy provides many advantages for those refugees from Eritrean and Somalia. It helps them to work, get more income, allows freedom of movement which at the end help them to be out of the feeling of being a migrant which results to develop a sense of hopelessness. These all encourage refugees to empower themselves psychologically, socially and economically.

In Addis Ababa, Eritreans and Somali refugees mostly live in great numbers in Gofa Mebrat Hail and Bole Michael than in the other areas of the city. They live in groups and mostly in condominium houses which give them more liberty to add more people and live together to share the rental costs. The population is mostly young people but when it comes to the Somalis, they are established and live with their family members. The life style is more or less the same with the refugee population living in the other areas of the city.

One of the interviewees from Eritrean refugees who lives in Gofa Mebrat Hail condominium together with his friend responded as follows;

We live in group, four in number. The total cost of the rental house is 4000 birr. We pay 1000 birr individually. We share not only the house but everything we have. For example, one of our friends may not get money on time so that we cover the cost and support each other. We will be here for may be short period of time, so we have to support each other. If things will be good, I think we all may get the chance to go to abroad.

Eritrean in-depth interviewee, June, 2019

4.5. Livelihood Strategies of Urban Refugees

Direct support from international organizations, remittance, self-employment and wage employment are the major source of income for urban refugees. ARRA officials as well as FGD and in-depth interviewees mentioned that once the government register the refugees, they immediately relocated to protracted camps. They get monthly ration/support on individual basis including 10kg or wheat, 1 litre oil, 1 kg sugar, salt and other services. Furthermore, with the help of ARRA, UNHCR, local and international non- governmental organizations, they are also provided with free educational and health care services in all the camps.

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However, after minimum of 45 days in the camp, the refugees have the privilege to live in urban areas independently without getting any support from any local as well as international organizations. Accordingly, they get one-month vacation letter from the camp and come to Addis Ababa to request ARRA to give them permission letter to move and live in urban areas independently. They may justify the reason to live together with their friend, relatives, or anyone else including living independently through self-support.

Accordingly, in order to get the Out of camp policy benefits and to become an urban refugee, they will be asked the full name and address of the guarantor who must have Ethiopian citizenship. This is done in order to ensure their protection, and need responsible person to communicate in time of emergency. Once they apply, ARRA notify the list of applicants as urban refugees in the main office within two weeks' time. Sometimes it is also posted in their respective camps. Then once they get their name posted, they provide the guarantor to ARRA in person to sign the form. Finally, they will get one-year residential letter/ID, shift from the camp to urban centres and start to live their usual life. The guarantor is responsible for any issues happened with the refugee. When one-year residential Permission or ID is expired, ARRA will issue a new three years permission/ID again.

4.5.1. Remittances

From the response of the interviewees, discussants and informants, remittance is the main source of income for urban refugees. Many refugees have one or more relative or at least friends who they know very well. Since they all know the challenge, either he/she is relative or best friend, sends money back for the refugees. Initially, when they move from the camp to urban areas, their main means of livelihood is assumed to be self-employment, direct support from their friend or relatives who live in Addis Ababa, wage employment. But in reality, the main source is remittance. From the discussion as well as the interview, they said that the main source of income for their daily life is remittance. They at least have one or more relative or friends who live abroad like Canada, Germany, USA, Australia, and other more countries.

One of the discussants who came here many years ago from Somali mentioned as follows;

I am here together with my family, and our only source of income is remittance. My relative lives in Canada and he send me 150\$ per month. I know he is not rich enough

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to send that amount of money for us but no option. He knows the challenge and does not hesitate to do that. Sometimes he borrows money from his friends and sends to us.

Focus group Discussion participant from Somali, June, 2019

In the contrary of this, literatures indicate that a livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base (Ashley and Carney 1999, Carney 1998). Income relying on only remittance is a risk for the refugees, which force them to lead hand to mouth than creating strategies for their sustainable life.

4.5.2. Wage Employment

Some other urban refugees are employed in private businesses like in a garage, tailoring, wood work, as shop keepers, painting and other business activities. However, they confirmed that getting this type of job is not easy rather they need to have a link, either a relative or friend so that they get the job through referral. In addition, it is also determined by whether refugees are active and eager enough to find a job.

Informal employment was widespread with Eritrean, Somali and Yemeni refugees employed in Ethiopian-owned and refugee owned informal enterprises. Eritreans tended to be employed in the leisure and hospitality sectors or in other service industries such as hairdressers or laundries. A significant number were also skilled electricians, welders or mechanics. Somalis were often employed in Somali-owned or Somali-Ethiopian owned shops.

One of the interviewees who came from Eritrean mentioned the following about his job;

Last time I had got three months painting contractual job together with my friend who lives here. After the contract is over, I got nothing, and just become unemployed. Link is very important to get job. Otherwise we are losers. Now I do nothing and am unemployed and I am totally dependent on my friends. Since we are from the same country, we share each other. Everyone who has more money from the remittance or daily job shares for others. They consider each other as brothers and sisters.

Eritrean in-depth interviewee, June, 2019

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4.5.3. Self-employment

Interview made with official from the hosting community, refugees themselves and the discussant stated that some of the refugees are also engaged in petty trades. Refugees ran informal enterprises involved in service provision (such as hairdressing, laundry, translation, rental brokers, plumbers and mechanics), retail, leisure and hospitality businesses, and construction. Some enterprises were run under a licence belonging to an Ethiopian. Refugee-owned enterprises varied in size and productivity: some 'surviving', some 'managing' and some 'thriving' due to shortage of start-up capital and unfavourable working atmosphere including the right to work.

4.5.4. Direct Support from Relatives and/or Friends

Historically the people of Eritrea are integrated with Ethiopian community. Not only in Addis Ababa but they also live in different part of the country. As the result, it is common that many Eritrean refugees have relatives and/or friends in Addis Ababa. There is no difference between especially with those Eritrean refugees who have relatives here or who live here before. The same scenario is also true with the Somali refugees as there are many Ethiopian Somali live in Bole Michael. They share the same tradition, customs, values and religion. Therefore, there are Eritrean and Somali refugees who initially came to Ethiopia because they have relatives or friends here who insisted them to come. They know the process very well and encourage them come to Ethiopia. They inform them that they will stay for 45 days in the camp, and request ARRA to live in Addis. Urban refugees call these people as guarantor and stay together with them. Some of them stay with them for many years until they get job.

4.5.5. Direct Support from International Organizations

ARRA officials said that urban refugees includes refugees who have decided to live independently in urban areas without getting direct support from local as well international organizations, refugees who have medical cases who has extended follow up, refugees who came to urban areas for vacation, and refugees who came from any country but very few in number to relocate them in the camp.

Of these urban refugees, only those refugees who have decided to live in urban areas independently without the support of any organization do not get aid or direct support. Otherwise the other types of the refugees get monthly support which accounts about 2000 birr

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per month. In addition to this support, still they also request their friends who live abroad to send them money. Otherwise 2000 birr is not enough for their monthly expenses.

Humanitarian assistance varied in type and by organisation. All non-OCP registered urban refugees receive monthly financial assistance from the UNHCR. Livelihood assistance is also provided by various governmental and nongovernmental organisations including ARRA, NRC, DICAC, JRS and ZOA in the form of business grants and loans, and skills training.

4.6. Challenges Associated with Livelihood Strategies

4.6.1. High Cost of Living

The discussants as well as interviewees stated that in Addis Abba, the cost of living is very high. Housing is very challenging; it costs a minimum of 2000 up to 5000 birr per month. The price of food is also challenging for the refugees. Associated with inflation and cost of living, one of the participants mentioned his ideas as follows:

Life in Addis Ababa is very difficult. Let alone for us, the urban refugees, even the people who permanently live and have permanent job face serious challenges to cope up. Whatever the amount of money you get, the cost of rental house, food, and other services are very high. Sometimes we get money and able to pay for the rental house on time. Otherwise mostly we borrow money from our friends or relatives to pay for our house rent and to cover our food costs.

In-depth interviewee from Somali, June, 2019

Almost all interviewees and discussant noted that it is very difficult to cope and live in Addis Ababa unless an individual urban refuge has relative or friend who can support him/her. Especially the cost of housing rent is very high and that is why most urban refugees live in groups to share the costs.

4.6.2. Problem of Cultural Adaptability

Language barriers

Refugees from Eritrean and Somalia have better opportunity than any other refugees to live together with the hosting community because they have almost similar culture, language, way of life and economic activity. However, there is still problem they have encountered like

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problem of communication due to language constraints. Sometimes they were supposed to use symbols to buy materials from shops.

Many refugees identified the lack of Ethiopian language skills as a barrier to employment and wider assimilation. One of the interviewees said that:

One day I went out to buy sandal and called the material using Eritrean language, udd. The shop owner said what, what do you mean, I do not understand? Do you mean Sunday? I was trying to tell him symbolically but couldn't understand what I want. Then I tried to see the shop keeper whether the material I want is available or not. I saw the material and pointed to it so that he gave it to me. Again he didn't be able to get it. Finally, I asked him, 'can I get in and show you the material that I want?' he said, 'yes you can.' Then I got inside and showed the material, paid him the money and went back to my home. This is very common problem for most refugees, especially for those who came from rural areas and fresh/new refugees. Some of them became fluent Amharic speakers through time when they interact with their friends and relatives who live here in Addis Ababa.

Eritrean In-depth interviewee, June, 2019

4.6.3. Refugees' Low Self-esteem

Whatever the case may be, there are alternative ways to engage in various economic activities and generate income. However, it seems that refugees have low self-esteem and are hopeless and less determined to work. They are despaired and think that things will not be changed here after to create better life in their place of origin as well as current place of settlement. This thinking result to wait for remittance and support from their friends and live static life.

You guys are lucky, look how much Ethiopian people are peaceful but not we are. No peace, no freedom, and no economy. I am hopeless by now; I don't have any tangible plan what to do in the future. Do you think that my life will be changed here after? My only hope is to go to other European, USA, or other countries, in case if I get anyone who could help me to process. Otherwise the future will be dark for me and my family.

Focus group discussion participant from Somali, June, 2019

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This is the response given from Somalia refugees who initially came to Ethiopia together with his family and spend more than 12 years in the camp. Currently he has been living in Addis Ababa as an urban refugee. He added also that:

.....I came from Somalia to Ethiopia twelve years ago, and moved to Sudan illegally. I was in Sudan for two years and it was the worst, in terms of services provided to the refugees. Provision of services in Ethiopian refugee camp is better. I also worked as waiter there and moved to Egypt. The main aim to move from one area to another was to get better economic opportunity and change my life as well as my family's life situation. But I worked only for few months and got imprisoned In Egypt. They were hard and immediately deported me to Ethiopia. Since then I had been in Ethiopia specifically in Somali region. I used to work in Dire Dawa, Jigijiga and other towns. But no change at all in my life, I am now here in Addis Ababa and still depending on remittance.

In-depth interviewee from Somali, June, 2019

The same is true for most refugees, they are hopeless, develop low self-esteem, understand themselves as migrant and have nothing to do to change their lives.

4.6.4. Psychological Instability and Mobility

Urban refugees in general and Eritrean urban refugees in particular are less committed and not encouraged to work in Addis Ababa through long term vision and sustainable development plan. They use Ethiopia as a transit to go to other African countries, Europe, USA, and somewhere else. One of the discussants who came from Eritrean expressed his idea as follows:

My brother lives in Canada, who went there as a refugee from Ethiopia with the support of UNHCR and other NGOs. He wanted me to go to Canada but in Eritrean one cannot easily go to other countries using embassy and other processes unless using illegal ways. Even when an individual gets serious health problem, he/she has to provide 200,000 birr as guarantee to go to Sudan for medication. Currently, even this option is completely reversed and impossible to go abroad for any purpose and reason.

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Therefore, the only option was to come to Ethiopia and register as a refugee. I spend 45 days in the camp and came here as urban refugee three months ago. Now my brother has been processing the visa to take me to Canada. Unless unexpected issue happens, I will go there within maximum of one year.

FGD with Somali urban refugees, 2019

Urban refugees with which I had communication are eager to go abroad, and psychologically they are not ready to work here in Addis Ababa. Because they witness that a lot of Eritrean refugees live abroad with better economic status and living worthy life. As the result their ultimate vision is not to stay here in Ethiopia rather to go to abroad either through legal ways using their friends or relatives or using illegal means through Libya, or South Africa. He also added:

I am doing nothing, we live together with my friends, and we get money from our relatives from abroad as a remittance and spend our life in that way. Just I am waiting the Visa process to be finalized soon. My plan is to go to abroad and help my family like that of my friends and relatives. I am not interested to find job eagerly here in Addis Ababa. He uses to send me 100 dollar per month and that is enough for me. (FGD with Somali urban refugees, 2019)

4.6.5. Contemporary Global Economic Crises

According to the information obtained from ARRA officials, previously NRC and UNHCR were providing support for urban refugees to augment their expenses and at least to cover either the cost of rental housing, food, or health care services. However, as the result of the current global economic crises, those organizations have already ceased the program and give nothing by now for urban refugees.

4.6.6. Conflict and Security Challenge

Conflict and violence

The fact that most refugees from Somalia and Eritrean have lived peacefully in line with the culture of the hosting community; there are exceptions who are addicted for alcohol and other drugs. They use alcohol and back to their home very lately. Sometimes there is also conflict

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between the refugees themselves as well as between the hosting community and the refugees. One of the discussants stated that:

Eritrean Refugees who are specifically from Asmara are good; they have good communication skill, focus on work than alcohol, live with their friend peacefully, and have better interaction and communication skills. However, refugees who came from the rural areas sometimes faces challenges to live together with their urban refugees friends and with the hosting community. They do not easily communicate with the hosting community, sometime there is conflict between the refugees and the hosting community members.

By the way there are refugees who have been getting more remittance from their relatives and friends. They spend it through alcohol. They do not care about anything rather they enjoy every day and hope to go to abroad. They do not want to work here in Addis.

In-depth interview with Eritrean urban refugee, 2019

Interviewees and discussants mentioned that as the result of frequent conflict and violence committed by few Eritrean and Somali refugees, police security labels and considers all urban refugees as threats. He also added the following regarding how the policemen responded to this specific issue:

....the police men do not want to see us outside in the night time. Sometimes we use to have tea or coffee together with our friends, and when we met them, the policemen, say 'you guys could be from bar.' They insist on and ordered us to get in immediately with oral warning if not with plastic stick.

FGD with Somali Urban refugees, 2019

Theft and robbery

The other challenge is theft and robbery from the hosting community. Since they regularly observe refugees while receiving remittance, using foreign currency, they all assume that Eritrean urban refugees are very rich and have more money. Due to this fact, few members of the hosting community are encouraged to snatch their mobile phones, precious materials or money even in the day time. One of the participants responded as follows:

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Those few hosting community members around our residential area consider that we, Eritrean refugees have more money. I know that few Eritreans lead very luxurious life as the result of their source of remittance that they get from different sources. However, most refugees lead subsistence life. They get money from abroad and they pay it for housing and food. Just no more money left beyond this. As the result of miss conception, gangsters come to our rental house and hung the refugees most frequently just to snatch our money and mobile. They use magic, they just come and hung you peacefully saying like hi, then we do not know how they take our money from our pocket. That is become very serious challenge. Most of my friends including me have faced such problem one way or another.

In-depth interview with Eritrean Urban refugee, 2019

The other interviewee who came to Ethiopia from Somalia together with his family also added as follows:

We came to Ethiopia in group: me, my mother, my sister, and my younger brother. Our main source of livelihood is remittance, we have a relative who live in Canada and he sends 100-150 dollar per month for the whole family. Then we withdraw the money turn by turn, sometimes me, or my brother or my sister and the like. One day, my younger brother went to withdraw the money from bank. When he came back, gangsters hung him and took the whole money. We left with nothing look that was our monthly expense. Later we told the land lord to wait until we get and we immediately told our relative to send money again. Within few days he again send similar amount of money.

In-depth interview with Somali Urban refugee, 2019

4.6.7. Legal and Policy Related Issues

Until recently, limited access to employment resulting from the lack of a legal right to work is the most significant barrier to securing refugee livelihoods. Providing an affordable and accessible work permit system for refugees is critical — although not sufficient on its own — in helping them to establish stable livelihoods.

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It is also find out that with no labour protections, refugees face workplace discrimination that includes low wages, wages being withheld or payments being made in the form of ‘incentive money’ rather than regular salaries, or employment being ended arbitrarily.

Urban refugees also have problems of lack of access to business licenses means most refugee-run businesses operate under a license belonging to an Ethiopian business, limiting reinvestment and growth potential.

4.7. Opportunities Associated with Livelihood Strategies

4.7.1. Availability of Supportive Policy Frameworks

The previous out of camp policy in fact allowed them to live in urban areas but didn’t give the right to work and other privileges. The previous policy allows urban refugees to come and live in the urban areas but did not allow to work. The urban assisted refugees come to the city with their specific reasons but they get assistance from UNHCR.

The policy has been revised after the commitment of the 9 pledges made by the Ethiopian government in 2016 during the Obama Summit in Network. The pledges give righteous benefits to refugees including the right to work, the right to have business licences, to have a Driver’s Qualification Certification License, to open bank account, access to education, health care and other basic services which will make things easier for urban refugees. The new refugee Proclamation has been ratified and approved by the House of Peoples’ Representatives but still waiting for the implementation strategy and guidelines in order to make it practical.

The current proclamation has given refugees more option to increase their independency and promote self-reliant and sustainable development on the life of the refugees in general. Some of the new refugee proclamation privileges for urban refugees are:

1. Access to Education
2. Access to Health Services
3. The Right to Work
4. Right to Association
5. Freedom of Movement
6. Right to Acquisition and Transfer of Property

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7. Driver's Qualification Certification License
8. Access to Banking Services
9. Access to Telecommunication Services
10. Rationing
11. Vital Events Registration

These and other more rights enable the urban refugees to reduce dependency and increase self-reliance and empowerment. The right to work promotes the refugees to get hired and get salaries and improve their living standards. In addition, business license and driving license also help the refugees to easily interact and integrate with the local community. Moreover, permission to movement allowed them move from one place to another place to find an area that is suitable to them to work and live according to their ability and capacity.

4.7.2. Cultural Similarity between the Hosting Community and Urban Refugees

The people of Eritrean and Somalia have very close relationship with Ethiopian community. These are the same people with similar culture, ways of life, language, and other socio-economic contexts. Urban refugees who are from Somalia, can easily get friends here in Addis Ababa mainly individuals from Somali National regional state. They can easily communicate with them and start to adapt the community's culture and live like that of the dwellers.

The same is true for urban refugees who came from Eritrea. They have almost similar language, religion, ways of life and social systems with Ethiopian community especially with people who are from Tigray regional state. This helps them to interact with the local community and explore all better options for their living. Most of them speak Amharic and other local community's language. Regarding this, one of the discussants mentioned as follows:

We are lucky to come and live here in Ethiopia. We feel like we are living in our country, look our colour of the skin, our language, culture, religion and other social contexts. It is almost the same, if an outsider comes and evaluate, he/she cannot easily identify as we are refugees. This helps us to reduce the impact of sense of loneliness. We consider like we are living with our friends, relatives and similar people. However, our friend and relatives who went to other European country told us that they are discriminated, stereotyped, and ridiculed. That is really challenging, it

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undermines the personality of the refugees. But here in Ethiopia, nothing is considered as a challenge to live.

FGD with Somali and Eritrean urban refugees, 2019

There are 26 refugee camps in Ethiopia in different parts of the country. In these camps, the government intentionally settled refugees where the surrounding host community has similar culture. For example, information obtained from ARRA, shows that most of Eritrean refugees live in the camps located in Tigray and Afar regions. The same is true for Somali refugees. These refugees are residing in the camps located in Ethiopia Somali National region state. The assumption behind is to increase the interaction and integration between the refugees and hosting community. The second and the broader reason could be viewed from macro level because this relationship and integration is assumed to improve the relationship of the neighbouring country including Eritrean, Somalia and Ethiopia.

Similarly, literatures also support this idea and argue that in sustainable livelihood framework, there are five categories of assets (or capital) upon which livelihoods are built – natural, social, human, physical and financial (Carney, 1998). Of these social capitals is taken to mean the social resources upon which people draw in pursuit of their livelihood objectives. They are developed through networks and connection, membership of more formalized groups and relationships of trust

4.7.3. Similarity of the Geographical Environment Including the Weather Condition

The same weather condition is almost observed in the three countries: Eritrean, Ethiopia, and Somalia. This helps the refugees to work and live like that of the dwellers using the whole summer as well as winter seasons.

4.8. The Impacts of the Refugees on the Hosting Community

Literatures and information obtained from the interview and group discussion indicates that urban refugees have both negative and positive contribution for the hosting community.

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4.8.1. Positive Impacts

The refugees themselves, officials and key informants from the hosting community stated that urban refugees contribute in strengthening socioeconomic and political relationship with neighbouring country, contribute for labour market, and inject foreign currency to the market.

Strengthen socioeconomic and political relationship with neighbouring country

As mentioned above, as the result of the socio-cultural similarity between Eritrean and Somali Refugees, they have harmonious relationship with the hosting community. Some Eritreans have established businesses; some employed and work with Ethiopians or for Ethiopian small business owners. Business agglomerations are formed and create dynamic new markets for both local and refugee communities.

Contribute for labour market

Urban refugees have been working in different private business organization. This helps the community to get cheap labour. Refugees enhance existing enterprises by creating links with host community businesses and creating new customer and supplier bases. Urban refugees spend their earnings, remittances and assistance money locally and skilled refugees work in local schools, hospitals, nightclubs and formal organisations.

Inject foreign currency to the market

The other contribution is remittance; they inject more money from abroad which has been contributing for the community to provide foreign currency. In addition, whatever there is similarity between the hosting community and the refugees; there could be different cultural practice or way of life which could be used for the hosting community.

Refugees create new markets in Addis Ababa by providing a consumer base for niche products aimed at a minority or Diaspora market. Refugees and their businesses are also part of broader economic systems that operate at national and international levels, and include cross-border value chains. Specifically, Diaspora links internationalise the local economy and can be key in generating new commercial opportunities.

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4.8.2. Negative Impacts

In fact, urban refugees have been contributing a lot for the hosting community; they have also negatively affected the hosting community. Increased competition in using basic and social services, increase unemployment rate, Inflation of the cost of rental house, and addiction, conflict and violent behaviour were burdened with the hosting community.

Inflation of the cost of rental house

Officials of the government with respective urban refugee sites indicates that the cost of rental house has been increasing form time to time after the arrival of urban refugees. The cost of house rent has increased because of the big demand from refugees. The land lord increase the price of the rental house because the community mostly assume that Refugees get more money from international organizations as well as money from abroad. There is a belief that all refugees get remittance from abroad.

It can be imagined that the demand for house rent in many condominium sites is growing high that resulted with an increase in the cost of renting. Thus, this will become a burden to the host community as refugees number is growing. The rental cost of condominium houses has increased because refugees prefer them for living. Condominium house has bed rooms, kitchen, bath room which is very impossible to find such type of houses from landlord house renters. Therefore, it results to increase the rental cost of the house which finally affect the host community.

Increase unemployment rate

The other dimension is about labour issue. It is well-known that in Ethiopia, there are millions of unemployed young people who are waiting for employment opportunities. On the other hand, the refugees share the limited job/business opportunities from hosting communities.

Deviant behaviour: addiction, conflict and violent behaviour

As the unemployment rate in the refugee community is high, there will be a high tendency for these refugees to be engaged on theft, murder or join gangster groups. This will result a burden to the host community in terms of security. There is also problem of deviant behaviours including violence and conflict observed from urban refugees. The hosting

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community has been witnessing frequent conflict between the urban refugees themselves as well as the urban refugees and hosting community. One of the focus group discussants mentioned his concern associated with the impacts of violent behaviour of urban refugees on the hosting community as follows:

Previously the number of urban refugees was very small and the hosting community always had welcoming communication and interaction with Eritrean urban refugees. However, through time the name and attitude towards Eritrean and Somali Urban refugees has been changed. This is because, even I myself have observed frequent conflict initiated by urban refugees. Since they are young, they commit mistakes easily while they are drunk. As the result, the attitude of the hosting community towards Somali and Eritrean urban refugees becomes negative and always picture violent and addicted behaviours. Now the hosting community is not even willing to rent house for Eritrean urban refugees because they assume that we are criminals, addicted and have violent behaviour. If they are willing, they ask to provide guarantor.....

FGD with Somali and Eritrean Urban refugees, 2019

He pointed that this behaviour is the characteristics of only few urban refugees but the community finally develop such type of conclusion. Only few refugees act in that way but the host community misunderstand that these few deviants represent the whole. It is the youth who are mostly accused of being deviant. In whatever ways, this phenomenon impact the society's culture and norm.

Increased competition in using basic and social services

Whenever refugees number get growing, it increases the case load in basic and social services. This can be manifested, for instance, on services such as hospitals, schools and transportation. In other words, it will be a burden to the host community especially in our context on which these services are limited and challenging to address the needs of the host community.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

5.1 Conclusion

The number of urban refugees has been increasing from time to time. Remittance, Wage employment, Self-employment, Direct support from relatives and/or friends, and direct support from international organizations are the main livelihood strategies of Somali and Eritrean urban refugees.

Findings of the research show that a lot of refugees in urban settings are part of trans-national networks including refugees in camps as well as relatives in urban centres in Europe, Australia and North America and that remittances from abroad are often vital to their survival.

The findings of the research show that urban refugees have been facing with various socio-cultural and economic problems. High cost of living, problem of cultural adaptability like language barriers, refugees law self-esteem , psychological instability and mobility, contemporary global economic crises, conflict and security challenge, violence theft and robbery are the main challenges associated with their daily activities which influence their livelihood strategies.

Urban refugees face similar challenges as the urban poor such as growing slum areas, rising unemployment rates, insecure housing access, increased pressure on state and community resources, compounded with barriers such as xenophobia and insecure legal status what makes them more vulnerable to exploitation and marginalization.

Even though the above mentioned are some of the challenges of livelihood for urban refugees, there are also opportunities available on the ground to be used for sustainable development and self-reliance. The first opportunity associated with livelihood strategies is availability of supportive policy frameworks.

The current refugee's proclamation provides righteous benefits to refugees including the right to access education, health services, the right to work, right to association, freedom of movement, right to acquisition and transfer of property, driver's qualification certification license, access to banking services, access to telecommunication services for the refugees.

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Cultural similarity between the hosting community and urban refugees enables urban refugees to interact easily, integrate and live easily with the hosting community. It is not only the socio-cultural aspect but especially for Somali and Eritrean refugees, the hosting environment in which refugees are residing is similar in weather condition and environment as well.

Refugees in urban areas are economically, politically and culturally tied to the larger urban community, therefore their livelihoods are inextricably interdependent upon local relationships and processes. Urban settings present specific opportunities and constraints for refugees seeking to improve their livelihoods.

Urban refugees have both negative and positive impacts for the hosting community. Some of the positive impacts are strengthen socioeconomic and political relationship with neighbouring country, contribute for labour market and inject foreign currency to the local market.

Urban refugees contribute for formation of Business agglomerations and create dynamic new markets for both local and refugee communities. As part of their livelihood strategy, refugees engage in petty trading, such as buying and selling goods (perfumes, clothes, vegetables, prepared food, cigarettes, sweets, etc.) or in providing services (hair dressing, mechanics, food preparation, construction, telephone booths, language tutoring or interpreting, money transfers, etc.).

In addition to this, refugees create new markets in Addis Ababa by providing a consumer base for niche products aimed at a minority or Diaspora market. Moreover, refugees enhance existing enterprises by creating links with host community businesses and creating new customer and supplier bases. Urban refugees spend their earnings, remittances and assistance money locally and skilled refugees work in local schools, hospitals, nightclubs and formal organisations.

On the other hand, there are also negative impacts observed and make some burden on the hosting community. Aggravated the price of rental house, increase unemployment rate, injects deviant behaviour such as addiction, conflict and violent behaviour are also some of the negative impacts of hosting refugees on the part of the local communities.

5.2 Recommendations

Information from ARRA shows that the number of urban refugees has been increasing from time to time. Therefore, the government together with international community has to assess the potentials or available resources to manage in the place of destination, Addis Ababa city and create environment convenient for urban refugees.

The main sources of income for the refugees are remittance, wage employment; self-employment, direct support from relatives and/or friends, and direct support from international organizations are the main livelihood strategies of Somali and Eritrean urban refugees. However, focusing on applying livelihood strategies like empowerment, skill-based trainings and other ways for sustainable development and self-reliance strategies could be good for international organizations.

Findings of the research indicate that urban refugees have been facing various socio-cultural and economic problems like high cost of living, problem of cultural adaptability including language barriers. Hence, local as well as international organizations should work on reducing the gap and try to solve the above-mentioned multifaceted problems that are exacerbated between the hosting community and urbane refugees.

Refugees' low self-esteem, psychological instability and mobility, contemporary global economic crises, conflict and security challenge, violence, theft and robbery are the main challenges urban refugees have experienced. In order to cope with, refugees have to have the right to lead sustainable and planned life and promote economic development.

Urban refugees have better opportunities available on the ground to be used for sustainable development and self-reliance. The policy and legal framework associated with refugees' access to education, health services, the right to work, right to association, freedom of movement, right to acquisition and transfer of property, driver's qualification certification license, access to banking services, access to telecommunication services are very crucial. Therefore, in order to promote the wellbeing and development of the refugees, the government and international organizations should work for the practicality of the policy.

The refugees from Somali and Eritrean have cultural similarity with the hosting community. But the refugees have not used the opportunity to develop themselves. As the result, urban refugees should be encouraged, advised, promoted to easily interact and integrate and live in

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harmony with the hosting community. Refugees who have similar culture and language with the hosting community have better chance to change themselves economically.

Urban refugees have positive impacts for the hosting community like strengthen socioeconomic and political relationship with neighbouring country, contribute for labour market, and inject foreign currency to the local market. This has to be articulated and communicated with the community as urban refugees are not only problems but have positive contribution for the development of hosting community in many ways.

Refugees should not be considered as simply mere recipients of humanitarian aid rather they are coming with their own skills and transfer their knowledge to the local community. Like other people, urban refugees possess skills which, under the right conditions, would lead them to become self-sufficient. Urban refugees should not be regarded as helpless people or as people with needs for others to fill but as people with a number of assets for the refugee community as well as the host community.

Host governments and the international community should give emphasis to deal issues of urban refugees. However, they are hardly addressing the issue of urban displacement arguing that substantial additional resources would be required and assisting displaced populations in urban settings could act as a pull-factor and thus attract hordes of refugees to the cities, an environment that is more difficult to control and manage compared with rural areas.

Inclusion in local economic development policy is very vital. Though city and district governments often fail to see the contributions refugee economies can make, policymakers should make greater efforts to understand their potential.

In addition, urban refugees have negative impact on the hosting community like aggravated the price of rental house, increase unemployment rate, injects deviant behaviour such as addiction, conflict and violent behaviour. Local, international and partner organizations should focus on reducing this impact like creating strategies of job opportunities for the refugees, facilitating housing and other social service to reduce the impact and create harmonious relationship with the hosting community.

Conflict and violence has been observed between the hosting community and refugees. Therefore, the local government and international organizations should Campaign for peaceful coexistence of refugees and hosting community.

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Providing livelihood support to host populations can help mitigate tensions between the displaced and the local communities, and may also enable host populations to share their resources more readily with the displaced. Indeed, often livelihood activities can help recreate and maintain social and economic inter-dependence within and between communities.

In order to use available resources efficiently, coalition between partner's integration and government coalition is important to improve the life of urban refugees.

Unless very few urban refugees, their means of livelihood is unpredictable. Training, capacity building, and empowerment which promote sustainable development should be the main focus for local as well as international supporting organizations.

There is a need for a policy decision to help refugees become productive members of society by adopting a livelihood approach. The newly adopted refugee proclamation which gives a righteous benefit to refugees by allowing the right to work together with the comprehensive refugee response framework (CRRF), the Global Compacts on refugees (GCR) and the 9 pledges committed by the government of Ethiopia during the Obama Leaders' summit in New York in 2016 should be implemented.

The draft National Comprehensive Refugee Response Strategy (NCRRS) should be ratified and detailed action plans and guidelines should be in place to make refugee livelihoods sustainable.

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Appendix I: Interview guide prepared for Urban Refugees

1. Personal Background

1.1.	Age	
1.2.	Marital Status	1/ married 2/ single 3/ Widowed 4/ Divorced
1.3.	Educational Background	1/ uneducated 2/ primary school 3/ high school 4/ preparatory school 5/ TVET 6/ BA 7/MA 8 PhD &above
1.4.	Nationality	1/ Somali 2/ Eritrean 3/ Dual citizenship
1.5.	Number of years spend in Ethiopia	1_1 year 2_2 years 3_3 years 4_4 years 5_5 years and above
1.6.	Number of years spend in Addis	1_1 year 2_2 years 3_3 years 4_4 years 5_5 years and above
1.7.	Disability status	1/visual 2/ physical 3/ hearing 4 other

2. General Context of the refuges in Addis Ababa

- 2.1. Can you tell me how and why you settled in Addis Ababa? (probe all the process form the place of origin to the current destination)
- 2.2. What made you prefer to live in Addis Ababa? Which part of Addis Ababa do you wish to live in? Why?
- 2.3. How is living in Addis Ababa different staying in a refugee camp?
- 2.4. How do you describe your interactions with Ethiopians in the area you live in?
- 2.5. What kind of assistance do you get?
- 2.6. When, how and why you settled in Addis Ababa in general and Bole Michael/Mebrat Haile in particular?
- 2.7. Are you registered or unregistered refugee under ARRA or other authorized bodies as refugee/asylum seeker?
- 2.8. What challenges have you faced any for being unregistered, if any? And any benefit for being registered?
- 2.9. What is your major source of livelihood? (probe more about all sources of livelihood)

3. Socio Economic Integration

- 3.1. Do you live together with Ethiopians? What is your interaction with the community here in Addis?

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- 3.2. What are the major social barriers/problems you have faced while living in Addis?
- 3.3. What did you do for your living apart from the assistance you receive from humanitarian organizations? (try to capture all alternative sources of income and means livelihood they have been using)
- 3.4. Do you wish to be hired or self-employed? (Why? And how?)
 - If employed in other private or government organization: what is your job?
 - Monthly salary
 - If self-employed, what is your job?
 - Sources of income (remittance, Aid, own revenue)
- 3.5. How do you manage to live in the city? How do you access to have accommodation?
 - Rented,
 - Freely given,
 - Rented but live in group
 - Live together with their friend or relatives
 - Other
- 3.6. How do you manage to get health?
- 3.7. How do you manage to get education?

Are you perusing education in Addis Ababa? What about your children? What do you think in the future about your and your children's education?
- 3.8. How do you manage to get appropriate legal, and water and electricity services?)
- 3.9. How do you describe your relations or interaction with hosting community (friendship, a social network like *Idir*, attending different ceremonies wedding, funeral, intermarriage...)? If there is limitation on this, as why)
- 3.10. How do you interact with your neighbour or the community at large and who take the initiative? (if limited interaction, ask why)
- 3.11. Do you have knowledge of the local system and culture? If yes, explain.
- 3.12. Do you face any problem with regard to interpretation when getting services? Explain? (Capture all language related constraints hey have faced so far)
- 3.13. How do you describe your engagement with government and non-government organizations?

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- 3.14. Have you ever experienced any form of racial, cultural or religious discrimination or harassment? If so, describe such incidents.
- 3.15. What do you think about the community's perception and response about refugees, as threat and contributor? How do you consider yourself in the community, as opportunity or threat for the community?
- 3.16. Any concerns associated with socio economic integration in Addis Ababa? How? Why? By whom?

4. Enabling Environment

- 4.1. What is your plan in the future? (probe where he/she want to live)
- Plan to go back to place of origin
 - Want to live here in Addis Ababa
 - Went to go to other countries abroad
- 4.2. Do you get any self-upgrading trainings? (If the response is yes, probe what kind of training?)
- TVET
 - Skill based trainings
 - Other
- 4.3. What type of benefit do you get from the training? (if he/she has got any training)
- Get employment based on the training
 - Become input to start own business
 - Help to Create smooth relationship with the community
 - Other benefit
- 4.4. What are the major legal and regulatory barriers you have observed or faced while living in Addis Ababa?
- 4.5. Is it possible to partner with Ethiopians? If yes, how do you establish formal or informal partnerships? (partnership interim of what)
- 4.6. What kind of financial services do you get? Can you get loans? (Have you been using banks, loans)
- 4.7. Do you access TVET and/or other higher education services?
- 4.8. Do you have proper accreditation of your Degree/Diploma/Certificate by the government?

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- 4.9. What are the major challenges faced by refugees who partner with Ethiopians to do businesses?
- 4.10. What are the major challenges hindering you from getting formal employment?
- 4.11. What are the major challenges hindering you from opening your own business?
- 4.12. Do you feel you can freely work in Addis Ababa? Both formally and informally?
- 4.13. Are you eligible to financial services? Bank accounts, micro credit services and other financial services?

5. Support Services

- 5.1. What type of support do you get?
 - Disability support
 - Migrant support
 - Other types of support
- 5.2. What are the support services you get from humanitarian/ development organizations?
- 5.3. Do you speak Amharic language? Does your language proficiency affect your interactions with Ethiopians?

6. Market System (Access to market)

- 6.1. Which sectors of the informal/formal economy are easily accessible to support your livelihood?
 - Formal: what type of formal economy?
 - Informal: what type of informal economy?
- 6.2. Do you have the required skill/knowledge on the sector you mentioned above?
- 6.3. Can you use your remittances as capital for establishing businesses?
 - Own capital, how, why?
 - Capital from remittance and other aid?
- 6.4. Do you think you have established yourself well in Addis Ababa? If you think so, explain how?

CHALLENGES AND OPPORTUNITIES OF URBAN.....

7. Possible ways forward

- 7.1. How do you evaluate the changes in your life before and after coming to Addis?
 - Before (from social, psychological and economic perspective) how and why
 - After (from social, psychological and economic perspective) how and why?
- 7.2. Changes after the enactment of the new proclamation? (From social, psychological and economic perspective) how and why?
- 7.3. What is your future hope about your life?
- 7.4. What do you think are the major problems associated with different supports given to you? How and Why?
- 7.5. What do you think are the major problems associated with the socio economic integration and sustainable development of the refugees? How and Why?
- 7.6. What do you think to be taken in consideration to improve the life of the refugees? Types of services to be given
- 7.7. In your view, what are the key policy changes that need to be taken to ensure socio economic inclusion of refugees?

Appendix II: Key Informant Interview Guide for Partners and Government officials

1. How do you describe the context of Eritrean and Somali refugees residing in Gofa Mebrat Hail and Bole Michael respectively?
2. How are the refugees a burden to the host community in terms of the labour and local consumer markets?
3. How are the refugees a burden to the host community in terms basic and social services?
4. How are the refugees a burden to the local government in terms of government services and security?
5. What are the social and economic contributions of the refugees to the local community?
6. Do they play a key role in catalysing local markets? Do they bring resources to the local economy?
7. What are the key policy changes that can enable refugees to socio economically integrate?
8. What is the Policy framework of urban refugees and its governance in Ethiopia?
9. How do you asses the support provided by partners in terms of ensuring self-reliance of refugees?
10. What are the major challenges of refugees in terms of livelihood and self -reliance activities?
11. What are your key recommendations for successful socio-economic integration of refugees?

Appendix III: Key informant Interview Guideline for Local Authorities

1. How many refugees in general found in your Woreda?
2. How do you interact with these refugees?
3. How do you provide services for refugees like health service, if any?
4. Have the refugees been participating in different activities in your Woreda? If so how?
5. What are the social, economic and/or political effect or contribution do the refugees presence in your Woreda has brought?
6. What is the Policy framework of urban refugees and its governance in Ethiopia?
7. When there is any conflict with the refugees and the local people or between refugees, how do you settle the situation?

Appendix IV: Key informant interview guide (with the Hosting Community)

1. How do you describe your relations or interaction with the refugees (friendship, social ties like *Idir*, attending different ceremonies wedding, funeral, intermarriage...)?
2. How do you interact with the refugees and who takes the initiative?
3. What are the social, economic and/or political effects or contributions do the refugees presence in your community has brought?
4. How do you see the refugees' cultural compatibility with yours?
5. What is your perception towards integrating with the refugees as people that share common fate?

Appendix VI: Key informant Interview guide with ARRA officials

1. How many urban refugees found in different cities of Ethiopia in general and Addis Ababa in particular? And from which countries?
2. What are the justifications for the settlement of refugees in the Addis Ababa? What are the role of your institution in creating enabling environment in their stay in urban areas in general and Addis Ababa in particular?
3. How many Eritrean refugees have been benefited from Out-of-Camps scheme? And what are the challenges and prospects in implementing the scheme?
4. How long can the refugees stay in Addis Ababa and what are the supports provided by your institution? And what does the trend of returning those refugees to the camp looks like?
5. How many unregistered or undocumented refugees are settled in Addis Ababa, why and from which states?
6. Has there been any official count of urban refugees?
7. What policy guideline or administrative directive and its governance does have to administer the urban refugees? If any, how do you explain it vis-à-vis the 2009 UNHCR Policy on Urban Refugees?
8. Does Ethiopia recognize local integration as a durable solution for refugees in general and urban refugees in particular? If not, what will be the solution in sight for both registered and unregistered refugees in urban areas in general and Addis Ababa in particular?

Appendix VII: Focus Group Discussions guide

1. How do you describe your relations or interaction with host community (friendship, a social network like *Idir*, attending different ceremonies wedding, funeral, intermarriage...)?
2. How do you interact with your neighbour or the community at large and who take the initiative?
3. What are the challenges you have been facing in your settlement in the area from the local people please?
4. How do you interact with the local authorities (in accessing different public services like education, health, security and others)?
5. What is your major source of livelihood in the city?
6. How do you compare changes in your life: in the place of origin, refugee camp, and Addis Ababa?
7. What do you think about your future?
8. How do you express your status in Ethiopia?
9. What is your perception towards integrating with the local community and your plan in the future?

Appendix VIII: በጥናቱ ላይ ስሚሳተፊት የፈቃደኝነት መጠየቂያ ቅፅ

የጥናቱ አጠቃላይ ሁኔታ

ይህ ጥናት የሚካሄደው በአዲስ አበባ ዩኒቨርሲቲ ዲቪዥን ጥናት ት/ት ውስጥ የማስተርስ ተማሪ በሆንሁት ፍስሐ መሠረት ለዲቪዥን ጥናት ማስተርስ ትም/ት ማሟያ ይሆን ዘንድ የተዘጋጀ ነው። ከማሟያነቱ በተጨማሪ ከዚህ ጥናት የሚጠበቅው ውጤት በተጠቀሰው የጥናት ቦታ ላይ የስደተኞች አጠቃላይ የኑሮ ሁኔታ ማጥናት ነው።

የዚህ ጥናት ውጤትም የተለያዩ ስደተኞችን የሚመለከቱ ፖሊሲዎች፣ ፕሮግራሞች፣ እና እድገት ላይ አሉታዊ ተፅዕኖ የሚያሳድሩ ችግሮችን አስቀድሞ ለመከላከል እና ስደተኞች ባላቸው የራሳቸው እና አካባቢያዊ ሀብቶች ላይ ለሚሰሩ ፕሮጀክቶች በዋናነት እንደ ግብዓትነት ሊያገለግል ይችላል። ይህም ስደተኞች በአካባቢያቸው ላይ ውጤታማ ሁኔታ እንዲኖሩ ያደርጋቸዋል። ይህንን አላማ ለማሳካት ማለትም ስለ ስደተኞች አጠቃላይ የኑሮ ሁኔታ መረጃ ለመሰብሰብ አጥኝው ይህንን ቀለመይቅ አዘጋጅተል። በመሆኑም ለዚህ ጥናት እውን መሆን የእርስዎ በፍላጎት ላይ የተመሰረተ ትክክለኛ መረጃ ምስጢት ጉሊህ ሚና ይኖረዋል።

የቃለ መጠይቅ ተሳታፊዎች መብት: ተሳታፊዎች በዚህ ጥናት ላይ የመሳተፍ ወይም ያለመሳተፍ ውሳኔው የራሳቸው ነው። ምንም እንኳን በጥናቱ ለመሳተፍ ቢስማሙም ቃለመጠይቁ በሚካሄድበት በማነኛውም ሰአት ሙሉ በሙሉ ቃለ መጠይቁን የማቋረጥ ወይም የተወሰኑትን ጥያቄዎች ያለመመለስ ሙሉ መብት ይኖራቸዋል። በተጨማሪም ተሳታፊዎች ግልፅ ያልሆኑ እና አወዛጋቢ የሆኑትን ጥያቄዎች በማነኛውም ሰአት የመጠየቅ እና ተረድተው የመመልስ መብት አላቸው።

ለቃለ መጠይቁ የሚያገለግሉ መሳሪያዎች: በቃለመጠይቁ ሰአት ከተሳታፊው የሚነሱትን ሁሉንም ሀሳቦች ሳይዘቡ እና ሳይታለፉ ማስታወሻ ለመያዝ አስቸጋሪ ሙከራን በመረዳት እንዲሁም መረጃዎችን በተደጋጋሚ እያዳመጡ ለመጻፍ ይረዳ ዘንድ አጥኝው ኤሌክትሮኒክስ የድምጽ መመዘገቢያ መሳሪያ የሚጠቀም የሆናል። ነገር ግን ይህ በጥናቱ ተሳታፊዎች ምልካም ፈቃድ አማካኝነት የሚሆን ይሆናል።

የጥናቱ ተሳታፊዎችን ግላዊ መረጃ/ሚስጥርን ስለመጠበቅ: በመጀመሪያ የጥናቱ ተሳታፊዎች ትክለኛ ስማቸውን እንዲናገሩ አይገደዱም። ስማቸውን ከተናገሩም መረጃው በሚጻፍበት ጊዜ አጥኝው የሃሰት ስም የሚጠቀም ይሆናል። ከዚህ በተጨማሪም አጥኝው ለማነኛውም የጥናቱ ተሳታፊዎች ግላዊ መረጃዎች ጥንቃቄ ያደረጋል። ሁሉም የሚሰበሰቡ መረጃዎች በጥንቃቄ እና ሚስጥራዊ በሆነ ስፍራ የሚቀመጡ ይሆናል። አጥኝው ጥናቱ ከተጠናቀቀ በኋላ ከተሳታፊዎች የተገኙ መረጃዎችን እንዲቃጠሉ ይደረጋል።

Running head: CHALLENGES AND OPPORTUNITIES....

የአጥኝው መረጃዎች እና አድራሻዎች፡ በማነፃፀሩም ሰዐት ከጥናቱ ጋር የተያያዙ መረጃዎች፣ አጠራጣሪ ሁኔታዎች፣ እና ግልጽ ያልሆኑ ነገሮች ካሉ ሁሉም እንዲጠይቁ ይበረታታሉ። አጥኝውም ጥያቄዎችን ለመመለስ ሁሉም ዝግጁ ነው። ለዚህም የሚከተሉቱን የአጥኝውን አድራሻዎች መጠቀም ይቻላል፡- ስልክ ቁጥር 0911117210 እንዲሁም ለጽሑፍ መረጃዎች ኢሜል፡- fiseham@gmail.com. መጠቀም ይቻላል። በተጨማሪም አስፈላጊ ከሆነ የአዲስ አበባ ዩኒቨርሲቲ ዲቪዥን መንገድ ጥናት ትምህርት የቢሮ ስልክ +251 111 55 11 11 በመጠቀም መጠየቅ ይቻላል።

አጠቃላይ የጥናቱ ሁኔታ ይህንን ይመስላል። ግልጽ ያልሆኑ ጥያቄዎች ካሉ መጠየቅ ይቻላል። በዚህ መሰረት በጥናቱ ለመሳተፍ ፈቃደኛ ከሆኑ መስማማትዎን ለመግለጽ እንዲፈረሙልኝ በማክብር እጠይቃለሁ።

እኔ የጥናቱ ተሳታፊ ከላይ የተጠቀሱትን መረጃዎች ስለተረዳሁ እና ግልጽ ያልሆኑልኝን ጥያቄዎች ጠይቄ መልስ ስላገኘሁ በጥናቱ ለመሳተፍ ተስማምቻለሁ።

የጥናቱ ተካፋይ ስም -----ፊርማ -----ቀን-----

የአጥኝው ስም -----ፊርማ-----ቀን---