

**Addis Ababa University  
School of Graduate Studies  
Department of Sociology**



**CURRENT ATTEMPTS AT ERADICATING BEGGING FROM PUBLIC PLACES  
IN ETHIOPIA: THE CASE OF ARADA GHIORGHIS NEIGHBORHOOD**

**By:**

**Demelash Belay**

**July, 2010**

**Addis Ababa**

**Addis Ababa University  
School of Graduate Studies  
Department of Sociology**

**CURRENT ATTEMPTS AT ERADICATING BEGGING FROM PUBLIC PLACES  
IN ETHIOPIA: THE CASE OF ARADA GHIORGHIS NEIGHBORHOOD**

**By:**

**Demelash Belay**

**A Thesis Submitted to the School of Graduate Studies of Addis Ababa  
University in Partial Fulfillment of the Requirements for a Masters of Arts  
in Sociology**

**July, 2010**

**Addis Ababa**

Addis Ababa University  
School of Graduate Studies  
Department of Sociology

CURRENT ATTEMPTS AT ERADICATING BEGGING FROM PUBLIC  
PLACES IN ETHIOPIA: THE CASE OF ARADA GHIORGHIS  
NEIGHBORHOOD

By:

Demelash Belay

Approved By the Board of Examiners

_____	_____	_____
Chair Person, Department Graduate Committee	Signature	Date
<u>Yeraswork Admassie</u>	<u></u>	<u>26/06/10</u>
Advisor	Signature	Date
<u>Abeje Berhane</u>	<u></u>	<u>26/06/2010</u>
Internal Examiner	Signature	Date
<u>Wassie Kebede</u>	<u></u>	<u>26/06/10</u>
External Examiner	Signature	Date

## Abstract

Begging is not a recent phenomenon in Ethiopia. The problem has been present in the country for more than a century. Despair and agony which are commonly associated with begging have been the constant companions of beggars in Ethiopia in general and its capital in particular. More specifically, the large number of beggars we see on the streets of Addis Ababa and the various places of worship in the city can be regarded as one of the most telling examples for describing the central characteristics of begging and what could be associated with it when it is seen in terms of its harshest manifestations.

This study was conducted with the aim of aiding the effectiveness of current proposed and implemented attempts at eradicating begging from Ethiopia. By selecting the *Arada Ghiorghis* neighborhood as its area of particular reference, the study has tried to assess the attempts as well as the beggar and non-beggar attitudes towards them. The data needed for the study were collected from forty beggar and the same number of non-beggar respondents mainly using the cross-sectional survey design. However, when analyzed the data gathered using the survey method were triangulated with data obtained from in-depth interviews with beggars and responsible individuals in both governmental and non-governmental organizations, a Focus Group Discussion among beggars, information from the researcher's personal observation of the situations of beggars in the study area as well as secondary data from various sources.

Accordingly, the findings of the study indicate that current implemented attempts to eradicate begging from Ethiopia, although they should be accorded recognition for their concern for the improvement of the lives of beggars in the country, are characterized by a number of weaknesses ranging from inadequate effort and little willingness to work cooperatively with other parties working in the area of begging up to the employment of unsustainable (ineffective) strategies. However, the Social Development Fund of Ethiopia, which was analyzed by the study as a current proposed attempt to eradicate begging from the country, was found to be by far well designed and very likely to be more effective if it is made to include some of the recommendations suggested on the basis of responses from respondents of the study. Furthermore, findings from the inquires on the attitudes of both beggar and non-beggar members of the public in the study area towards attempts at eradicating begging from Ethiopia show that most of the respondents from both groups have positive attitudes towards the attempts .

## **Acknowledgements**

All my gratefulness goes to my respondents for their kind cooperation and my thesis advisor Yeraswork Admassie (PhD) for his valuable supervision in the making of this thesis and incredible patience with my limited knowledge in the area of sociological research.

Demelash Belay

# Table of Contents

Abstract .....	i
Acknowledgement .....	ii
List of Tables .....	vi
List of Figures .....	viii
Acronyms .....	ix
<b>1. Background of the Study</b> .....	<b>1</b>
<b>Chapter One: The Begging Phenomenon</b> .....	<b>3</b>
1.1. What is Begging? .....	3
1.2. History of Begging .....	5
1.2.1. History of Begging in the World .....	5
1.2.2. History of Begging in Ethiopia .....	7
1.3. Causes and Consequences of Begging .....	8
1.3.1. Major Causes of Begging .....	8
1.3.2. Consequences of Begging .....	10
1.4. Religious Beliefs and the Practice of Begging .....	11
1.4.1. Christianity and the Practice of Begging .....	11
1.4.2. Islam and the Practice of Begging .....	13
1.4.3. Traditional Religious Beliefs and the Practice of Begging .....	13
1.5. Ways to Reach Out to the Poor .....	14
1.6. An Attempt at Eradicate Begging – A Lesson from Morocco .....	16
<b>Chapter Two: Theoretical Framework and Objectives of the Study</b> .....	<b>18</b>
2.1. Theoretical Framework .....	18
2.2. The Research Problem .....	20
2.3. Objectives of the Study .....	22

2.3.1. General Objective .....	22
2.3.2. Specific Objectives .....	22
<b>Chapter Three: Research Methods .....</b>	<b>23</b>
3.1. Methods of Data Collection .....	23
3.1.1. Primary Data .....	23
Survey .....	23
In-depth Interviews .....	23
Focus Group Discussion (FGD).....	24
Observation .....	24
3.1.2. Secondary Data .....	24
3.1.3. Methodological Triangulation .....	25
3.2. Survey .....	26
3.2.1. Survey Design .....	26
3.2.2. The Study Area .....	27
3.2.3. Sampling Design.....	27
3.2.4. Variables .....	28
3.2.5. Causal Models.....	28
3.2.6. Conceptualization .....	30
3.2.7. Operationalization.....	30
3.3. Significance of the Study .....	32
3.4. Challenges of the Data Collection Process.....	32
3.5. Ethical Considerations.....	33
<b>Chapter Four: Findings of the Study .....</b>	<b>34</b>
4.1. The People Who Were Engaged in Begging.....	36
4.2. The Almsgivers and Almsdeniers .....	40

4.3. Causes for Begging .....	42
4.4. Begging as a Livelihood Strategy .....	47
4.5. Begging- A Symptom or A Real Problem.....	50
4.6. Stitches in the Patchwork Welfare System.....	52
4.6.1. Strengths .....	58
4.6.2. Weaknesses .....	61
4.7. Social Development Fund of Ethiopia (SDFE) as the Latest Stitch in the Patchwork and Respondents' Attitudes towards Its Proposed Solutions.....	65
4.7.1. The Proposal for the Introduction of the SDFE- An Overview .....	65
4.7.2. From Whom, to Whom and in What Way? .....	69
From Whom? .....	69
To Whom? .....	74
In What Way? .....	75
4.8. Attitudes towards Attempts at Eradicating Begging From Ethiopia.....	80
4.8.1. Attitudes of Beggars towards Attempts at Eradicating Begging from Ethiopia.....	80
4.8.2. Attitudes of Members of the Public towards Attempts at Eradicating Begging from Ethiopia.....	86
<b>Chapter Five: Conclusion and Recommendations.....</b>	<b>93</b>
5.1. Conclusion.....	93
5.2. Recommendations .....	100
References	
Appendices	
• Questionnaires	
• Interview Checklists	
• Focus Group Discussion Checklist	

## List of Tables

Table 3.1. Methodological Triangulation .....	25
Table 3.2. Operationalization.....	31
Table 4.1. Crosstabulation - Frequency and Percentage Distribution of Responding Beggars by Causes of Begging and by Sex .....	43
Table 4.2. Frequency and Percentage Distribution of Responding Beggars in terms of Current Implemented Projects on Begging that they were Aware of.....	55
Table 4.3. Attempts Made and Ideas Proposed For the Eradication/Reduction of Public Begging and Almsgiving in Ethiopia .....	57
Figure 4.4. Replica of the Meal Ticket of Hope Enterprise.....	58
Table 4.4. Frequency and Percentage Distribution of Responding Members of the Public by Preferred Roles that Citizens Should Take in the Fight against Begging .....	73
Table 4.5. Frequency and Percentage Distribution of Responses from Beggars Respondents by Identified Kinds of Support Needed to Get Out of Begging .....	76
Table 4.6. Frequency Distribution of Responses from Beggar Respondents by Preferred Strategies for the Eradication of Begging From Ethiopia .....	77
Table 4.7. Frequency Distribution of Responses from Responding Members of the Public by Preferred Strategies for the Eradication of Begging from Ethiopia .....	79
Table 4.8. Crosstabulation - Frequency and Percentage Distribution of Sex of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia .....	81
Table 4.9. Crosstabulation - Frequency and Percentage Distribution of Categorized Ages of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia.....	82
Table 4.10. Crosstabulation - Frequency and Percentage Distribution of Categorized Overall Average Daily Cash Income in Birr of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia.....	83
Table 4.11. Crosstabulation - Frequency and Percentage Distribution of the Percieved State of Health of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia.....	84

Table 4.12. Descriptive Statistics on the Likert Scale Scores of the Responding Members of the Public .....	86
Table 4.13. Independent Samples Test for the Relationship between the Sex of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia .....	87
Table 4.14. Bivariate Correlation between the Age of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia .....	88
Table 4.15. Bivariate Correlation between the Average Monthly Cash Income in Birr of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia.....	89
Table 4.16. Bivariate Correlation between the Educational Level of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia.....	90
Table 4.17. One-Way ANOVA between the Religious Affiliation of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia.....	91
Table 4.18. Bivariate Correlation between the Average Frequency of Almsgiving for the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia.....	92

## List of Figures

Figure 3.1. Causal Models for the Relationship between the Independent and Dependent Variables .....	29
Figure 4.1. Educational Level of Respondents .....	37
Figure 4.2. Means Plots for the Overall Average Daily Income of Respondents in terms of Sex	38
Figure 4.3. Average Frequency of Almsgiving .....	41
Figure 4.4. Replica of the Meal Ticket of Hope Enterprise.....	58
Figure 4.5. Bar Chart for the Frequency Distribution of the Types of Begging Practiced by Beggar Respondents and the Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia.....	85

## Acronyms

AAU	Addis Ababa University
AFDC	Aid to Families with Dependent Children
ANOVA	Analysis of Variance
CBO	Community Based Organization
CRDA	Christian Relief and Development Agency
CSA	Central Statistics Agency
ETV	Ethiopian Television
FGD	Focus Group Discussion
GA	General Assistance
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
LSA	Labor and Social Affairs
MoFED	Ministry of Finance and Economic Development
MOLSA	Ministry of Labor and Social Affairs
NGO	Non-Governmental Organizations
SDFE	Social Development Fund of Ethiopia
SPSS	Statistical Package for the Social Sciences
SSI	Supplemental Security Income
TVET	Technical and Vocational Education and Training
UDHR	Universal Declaration of Human Rights
UK	United Kingdom
UN	United Nations
UNCHS	United Nations Center for Human Settlements

# 1. Background of the Study

*"In truth, the human race has never done anything else but struggle with the problem of social welfare. That struggle constitutes history, or the life of the human race on earth."* William Graham Sumner (1881)

A remarkably long period of time has passed since the true meaning of the word "affluence" was used to describe the life of human beings. Humans have spent most of their history searching for systems that would ensure their continued existence on earth. Even what we call society can be described as one set of complex systems which were intended to serve this purpose. Yet, despite such endeavors, individuals in their effort to survive and get the best out of life cause frequent damages to these systems they themselves have created. An even more serious harm is caused when people are trying to fashion a more secure and functional system. One way or another, however, people get hurt and their lives are put at risk. Those who could not absorb the pressure or those who have a hard time adjusting to the new system are labeled as 'unfit' and are given no chance but to experience the dreadful effects of despair .

In addition, such circumstances display their hideous features in social milieu where the majority of the people are nonagricultural and where places are made to carry more people than they can naturally support. In these places which we call urban, people are forced to coexist with a variety of social problems that pose enormous difficulties to their being. Social problems like unemployment, poor housing conditions, inadequate infrastructure, substance abuse, prostitution, juvenile delinquency, begging, etc have been the constant companions of urbanites and common characteristics of urbanism. But the rates and magnitude of these problems are not the same for all urban areas. Urban centers in developed countries witness the less serious consequences of these problems while those in the developing countries suffer from the most horrible outcomes of the problems.

Begging, which is the major focus of this study, is one of such social problems that had been and still are facing urban dwellers in developing countries with huge difficulties. Mainly because

begging naturally requires the existence of a large concentration of people for beggars to raise a summative income from the small amounts of spare change provided by almsgivers, the activity is now concentrated within urban areas; and is therefore a major poverty related social problem for urban areas in general and for those in the developing world in particular. As Clinard and Abbot have clearly observed, although measures like new laws, stigma, economic changes, secularism and more adequate welfare systems have markedly decreased the number of people who use begging as a major survival mechanism in many of the cities of the developed countries, the problem is still a serious one in cities of the developing world (Clinard and Abbott, 1993: 48).

Addis Ababa which is the primate city in Ethiopia is also a city most affected by the terrible effects of begging. Considering the positive correlation that exists between total population and the incidence of begging, it is possible to say that Addis Ababa's large population size has made the city one of the most ideal places for effective begging in the country. And because of this, Addis Ababa has come to be a typical example of a "begging city" in all its manifestations. Any person who has been to Addis can be an eyewitness to the extent to which begging is a very serious social problem in the city with perceptible impacts on the city's future development. This fact has been taken as a research problem for some social and few natural scientists. The social scientists have tried to assess the fundamental causes and consequences of the problem while the natural scientists, particularly those from medicine, have used their knowledge to examine whether some of the disabilities among the beggars are curable or not.

This study on currently proposed and implemented attempts at eradicating begging from Ethiopia aims at contributing towards the eradication of the problem from the country in general and the city of Addis Ababa in particular by highlighting what are being done together with their strategies, strengths and the challenges they face.

# Chapter One

## The Begging Phenomenon

Overview of literatures related to the issue of begging may reveal sticking surprises to the researcher. One of such surprises is the fact that many of the studies conducted on begging do not come from developing countries, which are suffering from the most serious consequences of this activity, but from the developed countries which are known to have well developed welfare systems. Another astonishing fact is that, although begging has recently become a 'hot topic' for public debate and media commentary, it has received relatively little attention as a subject of legal, public or social policy research, analysis or design. This is astonishing given that the occurrence, persistence and incidence of begging itself represent a failure of public and social policy (Lynch, 2005: 1).

The second surprising fact just mentioned above is true for almost all countries of the world including Ethiopia. In Ethiopia, studies conducted on begging are not only too few but also too shallow to reveal the true picture of the problem in the country. The literature related situation becomes even shoddier when there is a need to get resources associated with strategies designed to alleviate the beggary problem.

In this section of the paper, attempt is made to assess literatures which could help the researcher as well as the reader to have a bird's eye view on what begging is, its history, its major causes, consequences and strategies to eradicate it. Let's start with the different definitions given to begging by different researchers.

### 1.1. What is Begging?

Coming up with an all inclusive definition of begging, or sometimes referred to as panhandling, on which most researchers would agree is a very difficult task. This is so because the concept can be defined in several ways by emphasizing as many aspects of the problem. However, despite the difficulties involved in developing a comprehensive definition of the concept of begging, the Chambers Twentieth Century Dictionary (1972) defines begging as the act of asking for alms or charity, where alms refers to relief given out of pity to the poor.

Moreover, Lynch (2005) defines begging as gathering alms or the solicitation of a voluntary unilateral gift, most often money, in a public place. According to Lynch (2005) this definition of begging includes various begging categories or ‘techniques’, including ‘passive begging’ (that is, sitting or standing in one place with a sign and/or a receptacle entreating donations), ‘active begging’ (that is, approaching people in a public place and asking them for money or other gifts) and ‘aggressive begging’ (that is, following or asking a person threateningly or repeatedly for money or other gifts).

Wikipedia, the free online encyclopedia, defines begging as requesting a donation in a supplicating manner. According to the encyclopedia begging is an activity conducted by beggars who are commonly found in public places such as street corners or public transport, where they request money, mostly in the form of spare change (<http://www.en.wikipedia.org/wiki/Begging>). This definition, even though, it encompasses the central issue of asking for alms or donation, is very general and fails to give important details concerning begging as well as beggars.

Furthermore, the few studies conducted on begging in Ethiopia have attempted to provide operational definitions of the concept of begging. According to a technical committee formed in August 1980 by MOLSA with the objective of assessing the situation of begging in Ethiopia, begging is a method of earning over living from the income obtained by other sectors of the society using age, health and economic conditions as a means for gaining sympathy. In this definition those individuals involved in these activities are thought to impede the healthy functioning as well as the socio-economic development of the society (cited in MOLSA, 1992: 2).

However, later on in 1992 when MOLSA and the Italian cooperation conducted an action oriented study on the situation of begging in Addis Ababa, the researchers defined beggary as follows:

*“...beggary is defined as an act of asking alms that is essential for survival, for solving temporary problems or for fulfilling some cultural and religious commitments. This definition includes disabled and able-bodied beggars of both sexes from the age cohort ranging from 7 to 46 and above” (MOLSA, 1992: 2).*

When explaining why 7 years is taken as the lower age limit for beggars the study states that children under the age of 7 are probably accompanied by parents, guardians or other adults. These small children, according to the report, usually do not beg independently by themselves but serve as a means of getting sympathy for their parents or guardians (MOLSA, 1992: 2).

Another study on the situation of begging and beggars in Shashemene town by Fitsum (2009) takes the above definition of MOLSA as its operational definition but defines street beggars as those who are from diverse groups of the urban poor or the most vulnerable or excluded parts of society (including street children, youth, elderly, persons with disabilities and able-bodied persons), because their livelihood is affected by different reasons, they are forced to seek/ask other individuals' assistance/alms as coping or survival mechanisms in terms of money or food or clothing; in or around streets, churches, mosques and residential quarters (Fitsum, 2009: 6). However, Fitsum (2009), probably because his study was in an urban center, has restricted the term begging to a specific segment of the urban society, namely, the urban poor.

Nevertheless, for the purpose of this study, begging refers to a social problem that involves the solicitation of one's needs from other individuals found in public places or residential quarters by using various techniques as methods of gaining sympathy. Accordingly, a beggar is a person who utilizes different strategies to gather alms for survival, for discharging ones cultural or spiritual obligations or for dealing with short-term problems.

## **1.2. History of Begging**

In this section of the literature review attempt is made to assess the history of begging in the world in general and in Ethiopia in particular. Many of the facts concerning when begging started and why it started are based on the study on the situation of begging in Addis Ababa conducted by MOLSA and the Italian cooperation in 1992.

### **1.2.1. History of Begging in the World**

According to MOLSA (1992), begging as a survival strategy for people emerged with the emergence of private property. Private ownership of property, which led to the destruction of some of the most important and functional systems of mutual-aid, forced many people into

begging. However, since the transfer from communal to private ownership of property did not destroy all of the earlier support systems, the number of people engaged in begging was small and they were cared for by many almsgivers who considered alms giving as a holy and praiseworthy act.

Nonetheless, latter on private ownership of property which should the early signs of begging convened with hardship of life and gave rise to widespread beggary. This was so, because the extreme hardship of life some people faced limited their ability to support themselves as well as dependent others. The problem was also further aggravated by the disintegration of the remaining social structures and support systems. The Black Death of Medieval Europe, the seventeenth century wars conducted for overseas expansion, the crusades and many more historical changes disturbed previous socio-economic structures and led segments of various societies into begging, vagrancy and robbery (MOLSA, 1992: 4).

This high increase in the number of beggars was further strengthened by the religious values attached to begging and almsgiving. Particularly in Medieval Europe, the Christian doctrine which considered the poor as the blessed and the almsgivers as children of God played a decisive role in the spread of beggary. Therefore, during this period, begging was mainly conducted with religious values and the lives of the beggars remained the same for only little was done to change their conditions.

According to MOLSA (1992), it was during the time of the Black Death, which was the period that witnessed the rise of different types of professional beggars like the mendicant friars, the gypsies, the begging scholars, bands of rovers and fakers like palm readers and physiognomists, that begging begun to appear as a public concern and this public concern over the issue of begging led to the emergence of various regulations against criminal practices related to begging.

The Statute of Laborers by Edward III and the Great Poor Law are among the laws passed against vagrancy and begging. Most of such regulations used whipping, detention and banishment as strategies to eradicate vagrancy and begging. For example, according to the Poor Law, vagrants and the poor were sent to work houses and those who refused to move to the work houses were made subject to severe punishment. Moreover, the seriousness of the beggary problem even made some European countries to form labor colonies to absorb the surplus labor

force engaged in vagrancy and begging. However, there were some European countries who found it essential to establish charity and relief agencies for people who could not work or for those whose only option was begging (MOLSA, 1992: 5).

Today, beggars in the developed countries are getting support in terms of highly sophisticated welfare systems. In these countries people who need help from the state are given support so that they can fulfill their basic necessities. Nevertheless, in developing countries which seem to have poverty as their collective nick name, beggars are not only many in numbers but are almost entirely dependent on the help they receive from almsgivers. The situation of beggars in poor countries is getting worse by the day and begging has come to be one of the major social problems in these countries.

### **1.2.2. History of Begging in Ethiopia**

Although it is not possible to find any organized literature on when and where begging first started in Ethiopia, there are some reports which suggest that the 1890s was the decade which witnessed the first sign of begging as a means of survival for the poor in the country. Even though, begging used to be practiced as part of traditional belief systems before the 1890s, it was not considered as a major livelihood strategy for individuals and families (MOLSA, 1992).

Moreover, according to MOLSA (1992) the first signs of begging were seen in the 1890s mainly because of three major reasons. The first is that the period marked the beginning of modern urban life in Ethiopia. Some occurrences which could be associated with urbanization and urban life happened during this period. Secondly, the period witnessed the disastrous great pandemic, locally known as '*Ye Hidar Beshita*' which resulted in loss of lives of so many people. And thirdly, it was also the time immediately after the expulsion of the Italian army. Due to this episodic events many people lost their wealth, became physically and mentally disabled, orphaned, helpless, etc. which then pushed some of them into begging for they needed help to sustain their lives.

Since this period Ethiopians have seen a complex mix of beggars ranging from those who beg for no clear financial or material needs up to those whose only option to stay alive was asking for alms. Moreover, the activity had been and still is being reinforced by some traditional and

religious beliefs which uphold it. Today, Ethiopians in general and urban residents of the country in particular live in a period where it is impossible to walk on the shortest street without looking three or four beggars who passively stare at them for money or who aggressively follow them asking for alms

### **1.3. Causes and Consequences of Begging**

It comes as no surprise that a social problem as complicated and multifaceted as begging cannot be associated with one single cause. Similarly, it is no wonder that the consequences of this problem are plenty and have a serious impact on individuals and society at large. The purpose of this part of the literature review is assessing some of the major causes and consequences of begging identified by earlier studies on the subject. Let us first go through the main causes of begging.

#### **1.3.1. Major Causes of Begging**

Begging is a complex and multidimensional problem that is triggered by economic, social, as well as political factors. In addition, what are considered to be the major causes of begging in one place or at one time may not be considered to be major causes of the problem in another place or at another time. However, even though it is the result of various circumstances, lack of ability to meet one's needs can be taken as the common immediate ground leading people into alms gathering. Nonetheless, as many would agree, the real causes of begging are found in the events and conditions that push people into a state of extreme deprivation.

Accordingly, CRISIS (2003), an NGO fighting for the rights of homeless people in the UK, states that; (1) high levels of unemployment, (2) poor skills, low incomes, (3) poor housing, (4) high crime, (5) bad health, and (6) family breakdown are the major causes of begging in the UK. Moreover Radhakrishnan(1968) presents; (1) over population with consequent pressure on land; (2) inability of land to support the people; (3) systems of land tenure and subdivision of holdings; (4) large families; (5) unprofitable methods of farming; (6) debts; (7) famine; (8) flood and epidemics; (9) family breakdowns; (10) emotional and economic disabilities imposed on a man or a woman after desertion; (11) chronic and pernicious diseases; (12) physical and mental handicap; (13) truancy and delinquency; (14) inability to secure a job; (15) unwillingness to

work; (16) religious bias and vows and binding one to the mendicant order; (17) anti-social attitudes and child lifting; (18) lack of facilities for training for employment; (19) lack of institutions providing for the welfare of the unattached, abandoned and disabled; (20) lack of social security measures and absence of social responsibility; (21) the obvious attraction of city life; and (22) the general outlook of life that inclines one to believe in destiny, as the paramount causes of begging as a livelihood strategy (Radhakrishnan, 1968: 48).

When we come to studies conducted on the causes of begging in Ethiopia, Fitsum(2009) in his study of begging in Shashemene has classified the chief causes of begging into four categories, namely economic, social, political, and demographic causes. The economic causes of begging identified by Fitsum(2009) include unemployment(lack of job opportunities), poor economic condition of one's family or parents, and increasing market price of goods and services(increasing cost of living). Moreover, the stigma and discrimination associated with leprosy and HIV/AIDS victims and the resulting lack of socio-economic support were the two major social causes of begging identified in the research (Fitsum 2009: 62). Here we can also add the effects of musculoskeletal disability which was found to be a cause of begging in Addis Ababa by the 2-year interventional study conducted by Wamisho, B. L. & Menore, L.H. (2009). In addition, when discussing the political causes of begging Fitsum (2009) puts the socio-economic policies and programs of the Derg regime, particularly the 1974 proclamation for the nationalization of urban land and extra houses, as the major political cause for widespread beggary in Shashemene. Furthermore, the existence of children and elderly people who lack the necessary care and support from their families and community was the main demographic cause of begging in Shashemene (Fitsum, 2009: 62-65)

Generally, as it can be clearly seen from the above discussion on the major causes of begging, begging as a serious social problem is closely tied with almost all of the most severe problems in society. This is so because any dire situation that people face can put them off balance and leave them no option but to become dependent on others who are not, in anyway, related to them. In addition to this, from the discussion above it is also possible to say that urbanization and most of the features associated with it are the common denominators for most of the prime causes of begging.

### **1.3.2. Consequences of Begging**

Begging has several negative consequences for the society in which it exists. Some of these consequences are direct while some are not. Most of the direct negative consequences of begging mostly harm the people who are involved in the activity while the indirect negative consequences usually harm people who are not beggars as well as the country or town in which the activity exists. Let us consider few of the many negative consequences of begging.

As it has been said earlier begging mainly affects people who are involved in the activity. For whatever reason, once people get involved in begging they get caught up in damaging and dangerous activities and are trapped in a cycle of poverty and deprivation (CRISIS, 2003). Beggars, particularly the women and children, become victims of abuse, violence, harassment and exploitation both by their fellow beggars and by the public. Many of the beggars also suffer from lack of access to food, clothing, shelter and medical care. Even though, few, if any, are in their situation by choice, personal crisis and the awful nature of homelessness combined with difficulties for accessing essential services often means that they are unable to escape their predicament (CRISIS, 2003). Moreover, the beggars suffer from the negative psychological effects of engaging in such a demeaning activity. Major among these negative psychological effects of begging is the deep-seated low self-esteem which can be taken as the defining characteristics of most beggars in many countries.

In addition, in search of a way out of their situation beggars cause harm to the society in which they live. In their desire to survive, beggars can transform themselves into thieves, thugs and robbers thereby creating constant fear and tension among the public. The presence of beggars in a society can also fuel repeated occurrences of riots and disturbances which lead to loss of lives and property. Beggars and their existence in large numbers can also contribute to the bad image attributed to the country or the city in which they live. What is more is that, the incidence of begging and the resulting social isolation (exclusion) can as well turn out to be a big obstacle for society and its development.

## **1.4. Religious Beliefs and the Practice of Begging**

Begging which is now a widespread activity in the world in general and in urban areas in particular had been and still is reinforced by various religious beliefs. Religions like Christianity and Islam have described begging as a way to gain God's forgiveness and blessing. Lessons from these religions have established almsgiving as a religious obligation for followers who plan to receive an eternal life from God. Just like praying and fasting, offering support to the poor is considered as a Godly act and followers who wish to take delivery of God's grace have followed these lessons and have provided help to the needy whenever they can.

However, nowadays, because begging is regarded as one of the major social problems in society, these religious teachings are being held partially accountable for the rise in the number of beggars. In this part of the literature review, the researcher has tried to examine the relationship between Christianity and Islam as the two major religions in Ethiopia on the one hand and begging as one of the paramount social problems in the country on the other. In addition to this, attempt is also made to review the connection between begging and some traditional religious beliefs.

### **1.4.1. Christianity and the Practice of Begging**

The relationship between Christianity and begging can be established from lessons in the Holy Bible. The Bible, as symbol for the spirit of Christianity, contains many verses which portray begging as a holy or Godly deed. For example, on Luke 16: 20-25 it is written that:

*"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."*

Verses like the ones mentioned above picture the poor and the helpless as sons of God and give those people hope for a life of good things in the world to come. Such verses have a significant influence on the attitude as well as action of both beggars and almsgivers. On the one hand, many followers of Christianity who have their thinking shaped by such teachings of the Bible consider almsgiving as being respectful God's wishes and therefore gain spiritual gratification whenever they stretch their hands to the poor. On the other hand, beggars who are aware of these lessons not only receive the support of Christians who follow the teachings but also gain a way to lessen the shame and embarrassment that can be associated with alms gathering.

In addition to this, the practice of begging is also reinforced by various traditional activities that have their roots in the religious teachings of Christianity. In Ethiopia, for example, the Ethiopian Orthodox Tewahedo Church expects followers to give several memorial feasts on behalf of deceased family members. These feasts, known as '*Qurban*' take place on the seventh, twelfth, thirtieth, fortieth and eightieth days after death and continue up to the sixth month, first year and seventh year (MOLSA, 1992: 7). These feasts, which involve giving away food and beverage and sometimes donating some cash to the poor in the name of the dead, serve as good sources of support for beggars and also strengthen the link between Christianity and begging. Furthermore, the practice of preparing feasts in the name of an angel or a saint, which is common among followers of the Ethiopian Orthodox Tewahedo Church, involves the provision of food to the needy and also serve as an exemplar of the relationship between begging and Christianity in general and the Ethiopian Orthodox Tewahedo religion in particular.

Moreover, according to MOLSA (1992), in Ethiopia, the relationship between begging and the Orthodox Tewahedo faith can also be observed in the different types of 'holy begging' carried out by followers of the religion. Spiritual students, known as '*Yekolo temari*', who travel to faraway places for religious training, obtain their food by begging from residents around their place of study. Priests from several Orthodox Tewahedo churches also beg contributions for constructing new churches or for buying clothes and food for monks found in the various monasteries across the country. There are also people who beg as result of a prayer which includes a begging promise to an angel or a saint. If these people receive a positive response for their prayers, they practice begging, usually for a day, by performing odd acts like carrying

heavy stones, walking around with bare feet, kneeling down or walking on the knees, as promised, and they give the alms they collected to a church named after the angle or saint they have prayed to (MOLSA, 1992: 8-9).

### **1.4.2. Islam and the Practice of Begging**

Just like the case with Christianity, Islam also holds teachings which have reinforcing effects on the practice of begging. Guided by lessons from the Holy Quran, Muslims in Ethiopia and elsewhere consider almsgiving as holy deed. In the Islam religion, providing support for the needy represents a way to gain Allah's mercy and blessing and many of the followers try to adhere to this teaching by sharing what they have with the poor and feeble.

Crucial among what Islam teaches about almsgiving is the teaching the every Muslim should provide 2.5% of his yearly income to the poor. This sort of almsgiving, known as '*Zeka*', is provided not only for beggars but also for orphans, the disabled, the extremely poor and others who are embarrassed to beg. The '*Sedeka*', which is another well-known type of almsgiving in Islam, is given to the poor by Muslims during holidays, when they commit a sin or whenever they feel the need to help others. The same as '*Zeka*' a '*Sedeka*' is given not only to beggars but also poor relatives and neighbors and other impoverished persons acquainted with the almsgiver. Although not as common as the case with followers of the Ethiopian Orthodox Tewahedo Church, a Muslim may also prepare a '*Sedeka*' in the name of a deceased family member (MOLSA, 1992: 8).

### **1.4.3. Traditional Religious Beliefs and the Practice of Begging**

In addition to what has been said about the relationship between Christianity and Islam and the practice of begging, one can also establish a relationship between traditional religious beliefs and the practice of begging. In Ethiopia, begging practiced by a professional begging cast known as '*Haminas or Lalibelas*' signify the link between traditional belief systems and begging. The '*Haminas or Lalibelas*' practice begging because they believe they will become infected by leprosy if they fail to do so. According to MOLSA (1992), '*Haminas*' don't beg around churches or public places or during any time of the day other than the early morning. They go around from

house to house mostly from five to six in the morning and ask for alms using their loud songs. In contrast to other beggars who also accept leftover food, the '*Haminas*' who usually don't beg because of poverty, accept money only or grown and live animals (MOLSA, 1992: 8).

In general, although there is a need for detailed studies in the area, the above discussions on the relationship between religious beliefs and the practice of begging presents some evidence for a possible direct relationship between religious beliefs and a rise in the number of beggars and almsgivers.

### **1.5. Ways to Reach Out to the Poor**

The severe consequences of the problem of social welfare have long created the need to develop strategies to avoid them. The presence of a considerable number of fellow human beings who live on the edge has forced governments and NGOs of many countries to design ways that would enable those people to stand on their own two feet and be counted as productive members of society. And begging as one of the major problems of social welfare has withstood the force of various strategies adopted to eradicate it. Thus, this portion of the literature review attempts to assess some strategies that had been and still are applied to help those in need.

Following Rank (1994) and by taking place of support as a point of distinction, we can identify two types of social welfare provisions. One is "outdoor" relief while the other is "indoor" relief. Outdoor relief is a type of welfare provision that is provided to people in need without necessarily putting them in public institutions like workhouses and almshouses. Indoor relief, on the other hand, requires the placement of support needing people in public institutions (Rank, 1994: 13).

According to Rank (1994) outdoor relief, which began with the Elizabethan Poor Law of 1601, was the dominant way of providing for the poor until the second half of the 19<sup>th</sup> century. The trend changed after the second half of the 19<sup>th</sup> century because outdoor relief or providing support to the poor in their own homes was found to be weak for it encouraged pauperism, strengthened dependence, broke the spirit of the poor, corrupted their character and made them feel entitled to a free livelihood from the state (Handel, 1982: 127 cited in Rank, 1994: 13). Therefore, the period after the 19<sup>th</sup> century saw the development of indoor relief as a major way

of helping the poor. Almshouses which provided people with opportunities to escape their problems also became places where people learned order, hard work, respect as well as obedience (Handel, 1982 cited in Rank 1994: 13). And now with the aim of getting the best out of both systems, we have a number of countries which combine indoor and outdoor relief systems.

In addition to this, by considering the type of help provided, welfare programs can also be divided into two broad categories. These are Cash Assistance Programs and In-Kind Programs. As their names indicate cash assistance programs represent those types of welfare programs which involve the direct provision of financial support to the poor while in-kind programs provide help for the poor in terms of goods and services that are needed by the people rather than the provision of assistance in terms of money (Rank, 1994: 22).

For example, there are three major cash assistance programs in the United States. The Aid to Families with Dependent Children (AFDC), Supplemental Security Income (SSI) and General Assistance (GA) all provide money for individuals and families who meet specific income and asset requirements. Moreover, the Food Stamp Program which is also common in the United States provides food coupons which may be exchanged by recipients for food products in participating grocery stores and super markets and it can be taken as a very good example of in-kind welfare programs (Rank, 1994).

In any case, however, all the mentioned and other welfare provision strategies are having a hard time in alleviating poverty which has begging as one of its unpleasant manifestations. Even in a country like the United States which is rich and is assumed to have a broad and well-developed welfare system, poverty still exists and coming across people who ask for alms is not a rare scene.

## 1.6. An Attempt at Eradicate Begging – A Lesson from Morocco

Morocco is one of the many developing countries which are facing extreme challenges from the problem of begging. According to a national-wide survey carried out in 2007, there are 195,150 beggars in Morocco which shows that one out of 150 Moroccans was a beggar. This survey by the Moroccan Ministry of Social Development, Families and Solidarity which included 3,400 beggar found in the different regions of the country also revealed that a need to support ones family was the major reason for begging by the majority of beggars in morocco. Moreover, of all the beggars included in the study 66.7% of them were illiterate and only 0.4% had higher education([http://www.magharebia.com/cocoon/awi/xhtml1/en\\_GB/features/awi/features/2007/10/03/feature-02](http://www.magharebia.com/cocoon/awi/xhtml1/en_GB/features/awi/features/2007/10/03/feature-02)) which may, therefore, present unemployment as a major cause of beggary in the country for people with such educational status are less likely to find jobs.

Following the findings of this study which were reported on the 27<sup>th</sup> of September 2007, the Moroccan Ministry of Social Development, Families and Solidarity has taken certain measures to eradicate begging from the country. The strategy adopted by the government, while it attempts to give support to beggars, also applies laws that criminalize professional begging. Accordingly, over a period of six months, 440 beggars were admitted to a social center, of which 70% have been reintegrated into families. Two fifth of them have remained in the center and 10% are intended to benefit from socio-economic training programmes. The economic plan is also geared towards people who want to run their own small businesses but are unable to produce the capital they need. With this in mind, the social development ministry has signed partnership agreement with a number of associations to finance 37 projects around Casablanca and Rabat. On the other hand, those who were labeled as professional beggars by the government were apprehended and the large sums of money they had were seized by authorities ([http://www.magharebia.com/cocoon/awi/xhtml1/en\\_GB/features/awi/features/2007/10/03/feature-02](http://www.magharebia.com/cocoon/awi/xhtml1/en_GB/features/awi/features/2007/10/03/feature-02)).

However, people who have observed the application of this dually structured strategy by the Moroccan government think that even such a strong strategy to eradicate begging needs some improvements. These people suggest a further integrated approach to the problem, based on

agencies' intervention, family and socio-economic reintegration and the application of the law against repeat offenders and those exploiting children. Continued awareness raising among the public and providing education to the beggars are also among the recommendations forwarded to improve the strategy ([http://www.magharebia.com/cocoon/awi/xhtml1/en\\_GB/features/awi/features/2007/10/03/feature-02](http://www.magharebia.com/cocoon/awi/xhtml1/en_GB/features/awi/features/2007/10/03/feature-02)).

## Chapter Two

### Theoretical Framework and Objectives of the Study

#### 2.1. Theoretical Framework

Studying a social problem, or any problem for that matter, requires the researcher to have a theoretical point of view. This theoretical point of view helps the researcher to appropriately address most of the crucial aspects of the problem and the noteworthy features that characterize it. This is the reason why many researchers give due consideration to the conceptual or theoretical framework they employ in their investigation. Similarly, this study on currently proposed and implemented attempts at eradicating begging from Ethiopia utilizes the 'human rights approach' to analyze the strategies being employed by these attempts and their insinuations for the supposed beneficiaries of the attempts.

Looking at individuals as active choice-making agents and looking at them as possessors of a wide range of needs, have been the two different, but equally important, understandings of human nature. These two perceptions, which emphasize the rights and needs of individuals respectively, have significantly shaped the history of social policy. The conceptualization of policy 'targets' as having needs, rather than being active agents, has shaped understandings of policy processes as well as content. In many cases it has been assumed that the beneficiaries of social policy are passive targets without their own objectives or interests. But in reality, not only do policy 'targets' have their own strategies and values, but the processes of policy formulation, interpretation and implementation also involve a range of individuals and organizations with particular interests and goals (Ferguson,1999: 5-6). Even though identifying the needs of individuals is very important for a wholesome examination of social problems, it was the understanding of individuals as having different interests and goals that led to the development of the human rights approach as one possible way of addressing human needs.

The human rights approach draws on internationally legitimized rights as a means of strengthening the ability of vulnerable groups to claim social, political and economic resources to meet their needs. The founding charters of the human rights framework (i.e. the UDHR, the

ICESCR and the ICCPR) set out the rights of individuals to claim social, economic and political resources and governments are obligated to meet them (Ferguson 1999).

One of the major criticisms that have been directed towards the use of the human rights approach has been the argument that states' differing economic capacities cannot enable the universal implementation of the declared economic and social rights. However, the work of the UN Committee on Economic, Social and Cultural Rights has addressed this issue by affirming that states are obliged, regardless of the level of economic development, to ensure respect for minimum subsistence rights for all (Ferguson 1999). Therefore, the universal application of the just mentioned charters and the above decision of the UN Committee on Economic, Social and Cultural Rights enable one to employ the human rights approach for the analysis of any social problem that involves the needs and rights of the most vulnerable groups in society, major among whom are people engaged in begging.

Following Lynch (2005) there can be three major reasons for employing the human rights approach to the analysis of strategies used to deal with the beggary problem and these are:

1. the human rights framework is universal and founded upon a set of agreed core minimum standards that bind the conduct of governments, enterprises and individuals;
2. the human rights framework focuses attention on the basic conditions necessary for people to live with human dignity and to **participate in and contribute to civil, political, economic, social and cultural life**; and
3. in addition to enshrining rights, the international human rights framework imposes responsibilities and obligations in relation to those rights.

Thus, using the human rights approach to analyze the development as well as implementation of strategies employed for eradicating begging involves studying the consistency between the strategies and the needs of policy targets plus suggesting ways to bridge the difference, if any, between the two. This is so because, as Lynch (2005) writes, a zero tolerance policing approach to begging that results in the incarceration of beggars may act on the public interest to reduce the incidence of begging, but would probably fail operationally due to its incongruence with fundamental human rights (such as the right of beggars to be treated with dignity and respect) and fundamental public values (such as the public value in developing a response that is 'fair'). The development and implementation of a 'diverted giving scheme', on the other hand, may well

accord with public values of fairness and equality and may not violate any other human rights, but may fail with respect to the common public interest in achieving substantive change (Lynch, 2005: 5-6).

## **2.2. The Research Problem**

Begging has come to be an all time event taking place every minute and every second all over Addis Ababa. Despite the City Administration's attempt to reduce urban poverty, the trend appears to develop in the opposite direction creating many people who are unable to make ends meet. Addis Ababa as the largest urban center in Ethiopia is facing extreme challenges from almost all the severe manifestations of urban poverty. Begging as one of the harshest of the manifestations is now a source of greater worry to all those concerned about the city and its future progress.

According to a study by Elshaday Relief and Development Association, currently there are about 200,000 beggars in Ethiopia and about half of whom (i.e. 100,000) are assumed to live in Addis (Addis Admass Meskerem 30, 2002 E.C.). If we accept this estimation as correct (for we lack an alternative for we do not know its methods) and by taking the results of the recent 2007 National Housing and Population Census which reported the total population of the country to be 73,918,505, we can conclude that one out of 370 Ethiopians is a beggar. In addition to this, for Addis Ababa which is estimated to have a total population of 2,738,248 by the 2007 census, we can say that one out of every 27 residents of the city is an alms gatherer (CSA, 2007).

Although traditional ways of providing for the poor have always existed in the country, organized efforts to assist individuals involved in begging in Ethiopia followed the 1955 establishment of the Haile Selassie I Foundation. But, despite all the attempts made ever since, beggars who represent the highly impoverished segments of the population still remain with us. Moreover, although the current Developmental Social Welfare Policy of the country shows some concern on the part of the government, the limited economic capacity of the country has not enabled the actualization of outlined strategies that could directly or indirectly eradicate the problem. However, recently there seem to be some nation-wide attempts by the government, the civil society and some NGOs to eradicate begging from Ethiopia. The attempt being made by

Elshaday Relief and Development Association is a case in point. This local NGO which claimed, in September 2009, that it has rehabilitated 28,000 of the 200,000 beggars in Ethiopia by transporting and resettling them in their original places of residence raised 1,101,220 Birr through a music concert by the famous Ethiopian singer Tewdodros Kassahun (Tedy Afro) (*Addis Admass Meskerem 30 and Tekemt 21, 2002 E.C.*).

This research on the current ventures to eradicate begging from Ethiopia seeks to answer some basic questions. (1) What is being done to eradicate begging? (2) What makes the current ventures different from past experiences? (3) What are the strengths and weaknesses of the ventures? (4) Who are the major actors? (5) How are the ventures being viewed by the public and the beggars themselves? (6) How could the weaknesses, if any, of the ventures be improved?

In addition, the study goes beyond the existing state of research on the subject in several ways. First, unlike existing poverty related researches, the study specifically addresses the issue of begging which has received very limited attention from researchers. Because of its direct concern with the problem of begging it is one of those few researches that focus on people who are involved in alms gathering.

Second, previous studies on begging have emphasized the causes and consequences of begging. Although findings about the specific causes and consequences of begging have a significant value to our understanding of the problem, there is also a need for a research that deals with what is being done to improve the lives of fellow citizens involved in begging. Therefore, this study is probably the first of its kind to broadly analyze proposed and executed strategies for eradicating begging from Ethiopia.

Third, studies on urban poverty in general and begging in particular have applied either quantitative or qualitative methods. The quantitative studies have utilized statistics and categorizations which often fail to specify the problems, relationships and processes usefully and adequately (Woubishet, 2003). The qualitative studies, on the other hand, have taken a stand that gives greater focus to the life experiences of individual beggars which then makes the researcher lose sight of larger socio-economic and demographic features. In contrast, this study attempts to combine both quantitative and qualitative methods in order to come up with what could be derived from such a design.

Finally, rather than providing shallow information on various begging related issues, the study tries to have a well defined focus with a view of providing a comprehensive and intensive information concerning proposed and implemented strategies and projects for the eradication of begging from Ethiopia.

## **2.3. Objectives of the Study**

This study on the current ventures aimed at eradicating begging from Ethiopia has both general and specific objectives

### **2.3.1. General Objective**

The general objective of the study is that of assessing the various attempts that are proposed and already underway by the government, the civil society and some NGOs in Ethiopia in order to eradicate begging from the country. Through its analysis of the ventures on eradicating begging from Ethiopia, the study assesses the sustainability of the efforts and how these efforts are viewed by the public and by people who make their living through begging.

### **2.3.2. Specific Objectives**

The specific objectives of the study are:

- ✓ To assess attempts that are proposed and those that are already being implemented in order to eradicate begging from Ethiopia.
- ✓ To inspect the integration among the various ventures to eradicate begging from Ethiopia.
- ✓ To assess the role of the government in the ventures.
- ✓ To assess the attitudes of beggars towards efforts to eradicate begging from Ethiopia.
- ✓ To assess the attitudes of the public towards efforts to eradicate begging from Ethiopia.
- ✓ To compare the current attempts at eradicating begging with past experiences.

# Chapter Three

## Research Methods

### 3.1. Methods of Data Collection

Both quantitative and qualitative data were used to achieve the various objectives of the study. The following sub sections deal with the different methods employed to gather the primary and secondary data needed for the study and the kind of methodological triangulation that guided the way the quantitative as well as qualitative data for the research were obtained and triangulated.

#### 3.1.1. Primary Data

To collect the primary data needed for the study the researcher has used various methods of data collection including:

**Survey:** Most of the primary data for the study were collected using the survey method. The method employed two structured questionnaires containing both open and close-ended questions and they were used to gather responses both from the beggars and respondents who were members of the public. Moreover, in order to assess the attitudes of the respondents towards attempts at eradicating begging from Ethiopia, the questionnaires were made to include a ten items Likert Scale with a possible minimum total score of 10 and a maximum total score of 40 (see appendix i and ii ). The questionnaires were filled by four enumerators including the researcher himself. Out of the three enumerators two were MA students in the department of sociology at AAU while the other one was an MA philosophy student in the same university. In addition, all of the beggar respondents were given two Birr as a monetary compensation for the time they spent with the enumerators.

**In-depth Interviews:** In-depth interviews were also conducted with officials in MOLSA, AACALSAO, and Hope Enterprise (one official from each of the three organizations). For the purpose of employing case studies as research strategies in the study, in-depth interviews were also conducted with two beggars in the study area. The informants were interviewed in-depth about their lives before they got engaged in begging, the factors that led them into begging, the lives they were living as beggars and what they thought was the best thing to do so as to improve

their lives and those of their fellow beggars. Finally, the results of the in-depth interviews with the informants were analyzed and they were used to supplement responses gathered from the survey.

**Focus Group Discussion (FGD):** An FGD was also conducted with seven beggars in the study area. The FGD checklist was made to include topics regarding the major causes and consequences of begging, the most effective strategies to eradicate begging from Ethiopia and the major strengths and flaws of currently operational projects on begging (see appendix v). The researcher took the role of a moderator during the discussion and each of the seven participants was given five Birr as a monetary compensation for the time they gave for the FGD. As it was the case with the results of the in-depth interviews, the outcome from the FGD was triangulated with data from the survey, in-depth interviews as well as with data from secondary sources.

**Observation:** In addition to the data gathered using the above described data collection methods, information canvassed through the personal observation of the researcher on the situation of beggars in the study area and the operations of Hope Enterprise was also used.

### 3.1.2. Secondary Data

In addition to the primary data collected using methods of data collection discussed above the researcher has also used data from secondary sources. Secondary materials containing information on begging and social welfare found in the libraries of AAU and similar materials in the library at MOLSA head office were reviewed by the researcher and their ideas are presented in this report whenever the need arises. In addition, the researcher has also made use of published or unpublished reports and statistics found in Hope Enterprise and MOLSA. Major among such documents were the proposal for the introduction of the SDFE by MOLSA and Sunshine Construction Plc and reports on past attempts at eradicating begging from Ethiopia availed by the ministry.

### 3.1.3. Methodological Triangulation

Finally, as can be already anticipated from a look at the various methods of data collection employed in the research, the data collected in the study were analyzed using both quantitative and qualitative methods in combination. The primary data collected with the survey method were quantitatively analyzed using crosstabulations, correlations as well as independent samples t-test and ANOVA as tests of difference in mean and variance respectively while those from the in-depth interviews and the FGD were analyzed and presented qualitatively. However, what is more important is that, for the purpose of showing all possible indications in the responses gathered using the various data collection methods, the researcher has employed a methodological triangulation which clearly specified what information was needed, from whom the needed information was obtained and how the needed information was collected and analyzed. The following table can best summarize the kind of methodological triangulation employed in the study.

**Table 3.1. Methodological Triangulation**

<b>Units of Analysis (Information on What?)</b>	<b>Observation Units (Information from Whom?)</b>	<b>Methods of Data Collection and Analysis (How Collect and Analyze Information?)</b>
Currently operational projects on begging	A. Sampled beggar respondents B. Responsible individuals in MOLSA C. Responsible individuals in Hope Enterprise D. Project documents	A. Survey B. In-depth Interview C. FGD D. Documentary Analysis
Social Development Fund of Ethiopia (SDFE)	A. Responsible individuals in MOLSA B. The Proposal for the Introduction of the SDFE	A. In-depth Interview B. Documentary Analysis
Major actors in the current fight against begging	A. Sampled beggar respondents B. Responsible individuals in MOLSA	A. Survey B. In-depth Interview
Past attempts at eradicating begging from Ethiopia	A. Responsible individuals in MOLSA B. Documents	A. In-depth Interview B. Documentary Analysis

Integration among the various ventures	A. Responsible individuals in MOLSA B. Responsible individuals in Hope Enterprise	A. In-depth Interview
Role(s) of the government in the ventures to eradicate begging from Ethiopia	A. Responsible individuals in MOLSA B. Responsible individuals in Hope Enterprise	A. In-depth Interview
Effective strategies for the eradication of begging from Ethiopia	A. Sampled beggar respondents B. Sampled respondents who were members of the public	A. Survey B. FGD
Attitudes of beggars towards current attempts at eradicating begging from Ethiopia	A. Sampled beggar respondents	A. Survey
Attitudes of members of the public towards current attempts at eradicating begging from Ethiopia	A. Sampled respondents who were members of the public	A. Survey

## 3.2. Survey

### 3.2.1. Survey Design

This study can generally be considered as a cross-sectional survey on current attempts at eradicating begging from Ethiopia. Two cross-sectional surveys were conducted to examine views that existed among beggars and members of the public regarding currently operational ventures to eradicate begging from the country in general and the city of Addis Ababa in particular. Moreover, for the purpose of providing an adequate depiction of relationships and processes that surrounded begging as a social problem, the data from the survey were also triangulated with data collected using other basically qualitative methods like in-depth interviews and FGD.

### 3.2.2. The Study Area

Given the small amounts of resources allotted for this research, its study area was limited to the surroundings of *Arada St, George Orthodox Tewahedo Church* located in *Arada Sub City, Kebele 03/09*. Although the respondents who were members of the public were selected from a sampling frame containing 7,000 registered household heads in *Kebele 03/09*, the beggar respondents for the study were purposively sampled from the population of beggars in the specific area around the Church, surrounded by the *Atekilt Tera* vegetables market to the west, the road to *Ras Mekonnen Bridge* to the east, the *Titu Hotel* or the National Lottery Administration to the south and *Semene Hotel* to the north. This geographical demarcation was made on the basis of the researcher's own observation on which area around the Church encompasses the highest concentration of beggars.

### 3.2.3. Sampling Design

The two groups of respondents for the study were sampled using two different types of sampling methods, namely purposive sampling and simple random sampling. After selecting the area around *Arada Ghiorghis Orthodox Tewahedo Church* for its relatively higher concentration of beggars as well as for the purpose of reaching a much diversified set of beggars in Addis Ababa, the beggar respondents were purposively sampled from a population of beggars found in the study area on February 26, 2010 between 9 A.M. and 1 P.M. This was done on the basis of observations which implied that this time interval was usually characterized by the presence of a large number of beggars than other times of the day. Moreover, purposive sampling method was employed mainly because it was impossible to obtain a complete list of beggars in the study area, which then can be used as a sampling frame for the more suitable simple random sampling. The total sample size of this sample of beggars was 40 and all of them were sampled using the sampling method specified above.

On the other hand, the sampling procedure for selecting members of the public who were included in the study employed simple random sampling. A list containing the names of 7,000 registered household heads in *Kebele 03/09* (which is the *Kebele* that encompasses the area around *Arada Ghiorghis Orthodox Tewahedo Church*) was obtained from the *Kebele* administration and it served as a sampling frame for randomly selecting 40 respondents who

were members of the public. The household heads were sampled for the only convenient sampling frame that was available during the time was the one which contained the names of the household heads.

### **3.2.4. Variables**

The survey method which was particularly used to analyze of the attitudes of beggars and members of the public towards ventures on eradicating begging from Ethiopia employed the following factors as independent variables:

#### **Independent Variables for Analyzing**

##### **Attitudes of Beggars**

1. Age
2. Sex
3. Income
4. Educational Level
5. Religious Affiliation
6. Physical Health
7. Frequented Place of Begging
8. Type of Begging

#### **Independent Variables for Analyzing the**

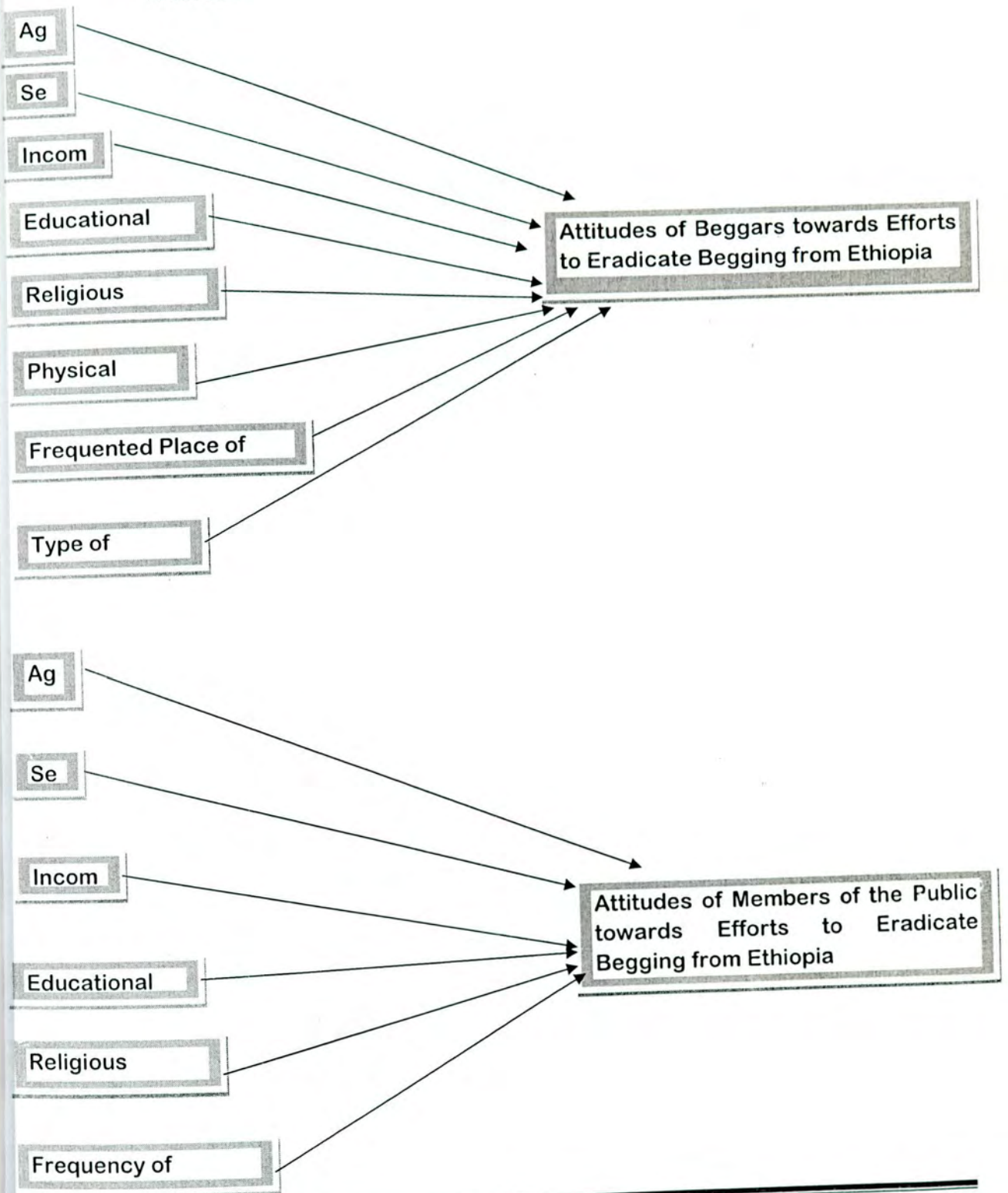
##### **the Attitudes of Members of the Public**

1. Age
2. Sex
3. Income
4. Educational Level
5. Religious Affiliation
6. Frequency of Almsgiving

### **3.2.5. Causal Models**

In addition, the relationships between the above mentioned independent and dependent variables can be shown in the form of the following causal models:

Figure 3.1. Causal Models for the Relationship between the Independent and Dependent Variables



### 3.2.6. Conceptualization

1. **Age:** - refers to the number of years a person has spent in the world since the day he/she was born.
2. **Sex:** - refers to the biological classification as a male or a female.
3. **Income:** - refers to the average amount of cash Ethiopian Birr gathered by a beggar per day as estimated by the beggar him/her self for the beggar respondents while it refers to the amount of cash Ethiopian Birr earned by a respondent on a monthly basis for the respondents who were members of the public.
4. **Educational Level:** - refers to the number of years a person has spent in school or his/her acquisition of the basic language skills of reading and writing.
5. **Religious Affiliation:** - refers to the religious denomination followed by an individual. In other words, it refers to the classification as an Orthodox Tewahedo Christian, a Muslim, a Protestant, a Catholic or any other outside of these.
6. **Physical Health:** - refers to an individual's perceived state of health. It includes a person's illness or disability as expressed by the person him/her self.
7. **Frequented Place of Begging:** - refers to the place where the individual beggar spends most of his/her time in search of alms.
8. **Type of Begging:** - refers to the method used by the individual beggar to acquire alms from almsgivers.
9. **Frequency of Almsgiving:** - refers to the frequency at which the respondent provides alms to beggars.

### 3.2.7. Operationalization

Moreover, the independent variables can be operationalized in the form of the following table which contains the independent variables, their indicators and the level at which they are measured.

**Table 3.2. Operationalization**

Variable	Indicator	Level of Measurement
Age	The specific age of the respondent	Scale
Sex	Male or female	Nominal
Income(For Beggars)	The average amount of cash Ethiopian Birr gathered by a beggar per day as estimated by the beggar him/herself	Scale
Income(For respondents who were members of the public)	The amount of cash Ethiopian Birr earned by the respondent on a monthly basis	Scale
Education Level	Illiterate (Unable to read and write) Literate but the level cannot be expressed in terms of the grades in formal education 1-4 5-8 9-10 11-12 13 and above	Ordinal
Religious Affiliation	Orthodox Tewahedo Christian  Protestant  Catholic  Muslim  Other	Nominal
Physical Health	Yes  No	Nominal
Frequented Place of Begging	In and around Orthodox Tewahedo Churches  In and around Mosques  On the Streets  Door-to-Door	Nominal

Types of Begging	Sitting or moving around with a sign Sitting and asking passersby for money Displaying photos, medicines, ones injured body, certificates, etc in order to get sympathy Walking or standing and approaching passerby for money. Giving out flyers asking for money Moving Door-to-Door asking for alms Other	Nominal
Frequency of Almsgiving	Never give alms to beggars Give alms once or twice a week Give alms once or twice a month Give alms once or twice a year	Ordinal

### 3.3. Significance of the Study

The researcher hopes that the findings from this study will be very helpful to further studies in the area of begging in Ethiopia and the most effective strategies to eradicate it from the country. In addition, the study's findings regarding the proposal for the introduction of the SDFE can be taken as important inputs for knowing how the components of the proposal are viewed by some beggars and members of the public. But above all, the study can be a good reading for individuals interested in having an introductory knowledge about the situation of begging in the study area and what can possibly be done to eradicate it from the country.

### 3.4. Challenges of the Data Collection Process

Although a study with a wide area coverage and a much larger number of respondents would have provide much deeper and useful information concerning the problem of begging and its antidote, unfortunately, this study was not able to do so for reasons of shortage of time and money. For these reasons, this study was limited to the analysis of few beggars and few members of the public in the study area. Moreover, although a probability sampling design would have

provided a much reasonable sample for beggars in the study area, it was not possible to do so for there was no sampling frame that included all elements of the survey population. In addition, although it was the researcher's plan to interview Dr. Minas Hiruy, who designed the proposal for the introduction of the SDFE, it was not possible to do so for he had a very tight schedule and the best he could do was refer the planned interview to another person.

### **3.5. Ethical Considerations**

All concerned bodies were communicated through formal letters from the Department of Sociology at Addis Ababa University and permission were obtained from all governmental and non-governmental institutions and concerned individuals. The objectives of the study were explained to all participants of the research in order to get informal verbal consent. Moreover, the research subjects were informed that their real names will not appear in any part of the research document.

## Chapter Four

### Findings of the Study

“Do you think beggars are really helpless people who cannot survive without the help of individuals and organizations who feel sorry for them?” This was a question I was asked by a respondent who said he does not give alms to beggars. Given the fact that I was the one who was supposed to be asking the questions, this sudden and thought provoking question from the respondent surly caught me off guard. Even after I was done interviewing this sharp minded fellow, I was not able to get that particular moment out of my head. What is more surprising is that, regardless of what the question may tell about the personal beliefs held by the individual, my continuous thoughts about the question made me reassess the crucial role I should take as a researcher. I was able to know the fact that more of what comes out of a good research is basically an aggregate of differing views about the research problem. I was also able to learn that research subjects are, most of the times, the sources of amazing perspectives and that the major role of the researcher should be nothing but conveying the voices of the respondents and what they think will assist in addressing the research problem.

Guided by the idea described above, in this segment of the paper attempt is made to stage and analyze the various types of data gathered during the data collection period of the study, which was between February 26 and March 25, 2010. All the data collected during this period were put together with the different objectives of the study in mind. Therefore, they were entirely intended to serve the study’s objectives and not any other purpose which might be associated with them.

Furthermore, the whole discussion in this part of the report is generally divided into eight different but very much interrelated subsections. The first and second subsections deal with the general background descriptions of both the beggars and respondents who were members of the public. All the 80 respondents who were interviewed using the two structured questionnaires are described in terms of the various independent variables employed by the study. The third subsection identifies the major causes of begging that forced the research subjects to take up alms collection as one means of gaining income. Then the fourth subsection attempts to discuss how the beggar respondents of the study strive to make ends meet which then paves the way for

the fifth subsection which raises arguments which could enable readers to reflect on begging as a symptom or as a real problem. Subsection six provides some description of the major actors who took part and are still part of the fight to eradicate begging from Ethiopia. After that, subsection seven takes up and analyzes the SDFE as the latest proposed attempt at eradicating begging from the country. Proposed ideas included in the proposal for the introduction of the SDFE are compared with what the respondents of the study said about the causes as well as the solutions for begging as a social problem. Finally, the eighth subsection deals with responses from the Likert Scale questions of the questionnaire. In addition to this, begging related stories or case study results from two beggar respondents of the study are also included in the middle of the different subsections as a way of providing semi-exclusive coverage of individual begging experiences. Moreover, despite the above divisions that can be established from the discussions, one also must take a note of the fact that the data which are found in one subsection are also used to make a case within one or the other of the remaining subsections.

What is more is that, for the purpose of gaining a higher accuracy in analyzing the quantitative data collected using the two structured questionnaires, all the information from the survey were encoded into SPSS Statistics 17.0 and therefore all the quantitative results in this report are end products of computations done using the statistical package.

## 4.1. The People Who Were Engaged in Begging

Different researchers attribute different demographic and non-demographic characteristics with the beggar population in Ethiopia in general and in Addis Ababa in particular. In other words, beggars are thought to be people who share certain features in common. It is true that poverty or low socio-economic status is the one thing that is shared as a common denominator by almost all beggars in any country. But even that denominator may not apply for some beggars who beg for reasons other than poverty. For that reason the following description of the beggar respondents of this research is only intended to serve the purpose of introducing readers with the research subjects.

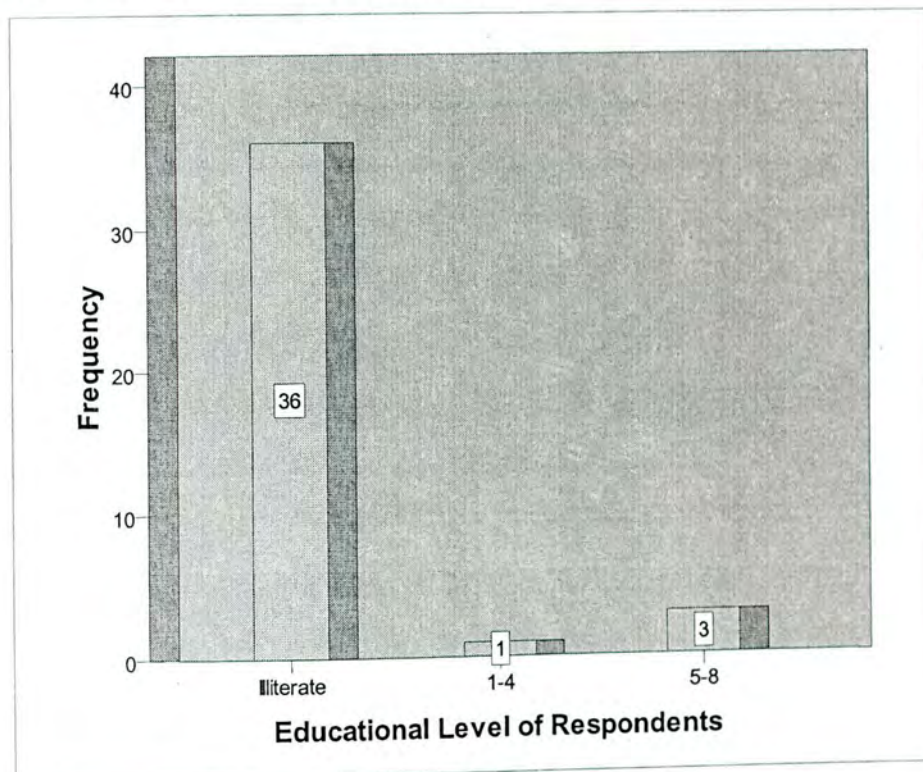
The following case summaries are not meant to provide an always applicable conclusion as to which kinds of people are involved in begging in Addis Ababa. This is so, for one thing, coming up with an inclusive list of features that characterize beggars requires research of a different kind which takes this purpose as its major objective. Moreover, the number of beggars included in this study (i.e. 40) cannot in anyway be statistically representative of the close to 100,000 beggars who are estimated to be present in the capital. However, in addition to being adequately representative of beggars in and around *Arada Ghiorghis* Orthodox Tewahedo Church, the 40 beggar respondents included in this study are believed to be sufficient to furnish very helpful insights which can serve as a trailblazer for an investigation into the needs of beggars in Ethiopia. Having this in mind, the following paragraphs attempt to offer a background summary of respondents who were found begging during the time of the study.

Of the 40 beggars who were the subjects of study for this research 15 (37.5%) were males while the rest 25 (62.5%) were females. Although all the 40 beggars took the area around *Arada Ghiorghis* Orthodox Tewahedo Church as their major area of begging 8 (53.33%) of the males and 15 (60%) of the males resided in *Arada* sub city, 3 (20%) of the males and 1 (4%) of the females resided in *Kolfe-Keranyo* sub city, 3 (20%) of the males and 8 (32%) of the females resided in *Gullele* sub city and 1 (6.67%) of the males resided in *Addis Ketema* sub city while 1 (4%) of the females resided in *Kirkos* sub city. This shows that there are a noticeable number of beggars who commute to the study area from their residential areas just for the purpose of gaining incomes from begging. This also proves the fact that the area around *Arada Ghiorghis*

Orthodox Tewahedo Church (which is considered by many as the CBD of Addis Ababa) is one of the prime areas in the city which are believed to be suitable for a successful begging practice.

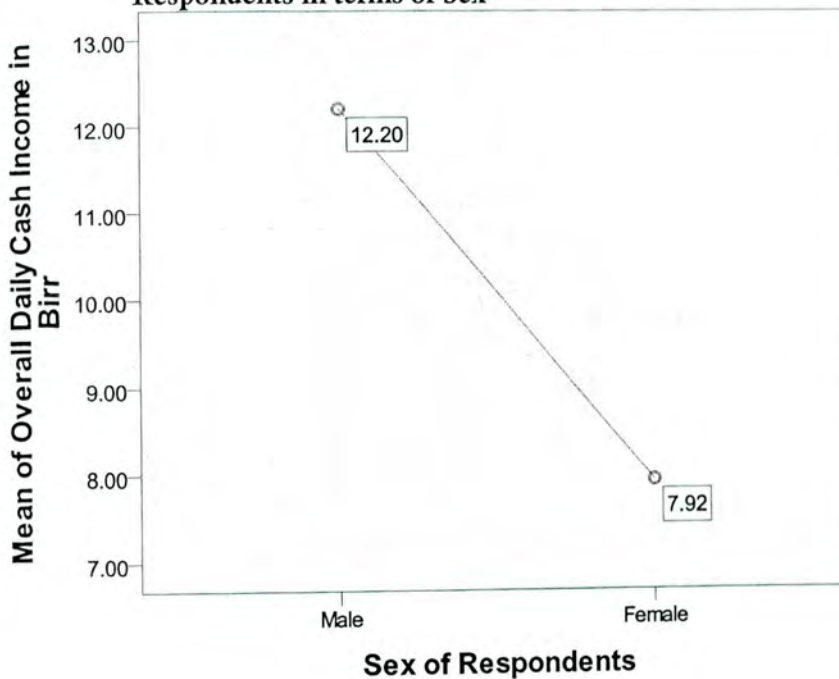
In addition, the mean age for all the 40 respondents was 44.93 years with a mean age of 45.80 years for males and 44.40 years for females and an overall standard deviation of 17.186. The minimum age in the sample was 16 while the maximum was 80 years. From the cumulative mean age for both sexes, one can confidently say that the beggar respondents included in this study are middle aged people who, if provided with ample job opportunities, can be made part of the productive labor force in the city and the country at large. The major factor that can be taken as an obstacle for the provision of job opportunities for these beggars is the fact that most 36 (90%) of the respondents were illiterate with only 1 (2.5%) respondent who has attended the first cycle of elementary school and 3 (7.5%) respondents who have attended the second cycle of elementary education. However, even this kind of scenario in terms of educational level cannot rule against the possibility of creating jobs which require no or little formal education.

**Figure 4.1. Educational Level of Respondents**



As for the overall average daily cash income of the respondents, the minimum reported average daily cash income that was earned by a respondent was 0.50 cents while the maximum reported average daily cash income was 40 Birr. The mean daily cash income for all the respondents was found to be 9.5250 Birr with a standard deviation of 8.2795. However, a comparison between the means of overall average daily cash income for males and females shows a considerable difference. Although the number of female respondents for this study was greater than that of male respondents, the mean average daily cash income for males was found to be 12.20 Birr while it was only 7.92 Birr for females. The following plots for the means of average daily cash income for the two sexes clearly show this difference.

**Figure 4.2. Means Plots for the Overall Average Daily Income of Respondents in terms of Sex**



Here one should take a note of the fact that the overall average daily cash income for a respondent was calculated by combining the amounts of average daily cash incomes the individual gets from all sources including begging, family member with a source of income as well as other income generating activities performed by the beggar when not begging.

From the quantitative data collected from the beggar respondents of the study, one also finds out that the majority (39 (97.5%)) of them were followers of the Ethiopian Orthodox Tewahedo faith. Out of these 39 Orthodox Tewahedo Christian beggars 14 (35%) were males whereas 25 (62.5%) were females. The other 1 (2.5%) beggar included in the study was a Muslim while none of the respondents was a Catholic, a Protestant or a follower of some other religion. This sort of combination in terms of religious affiliation is very likely to be a result of the fact that the research took *Arada Ghiorghis* Orthodox Tewahedo Church as a particular reference for its analysis of the research problem.

The beggar respondents of the study were also asked if they were suffering from any kind of illness or disability and 26 (65%) (11 (27.5%) males and 15(37.5%) females) answered yes to the question while 14 (35.5%) (4 (10%) males and 10 (25.5%) females) said they were not suffering from any kind of illness or disability. This indicates that a significant number of the respondents are beggars who not only have to worry about raising a sufficient amount of alms for survival but also about a physical health problem which, in a number of cases, may adversely impinge on their struggle to make ends meet.

Finally, when we look at the places which the respondents stated as their frequented places of begging and the common techniques they use to collect as much alms as possible, we find out that a large number (25 (62.5%)) of the respondents mostly used to beg in and around places of worship with 23 (57.5%) respondents mostly begging in and around Orthodox Tewahedo Churches and 2 (5%) respondents frequently begging in and around Mosques. Again, out of the remaining 15 respondents 14 (35%) usually begged on the streets whereas the other 1 (2.5%) respondent routinely begged by going door-to-door in search of alms. What is more is that, many (35 (87.5%)) of the respondents take sitting and asking passersby for money as a common way of getting alms while 4 (10%) of the respondents most of the times walk or stand to approach passersby for money and 1 (2.5%) of the respondents who frequently goes door-to-door looking for alms recurrently collects alms by standing at peoples' doors and sending messages of despair with a loud voice.

## 4.2. The Almsgivers and Almsdeniers

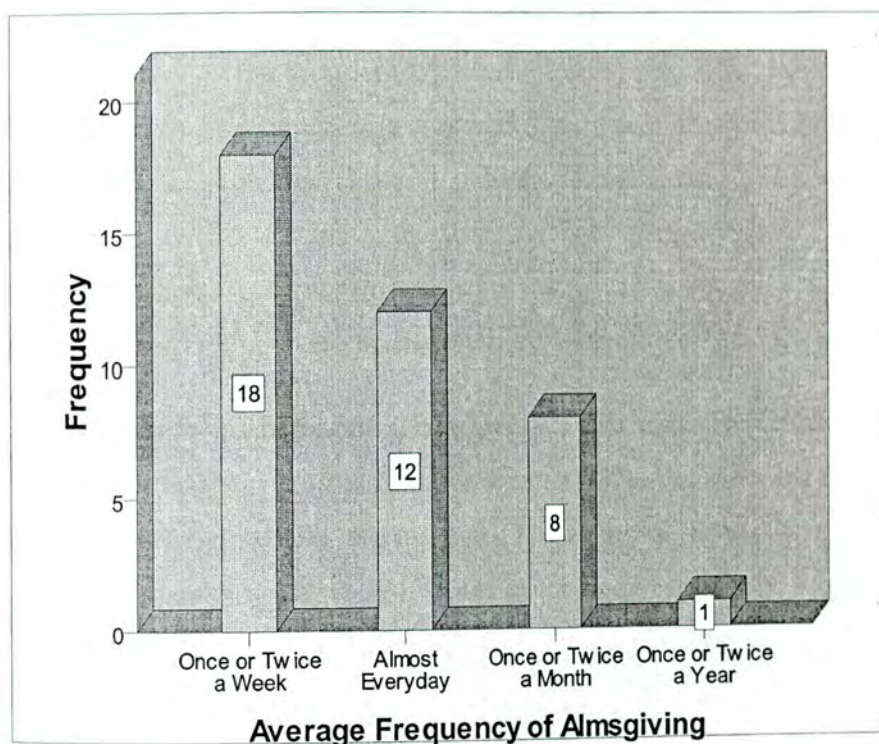
When looking at the data from the structured questionnaire which was employed to gain insights on begging from people who are not beggars (hereafter called members of the public) as well as for assessing the public's readiness to take an active role in the current attempts at eradicating begging from Ethiopia, we find out that 18 (45%) of the respondents were males while the rest 22 (55%) were females. Of these 40 respondents 9 (22.5%) (4 (10%) males and 5 (12.5%) females) have taken courses in the first cycle of secondary education, 7 (17.5%) (5 (12.5%) males and 2 (5%) females) have attended the second cycle of secondary education, 7 (17.5%) (4 (10%) males and 3 (7.5%) females) have attended some post-high school education, another 7 (17.5%) (3 (7.5%) males and 4 (10%) females) have an educational level that is between the 5<sup>th</sup> and 8<sup>th</sup> grade, illiteracy takes 4 (10%) (1 (2.5%) male and 3 (7.5%) females) of the respondents, the first cycle of primary education was attended by 5 (12.5%) (1(2.5%) male and 4 (10.5%) females) of the respondents while 1 (2.5%) female respondent has reported that she is literate (can read and write) but that her level of education cannot be expressed in terms of the grades in formal education.

The maximum age among the respondents was found to be 56 years while the minimum was 17 years. With the above range in terms of age, the mean age for all the respondents was 27.05 years which indicates that the respondents of the study were mainly composed of people from the young generation who, for many people, should be highly concerned about the problem of begging which, if not dealt with soon, is very likely to create an even greater off-putting consequence for the future. However, despite the fact that most of the respondents were people who are young, a calculation on their average monthly cash income points out that the overall mean monthly income for the respondents was 835.7750 Birr with a minimum monthly income of 50 Birr and a maximum of 2900 Birr per month.

In terms of religious affiliation, 28 (70%) (12 (30%) males and 16 (40%) females) of the respondents were Orthodox Tewahedo Christians, 3(7.5%) females and 1 (2.5%) male were followers of the Catholic and Protestant faiths respectively where as the remaining 8 (20%) (6 (15%) males and 2 (5%) females) of the respondents were Muslims. Although the above description shows that the 40 respondents were followers of four different religions, almost all of

them (39 (97.5%)), with the exception of one male respondent, said that they give alms to beggars. Of these 39 (97.5%) respondents who provide beggars with alms 18 (46.2%) (8(20.5%) males and 10 (25.6%) females) reported that they give alms to beggars once or twice a week, 12 (30.8%) (5(12.8%) males and 7 (17.9%) females) said they do it almost every day, 8 (20.5%) (4 (10.3%) from each of the two sexes) held that they provide alms once or twice a month whilst 1 (2.6%) female respondent said that she only gives alms to beggars once or twice a year. From this we can see that helping beggars is something common to many of the respondents and this can be taken as a good sign for projects that are planning to properly utilize the scattered contributions for beggars.

**Figure 4.3. Average Frequency of Almsgiving**



### **4.3. Causes for Begging**

Designing as well as implementing an effective solution for a problem always emanates from a vigilant assessment of the problem itself. That is why we say “Knowing the problem is half the solution.” A careful understanding of the problem can even lead to an unexpectedly easy way of dealing with the problem. And factors that have enabled the problem to come to existence are one of the main components of any helpful understanding of a problem.

As stated in earlier parts of the report, although begging as a social problem has existed in Ethiopia for many years there are only few studies that have attempted to examine the matter. What is more is that, even these few studies have not made a significant effort to study the various possible ways of tackling the problem. Many of them just report what they found to be the paramount causes and consequences of begging without giving prime attention to solutions that would enable concerned bodies to effectively embark upon the problem at hand.

Because this study was conducted with the main aim of assessing the effectiveness of currently proposed and implemented projects on begging, this subsection of the report concerns itself with analyzing the major causes of begging for the beggar respondents of the study only for the purpose of using the identified causes to evaluate the strategies proposed and implemented by organizations working in the area of begging in Ethiopia.

With the above main purpose in mind, we can identify various causes that could be well associated with begging as a social problem in Ethiopia. The low economic state of the country coupled with the existence of a number of other social ills can be stated as a general explanation for the observable high increase in the number of beggars in the country. But such a general statement cannot provide a deeper look into why so many fellow Ethiopians are beggars. That is why the following table summarizes some of the main reasons for why the beggar respondents of the study chose begging as their prime income generating activity.

**Table 4.1. Crosstabulation - Frequency and Percentage Distribution of Responding Beggars by Causes of Begging and by Sex**

		Sex of Respondents		Total
		Male	Female	
<b>Causes of Begging</b>	Unemployment	3 (7.5%)	0	3 (7.5%)
	Family problems mainly conflict and desertion	2 (5%)	3 (7.5%)	5 (12.5%)
	Sexual harassment in the home environment	0	1 (2.5%)	1 (2.5%)
	Illness/diability	5 (12.5%)	10 (25.0%)	15 (37.5%)
	Poverty	5 (12.5%)	11 (27.5%)	16 (40.0%)
<b>Total</b>		<b>15 (37.5%)</b>	<b>25 (62.5%)</b>	<b>40 (100.0%)</b>

As it can be clearly seen from the above table, many of the beggar respondents of the study joined the beggar population in Ethiopia mainly for a general state of being unable to support themselves because of poverty. Out of the 16 (40%) respondents who said they got engaged in begging because of poverty, 4 (10%) reported that they were put in poverty because of the rising cost of living. This may not be considered as a surprising fact by many readers in Ethiopia for a lot of people are currently facing a hard time surviving. But what this finding indicates is that nation-wide policy decisions and for that matter global economic conditions may be held accountable for serious social ills like begging which in turn lead to the creation of other related social problems that may become sprinkles of salt on the wound. In addition, out of the same 16 (40%) respondents, 2 (5%) said they were living in poverty because of the death of their caretaker(s) which left them with nobody to rely on while the rest 10 (25%) respondents failed or declined to specify the reason(s) which made them poor in the first place. The fact that all of the respondents who reported poverty as the principal cause for the lives they were living as beggars were able bodied, indicates that one need not be disabled to be unable to support oneself and thus get engaged in panhandling. A seemingly simple occurrence in the life of able bodied individuals can put them off balance and place them in a condition of hopelessness that gives them no other choice but to take up alms collection as a “way of life”.

However, the existence of able bodied beggars does not cancel out illness/disability from the list of major causes of begging. As described in the table above, the second largest group of beggars interviewed by this study considered the illness/disability they faced as their chief cause for engaging in begging. Out of the 15 (37.5%) respondents who said the illness/disability they had was responsible for making them beggars, 9 (22.5%) reported illness as the prime cause while the remaining 6 (15%) respondents said they got engaged in begging because they lost their sight.

Furthermore, 5 (12.5%) respondents reported that family problem is responsible for why they became beggars. Among such family problems is desertion, which is a major social problem by itself and is mentioned as a cause by one male and two female beggar respondents of the study. From this we can understand that a wife who used to be highly dependent on her husband's income or a husband who needed to be supplemented by his wife's income for survival may be put into a great financial strain once she/he is abandoned by her/his spouse. This scenario can also serve as a good indicator of how the presence of one social problem can lead to the making of one or more other social problems. This kind of observable relationship between social ills also points out the amounts of negative ripple effects that can be initiated by the existence of a single social problem.

Another cause of begging categorized under family problem and which constitutes one male and one female respondents of the study, is conflict within the family. Inability of family member to get along with each other peacefully can force one or more members to leave the family. As it is the case with one of my female respondents whose case has been described in the following paragraphs, the pregnancy of a daughter may lead to conflict and force parents to reclude their child for fear of being bad mouthed or frowned upon by members of their community. And a child who witnesses persistent domestic violence in his/her family may choose to leave the family. In both cases, the child may be compelled to get engaged in begging.

### Case One- Abebech Tedla (A False Name Created For Ethical Reasons)

Begging for Abebech is a supplementary income generating activity. Even though she is only 22 years old she is already married and has a two years old little girl. Her husband works as a daily laborer and earns a wage which cannot even cover the food expenses of the family. His drinking habit also contributes for all the financial difficulties the family is facing. *"He only gives me 200 Birr per month and expects me to pay the 100 Birr house rent and feed all of us with the remaining 100 Birr. This is very hard to do and so I started going out to the streets to beg for alms"* answered Abebech when asked why she is begging.

Abebech was born in Addis Ababa and that had given her the chance to attend school at least up to the 8<sup>th</sup> grade. She dropped out of school because she started a relationship with her present husband who convinced her to have sex with him at the time which in turn got her pregnant with her now two years old daughter. The pregnancy also put her into a fight with her parents who later decided to kick her out of the family. After that she moved in with her husband and she is living with him ever since.

Although Abebech started begging to support her family, her husband still does not approve what she is doing and has gone to the extent of beating her when he first became aware of it. *"He thinks 100 Birr is enough to feed three people and even dares to ask me where I am spending the money. This always hurts but I don't have any other choice but to let him say whatever he wishes to say"* said Abebech.

A year ago, which was when she started begging, begging used to be very difficult for Abebech. But now, she said, she has got used to it and gets on average 15 Birr per day. When she compares herself with the other beggars around *Arada Ghiorghis* Orthodox Tewahedo Christian Church, Abebech said she collects higher money, and that, she thinks, is because of her little girl who attracts the sympathy of many almsgivers.

Before taking begging as a way of gaining income, Abebech had tried many things which would help her earn an additional income. She had tried baking local bread for sale but that didn't work. She had also tried to earn money by washing clothes for other people but the income she was gaining from that was not regular. She sometimes does that but she takes begging as her prior engagement.

When asked what kind of support will get her out begging Abebech suggested a fulltime job which will help her earn an income which is not at least less than what she is getting from begging. She also advises the government and NGOs involved in the fight against begging to be aware of the fact that most of her fellow beggars are willing to work. She said the most effective strategy to eradicate begging from Ethiopia is creating wide employment opportunities for beggars. That, she thinks, will get her and others like her out of begging.

Furthermore, unemployment and sexual harassment in the home environment are the other two causes of begging identified from the responses of two male and one female respondents respectively. Accordingly, we can understand how being unemployed because of personal as well as structural factors forces individuals and those dependent on them to consider begging as an alternative source of income. Sexual harassment in the home environment, particularly on females, can also oblige individuals to leave their families or prepare a path for causes that pave the way for the creation of other reasons to get engaged in panhandling. As some studies indicate, this sort of sexual harassment can be committed by people close to the family or by family members themselves.

Apart from the above described causes of begging, results of the FGD conducted among beggars in the study area also indicate that agricultural failure in rural areas is one factor that compels farmers to migrate to urban areas and contributes to the commonly mentioned high rural-urban migration and thereby to the rise in the number of beggars in urban areas. Participants of the FGD have also indicated that not all the beggars who are seen in the study area are people begging out of necessity. Rather they reported that there are a few beggars who beg for extra income or for a religious reason. The researcher has also come across a respondent who said she is not willing to get out of begging for reasons she refused to mention. However, we should be

mindful of the fact that such kind of beggars are very few in number and that their refusal to exit begging should not be used to judge the many beggars who are waiting for the right opportunity to leave alms collection for good.

#### **4.4. Begging as a Livelihood Strategy**

It is said that survival is the ultimate ideology and what the beggars in the study area do to make ends meet can provide an important proof to the statement. Begging, even though it is the major activity, is only one of the very many desperate moves made by the beggars. Activities ranging from prostitution up to providing daily labor are also part of the beggars' attempt to stay alive. Even begging by itself can represent diverse experiences for the same group of beggars. Some use begging as a supplementary activity while others take it as a permanent activity which, whenever possible, needs to be supplemented by other income generating activities. And this as one might anticipate can create differing experiences for these people who we generally classify as beggars.

The constant struggle for survival which characterizes the lives of most beggars has been a common experience of many beggars for a lot of years. Two beggar respondents of the study have reported that they have been practicing begging for as many as twenty three years. The minimum number of years that a beggar has spent begging is one year making 5.60 years the mean number of begging years for all the 40 respondents. This indicates that the sufferings involved in begging have been experienced by the respondents for an average of six years.

What is more is that, the majority (23 (57.5%)) of the respondents beg everyday of the week which makes their lives totally unthinkable without the activity of begging. This also means that many of the respondents have to cope up or adjust to whatever happens to their begging outcomes in a day in order to wake up alive the next day. In other words, a beggar has to take the humiliation and insult from others just to make it through to tomorrow. His/her deep desire to survive has to make him/her strong enough to get along with the numerous sufferings he/she has faced in his/her life. This also, to some extent, applies to the 9 (22.5%) respondents who beg two to three days a week, the 6 (15%) respondents who beg four to six days a week and the 2 (5%) respondents who beg for an average number of one day a week. The following case of a 67 years

old blind woman who was found begging in the study area can best describe the level of agony that can be experienced by a beggar.

### Case Two- Menbere Abate (A False Name Created For Ethical Reasons)

Menbere is a 67 years old woman. She said she was born in *Gojjam, Bichena* area. Her childhood as she remembers it was as normal as it was for any girl born in rural Ethiopia. Her parents who were farmers had a better living than most other people in the area. She reported she did not have any serious physical health problem until she was 41. She was married with a bachelor in the area and had spent quite a few years as a married woman.

But unfortunately in 1976 E.C., she faced an eye infection which took away her sight and forced her to come to the capital for a proper health care. However, Addis particularly the medical service in the city was not anything like she had expected. What she was told by the doctors in the capital was not different from what she heard from the medical professionals in her rural town. Therefore, the only choice she had was to go back to *Bechena* and start life as a blind woman. However, her rural village did not welcome her with open arms. Her husband left her and the small plot of land she had, which was her only way of making a living in *Bechena*, was taken away from her by the government for illegal ownership. *"It was then I experienced the true darkness"* was the expression she used to describe the way she felt during the time.

In 1979 E.C., which was three years after she had lost her sight, she again came to Addis hoping that there will be some solution for her problem. *"I was sick and tired of being treated like a burden on others. I knew I could no longer stay dependent on neighbors and relatives who were kind enough to support me for three years"* Menbere said as she explained why she came back to Addis Ababa.

When she arrived in the city she was received by a woman relative of hers who resided in the *Merkato* area. But after some time, her relative who wasn't able to support her any more did something even Menbere didn't expect. She took her to *Kechene Medhaniale*m Orthodox Tewahedo Church and left her there with the beggars outside the church. Menbere said, with an observable deep grief on her face,

*"I didn't know where I was and what I was supposed to do even after I realized my relative wasn't going to come back. I was very sad and even cursed the day I decided to come to Addis Ababa. Then the beggars in the area who saw me crying came and told me I was going to be ok. The words they spoke and the way they treated me gave me some hope."*

It was in this way that Menbere became one of the many beggars we see in Addis Ababa. Since then life for Menbere is characterized by a valiant struggle for survival. But survival for her, which may seem to be the point, always comes at a price. What is more is that she has to be concerned not only about herself but also about her 22 years old son who she got as a result of sleeping with a man she knew when she was living with the beggars she first met. Her determination to make ends meet has enabled her to feed as well as send to school her son who is now in the 9<sup>th</sup> grade. But she is not sure for how long she will be able to do this. She is not sure what will become of her son after she is no longer able to support herself and her child.

Today, Menbere's life is going from bad to worse. Her and her son, who were at least able to rent a house for themselves with 300 Birr a month, now cannot afford the rent and are forced to share the same room with four other beggars who pay 50 Birr per month. Menbere doesn't think her life will change in the near future and that beggary will be eradicated from Ethiopia without the eradication of poverty as a whole. Even though she has come across "*well-to-do beggars*" who do not beg out of necessity, Menbere doesn't think getting rid of begging is going to be an easy task for both the government and NGOs.

But Menbere also knows finding somebody who will pay her rent and provide her with a start-up capital for selling lottery tickets will get her out of begging. But until she finds that somebody she will continue waking up early in the morning to catch the first bus to commute from *Kechene Medhanialem* to *Piazza* to meet the strong sun and the unpleasant smell in the area which have been her constant companions for the past 23 years and probably for many more years to come.

The above case of Menbere indicates that beggars experience suffering even before they get engaged in begging. Starting from the first cause that makes the beggars lose balance financially up to the time they stop begging mainly because of death, beggars lead a life of desolation. In their attempt to survive they also pick up various other problems along the way. As with the case

with Menbere, some get pregnant and give birth to a child while others get sick from a number of chronic and infectious diseases. This puts the beggars under an even greater strain making their lives more miserable than ever.

In addition, out of the twenty-three beggars who do not beg on a daily basis 3 (13.04%) are engaged in other income generating activities when not begging. These three respondents can be considered as the lucky ones for an income generating activity alongside begging is regarded as an activity that can ease the pressure that is involved in not collecting enough amounts of alms. The other 20 (86.96%) beggars are respondents who are unable and in a few cases unwilling to get engaged in other non-begging income generating activities. In any case, however, as it is to be discussed in the remaining parts of the report, the willingness of the majority of the beggars to get out of panhandling, the request by many beggars to be provided with job opportunities and the involvement of some beggars in other income generating activities can be a good indication of the level of stress the beggars encounter in their lives and to what extent they are desperate to exit begging and start what some consider as a “normal life”.

#### **4.5. Begging- A Symptom or A Real Problem**

Arguments surrounding begging can generally be classified into two: those who consider begging as a symptom for other widespread social problems and those who consider begging as a real social problem by itself. And before proceeding into the analysis of earlier attempts as well as currently proposed and implemented strategies to eradicate begging from Ethiopia, it seems rightly appropriate to provide readers with the fundamental cases made by both sides of the squabble.

Those people who say begging is a symptom for the existence of other prevalent social problems proclaim that begging cannot assume an independent continuation without other social problems like extreme poverty and conflict that manifest their growth indirectly through the growth in the level of begging in a region. For example, they argue that there will be no beggary without poverty for people beg because of poverty. In addition, as it can be deducted from their basic argument, people who advocate this view, many of whom are economists, suggest the

eradication of other social problems (mainly extreme poverty) as the most effective solution for begging.

On the other hand, people who consider begging as a real social problem cite the complex relationship that exists between all social problems and argue that the kind of relationship that is present between begging and other social problems like extreme poverty should not be used as a basis for reflecting on begging as a symptom for the presence of related social problems. They also argue that the symptom view of begging would only reduce the appropriate attention that begging requires as a social problem. Therefore, this group of people suggests solutions like the creation of job opportunities for beggars which do not necessarily rely on the eradication of extreme poverty as a prerequisite for the eradication of begging.

A look at the above brief descriptions of the arguments from the two sides may suggest the presence of some truth in both of them. One may say extreme poverty is the root cause of begging and that begging can easily be eradicated if extreme poverty is dealt with adequately. However, if we look carefully and if we recall the discussion on the causes of begging for the 40 beggar respondents of the study, we discover that not all the beggars got engaged in begging because of poverty but because of other reasons like desertion, conflict within the family as well as sexual harassment in the home environment which are almost impossible to entirely circumvent and leave no chance but to give attention to begging as a social problem. This sort of decision can at least enable us to rehabilitate those beggars who did not get engaged in begging because of poverty as well as those who still do not beg out of necessity. Designing strategies that totally depend up on the arguments from the people who consider begging as a symptom of other social problems can backfire and give begging a sufficient time to assume an almost indestructible hold in society.

## 4.6. Stitches in the Patchwork Welfare System

Begging as one of the most visible and serious social problems in Ethiopia, has been the concern of governments at least for the last 54 years. Considering the impact of begging on the citizens of the country and on the image of the country as a whole, the incumbent government through its MOLSA has tried many strategies that were found to be effective during various times. One of the major efforts to eradicate begging from Ethiopia was the formation of a national committee for the eradication of begging from the country. The following information about the committee was obtained from the report of a seminar conducted by MOLSA between *Nehasse 25-27, 1986 E.C.*

This national committee for the eradication of begging from Ethiopia was established by MOLSA and the Italian Cooperation on April 7, 1994. The effort to eradicate begging from the country which led to the formation of this committee had tried to take an all inclusive path to the achievement of its goals. Governmental and non-governmental organizations which were members of the committee include:

1. Ministry of Labor and Social Affairs
2. Italian Cooperation
3. Ministry of Information
4. Ministry of Health
5. Ministry of Internal Affairs
6. Ministry of Education
7. The Relief and Rehabilitation Coordination Commission
8. Children, Youth and Family Affairs Organization
9. Rehabilitation Organization
10. CRDA
11. The Ethiopian Orthodox Tewahedo Church
12. The Ethiopian Islamic Affairs Commission
13. Region 14 Labor And Social Affairs Office

This committee which included all these organizations had three sub committees which were:

1. The Executive Committee,
2. The Technical Committee, and
3. The Educational Committee

Moreover, the committee was established with the major objective of ensuring the findings and recommendations of the study on beggars in Addis Ababa which was conducted in December, 1992 by MOLSA and the Italian cooperation.

Furthermore, the committee was entrusted with the following duties and responsibilities:

1. Developing a time schedule for productive performance;
2. Coordinating the activities of member organizations in accordance with the developed time schedule;
3. Coordinating and assisting the preparation of educational theaters, poems, writings, paintings (posters), films, etc concerning the problem of begging;
4. Working with religious and other organizations in designing methods that would help in changing the attitudes of both beggars and almsgivers, and facilitating the awareness creation process using seminars, work ships and the mass media;
5. Informing the police, community development programs, economic plans and the like about the need to give due consideration to people involved in begging;
6. Notifying NGOs about the need to give priority to beggars and encouraging the development of new programs and organizations which would work to help beggars; and
7. Providing technical support to newly developed programs and organizations regarding project plan preparation, fund raising, beneficent identification, and monitoring and evaluation.

Six months after it was entrusted with the above duties and responsibilities the committee was able to:

1. raise the awareness of committee members regarding the results of the study on beggars in Addis Ababa and the consequent seminar on the study;
2. develop and implement a regulation and a one year plan;
3. strengthen the committee by calling for representatives from member organizations which have not sent their representatives;
4. establish the three sub-committees;
5. develop and approve regulations for the sub-committees;
6. organize the preparation of a seminar, a video drama and various poems on begging; and
7. provide technical support, in collaboration with Region 14 Labor and Social Affairs Office, for two projects planning to work on the area of elderly beggars in Addis Ababa and one NGO working to assist families involved in begging.

Presently, even though it was not possible to get information about the current state of the committee and what it did afterwards, the present situation of begging in Ethiopia in general and in Addis Ababa in particular makes it safe to conclude that the committee didn't take measures with long term effects.

Moreover, according to an interview held with Ato Damtew Alemu, who is an Awareness and Advocacy Expert in the Social Welfare Development Directorate under MOLSA, the activities of the committee failed to bring about the desired changes for they depended upon unsustainable funding sources, lacked a proper needs test for identifying the proper beneficiaries and didn't have alternative types of support for beggars who could not or refused to be repatriated.

However, before or after the above effort by MOLSA there have always been and still are several endeavors particularly by NGOs in the country to do away with begging in Ethiopia. What follows is a short discussion of the numerous projects known to both the beggars and

respondents who were members of the public and the major strengths and weaknesses of these projects as reported by the respondents.

Of the 40 beggar respondents of the study 7 (17.5%) of the respondents said that they were aware of implemented projects on begging while the rest 33 (82.5%) of the respondents reported that they didn't know any implemented project on begging. The following table summarizes implemented projects on begging known by the seven respondents of the study.

**Table 4.2. Frequency and Percentage Distribution of Responding Beggars in terms of Current Implemented Projects on Begging that they were Aware of**

Project	Frequency	Percent
Elshaday Relief and Development Association	2	5.0
Sister Sinkenesh's Ayer Tena Project	2	5.0
Hope Enterprise and the Maria Teresa Project	1	2.5
Urael and St. Mary Orthodox Tewahedo Churches' Sunday Schools	1	2.5
Total	6	15
Missing System	34	85
<b>Total</b>	<b>40</b>	<b>100.0</b>

From the missing frequencies indicated in the table above 1 (2.5%) of the respondents said he knows an implemented project on begging but failed to properly state a name that can at least provide a clue that would enable the researcher to identify the project while the rest thirty-three respondents said they were not aware of any current project on begging. Moreover, out of the remaining respondents who said they were aware of implemented projects on begging 2 (5%) said they were aware of the project by Elshaday Relief and Development Association. 2 (5%) other respondents were aware of Sister Sinkenesh's Ayer Tena Project while Hope Enterprise and the Maria Teresa project, as well as help by Urael and St. Mary Orthodox Tewahedo Churches' Sunday Schools were also known by 1 (2.5%) respondent each.

In addition, when we turn to the names of implemented projects on begging known by the respondents who were members of the public we find out that the project by Elshaday Relief and Development Association was known by 3 (7.5%) respondents, help provided by schools in

*Arada* subcity was familiar to 2 (5%) of the respondents, help by *Arada Ghiorghis* Orthodox Tewahedo Church Sunday School was known by 2 (5%) other respondents while supports from Development Cooperation and Mary Joy are known by 1 (2.5%) respondent each.

However, even if there were six help providing parties which were known to the six beggar respondents of the study, only four of them were reported to be better known to the beggars. These four better known sources of support to beggars were the project by Hope Enterprise which was better known to one respondent, the support from St. Mary Orthodox Tewahedo Church Sunday School which was better known to one beggar respondent, the project by Elshaday Relief and Development Association which was better known to two beggars and Sister Sinkenesh's Ayer Tena Project which was better known to the rest two respondents.

On the other hand, unlike the case with the beggar respondents of the study all of the nine respondents who were members of the public better know all of the projects on begging familiar with them and therefore the same description of implemented projects on begging in terms of their distribution among the respondents who were members of the public also applies for implemented projects on begging better known by the respondents. The only difference is that, out of the three respondents who were members of the public who said they better know the project by Elshaday Relief and Development Association only two of them were able to state the strengths of the project.

Nevertheless, although the above data regarding the respondents' knowledge of implemented projects on begging is only incomplete and cannot go along with the objective of the study unless it is accompanied by the strengths and weaknesses of these projects as reported by the respondents themselves, one thing we understand from the discussion is that only a very small number of the respondents are aware of implemented projects on begging and that awareness creation is an area that requires tremendous attention from the Advocacy and Awareness Creation Department of MOLSA as well as from NGOs working on the eradication of begging from Ethiopia. This need for further attention on awareness creation was also confirmed by Ato Damtew who himself is an Awareness and Advocacy Expert in MOLSA. According to him, his department as well as the organization as a whole have not performed satisfactorily in terms of their role in the fight against begging.

In addition, the following table by Dr. Yeraswork Admassie included in his paper entitled “Public Begging and Almsgiving” which was written in Amharic and was presented in a public dialogue organized by Forum for Social Studies at Geon Hotel can best describe attempts and ideas implemented and proposed for the eradication/reduction of public begging and almsgiving in Ethiopia.

**Table 4.3. Attempts Made and Ideas Proposed For the Eradication/Reduction of Public Begging and Almsgiving in Ethiopia**

Strategies	Attempts (Including Ideas Which Are Not Yet Implemented)
Identifying those who deserve support	<b>1. Elshaday- Tigray Regional State (Other regions)</b> <b>2. Lalibela City Administration and Stakeholders Project</b>
Repatriating and rehabilitating beggars in their places of origin	<b>Elshaday- Tigray Regional State (Other regions)</b>
Community based support	(MOLSA- Program for Rehabilitating Citizens Engaged Begging: Document Presented for Discussion)
Providing support by settling beggars in a specific location	(“Begging Our Public Secret”- Presented by “ <i>Hamesa Lome</i> ” t show on ETV)
Substituting alms with meal tickets	<b>The program by Hope Enterprise</b>
Organizing a way for providing permanent food provisions to beggars	<b>1. Lalibela City Administration and Stakeholders Project</b> <b>2. Bahirdar LSA Bureau- A test move (discontinued)</b>
Prohibiting almsgiving from inside of cars	Addis Ababa City Administration’s Traffic Regulation
Prohibiting begging by law	<b>Lalibela City Administration and Stakeholders Project</b>

**Note:** Note that attempts made are written in bold ideas which are not yet implemented are put in brackets.

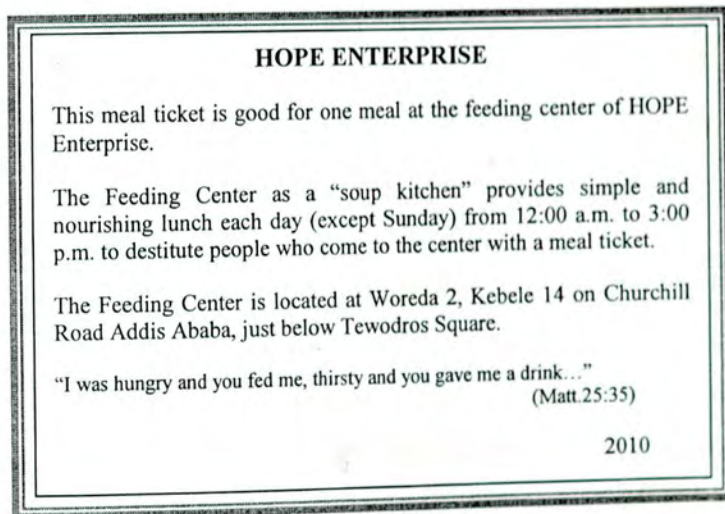
Source: Yeraswork Admassie, 2010: 19-20

### 4.6.1. Strengths

What are portrayed here as the strengths of the better known implemented projects on begging are basically what the respondents of the study really value about the help being provided by the respective parties. Even though there were some critically viewed strengths reported by the respondents, most of the points mentioned by the respondents as strengths of the projects are basically appreciations of the concern provided from those involved in the attempts at eradicating begging from Ethiopia.

To start with, one of the seven beggar respondents of the study who are aware of implemented projects on begging said that the major strength of the support begging provided by Hope Enterprise is that the organization provides support that is regular and aims at providing essential services like food to beggars. This can be said to be true in that Hope Enterprise, which was also visited by the researcher, provides daily lunch services to beggars who have the 0.50 cents worth meal ticket.

**Figure 4.4. Replica of the Meal Ticket of Hope Enterprise**



The enterprise through its Basic Care Department prints meal tickets (similar to the above replica) and gives decent food services to an average number of 1000 beggars on a daily basis (except for Sunday) between 12:00 AM and 3:00 PM. The meal tickets printed by the enterprise are mainly sold to interested almsgivers who can buy eight meal tickets with four Ethiopian Birr.

The enterprise's feeding center is located in the former *Woreda 2, Kebele 14*, on Churchill Avenue right below Tewodros Square.

From the kinds of people who were observed receiving food from the feeding center, one can say the enterprise is at least doing something that can to some extent ease the sufferings that are experienced by most beggars mainly by elderly beggars and women beggars with infants. Particularly, the enterprise gives prime attention to the food needs of women beggars with infants and has established a separate feeding center for them which is located on the other side of Churchill Avenue on which the main feeding center is located.

In addition, from the researcher's own observation and the interview held with Dr. Alemu Gebrewold, who is the General Secretary of the enterprise, it is also possible to say that introducing such a diverted giving scheme by printing meal tickets, prioritizing the needs of women beggars with infants and allowing elderly beggars to receive food before other beggars waiting in line should be things that should be regarded as elements of the major strengths of the support being provided by Hope Enterprise.

When we come to the support being provided by St. Mary Orthodox Tewahedo Church Sunday School located at *Amist Kilo* we find that the Sunday School was considered by one respondent to have the strength of providing prime support to orphans and children from poor families. This Sunday School, which is one of the many Orthodox Tewahedo Church Sunday Schools in Addis Ababa that provide help to beggars mainly around churches, provides support basically to beggars found at a particular time, mostly on Sundays, primarily to orphans and children from poor families whose parents may or may not be actively engaged in begging. Similarly, the *Arada Ghiorghis* Orthodox Tewahedo Church Sunday School was also said, by two respondents who were members of the public, to have the strength of supporting children and the weak. This kinds of help from Sunday Schools has been present in the country for some time now and is provided mainly using donations from followers of the Orthodox Tewahedo faith collected by members of the Sunday Schools.

The project being undertaken by Elshaday Relief and Development Association was also said to have the strength of enabling beggars receive the support of neighbors and relatives by

repatriating them to their place of origin. According to two beggar respondents of the study, this project launched by the association, which takes repatriation as its major strategy for the eradication of begging from Ethiopia, is effective in that beggars being repatriated by the project are enabled to gain the support of neighbors and relatives who, if willing, can keep the beggars out of begging. Moreover, from the researcher's point of view, repatriation as one strategy in the fight against begging can also be effective if the project that utilizes this strategy also has the capacity to help beggars start over as productive members of society by providing them with jobs or some start-up capital to set up their own businesses.

Furthermore, as reported by one member of the public who participated in this research, the project by Elshaday Relief and Development Association should also be credited for serving as a trailblazer for other organizations that wish to adequately mobilize the public and make it part of a nation-wide venture to eradicate begging from Ethiopia. This is so because, the association was able to repatriate an estimated number 28,000 people and also organize an effectual fund raiser music concert (the Tedy-Afro Music Concert at Addis Ababa Stadium) within a short period of time from its establishment. These activities by the association have enabled it not only to raise funds but also, as it the case with the respondents of the study, to gain a relatively better familiarity among both beggars as well as members of the public.

Another project which was known by the beggar respondents of the study was Sister Sinkenesh's Ayer Tena Project. According to two respondents, this project has the strength of supporting children from poor families. Although this was what was reported by both respondents, the researcher was also able to know that this project not only provides help to children from poor families but also to many poor people (most of whom are beggars) in general and weak and elderly beggars in particular. The researcher's investigation into the project also shows that Sister Sinkenesh's Ayer Tena Project should be appreciated for its effort to organize female beggars so that they can form their own small business by preparing and selling traditional home consumption goods like the native *shero*, red pepper and the like. This effort even though it has not yet achieved its goal is something that deserves to be encouraged for it aims at creating a sustainable income source for beggars.

Moreover, according to two respondents who were members of the public, support provided by schools in *Arada* sub city can be said to have the strength of contributing highly for the reduction, if not for the eradication, of begging from Addis Ababa. Assurances handed out by Development Cooperation and Mary Joy were also reported to be strong in terms of creating income generating opportunities for beggars and for the provision of support to child beggars and the weak respectively by one respondent each.

Finally, when we take a look at the results of the FGD held with beggars in the study area, we find that a strength that can generally be associated with projects on begging particularly in Addis Ababa is their concern about the lives of beggars in the city. According to participants of the FGD, all attempts on begging should be given credit for their consideration of the suffering that is experienced by beggars. However, the participants said that Hope Enterprise should take a special acknowledgement for providing a regular support to beggars. According to the participants, Hope Enterprise, unlike the other projects on begging, gives constant food services to beggars and this has enabled many beggars to at least get one meal a day for six days a week.

#### **4.6.2. Weaknesses**

As it was reported by some respondents of the study all of the currently implemented projects on begging should be credited for their effort to help beggars, most of whom, as stated in previous sections of the thesis, live a life characterized by a desperate struggle for survival. Therefore, none of the following weaknesses are meant to totally discredit the various attempts at eradicating begging from Ethiopia in general and Addis Ababa in particular.

According to one beggar respondent of the study, the support from Hope Enterprise was said to be limited in coverage and is characterized by lack of impartiality. It is true that the food services by the Basic Service Department of Hope Enterprise are very limited as compared to the number of beggars in the city. However, it is basically this limited capacity that forces the enterprise to prioritize between young beggars and elderly as well as women beggars with infants which might be interpreted by some beggars as a sign of partiality. In addition to the above perceived weaknesses, according to the interview with the General Secretary of Hope Enterprise, one major factor that can be considered as a flaw of the support from the enterprise is that the services from the organization, even though they help a lot to ease the lives of beggars, have little contribution

for the eradication of begging from Addis Ababa or the country at large. According to the interviewee, the support from the enterprise also brings little significant change to the lives of the beneficiaries.

Just like the case with Hope Enterprise, the support from St. Mary Sunday School was said to be limited in terms of coverage by one beggar respondent. The *Arada Ghiorghis* Sunday School was said to have no weakness by one beggar respondent and was reported to have the weakness of being unable to control the provision of support to the right and intended beneficiaries. Furthermore, the major feature that can be taken as the weak point about supports from Sunday Schools is that they are mostly irregular and uncoordinated.

Similarly, the project by Elshaday Relief and Development Association, although it was reported not to have a weakness by three respondents (two beggars and one member of the public), was also found to be limited in coverage by two respondents (one from each group of respondents) and weak in its follow up on help receiving beggars by one beggar respondent of the study who also happens to be the one who said the help from the association is limited in its coverage (the association is currently focused on the repatriation of beggars from the *Tigray* Regional State). This shows that insufficient funds to give the required amount of support and unsatisfactory follow up on beneficiaries are the two causes of weakness for many non-governmental parties like Elshaday that are currently working for the eradication of begging from Ethiopia.

This fact is also supported by the cases of Sister Sinkenesh's Ayer Tena Project which was said to be limited in coverage by two beggar respondents, the support from schools in *Arada* sub city which, although said to have no weakness by one respondent who was a member of the public, faced the same comment from one member of the public and the support provided by Development Cooperation which, according to one member of the public respondent, does not provide the necessary follow up on beneficiaries.

However, one addition to the above description of reported weaknesses of projects on begging in Addis Ababa is found in the response of one respondent from the public who said the support handed out by Mary Joy has a tendency to create a dependency feeling among beneficiaries. When seen closely this comment is very likely to apply for almost all assistances to the poor that

only aim to offer basic care services to beggars and not at creating sustainable income generating opportunities that could be effectively utilized by the beneficiaries.

The results of the FGD also show that most of the major attempts at eradicating begging from Ethiopia are characterized by limited capacity which hinders their desire to reach many more beggars, and lack of impartiality which is associated with preferring certain groups of beggars over others. However, as said earlier, the second problem which the beggars termed as “lack of impartiality” is mainly associated with the limited capacity of the organizations which forces them to prioritize between the needs of some beggars.

In a related story, according to the interview with Ato Damtew, major problems that characterized most previous attempts at eradicating begging from Ethiopia through MOLSA were; politicizing the issue of begging by calling beggars “*Bozene*” (idle) and resettlement of beggars “*Bozene Sefera*” (resettlement of the idle) which emanates from considering beggars as parasites in society, lack of coordination, unsustainable (ineffective) strategies, unsustainable funding sources, inability to help beggars who could not be repatriated and inability to identify help deserving beggars for lack of a proper needs test. From this we can see that these weaknesses of past attempts also characterize some present attempts at eradicating begging from Ethiopia.

In general terms, the major reported and observed strengths and flaws that characterize most currently operational attempts to provide assistance to beggars in Addis Ababa can be summarized in the following way.

Strengths:

1. Provision of support that is regular and that aims at providing essential services like food to beggars;
2. The introduction of a diverted giving scheme through printing meal tickets;
3. Prioritizing the needs of women beggars with infants and elderly beggars;
4. Providing prime support to orphans, children from poor families and the weak ;

5. Serving as a trailblazer for other projects on begging;
6. Enabling beggars to receive support from neighbors and close relatives by repatriating them to their places of origin;
7. Creating better public awareness about the problem of begging; and
8. Striving to organize beggars so that they can become self sufficient.

Weaknesses:

1. Inadequate effort and little willingness to work cooperatively with other parties working in the area of begging in Ethiopia in general and in Addis Ababa in particular;
2. Limited coverage and lack of impartiality mainly due to limited capacity;
3. Petite importance for the eradication of begging;
4. Irregularity of support from some projects on begging;
5. Lack of proper follow up on beneficiaries;
6. Creating a dependency feeling among beggars by not availing sustainable income generating opportunities for beneficiaries;
7. The employment of unsustainable (ineffective) strategies; and
8. Lack of proper needs tests to identify the rightful beneficiaries.

## **4.7. Social Development Fund of Ethiopia (SDFE) as the Latest Stitch in the Patchwork and Respondents' Attitudes towards Its Proposed Solutions**

As we have seen above there were and still are various attempts at eradicating begging from Ethiopia. However, from the discussion we also see that these attempts are not organized into a single system that could facilitate their activities for a more effective functioning. It is therefore an understanding of this fact and what could come out of such a coordination that has led to the development of the proposal for the introduction of the Social Development Fund of Ethiopia (SDFE). This subsection of the report talks about the contents of this proposal mainly its major strategies of fund raising, beneficiary selection, support provision and proposed durations of support. It also tries to compare what is included in the proposal and what the respondents of the study think are the most effective ways for the eradication of begging from Ethiopia. But first let's start our discussion with a general overview on the various aspects of the proposal.

### **4.7.1. The Proposal for the Introduction of the SDFE- An Overview**

The proposal for the introduction of the SDFE, here after called the Fund, was developed in 2009 based on proposals from committees of various stakeholders formed by a deliberation organized by MOLSA in July 2007. Based on these proposals from the committees it was decided that there was a need to design an initiative that can effectively mobilize resources from the government and the public at all levels. Therefore, after MOLSA advertized a competitive bid on a newspaper, a consultancy proposal from Dr. Minas Hiruy having been awarded the contract led to the launching of a study on May 15, 2009 with a finance provided by Sunshine Construction plc.

The general focuses of the study can best be described by the following excerpt from the executive summary of the proposal:

*“Using literature and document survey, the study explored the state of poverty in the country and what has been done to date regarding the problem. It reviewed the theoretical thrust of social assistance, models of social assistance delivery and explored the best practices of certain countries that have been effective in social*

*assistance. The study then examined social funds, an emerging instrumentality of social assistance in an increasing number of countries that have particularly adopted poverty reduction strategies. The study noted that social funds have been an illustration of a paradigmatic shift in social development from the traditional mainline government agency, which has been derided for being top-down, inefficient, closed and insensitive.”(Minas, 2009:3)*

Having researched the above described issues surrounding social assistance and social funds, the study attempted to design strategies that strive to accommodate social service funds, project funds and social service and project funds as three typologies of social funds. Moreover, in order to adequately apply these typologies of social funds, the study aimed at utilizing three factors that could create opportunities that pave the way for the effective application of the typologies. These factors were: (Minas, 2009:5-6)

1. the people and the culture that have a great deal of sympathy for the poor;
2. the growth of personal and public incomes that have meant financial capacity to invest in the needed social development; and
3. the government’s encouraging progress in social development which has shown the first fruits of confidence about what can be done in further acts of social justice so that no one is left behind.

After five months of reviewing the problem of poverty in general and begging in particular, the study led to the conclusion that there was a need to establish a social assistance program through a social development fund which was called the Social Development Fund of Ethiopia. According to the proposal, the Fund should be established by a special law and should be guided by structures and norms that reflect nearness to the poor, accountability, modern management, humaneness and maximum possible efficiency as well as effectiveness.

The proposal also clearly states core values that should guide the operations of the Fund. According to the proposal the Fund should have a general objective of laying out social, technical and economic infrastructures of social mobility for the poorest of the poor and directly assisting individuals of need that could not otherwise use opportunities of achievement. In addition, social assistance, community development, enterprise development, capacity building

mindset transformation and changing the bad image of the country are proposed to be the six specific objectives of the Fund (Minas, 2009:78-79)

Moreover, the proposal also attempts to specify the major steps in the joint intervention to change the lives of poor people in Ethiopia. These steps in the intervention, which the proposal calls “Steps of Transformation”, are: (Minas, 2009: 80)

**Step 1:** Guidance and Counseling

**Step 2:** Basic Needs

**Step 3:** Education

**Step 4:** Skill Training

**Step 5:** Job and Enterprise Development

**Step 6:** Community Development

The major rationale behind these “Steps of Transformation” is the objective of changing the attitudes of the poor and enabling them to contribute their share for the development of their communities using the education, skill trainings and job opportunities they get from the Fund.

Furthermore, in order for the Fund to properly select its beneficiaries, the proposal suggests four steps that could possibly help in beneficiary selection and these steps are: (Minas, 2009: 80-81)

**Step 1:** Beneficiary Targeting

**Step 2:** The Framing of Needs Test

**Step 3:** The Selection Process

**Step 4:** Covenant with Beneficiaries

However, although the proposal suggests the above steps for beneficiary selection, it also specifies specific groups that should be the primary beneficiaries of the Fund. These groups as listed in the proposal are: (Minas, 2009: 81-87)

1. The destitute child
2. The lactating mother and her baby
3. The aged
4. The displaced
5. The physically sick

6. The mentally and behaviorally disturbed
7. The disabled
8. Destitute youngsters
9. The battered girl or woman

As an additional element to a proper beneficiary selection, the proposal also suggests four common criteria that could tighten the needs test for the reference and selection committees which, according to the proposal, should be involved in the selection of beneficiaries for the Fund. These four common criteria are: (Minas, 2009: 87)

1. Those who face the risk of begging or engagement in illicit activities to survive;
2. Those who are duped into or forced to engage in illicit and involuntary activities;
3. Those who beg and are involved in illicit activities because of destitution;
4. Those who do not beg but are in extremely difficult circumstances.

With regards to the governance of the Fund, the proposal forwards an institutional arrangement that allow for the establishment of independent governance systems at federal as well as regional levels. The governance at both levels is proposed to be composed of a general assembly and a board. According to the proposal, the members of each assembly should be selected from the government and the public. The representation in the assemblies should be based on the importance of members from both spheres with representatives from the government being in a slight majority.

What is more is that, the proposal in its attempt to specify the role of beneficiaries in the operations of the Fund states that beneficiaries should be viewed as partners in the Funds pre-project phase, project phase and post-project phase. Using this principle for pursuing the full participation of beneficiaries, the proposal aims at tacking unforeseen challenges that could arise only because of situational factors.

As for the funding sources for the establishment and functioning of the Fund, the proposal sketches out the government and the private sector as the two major funders in the process. Accordingly, the government is assumed to provide grants and tax levy while the public is

believed to hand out donations in kind, money and/or skills. In addition, for the purpose of gaining funds from the public the proposal suggests project proposals, mass media appeals, mail appeals, kindness day, door-to-door solicitation, reliance on friends for fund raising, ongoing fund raising, online fund raising, the collection box, utilization of NGOs and CBOs as well as adoption by an airline as twelve major fundraising strategies.

Having the above overview on the proposal for the introduction of the SDFE, what is left to do is a more focused analysis of specific aspects of the proposal mainly the feasibility of its funding sources, beneficiary selection and strategies for support delivery. In the following sub-section, these aspects of the proposal are analyzed based on responses gathered from both the beggars and respondents who were members of the public.

#### **4.7.2. From Whom, to Whom and in What Way?**

As we have seen in our review of the proposal for the introduction of the SDFE, the proposal forwards two major sources of funding and various strategies for selecting beneficiaries as well as for delivering services to the selected beneficiaries. In this part the report is a closer look into these three major aspects of the proposal and a comparative analysis on what the respondents have said and what is planned for implementation by the proposal.

##### ***From Whom?***

When launched, the Fund is planned to use the government and the public as the two chief sources for funds. The government's bold initiative to institutionalize a national social assistance system can be a sign of its readiness to take an active part in the process. This readiness may enable the government to partly finance the Fund both through direct grants and tax levies. However, this does not mean that the government will be able to provide all the assistance the Fund may require from it. Considering the poor socio-economic condition and, as Ato Damitew said, the persistent shortage of finances for needed social welfare services, one may anticipate that the road to a well organized and sustainable social development fund will be rocky and stumbling.

On the other hand, when we take a look at the public as the second funding source we find out that possibly many people, particularly those with a relatively better income are willing to provide a regular support to beggars through a well organized project on begging like the Fund. From responses gathered from members of the public who participated in this study, the majority of them said they will be able to provide regular support to beggars if everything is prepared to their convenience. Out of the total 40 respondents who were members of the public, 33 (82.5%) said they are willing to provide regular donations while the rest 7 (7.5%) said they are not willing to do the same for various reasons.

Not forgetting the fact that thirty-three of the respondents are in agreement with the provision of a regular support with the precondition that things like methods for gathering the donations, organizational capability, transparency as well as accountability are to their convenience, reasons reported by those who said they are not willing to provide regular donations seem to suggest factors that could possibly hinder the Fund's effort to utilize resources from the public. These factors include the low economic status of many members of the public including the four respondents of the study who stated this reason for not being willing to provide regular support, the attitude among the public that most donations usually find their way into the wallets of fund administrators and not the actual beneficiaries which characterized the responses of two respondents and the believe, as expressed by one respondent, that the provision of regular support to beggars only aggravates the problem by attracting more and more people into begging.

These factors are not indeed things that should be taken for granted. It is true that many people in the country in general and in the city in particular are poor. However, as far as those who are already begging are concerned, helping the approximately 200,000 beggar in the country would not require forcing those who could not afford to provide regular financial donations. In addition, as can be understood from the funding strategies included in the proposal, donations from the private sphere need not be regular or in money as long as they are done for the purpose of helping the poor which, as said earlier, is a long established tradition in Ethiopia practiced by both the poor and the rich alike. In fact, here it is appropriate to mention that the proposal for the introduction of the SDFE should be made to give greater emphasis on resources within the

country's boarders and should refrain from over emphasizing resources from the Ethiopian Diaspora abroad for that source is volatile and as it was with the 2005 national election may result in surprising effects that, in this case, could potentially cause harm to the operations of the Fund and its noble aim of helping the poor in the country.

In a way of addition to the above analysis on the feasibility of the funding sources for the Fund, we can also take a look at who the respondents who were members of the public said should take the lion share of responsibilities in the fight against begging. As can be seen from the proposal, the Fund is expected to be headed by various regional general assemblies that are composed of representatives the slight majority of whom are to be from the government. Therefore, taking into account the fact that it was the government that initiated the whole process for the establishment of the Fund, the proposal seems to indicate that it is the government that should take the lead in the initiative. This is also in line with what the respondents of the study said when asked about the division of responsibilities in the process of eradicating begging from Ethiopia.

In other words, the majority (20 (50%) of the respondents reported that they feel the government should take the lion share of responsibilities in the fight against begging. And out of the rest 20 respondents 13 (32.5%) said it is the individual almsgivers who should take the lead in the process, 4 (10%) said it should be NGOs while 3 (7.5%) gave the major responsibility to all the above three parties.

However, instead of being satisfied with the general explanation that it is the government that took the initiative to establish a nation-wide institution for the welfare of the poor and disadvantaged and that it should take the major responsibility in the success of the institution, respondents were asked why they thought the particular party or parties they reported should take the lion share of responsibilities in the eradication of begging. And a look at their responses indicates that out of the 20 (50%) respondents who said the government should take the lion share of responsibilities 10 (50%) think so because they think the government has a better capacity to achieve the objective of eradicating begging from Ethiopia, 4 (20%) said so because they think the government has the responsibility to help poor citizens, 2 (10%) respondents said that the government has better capacity to eradicate begging from the country as well as the

responsibility to assist the poor, another 3 (15%) said that the government not only carries the responsibility of assisting the poor but also has the capacity and authority to enforce laws as well as follow up projects while the remaining one respondent said the government should take the lion share of responsibilities but failed to state her reason(s) for her answer.

Moreover out of the 13 (32.5%) respondents who said it is individual almsgivers who should take the lion share of responsibilities, 12 (92.3%) said individual almsgivers should take the major responsibility because they think it is the almsgivers not the government who have a better capacity to eradicate begging from Ethiopia while the other 1 (7.7%) respondent said individual almsgivers should take the lead for they have a better capacity as well as better knowledge of the problem which gives them a good chance to be effective in eradicating begging from Ethiopia.

In addition, 2 (50%) of the 4 (10%) respondents who said NGOs should take the lion share of responsibilities in the fight against begging think that above all other parties NGOs have a better capacity to eradicate begging from Ethiopia, 1 (25%) respondent thinks NGOs have better access to find donors and raise funds, and the other 1 (25%) respondent thinks NGOs have better access to find donors and raise funds as well as better knowledge of the problem for some of them are mostly engaged in helping beggars in the country.

Finally, all the other 3 (7.5%) respondents who refused to give the lion share of responsibilities only to the government, individual almsgivers or NGOs said that the major responsibility should be given not to a single party but to all three parties in combination for giving lots of responsibilities to a single party would not solve the problem.

Generally, when we compare the responses from the respondents with what is proposed for implementation by the Fund, we find out that many of the proposed ideas are in agreement with the responses from the respondents. In addition to the response that the government should take the major responsibility in the venture, the proposal also encompasses the responses from respondents who gave the lead to parties other than the government or all the three parties in combination. This is so because the Fund, as depicted in the proposal, attempts to work not only with the government but also with NGOs and the public at all levels by giving major responsibilities to all parties or to a single party whenever there is a need to secure cooperation

from a particular body regarding one or more areas involved in the successful operation of the Fund.

However, not only are the ideas included in the proposal for the introduction of the SDFE consistent with the views of the respondents who were members of the public regarding who should take the lead in the eradication of begging from Ethiopia but are also very much in agreement with what the respondents of the study said about the roles that citizens should take in the fight against begging. The following table gives the number of respondents who reported a particular role or sets of roles that they thought citizens should take in the attempt to eradicate begging from Ethiopia.

**Table 4.4. Frequency and Percentage Distribution of Responding Members of the Public by Preferred Roles that Citizens Should Take in the Fight against Begging**

<b>Roles That Citizens Should Take In The Fight Against Begging</b>	<b>Frequency</b>	<b>Percent</b>
Helping beggars	20	50.0
Providing job opportunities to beggars	4	10.0
Providing emotional support to beggars	3	7.5
Enabling beggars know the importance of work	3	7.5
Working cooperatively with the government and NGOs	4	10.0
Considering begging as a problem for the country	3	7.5
Choosing to whom to provide alms	4	10.0
Drawing due governmental attention to beggars	3	7.5
Helping those who are very likely to get engaged in begging	2	5.0
Being humane to those who are already begging	2	5.0
Missing	1	2.5
<b>Total*</b>	<b>49</b>	<b>122.5</b>

\*Respondents were allowed to give multiple responses

As can be seen from table 4.4. above, the role that the Fund is planned to perform through the active participation of citizens at all levels also, in most cases, concurs with what the respondents who were members of the public said should be the roles of citizens in the fight against begging. The general response that the roles of citizens should be helping beggars in any way possible and that citizens should be humane to beggars are in line with the Fund's major objective of providing support to beggars. The roles of providing emotional support and enabling beggars know the importance of work are related with guidance and counseling which is the first step in

the proposed "Steps of Transformation". Providing organized support to beggars, considering begging as a national problem and working cooperatively with the government and NGOs have to do with the Fund's overall aim to bring together resources from all willing bodies so as to achieve social development in an organized fashion. The role of providing job opportunities to beggars is coherent with the Fund's proposed action regarding job and enterprise development. Choosing whom to provide with alms relates with the Fund's proposed plan to implement suitable criteria for beneficiary selection. The role of drawing due governmental attention to beggars is something that the Fund plans to achieve while the role that citizens should help not only beggars but also those who are poor and very likely to get engaged in begging concurs with the Fund's mission of helping people and communities overcome poverty not only through assisting beggars but also through supporting those who do not beg but are in extremely difficult circumstances.

### *To Whom?*

After over viewing from where the Fund plans to get the resources it needs to meet its goals, the next question to ask is on whom these resources are to be invested. Basically, based on the responses gathered from the beggar respondents of the study as well as from a look into other research reports, it is possible to say that most beggars in the city of Addis Ababa are willing to abandon begging if they are provided with an ample opportunity. For example, out of the 40 beggar respondents of this study 39 (97.5%) said that they are willing to exit begging for good if they get a suitable opportunity to do so. Judging from the contents of the proposal for its introduction, the SDFE is very likely to be suitable enough for most of the respondents to get out of begging. However, at least up until it is well organized and fully operational the Fund could not provide assistance to all willing beggars simultaneously. This is why targeting primary beneficiaries is planned to be one of the major activities in the operations of the Fund.

As briefly mentioned in the overview on the proposal for the introduction of the SDFE, the Fund plans to give primary support to specific groups whose lives as beggars are believed to be worse than those of other beggars. From the situations that characterize these beggars and analyzing the possible difficulties that could be encountered by these people, we can safely say that these people indeed deserve prime support from any project on begging. Similarly, a list containing

almost all kinds of beggars planned to be given priority by the Fund was included in the structured questionnaires for both the beggars and members of the public and the respondents were asked if they could prioritize between them and all beggars in general. And the responses from the questionnaires indicate that most (34 (85%)) of the respondents who were members of the public and a little more than half (21 (52.5%)) of the beggar respondents of the study thought that the kinds of beggars to be given priority when the Fund is operational logically deserve prime support from any project on begging. Moreover, the rest 6 (15%) of the respondents who were members of the public and 19 (47.5%) of the beggar respondents reported that all beggars deserve prime support without any prioritization for all of them live a life of despair and are in a dire need for support. The response from this group of respondents carries truth in it but does not seem to be very practical and considerate of the fact that it is not and will not be possible to lend a hand to all beggars at the same time without prioritization between them.

In sum, from what has been said about the rationale behind prioritizing between different groups of beggars as well as the concurrence between the views of most of the respondents for this research and the ideas included in the proposal concerning targeting for primary support, it is possible to say the Fund is very likely to be feasible not only in terms of prioritizing between beggars but also in terms of meeting the public's interest when it comes to its attempt to provide prime support to beggars who would be its targets for primary support. A comparison between the previously identified major causes of begging and the Fund's plan to eradicate begging not only by helping beggars but also through helping those who are very likely to get engaged in panhandling, also indicates that the Fund will be effective not only in improving the lives of beggars but also in preventing the occurrence of begging by meeting needs which, if not met, would force individuals into begging.

### *In What Way?*

Finally, the last question we have to deal with in our analysis of the SDFE as the final stitch in the crazy quilt patchwork welfare system in Ethiopia is the question of how the Fund plans to intervene in the lives of beggars and to what extent the methods of intervention to be implemented by the Fund are consistent with views expressed by respondents who participated in this research.

To begin with, the 39 (97.5%) beggar respondents of the study who said they are willing to exit begging were asked what kind(s) of support they thought would get them out of begging and their responses are presented in the following table which contains the reported kinds of support and the number of people who suggested a particular kind(s) of support.

**Table 4.5. Frequency and Percentage Distribution of Responses from Beggars Respondents by Identified Kinds of Support Needed to Get Out of Begging**

Kinds of support	Frequency	Percent
A job opportunity	23	57.5
A house	17	42.5
Regular financial aid	12	30.0
Start-up capital to start a small business	3	7.5
Regular support in kind	13	32.5
Adequate health care	8	20.0
Repatriation	3	7.5
Total	79	197.5
Missing	1	2.5
<b>Total*</b>	<b>80</b>	<b>200.0</b>

\*Respondents were allowed to give multiple responses

A comparison between the above list of kinds of support needed by respondents of the study and the types of assistance the Fund will provide when launched indicates a very high level of similarity. Almost all of the supports reported by the respondents are planned to be provided by the Fund once it is underway. However, the need for the provision of a decent house which is one of the most frequently required supports, is not given due emphasis by the proposal. It is possible that providing job opportunities would enable beggars to afford to rent a house but there are various factors that could hinder the realization of such an objective.

As a start, out of the 40 beggar respondents of the study 26 (65%) live in a mud plastered house, 6(15%) spend their nights on a street corner, 3 (7.5%) live in a plastic shelter, 2 (5%) just sleep on someone else's veranda while each one of the rest three respondents shelter themselves in a cardboard, a cement plastered house made of bricks and a house with corrugated iron walls and roof respectively. Moreover, when we take a look at the data regarding the ownership for those respondents who said they lived in a house, the majority (17 (65.4%)) of the 26 (65%)

respondents who said they lived in a mud plastered house reported that the house they lived in belonged to private owners who let the house to them, 8 (30.8%) said their house belonged to the *Kebele* while only 1 (3.8%) respondent said that she is the owner of the house she lived in. In the case of the two respondents who said they lived in a cement plastered house made of bricks and in a house with corrugated iron walls and roof, the first one said that his house belonged to an NGO and the second said he owns the house he lived in.

From the responses of the respondents regarding the kinds of support they needed to exit begging for good and the above data about the types and ownership of shelters the respondents lived in, we can understand that the need for a house should be emphasized by any attempt to eradicate begging from Ethiopia. In addition, given the fact that most beggars in this study already live in rented houses and the obvious shortage of housing units in the city of Addis Ababa, expecting beggars to live with ease in rented houses seems to be a miscalculation.

**Table 4.6. Frequency Distribution of Responses from Beggar Respondents by Preferred Strategies for the Eradication of Begging From Ethiopia**

Strategy	Frequency
A 'zero-tolerance' or dispersal strategy	4
Repatriating beggars and rehabilitating them in their places of origin	19
Creating various programs that could provide help to beggars	24
Strategically-located charity boxes	6
Providing houses to beggars	18
Helping beggars using money from direct percentage deductions from willing peoples' salaries or income	15
Creating training and employment schemes	27
Providing beggars with adequate health care	16
<b>Total*</b>	<b>129</b>

\* The total number of frequencies is greater than 40 because respondents were allowed to choose multiple strategies.

Furthermore, responses gathered from both the beggar respondents of the study concerning what kinds of strategies they thought would be effective in eradicating begging from Ethiopia within a

short period of time indicate that intervening by creating training and job opportunities to beggars is the most frequently (27 times) preferred strategy\* followed by intervention through the creation of various programs that could provide help in general (not only training and job opportunities) which was favored 24 times. Repatriating beggars and rehabilitating them in their places of origin was the third most favored (19 times) strategy while the provision of houses to beggars as one strategy for the eradication of begging from Ethiopia takes fourth place by being mentioned 18 times. The provision of adequate health care to beggars and helping beggars using money from direct percentage deductions from willing peoples' salaries or incomes also occupy significant places for they were favored 16 and 15 times respectively. Table 4.6. also shows that a 'zero-tolerance' or dispersal strategy for the eradication of begging was favored four times. This may seem surprising given the fact that all of the respondents are beggars, but considering that the eradication of begging could be achieved both in benevolent and cruel ways we can understand that the cruel ways may, in some cases, be more effective than their opposites.

In addition, one should take note of the fact that what these data tell us is that most of the respondents of the study are very likely to prefer an attempt to eradicate begging from Ethiopia which encompasses these most frequently mentioned strategies. For respondents were allowed to give multiple responses and since only few respondents have suggested only one strategy, we have no ground to conclude that most of the respondents believe that these strategies will be effective independently without being combined with other methods of intervention.

---

\* Results of the FGD also indicate that the creation of training and employment schemes and the provision of houses for beggars were the two commonly agreed up on effective strategies for the eradication of begging from Ethiopia.

**Table 4.7. Frequency Distribution of Responses from Responding Members of the Public by Preferred Strategies for the Eradication of Begging from Ethiopia**

Strategy	Frequency
Repatriating beggars and rehabilitating them in their places of origin	20
Creating various programs that could provide help to beggars	15
Helping beggars using money from strategically-located charity boxes	9
Providing houses to beggars	7
Helping beggars using money from direct percentage deductions from willing peoples' salaries or income	11
Creating training and employment schemes	30
Providing beggars with adequate health care	4
<b>Total</b>	<b>96</b>

\* The total number of frequencies is greater than 40 because respondents were allowed to choose multiple strategies.

Just like the case with the beggar respondents of the study, creating training and employment schemes is the most preferred (30 times) strategy for the eradication of begging by respondents who are member of the public followed by repatriating beggars and rehabilitating them in their places of origin, creating various programs that could provide help to beggars, and helping beggars using money from direct percentage deductions from willing peoples' salaries or incomes which were favored 20, 15 and 11 times respectively.

One exceptional situation that can be seen from the responses of the respondents who were members of the public is that, even though the respondents were allowed to provide multiple responses, as many as 8 (20%) of them thought creating training and employment schemes to beggars alone would be effective in eradicating begging from Ethiopia. Similarly, 7 (17.5%) thought that combining only the creation of training and job opportunities with the repatriation of beggars would effectively eradicate begging from Ethiopia.

Generally, when we relate all the above responses regarding the most effective strategies for the eradication of begging from Ethiopia with what is planned in the proposal for the introduction of the SDFE, we observe that most strategies, with the total exception of the 'zero-tolerance' and the 'Do Nothing' or the Laissez-Faire Approach and the inadequate attention given to the provision of houses to beggars, are strategies that the Fund plans to combine when it is operational.

## **4.8. Attitudes towards Attempts at Eradicating Begging From Ethiopia**

This final subsection of the report and its subtopics attempt to discuss the attitudes of beggars and respondents who were members of the public towards attempts at eradicating begging from Ethiopia. The attitudes of the respondents were measured using a Likert Scale containing five positive and five negative statements accompanied by four different responses for each statement. The respondents were asked to choose the response that best expresses their feeling and the sum of the number of the responses chosen by the respondents was taken as an indicator of their general attitude towards efforts to eradicate begging from Ethiopia. The smallest possible score on the scale was 10 and the maximum was 40.

Moreover, the general Likert Scale score of the respondents was categorized into three ordinal categories of those with a strongly negative attitude (score=10-20), positive attitude (score=21-30) and strongly positive attitude (score=31-40). First let us discussed the results of the Likert Scale designed for the beggar respondents of the study.

### **4.8.1. Attitudes of Beggars towards Attempts at Eradicating Begging from Ethiopia**

As said earlier the Likert Scale for the beggar respondents of the study was made to contain five positive and five negative statements with four different responses for each statement. What follows is a discussion of the categorized total scores on the Likert Scale for beggars who participated in the study and the relationships between the actual Likert Scale score and the eight independent variables employed to study the attitude of respondents towards attempts at eradicating begging from Ethiopia. However, because the beggar respondents of the study were sampled purposively and not randomly, the analysis concerning the relationships between the independent variables and the Likert Scale score of the respondents is limited to crosstabulations and not other methods of statistical correlation or tests of statistically significant differences in mean or variance.

Having the above idea in mind, the descriptive statistics for the Likert Scale score of the respondents as measured by the Likert Scale shows us that the minimum reported score for the

beggar respondents of the study was 26 while the maximum was 40. Moreover, the mean score for the overall sample was 31.78 with a standard deviation of 3.799. This figure, when interpreted in terms of the categories for the Likert Scale score, tells us that the whole sample can generally be assumed to have a strongly positive attitude towards attempts at eradicating begging from Ethiopia. And when this overall mean is disaggregated between males and females we find out that the mean Likert Scale score for males is 32.33 with a standard deviation of 4.562 while it is 31.44 with a standard deviation of 3.318 for females. A crosstabulation between the sex of the respondents and their categorized Likert Scale scores can be shown in the form of the following table.

**Table 4.8. Crosstabulation - Frequency and Percentage Distribution of Sex of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia**

		Likert Scale Score		Total
		Positive Attitude	Strongly Positive Attitude	
Sex of Respondents	Male	7 (46.7%)	8 (53.3%)	15 (100.0%)
	Female	10 (40.0%)	15 (60.0%)	25 (100.0%)
Total		17 (42.5%)	23 (57.5%)	40 (100.0%)

According to the results of the above crosstabulation between the sex of respondents and the categorized Likert Scale scores, 7 or 46.7% of the male respondents of the study had a positive attitude, the other 8 or 53.3% of the males had a strongly positive attitude while none of the male respondents had a strongly negative attitude towards attempts at eradicating begging from Ethiopia. In addition, the same crosstabulation also indicates that 10 or 40% of the female respondents had a positive attitude, 15 or 60% had a strongly positive attitude while none of them had a strongly negative attitude towards an attempt to eradicate begging from Ethiopia. This tells us that most of the respondents (23 (57.5%)) of the respondents had a strongly positive

attitude while the rest 17 (42.5%) of the respondents had a generally positive attitude towards what is being done to eradicate begging from Ethiopia.

As we did for sex as an independent variable for the study we can also do a crosstabulation between the categorized Likert Scale scores and ages of respondents. The respondents were asked to state their specific ages and the ages reported by the respondents were categorized in to ordinal categories by forming intervals based on the standard deviation for the age distribution of the respondents. Accordingly, the three categories are Young (16-33 years), Middle Aged (34-51 years) and Old (52 and above).

**Table 4.9. Crosstabulation - Frequency and Percentage Distribution of Categorized Ages of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia**

		Likert Scale Score		Total
		Positive Attitude	Strongly Positive Attitude	
Age of Respondents				
	Middle Aged	7 (53.8%)	6 (46.2%)	13 (100.0%)
	Old	6 (37.5%)	10 (62.5%)	16 (100.0%)
Total		<b>17 (42.5%)</b>	<b>23 (57.5%)</b>	<b>40 (100.0%)</b>

As shown in the above crosstabulation the majority of respondents who are young and old had a strong positive attitude towards attempts at eradicating begging from Ethiopia. While out of the thirteen middle aged beggar respondents seven had a positive attitude and the rest six had a strongly positive attitude. This is the same as it was the case with the sex of the respondents most of whom, as we have already seen, were characterized by a strong positive attitude towards attempts for the eradication of begging from the country.

The same fact applies for the relationship between the categorized Likert Scale score of the respondents and their educational level where 23 (57.5%) (23 (63.9%) of the illiterates) of the respondents had a strongly positive attitude and 17 (42.5%) (13 (36.1%) of the illiterates, 1 (100%) of those who have attended the first cycle of elementary education and 3 (100%) of those

with an educational level that is between the 5<sup>th</sup> and 8<sup>th</sup> grade) had a positive attitude towards attempts at eradicating begging from Ethiopia. This is also true in the case of religious affiliation as an independent variable for the study. In this relationship 23 (59%) of the Orthodox Tewahedo Christians had a strongly positive attitude while 16 (41%) of the Orthodox Tewahedo Christians and the only Muslim respondent of the study had a general positive attitude.

In addition, we can recode the overall average daily cash income of respondents using eight Birr as the standard deviation from the mean to construct three income groups and then crosstabulate the established income categories with the categorized Likert Scale scores of the respondents. Starting with the minimum overall average daily cash income of 0.50 the three ordinal income categories are the category of those with Lower Income (0.50-8.50 Birr), those with Middle Income (8.51-16.51 Birr) and those with Higher Income (16.52 and above). Accordingly, we can come up with the following table for crosstabulation which indicates that the majority of respondents in all income categories (13 (56.5%) of those with lower incomes, 7 (58.3%) of those with middle incomes, and 3 (60%) of those with higher incomes) have a strongly positive attitude towards the eradication of begging from Ethiopia

**Table 4.10. Crosstabulation - Frequency and Percentage Distribution of Categorized Overall Average Daily Cash Income in Birr of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia**

		Likert Scale Score		Total
		Positive Attitude	Strongly Positive Attitude	
Overall Average Daily Cash Income in Birr	Higher Income	2 (40.0%)	3 (60.0%)	5 (100.0%)
	Middle Income	5 (41.7%)	7 (58.3%)	12 (100.0%)
	Lower Income	10 (43.5%)	13 (56.5%)	23 (100.0%)
Total		17 (42.5%)	23 (57.5%)	40 (100.0%)

Table 4.11. below also shows that, of the 26 respondents of the study who said they had a physical health problem/disability 16 (61.5%) of them had a strongly positive attitude while the rest 10 (38.5%) had a positive attitude. Moreover, out of the 14 respondents who said they didn't have any physical health problem/disability, 7 (50%) had a Likert Scale score which makes their attitude strongly positive and the other 7 (50%) had a Likert Scale score that qualifies them to have a positive attitude towards a fight against begging.

**Table 4.11. Crosstabulation - Frequency and Percentage Distribution of the Percieved State of Health of Beggar Respondents by Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia**

		Likert Scale Score		Total
		Positive Attitude	Strongly Positive Attitude	
Physical Health Problem/ Disability	Yes	10 (38.5%)	16 (61.5%)	26 (100.0%)
	No	7 (50.0%)	7 (50.0%)	14 (100.0%)
Total		17 (42.5%)	23 (57.5%)	40 (100.0%)

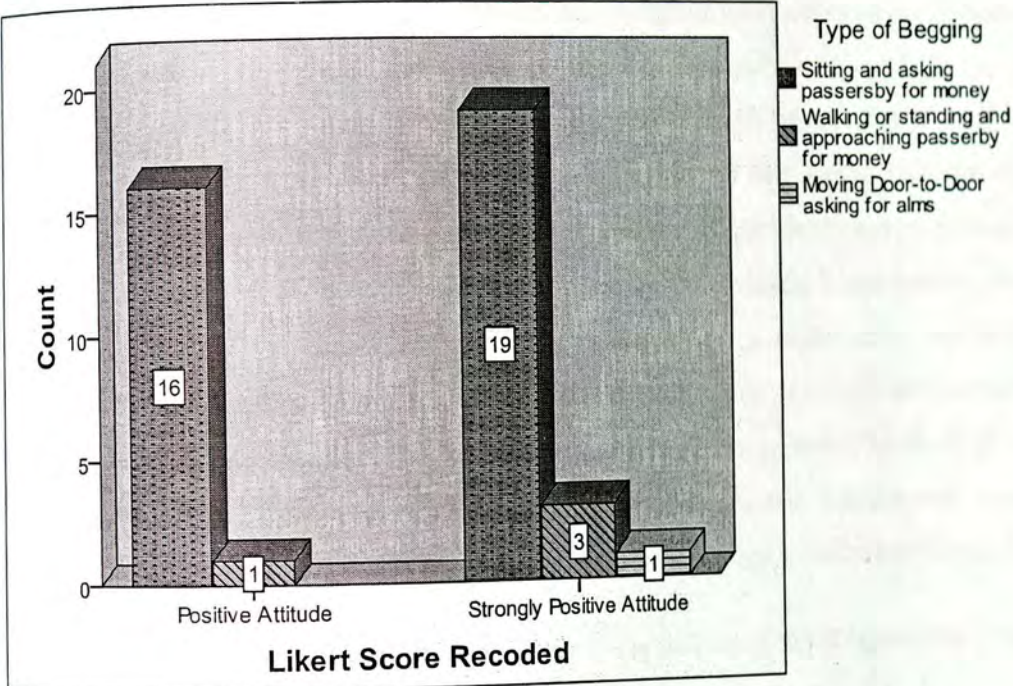
Similarly, a crosstabulation between the categorized Likert Scale score and frequented places of begging for the respondents indicates that 12 (52.2%) of those who frequently beg in and around Orthodox Tewahedo Churches, 1 (50%) of those who usually beg in and around Mosques, 9(64.3%) of those who commonly beg on the streets and the only one respondent of the study who frequently goes door-to-door had a strongly positive attitude while 11 (47.8%) of those who frequently beg in and around Orthodox Tewahedo Churches, 1 (50%) of those who usually beg in and around Mosques and 5 (35.7%) of those who commonly beg on the streets were characterized by a general positive attitude.

Likewise, as it can be clearly seen from the following clustered bar chart the preponderance (19 (54.3%)) of the respondents who frequently beg by sitting and asking passersby for money, the greater part 3 (75%) of those who usually beg by walking or standing and approaching passersby

for money as well as the one and only respondent of the study who commonly moves door-to-door to beg for alms had a strongly positive attitude towards the eradication of begging from Ethiopia.

**Figure 4.5. Bar Chart for the Frequency Distribution of the Types of Begging Practiced by Beggar Respondents and the Categorized Likert Scale Score of their Attitudes towards Current Attempts at Eradicating Begging from Ethiopia**

Figure 3.4. Type of Begging\*Likert Score Recoded Crosstabulation



In sum, the relationship between the eight independent variables of the study and the measured attitude of the respondents plainly shows that sex, age, educational level, religious affiliation, average daily cash income, physical health, frequented place of begging or usually employed type of begging did not make the beggar respondents of the study significantly different in terms of their view towards the eradication of begging from Ethiopia. This can be related with the fact that almost all of the respondents with the exception of one respondent are willing to exit begging for good if there was any venture that would provide them with the opportunity. This fact can also be one reason for why the government and NGOs should strive to win the fight against begging which has gained some momentum especially after the last two years. This is so

because the above discussed strongly positive attitude of beggars towards the eradication of begging can only be interpreted as an encouraging finding for an even more intensified struggle to bring positive changes to the lives of the thousands of Ethiopian beggars whose deprived economic status has forced them to survive nowhere but on the edge.

#### 4.8.2. Attitudes of Members of the Public towards Attempts at Eradicating Begging from Ethiopia

As it has been said at the beginning of this subsection, the major objective for analyzing the attitude of the public towards attempts at eradicating begging from Ethiopia is the desire to know how the eradication of begging is viewed by members of the public who are different in terms of sex, age, educational level, monthly cash income, religious affiliation as well as frequency of almsgiving. Unlike the case with the beggar respondents of the study, here the relationship between the six independent variables and the respondents' Likert Scale scores are seen in terms of statistical correlations and tests of difference in mean and variance. More specifically, Pearson correlation coefficient is used for variables measured at a scale level of measurement, Spearman's rho is employed for variables of ordinal level while t-test for independent samples and one-way ANOVA are used for variables measured at the nominal level of measurement. Moreover, the table below can provide the reader with general information regarding the distribution of attitudinal scores among the respondents who were members of the public.

**Table 4.12. Descriptive Statistics on the Likert Scale Scores of the Responding Members of the Public**

	N	Minimum	Maximum	Mean	Std. Deviation
Likert Score as Measured by a Likert Scale	40	24	40	32.72	4.374
Valid N (listwise)	40				

As depicted in table 4.12, the maximum Likert Scale score for the respondents who were members of the public was 40 while the minimum was 24. The mean Likert Scale score for this group of respondents was 32.72 whereas the standard deviation for their Likert Scale score distribution was 4.374.

To begin with, when we use an independent samples t-test to test the null hypothesis that there is no statistically significant difference in the mean of Likert Scale score in terms of sex, we come up with the following results.

**Table 4.13. Independent Samples Test for the Relationship between the Sex of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

Group Statistics					
	Sex of Respondents	N	Mean	Std. Deviation	Std. Error Mean
Likert Score as Measured by a Likert Scale	Male	18	33.06	4.633	1.092
	Female	22	32.45	4.240	.904

		t-test for Equality of Means						
							95% Confidence Interval of the Difference	
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Likert Score as Measured by a Likert Scale	Equal variances assumed	.428	38	.671	.601	1.405	-2.243	3.445
	Equal variances not assumed	.424	34.980	.674	.601	1.418	-2.277	3.479

The first block of the above analysis shows that the mean Likert Scale score for male respondents of the study was 33.06 with a standard deviation of 4.366 while it was 32.45 with a standard deviation of 4.240 for the female respondents. The Equal variance assumed column in the second block reports a  $t$  value of .428, a degree of freedom of 38 and a two-tailed significance probability of .671. Since we are testing the difference between the two means at an

alpha value of .05 giving us a 95% confidence level and accept the null hypothesis that there is no statistically significant difference in the mean of the Likert Scale scores for males and females. We do this because .671 (i.e. the exact probability of getting the observed difference in sample means if only chance is operating) is greater than the probability we are willing to accept in the test. Therefore, as stated above, it is possible to conclude that, on average, males and females do not have significantly different attitudes towards attempts at eradicating begging from Ethiopia. Moreover, not only do the two sexes have a statistically insignificant difference in terms of their attitude but, as can be seen from the mean attitude scores of the two sexes, are also characterized by a strongly positive attitude towards an endeavor to eradicate begging from Ethiopia.

Turning to the relationship between age and the attitude of the respondents we first have to recode the attitudinal score not into a string variable, as it is for the case with the beggar respondents of the study, but into a numeric one so that we can correlate age which is an ordinal variable with the numerically ordinal categorized Likert Scale score using the Spearman's rho correlation coefficient. When we do this we come up with the following results of correlation.

**Table 4.14. Bivariate Correlation between the Age of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

		Age of Respondents	Likert Scale Score
Spearman's rho	Age of Respondents	Correlation Coefficient	1.000
		Sig. (2-tailed)	.867
		N	40
	Likert Scale Score	Correlation Coefficient	-.027
		Sig. (2-tailed)	.867
		N	40

In accordance with the correlation results shown in table 4.14. above it is possible to say that there is no statistically significant correlation between age and attitude. Although the Spearman's rho correlation coefficient (-.027) suggests a moderate negative correlation between the two variables, the two-tailed significance level makes it statistically insignificant for the exact probability of getting the calculated correlation coefficient (.867) is greater than .05. This means that differences in the age of the respondents did not make the respondents to have significantly different attitudes towards the eradication of begging from Ethiopia.

A Pearson correlation between average monthly income and Likert Scale score also shows that the two variables do not have a statistically significant correlation. As it is summarized in the following table, although the Pearson correlation coefficient for the two variables is .308 suggesting a positively moderate correlation, it is not statistically significant according to the two-tailed significance test which indicates a probability level of .054. Comparing this probability level with our alpha value of .05 we come to understand that the exact probability is greater than the alpha value making the correlation statistically insignificant. Therefore, we can conclude that attitude of the respondents towards attempts at eradicating begging from Ethiopia is not significantly influenced by their average monthly incomes.

**Table 4.15. Bivariate Correlation between the Average Monthly Cash Income in Birr of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

		Average Monthly Cash Income in Birr	Likert Scale Score
Average Monthly Cash Income in Birr	Pearson Correlation	1	.308
	Sig. (2-tailed)		.054
	N	40	40
Likert Scale Score	Pearson Correlation	.308	1
	Sig. (2-tailed)	.054	
	N	40	40

However, unlike the case with the above three independent variables, the correlation between educational level and Likert Scale score is statistically significant at alpha .05. The Spearman's rho positively moderate correlation coefficient is statistically significant for the two-tailed significance test (.039) is less than the alpha value. Accordingly, it is possible to say that a respondent's educational level has an influence on his/her attitude towards the eradication of begging. Since the correlation coefficient indicates the direction of the correlation and the coefficient in this correlation is positive we can also say that higher educational level means a highly positive attitude towards attempts at eradicating begging from Ethiopia.

**Table 4.16. Bivariate Correlation between the Educational Level of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

			Educational Level	Likert Scale Score
Spearman's rho	Educational Level	Correlation Coefficient	1.000	.327
		Sig. (2-tailed)	.	.039
		N	40	40
	Likert Scale Score	Correlation Coefficient	.327	1.000
		Sig. (2-tailed)	.039	.
		N	40	40

\* Correlation is significant at the 0.05 level (2-tailed).

In addition, a one-way ANOVA was employed to test the null hypothesis that there is no statistically significant difference in the variance of Likert Scale scores in terms of religious affiliation. The test was chosen because religious affiliation as a nominal variable includes more than two categories and Likert Scale score was originally measured at a scale level of measurement. However, before looking at the results of the analysis we should be aware of the fact that the mean Likert Scale score for Orthodox Tewahedo Christian respondents of the study was 32.04, it was 38 for the one Protestant respondent of the study, 33.33 for Catholics while it was 34.25 for the Muslim respondents of the study.

**Table 4.17. One-Way ANOVA between the Religious Affiliation of the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	60.844	3	20.281	1.066	.376
Within Groups	685.131	36	19.031		
Total	745.975	39			

Based on the above summary of a one-way ANOVA between the religious affiliation and Likert Scale score of respondents one can say that the differences in Likert Scale score for the various religious groups is statistically insignificant. In other words, for the set of respondents who participated in the research, attitude towards attempts at eradicating begging from Ethiopia is not influenced by religious affiliation. This is so because the exact probability of getting the observed differences in Likert Scale scores if there was no association between religious affiliation and Likert Scale score (.376) is greater than the alpha value .05.

A bivariate correlation between the average frequencies of almsgiving for the 39 respondents who said they give alms to beggars and the Likert Scale score for the same 39 respondents also seems to suggest that the two variables have a negatively moderate correlation that is statistically significant. The exact probability of significance (.027) indicated for the Spearman's rho correlation coefficient (-.353) is less than .05 leading us to conclude that the correlation is statistically significant. This finding is perhaps very interesting for it implies that the more frequently people give alms to beggars, the lesser positive is their attitude towards attempts at eradicating begging from Ethiopia. Various explanations can be associated with this and they can range from the very simple explanation that some people who frequently give alms to beggars don't support the eradication of begging for alms giving is an important part of their lives up to the more likely explanation that these people more closely know attempts at eradicating begging from Ethiopia and have seen these attempts keeping the hopes of beggars very high only to frustrate them later on when they could not adequately deliver the basic supports needed by the beggars.

**Table 4.18. Bivariate Correlation between the Average Frequency of Almsgiving for the Responding Members of the Public and Likert Scale Score of their Attitudes towards Attempts at Eradicating Begging from Ethiopia**

			Average Frequency of Almsgiving	Likert Scale Score
Spearman's rho	Average Frequency of Almsgiving	Correlation Coefficient	1.000	-.353*
		Sig. (2-tailed)	.	.027
		N	39	39
	Likert Scale Score	Correlation Coefficient	-.353*	1.000
		Sig. (2-tailed)	.027	.
		N	39	39

\* Correlation is significant at the 0.05 level (2-tailed).

To recapitulate, from the analysis on the attitude of the public towards attempts at eradicating begging from Ethiopia it is possible to say that sex, age, average monthly cash income and religious affiliation don't have statistically significant correlations with the attitudes of the respondents while educational level and average frequency of almsgiving have a statistically significant correlation with the attitudes of the respondents. Both educational level and average frequency of almsgiving have a moderate correlation with attitudes but the correlation is positive in the case of educational level and negative in the case of average frequency of almsgiving.

## Chapter Five

### Conclusion and Recommendations

#### 5.1. Conclusion

Fundamental changes in the ways of human existence have brought about a number of far-reaching transformations in the lives of human beings. Paramount alterations in social life have put forth some essential systems that have resulted enormous amounts of ease for the ever affluence-seeking human race. However, these changes have always come at a price. Every positive transformation, in one way or another, has wreaked the lives of some people and forced them to live on the edge. Moreover, this sort of relationship between change and social problems seems to be natural and present all over the world. Although many people ask for a change that would not cause harm to people, an equally important question is how it would be possible for countries to assist those in need regardless of the specific reasons that have pushed these people into a life haunted by anguish.

Beggars all over the world are one of the most disadvantaged groups of people who have been victimized by the wide and devastating effects of changes in society. That is why most developed countries across the globe are trying to do everything to the best of their abilities to help these people. However, many countries in the Third World still have a long way to go until they are able to provide effective basic services needed by beggars. This inadequacy in the provision of welfare services becomes more visible in the urban areas of these countries which are homes to a host of social problems and where beggars are found in large numbers.

Ethiopia as one of the Third World countries and Addis Ababa as a Third World city have been facing this problem for quite a number of years. Particularly in Addis Ababa, begging as a social problem had been and still is one of the clear manifestations of urban poverty. Although begging is not a recent phenomenon in the city, the low socio-economic standing of the country and the inadequate attention given to the problem by the government have enabled it to reach an alarming level where both the government and the public are forced to join hands in staging a massive fight against it.

This study on current attempts at eradicating begging from Ethiopia was conducted with the view of assessing what the government and the public are doing or are planning to do in this regard. Consequently, the study attempted to gain insights from those in charge of the attempts as well as from beggars and members of the public regarding currently operational projects on begging and what they thought were the right things to do for the effective eradication of begging from Addis Ababa and the country at large. In order to supplement the data gathered through the two structured questionnaires distributed to 40 respondents from each group of respondents, individuals working both in governmental and non-governmental organizations were interviewed and a few beggars were inquired in-depth about the factors that led them into begging, the lives they were leading as beggars and the strategies they thought would be effective in improving their lives and the lives of other fellow beggars. Documents, particularly the proposal for the introduction of the SDFE, were reviewed and cross-analyzed in comparison with the responses of the respondents of the study.

From an analysis of all the data that were gathered in ways described above it is possible to conclude that the general state of being poor due to various reasons and illness/disability are among the major reasons that forced the beggars around the study area into begging. Although these two causes of begging are generally regarded as societal problems by themselves, their relationship with the beggary problem should not in any way be considered an excuse for giving a lesser attention to the problem of begging. From the discussion in this report we can understand that many of the social problems in Addis (and all over the world for that matter) are interrelated and that the presence one social problem as a result of one or more other social problems should not be understood as a call for spending all effort on the causal social problems and for considering the effect as only a symptom. This sort of understanding would only give the social problem that is an effect to reach a stage where it in turn could create other related social problems.

In addition, as opposed to the belief that beggars are free-riders on the productive members of society, the data gathered from the beggar respondents of the study indicate that beggars in the study area live a life of constant struggle for survival. Most of them survive on very small amounts of daily income and persistently spend their days thinking how they would be able to

make it through to the next day. Some of them even engage in other income generating activities and use panhandling only as a means of supplementing the insufficient incomes they gain from their other activities. For many of them their visions do not transcend the goal of making ends meet which in turn makes them feel forlorn and helpless.

However, the various organizations and individuals who have made begging one of their major concerns strive to at least introduce some modest improvements into the lives of beggars in the country. Since identifying some of the major actors in the current attempts at eradicating begging from Ethiopia was one of the objectives of the study both the beggars and respondents who were members of the public were asked to state projects on begging they were aware of. From the responses gathered from the respondents it was possible to find out that a significant majority of both the beggars and respondents who were members of the public didn't know of any project on begging. Given the fact that beggars in the study area come from all four corners of the city, this finding by itself points towards the need on the part of both governmental and non-governmental organizations to work on creating awareness among the public as to what they are doing about begging in Ethiopia.

Nevertheless, based on answers from those beggars and respondents who were members of the public who said they were aware of projects that work on begging, it is possible to conclude that the initiative by Elshaday Relief and Development Association is relatively better known among respondents from both groups. This initiative which takes repatriation as its major method of intervention is commendable for its success not only in helping beggars but also in its contribution in drawing wider public attention to the problem of begging. Although some of its activities such as its follow up on its beneficiaries were reported to be inadequate, this should not overshadow the recognition that it is being accorded by the public.

Furthermore, for the purpose of examining the strengths and weaknesses of currently operational projects on begging, inquiries were made regarding these issues using the various data collection methods employed in the study. On the basis of results from these inquiries it is possible to conclude that the following strengths characterize some current attempts at eradicating begging from Ethiopia: (1) provision of support that is regular and that aims at providing essential services like food to beggars; (2) the introduction of a diverted giving scheme through printing

meal tickets; (3) prioritizing the needs of women beggars with infants and elderly beggars; (4) providing prime support to orphans, children from poor families and the weak; (5) serving as a trailblazer for other projects on begging; (6) enabling beggars to receive support from neighbors and close relatives by repatriating them to their places of origin; (7) creating better public awareness about the problem of begging; and (8) striving to organize beggars so that they can become self sufficient. On the other hand, the same attempts were also found to have the following eight weaknesses: (1) inadequate effort and little willingness to work cooperatively with other parties working in the area of begging; (2) limited coverage and lack of impartiality mainly due to limited capacity; (3) little importance for the eradication of begging from Addis Ababa or the country at large; (4) irregularity of support from some projects on begging; (5) lack of proper follow up on beneficiaries; (6) creating a dependency feeling among beggars by not availing sustainable income generating opportunities for beneficiaries; (7) the employment of unsustainable (ineffective) strategies; and (8) lack of proper needs tests to identify the rightful beneficiaries.

An analysis on the proposal for introducing the SDFE as a wide and joint attempt to eradicate begging from Ethiopia points out that the SDFE when operational will be effective not only in terms of successfully assisting the poor and the disadvantaged in Ethiopia but also in terms of gaining the support of both beggars and the public in the study area. Particularly, the Fund's funding sources and strategies, beneficiary selection as well as methods of intervention, if implemented properly, were found to be effective and in agreement with what the respondents of the study reported regarding the kinds of support needed to enable beggars abandon begging, the groups of people who deserve primary support from any project on begging and the most effective strategies to eradicate begging from Ethiopia within a short period of time. Most of the respondents who were members of the public said they were willing to provide regular income to a well organized project on begging which, when it is judged based on the reactions of the respondents, means that the Fund's plan to use the public as one major source of funding is practical and highly feasible. The fact that most of the beggars who participated in this study were willing to exit begging for good if provided with an ample opportunity to do so and the finding that the kinds of support the beggar respondents of the study said would get them out of begging are mostly kinds of support planned for provision by the Fund also mean that, if

executed on the beggars in the study area, the Fund will be able not only to satisfy the needs of the beggars but will also get an encouraging cooperation and active participation from them. One recommendation that could be made from the responses of the beggar respondents is the idea that many beggars face housing problems and require housing facilities in order to be effectively taken out of begging.

Moreover, from an analysis of the proposal for the introduction of the SDFE it is also possible to conclude that the Fund should emphasize utilizing resources within Ethiopia and should not over rely on donations from the Ethiopian Diaspora in other countries, for this source is more often than not unstable and too sensitive to the political situation in the country. However, this is not to suggest that the Ethiopian Diaspora should not be made part of the initiative and that Ethiopians outside the country are not to be trusted. Rather it is only meant to imply that the Fund, as much as possible, should properly utilize funding sources within Ethiopia and should not be too dependent on citizens outside of the country who, as we have witnessed in 2005, are very likely to be misled by those with a political agenda into doing things that cause harm to the country and its people.

In addition, a comparison between past attempts and the proposed components of the SDFE suggests that the SDFE, when operational, will be more effective than most other previous attempts at eradicating begging from Ethiopia. This is so because the planned activities to be performed by the Fund are proposed in necessary details making them feasible and transparent. For example, the problems involved in identifying proper beneficiaries and fund organization which have led to the collapse of most previous attempts are now proposed to be given due attention by the Fund and are formulated to be as clear-cut as they can be. However, when one compares previous attempts at eradicating begging from Ethiopia with currently operational projects on begging which are briefly overviewed in this report, it becomes clear that many weaknesses which characterized previous attempts at eradicating begging from Ethiopia are still present in the cases of current attempts at eradicating begging from the country.

Analysis of weaknesses of current operational projects on begging, has also shown that inadequate effort and little willingness to work cooperatively with other parties working in the area of begging is one flaw that surrounds most current attempts. Interviews held with officials in both governmental and non-governmental organizations also support this conclusion by indicating that the cooperation between the various efforts at eradicating begging from Ethiopia is nowhere near satisfactory. Most of the projects are working independently and do not seem to realize or accept the possibility that greater achievements can be attained through joint efforts. Yet, if the proposed ideas for the SDFE are to be executed effectively, most of these attempts will, at least gradually, be made parts of a well organized nation-wide system for social development thus creating a much stronger force for the fight against poverty.

Moreover, an investigation of the role of the government in the various ventures to eradicate begging from Ethiopia points out that the government takes coordination and the handing out of technical support to projects through MOLSA to be its two major roles in the fight against begging. Let alone the fact that these two roles do not ensure the active participation of the government, an investigation of the extent to which the government has performed even these two roles shows that the roles have been poorly performed by the government. This was also confirmed during an interview held with an official in the Social Welfare Directorate under MOLSA. Yet recently, the government has started taking these roles more seriously as exemplified by the bold initiative that MOLSA is taking in facilitating the introduction of the SDFE.

Furthermore, on the basis of query into how the beggars and members of the public viewed attempts at eradicating begging from Ethiopia, it is possible to conclude that most beggar respondents of the study, regardless of their sex, age, educational level, overall daily cash income, religious affiliation, physical health, frequented place of begging and the types of begging they perform, had a strongly positive attitude towards the attempts at eradicating begging from Ethiopia. On the other hand, statistical tests on the relationship between the attitudes of the respondents who were members of the public towards attempts at eradicating begging from Ethiopia and the independent variables employed to analyze their attitudes enable us to conclude that sex, age, average monthly cash income and religious affiliation don't have

statistically significant correlations with the attitudes of the respondents meanwhile educational level and average frequency of almsgiving have statistically significant correlations with the attitudes of the respondents who were members of the public towards the attempts at eradicating begging from Ethiopia. The only difference that can be observed in the statistically significant correlations is that the correlation is positive in the case of educational level while it is negative in the case of average frequency of almsgiving.

Finally, it should be emphasized that the above stated conclusions of the study are not in any way applicable to all beggars and members of the public in Ethiopia and are only made as ways of providing concrete statements regarding the existence of such factors and opinions around the problem of begging in Ethiopia. These concrete statements are needed for the researcher believes that the findings from this study can provide trailblazer information for future studies on begging in Ethiopia as well as regarding what should be done about it.

## 5.2. Recommendations

In light of the major findings in this study, it is the researcher's belief that the following recommendations would help in improving what is being done and/or proposed to be done concerning the beggary problem in Ethiopia in general and in Addis Ababa in particular.

- ⊗ All organized parties working on the beggary problem in Ethiopia should strive harder to create a wider public awareness about the problem;
- ⊗ Organizations should realize that the provision of support to beggars is very likely to be ineffective unless it is properly supervised and therefore should give due attention to their follow up on the post- support situations of their beneficiaries;
- ⊗ Taking into account the differing types of beggars found in the country, projects should be designed and implemented in ways that could accommodate the needs of the different groups of beggars;
- ⊗ The various organizations working in the area of begging in Ethiopia should realize that their objectives would be easier to achieve if they work closely with each other and should make themselves more willing to do so;
- ⊗ The government should take an active role in ensuring the creation of close work relationships between the various projects on begging in the country;
- ⊗ The government and all concerned organizations should work closely with intellectuals in the academic world on ways that could help in the effective eradication of begging from Ethiopia;
- ⊗ The government should strengthen its roles in the fight against begging by keeping up the kind of commendable role it played in the development of the idea for the introduction of the SDFE;
- ⊗ All parties, including the government, should work closely to ensure the realization of the SDFE;

- ⌘ The SDFE, when implemented, should be made to give a more adequate attention to the housing needs of beggars in the country;
- ⌘ As planned in the proposal for the introduction of the SDFE, beggars, for it is their legitimate right, should be empowered to take an active role in any endeavor to eradicate begging from Addis Ababa or the country at large; and
- ⌘ Further studies should be conducted regarding the most effective ways to eradicate begging from Ethiopia.

## References

- Clinard, M. B., and Abbott, D.J. (1993). *Crime in developing countries: a comparative perspective*. John Wiley and Sons. Inc.
- CRISIS (2003). *Begging and anti-social behavior: CRISIS' response to the white paper respect and responsibility- Taking a stand against anti-social behavior*. Unpublished manuscript, London.
- CSA (2007). *The 2007 population and housing census of Ethiopia*.
- Ferguson, Clare (1999). *Global social policy principles: Human rights & social justice*. Unpublished manuscript.
- Fitsum Dechasa (2009). *An assessment of street begging in Ethiopia: The case of street beggars in Shahemene town*. Unpublished MA Thesis, Addis Ababa University, Addis Ababa.
- Lynch, Philip (2005). Melbourne University Law Review. *Understanding and responding to begging*. Melbourne.
- Minas Hiruy (2009). *Proposal for the introduction of the Social Development Fund of Ethiopia*, Addis Ababa. Unpublished manuscript.
- MOLSA (1992). *Study on begging in Addis Ababa: Action oriented*. Unpublished manuscript.
- MOLSA (1996). *Developmental social welfare policy of Ethiopia*. Addis Ababa.
- Radhakrishnan, S. (1968). *The encyclopedia of social work in India*. New Delhi: Publications Division.

Rank, M. R. (1994). *Living on the edge: The realities of welfare in America*. New York: Columbia University Press.

Wamisho, B. L., and Menore, L.H. (2009). East and Central African Journal of Surgery. *Begging on the streets of Addis Ababa: An impact of musculoskeletal disability*, vol. 14, no. 1, 103-108.

Woubishet Demewozu,(2003). *Begging as a survival strategy: Conferring with the poor at the Orthodox religious ceremonial days in Addis Ababa*. Unpublished MA Thesis, Addis Ababa University, Addis Ababa.

Addis Admass. (Tekemt 21, 2002 E.C.).

Addis Admass. (Meskerem 30, 2002 E.C.).

ሠማገ-ሚ. (ነሐሴ 25-27፣ 1986 ዓ.ም):: ለምኖ አዳሪነትን ችግር አስመልክቶ ለሃይማኖት መምህራን የተዘጋጀ ጉባኤ (ሴሚናር) ሪፖርት።

የራስወርቅ አድማሴ (ግንቦት 19፣ 2002 ዓ.ም):: የአደባባይ ልመና-ምዕዋት። ፎረም ፎር ሶሻል ስተዲስ ባዘጋጀው የውይይት መድረክ ላይ የቀረበ ጥናታዊ ዕሁፍ።

### Internet Citations

<http://www.en.wikipedia.org/wiki/Begging>. *Begging*. The free internet encyclopedia. Retrieved on October 27, 2009.

[http://www.magharebia.com/cocoon/awi/xhtml1/en\\_GB/features/awi/features/2007/10/03/feature-02](http://www.magharebia.com/cocoon/awi/xhtml1/en_GB/features/awi/features/2007/10/03/feature-02) *Morocco moves to eradicate begging*. A newsletter for events occurring in the Maghreb countries. Retrieved on October 27, 2009

## **Appendices:**

- Questionnaires
- Interview Checklists
- Focus Group Discussion Checklist

# Questionnaire for Beggars in the Study Area

Dear respondents,

this questionnaire is part of an assessment on recently proposed and executed ventures on eradicating begging from Ethiopia. It is ascertained that your response is vital for the success of the study. Therefore, you are kindly requested to respond to the following questions. Thank you in advance for your kind cooperation.

---

## Section I: Certification

Interviewer's Name: \_\_\_\_\_

Date Western (D-M-Y): \_\_\_\_\_

Signature: \_\_\_\_\_

---

## Section II: Identification

1. Interviewee's Name: \_\_\_\_\_

2. Questionnaire ID Number.....

3. Sub city: (Arada=1, Addis Ketema=2, Kolfe Keranyo=3, Nefas Selk Lafto=4, Kerkos=5, Gulele=6, Bole=7, Yeka=8, Lideta=9, Akaki Kaliti=10).....

4. Kebele: .....

---

## Section III: Background Information

5. Sex (Male=1, Female=2).....

6. Age.....

7. Average daily cash income in Birr?.....

8. How many people live with? (I live alone=1, 1-3=2, 4-6=3, More than 6=4) (If you are living alone, please write the questionnaire number 13).....

9. Of the people who live with you, how many of them have a source of income? (None=1, One=2, Two=3, Three=4, More than three=5) (If none of the people who are living with you have a source of income, please proceed to question number 13).....

10. Can you estimate the average cumulative daily cash income in Birr of those people who live with you and have a source of income?.....

11. Do you have any other regular source of income (support) besides begging? (Yes=1, No=2).....

12. If yes to question number 11, can you estimate the average monthly income (support) in Birr?.....

13. Educational level (Illiterate= 1, No grade but literate=2, 1-4=3, 5-8=4, 9-10=5, 11-12=6, 13 and above= 6).....

14. Religious affiliation (Orthodox Christian=1, Protestant=2, Catholic=3, Muslim=4, Other=5 (Please specify for other \_\_\_\_\_)).....

15. Do you have any physical health problem? (Yes, I have a health problem/disability=1, No, I don't have any physical health problem/disability=2).....

16. Where do you mostly beg? (In and around orthodox churches=1, In and around mosques=2, On the streets=3, Door-to-door=4).....

17. How do you beg or what techniques do you use to gain the sympathy of almsgivers? (Multiple responses are possible).....

Sitting or moving around with a sign=1

Sitting and asking passersby for money=2

Displaying photos, medicines, ones injured body, certificates, etc in order to get sympathy =3

Walking or standing and approaching passerby for money=4

Giving out flyers asking for money=5

Moving Door-to-Door asking for alms=6

Other=7(Please specify other \_\_\_\_\_)

18. When did you first start begging? .....

20. How often do you beg per week on average? (Once a week=1, Two to three days a week=2, Four to six days a week=3, Everyday=4).....

21. If you don't beg on a daily basis, are you engaged in any income generating activity during the days when you are not practicing begging? (Yes=1, No=2).....

22. If yes to question number 21, can you estimate the average daily cash income in Birr that you gain from the other income generating activity you are partly engaged in?.....

23. In what type of shelter do live?  
\_\_\_\_\_  
\_\_\_\_\_

24. Who owns the shelter you live in? (Myself=1, The Kebele=2, An NGO=3, A Governmental Project=4, Other=5 (Please specify for other \_\_\_\_\_) .....

25. Have you ever received any kind of support from the government? (Yes=1, No=2).....

26. . If yes, what kind of support have you received?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

27. If yes to question number 18, how often have you received the support? (Once=1, Two to five times=2, Six to ten times=3, More than ten times=4).....

28. Have you ever received any kind of support from NGOs? (Yes=1, No=2) (If no, please proceed to question number 32).....

29. If yes to question number 28, from which NGO have you received the support?  
\_\_\_\_\_

30. If yes to question 28, what kind of support have you received?

---

---

---

---

---

31. If yes to question number 28, how often have you received the support? (Once=1, Two to five times=2, Six to ten times=3, More than ten times=4).....

32. Are you aware of any implemented project(s) on begging? (Yes=1, No=2) (If no please proceed to question number 37).....

33. If yes to question number 32, can you list this (these) project(s) you are aware of? (Please list a maximum of three projects)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

34. Of these projects you have listed for question number 33 which one do you think you know relatively better than the others? (If you have listed only one project, please repeat the name of that project only if you think you know the project in relative detail).

1. \_\_\_\_\_

35. What do you think is (are) the major strength(s) of the project you stated for question number 34? (Please list a maximum of five strengths)

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_
5. \_\_\_\_\_  
\_\_\_\_\_

36. What do you think is (are) the major weakness (es) of the project you stated for question number 34? (Please list a maximum of five weaknesses)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

37. Which group of beggars do you think deserves prime support from any project on begging? Can you prioritize between the following groups of beggars? (Give each group a number ranging from 1 to 10 depending on your judgment about its state of need for support).

- \_\_\_\_\_ A. Women beggars in general
- \_\_\_\_\_ B. Women beggars with infants
- \_\_\_\_\_ C. Children
- \_\_\_\_\_ D. Disabled beggars
- \_\_\_\_\_ E. Elderly beggars
- \_\_\_\_\_ F. Young beggars
- \_\_\_\_\_ G. Beggars involved in illicit activities
- \_\_\_\_\_ H. Beggars who are likely to get involved in illicit activities
- \_\_\_\_\_ I. Mentally disturbed beggars
- \_\_\_\_\_ J. All beggars without any prioritization
- \_\_\_\_\_ K. Other, please specify \_\_\_\_\_

38. Which of the following strategies do you think will be effective in eradicating begging from Ethiopia? Multiple responses are possible. (Please check the box at the right end of the answer you choose).

1. A 'zero-tolerance' or dispersal strategy.....
2. Repatriating beggars and rehabilitating them in their places of origin.....
3. Intervention through creating various programs that could provide help to beggars.....

4. 'Diverted giving schemes' (encouraging people to place money in strategically-located charity boxes (or 'begging boxes') rather than in the hands or hats of beggars.....
5. Providing houses to beggars.....
6. Helping beggars using money collected through direct percentage deductions from willing peoples' salaries or income.....
7. Creating training and employment schemes.....
8. Providing beggars with adequate health care .....
9. 'Do Nothing' or the Laissez-Faire Approach.....
10. Other (Please specify \_\_\_\_\_).....

39. If provided with a suitable opportunity, would you be willing to get out of begging? (Yes=1 No=2).....

40. If yes to question number 29, what kind of support do you think will enable you to stop begging? (Please list a maximum of three kinds of support)

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

to Eradicate Begging from Ethiopia

(INTRODUCTION: Circle the answer for each that most closely expresses your feeling)

1. I wish there was no attempt to eradicate begging from Ethiopia.
 

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
  
2. I think trying to eradicate begging from Ethiopia at this point in time is a futile exercise.
 

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
  
3. I think all efforts to eradicate begging from Ethiopia are just covers to gather money from donors.
 

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
  
4. I think we beggars are better-off without any intervention from any project.
 

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
  
5. I feel we beggars are victims of projects which always toy with our hopes for a better life.
 

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree
  
6. I think any attempt to help beggars always has a momentous contribution to eradicate begging.
 

4	3	2	1
Strongly Agree	Agree	Disagree	Strongly Disagree
  
7. I think begging cannot be eradicated without all sorts of interventions from NGOs.
 

4	3	2	1
Strongly Agree	Agree	Disagree	Strongly Disagree
  
8. I feel any project which starts by consulting beggars will be successful in eradicating begging within a short period of time.
 

4	3	2	1
Strongly Agree	Agree	Disagree	Strongly Disagree
  
9. I wish there were more projects on begging.
 

4	3	2	1
Strongly Agree	Agree	Disagree	Strongly Disagree
  
10. I think all attempts to eradicate begging from Ethiopia are nothing but vital manifestations of the acts of humanity.
 

4	3	2	1
Strongly Agree	Agree	Disagree	Strongly Disagree



## Questionnaire for the Public in the Study Area

Dear respondents,

This questionnaire is part of an assessment on recently proposed and executed ventures on eradicating begging from Ethiopia. It is ascertained that your response is vital for the success of the study. Therefore, you are kindly requested to respond to the following questions. Thank you in advance for your kind cooperation.

---

### Section I: Certification

Interviewer's Name: \_\_\_\_\_

Date Western (D-M-Y): \_\_\_\_\_

Signature: \_\_\_\_\_

---

### Section II: Identification

1. Interviewee's Name: \_\_\_\_\_

2. Questionnaire ID Number.....

3. Sub city: (Arada=1, Addis Ketema=2, Kolfe Keranyo=3, Nefas Selk Lafto=4, Kerkos=5, Gulele=6, Bole=7, Yeka=8, Lideta=9, Akaki Kaliti=10).....

4. Kebele: .....

---

### Section III: Background Information

5. Sex (Male=1, Female=2).....

6. Age.....

7. Can you estimate your average monthly cash income in Birr?.....

8. Educational level (Illiterate= 1, No grade but literate=2, 1--4=3, 5--8=4, 9--10=5, 11--12=6, 13 and above= 6).....
9. Religious affiliation (Orthodox Christian=1, Protestant=2, Catholic=3, Muslim=4, Other=5 (Please specify for other \_\_\_\_\_)).....
10. Do you ever give alms to beggars? (Yes=1, No=2).....
11. If yes to question number 10, how often do you give alms to beggars? (Once or twice a year=1, Once or twice a month=2, Once or twice a week=3, Almost every day=4).....
12. Which group of beggars do you think deserves prime support from any project on begging?  
Can you prioritize between the following groups of beggars? (Give each group a number ranging from 1 to 10 depending on your judgment about its state of need for support).

- \_\_\_\_\_ A. Women in general
- \_\_\_\_\_ B. Women with infants
- \_\_\_\_\_ C. Children
- \_\_\_\_\_ D. The disabled
- \_\_\_\_\_ E. The elderly
- \_\_\_\_\_ F. The youth
- \_\_\_\_\_ G. Those involved in illicit activities
- \_\_\_\_\_ H. Those who are likely to get involved in illicit activities
- \_\_\_\_\_ I. The mentally disturbed
- \_\_\_\_\_ J. All beggars without any prioritization
- \_\_\_\_\_ K. Other, please specify \_\_\_\_\_

13. Which of the following strategies do you think will be effective in eradicating begging from Ethiopia? Multiple responses are possible. (Please check the box at the right end of the answer you choose).

- 1. A 'zero-tolerance' or dispersal strategy.....
- 2. Repatriating beggars and rehabilitating them in their places of origin.....
- 3. Intervention through creating various programs that could provide help to beggar.....
- 4. 'Diverted giving schemes' (encouraging people to place money in strategically-located charity boxes (or 'begging boxes') rather than in the hands or hats of beggars.....
- 5. Providing houses to beggars.....
- 6. Helping beggars using money collected through direct percentage deductions from willing peoples' salaries or income.....
- 7. Creating training and employment schemes.....
- 8. Providing beggars with adequate health care .....
- 9. 'Do Nothing' or the Laissez-Faire Approach.....

14. If asked and if everything is set to your convenience, would you be willing to provide a regular contribution to a well organized project on begging? (1. Yes=1, No=2, I don't know=3).....

16. If no to question number 14, why? (Please list a maximum of three reasons)

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_

17. Are you aware of any implemented project(s) on begging? (Yes=1, No=2) (If no please proceed to question number 22).....

18. If yes to question number 17, can you list this (these) project(s) you are aware of? (Please list a maximum of three projects)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

19. Of these projects you have listed for question number 18 which one do you think you know relatively better than the others? (If you have listed only one project for question number 18, please repeat the name of that project only if you think you know the project at least in some detail).

1. \_\_\_\_\_

20. What do you think is (are) the major strength(s) of the project you stated for question number 19? (Please list a maximum of five strengths)

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_
5. \_\_\_\_\_  
\_\_\_\_\_

21. What do you think is (are) the major weakness(es) of the project you stated for question number 19? (Please list a maximum of five weaknesses)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

22. What do you think should be the role(s) of individual citizens in the fight against begging? (Please list a maximum of three roles)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

23. Who do you think should take the lion share of responsibilities in the fight against begging? (The government=1, Individual almsgivers=3, NGOs=2, Other =4 (Please specify for other \_\_\_\_\_)).....

24. Can you give me a reason for your answer to question number 23? (Please list a maximum of three reasons)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

A Likert Scale for Measuring the Attitude of the Public in the Study Area towards

Attempts to Eradicate Begging form Ethiopia

(INTRODUCTION: Circle the answer for each that most closely expresses your feeling)

1. I think trying to eradicate begging from Ethiopia at this point in time is a futile exercise.  
1 Strongly Agree                      2 Agree                      3 Disagree                      4 Strongly Disagree
2. I think most efforts to eradicate begging from Ethiopia are just covers to gather money from donors.  
1 Strongly Agree                      2 Agree                      3 Disagree                      4 Strongly Disagree
3. I will not contribute a single penny to any project on begging.  
1 Strongly Agree                      2 Agree                      3 Disagree                      4 Strongly Disagree
4. I think beggars don't deserve any kind support from anybody.  
1 Strongly Agree                      2 Agree                      3 Disagree                      4 Strongly Disagree
5. I feel asking people to contribute money to help beggars is an act of injustice on self-sufficient members of society.  
1 Strongly Agree                      2 Agree                      3 Disagree                      4 Strongly Disagree
6. I think any attempt to help beggars always has a momentous contribution to eradicate begging.  
4 Strongly Agree                      3 Agree                      2 Disagree                      1 Strongly Disagree
7. I think everybody should feel a sense of responsibility towards beggars.  
4 Strongly Agree                      3 Agree                      2 Disagree                      1 Strongly Disagree
8. I feel any project which effectively mobilizes the public will be successful in eradicating begging within a short period of time.  
4 Strongly Agree                      3 Agree                      2 Disagree                      1 Strongly Disagree
9. I wish there was a well organized project which could enable me to take an active role in the fight against begging.  
4 Strongly Agree                      3 Agree                      2 Disagree                      1 Strongly Disagree
10. I think all attempts to eradicate begging from Ethiopia are nothing but vital manifestations of the acts of humanity.  
4 Strongly Agree                      3 Agree                      2 Disagree                      1 Strongly Disagree

FOR SIM (To be filled only by the researcher)

--	--



*Interview Checklist for the Interviews Conducted with Concerned Officials in MOLSA and AACALSAB*

Name of the Organization: \_\_\_\_\_

Name of the Interviewee: \_\_\_\_\_

Position of the Interviewee within the Organization: \_\_\_\_\_

Location: \_\_\_\_\_

*Interview Topics:*

- ☒ The role(s) of MOLSA in the fight against begging.
- ☒ The extent to which the organization has performed its role(s).
- ☒ Major problems that characterized past attempts to eradicate begging from Ethiopia.
- ☒ Justifications for why there is a need to launch projects to eradicate begging from Ethiopia at this point in time.
- ☒ Project(s) on begging which the organization has implemented before the last two years.
  - ☞ Major features that characterize the project(s).
    - ☞ Funding sources
    - ☞ Beneficiary selection
    - ☞ Type of support
  - ☞ Practical difficulties encountered when implementing the project(s).
  - ☞ Measures taken to deal with the encountered practical difficulties.
- ☒ Project(s) on begging which the organization has proposed within the last two years.
  - ☞ Major features that characterize the project(s).
    - ☞ Funding sources
    - ☞ Beneficiary selection
    - ☞ Type of support
  - ☞ Improvements made on the basis of lessons learned from past experiences.
- ☒ The participation of beggars in the design of projects on begging.
  - ☞ Examples of major inputs taken from beggars.
  - ☞ Problems encountered when trying to entertain inputs from beggars.

- ⌘ State of the organization's work relationship with other governmental organizations working in the area of begging in Ethiopia.
  - ☞ Names of governmental organizations which have a close work relationship the organization.
  - ☞ Experiences which can symbolize the close work relationship.
- ⌘ State of the organization's work relationship with other non-governmental organizations working in the area of begging in Ethiopia.
  - ☞ Names of non-governmental organizations which have a close work relationship the organization.
  - ☞ Experiences which can symbolize the close work relationship.
- ⌘ Measures taken by the organization to assist non-governmental projects on eradicating begging from Ethiopia.
- ⌘ The organization's major accomplishments in terms of its role(s) in the fight against begging.
- ⌘ The organization's future plans on eradicating begging from Ethiopia.
- ⌘ Any other information (comment) on the fight against begging.

**Interview Checklist for the Interview Conducted With an Official in Hope Enterprise**

Name of the Organization: \_\_\_\_\_

Name of the Interviewee: \_\_\_\_\_

Position of the Interviewee within the Organization: \_\_\_\_\_

Location: \_\_\_\_\_

**Interview Questions:**

- The role(s) of the organization in the fight against begging.
- The extent to which the organization has performed its role(s).
- Justifications for why there is a need to launch projects to eradicate begging from Ethiopia at this point in time.
- Project(s) on begging which the organization has implemented within the last two years.
  - Major features that characterize the project(s).
    - Funding sources
    - Beneficiary selection
    - Type of support
  - Practical difficulties encountered when implementing the project(s).
  - Measures taken to deal with the encountered practical difficulties.
- Additional project(s) on begging which the organization has proposed within the last two years.
  - Major features that characterize the project(s).
    - Funding sources
    - Beneficiary selection
    - Type of support
  - Improvements made on the basis of lessons learned from past experiences.
- The participation of beggars in the design of projects on begging.
  - Examples of major inputs taken from beggars.
  - Problems encountered when trying to entertain inputs from beggars.
- State of the organization's work relationship with other governmental organizations working in the area of begging in Ethiopia.

☞ Names of governmental organizations which have a close work relationship the organization.

☞ Experiences which can symbolize the close work relationship.

☒ State of the organization's work relationship with other non-governmental organizations working in the area of begging in Ethiopia.

☞ Names of non-governmental organizations which have a close work relationship the organization.

☞ Experiences which can symbolize the close work relationship.

☒ The organization's major accomplishments in terms of its role(s) in the fight against begging.

☒ Major challenges faced in the organization's effort to attain its objectives concerning begging.

☒ Solutions used to overcome these challenges.

☒ Lessons learnt from other organizations working in the area of begging.

☒ A study (studies) on begging conducted by the organization.

☒ The possibility for getting the results of the study (studies).

☒ The possibility for getting any other data related with begging in Ethiopia in general and in Addis Ababa in particular.

☒ The organization's future plans on eradicating begging from Ethiopia.

☒ Any other information (comment) on the fight against begging.

*Checklist for the Focus Group Discussion with Beggars in the Study Area*

*Setting:*

☒ Date: \_\_\_\_\_

☒ Time: \_\_\_\_\_

☒ Location: \_\_\_\_\_

☒ Brief Description of the Location:

---

---

---

---

---

---

## Topics for Discussion:

- ✗ Causes of Begging
  - ☞ Factors that lead people into begging
- ✗ Consequences of begging
  - ☞ Negative consequences of begging on beggars
  - ☞ Negative consequences of begging on the city of Addis Ababa
  - ☞ Negative consequences of begging on the country
- ✗ Solutions
  - ☞ Kinds of beggars who deserve prime support from projects on begging
  - ☞ Most effective solution(s) to the problem of begging
    - ☞ A 'zero-tolerance' or dispersal strategy
    - ☞ Repatriating beggars and enabling them to start over
    - ☞ Intervention through creating various programs and agencies that could provide help to the poor
    - ☞ 'Diverted giving schemes' (encouraging people to place money in strategically-located charity boxes (or 'begging boxes') rather than in the hands or hats of beggars
    - ☞ Providing houses to beggars
    - ☞ Providing beggars with adequate access to income
    - ☞ Creating training and employment schemes
    - ☞ Providing beggars with adequate health care
    - ☞ 'Do Nothing' or the Laissez-Faire Approach
- ✗ Strategies employed by past attempts to eradicate begging from Ethiopia
  - ☞ Strengths
  - ☞ Flaws

*General Information*

The Time at Which the Discussion Ended: \_\_\_\_\_

Total Time Taken by the Discussion: \_\_\_\_\_

Any other note about the discussion:

---

---

---

---

---

## Declaration

This thesis is my original work, has not been presented for a degree in any other university and all sources of material used for the thesis have been duly acknowledged.

Submitted by

DEMELASTA BELAY

Name



Signature

06/07/2010

Date