

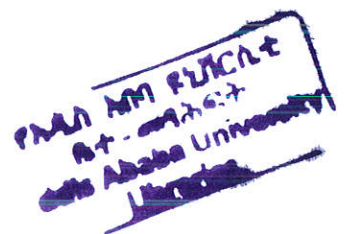
**Effect of Institutionalization on Social Integration of Orphaned Individuals
Reintegrated to the Community: The Case of Addis Ababa**

**By
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**A Thesis Submitted to the Graduate School of Addis Ababa University in
Partial Fulfillment of the Requirements for the Degree of Master of Social
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**Addis Ababa University
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MSW Examining Committee**

This is to certify that the thesis prepared by Genet Degefa entitled: Social Integration Challenges of Orphans Who Were Grownup in the Orphanage after Reintegrated to the Society and submitted in partial fulfilment of the requirements for Degree of Master of Social Work complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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ACRONYMS

AIDS	Acquired Immune Deficiency Disease
FHI	Family Health International
FGD	Focus Group Discussion
HIV	Human Immune Virus
MOWA	Ministry of Women's Affairs
NGO	Non-Governmental Organization
OVC	Orphans and Vulnerable Children
UNCRC	United Nations Children Right Convention
US	United States
USA	United States of America

ABSTRACT

The study was conducted on individuals who were raised up in Kechene orphanage and reintegrated to the society of Addis Ababa. The purpose of this study is to explore and describe the integration challenges after they left the institution and integrated to the wider society of Addis Ababa. Kechene orphanage is home only for girls so that all the study participants were females.

Qualitative approach has been employed so that it is exploratory and descriptive by nature. Purposive sampling technique was employed to select informants. A total of ten respondents were involved in the study. Primary and secondary data collection method was used. Primary data was collected from the study participants through in-depth interview and focus group discussion. Secondary data was collected from published and unpublished journals, books and documents.

The finding of this study showed that death of both or either of parents is the main reason for institutionalization of the orphans. Orphanage life impacts the life of orphans by isolating them from the society and leads them to be stranger for the societal life. By the time they leave the orphanage, they suffer from lack of skills to integrate to the society and encounter cultural conflicts.

KEY WORDS/PHRASES: Institutionalization, Orphanage, Orphans, Social integration

CHAPTER ONE: INTERDOCTION

Background of the Study

Research revealed that the magnitude of orphan children escalating very rapidly worldwide. The problem is more amplified in developing countries mainly because of the prevalence of HIV/AIDS pandemic, war, and poverty (Children on the Brink, 2002). Due to high number of orphans in Sub Saharan Africa, the pressure of caring for orphans can challenge extended families in meeting the needs of the entire households. Furthermore socio economic impact of orphanhood is not limited in threatening the wellbeing of millions of children and the extended family but also it affected the country at large.

Extreme poverty, conflict, exploitation, war, famine, disease, and HIV/AIDS pandemic are the main reasons for escalation of the number of orphan children globally. For these reason health and lives of parents risked and consequently cause devastating impacts on the world's youngest and most vulnerable children. (Global Association for Environmental Investments and Sustainability of Economic, Social and Environmental Spheres, 2011).

According to Haile and Miller (2008), globally the exact figures of orphan children are not available, because all nations have no accurate census information. However there are approximately 143 million children who have lost at least one parent throughout the world. Among them about 16.2 million are double orphans, who lost both of their parents

According to Children on the Brink (2002), since 1990, due to low prevalence of HIV/AIDS, the number of orphans has been declined in Asia, Latin America and the Caribbean whereas in Sub-Saharan Africa the magnitude of orphans increased by fifty percent.

Furthermore according to United Children's Fund, (2006), and the Global Association for Environmental Investments and Sustainability of Economic, Social and Environmental Spheres,

(2011), there was around 48.3 million orphans in Sub-Saharan Africa of which 12 million was orphaned as a result of HIV/AIDS pandemic.

Ethiopia accounts one of the largest populations of orphans and vulnerable children in the world. It is believed that HIV/AIDS is the major factors for the escalation of the number (Haile, 2008). There were an estimated 5.4 million orphans in Ethiopia as a result of the death of one or both parents (Abebe & Asase, 2007).

In the very beginning, according to Kauffman & Bunkers, (2012), in Ethiopia government and nongovernmental organizations established child care institutions in response to parental deaths as a result of famine and war in the country. As the magnitude of orphans is increasing very rapidly, the need for alternative child care options and the emergence of many new child care institutions for vulnerable children is growing very rapidly (FHI, 2010).

The environment in which children grow up is an important predictor of their adult outcome and their ability to have a productive life. Because orphaned and abandoned children are at an increased risk of material defenselessness and psychological distress. Therefore Institutional care can play an important role in alleviating some of the problems related to orphanhood (Dia, Huguette, Sayouba, & The're'se 2008). However, according to Williamson, & Greenberg, (2010), a particular shortcoming of institutional care is that, orphaned children typically do not experience the continuity of care that they need to form a stable attachment with adult caregivers. Consequently it fails to meet children's developmental needs that assist them for attachment, acculturation and social integration.

Moreover according to Binh (2012), children who are grown up in a complex social environment and left with social evils will have a chance of suffering from personality development and will face challenges in human relationship. As well institutional life affects

children's social, cognitive and emotional development. Like any other children, orphans value being loved, getting attention, commanding respect, being wanted, and having fun with caregivers (De Witt and Lessing, 2010). According to Ahmad & Mohamad (1996), not having access to the family harms the personality of orphans in adulthood and leads them to deficiency of social skills,

According to Bıçakçı (2011), a study conducted among adolescents who were living with their families and placed in the orphanage revealed that adolescents who were living with their families had good friend relationships and they have achieved social adaptation than orphans who is in the institution. Furthermore orphaned children often suffered from lack of confidence. On top of that, children who have grown up in orphanages experience high rates of psychiatric symptoms. The age when they entered the orphanage, length of time that children stayed in the orphanage, and physical structure of the orphanage, related to psychiatric symptoms (Margoob *et al.*, 2006).

According to Binh (2012), socialization is the process by which children learn and adopt the behavior patterns, and norms that enable them to function in their community. Families are the most important social unit in helping children in order to go through the process of socialization. Nurturing and stable relationships with caring adults are essential to healthy human development beginning from birth. Moreover according to National Scientific Council on the Developing Child, (2009), relationship with the important people inside and outside of the family is very crucial part for the healthy development of the child. However according to Gillespie, Norman & Finley, (2005), orphans children deprived of the material, social and psychological support which is provided by their primary caregivers. Besides it is hypothesized that this will

result in lower levels of investment in their human capital such as schooling, clinic visits, and food access

Young children experience their world as an environment of relationships, and these relationships affect virtually all aspects of their development like intellectual, social, emotional, physical, behavioural, and moral (National Scientific Council on the Developing Child, 2004). As social environment has an important meaning to the awareness of children, attitude and behaviors, children who are born and grown up in a good social environment will have an opportunity to lead a quality life at their later age (Binh, 2012).

Since children begin to have external social relationships, families play a significant role in organizing and guiding their activities. In addition, they help to be aware of the rights and wrongs by praising them on doing right or stopping when children do something wrong, make children feel guilty or ashamed of breaking household regulations (Binh, 2012). However, most of the institutions/orphanages were not based on the familial environment and kept the orphans isolated from outside world (Dia, Huguette, Sayouba, & The're'se 2008).

Besides, for children, families play a great role in providing social experiences and how to contact and behave with people around them. Therefore, at the age of adulthood, individuals develop their selfness, build social experience, and prepared to join working groups, social organizations or new communities (Kauffman & Bunkers, 2012). Whereas institutions are isolated from the outside communities, so children are prevented from developing social networks essential for their later life. This is often followed by the stigma associated with growing up in orphanages. If institutional care might be the only alternative, every institution that cares for children should give priority to keeping siblings together (The President's Emergency Plan for AIDS Relief Office of the U.S. Global AIDS Coordinator, 2006).

The numbers of children, who are left without parental care, due to HIV/AIDS pandemic, natural and manmade disaster, and poverty are increasing very rapidly. Therefore governmental and nongovernmental organizations strived in searching alternative care for those orphan children. Institutional child care is one of the options for placing orphan. But it is not established in familial environment and not optimal place for all round development of children. It keeps them isolated from the outside society and as a result they forced to miss the culture, norms, and regulations of the society. When they reach the age of maturity they obliged to leave the orphanage. Therefore they suffered a lot from integrating to the society which is strange environment for them.

Statement of the Problem

Limited study was conducted on the challenges of orphan children in spite of their problem while they left the institution and integrated to the wider society. Fawzy and Fouad (2010) and Naqshbandi, Sehgal & Hassan (2012) conducted a study on institutionalized children in Egypt and Malaysia respectively. Their findings showed that children whose parents were died and living in the orphanage missed every attachment to the outer world. Although the basic material needs could be met, orphans in orphanages could not get access to normal families and society relations. They are forced to miss the customs, culture, tradition, norms and regulations of the society. Therefore, they are suffering from emotional maladjustment, and developmental disorders.

The research carried out in Zimbabwe showed that among AIDS orphans, girls were found to be more exposed to psychological distress than boys. Concerning the age, older children manifest less psychological distress than younger children. Effects of orphan hood contributing

to their increased levels of distress includes trauma, being out of school, being cared for by a non-parent, inadequate care, child labour, physical abuse, stigma and discrimination. The study was also done by comparing orphan and non-orphan children. The result showed that psychological distress is evident in orphan children than non-orphan children (Nyamukapa *et al.*, 2010). In the contrary, the study conducted in Addis Ababa among AIDS orphans showed that there is no significant difference in manifesting psychological problems among orphan and non-orphan children (Getachew *et al.*, 2011). Concerning class room behavior, when AIDS orphans were compared to other non-orphans children, they did not manifest significant behavioral problems. However, around half of the AIDS orphans face problems in learning teaching processes. Orphans who were engaged in income generating activity and home chores showed decline in their educational performance. Majority of the AIDS orphans and care takers revealed that the academic performance of the children were much better when their parents were alive than after their death (Woldemichael, 2003; Getachew *et al.*, 2011).

It has been reported that most orphans used to feel comfortable, happy and relaxed while their parents were alive because they do not worry about food and school. All age group of orphan's school life are not equally affected following parental death. Older children are mostly affected (Sengendo & Nambi, 1997). According to the research conducted in Zimbabwe on child headed families, the academic performance of 90% of participant children was affected negatively because they live without adult figure. Heavy adult responsibilities, lack of resources and moral support, stigmatization, and insecurity were main problems of members of the child headed families and resulted in poor academic performance (Constantino & Ganga, 2013). In addition, 95% of teachers and administrators who took part in the research indicated that academic performance of children from child headed family is highly affected. Additionally, the

consequence of orphan hood on the girl's education brings significant school related effects that leads the orphan girls to poor academic performance, absent from class and school dropout (Ombuya, Yambo & Mboya, 2012).

Learners who indicated to have supportive families, seemed to do well academically. The findings of this study indicated that family involvement in the life of an orphaned learner remained the most important factor which contributed to orphaned learners' academic achievement (Makhonza, 2006). Study conducted in Limpopo Province, South Africa, revealed that 57.6% of orphans have feeling of lost because they don't have parents and 41.2% blamed themselves for the death of their parents. Orphans who were afraid of being removed from their home accounted for 57.6%. An average of 61.6% orphans had grieved about the death of their parents during the time research was conducted by De Witt & Lessing (2010).

The study carried out in poor community of Mozambique showed that the combination of poverty and taking care of orphans and other vulnerable children appears to make those households more vulnerable than all other households. Poor and orphan children were more out of school than non-orphan (Center for Global Health Development, 2012). For all category of orphans, the study found out that school enrolment is affected and the effects are much worse in children from poor household (Kasirye & Hisali, 2008). Child labor and emotional and verbal abuse by guardians were experienced by the orphans and vulnerable children. Therefore, all these factors affected their attendance at school and eventually leading to dropping out of school. Poverty is the main problem among orphan children. Five out of six respondents indicated inability to pay school fee was the major factor for dropping out from school (Constantino & Ganga, 2013). However, the study conducted in ten sub-Sahara African countries indicated that orphans are less likely to attend school than non-orphans not because of poverty. The lower

school enrollment can be explained by the greater tendency of orphans to live with less closely related caregivers (Case, Paxson & Ableidinger, 2004).

The study focused on the sexual risks among orphans and non-orphan adolescents in the context of poverty revealed that there is no clear difference between orphans and non-orphans on sexual behaviour. Poverty was found to be the reason for both group to engage in transactional sex, early marriage and sexual experimentation (Juma *et al.*, 2013). To meet basic needs, both orphans and non-orphans engaged in this behaviour at the same range. School dropout is the only factor perceived to affect orphans more than non-orphans. Whereas, a study conducted on children's home in Zimbabwe showed that children who grew up in institution lack sufficient skill to deal with early divorce (Dziro & Rufurwokuda, 2013). In addition, most of them had no relative to whom they will turn on when the problem happened.

Several researches were conducted on the problem faced by orphaned children while they were in the orphanage and other members of extended families. However they encounter tremendous challenges after they left the institution such as social integration challenges, economic challenges, lack of life skill and psychological problems. Furthermore post institution social integrating challenges hinder them from dealing to other life events. As far as my assessment is concerned there was no study conducted in Ethiopia on the subject under investigation. The current study tries to make a modest attempt to fill the gap as stated in the problem of statement. Therefore, the study aimed to answer the following research questions:

- What are the challenges of orphans to integrate to the society?
- What are the causes of their challenges?
- How do the orphans address or cope up with the challenges?

- What have been done by the government and nongovernmental organizations to address the challenges of the orphan?

Objectives

General Objective

The study is generally focused on the assessment of the impacts of institutional life on the social integration of orphans who were grown up in Kechene orphanage and now discharged to the wider society and how the challenges addressed by the orphans and the society.

Specific objectives

- To identify the main reasons of integration problems of orphaned individuals
- To assess the gap of communication of orphans and the outside society
- To examine the extent of the challenges that affected the orphans in leading their day to day life
- To examine the coping mechanism of orphans to the challenges of socialization
- To recommend the solution of the challenges to the government, non-government organizations and other stakeholders.

Significance of the Study

Children who are in the orphanage are lost every attachment with the outer society. When they reach the age of maturity and engaged to job they are obliged to leave the orphanage. At the time they start living in the society they suffered from integration problem. The society itself couldn't accept orphans as its own part. Consequently social integration challenges inhibited them from dealing to other life events and leading peaceful day to day life. Despite of the orphan's challenges they couldn't get the attention of responsible. Therefore the finding of the study will give some clue for the responsible body in preparing the orphan in orphanage for

societal life and in looking for other alternative care which enabled them to be raised up in a family environment. In addition the study tries to makes the researchers to recognize the challenges of orphans after orphanage and enables them to conduct further research.

Scope of the Study

The study conducted on orphans who grown up in Kechene orphanage and integrated to the society of Addis Ababa. Even though the researcher couldn't get written document, according to administrator of Kechene orphanage it was founded in 1955 by empress of king of Ethiopia Emperor Haileselassie. She founded the orphanage for children who lost their parents and who didn't have guardians. The orphanage was started working in 1956 by enrolling nine girls for the first time. Kechene orphanage is home for girls. The orphans who lost parents and who were abandoned entered the orphanage and grown up there. They stayed there until they finish their high school and got job. According to key informant of staff member of Kechene orphanage currently there are 337 children and average of 5-10 children is reintegrated to the society each year

Limitation of the Study

The problem of orphans after they reintegrated to the society couldn't get the attention of researchers. Despite the challenges of orphans, as far as my assessment concerned, no study was conducted on specific topic in Ethiopia. Therefore the researcher faces limitation in getting related literature. The study also conducted on one institution and it makes difficult to generalize the finding of the study for all. Since the institution is home for girls, the researcher obliged to exclude boy orphan from the study.

CHAPTER TWO: REVIEW OF LITERATURES

The number of children living in difficult circumstances is noted to be significant due to social, economic, political, as well as cultural factors. Given that poverty, HIV/AIDS pandemic, natural and manmade disaster left children without parental care. Even though the need of alternative childcare is significant, institutional care unit should be taken as a last measure. It should not aim to become a permanent residence for orphans instead another alternative should be considered.

According to Sharara (2012), worldwide, the challenges of orphans are persistent and huge in magnitude. Orphans mostly deprived of education, socialization and nutritional needs than their parented peers. With this deprivation, orphans often find themselves confined in orphanage. Moreover governmental and nongovernmental organizations use orphanages because it can meet orphans need to some extent and use it as a simple solution. However, an orphanage is inadequate in attaining holistic orphans need (Williamson and Greenberg, 2010, p. 12).

According to Pinheiro (2006), an estimated of eight million children around the world are living in institutional care unit. However actual number is likely to be far higher and it is also likely to rise with the increasing impact of conflict, climate change and the HIV and AIDS pandemic in the poorest and most vulnerable families.

Consequences of Parental Loss

According to Global Association for Environmental Investments and Sustainability of Economic, Social and Environmental Spheres (2011), and Children on the Brink (2002), due to high number of orphans in Sub Saharan Africa, a responsibility of taking care of orphans was put on the shoulder of extended families. Most of these orphans live in grandparents and female

headed households. In addition about 20% of households in countries of southern Africa cared for one or more orphans.

According to Isaranurug & Chompikul (2009), the deficiency of material possessions certainly contributes to low self-esteem within orphans. They view that their future life will be unwelcoming and they fear of not getting job and leading normal life. Support for caregivers might reduce orphans' psychological distress because the caregivers had also suffered the loss of close relatives so that their own grief sometimes caused them to be withdrawn, irritable and insensitive (Nyamukapa *et al.*, 2010).

Besides Ethiopia, like most African societies, owes entrenched gender roles, the father is the bread winner and the mother is the caregiver. Therefore, the death of both or either of the parents would deprive the child of the necessary love and guidance or the necessary financial means to continue his or her growth and development (Kauffman & Bunkers, 2012).

The role of Family in Preparing Children for Societal Life

According to The President's Emergency Plan for AIDS Relief Office of the U.S. Global AIDS Coordinator (2006), safe family environment provided children the situation to maintain stability, care, certainty, and protection. Thus assistance programs should be applied for families to enable vulnerable children to remain in a loving family environment. The study conducted on street children of Addis Ababa showed that HIV/AIDS is the leading causes in depriving children from living in a family environment, which is crucial for the development of a positive self-identity and self-esteem (Kauffman & Bunkers, 2012).

According to Binh (2012), families play the most important role in organizing and guiding the activities of children and helps in socialization. They assist children to be aware of

the rights and wrongs by praising them on doing right or stopping when children do something wrong, and that will help child in integration to the society easily in their later age.

Furthermore according to National Scientific Council on the Developing Child (2004), the relationship with the important people inside and outside of the family is very crucial part for the healthy development of the child. The quality and the stability of these relationships in the early ages lay the foundation for a wide range of later developmental outcomes

The study conducted in Zimbabwe revealed that, socialization is the process by which children learn and adopt the behavior patterns and norms of the society that enabled them to function successfully in their community (Sharara, 2012). Furthermore it helps in equipping a child with developmental milestones that assists individuals to acquire survival skills. Likewise The President's Emergency Plan for AIDS Relief Office of the U.S. Global AIDS Coordinator (2006), noted that healthy child development depends on the continuity of social relationships and the development of a sense of competence.

During adolescence period friend relationships are vital part of their life in socialization. Through this stage, an adolescent constitutes their own private peer environment and try to define themselves towards the environment. The study showed that adolescents who were living with their families have achieved more social adaptation and friend relationships than adolescents who live in the orphanage (Bıçakçı, 2011).

The Short Comings of Institution

Institutional childcare facilities are often established with good intentions and believed that it is the best place to keep children in need. However, evidence revealed that family and

community based forms of care are more likely to meet the needs of children (Kauffman & Bunkers, 2012).

According to Csaky (2009), children who entered in to institutional care unit at a young age are physically, socially and emotionally underdeveloped. Furthermore orphan children who are in the institution lack of interaction with the outside society. As a consequence at the time they left the institution they are unable to participate fully in a society.

Besides, the absence of feeling of being unwanted by others for orphans in the institution leads to low self-esteem and difficulties in forming relationships with others. In some instances siblings being separated from each other and grown up in different place of institution as a consequence their relationship affected seriously (Branigan, *et al*, 2008). Furthermore children who brought up in institution marked as 'deviant' because they fail to abide to societies important rule.

The study conducted in Zimbabwe orphanage showed that, even though all the different group of the study participants knew what socialization means, orphans were not receiving adequate interaction with the caregiver and the outside society (Sharara, 2012). Since the care givers in the orphanage lack of adequate parenting role as well as the necessary qualifications to care for the orphans they are deprived of receiving adequate socialization and remained with minimal survival skills.

According to Williamson, & Greenberg (2010), institutions have their own culture, which is often rigid and lacking in basic community and family environment. These children have difficulty in forming and maintaining relationships with the outside community throughout their life.

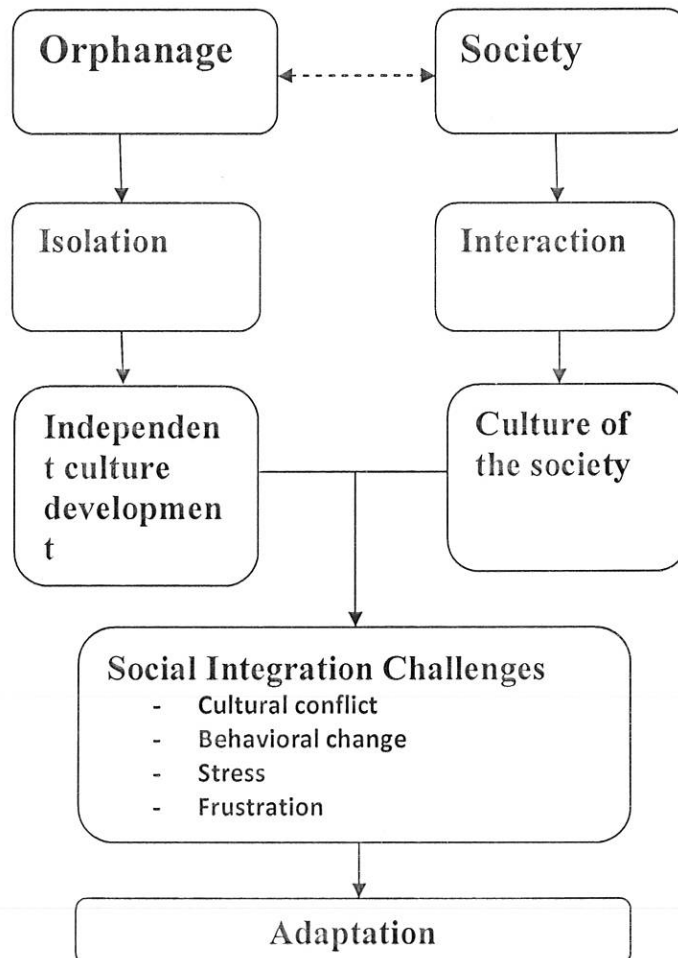
In addition care providers are almost unable to provide and maintain attachment, care, and love for orphan children because of the high ratio of children to staff, the high frequency of staff turnover, and the nature of shift work. On top of that they failed to receive attention and an adult figure from which they develop a secure base on which all other relationships are built (Williamson, & Greenberg, 2010).

The study conducted in Australia Catholic institutions revealed that individuals who are in transition from institutions into wider society consistently attributed a level of disruption. Therefore assistance may be needed for extended periods of time in finding and maintaining housing, employment, and gaining life and financial management skills (Branigan, et al, 2008).

Even though orphans in the institution do not have material deficiency, they are forced to separate from outside world and subjected miss the norms and culture of the society. Therefore they encounter challenges in integrating to the society after they left the orphanage and mixed to the wider society. Furthermore post institution social integrating challenges make the life of orphans complicated in dealing to their day to day life events. As far as my review is concerned, in Ethiopia, no study was conducted on the specific topic. Therefore the study tries to assess the impacts of institutional life on challenges of orphans in integrating to the society.

Conceptual Framework

In doing this research the following underlying concepts related to social integration have been used as conceptual framework for data analyses. The framework is on the basis that Immigration, Acculturation, and Adaptation models provide a more realistic picture of any group of a society. Integration can only be freely chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity. Thus a mutual accommodation is required for integration to be attained, involving the acceptance by both groups of the right of all groups to live as culturally different peoples. This strategy requires non-dominant groups to adopt the basic values of the larger society (Berry, 1997).



CHAPTER THREE: METHODOLOGY

Research Design

This study basically employs a cross sectional exploratory-descriptive continuum research. As part of qualitative research, in cross sectional research the data has been collected by such techniques as interviews and focus group discussions. Qualitative research design enables to understand the detail and interpreted social world of research participants by learning about their social and material circumstances, their experiences, perspectives, and histories (Moriarty, 2011).

Qualitative approach was selected in exploring and describing the challenges of orphans as they left the orphanage and started living in the wider society of Addis Ababa. Moreover, as Fossey Harvey, McDemrott, Dsvinson, (2002) posit that qualitative research aims to address questions concerned with developing an understanding of the meaning and experience dimensions of humans' lives and social world. It uses detailed descriptions from perspective of research participants themselves as a means of examining specific issues and problems under study.

More specifically, as part of qualitative research, in depth interview and focus group discussion (FGD) were used as data collection tools. The research has explored and described the integration problems of orphans who were grown up in Kechene orphanage and reintegrated to society of Addis Ababa.

Study Area

The research was conducted in Addis Ababa city. The informants who were believed to deliver the required information were selected from orphaned individuals of Kechene orphanage, in Gulele sub city here in Addis Ababa. Although the researcher couldn't get written document,

according to administrator of Kechene orphanage the institute was founded in 1955 by empress of king of Ethiopia, Emperor Haileselassie. She founded the orphanage for children who lost their parents and who didn't have guardians.

The orphanage was established in 1956 by enrolling nine girls for the first time. Currently, the Ministry of Women Association (MOWA) is administering Kechene orphanage and it is a home for orphaned girls. The children who lost parents and abandoned entered the orphanage and grown up there. They stayed there until they complete their high school education and get job. According to key informant of staff member of Kechene orphanage, currently there are 337 orphans and out of the total in average 5 to 10 children are reintegrated to the society every year.

Sampling Techniques

Purposive sampling technique has been used in selecting study participants. The study participants were orphans who were grown up in Kechene orphanage and reintegrated to the wider society of Addis Ababa in the year between 2000 and 2010. All the study participants were females and they were living in Addis Ababa. Among the study participants three of them have been married and have children and the rest nine are single. All the study participants have completed their high school and took vocational training while they were in the orphanage. Three of them received a college diploma after they left the orphanage.

Sample Size

As part of qualitative research, purposive sampling technique has been used to select the study participants. When qualitative methods are used, a purposive sampling approach may be taken in which one or a few cases are selected for intensive interviewing and analysis (Bogdon &

Taylor, 1990). Moreover, in a case study analysis a small number of cases are expected to provide insight into a causal relationship across a larger population of cases. In point to this idea Creswell (2002), states that in case of a case study small size of study participants ranged between three to five.

Thus, the sample size determined for this study was twelve female orphaned individuals who were grown up in Kechene orphanage and reintegrated to the society of Addis Ababa from the year 2000 to 2010.

In addition selected staff member of Kechene orphanage, co-worker, and friends of orphaned individuals have been included in the study. Two co-workers of study participants were involved as key informants, friends of the study participants who knew them for not less than five years have been selected for the study purpose. Kechene orphanage staff members were also selected as key informants who were professionals and currently working in the orphanage.

Methods of Data Collection

Dealing with research methods primary and secondary data sources have been used for the study. Primary data were collected directly from the study participants and key informants through in depth interview and focus group discussions. Secondary data sources were some materials related to the data required such as the documents, books, journals, and research papers. Semi structured interview guides were also developed by the researcher for the objectives of the study (see annex five). Using the aforementioned methods of data collection, the researcher gathered information by recording and taking notes of important part. An audio

recorder has also been used to record the interview and notes were taken during in-depth interviews.

In-depth Interview

The researcher has carried out an in-depth interview method in order to meet the merit that this method brings in data in the research process. Basically this method was selected for it can be seen as a tool that offers ideas in in-depth of penetration. Moreover, in qualitative research interview is the most commonly used method and it is a familiar and flexible way of asking people about their opinions and experiences (Qualitative and Quantitative Research Techniques for Humanitarian Needs Assessment, 2012).

As part of an in-depth interview, a semi-structured interview was employed as the main instrument for this study. Semi- structured interviews are interviews in which all respondents are asked in-depth questions so that they give various aspects of opinions in their wordings and sequences.

As of the concern of the procedure, since the study participants were working and living in different parts of Addis Ababa priority was given for them to select the area of interview. The stimulus was therefore the same for all respondents. Interviewees were, however, completely free to answer as they wish. The in-depth interview place was reserved for the sake of confidentiality of the study participants. The interview has been conducted separately with each individuals and note was taken in separate sheet and audio recorder has been used for each of them.

Key Informant Interview

In order to triangulate sources of data that were acquired in in-depth interview and focused group discussions a key informant interview is vital. Initially Objectives of the study has been explained for the key informants and informed that consent was made in English language by the researcher and translated into Amharic language and signed by the key informants before conducting the interview (see annex three and four). The guide for interview was developed by the researcher (see annex six). The interview has been conducted separately with each individuals and each interview took 45 minute to 1hour. Note was taken in separate sheet during interview with key informants.

Focus Group Discussion

In order to implement an efficient institutionalized communicative action a focused group discussion method is important. In focused group discussions the participants interact with each other rather than with the interviewer, such that the views of the participants can emerge. Focus groups are contrived settings, bringing together a specifically chosen sector of the population to discuss a particular given topic, where the interaction with the group leads to data and outcomes. Focus group discussion has been used as data collection tool. According to Kitzinger,(1995), FGD is helpful for the research that encourage the participation of peoples who are reluctant or afraid to be interviewed. In focus group discussion the discussion will be more naturalistic and enables the participant in generating more topics than interview (Moriarty, 2011).

Guide for focus group discussion was developed by the researcher (see annex eight and nine). Hence, focus group discussion has been held with a group of six individuals in one session.

They were confirmed by the researcher that they have a right to ask any question at any time for clarification and escape question if they don't have knowledge on the area or they feel uncomfortable. FGD took 1 to 2 hours. Audio recorder has been used with the consent of the group and note has been taken by the researcher. The role of the researcher has been organizing the group session and facilitating the discussion.

Research Procedure

In conducting this study some research procedures were followed. First the researcher took paper from Addis Ababa University School of Social Work to get permission and cooperation from the concerned body. Then the researcher went to Kechene orphanage and gives the paper for the administration. Then the researchers explain the objective of the study for administrative staff of Kechene orphanage. Then the administrative staff gave their willingness for cooperation.

The orphanage gave the list of orphans for the researcher who were grown up in Kechene orphanage and discharged to Addis Ababa society in the year between 2000 and 2010. With the aid of the staff of Kechene orphanage the researcher have got the study participant. The researcher explained the purpose of the study for the study participants. After informed consent was signed by the study participants, the researcher conducted face to face in-depth interview.

Since the place where the study participants live was apart, one day was given for each to conduct interview. The place where interview took place was selected according to appropriateness for to the study participants. Each interview took 1:10 -1:00 hour. FGD also conducted with the group of six orphans contains in one session and took 1:00-2:00 hour. Audio recorder was used during FGD and in-depth interview with the consent of the study participants.

The interview and FGD was conducted by the researcher which helped to get deeper understanding and maintain the confidentiality of the data.

Data Analysis

During data collection the notes and recorded documents were transcribed and translated from the source language, Amharic to the target language, English. The raw data which was translated in to English language was drafted and highlighted by using the same colour which had related ideas.

The highlighted data were coded using emerging themes from the data. Data which gave similar codes has been grouped in a single category. Similar codes was grouped and put in sub group according to their relatedness. Sub groups which have similar ideas have been re grouped.

Quality Assurance

The study encompassed different groups of people who were related to the study participants. Using different data sources enabled the researcher to see the problems of orphans from different angles. In addition including that group of people in the study helped the researcher to avoid personal bias. The researcher took note and audio recorder during data collection. During data analysis the researcher listened the recorded idea of the participants again. That helped the researcher to incorporate the missed idea during interview and focus group discussion.

Ethical Consideration

The involvement of the study participants in the research was purely voluntary and all of them were informed that they will not expect material benefit from the study. Initially all the study participants and key informants have been informed by the researcher that when they do not want to proceed in participating to the study they have the right to be withdrawn from the research. Cafeteria has been used and one room was reserved by the researcher. Every measure has been taken to avoid disturbances and to protect the privacy of the study participants and the key informants.

Informed consent was written in English language (see annex one and three) and translated in to Amharic by the researcher (see annex two and four). The Amharic version of the consent form was signed by the study participants and key informants before gathering data. Any information that was recorded in audio recorder and was written was locked in separate cabinet and has been kept confidential. The study participants and key informants were told that all information that was recorded by using audio recorder will be deleted after the study has been finished. The study participants were told that their name and their profile will not be mentioned on the research paper.

CHAPTER FORU: RESEARCH FINDINGS

The study participants were individuals who were grown up in Kechene orphanage and reintegrated to the wider society of Addis Ababa. Since Kechene orphanage is home of girls all the informants were female. Their age range was between 25 and 32 years. Among the study participants three of them were married to non orphan individual and have children. While the rest nine are single. All the study participants were completed their high school and took vocational training while they were in the orphanage. Whereas three of them holds college diploma after they left the institution. Furthermore seven of them are working in nongovernmental organizations currently while the rest five are not working.

Table 1: Backgrounds of the study participants

Respondents	Age (years)	Sex	Marital Status	Level of education
Almaz	32	F	Married	Certificate
Fekerte	27	F	Single	College Diploma
Meskerem	29	F	Married	Certificate
Tsega	26	F	Single	Certificate
Belaynesh	27	F	Single	College Diploma
Tigist	25	F	Married	College Diploma
Ayinalem	27	F	Single	Certificate
Ayelech	29	F	Single	College Diploma
Hana	31	F	Single	college Diploma
Meron	26	F	Single	Certificate
Gelila	27	F	Single	Certificate
Amelework	28	F	Single	Certificate

Reasons for Institutionalization

Whenever, the parents or primary caregivers of children die, the immediate action of the surrounding people will be looking for their placement. If the children are many in number, members of extended family will negotiate to share the burden. Therefore, the siblings will miss the chance of growing up together. As a consequence those children will not have affection for each other. Furthermore when the extended family is exhausted to support and satisfy the need of orphans, they transferred them to be grown up in the orphanage. In addition every action which was taken to help the children does not consider the best interest of the child.

Fiker was the youngest child for her parents. The death of her mother made her to be placed in several places. Fiker conveys how she was placed in the orphanage like this:

My parents were divorced when my mother gave birth for me. I was the fifth and the youngest child for them. My elder sisters were living with their father at that time. Whereas, I was living with my mother and we were alone. When I was seven, my mother became sick and died. Things couldn't be the same. There was no one who was looking after me because my father was not willing to take me to his home. By then, he was remarried. The only option I had was living with my grandmother. However I stayed with her only for about one year. She had serious financial constraint so that she couldn't provide me the materials I needed. Therefore, I was given to the orphanage.

The responsible person doesn't consider the importance of arrangement of the place for the orphan children. On top of that the family who take the orphan children doesn't get any support and the condition of the orphan is not supervised.

Almaz was left alone in the hospital when her mother died where she was admitted along with her for treatment. She explained the tragedy which was happened by then as follows:

My mother and I were admitted to hospital where it is far from the place where we were living. While we were under treatment in the hospital, my mother died and I was left there alone. There was no telephone to tell the rest family as she had died. Therefore she was buried there without the knowledge of my family. Almaz said that, finally the hospital gave me for a lady who claimed as she is my aunt. However through time I learned that the lady was not my relative. She started to abuse me and I was looking after her child. One day I went to fetch water from a place that was far from our home with three containers each having a volume of five litres. I was struggling to carry three of them together. Imagine I was only nine and the load was unthinkable to be beard by me. At the end, when I jumped to cross a small canal for water passage, I was caught in the mud. When I was struggling to free myself from the mud, I sustained fracture on my right leg. The woman didn't take me either to the hospital or to the traditional healers. Instead, she kept me in her home.

Hana and her elder sister were living with their mother. Their parents were divorced and their father was remarried by then. When she was eight-year-old, her mother died. There were so many people who used to visit them when their mother was alive. She was born from well to do families. She describes their situation by then as follow:

Life was so enjoyable when I was in my mother's home. My sister and I used to visit our relatives regularly. They used to visit us too. One day when I was around eight, death came and took my mother away. Things became different. Life couldn't

continue as before. My sister and I remained alone. My mother's family didn't show us the love as before. Everybody around us who used to hug and kiss us turned away their face. We were given to the orphanage to live there. While we were living in the institution, my mother's family didn't come to visit us and we also didn't go to their home, even a single day.

Orphans who are living with their relatives or guardian encounter different kind of problems. Some of them even don't get their basic needs. In addition unlike their age group, many of them don't attend school whereas; they are engaged in hard duty beyond their age. When their maltreatment is noticed by the authority, they will be placed in the orphanage to be grown up there.

Almaz was stayed for about three years with the woman who claimed as she was her aunt. She gave her hard time, abusing, insulting, and engaging in hard labour and finally she sustained fracture which was a reason for her disability. She says:

When I was with the woman, one day her daughter fell down. Therefore she started beating me and blaming me for the fall of her daughter. Finally, I run away to our neighbour home because I couldn't withstand the punishment. Then the woman near to our home protected me and brought me to police station. The police arranged a place to live for me. Finally I was given to the orphanage.

Financial problem is the other cause for putting children in the orphanage. When the parent couldn't provide their children with what they want and failed to satisfy even their basic needs, they are obliged to allow their own children to be institutionalized. Most of the time children with single mother are the victim of financial constraints.

Tsega is the youngest child for her mother. She describes how she was placed in the orphanage as follow:

My mother gave birth to three girls including me from different fathers. My sisters were living with their fathers. I was told by the orphanage administrator that my mother placed me when I was two-month-old. Three of us couldn't get an opportunity to live under one roof. My mother used to come to visit me rarely when I was in the orphanage. Entering to the compound was forbidden for families and other visitors unless they have special permission. Therefore, when my mother came to visit me, I was called to meet her at the main gate. She told me the reason why she gave me to the orphanage as she was in serious financial problems. I don't know my father whether he is alive or not.

According to key informant from Kechene orphanage, despite of the purpose of the institution, in many instance there are cases in which children placed in the orphanage whom their both parents are alive. So the agency facilitates the processes of reunification of the children with their family to restore family environment.

Experience of Orphans in the Institution

Children in the orphanage spend most of their time with their age group. In addition they couldn't maintain interaction with outside society where they can develop social skill and obtain life experience. Even though they attend school with children outside the orphanage they do not integrate with them easily.

Tigist joined the orphanage when she was 5-year-old. She lived there for about 18 years. She remembers each and every thing how she spent with her friends as it happened at this time. She describes her experiences as follow:

My friends and I were sharing everything in common. Private property was unknown among us. I had great time while I was in the institution. When one of our friends quarrels with children of the society, we support and fight with them in group. We consider each other as siblings. In addition I didn't have any material shortage and all basic necessity was fulfilled by the orphanage. But I had minimal interaction with outside society. Even though I attended school with children from the society I preferred to stay with the friends from orphanage. Because when they met, they used to chat about their parents, sisters, aunt, how and where they spent the weekend. So I stayed distanced from them as I didn't have something in common like them to share.

Orphans have minimal contact with the care givers and other staff members of the institution. On top of that they lack adult figure who can train them how to interact with people. As a consequence, they failed to integrate easily to the society at the time they left the institution. Furthermore the caregivers who are working in the orphanage are not trained. The care givers in the institution don't treat all the children equally.

Belaynesh had bad experience when she was in the institution. The care givers gave her hard time. She says:

The care givers in the orphanage were not good for me. I used to play with my friends and my clothes used to become dirty. Therefore they beated me frequently for the reason I didn't keep my clothes clean. They like children who did not disturb them and stayed clean. During my stay there, they didn't give me pretty and light clothes, even

for a single day. The care givers privileged some children and they manifested their love by hugging and kissing them, used to bring food from their home, and give them the best clothes.

Fiker shares the feeling of Belaynesh and said that the care givers in the orphanage didn't treat all children equally. She states her feelings as follows:

The care givers didn't treat us as we were their own children. They were doing their own job constantly. Of course, I didn't have any argument with them. I distanced myself from them and I used to perform what they told me to do and so on. If you respected the rule of the compound and obeyed them, everything is fine. Some times when they are angry on someone, they insulted all of us, and labelled us. For instance they used to call us "zerebis", loosely translated as race-less (parent-less), "medresha yeelachew", translated as people without destiny.

Key informant from Kechene orphanage said:

The number of the care giver is not proportional to the orphan children to provide good care for them and to treat all children as their own. In addition the caregivers in Kechene orphanage are not qualified in parenting skill. Therefore orphans couldn't receive the affection and care they deserved.

Orphans are kept in a compound where it is isolated from the society. In order to address their needs, holistic approach should be considered. Significant number of orphans never visited their relatives or any other person from the society throughout their orphanage life. The orphanage failed to arrange and facilitate the way orphans interact with the society.

Consequently they developed their own culture which is different from the society and suffered from cultural conflict after integrated to the society.

Belaynesh got a chance to visit her uncle a single day in her life when she was in the orphanage. She says:

In my life, I visited my relative only a single day. When I was around 13 years old, my uncle came and took my sister and me to spend the Easter holiday with his family. We spent the weekend there. I was surprised to stay there. The next day, he returned us back to the orphanage. We were expecting for next visit. However, for the reason I didn't know he was not come again. That was the only day I remembered I went to visit people outside the orphanage.

Reintegration Process

Orphans are permitted to stay in the orphanage until they completed their education and are engaged in work. It is not easy for them to integrate to the society which is strange environment for them. The orphanage let the orphans to leave to the society by providing some amount of money without telling them how to use it. In addition Life skill training was not given regularly.

Meron didn't get an opportunity to visit people outside the orphanage throughout her orphanage life. She said that:

I was strange to the norms and the value of the society. Any training was not given to me before I left the orphanage concerning how to live with the outside world. While I was in the institution, the staff member didn't arrange to me to visit the community and to participate in some community activities. I didn't have any opportunity which enabled me to know the societal norms and cultures. I felt as I

was immersed in the environment which was strange for me. I was used to live in completely different world from where I am living now.

Almaz had no experience about life outside the orphanage. She expressed how she was challenged in integrating to the society. She said:

As I got a job, I was told to leave the orphanage by the administration. However, I was not ready to integrate into the society because I didn't have any experience about the life outside the orphanage. My parents died and I didn't know the whereabouts of the rest of my family. During my stay in the orphanage, I didn't get a chance to visit any person from a society and nobody visited me. On my departure, a kind of farewell ceremony was prepared by my friends. I was given Birr 3000 by the orphanage. The administration didn't give me any training how to use that money. The rest of the activity was left for me like looking for a place where to live, how to live, and how to manage the money. I passed through tough time by the time I was departed from the orphanage.

Even though orphaned individuals had occupation, most of them are low paid. Therefore, even they can't fulfil their basic needs. Sometimes the orphanage administrators don't wait until the orphans look for job. After they get vocational training, they obliged to leave the institution.

Fiker passed through hard time when she left the institution. After she took vocational training she was told to leave. She said:

The orphanage administrator couldn't wait for me until I found the job. Thus I started living in my father's house. He was living with my sisters and remarried by then. I was not happy while I was living there. We couldn't understand each other. What I was doing was upsetting them. I used to keep silent because everything I

spoke was making them angry. I couldn't accept my father because he refused to bring me up when my mother died. Finally, I left their home and started living with my friend.

Meron was also told to leave the orphanage without waiting for her until she would get a career.

She describes as follows:

As soon as I completed my college study, I was told to leave the orphanage. They couldn't wait until I got job. I stayed with friends who were reintegrated to the society before. Since I had good relationship with some families in the society while I was in the orphanage, as such I didn't face difficulties. They provided me material support and helped me in searching for a job.

There is no responsible body that supervise and help the orphans in searching place where to live and how to integrate to the wider society. On top of that the orphanage itself or in coordination with other governmental and nongovernmental bodies didn't prepare the orphans in every aspect of societal life.

Key informant of Kechene orphanage said that:

Previously the orphanage didn't give training regularly for the orphans. In addition there was no professional consoler in the institution. Furthermore the children were not prepared for integration with the society. Now the need of preparation of orphans for integration attracts the attention of government and nongovernmental organization. Currently we are working jointly with nongovernmental organizations. Recently there are three consolers in the orphanage. Whereas, condition of orphaned individual are not attended after they left the orphanage by us otherwise the all responsibility is left for them.

Life in the Society and its Challenges

Orphaned individuals suffered from cultural conflicts at the time they start living in the society outside the institution. They failed to practice society's culture and norms which are different from their life style. The important values and norms of the society are undermined by them.

Almaz left Kechene orphanage in 2004. She took long time to be accustomed to the behaviour of people who are in the wider society. She said:

I left the orphanage and started living within the wider society when I was 22-year-old. I stayed in the institution for about 16 years. When I was in the care unit, I used to visit my relatives. Even though, I couldn't integrate to the society easily. What bothered me was exchanging greetings with people. My friends and I didn't say "hi" to each other and I took it as a life style for long period. But the society wants that and considered me as I was different and undisciplined. Still, I am struggling to greet people to be accepted by them.

Tigist is married and have children. She challenged in practicing society's norm. She was criticized by her husband families and friends as she was deviant.

I am living in my mother-in-law house. Our home is located in densely populated area. The society expected greetings from me whenever we met. I had to greet a single person two or three times as we passed across. I failed to do that. Therefore my neighbour and relatives of my husband were complained me as if I was boasted up on them. In addition, inviting for eating was one of my challenges that I faced. In a society it is accepted as culture to beg a guest to eat food when he/she comes to your home. That was not a culture for orphaned children. That challenged me in

social interaction and people around me considered me as I didn't want them to eat in my home.

Children from the society were told by their parents and significant other the wrongs and rights, their responsibility and their duty, how to practice societal norm and value. When they are grown up and start leading independent life, as such they will not face challenges. However, orphaned individuals didn't have such chance. They lack adult figure who can tell and train them how to lead their life and how to overcome challenges. The concerned body didn't consider the need of preparation of orphan children for societal life. When they left the institution everything would be strange for them and they became confused and frustrated.

Tigist said that since I was strange for the culture of the society, life was not easy for me after I left the institution as stated below:

I faced challenges to integrate to the society. The way I speak was very strange for them. They enjoyed, relaxed, and shocked, in my language. But that was normal and I use that with my friend in day to day life. Some people are surprised when they identified me as I was orphan and look me as if I am alien. Therefore, I am forced to conceal my identity. In addition the wider society gives high value for occasions such as grief, wedding, "kirestna". Therefore they will not be in good terms with you if you don't visit them frequently when they are grieving for the dead. Among orphans, things are not taken seriously. We treat everything as "take it easy". Also I have bad image for them as they don't like orphans and they are imaginary. They pretend to show us compassion however, when misunderstanding arises, they express their actual feelings. Of course, there are few good people who understand and accept orphans.

Fiker said that children who were grown up with their parents are lucky. They have confidence and are hopeful, smart, and know how to live with people. She said:

I feel like as if I woke up from deep sleep, I realized that lately as I lagged behind. I am struggling in order to fit to the society and get what I missed during I was in the care unit. I am deficient in life skill because I was raised up in locked environment which is separated from the society where I can get life experiences. Now I understand that I remained behind in education, life skill, how to live with people and so on. The society exceeds us in every direction, they have been told by their parents what they expect from others and what is expected from them.

Hana said that I didn't have somebody who taught me the wrongs and right. Time has passed but I am struggling now. I know I am not dull, but I couldn't get someone who could show me the way I should pass through. She said

Growing up in the orphanage affected me badly. I thought that since I ate, dressed, had fun with friends and went to school what else that was enough. I stayed behind my age group. I am rushing to catch what I missed. In the institution there was nobody who shaped guide us to be good citizen.

Orphans build up their own culture while they are in the orphanage. They accept that activity as their life style. They develop their own language that is strange and have different meaning for the society. One day Tigist used the word which has bad connotation to the society. She expressed the situation as below:

When I was in the orphanage, we used to call the society "mendere" translated as "the society or the village outside the orphanage" and "yegibi lejoch" translated

as “children in an orphanage compound”. Orphan use this name to distinguish between orphanage and the society. But one day when I called the society “mendere” at work place, it created a problem. My co-workers warned me not to use that word again because the word has different meaning in the society. On certain occasions, when my immediate boss did wrong, I told her directly. As a result, I was deprived of the promotion and salary increment I deserved.

Belaynesh said that

The way I was brought up influenced me to integrate to the society. I speak truth, straight forward, not pretending, not a kind of hide and find style of speaking. If someone did wrong things, if I feel it, I will not speak behind that person. I will tell him/her directly. The act of the society is different from my behaviour. In the orphanage, we don't say “hi” and kiss each other when we meet but I found that greeting is very important for the society. In addition, I realized that they are pretending. For example, two of them were back biting their friend and when their friends came in accidentally, and then they greeted and kissed her as if nothing was happened. Such thing happened in the presence of me at the work place.

Key informant who is co-worker and friend of the study participants expressed orphans characters and their challenges as follows:

Orphans who were grown up in the orphanage face social integration problem at the time they left the orphanage because they grew up in the institution where they were confined in a compound that separated them from the society. As a result, they developed their own principle of life, communication, belief, and norm. Their character is different from the society. They are straight forward in expressing

themselves, and speak out all their feelings. In addition they take action immediately and do not take time to think before making decision. They are hard worker and positive thinker. They regard as all people in the same level and do not consider that some individuals need to be approached in special way for example, elders and people at high positions in the society.

There are misunderstanding between orphaned individuals and the society. Orphaned individuals are afraid of the society to spend most of their time within it because they consider the society as it doesn't like and accept them. The society also considers them as they are undisciplined, rough, and immoral people.

Orphaned individuals blame the society as they are misunderstood. They said "both of us, the orphans and the society, have strengths and weaknesses. However, the society imagined us as we are useless and deviant for the only reason that we are orphans."

The study participant who involved in focus group discussion expressed their feeling as stated below.

Growing up in the orphanage is not a crime. The society should not suppose us blindly that we are useless. If they are willing and accept orphans as their own children, we are helpful. There are valuable cultures that are practiced among us that the broader society should be adopt. Losing parent can happen to any children and the society should realize it. Instead it considers as we are not disciplined and always do wrong. We also believe that people in the society are not straight forward, showy, pretending and so on. Therefore, we are reserved from interacting with them and most of the time we stay with our peers from orphanages. When we say this, we don't mean that the whole society has the same feeling. There are many special people around us who understand and care about us.

The key informant who is the friend and co-worker of orphaned individuals said:

The attitude of the society towards the orphans varies. The majority of them has negative image for orphans without knowing them well. They have assets that the society couldn't see. The society considers them as they are not disciplined, dangerous people, who do not like to work, and generally not fit to them. I also misunderstood them previously. I got a chance of working with orphaned individual and I found that my image I had before was wrong. Now I have orphan friends. They are very nice people, hard worker, positive thinker, and hopeful, have a culture of helping each other and other people who are in need. Therefore, individuals in the society should know them well before judging them wrongly.

Coping Mechanism

Orphans develop coping up strategy in order to survive their challenges. Through time, they are accustomed to the culture of the society. The study participants who engaged in FGD said that “life is full of ups and downs. At the time we left the orphanage, we were so confused.

They said:

Now we are living in the society. We convinced ourselves that in order to get acceptance, we should abide to the norms and culture of it. We started to communicate carefully and don't speak out all our feelings. Since greeting is essential for the society, we have to greet them. Moreover we have decided to have made friends, from the society in order to get life experience from them. Most of we are also involved in some social activities like “edir” (a kind of neighbourhood cooperative that gives financial, physical and material support during the time of serious need, especially when family member or close relative passes away) and

“ekub” (traditional way of saving money that involves certain number of individuals).

Advantages of growing up in the orphanage

Orphans in the orphanage get good care such as eat well, dress well, and get health care facility. They acquire educational facility and attend school regularly. More or less they do not face material deficiency. In addition they build up experience of living in group and they see each other as siblings. Furthermore they develop the culture of helping each other and helping others who are in need.

CHAPTER FIVE: DISCUSSION

Reasons of Institutionalization

The current study showed that the main reason for children to be grown up in the orphanage is the death of both or either of their parents. Particularly the death of the mother after breaking down of the family put the fate of the children in danger. In many instances, their fathers remarried and the burden of rising up of the children fell on the shoulder of the mothers. Consequently, the mothers suffered from financial constraints so that the children were placed in the orphanage. Kauffman & Bunkers (2012) supported the finding of the current study. They noted that, Ethiopia, like most African societies, owes entrenched gender roles, the father is the bread winner and the mother is the caregiver. Therefore, the death of both or either of the parents would deprive the child of the necessary love and guidance or the necessary financial means to continue his or her growth and development. Furthermore Environments where the children grown up are affected their personality. Children for the full and harmonious development should grow up in a family environment, in an atmosphere of happiness, love and understanding (United Nations Convention on the Rights of the Child [UNCRC], 1989).

Institutionalization and its Long Term Effect

The present study showed that orphans who were reintegrated to the society suffered from cultural conflict. They had been raised in the isolated world that was separated from the wider society. Therefore, they created the norms and cultures of the orphanage which are different from the societies. They practised and abided to those cultures and accepted them as their life style. Therefore at the time they left the institution they come across integration challenges because what was important for the society was undermined by them and practicing

society's culture and norms were a challenge for them. Fawzy and Fouad (2010) and Naqshbandi, Sehgal & Hassan (2012), conducted the study in Egypt and Malaysia respectively on institutionalized children. The study in agreement with the present finding in that, children whose parents died and were living in the orphanage missed every attachment to the outer world. Although the basic material needs could be met, orphans in orphanages are almost totally separated from the outside world and could not get access to normal families and society relationship. They are forced to miss the customs, culture, tradition, norms and regulations of the society. Therefore, they are suffering from emotional maladjustment and developmental disorders.

On the other hand, the current study revealed that orphans who were grown up in the orphanage lacked the skill of communication with the society. They had minimal interaction with the wider society while they were in the orphanage. Most of them didn't know the whereabouts of their family. At the same time, their family didn't show any interest to visit them and to be visited by the orphan children. Significant number of orphans never visited their relatives or any other person from the society throughout their orphanage life. The orphanage failed to arrange and facilitate the way of integration of orphans with the outer society. Orphans as a citizen deserve to know the norm and value of the wider society. The finding of the present study agreed with previous one that was conducted in South Africa. Institutional life affected children's social, cognitive and emotional development. Like any other children, orphans value being loved, getting attention, commanding respect, being wanted, and having fun with caregivers (De Witt and Lessing, 2010). Furthermore according to Ahmad & Mohamad (1996), the study conducted in Kurdistan Iraq supported the present one. They noted that not having

access to the family harms the personality of orphans in adulthood and leads them to deficiency of social skills.

The present study showed that orphans had minimal contact with the care givers and other staff members of the orphanage. The care givers didn't see orphans as their own children. The ratio of the care giver number to the number of orphans was too low. The caregivers who were working in the orphanage had not been trained. They were not treating all the children equally. They didn't realize that how their deed impacted the orphan children. According to Sharara (2012), the study conducted in Zimbabwe supported the finding of the present study. The care givers in the orphanage lack adequate parenting skills as well as the necessary qualifications to care for the orphans. As a consequence, orphaned children were deprived of receiving adequate interaction with them and remained with minimal survival skills.

Life in the Society and Its Challenges

The current study also found out that orphans faced serious integration problems at the time they left the orphanage and started living in the wider society. They suffered to be accepted by the society because the way they speak to express their idea, failed to perform some social activities, not having similar life experiences and so on are some of the reason what make difficult in integrating with the society. They were deprived of growing up in the family environment where they would be trained how to perform such activities. The research that was conducted in Burkina Faso agreed with the current study. The environment in which children grow up is an important predictor of their adult outcome and their ability to have a productive life. Orphaned and abandoned children are at an increased risk of material defenselessness and psychological distress. Even though the Institutional care can play an important role in

alleviating some of the problems related to orphanhood however it are not based on the familial environment and keeps the orphans isolated from the outside world (Dia *et al.*, 2008).

Furthermore the previous study supported the present one in that: socialization is the process by which children learn and adopt the behavior patterns and norms that enable them to function in their community (Sharara, 2012). It helps in equipping a child with developmental milestones that assists individuals to acquire survival skills. Healthy child development depends on the continuity of social relationships and the development of a sense of competence (The President's Emergency Plan for AIDS Relief Office of the U.S. Global AIDS Coordinator, 2006). The present study found that orphans failed to practice societal culture. On top of that, the society discriminated them considering them that they are undisciplined. The way these orphans were grown up resulted in negative impact on them that they are not accepted by the society. The society couldn't accept orphans as they are the part of it and couldn't recognise their strengths. Therefore, orphans lack trust on the society.

Where institutions are isolated from the outside communities, children are prevented from developing social networks essential for later life. This is often followed by the stigma associated with growing up in orphanages. Institutional care is not optimal place for child development. If it might be the only alternative, every institution that cares for children should give priority to keeping siblings together (The President's Emergency Plan for AIDS Relief Office of the U.S. Global AIDS Coordinator, 2006).

The present study also revealed that psychological support and social issues didn't get consideration by responsible body when the orphans were in the orphanage and after they left. Only material support is not adequate for child all round development. They lacked adult figure who could tell and train them how to lead their life and how to overcome challenges. They were

not prepared for independent life. The orphanage and other concerned body didn't consider the need of preparation of orphan children for societal life. When they left the orphanage, everything was strange for them and they became confused and frustrated. Governments and nongovernmental organizations use orphanages because it can meet some of the needs of orphans to some extent and use it as a simple solution. However, an orphanage is inadequate in attaining holistic orphans need (Williamson and Greenberg, 2010, p. 12). For teen age children, families play a great role in providing social experiences. They help them how to contact and behave with people around them. Therefore, at the age of adulthood, individuals develop their selfness, build social experience, and prepare to join working groups, social organizations or new communities (Kauffman & Bunkers, 2012).

Coping Strategy

Since social environment has an important meaning for children awareness, attitude and behaviors, children who are born and grown up in a good social environment will have an opportunity to lead a quality life at their later age (Binh, 2012). The current study found out that in order to get acceptance by the society, orphans are struggling to practice the positive feature of the society's culture. There are misunderstanding between orphans and the society. Through time, they will be accustomed to the culture of the society. Practicing all of the societies' culture is not easy for them. More or less, in order to get acceptance by the society, they decided to abide to society's culture. According to Berry (1997), for most acculturating individuals, after a period of time, some long-term positive adaptation to the new cultural context usually takes place. The phase of acculturation needs to be taken into account only a few problems are present early followed by more serious problems, and finally a more positive. When individuals link to their

...Integration Challenges of Orphans

new context, there will be outcomes including their ability to deal with daily problems, particularly in the areas of family life work and school.

CHAPTER SIX: CONCLUSION AND IMPLICATION FOR SOCIAL WORK

Conclusion

The study explored and described the challenges of orphaned individuals who were grown up in the orphanage and reintegrated to the society of Addis Ababa. The finding shows that the orphanage alleviates some of orphans need such as material need, schooling, and health care. Only material support is not make children to be developed fully. The social and psychological support are neglected. When the primary caregivers of children are diseased, the fate of children put endangered. Extended family fails to rise up orphan children mainly because of financial problem. Therefore they forced to be grown up in the institution.

Even though there is no material deficiency in institution it fails to meet holistic needs of children which help the children for all round development. As orphans in the orphanage separated from the wider society they lack social skills and miss the culture of the society. In addition significant number of orphans didn't know the where about of their relatives and didn't get any opportunity to have an experience of societal life throughout their orphanage life.

Orphans created their own culture and way of life while they were in the institution. Those cultures are different from the outside society. What was very important for the society was undermined by them. As a consequence they challenged in integrating to the society at the time they left the care unit.

In addition they failed to have adult figure who can trained them how to integrate to the society and enabled them to know their responsibilities and obligation. Life skill training was not given for them regularly and regularly. When they completed their education and got job they reintegrate to the society that is new environment. Therefore they challenged from integrating with it. Since institution is not optimal place for child holistic development another opportunity

should be considered. Moreover by putting their challenges in to consideration, if institution is the only option the need of preparing of orphan children for independent life should get the attention of responsible body.

Implication for Social Work

The finding of the present study revealed that not having access to be grownup in a family environment and to be interact with the society outside the orphanage affected the later life of orphaned individuals in integrating to the society. According to Thomas, (2010), the environment where individuals born and brought up predict their life in their later age. Individuals will have different religious and cultural backgrounds when they born and brought up in different social conditions.

Therefore to tackle the challenges of orphaned individuals at a grass root social work professionals can help the children in the orphanage by facilitating the processes of reunification to their biological parents or other member of extended families to restore family environment. Further more they can help them from placement in the institution by facilitating the process of assistance for the families to keep vulnerable children in a loving family environment

According to the administrator of Kechene orphanage the government and nongovernmental organization recognized the short coming of institution in attaining holistic need of orphans. Therefore they categorized at a last option of the placement of children in the institution. She said that they are striving in searching for another alternative care for children in need such as adoption, foster home, and group home. Thus social work professionals can promote adoption and foster home by creating awareness for Ethiopian families in order to adopt or foster orphan children.

The studies showed that orphans spent more time with each other and lack adult figure who could train them how to develop life skill which enabled them to lead independent life. On top of that they had minimal interaction with the society and couldn't develop experience of societal life. Therefore they failed to practice all the societies' culture as their own with in the short period of time.

According to Thomas, (2010), individuals' behaviour is conditioned by their environment and life experiences. Socio-cultural traditions have an impact on a person's behaviour. One of the reasons for poor role performance is lack of preparation. Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice" (NASW, 2000a, p. 1) Therefore social work professionals can help orphaned individuals who are being integrated to the society by providing counselling services at individual and group level and further more they can intervene in advocating on the behalf of orphans and help them by creating awareness to the society to end the discrimination by it.

The study revealed that orphans have useful cultures that the society's failed to acknowledge them. They have constructive practices such as helping each other and others who are in need, hard worker, positive thinkers, and straight forward in expressing themselves. The primary mission of the social work profession is to enhance human well-being and help in meeting the basic needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty (NASW, 2001). Therefore social work professionals can help those individuals by empowering them in order to realize their strengths and enabling them to build on it.

Implication for Education

The present study showed that the orphanage life influenced orphans to develop their own culture and way of life that is different from the society. At time they left the institution and reintegrated to the society they failed to understand each other and as a consequence they suffered from cultural conflict. According to NASW, (2001), the social work profession should be encouraged to take steps to ensure cultural competence as an integral part of social work education, training and practice, and to increase research and scholarship on culturally competent practice among social work professionals. In addition social agencies should be encouraged to provide culturally competent in service training and opportunities for continuing education for agency based workers (NASW, 2001). Therefore the current study has a positive implication for social work education in producing culturally competent professionals and the need of ongoing education and training for all social workers, with particular emphasis on promoting culturally competent practice.

Implication for Policy

The present study showed that the main reason for the challenges of individuals who were orphaned in integrating to the society was their isolation from the outside society when they were in the institution. According to Federal Democratic Republic of Ethiopia Ministry of Women's Affairs (2009), it is the role of the Government to regulate and supervise the provisions of alternative care to children and ensure the safety, well-being and development of the children who are receiving it. Therefore the current study gives clue for the responsible body to supervise the application of the services for the children in the orphanage.

The current study indicated that institutional care is not optimal place for the proper grow of the children. Therefore the research recommended the responsible body that to look for another alternative care that enabled the children to have an opportunity to be placed in a family environment.

According to Federal Democratic Republic of Ethiopia Ministry of Women's Affairs (2009), all actions of the childcare institutions must be practiced in line with the principles of the best interests of the child, non discrimination, survival and development and participation of the children needing the service. Therefore the present study may give clue to the responsible body in placing the children in need according to the best interest of the child and every action should be taken by considering and respecting their participation.

The research revealed that that the care givers in Kechene orphanage were not trained and lack of knowledge of parenting style. Therefore it recommends the responsible body to set as a principle to recruit trained care givers and follow its application.

The current study revealed that the need of preparation of orphans for societal life is overlooked and couldn't get attention. Therefore orphans face challenges to integrate to the society. Furthermore despite their challenges their condition is not supervised after they integrate to the society. Therefore the research recommends the responsible body that if institutionalization is the only option they should consider the need of social aspects of life and the importance of assisting them in placement in the society and follow up their condition.

Implication for Research

Globally the challenges of orphans while they were in the care unit was attracted the attention of the researchers. Tremendous studies were conducted on challenges of orphans while

they were in the care unit. Orphans problems were not limited to institutional life were as they suffered from integrating to the society after they left the care centre. On top of that they failed to lead independent life and not competent with the wider society.

Despite their problem as far as my assessment concerned no study was conducted in Ethiopia in a specific topic. Therefore the present study gives some clue for the researchers to recognize the challenges of individuals who were orphaned and conduct the research on different aspects of their difficulties after they left the institution.

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ANNEXES

Annex1: English Version Informed Consent Forms for Orphans

My name is Genet Degefa I am a post graduate student in Addis Ababa University, School of Social Work, I am studying the impacts of growing up in orphanage in social integration of orphans who were grown up in Kechene orphanage for the partial fulfilment of requirements of Masters Degree in Social Work. I kindly request your willingness to participate in the interview and focus group discussion and give your response.

Your response to each question is very necessary for my research. The participation is absolutely voluntary and you might not get immediate benefit from it. But I hope that this research will attract the responsible body for intervention. While conducting the interview, if you don't mind I will use the audio recorder to record our conversation. The conversation will be deleted at the end of the study. Any information you give me will be kept confidential. Your name and your profile will not be mentioned on the research paper. You can skip the question which is uncomfortable for you. Additionally you are free to ask any question and clarification during the interview. If you do not want to give me your response to the question at any time you have a right to withdraw.

Thank you for your collaboration,

If you agree, please put your signature,

Participant

Researcher

Signature.....

Signature.....

Date.....

Date.....

Annex2: Amharic Version Informed Consent Forms for Orphans

የጥናቱ ተሳታፊዎች የስምምነት መግለጫ ቅፅ

ስሜ ገነት ደገፋ ይባላል በአዲስ አበባ ዩኒቨርሲቲ፣ የሶሻል ወርክ የድህረ ምረቃ ተማሪ ስሆን በቀጨኔ ሕፃናት ማሳደጊያ ውስጥ አድገሰው ወደ ማህበረሰቡ የተቀላቀሉ ወላጅ የሌላቸው ልጆችን ማህበራዊ ችግር እያጠናሁ እገኛለሁ። ስለዚህ እርስዎ በጥናቱ ተሳታፊው ለምጠይቅዎት ጥያቄ መልስ በመስጠት ይተባበሩኝ ዘንድ ፍቃደኝነትዎን እጠይቃለሁ።

የእርሶ ለጥያቄዎቹ መልስ በመስጠት መተባበር ለጥናቱ መሳካት በጣም አስፈላጊ ነው። በጥናቱ በመሳተፍዎ የሚያገኙት የገንዘብ ጥቅም የሌለና በሙሉ ፍቃደኝነት ላይ የተመሠረተ መሆኑን ልገልፅልዎ እወዳለሁ። በምጠይቁም ወቅት ፍቃደኛ ከሆኑ የድምፅ መቅጃ የምጠቀም መሆኑን ልገልጽልዎ እወዳለሁ። የሚሰጡኝን መረጃ በሚስጥራዊ ቦታ የሚቀመጥና ስሞዎም በጥናቱ ላይ የማይጠቀስ መሆኑን ላረጋግጥልዎ እወዳለሁ። የተቀረጸውም ድምፅ በጥናቱ መጨረሻ ላይ ከድምፅ መቅጃው ላይ የሚደመሰስ መሆኑን አረጋግጥልዎታለሁ። በማንኛውም ሰዓት በጥናቱ ወቅት ጥያቄ ካልዎት መጠየቅ ይችላሉ። እንዲሁም በጥናቱ ላለመሳተፍም ሆነ በመሀል ለማቋረጥ ከፈለጉ መብትዎ የተጠበቀ ነው።

በጥናቱ ለመሳተፍ ሙሉ ፍቃደኛ ከሆኑ ፊርማዎትን ከዚህ በታች በተቀመጠው ቦታ ላይ ያኑሩ።

ሥለ ትብብርዎ በቅድሚያ አመሠግናለሁ!

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Annex 3 English Version Consent Form for Key Informants

My name is Genet Degefa and I am a student in Addis Ababa University, School of Social Work. I am studying the impacts of growing up in orphanage in social integration of orphans who were grown up in Kechene orphanage for the partial fulfilment of requirements of Masters Degree in Social Work. I kindly request your willingness to participate in focus group discussion and interview and give your response.

Your response to each question is very necessary for my research. The participation is absolutely voluntary and you might not get immediate benefit from it. While conducting the interview and focus group discussion, if you don't mind I will use the audio recorder to record our conversation. The conversation will be deleted at the end of the study. Any information you gave me will be kept confidential. Your name and your profile will not be mentioned on the research paper. You can skip the question which is uncomfortable for you. More over you are free to ask any question and clarification during the interview and focus group discussion. If you do not want to give me your response to the question at any time you have a right to withdraw.

Participant

Researcher

Signature.....

Signature.....

Date.....

Date.....

Annex 4 Amharic Version Consent Form for Key Informants

መረጃ በመስጠት ለሚተባበሩ ሰዎች የስምምነት ቅፅ

ስሜ ገነት ደገፋ ይባላል በአዲስ አበባ ዩኒቨርሲቲ፣ የሶሻል ወርክ የድህረ ምረቃ ተማሪ ስሆን በቀጨኔ ሕፃናት ማሳደጊያ ውስጥ አድገሰው ወደ ማህበረሰቡ የተቀላቀሉ ወላጅ የሌላቸው ልጆችን ማህበራዊ ችግር እያጠናሁ እገኛለሁ። ስለዚህ እርስዎ በጥናቱ ተሳትፈው ለምጠይቅዎት ጥያቄ መልስ በመስጠት ይተባበሩኝ ዘንድ ፍቃደኝነትዎን እጠይቃለሁ።

የእርስ ለጥያቄዎቹ መልስ በመስጠት መተባበር ለጥናቱ መሳካት በጣም አስፈላጊ ነው። በጥናቱ በመሳተፍዎ የሚያገኙት የገንዘብ ጥቅም የሌለና በሙሉ ፍቃደኝነት ላይ የተመሠረተ መሆኑን ልገልፅልዎ እወዳለሁ። በምጠይቁዎ ወቅት ፍቃደኛ ከሆኑ የድምፅ መቅጃ የምጠቀም መሆኑን ልገልጽልዎ እወዳለሁ። የሚሰጡኝን መረጃ በሚስጥራዊ ቦታ የሚቀመጥና ስሞዎም በጥናቱ ላይ የማይጠቀስ መሆኑን ላረጋግጥልዎ እወዳለሁ። የተቀረጸውም ድምፅ በጥናቱ መጨረሻ ላይ ከድምፅ መቅጃው ላይ የሚደመሰስ መሆኑን አረጋግጥልዎታለሁ። በማንኛውም ሰዓት በጥናቱ ወቅት ጥያቄ ካልዎት መጠየቅ ይችላሉ። እንዲሁም በጥናቱ ላለመሳተፍም ሆነ በመሀል ለማቋረጥ ከፈለጉ መብትዎ የተጠበቀ ነው።

በጥናቱ ለመሳተፍ ሙሉ ፍቃደኛ ከሆኑ ፊርማዎትን ከዚህ በታች በተቀመጠው ቦታ ላይ ያኑሩ።

ሥለ ትብብርዎ በቅድሚያ አመሠግናለሁ!

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Annex 5: Interview Guide for Orphans

1. Back Ground

- a. Age _____
- b. Sex _____
- c. Marital Status _____
- d. Level of education _____

2. Life in the orphanage _____

- a. Please share me your life experience while you were in the orphanage.

Probing Question

- age of becoming orphan
 - a. reason to live in the orphanage
 - b. duration in the orphanage
 - c. relationship with the care givers in the orphanage
 - d. family/relative Visit
 - e. Reaction of living as orphan in comparison with individuals living in the society
- b. Tell me how and when you left the orphanage.

Probing Questions

- a. Reason of leaving the orphanage
- b. Who decided to leave the orphanage
- c. Readiness to reintegrate to the society
- d. Training concerning how to integrate with the society

3. Life outside the orphanage/in the society

- a. Tell me your story in relation to re-integrating with the society.

Probing Question

- Place of living in the society
- With whom start living
- Social problem outside of the orphanage/in the society
- Challenges
- Language gap during communication to the outside community
- Effects of integration challenges
- Having friends other than orphans

- b. Tell me what you think about life outside of the orphanage

Probing Question

- a. Societal response
- b. Comparing with the orphanage
- c. Measures taken to re-integrate (coping mechanisms)
- e. If you have anything to share please tell me

Annex 6: Interview Guide for Family Members and Friends Orphans

1. Background information

a. Age _____

b. Sex _____

c. Marital status _____

d. Level of education _____

What do you know about the study participant?

a. What is your relationship with the orphans _____

b. For how long do you know each other? _____

c. Tell me about stories conserving orphans re-integration to the society.

d. Do you observe any challenges of orphans in integrating to the society?

e. Tell me about the response of the society on orphans' re-integration challenges?

f. What do you suggest as a solution?

Annex 7: Interview Guide for Kechene orphanage staff

Back Ground Information

- a. Age _____
- b. Sex _____
- c. Marital status _____

Educational Level _____

- a. Tell me the relationship of orphans with each other while they were in the orphanage
- b. How do you describe the relationship of orphans with the staff including the care givers while they were in orphanage?
- c. Do you have any program of participating orphans in some community activity?
- d. Is there training which is given to orphans on integration to the society while they are in the orphanage?
- e. Who will decide to leave the orphanage?

Annex 8: Focus Group Discussion Guide for the Study participant

1. How do you see growing up in the orphanage?
2. What are the advantages and disadvantages of being grown up in the orphanage
3. What were the reasons for integration challenges?
4. What are the responses of the society?
5. How orphans do cope up?

Declaration

I declare that this thesis is my own original work and has not been presented in any other university. All sources of materials and references used for thesis have been duly acknowledged.

Declared by:

Name: Genet Degefa

Signature: _____

Date: _____

Confirmed by:

Name: Ashenafi Hagos (PhD), Advilor

Signature: _____

Date: _____

May, 2014, Addis Ababa University, Addis Ababa