

**Contributing Factors to Begging and Psychosocial Problems of Migrant Beggars of
Ankasha Woreda Engaged in Begging on the Streets of Addis Ababa**

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October 2017

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**A Thesis Submitted to the School of Psychology in Partial Fulfillment of the Requirements
for the Master of Arts Degree in Social Psychology**

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Abstract

This study examined the contributing factors to begging and the psychosocial problems of migrant beggars who came from Ankahsa woreda Awi zone Amhara regional state. It was conducted in Addis Ketema sub city woreda 3 kebele 32 with ten able body individuals who were practicing begging on the streets of Addis Ababa. The study was a qualitative study, which employed case study as a research design. Data were collected through semi structured interview and observation. The respondents were selected using snowball sampling technique. Then after, the data were analyzed and described using thematic approach. The major contributing factors were economic, social, political and temporary health related factors that push beggars to instigate begging. Among the pushing factors, economic factors plays great role that the respondents migrated and engaged in begging on the street due to extreme poverty. In addition, the attitude of almsgivers and the visible changes of beggars who come from the home region were pulling factors that attract the attention of respondents to perform and involve in begging on the street of Addis Ababa. As a result of doing begging on the street, the respondents have developed different psychological and social problems. The major psychological problems they encountered were shame and guilty feeling, verbal abuse, identity crisis and stress. The social problems beggars encountered were conflict, isolation, limited social interaction, discrimination and low sense of community. In the attempt of getting sympathy and attention, the respondents found to employ variety of tactics and strategies simultaneously in terms of what to say, how to act and when to beg.

Acknowledgements

I am very glad to my advisor, Prof. Habtamu Wondimu for his efforts in providing me with relevant advice, friendly approach, critical comments and assistance for conducting this research effectively.

Next, I would like to extend my thanks to Mr. Awoke Mihertu who is a PhD candidate, for giving me his thoughtful, support and counsel on my paper, goodwill and encouragement. I am proud and thankful for that. In addition, I would like to thank my friend Tegegne Bogale for his genuine comments on the final output the thesis and his support how to address these gaps. I would also like to thank Mr. Dereje Kassahun for supporting me, in translation of interview guides into local language to create smooth environment for data collection. Appreciation also goes to Deneke Waqitola for his material support and moral encouragement he rendered during data analysis.

At last but not least my special thanks is to my family as a whole, who encouraged, inspired and brought me up to this academic level by their great effort with their routine challenges of life. Next to my family, thankfully acknowledge my wife Tigist Mekuriw for her role in frequent moral encouragement, special support and motivation to prepare this thesis.

Finally I would like to thank and give much credit to my respondents for their willingness and cooperation in providing all the necessary data about the topic.

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Acronyms and Abbreviations

MOLSA: Ministry of Labour and Social Affairs

ERDA: Elshadai Relief and Development Association

FDRE: Federal Democratic Republic of Ethiopia

BoLSA: Bureau of Labor and Social Affairs Office

CCC: Community Care Coalition

ILO: International Labour Organization

Chapter one

Introduction

1.1 Background of the study

The concept of begging can have various meanings based on the type of people engaged in the activity and the purpose of begging. Some beg as a ritual, others may have religious reasons, while the majority drifts to the activity because of economic and social reasons. Kennedy and Fitzpatrick (2001) defined begging in short and simplest words that “begging is asking passers for money in a public place”. A technical committee in MoLSA (1992: Pp. 2) defined begging as “a method of earning one’s living from the income obtained by others using age, health and economic condition as a means for gaining sympathy”. Begging is mainly an activity that emanated from poverty and destitution. It is practiced to obtain from others what one is unable to get by oneself to bring oneself out of misery and poverty (MoLSA, 1992).

According to MOLSA (1992) there is no written document which reveals the where and when of the practice of begging was emerged in Ethiopia. However, oral reports have indicated that begging has existed for centuries especially around religions temples and rural areas. Begging did not exist in primitive societies, which were characterized by living and working together and supporting each other (MOLSA, 1992). On the other hand, resources became scarce while the number of population increased after a time. Therefore, human beings started competing over the limited resources to satisfy and maximize their endless needs and wants. It is through this process that the “haves” and “have-nots” emerged. Then, the “have-nots” were not able to survive and had difficulties to fit to the condition so they started begging as a means of fulfilling their needs (Nieuwenhuys, 2001).

One study conducted in India revealed that the occurrence of beggars on the street of urban areas is to be able to make more money. However asking alms from specific area and

familiar face is difficult in the case of rural areas, small towns and villages(Nora & Barbara, 2013).A research conducted by ILO showed that while rural beggars in India may collect two to three rupees per day, city beggars can collect up to 400 rupees per day (US\$10)(Nora & Barbara, 2013).In addition to this, beggars can disguise themselves and be free from any kind of shame as well as alms givers do not know about the beggars and their family status (Nora & Barbara, 2013).

In Ethiopia, the emergence of begging practices is related to the existence of private ownership of property and it has become a wide spread activity (Woubishet, 2005). He also argued that the prevalence of begging has increased throughout human history due to the socio-economic problems associated with natural and human made crises (Woubishet, 2005). The problem of begging has grown due to different interconnected factors that occurred in the past. In the last two decades, Ethiopia has been exposed by continuous drought and famine as well as internal conflicts for long period of time. Because of the above problems, mass displacement and disintegration of social structure and systems has happened. As a result of this, in the recent few years the number of people who are displaced has increased at an alarming rate. The proportion of people living in extreme poverty has been growing rapidly and the worsening situation of the urban poor has become intolerable and unavoidable (MoLSA, 1992).

Another reason was religious teaching related to alms giving practiced in different cultural context of the country. Therefore, this almsgiving has always contributed to the steady growth of the problem. In Ethiopia the two religions, Orthodox Christianity and Islam claim that alms giving is blessed and that it will help the followers to get an eternal life in the heaven. In addition to this, believer's salvation was supposed to increase. The religious leaders always convince and appreciate their followers giving and sharing their property to the beggars

especially during holidays and other spiritual ceremonies (Lucas, 2007 cited in Teweldeberhan, 2011).

Now a days begging is considered as source of income for many individuals. Therefore, people migrate from their original place to different cities and they were engaged in begging activity due to the above mentioned reason. Therefore, we have observed people migrating from the original home place to Addis Ababa and engage in begging activity on the street and heard their voice by asking alms giving in their local language (and accent) at all sub cities of Addis Ababa. But, in Awi zone and at woreda level especially Ankasha woreda no research has been conducted on beggars that leads the researcher to study the contributing factors to begging and the psychological and social problems of migrant beggars.

1.2 Statement of the problem

I have observed the acceleration of street begging in Ethiopia and growing from time to time; however, there no sufficient literature on the issue but a few revealed growing to some extent. Elshadai Relief and Development Association (2007) survey research result showed that there are 180,000 - 200,000 people engaged in begging in Ethiopia. Among this number, 97% of them were capable of work to earn a living, but they are “forced to beg” as accompanying source of income and they move from places known for their tourist attraction to earn money (ERDA, 2007). Among the total numbers of beggars found in Ethiopia, from 131,769 to 143,000 beggars are located in Addis Ababa streets (ERDA, 2007).

When we see the vulnerability to the street life of begging, few studies have discovered the number of people who have followed unconventional life paths, as well as encounter, rape, harassment, abuse, discrimination, marginalization and other forms of exploitations. Even though, they have experienced and encountered negative consequences, begging is very vital in generating income for beggars (Tatek, 2009).

Begging is a concern of the Ethiopian government especially Addis Ababa City administration. In order to reduce the problem, ERDA with MoLSA attempted to return beggars in to their original place. In addition to MoLSA, each regional government, zonal as well as woreda administrative bodies, play a great role to reduce the problem of begging by assigning budget for transportation and other necessary expense to return into their original place since, 2000 Ethiopian millennium(Teweldeberhan, 2011). Thus, to bring back those beggars and rehabilitate them in their home region, regional governments and MOLSA have made continuous discussion with beggars and have convinced them to move from Addis Ababa to their dwelling. But, the information obtained from MOLSA and some experts in the area have revealed that after beggars were sent to their home region, immediately, they came back again to Addis Ababa and start their usual activity (begging) on the street (Teweldeberhan, 2011).

I have heard from different government officials when I was a university undergraduate student in 2008 that from the returned beggars, a large number of them were from Awi Zone, Ankasha woreda, which is one of the 11 zones exist in Amhara regional state.

Ankasha woreda, a place which is found in Awi Zone in Amhara regional state and one of the places pervasive movements of people towards capital city has been observed. Thus, at the present time there is a continuous flow of people from AnkashaWeoreda, Awi-Zone to Addis Ababa who were capable of work to earn a living on their village, but they have engaged in begging activity on the streets of Addis Ababa. In addition to this, I have been observing during holydays in New Year celebration and Easter holydays most of travelers which they were going to Ankasha woreda was people who are engaged in street begging activity in Addis Ababa in different sub cities (Belay, 2011).

In particular area, there is such a problem observed, but no empirical research has been carried out in the area on such a crucial issue encompassing all the above process makes the

topic relevant and appropriate. Thus, the motivation of the researcher is to fill this knowledge gap and to study the main contributing factors behind begging and the psychological and social problems of migrant beggars.

More specifically, this study is designed to seek answers to the following basic research questions.

1. What are the major contributing factors for migrant beggars who come from Ankasha woreda who engage in begging activity on the streets of Addis Ababa?
2. What are the psychological problems of migrant beggars of Ankasha woreda who beg on the streets of Addis Ababa?
3. What are the social problems of migrant beggars of Ankasha woreda who beg on the streets of Addis Ababa?
4. What are the tactics used by beggars to get alms from the society in the study area?
5. What could be the possible recommendations to address the major contributing factors and psychosocial problems of beggars coming from Ankasha woreda?

1.3 Objectives of the study

In order to achieve the goal of the study, the following general and specific objectives are stated. The general objective of this study is to explore contributing factors to begging and the psychological and social problems faced by migrant beggars of Ankasha woreda Awi Zone Amhara region who are engaged in begging on the streets of Addis Ababa. Specifically this study was intended:

- To identify contributing factors towards begging on migrant beggars of Ankasha woreda begging on the streets of Addis Ababa;
- To investigate the psychological problems of migrant beggars of Ankasha woreda on the streets of Addis Ababa;

- To discuss the social problems of migrant beggars of Ankasha woreda on the street of Addis Ababa
- To identify major tactics used by migrant beggars to get alms from the society in the study area;
- To suggest possible recommendations to address the major contributing factors and their psychosocial problems of migrant beggars of Ankasha woreda to concerned bodies.

1.4 Justification of the study

Studies have been conducted on begging as a survival strategy (Woubishet, 2003; Tatek, 2008), prevalence, causes and socioeconomic conditions of beggars (MOLSA, 1992; ERDA, 2007; Teweldebrhan, 2011); determinants of child begging and child begging and its effect (Lucas 2007; Abebaw,2003) mother beggars experiences (Fireyihun, 2011) and issues related to migrant beggars (Kinfе, 2003 ; Tafere, 2007) in general. However, the problems of begging and the number of migrant beggars have to be increased from time to time in urban cities especially in Addis Ababa due to the socio-economic problems associated with natural and human made crises (Woubishet, 2005). But, all studies concentrated on beggars come from countryside throughout the country and did not show beggars migrated from specific area that would be helpful for designing strategies and implement it to reduce the problem at its roots of source than at a national level except Teweldeberhan tends to see as regional level. In addition to this, to do research on marginalized groups like beggars, commercial sex workers, street children, people with disability and people living with HIV/AIDS was my deepest interest, which emerged from day to day observation of the issue existed the area I live. From the above problems I inclined to do research on begging was my interest due to day to day observation beggars at all place in Addis Ababa around taxi stations, church yards and mosque and on the street. Moreover, I have been observing and hearing beggars asking alms from the passerby through local language

known as Agewgna. Then after I was always want to conduct research this issue but I didn't get that any scientific research conducted on this population even if the problem is existed and hot issue at any meeting at zonal and woreda level meetings. Therefore I interested to conduct research on contributing factors to begging and psychological and social problems of beggars come from Ankasha woreda Awi zone Amhara regional state.

1.5 Significance of the study

The researcher hopes that conducting a research on contributing factors to begging and psychological and social problems on migrant beggars of Ankasha woreda is important for the following reasons. It could serve as a bridge and source for other interested researchers to conduct further investigations on the problem or issue in thorough in Ethiopia in general and Amhara regional state and other zonal and woreda level of the regional state in particular. In addition it will give an insight or empirical knowledge about the contributing factor and psychological and social problems of begging to all concerned bodies and it will help them to disseminate the knowledge to the community so that the society would have a better understanding of this social problem. And also it could show a direction how to design strategies and realized action plan to prevent or reduce begging and its psychological and social problems of the beggars in particular and the society/ community in general through putting the way forward to all stakeholders since "street beggars are the reflection of our insecurity" (Woubishet 2005).

1.6 Operational Definition

The terms those included in the study, can be defined operationally as follow;

- Beggars - individuals who make their living through asking alms / begging activities on the public place such as on the street, around traffic light, church, mosque and near religious institute.

- Begging- an act of asking alms for some individual as a business and for some others for the survival and lead their life and family.
- Begging tactic: -The term used to indicate the overall means and skills of begging to get attention and sympathy from almsgiver.
- Contributing factors: -Something that influence people who migrate from their home place and participate in begging activity.
- Migrant beggars: - those people who are migrated from home place and engaged in begging activity for business purpose or survival and lead their life and family.
- Psychological problems:-refers to the psychological problems which are experienced by beggars during at their work place and at the time of return to their original place like frustration, depression, degrading the self, lowering confidence, identity crisis, shame, guilty feeling, and over suspiciousness.
- Social problems: - refers to social problems which are experienced by beggars during at their work place and at the time of return to their original place like conflict, isolation, limited social interaction, discrimination and low senses of community.

1.7 Delimitations of the study

In fact, begging is a global phenomenon and not found in our society alone but rather it is found everywhere, in both developed and developing countries, though the nature and type of begging is different. As a result it affects the social structure and wellbeing of many people based on their level of development. Therefore, conducting research on the overall nature of begging and its associated effect in general has been found to be in Addis Ababa is difficult because of financial and time constraint to investigate this hidden problem. Owing to this, the researcher has delimited the study in terms of the subject to be selected, the area to be covered and the problem to be studied for making research objective attainable in intended time. This

study confined on contributing factors of begging and the psychological and social problems of migrant beggars of Ankasha woreda who engaged in begging activity on the street of Addis Ababa at least for three months and only found Addis Ketema Sub city woreda 3 kebele 32.

1.8 Limitations of the study

In fact, behind strength something has its own limitation. On the process of undertaking the study, I have faced many challenges starting from shaping research title up to finalizing the final thesis. I faced the problem of lack of well document materials in the form of hard and soft copy especially in the form of hard copy which are not found exactly in library or other magazines studied by many researchers and organizations. As a result the research lacks sufficient literatures and reference materials to fully scrutinize the problem in detailed. The other one was the interaction with study participants, at its initial stage participants were in the state of fear considering as someone who studies us for arresting doing begging activity while they are normal. But, through prolonged exposure with participants and by creating understanding about the objectives the study and manage relationship in smooth way. The final limitations of the study was the findings of this study is not generalizable to all beggars found in the study area and other sub cities of Addis Ababa who comes from Ankasha woreda Awi Zone Amhara regional state. Since the researcher was used only 10 participants for this study and one case differ from other case. The nature of qualitative studies is to understand and explore the phenomena rather than generalization (Creswell, 2007 p.74).

Chapter Two

Review of Related Literature

The literature review part has theoretical explanations, tactics and contributing factors of begging sections. The psychological and social problems of begging are explained in detailed from the context of the Ethiopian culture. The researcher has also tried to associate the problem of begging with different research findings, theories and identifies its contributing factors.

2.1. Definition of Begging

According to MOLSA the concept of begging can have various definitions based on the type of people engaged in the activity and the purposes of begging. Some beg as a ritual, others may have religious reasons, while, the majority, were drifted to the activity because of economic or social reasons (MOLSA, 1992, p.3). As a result of this, it is better to see at some of the definitions given by different individuals and institutions to the term begging from different perspectives.

Kennedy and Fitzpatrick (2001) defined begging in a short and simplest words “Begging as asking passersby for money in a public place”.

The technical committee of MOLSA (1980s) has defined the term begging in the following way:

Begging is a means of getting ones living from the income obtained by other means of formal sectors of the society by using age, health, and economic conditions through getting attention of understanding. These individuals involve in these activities hinder the health functioning as well as socio economic development of the society or it refers to an activity originated from poverty and destitution. It is a permission experienced to get money or other alms from others that one is unable to get by oneself because of factors

such as poverty, physical or mental problematic (Ministry of Labour and social Affairs, 1992 pp.2).

In 2013, the International Labour Organization (ILO) has defined begging as:

“ A range of activities through which an individual asks fellow community members or strangers for money, food or other resources on the basis of being poor or needing charitable donation for basic survival, health or religious reasons”(ILO, 2013 Pp. 9).

Even though the above definition was given by different scholars, for the purpose of this study, begging can be defied as an act of asking alms for some individual as a business and for some others for the survival and lead their life and family.

2.2 Theoretical Explanations of Begging

Researchers have correlated, associated or/and linked contributing factors of the problem, tactics and psychological and social problem with other well-established scientific theories and findings while, they conducting a research. Therefore, the researcher has found and made a connection with the following relevant psychological, philosophical, social and economical theories that can frame the research problem.

2.2.1 Social Dominance Theory.

Research conducted by psychologists and sociologists revealed that, human beings could not have an equal power, status, role, privilege, and resources due to social stratification existed and will persist over a generation and it is an inevitable social phenomenon as far as human beings exist in this world. Because of the above-listed social classification or difference, individuals might enjoy power, prestige, and wealth based on some of their individual traits such as intelligence, luck, or family inheritance and conversely others fully dominate the power and resources to the largest extent. As a result of this, they were treated unequally and discriminated based on races, ethnic group and other social categories by the dominant and powerful groups.

Therefore, according to the social dominance theory, individuals who have less power limited power considered as useless and perceive themselves unequal as well as the dominant and more authoritative individuals can dominate, differentiate, ignore, disregard, prejudice and alienate those with limited or no power and resources. People with this kind problem are exposed to move and migrate into their adjacent environment. Thus, their chance could be to make a living through involving in different activities such as porters, security guards, messengers, lottery vendors, commercial sex works, beggary and other odd jobs (Gut Kind, P. 1974, cited in Teweldeberhan, 2011 p.12).

2.2.2 Theory of Reasoned Action /Planned Behaviour

Theory of reasoned action pioneers suggested that "attitudes could explain human actions" (Ajzen & Fishbein, 1980, p. 13). Attitudes were viewed as complex systems made up of the person's beliefs about the object, his feelings toward the object, and his action tendencies with respect to the object. According to the theory of planned behavior individuals behavior is quite rational and makes systematic use of information available to them. Accordingly, individuals consider the implications of their actions before they decide to engage or not engage in a given behavior (Ajzen & Fishbein, 1980 at cited Bright, 1993). The decision is then reflected in the behavioural intentions, which strongly influence overt behavior Ajzen & Fishbein, Ajzen, (as cited in Bright, 1993) Most of social psychologists assumed that human behavior is goal-directed or oriented. Individuals are rational and act things by assuming to maximize their wellbeing and prearranging the constraints according to the economist's point of view, and reasoned action is the same with the rational choice theory in explaining such behaviour. In terms of income earning behaviour, we believe individuals to select the occupation that capitalize their happiness among the ones of which they are capable. Therefore, to understand why a

person picks a particular occupation, such as begging, one must know which job characteristics are preferred and what factors constrain job choice (Smith, 2005).

2.2.3 Social Exchange Theory

According to this theory, people tend to enter in a relationship if they believe that they will get some reward or benefit that matches with what they do. People engaged in interactions are rationally seeking to maximize the profits or benefits to be gained from those situations, especially in terms of meeting basic individual needs. This theory also described human relation as a mental bookkeeping that has a ledger of cost and benefit where people demonstrate their tendency to maximize profit and minimize cost. Similarly, social exchange theory emphasizes a social rule known as reciprocity that orders everyone to help those who helped him/her i.e. scratch my back and I will scratch yours/eye to eye. Therefore, beggars acknowledge, respect, appreciate, and recognize the alms givers to contribute a certain gift as the expense of their psychological makeup (degrading themselves). Finally, the alms givers will expect that we will become elegance in the dreamland and would be salivated for their contributions. This theory of social exchange is a kind of reciprocating and scratching their backs between the beggars and the almsgivers in their everyday activities.

2.2.4 Social Learning Theory

According to this theory people can learn new information and behaviors by watching other people (Bandura 1977). Human beings learn behavior through interacting with others in a social context. According to social learning theory, people imitate others behavior and involves in performing the actual observed activities. In addition, people also will copy the behavior from their models (Bandura 1977). Therefore, people learn their action, feeling, and attitude and in general their behaviour through imitating, observing and modeling when others are reinforced/strengthened or punished/penalized especially if their observational experiences are

positive ones. Therefore, behavior is goal oriented due to this; people will act and behave by regulating their behavior. In addition to this reward and punishment may affect a behavior directly and indirectly due to this people will be subjected to do different things by their own choices, skills, and abilities through observing their losses and benefits to reduce social, political, economical, environmental and other problems that they were faced. Therefore individuals will participate in begging practice to reduce the above social problems and the cause for begging according to social learning theory (cited at Nabavi, 2012).

2.3 Contributing factors of Begging

According to various scholars such as Economists, Sociologists, Anthropologists and Psychologists have provided different reasons and empirical understanding on contributing factors, and consequences of begging in different part of the social world and have designed their own preventive mechanisms. It is not possible to attribute begging to a single cause; rather it is a holistic and cumulative effect of a number of factors (Tafere, 2007).

Accordingly, scholars from the above disciplines hypothesized and attributed the major triggering causes of begging and its unwanted consequences in relation to their individual viewpoints and the culture of their particular society. In order to understand clearly, the causes may discuss these situations under the heads economic, social, environmental, health, cultural and religious and lucrative but, many time, these situations overlap. For example, old age may be a health as well as economic cause. Though the underlying causes in each case is the poverty of the family or lack of employment when the family is not in a position to support, the handicapped, but at the same time, absence of security measures from the society forces them to beg.

2.3.1 Economic factors of Begging

Begging is a complex and multifaceted community problem that is caused by multiple and interrelated individual and structural pitfalls. Beggary is a major problem which is today affecting large population of Ethiopia. There are large numbers of beggars in Ethiopia who are forced to beg because our societies fail to provide any good alternative to them. The practice of begging is the result of the so many factors but the most important ones are poverty of the country. Due to poverty or other economic reasons, many people were changing their profession into begging to fulfill their immediate needs and /or as additional sources of generating income through alms giving Veale (as cited in Tatek, 2009).

In addition, socio-economic conditions of developing countries like Ethiopia is characterized by low incomes, high unemployment rates, fast rising cost of living, high rates of population growth and continued rural-urban migration. Conflict, famine and displacement are additional features notably in Ethiopia (Mesfin, 1999, p.197). These socio-economic pressures in turn resulted in the collapse of traditional social structures and joint families and close-knit socially considerate neighborhoods, contributing to the number of the urban destitute having no one to turn to. The aggravated misery of mass poverty makes itself visible in large cities with the spread of slums and shantytowns. As a result of this large parts of the society participate in begging as a last resort (MOLSA, 1992).

Economic causes includes the three main economic causes are poverty, loss of employment or under employment and unremunerative agriculture. Poverty is the one of the main factor which forces people to indulge into the beggary. Having no sufficient means to support themselves or for their families, many persons resort to begging. Poverty alone cannot be held responsible because all those who live on poverty line, do not take to beggary. A man begs not only when he is poor but also when he is unemployed or under-employed. Owing to

unemployment in a country its resources are not utilized to the full extent and production is less than the maximum this effects the standard of living of the people owing illness, crime, mental illness, many social problems arise that lead to social disorganization, unemployment is not only a problem for them but it is a charge on the society

Similarly the study conducted by Woubishet (2005) revealed that, large parts of the society participate in beggary and considered as a means of income as a result the current socio economic features found in Ethiopia is similar with the preceding statement. Therefore, according to Darwin theory the fittest will survive or compete with the situation; whereas, the naïve will fight with the existing environment and take up begging as an alternative ways of survival. In this regard, the economic reason is a central factor for begging their immediate needs and /or as additional sources of generating income through alms giving Veale (as cited in Teweldeberhan, 2011).

2.3.2 Social factors of Begging

In addition to economic factors, conducive and suitable social settings are attract and push individuals from their home place to other compassionate environments to do and participate in begging due to different social problems. Actually, the social and economic factors of begging are interrelated and interdependent and one might be the factor for the other in the social structure /stratification of a particular society. Therefore, the negative social conditions such as conflict/war, early marriage, divorce, segregation, discrimination, stereotype, and prejudice are some of the social problem that push and drive individuals to lead their lives through begging and other means of earnings (Balan, 1981; Beyer lee, et al 1976; Worku 2006 cited in Teweldeberhan, 2011).

In addition to the above mentioned causes family disorganization, lack of parental control, community disorganization, break up of joint family system and social custom are

another social causes. Disorganization in rural community may also be responsible for increase in beggary. Ethiopia has a culture of extended family and joint family system that could support the handicapped, orphans, blind, etc. But owing to break-up of the joint family system in the present time, such persons are often thrown in the streets. Among the above mentioned social causes, family disorder can significantly increase the number of beggars in a certain social settings; an integral part of social relationship, which influences our patterns of behaviour and activities. Any trouble in our home situation especially in the case of a poor ones leads to a family disband, as a result of this people may participate in beggary. Losses of parents, death of the husband, death of the breadwinner, step parental treatment, maltreatment disruption in the family, or desertion by the husband are some important factors responsible for begging (Ramasamy, 2004)

2.3.3 Environmental factors of Begging

In addition to economical and social factors, environmental factors also contributed for many people to joined begging activity and leads to they have faced many problems. From many among the following are environmental factors like drought, climate change, pest invasion, flooding other catastrophes could affect the productivities of farmers in rural areas and push them to migrate from their home region to other areas for searching and fulfilling their basic needs. In fact, agriculture is one of the economic backbones for all Ethiopians in general and rural community in particular. In rural areas, land degradation, deforestation, and other environmental conditions are directly linked with their productivity and life conditions. If they exist unable to lead their life through agriculture and if they are highly affected by environmental conditions, then they would prefer to migrate into urban areas and engage in non-farm activities including begging (Tafere, 2007).

2.3.4 Political Factors of Begging

In fact, political ideology influences the gross domestic product of once country in general and per capita income of individuals in particular. This means once country economy influenced and influence by the political ideology. Therefore, like economic cause, political cause play great role for poverty in general and begging in particular. Politics can be assumed as a cause of begging means that if individuals are not feet with the current political system of their country, they are forced to migrate from their country to another place. Immediately after their arrival, they will face financial shortage in the destination area and they have started begging as last alternative. Also, ones' country development limit by the political ideology it follows. For example, in the past, socialism was the dominant political ideology everywhere in the world. After socialism is failed, capitalism starts to rotate across the whole world except developing countries. Starting from this people starts rivalry over resources and the world is classified/level in the poor and rich. Therefore, this creates unbalance economic, political and socio-cultural linkages, and inherited through generations. It is something by practiced people as they pass through life and involves a range of deprivations, processes and relationships, some of which are more amenable to possible policy interventions (Tafere, 2007 cited Teweldeberhan, 2011). To reduce poverty successfully it takes a long time and designed strategies. And also it requires holistic outbreaks on several fronts, including the legal, political and cultural and particularly the organizational as well as the economic. Such a strategy cannot develop as a technical matter – it is political and involves values, interests and public discussion, which must come from all Ethiopian citizens (Woubishet, 2005).

2.3.5. Cultural and Religious factors of Begging

Beggary has been found and emerged with mankind in ancient time in all cites. But it is results of culturally construct that seriously influence the wellbeing of individuals in particular

and the society or community in general. According to the Bible Chapters of Old Testament the stories of begging says that begging were not a problem at 'tolerable' level. Street begging becomes a problem when it is massive, lucrative business profession for livelihood, habit and finally become a culture (Wamisho & Memore, 2009).

At the time Middle Age begging was grown due to the encouragement Christian doctrine of alms giving. Pities for the poor expressed by alms giving have been considered a means of salvation from the threat of divine punishment after death and it is a method of washing away one's sin and ensures a grace in the heaven (MOLSA, 1992). Therefore, religious preaching habits related to alms giving have always contributed to the stable growth of the problem of begging around the globe including Ethiopia (Tatek, 2009).

Theoretically, in Ethiopia many ethnic groups considered practice of begging as taboo with both culturally and religious dogmatism for the long period of time. But, now we have observed in some community their members are considering begging as a profession and business. As a result, they have continued to migrate from their home region for do begging on the street in fashion way in large cities. This is due to the presence of large number of almsgivers composted of different cultures.

Generally, research results show that culture and some traditions such as norms, values, folks and mores in multicultural societies prove to support or at least accept the practice of begging. Parents and children from Pakistan and Roma community who participated in research have spoken begging as a 'traditional' activity that is almost inevitably passed from generation to generation (Delap, 2009).

2.3.6 Health factor of Begging

Generally one nation have a health society can have will absolute wealth. So from this it is possible to conclude that the health conditions of a given society are related with their levels of

socio-economic status. If people in certain social setting are very poor, they will probably be exposed by different health related problems and as the result, they lack adequate access to medical or health care services. Therefore, they would be subjected to entreating and other forms of searching money to save their life. However, people may engage in begging activity not only as health related problems, which are not directly resulted from economic factors, or reasons which make individuals to lead their life through alms giving (Ramasamy, 2004).

The health conditions of beggars are the most essential and even some times social approved reason to participate in begging activity in different ethnic group. The health problems such as sickness, disease, disability, impairment etc are considered as fundamental reasons for begging. Some diseases are curable and preventable at the beginning, but in the long run, they may become chronic and incurable and may need to be treated continually for years or entirely across the life span. Diseases such as syphilis, T.B, some skin diseases, leprosy, and mental disorder turn most people to begging (Ramasamy, 2004). In addition, many people acquired at the beginning or got later on physical disability or infirmity such as blindness and deafness and forced to beg, when the economic conditions of their families did not allow sustain their well-beings. The third world countries have been experienced with civil war, poor access to health facilities, harmful traditional practices as a result it has been carried largest burden of disability. Therefore, they have a large numbers of street beggars (Wamisho & Menore, 2009).

According to the research conducted by Addis Ababa labor and social affairs (BoLSA, 2016), out of the total beggars found Addis Ababa about 33.5% of them are disabled and 22.9% are too old and have nobody to take care of them. Giving alms to the disabled rather than to able-bodied individuals is considered as more appropriate and should give priority (Wamisho & Menore, 2009).

However, research conducted by Addis Ababa labour and social affairs office revealed that among the beggars found in Addis 66.5 % of beggars engaged in begging activity was people with non-disability; (Negess, 2016 P.p 17).

2.3.7 Lucrative factors of Begging

Currently people prefer to participate/engage in begging activity had owed to easy gain and enough livelihoods from begging instead of doing honest labor. In addition to this, many people make it a business and exploit others by investing some amount in this business. Due to this reason, many people change their work into this business.

According to Cook (2010, cited in Stone 2013 p.p.159) points out that “the most common problem is that beggars are so used to begging that they actually prefer not to work. Many of them also make more money from begging than they would if they did work.”

Continuing with this notion that an individual’s circumstances tend to lead to the practice of begging, it is further noted that “for many, begging is a more acceptable means of satisfying immediate needs than resorting to . . . criminal activity such as theft, drug dealing or prostitution” (Lynch, 2002 cited in Stone, 2013 p.p. 159). Begging has now become a profession since no physical and mental effort is required to earn one’s bread. This profession is based on the sympathetic behaviour of the public towards the deprived people. No doubt, beggars are the needy persons, but up to some extent majority of them has adopted many tactics to collect more alms only to save themselves from physical works (Menka & Hassan, 2013). Some groups who are operating in big cities, which force many children to this profession. The gang trains the persons the technics to beg, performs as a foster parent to these individuals who are knowingly injured in order to induce sympathy of passer-by and look after their welfare. There are professional kidnapers or individuals who attract away children from parents and then commit

in-human cruelties, to change them into pit-able individuals so as to exploit them (Ramasamy, 2004).

Generally, as mentioned above, there are different contributing factors of begging which forced many people to the street life and made their routine activities through asking alms from the public. Some of the major contributing factors of begging are economic, social, environmental, political, cultural and religious, health related problems and lucrative business. Since the causes of begging are different, their problems are quite also different. The literatures on the areas of begging in Ethiopia in general and in Amhara Regional State in particular especially in Agew people are very scanty. Therefore, this research would present and at least attempt in part to fill this gap in relation to contributing factors and the psychological and social problems of begging activity on migrant beggars.

2.4 Problems of Begging

The act of begging has negative repercussions on both the human dignity and image of the nation. Begging has many impacts on the life of the people who beg and other non-beggars in a given society. Economic, cultural, political, psychological, social and other health related problems are some of the results of begging. However, the researcher was limited to the psychological and social problems of begging pertinent to the objectives of this study.

2.4.1 Psychological problems of Begging

The society has always had a low tolerance level for the beggars. Begging, considered by many to be anti-social behavior and it is also less tolerated in a more suburban residential community. As a result, people may experience and faced different psychological problems due to being begging. In relation to the psychological problems of begging, even people engaged in begging themselves also recognized begging to be a 'problem'. To them, it is harsh, humiliating, demeaning, degrading and frustrating (Lynch, 2005, p.521). However they have been regulated

begging hear and their on the street because they lack another choice (Fitzpatrick & Kennedy, 2001). Research conducted by Teweldeberhan (2011) revealed that the major psychological problems or consequences that those beggars have experienced because of begging were fear, depression, loneliness, hopelessness, identity crisis, anxiety, stress, lower self-confidence and self-esteem, shame, guilt feeling and different forms of abuses. In relation to the psychological consequences of begging, the research result indicated that people who engaged in begging on the streets of Addis Ababa who experienced such harmful, humiliating, and mortifying conditions have developed emotional problems such as fear, anxiety, trauma, hopelessness, self-hatred and depression and eventually identity crisis (Teweldeberhan, 2011).

2.4.2 Social problems of Begging

In order to understand the psychological and social problems of begging, we have to know and understand the psychological and social problems are interrelated. According to Bromley (1987), modern societies viewed begging and the presence of beggars on the streets as a social problem. Therefore, begging life is a serious social problem it has an immense consequences on the beggars and the begged from. The social problems that beggars have experienced and encountered on the street are discrimination, marginalization, segregation, prejudice, isolation, conflict, and limited social relationships and interactions (Teweldeberhan, 2011).

2.4.3 The Psychological and social problems of Begging in Ethiopia

Early human societies had no beggars. In this early civil society, there were numerous substitutes for charity such as slavery, remarriage, prostitution, client age, and vassalage. Social conditions such as changes in the economic order or political stability, break down of agriculture, increasing the cost of living, religious ideals and practices, the crusades, migrations, decay of feudalism, a plague or famine, all give rise to begging (Woubishet, 2005). In addition modern civilization

also affects the traditional social and economic structures. The most important social structure affected by civilization is the extended family system where the disabled, the elderly and orphans were taken care of within the family setting. Thousands of unaccompanied children, the elderly, lactating mothers and handicapped soldiers fled to cities and towns where the family support system could not be maintained (MoLSA). Owing to various reasons above mentioned people participate in begging and they have been experienced different psychological and social problem as a result of regulating begging on the street. Then by, the effect of begging were different those who engaged in begging activity. Some people are decisively affected but others are not. There is no enough research conducted to show the psychological and social problems related with begging in Ethiopia. Research conducted by Woubishet and Tewledeberhan in Addis Ababa revealed that alienation, marginalization, social exclusion and poor social interaction were the social consequences due to begging. But, research conducted by Woubishet and Tatek on street beggars in Addis Ababa showed that beggars are cooperating and helping each other in various ways, saving and sharing materials and emotional resources, exchanging skills, supporting each other, and defending their own groups, all of their activities were based on friendship, personal proximity and group affinity (Woubishet, 2005: Tafere, 2007). However, the research conducted by Teweldeberan contradicts with the above statement, beggars have faced several problems related with begging. According to the study, beggars were conflicting and quarrelling each other to get “Bule” (leftover food) from the almsgivers and their social interactions among themselves were very poor. Therefore, they lack cohesiveness, solidarity and interdependence among themselves and as the result, they considered each other as opponents (Teweldeberhan, 2011). In addition the study conducted by Fireyihun on the experience of mother beggars indicated that they have encountered emotionally instability such as feelings of insecurity, hopelessness, stigma and discrimination (Fireyihun, 2011).

2.5 Tactics used while Beggars asking alms from Almsgivers

The most common areas for beggars executing and easily getting alms from the almsgivers are bus stations, churches and mosques and market places. Begging is a business and it demands commitment and competition to get attentions of the potential almsgivers. While they are observing for alms do a lot to get the attention of the passerby. Therefore, they have been expressing their needs to the potential donors to grasp sympathy and support through verbally or visually (Woubishet, 2003).

Begging has now become a job since no physical and mental effort is required to earn one's bread. This profession is based on the sympathetic behaviour of the public towards the deprived people. No doubt, beggars are the needy persons, but up to some extent majority of them have adopted many tactics to collect more alms only to save themselves from physical works (Menka & Hassan, 2013).

As we know the final goal of begging is getting sympathy and support, beggars has to show different arts and skills to grab the attentions of the donors. Therefore, they intend to apply different arts and skills similar like other business. Those who have visible problems such as "sickness, deformity, senility, infirmity due to age, pregnancy, handicap, etc", can get the attention of passers-by by displaying their visible problem. Individuals with absence of any visible problems found to be disadvantageous in the competition. To be competent, they may act as "sick, a handicap or disabled individual; cases of a fake blindness, deafness" (Woubishet, 2003).

According to Woubishet Demowzu (2003), beggars have used different creativity while asking alms from the potential donors. Among the techniques utilized by them while doing the activity is to sit or sleep on the ground in expecting to get sympathy and attention from the

public. They sit on the ground because they think it is a means of rationalize that they are “humble and inferior”.

According to Woubishet there are able body beggars who manifest themselves in a forged way, for instance intentionally acting as patient, hurt or disabled while asking alms from the public. This research is also focus on beggars who have able body and they were present them as a person who lacks some parts of his/her body or temporary seems like as patient for the community. Others present themselves wearing threadbare, old and dirty clothes so as to capture attention of passer's-by. The logic behind this is no one stretch out his/her hands for help for those who dressed well unless they have some observable problems (Woubishet, 2003).

There are also some beggars who beg with their children, just to win the sympathy of potential donors. Some others, especially physically challenged beggars, found singing song that can attract the ears of passer's-by while they are presenting themselves for public. Typical examples for such type of begging are blind beggars (Woubishet, 2003).

During doing begging on the street, it useful to creates emotional attachment and connection with the potential donors. This could be expressed in words to address the passers-by. The terms and words they used to establish the emotions and connections are determined by the factors like age, sex, physical appearance of both beggars and potential donors. For example, the child beggars usually use the terms "Abaye" meaning "my father"; 'Emaye" meaning "my mother"; 'wondimachin" meaning "our brother"; "Gashe" meaning "elder brother"; 'Etiye" meaning "My sister"; etc. Elderly men and women beggars while addressing younger passers-by usually say "my son", "my daughter". However, the most widely and frequently used terms of address for general purpose are "Wogenoche" meaning "my relatives", "Abatoch" means "my fathers", 'Enatoche" meaning "my mothers," "Wondimaoche" meaning "my brothers", 'Ehitoche" meaning "my sisters".

Young beggars address in a unique way "Friend", "Jealous" meaning "Friendlier", "Abba" meaning "Kindly, well disposed", "keshitu" meaning "Jolly boy", "Keyo" meaning "one red in his color complexion," "Nefsu" meaning "Soul or sweet boy", "Konjiye" meaning "Handsome boy", "Shebellaw" meaning "physically charming and appealing boy", "Konjit" meaning "beautiful lady," "Emu" meaning "very young girl" (Woubishet, 2003).

Beggars addressing the passerby during begging they were used most common expressions to the passerby to grant some kind of help. "The most typical expression used is frequently mentioning the name of the saint". For example, the expressions used by beggars in ST. Mary's Day, the beggars say, " ስለግርግም" meaning "for the Sake of Mary". Other expression statements include; "in the name of Mary "if you believe in Mary", etc. The names of other Saints are also invoked (Woubishet, 2003, p. 77).

Chapter Three

Methodology

3.1 Research design

Qualitative research study design was used to make insight on contributing factors to begging and the psychological and social problems of migrant beggars of Ankasha woreda who are engaged in begging on the streets of Addis Ababa. The qualitative research method was employed to gain detailed and comprehensive understanding of the subject under study. In addition to this, the qualitative approach also helps to depict the real nature of the problem and its psychological and social effects as a result of begging (Creswell, 2013)

Although the researcher used a design which scholars named as case study in which the researcher develops an in-depth analysis of a case often a program, event, activity, process, or one or more individuals. Cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995; Yin, 2009, 2012, cited in Creswell, 2013). And also Creswell classified case study into three types of case study based on the purpose of the analysis. The first type is single instrumental case study where an investigator uses one enclosed case study to discuss one issue. The second is collective or multiple case will be used when the researcher want to demonstrate the subject under study by using several cases studies. The third type is intrinsic case study “is in which the focus is in the one case itself but the case presents unusual or unique situation” (p.74). Therefore, this inquiry strategy which enables the researcher to investigate contributing factors and psychological and social problems of begging that the subjects have experienced as a result of participating in begging activity as described by them at the real settings. In addition to this, to get different perspectives regarding to the causes and the challenges faced on the street as a

beggar, this study used collective or multiple case studies by which multiple cases were employed to describe one case.

3.2 Participants selection

The participants of the study were migrant beggars those who come from Ankasha woreda Awi zone in Amhara regional state and who engage in begging activity on the streets of Addis Ababa. The researcher selected the participants based on different criteria; (a), the participants of the study must engaged/stayed in this activity at least for three months. Because of to understand the real contributing factors and the psychological and social problems they encounter on the street while they conducting the activity; (b) the participants should be between the age of 18-60 and people with non-disability or able bodied. This is because begging is common among these age group and able bodied individuals, 71.4% and 66.5 % respectively (Negess, 2016); (c) would be willing to discuss their circumstances and how these might have affected their life choices then by to gain the real contributing factors and the psychological and social problem of begging activity on the street of Addis Ababa and at their home place; and (d) indicated willingness to meet with interviewer or researcher to provide all necessary information and trusted information since, there is feeling of fear of beggars who took and replace their home village which they were described them as able body beggar and considered as themselves as criminal.

3.3 Participants

The study participants were the migrant beggars who come from Ankasha woreda, Awi zone, Amhara regional state and engaged in begging activity on the streets of Addis Ababa. The total numbers of beggars who came from Ankasha woreda to Addis Ababa was not clearly existed because of the mobility of the target participants for searching alms from the passerby. Most scholars suggested that the number of participants/sample size in qualitative research

should be very small in the case study research. For instance according to Creswell (2007) 4 to 5 case would be recommended for case study research in qualitative approach because qualitative research is highly intensive in terms of data and time it needs. Otherwise it would be difficult to manage the research process within the desire time frame (P.84). Therefore for this study ten respondents who come from Ankasha woreda, Awi zone, Amhara regional state and engaged in begging activity on the streets of Addis Ababa who met the criteria for the study were taken. Data saturation is also taken into consideration behind limiting the study respondents to ten.

3.4 Study site

Ankesha wereda is located in Awi-Zone, Amhara Regional State. Ankesha is named for the Awi sub-group of the Agaw people, some of whom live in Awi- Zone. There is a legend that a long time ago, there was a man in Sekota named Adal. He was from the Agaw ethnic group and speaks Awigna language. He had seven boys and six of his boys were scattered in different parts of Western Gojam, now called Awi-Zone to make their living while the last boy remains there in Sekota. Thus, Ankesha is one of the Adal's son who was living in Awi-zone. Then the woreda name Ankesha is given from the name of the man and what historians said that the meaning of the name is better than other son settled in the area (Awi-Zone Culture and Tourism Department Document, 2009, unpublished cited in Belay, 2011). The woreda administrative center was Agew Gimjabet and has 33 kebel. The total area covered by woreda is estimated to be 103,174.07 ha (nearly 986.37 square kilometers) (AWARDO,2010, unpublished cited in Belay, 2011). And also Ankasha wereda has a total population of 214,169 and from these 106,449 are males and the remaining 107,720 are females. From the total population 194,788 are residents in rural areas and only 19,381 in urban areas (AWARDO,2010, unpublished cited in Belay, 2011). The socio economic condition of the woreda is agriculture, 0.7% on trade and 11.6% on the other businesses. In general, the economic condition of the wereda is poor. 75 % of

the populations are living below the poverty line on the basis of the international standard. Due to the poor fertility of the soil, erratic rainfall, prevalence of harmful traditional practice, effects of HIV/AIDS and poor farming practices, the yield, from agricultural activities is very low, and the great majority of the population live on meager income (AWARDO,2010, unpublished cited in Belay, 2011).

As a result, the wereda is a home of various socio – economic problems like.

- Year –to- year increasingly growing unemployment
- Street children seems to increasing due to poverty and in search of better life in the towns and migration to major towns and cities is prevalent.
- Increased number of prostitutes
- Increase of juvenile delinquents
- HIV/AIDS orphans are increasing from time to time
- Expansion of exploitation of child labour
- Expanded begging activities etc. that affect the society.

Regarding to religious composition, from the total population of the woreda, 95 % is Orthodox Christian follower and the remaining 5% the population Muslim and protestant (Belay, 2011). Due to the time and financial constraint, study all the above problems and taking all beggar population found in all sites of Addis Ababa who were from Ankasha woreda,Awi zone, Amhara regional is impossible and was not manageable. According to Creswell in case of qualitative research, for the purpose of deep understanding of the subject matter under study or research question, its up to researcher to make a decision on the research participants, sites and even the material to use (Creswell 2003, p.185). Therefore, in order to achieve the intended objectives of the study, the researcher was limited and focused on Addis Ketema Sub-City

Woreda 03 the area nearest to Adisu Michale church. Among the ten sub cities of Addis Ababa and 10 woredas of Addis Ketema, this area was purposefully selected. In addition, the reason why the researcher has selected and interested to conduct a research in Addis Ketema Sub-City Woreda 03 kebele 32 with a particular emphasis on beggars coming from Ankasha woreda Awi zone in Amhara regional state was that: the researcher observed and found many beggars who came from the Ankasha woreda, Awi zone, Amhara regional state who speaks Agewgna while asking alms from the passerby and made their livelihood via begging on the streets of this Woreda. And also the area selected by the researcher said to be “Agewsefer” by the local community since most Agew language speakers select to live in the area as a sleeping place with lower cost relatively. Then, the researcher is motivated to investigate the major contributing factors and associated psychological and social problems of begging and among beggars comes from Ankasha Woreda Awi zone Amhara regional state.

3.5 Sampling technique and Sampling procedure

In order to achieve its objective, non-probability sampling technique was used since it is difficult to get actual number beggars on the street since begging activity by itself is not recognized legal by authorized government body as job/employment and mobility of beggars from place to place to get another alms from the passerby. For this study the participants were selected through snowball sampling techniques since sampling framework of migrant beggars is not available as a result of the study population were hidden and mobile. After that one young person (age around 28 years old) was contacted near Adisu Michael church and exchanged greetings with him by local language. Then after a discussion have made by sitting at café which is found in Adisu Michael building through going up different issues and made good rapport with him. And then I disclosed myself, informed my interest and asked him help to facilitate linkage with people who currently working begging activity and the respondent also disclosed

himself as he have been done begging when he come to Addis for nearly 6 months before joining his current job as carpenter. He promised for helping me by creating linkage with people doing begging activity on the street of Addis Ababa who comes from the same area. After that I contacted with one individual by the help of him. Then after, I made good rapport with the person and I disclosed myself, informed my interest and asked him to respond questions on the interview checklist. In this way, the researcher was continued meeting with the participants until reaching the intended result through chine referral. In addition, for this study the research selected two key informant participants from government officials of Ankasha woreda labor and social affairs office and Addis Ababa labor and social affairs office through purposive sampling technique for interview purpose. The purpose of interview was understanding what and how to reduce contributing factors to begging, how to reduce or stop the problems in the woreda level in particular and at Addis Ababa level in general and how they work with key stakeholders at each level reduce and stop the problem and for confirming the results get from target participants

3.6 Data collection instrument

For this study two main source of data were used. These are non-participant observation, and interviewing participants. Yin (2003) described these sources of data as followed. An interview is a tool for the researcher to acquire facts and opinion about the issues from the study participants. Qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study. Through field visit by the researcher will be exposed to observe and be able to collect data from the study site each and every activity of the subjects' of the study (Yin 2003 PP 85-95).

In this study, in-depth and extensive interview with selected sample respondents in line with the intended objectives of the study were organized. The researcher has prepared and employed semi structure interview as main tool for data collection. While the interview was

conducted, the procedure were followed, first clear presentation on the purpose of the study and objectives was made. Followed that, consent of participate in the study was ensured. Eventually, the interview with the respondents at the place where they preferred was conducted. Some respondents preferred to conduct the interview within Adisu Michael church compound and some others preferred outside Addisu Michael church compound (free place found behind church).

The interview was made with Agewgna (the respondent's mother tongue language) for the sake of facilitating smooth communication between researcher and respondents. In addition to this, speaking the mother tongue with the respondent creates simplicity, uniformity and promoted exchange of ideas, experience and feelings freely.

The researcher also used another instruments called observation of the day to day activities of beggars at their natural setting. This helped the researcher to get evidence about the tactics used while beggars ask alms from the passerby and the social interaction between and within the beggar and the host community.

Furthermore the researcher have used secondary source in collecting data from other materials indirectly so as to explain the contributing factors for begging and the psychological and social problems of begging.

3.7 Data collection procedure

The data collection was started next to immediate approval of the proposal from the authorized body. The researcher has developed an interview questions and observational checklist to gather all the necessary information from the respondents pertinent to the objectives of the research. To get the intended and relevant data, the data collection tool was translated in to the respondent's mother tongue version (Agewgna language).

3.8 Ethical considerations

When this study was conducted, the researcher took account of several ethical considerations. The first thing that I followed was assuring the willingness the participants. Concretely, each participant was give extensive explanation but simple explanation about the contributing factors and psychological and social problems of begging activity, the interviews. I was stressed that the research was being conducted for fulfilling post-graduation as a mandatory course and the outcomes of this research was aimed better understanding of psychosocial problems beggars confronted on the street on the daily life. And also I was informed about the confidentiality the interviews and final result kept as secret and use only for the intended purpose.

3.9 Data analysis procedure

According to Creswell data analysis in qualitative research approach fall into data collection, organizing data in some meaningful form understanding and analyzing data and interpreting and presenting (Creswell, 2003 p.190). Then after, the researcher followed 5 approaches while conducting data analysis for this study. Firstly, transcribe the interview, optically scanning materials, typing up field notes or sorting and arranging the data into deferent forms based on the source of data (Creswell, 2003, p.191). The interview data was recorded through tape recorded and transcribed by listening repeatedly. Each transcript has given proper identification label date, the name of interviewee and place interview. Then transcripts which were first typed up on in language of Agewgna and directly translated into Engilsh without losing its originality.

After that the researcher repeatedly reading transcripts until understanding about contributing factors and psychological and social problems they were faced on the street. After understanding all data by reading repeatedly, the researcher proceed to coding. The after coding

data the researcher arranged similar codes such as words, quotes and sentence in separate sheets by shading different color. These codes were also arranged and categorized in separate sheet in line with the objectives it meets. This helps the researcher to develop thematic areas of the study. After the thematic areas were developed the entire data reorganized. Then the researcher engaged in interpreting and generating detailed information from the coded.

And finally the researcher presenting information about contributing factors and psychological and social problems they experienced on the street which is found in data analysis process, into readable and understandable form.

Chapter Four

Findings

This section incorporated five sub parts. At the first part, the background of study participants discussed in brief. On the next section, the study attempted to investigate the major contributing factors to begging. Then, the study moves to the third part, which explains the psychological problems that beggars face in relegating begging activity on the street. The social problems that beggars face as a result of relegating begging activities are presented at the forth part. The final section explains the tactics and strategies beggars used to get alms from the potential almsgivers.

4.1 Socio demographic characteristics of research participants

Ten able body beggars with the age range between 23 to 52 years, who were purposely selected to participate in the study area through prearranged inclusion criteria and comes from Ankasha woreda, Awi zone, Amhara regional state and lived at rented house at Addis ketema sub city, woreda 3, kebel 32, Addis Ababa with local name of Agewsefer were used in the study. Eight respondents were male and two were female. This shouldn't be said that male beggars are greater than female in the study area since the participants of the study were selected purposively based on inclusion criteria through snow ball sampling technique i.e. one who knows the person who comes from the original home place and engaged in begging activity and refer him in chain of command.

Considering the length of stay in begging, greater than three fourth of beggars were engaged in begging activity in the study area for more than 2 years and above. Some others were joined recently before three months. All of them were orthodox Christian followers which is consistent with the background of the original home place of the population. According to the marital status of the respondents, more than half of the participants were married, four of them were single and one participant was widowed. Half of the participants of the study had no

formal education and four participants can read and write. Only one participant was completing grade 10 but unable to pass into the next class for the other educational opportunity (Table 1).

Table 1: The socio demographic characteristics of study participants

Participant	Age	Sex	Religion	Marital status	Level of education	Place of origin	Years stayed in begging
Wondifiraw	28	M	Orthodox	Married	4	Ankasha woreda Konzena kebele	Above 5 years
Alemayehu	30	M	Orthodox	Married	4	Ankasha woreda Konzena kebele	1 year
Miheret	23	M	Orthodox	Single	4	Ankash woreda Dimama kebele	3 years
Abebech	50	F	Orthodox	Widowed	No formal education	Ankash woreda	5 and above
Adugnaw	50	M	Orthodox	Single	uneducate d	Ankash woreda Sostu segno kebele	2 years
Yeshiwork	26	F	Orthodox	Single	10	Ankasha woreda Dimama kebele	2 years
Alebachew	43	M	Orthodox	Married	No formal	Ankasha	2 years

					education	woreda Dimama kebele	
Esubalew	50	M	Orthodox	Married	No formal education	Ankash woreda Azena Kebele	3 years
Yirgalem	50	M	Orthodox	Married	No formal education	Ankash woreda Konzena kebele	3 months
Tsehayneh	39	M	Orthodox	Married	Priest	Ankash woreda Azena Kebele	3 months

4.2 Major Contributing Factors to Begging

The researcher has identified and come up with the following pushing and pulling factors that make the respondents to be impoverished and made their livelihood through begging on the street of Addis Ababa. In fact, according to the interview conducted with one officer of Ankasha woreda labour and social Affairs office, the major contributing factors that beggars migrate from their home region to Addis Ababa to relegate begging activity is not only attributed to one single factor rather it is the holistic results of a complex and multiple interrelated factors. From this in-depth interview carried out with the officer, the researcher has obtained the following responses regarding the main factors of begging or why people migrate into urban areas particularly Addis Ababa is to engage in asking alms from the public. He explained that, the reasons are categorized into two main factors that beggars were migrated and joined begging activity on the streets of Addis Ababa. According to him, factors that push many people migrated from their home place and joined begging are poverty, health problems, family conflict, unemployment, death of parents, landlessness/shortage of land or snatching of land and assets and lack of good governance. The other factors that pull or attract many people to migrate from home region to

Addis Ababa and perform begging on the street are expectations of improving their standard of living or perceived better life on the street and perceived freedom from local community while asking alms from the passerby. According to him, currently in our woreda all people engaged in begging on the streets is not only due to the above mentioned contributing factors. But many normal, healthy and able body individuals also engaged in begging for sake of getting money without any kind effort and bad attitude towards work.

Based on the data that the researcher has gathered from the respondents using the already developed instruments, it has found to be possible and more meaningful to regroup and classify the major contributing factors of begging in the study area into different but interdependent variables. Therefore, these are economic, social, and political and health related problems of begging. Since the nature and type of begging vary from time to time and place to place, the causes of begging in the study area has presented here differently for illustrating a clear picture about the nature of the problem.

4.2.1 How Economic Factor contributes to Begging?

According to the data obtained from majority of the respondents, the scarcities of financial and / or material resources have stimulated them to drift into the new life of begging here in Addis Ababa in different corners of the city. In this empirical research conducted with the respondents, there are different types of economic reasons that triggered many of the respondents to be tempted to work on the street lives of begging. These forms of economic factors that are highly responsible for the respondents to ask alms from public in the study area are poverty, shortage of farming land / landlessness and unemployment. Each of these economic factors of begging will be analyzed comprehensively in the following sections.

A. Poverty

When the researcher conducted interview with selected research respondents, they stated different contributing factors that push and pull them to migrate from their home region to engage in begging on the streets of Addis Ababa. Accordingly, one of the respondent stated his reason how he was instigated begging on the street and he has discussed and said that it is difficult to run the life without getting the basic needs such as food, close , shelter and emotional needs at home region. This indicates that poverty is the main pushing factor and why he was instigated begging. Then, his life experience and how poverty pushes into begging was presented as followed;

I was born from poor family which has been engaged in farming. When I grow up and ready for working, & stand to serve my family in plotting farming land in cultivating cereal crops like corn and teff, even if the size of farming land is small. In addition, I had been working as house man in different individual households found in my village who have available resources for farming and I got and saved assets. And also I bought house in Azena town but had been taken illegally by municipal office. I didn't ask the municipal office due to low capacity to defend it. From time to time, my parent's health had been deteriorated and they become bedridden. On condition, that stopped working as house man when I was getting ill. Finally, my parents had been lost their wealth and they were very destitute when I was living with them. Since, my parents had been died and I started to live alone at my family house. If I have money, I would marry a wife to live in my family house. I had not been worked farming due to lack of enough farming land and I was joining and doing begging on the street. Now, I am getting basic needs such as food, cloth when I didn't get at my home region (Adugnaw age 50).

Aduigna was instigated begging on the street of Addis Ababa due to multiple contributing factors, such as economical like poverty, unemployment and shortage of land, social factors like losing one's parent and absence of family, political like lack of good governance and health related problems are considered as a major pushing factor to begging. Therefore, there is no one sole factor individuals instigated begging through migration from their home region. However, poverty plays a vital role in pushing the respondents to beg on the street of Addis Ababa either as supplementary source of income or as a means of generating their basic needs like food and cloth. The other respondents cause also support how poverty pushes him to relegated begging on the street of Addis Ababa and presented below.

He said that “do you think satiety person become a beggar?”, even satiety ceased people for properly function normal work but not lead people to engage in begging. Therefore satiety leads to feud and beat up each other rather than leads to begging. (Alemayehu age 30).

In fact, the probability of economically - capable people instigate begging on the street is small or not present at all. Because most of the time people relegated begging on the street as a result of economic problems in their family as well as individual cause. Therefore, the problem of poverty is fundamental in contributing for many people to migrate and involve asking alms from the public on the streets.

B. Shortage of Land

Land is one of the basic resources required for agricultural production and it is essential for the existence of human nature. In the past, the world has an abundant source of land for agricultural purpose. However, gradually through time, when the population growth was rapidly boomed, and all or most of all members of the woreda population engaged in agricultural economy, the farmland is continuously fragmented into small size plots. One of the respondent

explained shortage of land pushes him from his home region as a contributing factor for he relegated begging on the street and its comprehensive explanations have indicated below:

My name is Yirgalem and 50 years old and come from Konzana kebel which is found in Anakasha woreda and I was married and have 4 children. Two of them have been completed grade 10 but unable to pass for the next grade and the third and fourth child are 13 and 9 years old and grade nine and five students, respectively. My two children had been working as daily laborer in different place found in the woreda such as Azena, Ehudit and Ambela. This is due to the scarcity of farmlands especially for youths and we are the best examples of people who are vulnerable to various problems because of shortage of land having in our woreda. I have only 1 hector farm land served for 6 members of my family without any other income. On condition, my eye also need a special diagnosis as a result of eye sickness and one fourth of my land was sold 180 birr for transportation and I have been taking referral medical certificate for menilke Hospital. When I came to Addis for getting medical service but I was shifted my attitude to beg on the street because I need money for buying glass for my eye and I am responsible to satisfy the immediate needs of me and the remaining three family members. As a result, I will continue begging on the street because it might become better income generating activity than what I have been done farming in my home region with small piece of land (Yirgalem age 50).

According to the respondent, lack of enough farming land leads his life in relegated begging on the street and exposed his children for daily laborer. The researcher has already mentioned on the methodology section of the study site, 87 % the study area population were engaged in agricultural economy. As a result, the land size is not proportional with the productive age group found in the study area.

In fact, each and every policy, rule and regulations were formulated and ratified by federal democratic republic of Ethiopia (FDRE) in different issues and applied by Amhara regional state in general and Awi administrative zone in particular. Accordingly, since 1987 E.C land penetration policy, rules and regulations have been applied in the region up to each kebel level to distribute land for individuals who are above 18 years old and based on the number family member. But, the population growth and the land holding size per individuals are not proportional. Thus, people with small land holdings were forced to engage in different productive and non-productive works including begging. They found it difficult to maintain a sustainable life on the scarce resources and small land holdings in their home region. Land is considered as one of the most important indicators of household economy for rural community. Generally, in Amhara regional state and Awi zone distribution of farming land for each house hold have been conducted before 20 years old. Therefore, younger generation or individuals who were under 18 and born after at the time of land distribution, by default existed without having farm land and they have been lived with their family who has small pieces of land. In addition, it is known the rate population growth increased from time to time and whereas the farming land is stagnant. Therefore, the ratio farming land with the existed population number could become inconsistent or not proportional. So, beggars in the study area found it difficult to anticipate their life at their home region with farming activity. Thus, currently we see many people moving from Agew community to Addis Ababa to search and satisfy their immediate needs and wants and they have been engaged in begging activity all around the city.

Likewise, another participant also supports the above argument and extends contributing factors from shortage to of farmland or no farm land and he stated that how landlessness and other related factors instigated him into begging on the street;

My name is Alebachew and I am 43 years old. I have married and have a child in Azena town with her mother at rented house. I come from Awi Zone Ankasha woreda Azena town but I was born Dimma Kebel. I grew up with my relatives since I have lost my parent when I was a child. I was migrated from my birth place as house man to Ambera kebel and served for 16 years. But my life was not changed because didn't have farming land like other individuals they have been worked to change their life and family. Since 1987, there is penetration of land for all individuals found in each kebel above 18 years old but I didn't get it. Because of that, I didn't have an Id card in both kebele i.e. in my birth place kebele and currently I had been found that land was given by the kebele administrators. In addition to this, I didn't have any relatives or government official who support me so as to get farm land and he expressed his feeling by saying " ድኼ ላይ ለኛታ ካንቴ ኔታይ ድቫ ጃጊቱ" This means there is no one who consider myself as human being except God (Alebachew age 43).

The respondent was migrated from rural areas Ankasha woreda and relegated begging on the street of Addis Ababa as a result of landlessness. He also mentioned that the reason behind why all farmers not get farming land above 18 years old and the members of specific kebele or administration is due to lack of good governance. He was mentioned and discussed that in his community kebele leaders were undermined the poor people and even could not consider as human being. This is supported with the evidence I have been heard from my friend since 1999. I remembered the story my boyfriend his name is Ckeckole Nibert and he was applied for the post of police officer the vacancy announced by the woreda police office human resource department. The first requirement to apply for the position was taking supporting/recommendation letter from his kebele. Then, to get recommendation letter from his kebele he asked the chairperson of Azena kebele to write recommendation letter for woreda

policy office by mentioning as he is free from any kind of bad habits and criminal acts. But the chair person refused to write recommendation letter simply as a result of I am from poor family he said. Therefore, we can understand that there is no opportunity to engage poor people on other activity rather than begging based on the respondents point of view.

In general, the study revealed that the average land holding size per household is continuously decreasing while the number of population per household increasing alarmingly. As the result, they were decided to migrate into different areas to do begging and other activities. From this expression, tacitly it is easy to guess the effect of small land holding on the condition of food insecurity as it is strongly correlated with the increasing of the family size. Some parents do not consider their farmland while they give birth or there is no proper family planning program. Due to this, the respondents have relegated to the street life of begging.

C. Unemployment

In addition to poverty and shortage or landlessness, the respondents mentioned that lack of appropriate job opportunity which is consistence with the statement mentioned at background section above is also push them to migrate from their home region and solicit alms from the passerby on the street through applying different techniques. The following two cases are clearly articulated the above statement. In supporting the issues of unemployment as a main cause for the involvements of the respondents in begging, one adolescent has put her explanations in this way:

My name is Yeshiwork and I come from Awi zone Ankasha woreda Dimama kebele. I was completed grade 10 since 2006 EC. I have a child born due to unprotected sex with my boyfriend. The main reason I come to join begging activity is unable to fulfill basic need for my child due to lack of job opportunity which is compatible with me. Any one can't help me even my family. Now two year's away and raised my child properly by

feeding better food from previous time. I didn't think that I could be a beggar when I was completing grade 10. My wish was to be employed in government office by studying one profession. But this hope is dismissed within a fraction of second I made unsafe sex with my boyfriend and my life become dark. I was faced all these challenges before and after I give birth. Thanks to god I live better life from the previous simply because I am getting daily consumption. I have been getting 100 birr per day income and sometimes on holydays the income I am getting is reaching up to 200 birr (Yeshiwork, age 26).

Similarly the other respondent also illustrated in the following way why he was instigated begging on the street:

My name is yenesew and I am 28 years old and I came from Konzana kebele. I have married and lived with my wife in Addis at rented house. The reason why I come to Addis Ababa was starting since, 2001 EC. I didn't have any kind of job in my birth place. Even, I didn't have any kind of money to cover for transportation cost working as daily laborer at Ehudit a place where large farming activity conducted. Then, I sold my shoe by four birr to cover transport expense. After that I was employed in one individual house as house man. I disagree with his wife and terminate my contract immediately after one month. Again I was also employed in one's house as house man and worked only for three months. At the same year for the third time I was employed in another individual house as house man but didn't stay more than one month. Then after, I return to my family and tell all things that could be happened but my family refused and insulted me about all actions that I have made. My family gives last instruction for working as house man at the same village and made contract with the employer for one year. During the year between 2001 and 2003, I have been working as daily laborer at Ehudit 7 birr per day. After working 3 years as daily laborer but nothing is added to change my life.

Therefore, I return to my village and the community considered me as abnormal, rude and budgie. Because of this, my mind was affected and lost to function as normal person and prefer for migrating to Addis Ababa (Wondifiraw, age 28).

Though the causes and extent of unemployment differ from country to country, region to region and even from time to time, the problem is common to all countries of the world. Now, the problem of unemployment have been touched and knocked each and every ones house whether illiterate or educated, able body or people with disability. Based on the information obtained from the participants while conducting interview with beggars, among ten participants four of them were as house man at someone's house, two others were engaged in farming. The other two respondents are working as daily laborer, one was graduated grade ten and unemployed and the last one was a house wife. Therefore, in this study unemployment was also another contributing factor to begging that pushes many respondents from their home region to the streets of Addis Ababa and made their routine activity and living through begging in addition to other forms of work. Lack of employment opportunities which accommodates all productive age groups from each kebele especially in Akashsa woreda was firmly observed and hence able bodied individuals were also shifted their attention to do begging in different areas of the country including Addis Ababa. In fact, this increasing rate of unemployment is not only an issue for the woreda level administrator but it is also a bold issue and communicable for the national parliament that threatens for maintaining sustainable development in the country at large.

4.2.2. Social Factors Contribute to Begging

It is not said unemployment is economic factor mainly, but it is both economic as well as social factors for begging. Accordingly, the study participants also illustrated another social factors found in their home region push them to migrate into Addis Ababa and they perform and involved in asking alms from the potential donors on the street, church yards and mosque.

Among so many social factors include; absence of family and death of his parents contributed to relegated begging as a last resort for Adugna and his case was indicated as followed;

My name is Adugnaw and I am 50 years old .I used to live with my parents without making marriage for several years. In such kind of circumstance, my parents were sick and become bedridden. Even if I have cubit amount of land but I sold half of it. Lastly, my parents had been died; I didn't have a wife and other relatives who feed me and I didn't have any opportunity to lead decent life. As a result of this and other contributing factors I was joined in the begging activity in Addis Ababa for the last two years.(Adugnaw, age 50) .

This is true for all humans if there is loss of family. There could be many challenges including sharing ideas to the nearest individual living with and caring as a person while parents /wife/husband or beloved individuals were alienated from us due to death and other natural and social factors. This is a hardship problem for those male Ethiopian individuals and difficult in making each and every work since in our culture housework is mostly left for only females. Therefore, not last but the least, opportunities for individuals to join in begging are lacking.

The same case with the above scenario but a little bit different also responded by 50 years old women

My name is Abebech and I am 50 years old. I come from nearest to Agew Gimjabet town known as Ateta kebele. I am married and have 4 children; from these two of them are married and live at their house. The remaining two children are students and they had been lived with me. I have half hectare farm land and was cultivated by my husband. After my husband passed away and unable to fulfill basic needs for my children such as food, educational fee and scholastic materials. My husband was the backbone for our family. When my third child was grade eleven and his father was died. I was confused

how my children could be continued their education as before without any challenges.

Three or four months later my children unable to continue their education due to the lack of basic needs within the house and I have been decided to migrate to Addis Ababa and joined in begging unless my children are forced to terminate their education(Abebech age 50).

In both case illustrated above family disorganization push many people to the street and engaged in beggary activity. Specifically, breadwinner or husbands aggravated the problems while they are sole responsible individuals within the family in rural community. Because of the reason that Ethiopian family system is patriarchal and the husband is a sole decision maker and responsible especially economical part in rural areas. As a result, many people migrated from their home region to urban cities especially Addis Ababa and engaged in begging to fulfill basic needs for themselves and other family members.

4.2.3. Health related Factors Contribute to Begging

In fact, the aim of the research is investigating contributing factors to begging and their psychological and social problems of beggars that came from Ankasha woreda Awi zone Amhara regional state and the respondents were able body beggars selected purposely in order to know why able body individuals instigated begging. The researcher asked the respondents why did you engage in begging since you are normal?. Some of the respondents were mentioned temporary sickness push them to instigate begging on the street to covered medical expense, transportation cost and other family consumption expenses and they have been engaged in begging even if they were in their normal functional state.

This kind of statement was stated by the respondent while the researcher was conducted interview with selected respondents and presented as followed;

23 years old respondents said that I had been taken false medical certificate from health center when one day I was infected by malaria and attacked malaria diseases as a result my illness reaches final stage. After that, health center officer give recommendation letter to higher health institution to get better medication. This is the turning point to use the medical certificate for another purpose i.e. it is a testimony for my illness and convincing the community as beggar. By doing this kind of tactics, I got 150 and above birr in average per day. I was saved almost all amounts of birr, I have been doing begging. Sometimes I took few amounts of birr from my daily income for consumption expense while I don't have food from almsgivers. I didn't stop begging until I will have an asset or a capital that helps for starting a small business.

On the other hand some people may sold or rent their land to get medical service since there is no free medical service for those unable to cover medical expenses in general at higher hospital in Ethiopia and at woreda health center in particular. Even there is free medical service facilitated by government but people didn't get equal service with private one. Therefore, they were forced sold their last asset for getting medical service and unable to run their usual activity after they become healthy. As a result, they were relegated begging on the street. This also indicated in the following respondent case;

Already I have been rented my small land for 25 years to my uncle by one thousand Ethiopian birr for covering medical cost and transportation expense while I have been got medical service at Gandi hospital at Bahir Dar. Upto now, he have been using for twelve years. It is up to me; if I want, I can snatch; he doesn't say anything and does not sue me. My relatives said that it is enough and returned to live in my home place by snatching the land from him. I haven't been started any kind of business in Addis due to lack of enough

capital and at home place it is not suitable for running any kind of business even the woreda administration is given to the town by regional government(Adugna age, 50).

Similarly another respondent also interviewed and the case was indicated as followed;

I came from the Ankasha woreda konzena kebel to get medical service for my eye at Minilek Hospital by taking referral slip from health center. Then the specialist was investigated and prescribed to use eye glass. After that, when I was asked the cost of eye glass, it was 1200 birr but I didn't have it in my pocket. Therefore, there is no any person who knows me in Addis to give and even borrowed this amount money for me. Then I was forced to do begging on the street for the last three months and get alms from almsgivers up to 200 and above per day. And also I was sending additional 1400 birr within two months for my family to buy additional fertilizer which is important for mixing with teff seed. I didn't stop begging activity until, the government prohibited and implemented stopping street begging (Yirgalem, age 50).

This is complemented the idea expressed by key informants during the interview session with Addis Ababa labour and social affairs officer said that “begging by itself is not healthy behavior but conducted regularly on the street of Addis Ababa” According to the respondent, the problem of begging activity should be avoided before they were joined to begging otherwise, it is difficult a task to stop it.

Therefore, currently it is common to observe able body and youngest generation or at their productive age individuals asks alms from the almsgiver on the street of Addis Ababa. This is clearly the implication of the crisis of the existing economic, social and political system. In fact, sickness is a natural phenomenon for all human beings but some individuals taking temporary sickness as an opportunity for doing begging activity on the streets. Therefore, many people who are able to get medical service at their home place and would like to run away into

Addis Ababa by assuming for getting special medical care by taking referral slips from the health center found nearest to their village but the final aim would be to join begging activity.

4.2.4. Lucrative Factors Contribute to Begging

In addition to the pushing factors, the most common pulling factor that mentioned by the respondents migrated from their home region to Addis Ababa is considering begging as a lucrative business. The respondents reflect the reason why they have join begging in addition to pushing factor that are illustrated as followed;

My name is Mihert and I am 23 years old. I have attained primary education upto grade 4 and terminated it, since my parents were very poor. Therefore, they were decided to give me as a house man to the person they know in the near area to serve our family. Then after, I was doing many years as house man but my life and parent's life couldn't be changed. On this situation, I heard someone both boy/daughter his/her family life were changed through migrating to Addis Ababa and working as bagger. Before I came to Addis Ababa to join the activity and I have gathered a lot of information about where, how and when they conduct begging. In addition to this, the tactics they used while they are doing begging. Then I come to Addis to joined doing begging activity on the street of Addis Ababa. I remember when I was ten years old and working as house man doing much activity such as keeping animals and cleaning animals waste from house is the major one. The most difficult task is carrying and mucking of animal waste for preparing fire wood purpose. Also keeping animals during rainy season and early in the morning with the presence of chilly weather. He said that employers are considered me“ ገግሪታ

“This is another reason facilitated to join bagging activity in Addis Ababa. Now in Addis I have got life changes in comparison with the previous life condition (Mihert, 23 age).

From the above scenario, individuals intended to instigate begging by expecting better income they have been getting on the street from the almsgivers without doing any difficult task than they had been done at their home region. In addition, they were not faced challenges like work over load by employer and also they consider themselves "slaves" that means always working for other people without adding something and any change to their life and their family.

4.2.5. Existence of Beggars come from their home region

Another contributing factor that pulls the respondent to instigated begging on the street was the existence of people they now formerly working begging as a bagger to earn income in their neighborhood as exemplary in helping their family and changing their life.

A 28 years old respondent case clearly indicates this kind of situation and presented below;

Everyone have been seen as normal but they were beggars which they have been built or bought at their home place in Agew Gimjabet and Kosober this leads to instigate begging. In addition, I come to the town that I have a feeling to get such kind of change within my life. I am not hesitating to come to Addis because there is no hope at all what I have been done at my village. No one have not been seen if I had been died or better in Addis. Otherwise there is no choice at all whether I was asked my parents to start any kind of business, they are destitute. In addition even my parents were destitute, they did not find me whether I was presented or skipped out from them because they were considered as abnormal. I have been doing begging activity now because all my hopes have been daunt and I have not been seen by my parents in particular and the village in general. I am doing begging on the street in order to accumulate money within short period of time than before what I have been done several years as house man at different individual's house. Then I hope I will start my small business if I have been saving enough money I will open small shop to sell different products. If I did not save enough

money I will open small tea house. I have not been stayed as beggar forever rather I have been doing something which has the name with me. "እንዳገኘላ ለማኝ ሁኚ ልቀር አይደለም (ይማንቲ ያቻታ) ዝኩግስ ጋቲው ይው ሀሳቢይ":: I have got different income per day since begging have not fixed income like other jobs. The amount I got from doing begging varies from 100 birr up to 500 per day. I did not stop begging until I have been saved enough capital (Wondifiraw, age 28).

This really surprise me how begging can be taken as a way of life and permanent source of income like other jobs without applying any scientific findings to it. The scary thing is, instead of declining, begging and economic dependency in Ethiopia is increasing at alarming rate with sophisticated style. In addition to countless number of people, you see on the street begging, we are having expert beggars who invest time, skill and money to create ways of deceiving the public. This showed that the practice of begging in Ethiopia occurred in different styles rather than creating different job opportunity generally in Awi zone and particularly in Ankasha woreda. Most of the migrant beggars beg on the streets of Addis Ababa have relatives or neighbors who have been engaged on begging before them. The presence of relatives or neighbors who engaged in begging and observing their mere life change as a result of begging which facilitate the increment of new beggars to instigate begging. In addition some community members also accept begging as normal social behavior that leads most people to relegate begging on the street in considering begging as any kind of business or profession.

4.2.6. The presence of potential alms givers

During the interview session the researcher was also asked the respondents why they were selected the city for destination center to begging than other cities found nearest to their home region. Regarding to this question some of the respondents were illustrated and indicated as followed;

The reason I select Addis Ababa town for begging from the nearby towns such as Bahire Dar, Kosober and Dangela. Even if there are so many towns found in my home region and other areas but “there is no town to administer the poor as poor like Addis Ababa. And also no one know me whether I am rich or poor. When I was asking the alms from the passerby or the potential donors and they were simply gives alms without any considerations (Tsehaneh, age 39).

Similarly the other respondent replied and stated the question as followed;

I have observed so many individuals who come from my home region to do begging on the street. The life of the individuals had been changed with short period of time. He said that “do you think farming land found in Addis”? Rather they are large number of potential almsgivers to help those poor people like me. Therefore, I start to participate to do begging as a result of such kind of opportunity found in Addis (Mihert, age 23).

The above two scenarios indicated that attitude problem were found within the host community in giving alms for beggars, in general and able body beggars in particular that leads many productive people who migrate from their home region to Addis Ababa and instigated in asking alms from the passerby. The problem of begging is aggravated throughout the country but the role of different stake holders in governmental and nongovernmental as well as different religious institutions in creating awareness about the effect of this social evil problem on the individual life in particular and on country image in general could be weak. As a result, the number of able body individuals who relegated begging on the street could be increased from time to time and place to place especially in the study area.

Finally, to confirm the results of the research respondent, the researcher has made interview with two key informants’ i.e. Addis Ababa City and Ankasha woreda labor and social affairs office social problem prevention and control core process. According to the two

expertises, the contributing factors to begging are human and natural factors found in the country in general.

Ankasha woreda BoLSA officer explained that, the reasons are categorized into two main factors that beggars were migrated and joined begging activity on the streets of Addis Ababa. According to him, factors that push many people migrated from their home place and joined begging are poverty, health problems, family conflict, unemployment, death of parents, landlessness/shortage of land or snatching of land and assets and lack of good governance. The other factors that pull or attract many people to migrate from home region to Addis Ababa and perform begging on the street are expectations of improving their standard of living or perceived better life on the street and perceived freedom from local community while asking alms from the passerby. According to him, currently in our woreda all people engaged in begging on the streets is not only due to the above mentioned contributing factors. But many normal, healthy and able body individuals also engaged in begging for sake of getting money without any kind effort and bad attitude towards work. As a result, many people migrated from our woreda especially common in eleven kebeles such as Manja, Gewona, Dimama, Tulita, Konzana, Sostu Tsirba, Ayisa, Sostu Gimjabet, Ateta, Denzuriya and Bekfita. Community members of these kebele have been participated in begging activities in urban cities increases from time to time. The trend also expanded and accepted in other new kebele community members that have been experienced begging at large urban cities especially in Addis. This is due to observing change in life or the presence of improvement within small community members as a result of the income they have got from doing begging.

In addition, Addis Ababa city government labor and social affairs social problem prevention core process expertise started with explaining “begging by itself is not healthy behavior but conducted regularly on the street of Addis Ababa”. According to him, the problem

of begging activity should be avoided before they joined the begging. Otherwise, it is difficult task to stop it. Accordingly, the main contributing factors to begging are poverty, within poverty there is also underline causes like unemployment, health problem, family disintegration/conflict, economy and death of parents; attitudinal and decadent problem and low saving habit within the community members. As already illustrated at the previous section by woreda labour and social affairs expertise, begging could be considered as big social problem in Ankasha woreda and currently most of Ankasha woreda community members were doing the activity than before. The reason behind the increment of beggars joined to begging activity in towns is considering begging as better source of income and considering short way to solve their problem in simple manner to improve the life plays a great role. Ankasha Woreda BoLSA office have been conducted so many times to rehabilitate baggers in their home region since starting from 2000 Ethiopian millennium by registering all beggars where they were found in Addis Ababa jointly with Addis Ababa city labour and social affairs office . Ankasha woreda BoLSA office expert explained that the large number of returned beggars have been our residents while comparing with other seven woredas of beggars who come from Addis Ababa to Awi Zone. He also said that from ten full big cross-country buses seven of them were occupied by beggars of Ankasha who have their own capitals and assets such as house, farming land and organized family. The respondent stated that, I have seen with few years some individuals radically changed their life and family through saving their daily income as a result of doing begging and have been engaging in small micro enterprise activity. The respondent also elaborated such kind of change with example;

I remembered one individual two times come back to their home place as a member of rehabilitation group and immediately returned to Addis Ababa and now she lived in Addis Ababa Addis Ketema Sub city nearest to cross country bus station and she have

been engaged in selling tea and bread. The respondent said about her, she have been got more than 200 birr per day.

What I am said that if individuals have the commitment can do different activity without choosing any work. Then they change their life without expecting any alms from almsgivers on the street and reduce different challenges faced on them as result of doing begging. But, the attitudes of the community towards work habit have been decreased and many people develop dependency syndrome as a result they were asking any support material as well as cash money from the passerby or almsgivers without any effort they were exerted through simply setting on church yards and street.

Addis Ababa labour and social affairs office expertise also said that, many people joined begging activity and difficult to stop easily because of “they engaged in marriage through promise”. Therefore, this study revealed that contributing factors that push migrant beggars of Ankasha woreda to migrate from their home region to Addis Ababa and joined in relegating begging on the street. Economic factors such as poverty, unemployment and shortage of land or landlessness; social factors such as death of parents and husbands; political factor like lack of good governance and health related factors. Likewise, the attitude of the host community towards giving alms for beggars, begging considered as lucrative business by the beggars themselves and the occurrence people who had been changed their life and family that pulls or attracts most peoples of Ankasha to migrating from their home region to Addis Ababa and perform and involve in asking alms from the passerby.

4.3 Psychological problems of Begging

At the previous section, the researcher illustrated contributing factors to begging in the study area and the major contributing factors are attitudinal problem on the individual as well as, at the largest community level, social, economic, structural and systemic failure towards

begging. In this section, the researcher explains in detailed the effects of this social evil problem on the beggar's psychological wellbeing.

When the researcher conducted interview with the respondent and the respondent stated that they have experienced and encountered with so many psychological problems while asking alms from the passerby. All respondents have experienced different psychological problems in the study area a result of doing this social evil problem on the street. Thus the researcher analyzed all psychological problems faced while asking alms from almsgivers on the street as followed.

A. Shame and Guilty

Respondents illustrated that they have faced and experienced psychological problems such as humiliation, shame and feelings of guilt while they ask alms from the public. Obviously people engaged in begging activity could experience different psychological problems. Do you think how it could be difficult even asking loan from a person you know in the form of cash as well as material? So, they might experience different psychological feelings. Therefore, it easy to guess asking alms from the public could be difficult task and how beggars faced different psychological problems because of doing begging on the street. According to Yeshiwork, doing begging on the street is difficult and she responded her feeling as followed;

I accept many problems as is it's because of my failure to do such "dirty activity but don't have any choice". I feel so many psychological problems that I have faced while engage as a bagger. Such as self-esteem is degraded, feeling of inferiority and lose of self-respect (Yeshiwork age 26).

Similarly, the other respondents also responded in this way:

How doing begging is shameful but I did that for surviving my life. He said that when I compare with other beggars I got very low amount of money per day because begging by

itself is shameful. So, I am very ashamed asking of alms from almsgiver (Adugna age 50).

According to the respondents, they were well understood about the effects of begging on themselves and their family. But they were selected the activity intentional to get better income than before in leading their life. Therefore, the respondents were encountered psychological feelings like fear, guilty feeling, degrading on self and finally they developed inferiority.

During the interview session respondents explained that not all community members respond positively when beggars have asked money from them. Some participants have been insulted for being they are exposed into the street life of begging. Even the degree of feelings exerted on the respondents has been differed based on the condition in what way almsgivers insulted. Some community members have been insulted on fuddle state at the time of taking different drugs ; some others have been insulted at the normal state ; some others also have been insulted simply seeing while other alms givers given alms. Because of this, some beggars have developed sever inferiority and even they have evaluated themselves negatively for being they are found on the wrong place.

In addition, some participants were also developed sense of fearing while asking alms from the public by assuming themselves as people with disability but they were normal. They have developed such kind of negative psychological state while they were enjoyed with friend at different place. Such kind of psychological problems were responded by 23 and 30 years old participants as followed respectively:

People always asked me why you are normal and engaged in begging. I responded by showing false medical certificate and simply pass away. Some people give alms by observing the condition. I am always in the state of dread that almsgivers found out that I am healthy while I am walking on the street and drinking tea and coffee at cafe. As a

result, I have been felt when someone looks at me on the street. Therefore, I have been developed sense of fearing and I feel in doing bad since God was created me as normal creature with all parts the body to do and eat as human being (Mihert age 23).

Similarly Alemayehu 30 years old a young beggar responded his feeling for begging;

I am doing begging by wearing “Gabi” traditional cloth that had been taken from my home region. The purpose of wearing the traditional cloth is shouldering as a patient and sleep on the ground. Then, the passerby was throw alms on the ground nearest to me. After that, all or most all passerbies may stop to walking nearest to me. Then I observe the situation, I stood and collect the money provided to me. But in this all situation I was in full of terror people may know me as normal person and take any kind of measure on me. And I was always blaming myself to do very bad thing but I can’t stop doing the activity until I have enough capital to start small business. If I have small capital, I will stop begging and talk all my sin to the almighty God forgives me (Alemayehu age 30).

B. Verbal Abuse

The other form of psychological problem resulted from begging on the street of Addis Ababa was verbal abuse. During the interview session, the respondents were also illustrated verbal abuse was another psychological problem that have experienced and encountered while asking alms from the public on the study area. Some of the participants were mentioned that, beggars have been insulted, mistreated, violated and neglected from all affairs of societal involvements in both their birthplaces and begging sites of Addis Ababa. Therefore, beggars are the most detested and much marginalized parts of their societies and hence they have been developed a psychological problems such as annoyance, irritation, anger and other forms of psychological disturbances.

In supporting the above-mentioned psychological problem of begging, a 28 years old male respondent has explained his violence at their home community as:

People insulted me in mealy mouthed mainly by saying “አዲስ አበባው ይማንቲ ኮሰቦሯ ታምባኒ መኳንንቲ” the arbitrary meaning is the beggars of Addis Ababa reached to kosber after begging they act king rather than a beggar. But, the message of this saying by some community member is you are beggar rather a king. Therefore, don't act such life style and they were said that simply act like a beggar (Wondifiraw, age 28).

In addition, a 30 years old male respondent has explained his verbal violence encounter while he return to home place for celebrating holidays with his family. Some community members were said immediately when I arrived at bus station " አዲስ አበባው ዲያስፖራ ይንቱኝ" the arbitrary meaning is” the Diaspora of Addis Ababa come in” but the researcher asked the respondent why some community members said this statement?. He responded that some community members labeled with the name of Diaspora which is paralleled meaning with beggar. As a result, I feel frustrated, irritated and angry when I have been celebrated holyday with my families that bear in my mind.

C. Identity Crisis

Also most of the research participants stated that they perceived themselves negatively and asking questions like as” Do am I human being?”. Since, asking alms from each and every passerby could be considered as losing human dignity but they conducted begging. According to most of the respondent illustrated that God was created as a normal creature to do something in the world like other individuals do but they can't. As a result they are always blaming themselves as “Yetergeme” which has parallel meaning in English “malediction” and considered as they have no meaning for living on the earth in this way doing begging activity on the street.

For example one of the participants of this study illustrated she experienced such kind of feelings as followed;

I had been having all things within my house before my husband was passed away. After that, I was forced to join in firing activity asking alms from the passerby to bring up my children. On the street, I am always blaming the day that God was created me since sitting on the street asking alms from the passerby is what it is difficult and shocked me (Abebech age 50).

Accordingly, participants have spent most of their time on the street while asking alms from the public. Able body individual asking alms on the street from the public is not accepted culturally. Because, as I have mentioned on the methodology study site section the name Ankasha was parallel meaning with industrious and strong community and give high credit to work. Therefore, the respondents of the research have developed negative image and they have assumed as they lost dignity, condemn sinful act, and contradict with their culture.

The other respondent also stated that the way he was encountered psychological problems on him and his children at their home region.

I have two children who lived with my wife at home region. When I return back to my home region to celebrate holydays with them. My children had been asked by saying “my father what are you doing in Addis”. At this time unable to respond true answer for my children. I simply said that I am doing work but they immediately responded this is false. And they said that you are working as beggar. We have been heard from my friend they said. Therefore, immediately I was very shocked and become out of my consciousness state for two days. When I came back to consciousness and asked myself why they were said and how they know. I was asked my children how do know my work?. My children said that we were insulated by my friend when we are playing at the field. After that I

understand my children have been encountered inferiority as a result of my work. Then asked myself what is the meaning of living on the earth for me and my children (Esubalew age 50).

From the above scenario children who did not lived with their parent and they have lost love and affection which is important for future social development. In fact, family is the first place where socialization is started. Among the family members, our parents were played significant role for one's social development. But children who are from the beggar family did not get such kind of socialization from their family because one of their parents did not live with them. In addition, children who are from beggar family were alienated from the largest community and discriminated by their friends as a result of their parents doing begging. Therefore, when children reached adolescence stage and ask questions like who am I ?; why not I play with friends?; why I was alienated from the community ?. Finally children who were grown in such away family have develop to live lonely and hatred towards other people.

Therefore, research participants and their children have experienced some kind of shocking feelings and in the long run kept in unconscious mind and once up on a time all these feelings dig up from this area and lead some kind of abnormal behaviour.

D. Stress

At the time of interview conducted with the participants, beggars also have experienced and affected by hassles, despair, tension, depression, hopelessness and loneliness due to begging and as a result these will led to a serious psychological disturbances on them. A 50 years old participant mentioned that he was exposed with different psychological problems when asking alms from the street and church yards to fulfill basic needs to his children living at home region. He also explained that how doing this deplorable activity distressed, upset and disappointed him as a person. As he mentioned and explained as followed:

The life of begging is boring, irritating, routine and troublesome. Yet, I did it as a last resort because I have two children who are not ready for work and I am responsible to bring up them by fulfilling all their basic needs. I will carry on asking alms from all potential donors' even children. I sleep without having a dinner and sometimes eat bread with water as dinner. In this way, I feel I am like alienated from my family and I have been thinking what happened in my children if I was died. Therefore, now I am shocking, irritating, upsetting while I am working dirty activity and I have developed distress (Esubalew age 50).

The other participant also mentioned that she has overbearing hatred experience faced on the street life of begging as:

Begging is the most difficult task and it is still considered as the most shameful and anxious activity. I have spent the religious and other public ceremonies that I was celebrated in my home region with my peer, family and relatives while I am begging on the streets. Therefore, when I remember these days, I feel depressed, loneliness, hopelessness and less sense of confidence. But "I accept many problems as is it's because of my failure to do such dirty activity but I didn't have any choice"(Yeshiwork age 26)

In order to get better money through asking alms, all the beggar participants were budged from their home region to Addis Ababa. However, they are separated and dislocated from their families, peers, relatives and other cultural ritual of their community, and as a result, some beggars have developed psychological disorders.

4.4. Social Problems of Begging

This study revealed that social problems is another and the most exhibited problem of begging they have been experienced and encountered as a result of conducting begging on the street. According to the respondent, begging leads to various social problems. They were

mentioned that the existence and befallen with different social problems such as high competition within beggars and they have been conflicted each other, limited social interaction between within beggars and the community, low sense of community and discrimination in the study area due to being begging. They were also out of social support networks such as Edir, Teskar and the like. Most of the respondents also reported that they have encountered rejection and isolation from the community they lived as a result of doing bagging.

In fact, the social problems are strongly associated with psychological problems and the psychological disorders were leading the respondents to develop poor social adjustment in the study area. Therefore, the major social problems associated with begging and stated by the respondent indicated in detailed below with the following way.

A. Conflict

It is obvious, resource is limited and human wants are unlimited. As a result, conflicts were commonly existed between individuals, within the community, society and between and within the countries throughout the world to overcome limited resources. Conflict is an intentional attempt and action to resist, oppose or coerce against the will of others. Even if the degrees of conflict differed based on the contributing factors or causes but it is a social process existed throughout the time and around the world in all social groups. The same is true; conflict was raised among the beggars due to overcoming the scarce resources on the street at the time of asking alms from the public. One respondent expressed when he was encountered conflict with his colleagues on street.

Begging is a highest competition among beggars on the street and church yards in having a suitable place in which they were easily communicate with the almsgivers by showing their challenges to get the first sympathy. If the suitable place were occupied by the first comer beggar in the early morning, then the conflict have been occurred. I was conflicted

with so many beggars as a result of my usual begging place occupied by the new comers on the street at around Michael church (Adugnaw age 50).

Also the 26 years old participant mentioned that she was encountered conflict as a result beggar at the time of interview;

When I share sleeping place at rental house with other individuals who have been engaged in similar way. All of them were developed within different family and have different behaviors. Due to behavioral difference they confronted each other one with the other. Once upon a time, I was working begging on the street with a sunny day and become very exhausted and fall at deep sleep. One of my friend came and disturbed me and wake me up from my sleep. Immediately I did know what I am doing and I can't control my emotion and slap her. After that, I was conflicted with her and the owner of the house expelled me from my sleeping place at mid night. As a result, I am forced to sleep at some ones verandah with my child. Well, once I was joined in doing begging activity and fear of terminating without accumulating enough capital to be continued as a beggar by facing all problems (Yeshiwork age 26).

In addition, the researcher also observed beggars have been playing BINGO lottery in Addis Ketema sub city behind Adisu Michael church in one grocery house opened by a person comes from the home place of the beggar. The winner of BINGO lottery has been taken 1 birr per game by slanting 3 birr. They were conflicted each other when one individual wins repeatedly and with the person who loses his money at the game.

B. Isolation and Limited Social Interaction

The other forms social problems of begging were isolation and limited social interaction as stated by the respondents. In fact, human being is a social animal and social interaction is one of the basic features of human being. A pre requisite and fundamental component for social

interaction is social relationship. Therefore, it is difficult to live alone as human. In addition generally in Ethiopian as well as the Agew culture kinship family base have extended family structure. As a result, it is not easy breaking such kind of family relationship. Agew community has its own tradition and found strong relationship among the extended family. The community members also identified each individual in which he or she belongs to specific creole. And also begging on the street and door to door is a taboo in Agew culture except the students (Yeklo Temari) and if someone engaged in begging that have a traditional saying which degrades someone family and considered as malediction. Therefore, beggary is considered as shameful because begging is not cultural standards of a particular community which leads to isolation and brake social interaction from the larger community. In addition, currently even people who have different problems such as health problems, elderly people, people with different disability did not regulate begging area like churches, and mosques. There is a system created by the local community that every almsgivers should put their alms within the box prepared by assigned individuals and shared all resource for identified needy people.

This is confirmed below the research participants mentioned that they have faced isolation and exclusion from different social affairs while the researcher made interview with them. They have said that begging as a means of excluding or alienating from the nearest family to the majority section of the society.

A 50 years old respondent stated that how he encountered exclusion after he was joined in begging at Addis Ababa as followed;

I come from Ankasha woreda Azena town and have two children live with my wife in Azena town. When I had been worked as daily laborer at my home place and cannot afford all my family basic needs with the income I was doing the activity. As a result, I decided to join begging on the streets of Addis Ababa. When I was at home place, we

were celebrated holly days with my friends and my families. In addition my wife was drink coffee every day with neighbors. When they know I have been going to Addis Ababa for doing begging immediately they were terminated drinking coffee with my wife and celebrating holydays with my family. Even my nearest family did not celebrated holydays with me and my family. In addition, my neighbor children did not play with my children like as previous time. He said that this is the result of poverty that leads to do this dirty work but I can't stop doing begging because any one did not like you if you are poor even your mother (Esubalew age 50).

Similarly, a 26 years old participant mentioned the social problems of begging he was faced and expressed as followed;

There is no any kind of social interaction share with other person in the community I used to live with like coffee ceremony, Edir, and the like. Only they contact with a person engaged in begging activity during holydays at church, almsgivers house and any place where festival meal have been prepared. Lastly, one thing I tell about working begging activity is lose of social participation in different affairs such as losing celebrating holydays with my family, loss of playing with intimates , loss of sharing grief with loved one/trusted person, loss of beloved family, loss of playing with my peer during religious ceremonial days. Well, once I was joined in doing begging activity and fear of terminating without accumulating enough capital to be continued as a beggar by facing all problems (Yeshiwork age 26).

From the above scenario being beggar by itself have its own role in reducing beggars social relationship and social interaction and ultimately leads to excluded or isolated himself or herself and his/her family from different social affairs in his original place. We can understand that our traditional support system and social network could be broken down and as a result

many people have been faced exclusion and isolation even from nearest relatives due to being poor, low status, and marginalized groups.

The other respondent also expressed the social problems he encountered at the host community while she was doing begging activity;

At this time my age nearest to 50 and above. I would be praised and complimented for my creator or almighty God but I am not lucky and was existed doing disgraceful and shabby activity on the street. On the street I beg by wearing "Gojam Azene" and any one didn't make any interaction with me. Since, I don't any relatives and hearted friends in Addis Ababa. Hence, I don't have any one to share my feelings such as anxiety, distress and stress as a result of thinking my previous life and remembering my children (Abebech age 50).

The above respondents' case showed that the social contact and interaction with host community is very poor. The relation between the beggars and almsgivers is in the form simply giving and receiving alms rather than any kind social attachment. The relationship between them is in the form of reciprocity in which the almsgivers simply give alms for the beggar intended to get satisfaction or considered as giving alms for beggars is good. The beggars also were expected to commend the almsgivers as a result of giving alms for them. But have no any attachment with almsgivers like to their family and home community members. Therefore, she was faced something bad as conflicted with previous life and she is separated from her beloved family and relatives.

C. Low Sense of Community

Another social problem illustrated by the research respondents during interview session and practical field observation by the researcher that beggars have limited bonds of affection, influence and influencing, limited or no friendship and lack of support system as a result of

asking alms from the public. This is constituent with the meaning given by many scholars for sense of community and related concepts. Sense of community is the feeling derived from belonging to a particular group where the individual experiences bonds of affection, influence, companionship and support. And also psychological sense community defined by Seymour Sarason as followed;

“the perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, the feeling that one is part of a larger dependable and stable structure.”(cited in Abebaw Minaye, 2015 p.p)

And also when sense of community was present in one community it should have membership, influence each other, integration and fulfillment of needs and shared emotional connection. According to the information obtained from some of the participants and field observation from the study area, most of the respondents lack sense of the community and they don't fulfill to make them as community member. The findings of field observation and interview conducted with the respondent showed that there is no shared emotional connection among the beggars and the host community. This clearly indicated by the respondent, they have not adoration or ceremonial days with the community and have no or very limited participation since they were not members of specific community in Addis. However, based on the information obtained from the key informant during interview session revealed that sense of the community is found in some extent at their home regions of the study area. Accordingly, there is a committee with the name of community care coalition (CCC) which is formed for reducing social problems in sustainable way by serving vulnerable groups such as orphan children, people living with HIV/AIDS, elderly and destitute family via resource mobilization from the community. The CCC members were composed from different stakeholder such as religious

leaders, chairperson of kebele, health extension, agriculture extension worker, Kebele Eider leaders, kebele labour and social affairs office and kebele youth and sport office and existed in each kebele found in the woreda. Nevertheless, the committee could be functional but the amount of money collected from each house hold is very low and not enough to serve all destitute family at expected level. Although the woreda administration should allocate 1 percent for those disadvantaged groups from annual budget until it did not allocated. Therefore, rehabilitated beggars were returned back to Addis Ababa leading their former life on the street asking alms from the public in comparing the amount of income they have been got as a beggar.

D. Discrimination

Discrimination is one of the social problems that beggars have been encountered while conducting begging on the street. Discrimination is often negative, resulting in unfair, less favorable treatment of others based on the distinction made on the grounds of nature (such as sex) or social categorization (such as colour, race, income, status and other classifications made to put individuals or social groups under different strata. Some respondents expressed that they have been discriminated from different activities in their home region and in the study area who engaged in begging activity. A 39 years old participant stated that while he encountered discrimination as a result a beggar as followed;

After I have been doing begging on the street then I was back to my sleeping place directly if I have been eaten my dinner. Otherwise I have been visiting some cafe to eat bread and tea as a dinner in order to save money for my future aspiration. But some waiters were maul, ill-treat and attack me while I have been entered into cafe for using something found in the cafe like to other customer since I have been dressed dirty and unique cloths like "Gojam Azene "(Tsehaneh 39 age).

Likewise, another respondent also stated that he encountered discrimination at his home region as a result of doing begging as indicated below:

Typically, I have been going to my home place for celebrating holydays with my family and something that would be happened like grief, conflict and sickness in my family. At my home place one day I would like to drink local drink 'Tela' and I have been found my friend and contact with him. Then, we were going to beer house together with my friend. In the beer house so many people regard me and immediately they were exited from the beer house by considering as a beggar (Esubalew 50 age).

This indicated that beggars have limited social interaction and community participation.

Therefore, they were faced with extreme social exclusion and isolation. Finally, from field observation and participants described that beggars were not participated in any issue that could be concerns of themselves. Though people may instigated begging due to various factors and used as source of their basic needs and/or income but they were considered as lower strata group by some community and they were subjected and practiced to discrimination and sometimes they were not totally considered as human being.

4.5 Tactics of beggars

Based on the information obtained from the participants at the time of interview and practical field observation by the researcher when beggars asking alms from the public in the study area. They were mentioned that, participants have been used different tactics to get attentions and heartfelt from the passer-by at churchyards, mosque and on the street. As already mentioned the participants of this study could be selected by setting inclusion criteria i.e. individuals who have able body and comes from Ankasha woreda Awi Zone Amhara regional state and engaged on begging more than 3 months. Therefore, the researcher confined study about the tactics of beggars on how do they beg and when they beg in this part of the research.

4.5.1 How Beggars Conduct Begging

Currently, it is common to see able body individuals who have a capacity to do any work but they were engaged in begging in different segments of any town. Beggars were used different artful techniques and strategies to get attention and grant from the passerby to support them. During the interview session the researcher made discussion with the respondent and asked them how they do beg if you are able body individual?. They were responded in different way on how they did begging alms from almsgivers using different strategies to get acceptance from bystander. Accordingly, some of the respondents stated that, they were conducted begging through systematical moving from one church or mosque yards to another church or mosque yards simply setting, lying, and sleeping on the ground to get potential sources of alms while counting all saint days treasured by the community. At this day baggers were used different skills to get attention of potential donors. Among the participants, conducted interview with the researcher and they stated as followed:

30 years old beggar who comes from Konezena Kebel and he said that "I sleep on the ground by wearing "Gabi" seems like as a patient. The reason why I have been used such kind of technique is to get attention from the almsgivers (Alemayehu age 30).

Similarly other two participants one male and female both of them were 50 years old mentioned that they simply seated, standing or lying on the ground or on the street where the place creates eye contact with the potential almsgivers and stretching my hands without any form of expression through wearing dirty, old and torn apart clothes. The researcher asked them why didn't used any kind of expression to convince the passerby?. They were said that most of the time they have not used expressions because of fear of regional community members who knows their sound expression easily so as to reduce exposition by the passerby. In addition, unable to express easily the names of the saint due to language deficiency. But sometimes they were used

expressions by calling the name of Saints "ማርያምጃስ" for the sake of Mary, "ዮሀንስጃስ" for sake johns, "ሚካኢጃስ" for sake Michael "ኡራኤልጃስ" for the sake of Ureal, "ሩፋኤልጃስ" for the sake of Rufeal and "ጊወርጊስጃስ" for sake of George. Beggars were begging on these churches throughout the year on the prized day. In addition, they have used additional begging place retrieved from church where they are found at distant place from their rented house. In addition they were also stated that , in addition to begging in seating, standing and lying on the grounds nearest to church, they were begging nearest to mosque in every week Friday at the time of "segidet" presenting themselves like Muslim to appeal for granting passerby to support.

The other 23 years old participant also stated that how he beg on the street as followed;

I have been doing begging activity, asking almsgivers calling the names of saints by saying for አቡነ መንፈቅዳስጃስ, ኪዳነ ምህረትጃስ, and others. And I have got alms from almsgivers by sleeping on the ground as a patient especially piazza area by taking false medical certificate. Almsgivers have been given for me by considering as patient. Most of the time, I have been doing begging activity in areas like Kuwasmeda, Wonber tera and Bekilo tera. I didn't doing begging with the other person rather I have been doing begging alone. Because of do begging alone, I have got hundred; three hundred depend on the fortune of the day (Mihert age 23).

From the above scenario beggars have been taken written false documents like medical certificate to show the past and the present situation, simply by sleeping on the ground to the potential donors. This is one of the strategies used to solicit alms from every passer- by in supplicate help by appealing to the pity of the passers-by.

Likewise, the practical observation by the researcher and the response of two participants revealed that, now a day the most common and contemporary technique used by the able body beggars to solicit passersby is seat on a bicycle seems like themselves as a disable. Such kind of

technique is utilized in two ways while the researcher observed at the field and discussion conducted with participants. The first one is doing begging jointly by two individuals one as a disable person seat oneself on the bicycle and the second one as a driver. Based on field observation and the information obtained from two participants there is no relationship among the two individuals before joining to do begging. There is a person who served as a broker in negotiating they have been worked together and to share their daily income equally after bring up the rental cost of a bicycle. The second type of doing begging is simply seat and push the bicycle by itself by moving on the two sides of the road through sending the picture as a disable person to get attention of the passerby. Both techniques are used a bicycle but they didn't have a bicycle at hand but they have been rented from individuals who have been engaged to rent a bicycle for those beggars for 30 birr per day. Therefore, it is surprising how begging could be a business to generate income for the beggars and other individuals behind the activity. This is supported with the respondent's case as;

After I came in Addis, thinking about what I am doing now. If I have been engaged in selling different materials I have no any birr in my pocket. If I have been borrowed I have no any person whom I know and lend. Then I become confused. After that I was engaged pushing disable person. When I was doing pushing disable person on bicycle and faced many challenges. Many people asked me why do you do such activity you are young?. For few days I have been worked because there is no any choice. In order to reduce such kind of question I was joined begging activity by setting on bicycle and push myself as a disable. Every day I am doing up to now and I have been got two hundred or three hundred birr per day. Sometimes I was got 4 up to 5 hundred birr per day. Even I am going to Shashemena for begging purpose. When I was in Shashemena and I have been begging as Muslim beggar by covering band seem like a "shake". Now I have been

changing my religion as a result of poverty. I am Christian but seem like Muslim and I am normal but act as disable why I am doing begging as disable person because I was affected and resentment by many problems at home place (Wondifiraw age 28).

Also beggars are doing this business in utilizing different techniques simultaneously in considering time, place and conditions in which the almsgivers were existed to get attentions and sympathy of the passerby. The researchers' mere observation most often special sympathy was given for the sea of people with some similar background i.e. have the same religion with the almsgiver rather than simply as disable beggar or able body and beggars in general but it needs further research on such issue.

The other 26 years respondent stated that she was run a place to place, seat, stand and lying on the ground at church yards or mosque and used different tactic such as wear old and dirty close, calling the names of saints and angles and sit her child on the ground with her to get sympathy from the almsgivers.

I have been using so many tactics while asking alms from almsgivers. Poignantly and distressing my face and by calling please for the so called child to foster and by saying you have a child please help me I didn't have anything to feed my child and the like. In addition to this, I am calling the names of saint and angles like please for the sake of saint Mary, Michael and Gabriel. I have said that so people may easily give alms by hearing the names of saints to get bless from God and confiscate heaven. Due to this, I have been accumulating money to start my own business especially small shop (Yeshiwork age 26).

In Addis Ababa, it is common to see people in long straight line queue in looking for taxi at the place of their departure and destination. These places are also used for beggars as place of getting potential donors of almsgivers to soliciting alms in heart- rendering way at morning

before entering into work and at night after work. This is reflected by 43 years old participant as followed:

Except the weekend time now, I have been begged from the almsgivers at the place where most the workers looking for taxi in the morning and afternoon. Most of the time I ask alms from the almsgivers at piassa area because passengers used as for the area of transit or a center of destination and departure to different taxi station and it is suitable for me moving easily with seating on the bicycle(Alebachew age 43).

Therefore, begging is a business even for able body individuals and they should know how to present him or her to the public by using different tactics in order to attract the attention and sympathy of the potential donors. This is constituent with the information obtained from the key informants during the interview session. According to the expertise of Ankasha woreda BoLSA office many able body people were migrated to large cities found in Ethiopia mostly Addis Ababa and engaged begging on the street. Beggars were used so many tactics and styles to get attention and sympathy from the almsgivers. Accordingly, they have been used tactics like they are normal and health and become blind and asking by saying “sel ayine birhan” which means I have eye but I didn’t see; individuals who have normal legs but they were assumed them as they have deformity on their leg and asking alms from the public by using a bicycle; seating or sleeping on the earth without any movement acting as a patient; using normal children’s for begging put on the bicycle pushing them and normal people who damages their own body and show that damaged body the potential almsgivers to get sympathy.

4.5.2 When they beg

According to the Ethiopian labor proclamation law most of governmental and non-governmental organization workers should be worked for 8 hour per day. But for sake of getting additional income in order to win their life situation due to an increment of the price goods and

service necessary for their life and family, individuals should be forced to do more than 8 hours per day. According to this research the working time of all beggars were almost similar with government public servants working in day time as a profession. All or most all respondents were stated that they have been working through a year starting from the first day a month without any kind of interruption during the day time. Otherwise, having something like for celebrating holydays with their family, asking their relatives when they have faced grief on their family or nearest relatives at the home place. According to the participants, all of them have been wake up from their rest by adjusting their own alarming system and begun begging at 6:00 o'clock. One participant stated the time of begging when he was started as below:

I always wake up early 5:00 0'clock by the help of my body as an alarming instrument.

Since I am standing early morning and walking far distance area with my leg to reach church and get almsgivers in early morning while they have been praying to God before and after (Adugnaw age 50).

The other one respondent also expressed the starting time when he was wake up from his sleep.

I am always weak up from my sleep at 5:00 O'clock since I can hide myself from the community while they were observed and understand as normal. En route, I asked alms here and there from the passer by until I was reached to the potential donors were existed and reached to my sleeping place at time of my return (Yiregalem age 50).

Therefore, the reasons why beggars wake up from their sleep in early morning is different but they have been started to beg on different place at the same time. Some participants said that my parents or farmers at home place also wake up from early morning to feed the ox's to make them ready and not tired easily in farming. So begging is a work for them like that of agriculture activity like most rural community has been engaged. However, some others also stated that most of the time they have been taking rest on Friday and Sunday afternoon since most of the

time on these days the almsgivers easily accessible at the morning time rather than afternoon.

This is confirmed at the time of field observation by the researcher that many beggars lying or seating on the ground behind Addisu Michael church they play together at one place. The researcher also asked the participants what did they do at the time of the rest?. The participants they expressed differently; some of them were stated that they have been washing their cloths and body at the house they were lived; some other they have been enjoying with their friend in drinking tea and "Arekie" local beer which is found in that area and some others also they have been eating "bula" that means the remains of food from the customer and given by the hotel owners to them.

Chapter Five

Discussion

In this chapter the researcher explains theoretical explanations and literature review findings of begging found in the previous section with the major findings of this study. Accordingly the contributing factors to begging are not the same based on different theoretical standpoint stated at literature review section. Among the theories that were mentioned in the earlier are social dominance, social exchange, reasoned action and social learning theories. Accordingly the findings of the study and theories such as social learning, reasoned action, and social exchange constituent in explaining contributing factors to begging people who came from Awi zone Ankasha woreda.

One of the objectives of the study is clearly articulating the contributing factors to begging for able body beggars who come from the Ankasha woreda Awi zone Amhara regional state through conducting interview session with research participants, field observation and key informants. Thus, based on the investigation, the main contributing factors to begging are categorized into two segments. These are contributing factors which pushes potential beggars into urban areas to instigate begging and contributing factors which pulls or attracts the potential beggars from their home region to Addis Ababa and engaged in asking alms from the public on the study area.

According to Wubishet there is no one sole factor for individuals instigated begging on the street rather multiplies intertwined causes that pushes and pulled the individual that leads his or her life as a beggar on the street. Accordingly, pushing factors are economic, social, political and health related and pulling factors begging as lucrative business by itself and attitude of the host community in giving alms for beggars (Woubishet, 2003).

Among pushing factors economic factors is the major one that pushes many respondents of the study from their home region to Addis Ababa to relegate begging and who leads this terrifying life on the street in asking alms from almsgivers. According to Woubishet (2005), beggary as a way of livelihood may involve large segment of the society due to economic factors such as low income, high unemployment rates, existence life gaps due to scarce resource and cost of living increase, and fast population growth rate, recurrent famine and drought, lack of money to pay for medical care, etc... Therefore, the fittest will survive or compete with the situation; conversely, the naïve will struggle with the situation and take up begging as an alternative means of survival. Similarly the study also revealed that poverty, unemployment and shortage of land or landlessness are economic related contributing factors for many beggars of the study pushes to instigated begging on the street.

Although, there is so many economic factors that push individuals instigating begging on the street. But poverty plays a great role in pushing the beggars from their home region into Addis Ababa that could be research respondent to relegate begging through asking alms from the public. The results of the study similar with research conducted by Woubishet (2005) and he said that poverty is the most frequent precipitant of the problem of beggary. In addition the result of this study is the same the meaning of begging given by the technical committee of MOLSA (1980). According to MOLSA begging is an activity emanated from poverty and destitution (Ministry of Labour and social Affairs, 1992).

Besides these results, the researcher has obtained the problem of landlessness or small land holding size and underemployment as a main causes of begging in the study area. Land considered as one of the most important indicators of household economic for rural community. Therefore, problem of small land holding size or shortage of land highly correlated with the rapid increase in family members. Some respondents were mentioned distribution of farming land for

each house hold has been conducted before 20 years. Therefore, younger generation or individuals who were born after 20 years by default existed without having farm land and they have been lived with their family who has small pieces of land. Since, it is known the rate population growth increased from time to time and whereas the farming land stagnant. As a result, their family members are increasing but the farmland had been stagnating. Therefore, beggars in the study area found it difficult to anticipate their life at their home region with shortage of land and landlessness. In addition respondents were mentioned that there is no another means of getting enough income parallel with the effort they were invested doing the activity and unable to fulfill their needs the income that would be get from it. Thus, currently many people migrating from Agew community to Addis Ababa to search and satisfy their immediate needs and wants and they have been engaged in begging activity on the streets all-around the city. According to Ramsamy poverty is a condition in which an individual is unable to meet his/ her natural basic needs as to function normally as a parcel of the society in a given community. Since the downfall of communism where everything has been shared together, poverty and unemployment stands as two major social problems that cause different health risks as well as disorganization within the individual, family and community levels. The poor suffers a lot due to such a low income that they finds it too tough task to manage the domestic affairs like food for children, their clothing, medical care, education and other opportunities (Ramasamy, 2004) Therefore, this is similar with the findings of the research conducted on beggars coming from Ankasha woreda to the study area.

In addition the study revealed that the other economic factor that push and migrate beggars from their home region to Addis Ababa and engaging in begging activity on the street due to lack of suitable job with their age and sex or underemployment by the employee. Even if there is lack of job opportunity in rural areas of the country because of absence of different

manufacture industries all most all areas of rural countryside. According to all the research respondents, the intention of coming from home region into Addis Ababa was only for doing begging rather searching another job in hiring at different organization. All of them considered begging as better job than doing different activities at home region. The study revealed similar with the study conducted by Woubshet (2003) and he explained that unemployment is one of the basic factor for a number of migrant city residents leads a miserable life through engaged in begging. For this reason a lot of the unemployed and able bodied individuals, men and women are visibly seen being engaged in begging as a means of their livelihood (woubishet, 2003 pp.99).

In addition to economic factors, the research findings revealed that social factors also played a great role for beggars migrate from their home region into Addis Ababa and engaged in begging activity on the streets of the study area. Among the social variable which contributes to begging is family disorganization. Family is an integral part of our social relationship, which influences our patterns of behaviour and activities. Any disturbance in our home condition especially in the case of a poor ones leads to disband of family, which in return gives rise to beggary. Accordingly, the respondents of the study mentioned that deaths of parents and death of the husband are contributing factors for them to relegate begging on the street. The result reflected in the other findings and presented like family disorganization is one among various social variable that paves the way for individuals engaged in asking alms from the public as a result of one or two of the following factors deaths of parents, death of the husband, death of the breadwinner, step parental treatment, maltreatment disruption in the family, or desertion by the husband are happened at their home region (Ramsay 2014).

Likewise, important findings of the researcher while conducted interview with the participant, even if there is pushing factors that contribute individuals migrate and engage asking

alms from the potential donors on the street. There are also pulling factors that attract potential beggars from home region to Addis Ababa for asking alms from the passer-by at the study area. Even if begging is considered as a social evil problem and taboo throughout the country but people joined every time and the number of people increased from time to time in doing this terrifying activity. Therefore, the reason behind the beggars joined to begging activity in towns is beggars by itself they were considering begging as lucrative business in producing income and considering short way to solve their problem and improve the life condition even if it demands different tactics and confronted with high competition . This is constituent with Woubishet (2005) has indicated conducted research. He said that despite beggars have been faced with multiple and complicated problem but considered begging as business, which demands commitment, competitiveness, tactfulness and alertness from them. The fit survive and the novice and the uncompetitive lose in the social contest for the scarce resource, the alms (Woubishet, 2005 Pp. 186 & 187). The study conducted by Weiss (2007) also indicated the same result. He was mentioned that there are some individuals who consider begging as a means for earning money and practice it without being sick or physically disabled.

The research also proved that the presence of many potential almsgivers and the attitude of the host community in giving alms to all beggars without any systematic way is another pulling factor that attracts able body beggars migrated from home region into Addis Ababa in engaging asking alms from the public. This also similar result indicated research conducted by Woubishet (2005). He stated that begging as a social event presupposes a convenient social setting a potentially responsive and relatively large number of passer-by. He also said that traditional way of giving charity as a matter of fact encouraged the able-bodied beggars to take advantage of it together with the genuinely needy. While the intention of an alms-giver may be good, the beneficiary is not always likely to be a genuinely needy person (Woubishet, 2005).

The other main reason for the occurrence of beggars on the street of urban areas is to be able to make more money, because of asking alms from specific area and familiar face is difficult in the case of rural areas, small towns and villages (Nora & Barbara, 2013). A research conducted by ILO showed that while rural beggars in India may collect two to three rupees per day, city beggars can collect up to 400 rupees per day (US\$10) (Nora & Barbara, 2013). In addition to this, beggars can be more secret, free and free from any kind of shame as well as alms givers are not know about the beggars and their family status and able to support for beggars without any consideration (Nora & Barbara, 2013). In addition, the same result revealed by Cook (2010) and he pointed out that “the most common problem is that beggars are so used to begging that they actually prefer not to work. Many of them also make more money from begging than they would if they did work” Cook (2010, cited in Stones, 2013). Similarly, this study revealed that all able body beggars are regulated begging considering begging as source of income in getting averagely 150 birr per day and getting better living condition by leaving their original place i.e. from rural areas into urban town which is the capital city of Ethiopia without confronting with familiar face who knows themselves like countryside.

In fact, the aim of the research is investigating contributing factors to begging and their psychological and social problems of beggars comes from Ankasha woreda Awi zone Amhara regional state and the respondents were able body beggars selected purposely in order to know why able body individuals instigated begging. The researcher asked the respondents why did you engage in begging since you are normal?. Some of the respondents were mentioned temporary sickness push them to instigate begging on the street to covered medical expenses, transportation cost and other family consumption expenses and they have been engaged in begging even if they were in their normal functional state. Therefore, currently it is common to observe able body and youngest generation or at their productive age individuals asks alms from the almsgiver on the

street of Addis Ababa. This is clearly the implication of the crisis of the existing economic, social and political system. In fact, sickness is a natural phenomenon for all human beings but some individuals taking temporary sickness as an opportunity for doing begging activity on the streets. Therefore, many people who are able to get medical service at their home place and would like to run away into Addis Ababa by assuming for getting special medical care by taking referral slips from the health center found nearest to their village but the final aim would be to join begging activity. Therefore, health is not directly influence individuals to instigate begging rather mere sickness or temporary sickness is considered as an opportunity for beggars in asking alms from the public by taking false or outdated medical certificate from home region.

In fact, the first challenges of this research would be difficulty in making rapport with selected participant. When good rapport made with selected participant and they shared every life experience without any kind of fear and incredulity while the researcher had been conducted interview with them. Therefore, beggars were interviewed widely to know psychological and social problems. Thus, the participants of the study clearly stated the psychological and social problems that they encountered as beggars from the passerby on the street or at host community or at their home region.

So, beggars have faced many psychological problems associated with begging. This study has showed that beggars have experienced different psychological problems during asking alms from almsgivers. Among psychological problems beggars faced in the study area while asking alms from the public are fear, as a result of taking false medical certificate and begging seems like a disabled person, shame and guilt feeling, verbal abuse like insulting and lastly developed identity crisis. They are also developed emotional instability like feelings of loneliness, hopelessness, stress, anxiety and depression. Some respondents also said that, doing

begging on the street is harsh necessity because asking alms from the passerby is humiliating, demeaning, degrading and frustrating activity for them.

In addition respondents illustrated that, not all community members have positive outlook and respond when beggars have asked alms from them. Some them have been insulted, degraded and humiliated for being they are exposed into the street life of begging. Even the degree of feelings exerted on beggars were differed based on the condition the almsgivers were existed. Some community members have been insulted on fuddle state at the time of taking different drugs ; some others have been insulted at the normal state ; some others also have been insulted simply seeing while other alms givers given alms. Because of this, beggars have developed a sense of inferiority, hopelessness, and trauma and even they have evaluated themselves negatively for being they are found on the wrong place.

In addition to psychological problems beggars have faced several social problems as a result of engaging begging on the streets. Likewise, the study revealed that beggars have experienced major social problems such as conflict, social isolation and limited social interaction at host community and their original home place and low psychological sense community. Beggars are confronted each other while taking suitable place in getting sympathy and first hand of alms of passerby on the street , church yards and mosque. This is clearly indicated by one of the respondents saying in local language “ ይኛም ንጊ ከሚገኙ ንግጋማ” the meaning of this quotation is begging is scrambling of the almsgivers on the street. As a result of this their social interaction become limited and they develop sense of malice with others who are doing begging. Therefore, they lack of cohesiveness, commonality and interdependence among themselves and finally they see each other as jealousy. This finding is similar with Tewoldeberha(2011) conducted research on begging. In his study, beggars were conflicting and quarrelling each other to get Bule (leftover food) from the almsgivers and their social interactions among themselves were very

poor. Therefore, they lack cohesiveness, solidarity and interdependence among themselves and as the result, they considered each other as opponents. But contradict with the findings of Woubishet(2005) . He said that as a result of the threat of widespread marginalization and exclusion, the beggars struggle to maintain or establish a viable social interaction among them through forming different informal groups like Equb, sharing of ideas and emotions. This helps to cooperate and help each other as well as they were develop sense of friendship, personal proximity and group affinity.

Also beggars have lack of primary institute which is essential for their socialization in the study area since they were migrated from their original home place and should be condemned to live in doing begging on the streets of Addis Ababa. As a result they should be encountered with limited social interaction and social network eventually they are losing at all. Therefore they are isolated and excluded from mainstream community while they are living with people who have multiple behaviors. In addition, they have been discriminating, marginalizing and excluding from the mainstreams or their participation is very restricted both in the host communities and at their home region due to engaging in begging.

Moreover, beggars have low psychological sense of the community in the study area while doing the activity on the street of Addis Ababa. Thus, many beggars did not celebrate holly days out of their home region rather they were engaged in as usual activity in asking alms from the public whereas, the almsgivers are celebrating with their family and did not considered beggars as part of themselves. This indicates the absence mutual perception, interdependence and influence among the beggars and the host community. Therefore, beggars have very low psychological sense of community due to migrated from their home region to Addis Ababa and engaged in begging on the street.

In general, all or most of all participants illustrated that they feel very bad towards doing begging on the street. However, all of them said that, they will continue doing begging until they will get enough capital to start small business or accumulate asset at their home place such as buying house nearest town to their village and animals as well as basic necessities could be fulfilled by any responsible government institution. The results were similar with the study conducted by Tatek (2009) he said that the vulnerability to the street life of begging leads to the number of people who have followed unconventional life paths, as well as survival sex work and encounter, harassment, abuse, discrimination, marginalization and other forms of exploitations. Even though this kind of negative consequences was happened, begging is very vital in generating income for beggars (Tatek, 2009).

The researcher has also made discussion with the research participant on the tactics they are used while asking alms from the public on the study area. Accordingly, the study revealed that beggars have used varieties of tactics and strategies simultaneously to get attention and sympathy from the passerby. Among the tactics used by beggars is moving from place to place and seating or lying on the ground by wearing dirty closes, old and torn up close without expressing any sound simply rising their hands to get attention and sympathy from the potential donors throughout the year on holydays of all saints. The finding is similar with that of Woubishet(2003) research conducted on begging. According to Woubishet Demowzu (2003) in his study he found that there are varieties of techniques utilized to get alms from the public. He found beggars used to sit or sleep on the ground with mere intention to grab sympathy from public. They sit on the ground because they think it is one way to justify that they are “humble and inferior” (p.76)

In addition, beggars have used another strategy sleeping on the ground by showing false medical certificate and seem like as a patient or simply wearing traditional closes and sleep on

the ground like as a patient where the place of potential donors found like squares, church yards, and mosque. Moreover, currently most beggars are used modern way begging tactics through magnified their problems to the passer-by seating on and drive the bicycle as a disable all the road side of Addis Ababa and the main departure and destinations of taxi place where the potential almsgivers were exist. Similarly the same finding also found research conducted by Woubishet (2003). He said that, there are able body beggars who manifest themselves in a fake way, for instance intentionally acting as patient, hurt or disabled while asking alms from the public (Woubishet 2003).

This study also revealed that most of beggars have used the expressions of appealing the potential almsgivers by calling the name of Saints and angles to get attentions and sympathy from the passerby. The most frequently used expressions are appealing by calling the names of the saints and angles like please for the sack saint Mary, Michael, Gabriel, Johns, George, Ureal, Teklehyimanot, Amanueal, Kidane mihert and the like where they are found nearest to their permanent settlement. But sometimes they are travelled long distance areas with exceptional ceremonial days respected by the potential donors.

During the interview time the research also found that all beggars are conducting begging at the day time and wake up from their sleep at early morning especially 5; 00 Oclock. The participants responded that the time why they selected wake up from sleeping early morning is it takes time to reach the desired place and to get potential almsgivers on time. In addition, some beggars have taken rest on Friday and sun day afternoon since they were contact with the potential donors of the two religious followers Muslim and Orthodox on respective days at morning time. Therefore, the beggars have doing such like activities on their rest time playing with one or two friends with tea or traditional alcohol house, asking left over food (Bule) found in the area to save consumption expense and some others also washing their body and close.

Chapter Six

6. Conclusion and Recommendation

6.1 Conclusion

Currently, begging is one of the most income generating activities for a number of able body individuals and the most sever social problems in the cities especially in Addis Ababa. In an effort to grasp and obtain a deep understanding of the problem, the researcher was selected 10 respondents (8 male and 2 female) and 2 key informants and investigated their points of view thoroughly. This study tried to examine contributing factors to begging and their psychological and social problems migrant beggars on the streets of Addis Ababa who come from Ankasha woreda Awi zone Amhara regional state by categorizing all the responses into themes and analyzed pertinent with the objectives of the study. Accordingly, contributing factors to begging, psychological problems, social problems and the tactics of begging are the aims of this study and the conclusions were drawn as followed.

According to the participants point of view there is no one sole contributing factor rather so many multiplied factors which push from their home region and pull or attract in to the host community that could be instigated them for doing the most horrible activity as a last resort. Therefore, there are many contributing factors that push and pull the respondents to relegated begging on the street of Addis Ababa as a result they encountered many problems on the study area. Thus, in this study the major contributing factors of begging are stemmed from economic, social, political and health related factors were indicated as pushing them as to instigate begging. Among the pushing factors economic factors plays great role that many beggars migrate and engage in begging on the street due to extreme poverty. Those poor who cannot be economically productive will become beggar and engaged in asking alms from the society. In a net shell, the

findings of this study seem to indicate conclusively that the beggary problem is an aspect of the larger problems of poverty even if the other factors have tremendous role for begging.

The attitude of almsgivers and the visible changes of beggars who come from the home region were other pulling factor that attracts the attention of many people to perform and involve in begging on the street of Addis Ababa. The traditional way of giving charity as a matter of fact encouraged the able-bodied beggars to migrate from their home to main cities especially Addis Ababa in asking alms from the public as routine activity. As a result, able body beggar's life could be changed within short period of time to take advantage from genuinely needy once. Therefore, many able body people perceived the condition positively and migrate from their home region to enter into this social evil activity living better life than before by fulfilling their basic needs as well as in changing overall life condition through getting alms from the almsgivers.

Even begging currently considered as profession and source of income for many individuals to run their life and family. At the same time, begging is understood negatively and considered as shameful, degrading, dehumanizing and humiliating activity by the beggards themselves in particular and the society in general. However, many people were pushed to do this social evil on the streets as a last remedy due to various reasons illustrated above. Accordingly, they have experienced and go through with many psychological and social problems associated with begging. Some of the major psychological problems of begging were shame, guilty feeling, identity crisis, stress, depression, anxiety, hopelessness, lower self-confidence, fear, suspiciousness and loneliness. And some major social problems of begging were conflict, isolation, and limited social interaction and low sense of community.

Begging is considered as a business for many individuals engaged in doing it and requires some styles and talents to attract the passerby like other business activity in which they have

been handled their customers. Therefore, to get attention and sympathies of almsgiver, the participants were simultaneously deploying different tactics and strategies. The tactics and strategies include a variety of artful tactics of what to say and how to act. The results of this study revealed that the tactics used by beggars were assuming as disable and use a bicycle for assistant to get sympathy, attention and help the area in which potential beggars were found, participants were simply set, lying and standing on the ground by wearing dirty close and local closes without any expression simply but sometimes they were used expressions by calling the names of saints which is familiar to them, used their child for the purpose of begging and showing false medical certificate seems like as a patient.

In general there is lack of integrated, coordinated and systematized strategies and realized action plan among different stakeholders from the federal to the lower segment of kebele district to curb beggary and have given low emphasis to prevent and reduce this social evil problem in Ethiopia. Therefore, every individual and concerned body could be see begging and beggary as nothing rather considered as one of the job and many people give alms for those individuals while they were walking on the street.

6.2 Recommendation

Based on the major findings of this study, the researcher has recommended the following possible intervention mechanisms to reduce beggary and unintended effects from the study area and their home region of the beggars.

- In addition to other factors, absence adequate and clear legislations to prohibit beggary in Ethiopia facilitate the expansion of beggary and begging in cities. Currently, common to observe able body beggars on the street while asking alms from the public. Therefore to curb the problem of beggary, nationwide, uniform and comprehensive legislation in the country should be developed or enacted as well as government should designed and

create job opportunists fit with the existing live condition through training to change the attitude towards doing work independently.

- The finding of this study showed that the study participants had been suffering from psychological and social problems. In line with prevention or reduction of the problem from the study area and the home region of respondents, different professions like social workers, community psychologist and counselors should have provide professional service for those individuals who are in need as a result of beggary.
- Woreda or kebele leaders and religious leaders should create awareness on awful activity and its negative effect on the individuals and community as well as the society in Ethiopia in general and areas where the problem of beggary is most profound in particular. They should strength and expand already existed community care coalition system in each district found in the woreda and wide spread areas of beggary problems and it enables potential able body beggars to start their own income generating activity at their home region before enter into this social evil problem the initial capital they got via resource mobilized from the community.
- The attitude of the almsgivers should be changed through creating awareness on the traditional way of giving charity as a matter of fact encouraged the able-bodied beggars migrate from their home region in asking alms from the public on the street and increased dependency syndrome beggars on other. Therefore, concerned bodies especially mass media, religious institution, government and nongovernmental organization should have a responsibility in awareness creation on the effect traditional way of giving alms for able body beggars in particular and all beggars in general. And also concerned governmental sectors should create mechanism for collecting resource from potential almsgivers and provide support for the needy people only so as to

discourage and reduce begging by those able body individuals used as begging for business purpose.

- In general in Ethiopia, lack of coordination between regional governments and in one region within different woreda and among different stakeholders in alleviating beggary and have no organized information about the issue in general. Even some times government have been said beggary as the most sensitive issue that damages once country image and had been worked as a short time campaign and left for several times until something may happened in the country or some city. Therefore, beggary is not eradicated with short term campaign rather it should require the participations of all citizens and it should need to change the attitude the society. In addition, the problem beggary and related issues would be left to one or two sectors and these sectors are unable to tackle the problem due to complexity and dynamics of the problem from time to time. Accordingly, federal government as well as regional government as well as different stakeholders should have an information about beggary and plan for working together to alleviate or reduce the problems
- Finally, further more comprehensive researches should be carried out on the woreda in 11 kebeles expected as areas where most potential migrant beggars come from using large-scale surveys, supplemented by qualitative research on attitude of the home region community towards psychological sense community and its role to reduce migrant beggars. In addition, other interested researchers should conduct an investigation on why people give alms for the beggars and how much it contribute for the increment beggars on the urban cites especially in Addis Ababa since destination center for many beggars.

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APPENDIX-2**ADDIS ABABA UNIVERSITY****SCHOOL OF PSYCHOLOGY****SEMI STRUCTURED INTERVIEW GUIDE**

This interview is developed with the basic assumption of investigating the major contributing factors of begging and psychosocial problems of it in Addis Ababa among beggars who come from Amhara Regional State Awi Zone Ankasha Woreda . Therefore, being as respondents, your contribution and willingness have an imperative role in successfully achieving the intended objectives of this research on time. Having this in mind, you are expected to give authentic and correct responses to the questions posed by the interviewer. The purpose of this research is a requirement for Master of Arts Degree in Social Psychology. Finally, I would like to acknowledge and appreciate your participation, dedication and cooperation in advance.

Thank you!

Part – I: Background Information of Respondents

The starting time for interview _____

The ending time for interview _____

1. Code _____ 5. Residence _____

2. Age _____ 6. Marital status _____

3. Sex _____ 7. Educational status _____

4. Religion _____ 8. Occupation _____

Part - II: Contributing factors of Begging

1. When do you begun/start begging? -----

2. Why do you begin begging? -----

3. Did you have any work before you begin or start begging? Yes No

3.1 If your answer to question number 3 is yes, please mentioned the type of work and the reason why do you leave it? -----

4. Do you involve in begging permanently or temporarily? -----

4.1 Why do you beg permanently or temporarily? -----

5. What is your daily average income that you get from begging? -----

6. Do you save what you earn or spent it for your daily consumption? -----

6.1 If you save how much? -----

7. What do you do with money that you get from this activity? -----

8. What did you do with this money? -----

9. What are the strategies or techniques that you have used to get arms from the society? -----

10. Do you want an intention to return or leave begging if you get enough means of living?

Yes No

10.1 If your answer to question number 9 is no, specify why not? -----

11. Why do you prefer Addis Ababa as a destiny rather than other nearest cities? -----

12. How much cost do you incur for transportation and from where do you get this money? -----

13. Is there any significance in your living conditions before and after entering to beggary?

Yes No

13.1. If your answer is yes to question a number 13, mentioned the differences?

Part III: Psychosocial Problems of Begging

1. Do you think that begging is a problem? Yes No

1.1 If your answer to question number 1 is yes, mention these problems?

1.2 If your answer to question number 1 is no, why? -----

2. What do you feel about this means of earning money? -----

3. List the major psychological experiences that you have encountered while you are engaging or participating in begging? -----

4. Have you ever encountered any kind of health problems because of your occupation (begging)? Yes No

4.1 If your answer to question number 4 is yes, please mentioned these problems?

5. Do you have developed the habit of taking drugs? Yes No

5.1. If your response is yes, what type of drugs do you have used?

6. Mentioned the social problems that you have developed because of begging?

7. Explain your daily interaction with other people in the community you live?

8. Do you participate in any societal affairs in the community that you live? Yes No

8.1 If your answer to question number 4 is no, why? -----

9. During your stay in Addis Ababa, what benefits and challenges do you have encountered?

10. What is the attitude of the society towards begging? -----

11. How do people perceive you while you ask for alms? -----

12. In what mood do people are willing or voluntary to give alms for beggars?

13. What do you feel if anti begging policies should be developed in Ethiopia and what could be your future occupations? -----

14. What do you suggest as a respondent to alleviate or solve the major contributing factors and psychological and social problems of begging?

ADDIS ABABA UNIVERSITY**SCHOOL OF PSYCHOLOGY****SEMI STRUCTURED INTERVIEW CONDUCTED WITH KEY INFORMANTS**

This unstructured interview is designed to grasp the necessary information/data/ from the key informants of higher officials of Addis Ababa Administration and Addis Ababa Labor and Social Affairs and Ankasha Woreda Administrative and woreda Labor and Social Affairs about the contributing factors and psychosocial problems of begging in the study area. Since you are part of the solution to the problem of begging and your contribution plays a significant role in realizing the objective of this study, the researcher is interested to collect data from you. The purpose of this study is for the requirements of Master of Arts degree in Social Psychology. Therefore, you are expected to respond genuinely and accurately to the following questions and I will never skip without acknowledging your cooperation.

Thank you in advance!!!

Starting time -----

Ending time -----

Position of the interviewee -----

Name of the organization -----

1. What are the main purposes and objectives that your organization /institution were developed for? -----

2. What are the major causes that made people to be engaged in begging activities?

3. What is the outlook /response/ of the community towards begging? -----

4. What is the role of your organization/institution/ in preventing the problem of beggary and rehabilitating to the people who lead their live through begging? -----

5. Have you ever tried to quit beggary or made corrective measures to return and resettled beggars in to their previous residence from Addis Ababa? If your answer is yes,

What were the prevention, intervention and promotion measures you have taken to improve and rehabilitate the welfare of people who are on the street of begging?

6. What are the techniques that beggars have used to get alms from the society?

7. Should begging be sanctioned or condemned? Why? -----

8. What could be the possible solutions and recommendations to alleviate the major causes of begging and its associated psychological and social problems? -----

አዲስ አበባ ይንበርስቲ

ሳይኮሎጂው ኾት

ጽንቲዳ ዲሜክሰታንኩ አሴቴፍኝንካ ካል ካሳሳ ዪውቅስ ቴርቱኽ ክፅ

እን ካል ካሲው አላሚ አማካሪ ክልላዳ አዊ ቺፅቅሂ ዞን አንኪሺ ዋራዲዴስ ይንቱንኩ አዲስ አበባዳ ይም እንፅኻዳ አሴሜርኻኩ እያኮንኩ ይምዳ አሴሜርኝንታ ትንክፍኝፃንኩ ጉሽፅካስታ ሲፍፃው አይምሩውስታ ማቤሩ ችግርካዋ ባረከቅስያኽ። እን ያኽቅስ እንፃንቲ ሳኪትኺስ ካል ካሳዳ አሴቴፍኻንኩ ሴቴፍኝንትካዋ ጉድ ባኩስታ ቲቢቢርኺ ማልኼ ቴኬሜ። እን እንቲታ ያኽማ ካሴ ካሴንቲስ ይታኑ ዙርሂ ከችክቺስታ ውኒቲኒ አኽኻ ቴስፋ ዪፔ። ጽንቲ ያኽስትኹ ቹዋ አላሚ ባረከቅንቲ ማቤራዊ ሹው ፅንታው ሴሉ ማስተር ዳቺርሂ ምርምር ጽፌት ቴርቱኺያኽ።

አሊዲዳኪ ጽንቲዳ አሴቴፍኝቱንውስ እስታ ከብሪ ጊዛሳ ይሊ ፊይዲንውስ ምስጋኖ ዲግሴ።

ቤን I: ካል ካሲስታንቲው ስሩ ንባር

ካል ዙርኝኺ ጄሜርስቱኽ ሳት -----

ካል ዙርፅኺ ዊድስታው ሳት -----

- 1. ሺሽዪ -----
- 2. ድሚ -----
- 3. ዖቲ -----
- 4. አይማኖት -----
- 5. ዝኩዪ ስፍሪ -----
- 6. ቱትኺው አኺኒ -----
- 7. ክንቲው አች -----
- 8. እንፅኺ -----

ቤን II : ይሙውስ እንፅኺስ ታምፀንኩ አኬንካ/ ጉሽፅካ

- 1. እሳ እንፅኺ ጄሜሩኩው ዋኒይ? -----
- 2. ዳማዴስ ጁኽሳይ ይምሾ ቱቅስ ካሊኑ? -----
- 3. ይሙሳ እንፅኺ ጄሜርኝዴስ ፍና አሊው እንፅኺ እሺኾማ? ይጋ እሳ

3.1. ሹኻንቲስ ካሲስ ዙርጫ ይጋ ያኹኒጊ ዋታኮው እንፅኺ እኺኔስታ ዋታያኻኒ ኪውሻዒኑ/ባቱኑ/ አኸኻድኹታናማ? -----

4. ይሙዳ እንፅኺዳ አሴጫርሻቱኑ ኑሩስማ ጊዞኺስታይ ይምታኑ? -----

4.1. ዳማይ ጊዞኺሳታ አኹኪ ኑሩስ ይምታኑ? -----

5. እንስ እንፅኺስ አግዜኑ ጌርኩ ሚጊ/ጌቢ ዋላካይ ያኹ? -----

6. ያግዜኑዴስ ጌንዜብዴስ ክብስታናማ ጌርክቺፋ ኹሻ ዝቈዳይ ዊዴን? -----

6.1 ክብስታናማ ያኹኒኪ ዋላ ላካሳ ክብስታን

7. እን እንፅዴስ ያግዜኑ ጌንዜብዴስ እንዳርድር እንፅኻሳይ እንግኸስቱን? -----

8. እንዴስ እንፅኺዴስ ያግዜኑ ጌንዜብዴስ እንዳራ እንፅኹይ እንግኸስቲካ? -----

9. እምልታቆዴስ ምዖቶ አግፅሻስ እንዳራዳራ ሴሎይ ቱኪሚስቱኑ? -----

10. ዳላው ሚጊ/ጌቢ ዝኮኩኒ ይም እንፅኸሻሳ ዳይሻስ አሴብታናማ? ይጋ ባታላ

10.1 ፅካንቲ ካሲስ ዙርጊ ባታላ ያኹኒጊ ዋታ ያኻኒይ ባያቲኑ አኸኻ ኺትሻግን::

11. እሊኩ ዲጊዳ/ዋልዳ ያግስታንኩ ኬቴምካዴስ ኪቻ አዲስ አበባ ፉሪግ ዔውሻስ ጎሌልቱኑ ዋታ ያኻኒይ? -----

12. ዋላካ ጌንዜብይ ማጓጓድስ ፍሽታን፣ ጌንዜብ ዋዴስ አግዜን? -----

13 ይሙዳ እንፅኼዳ ቱሻዴስ ፍናስታ ቲይኑዴስ ፋሌንጋ ዙኩዊኒዳ ኪሲ/ኪስስቱኹ ዲብ ዝኮማ?

ይጋ እላ

13.1 13ንቲ ካሲስ ዙርዒ ይጋ ያኹኒጊ ኪስስቱኹ ሲቦ ዛራዛራን።

ቤን III :- ይሙ ሼው ፅንታውስታ ማቤራውካ ችግርካ

1. ይም ችግሪያኹ ኒካማ አምንታናማ ይጋ ጋቲው

1.1. 1ንቲ ካሲስ ዙርዒ ይጋ ያኹኒጊ ችግርካዎ ዛራዛራን -----

1.2. 1ንቲ ካሲስ ዙርዒ ጋቲው ያኹኒጊ ዋታ ያኻኒይ? -----

2. እሳ እንፅኼ እንፅኹሽትካ ያግግኑ ሚዒስ/ጌቢስ ዳርማይ እንኮኸስቴ? -----

3. ይሙዳ እንፅኼዳ አሴሜርኻን ጊዛይ ጌቴምኹ ዲብ አኹኪ ጌቴምኻስ ካላው ቸዋቸዋ ሼው ፅንታው ችግርካዎ ዛራዛራን። ---

4. ይሙ እንፅኼዳ አሴሜርኻስ ታምብኹ ቲኑ ችግር ዝኮማ? ይጋ እላ

4.1. 4ንቲ ካሲው ዙርዒ ይጋ ያኹኒጊ አዴር ታምብኹ ላ ቲኑ ችግር ዛራዛራን። -----

5. እፆ ቴኬምስትሻ ጄሜርትካማ? ይጋ እላ

5.1. 5ንቲ ካሲስ ዙርዒ ይጋ ያኹኒ ዋታኩላይ ቲኪምስቴኑ? አዴር ድቸዋን። -----

6. ይሙ ምክኒያትስ ታምብንኩ ማቤራውካ ችግርካዎ ዛራዛራን። -----

7. ዝኪኑ ማቤር አቕሊ ጌርክቺፋ ዝክኹሳ ቱትሻኚ ኺትሻግን። -----

8. ዝኪኑዳ ዙራሙራዳ ሊሊትኹንኩ ማቤራዊ ዲብካዳ አሴቴፍቻታናማ? ይጋ አሴቴፍቻላ

8.1. ስንቲ ካሲስ ዙርዔ አሴቴፍቻላ ያኹንጊ ዋታ ያኻኒይ? -----

9. አዲስ አበባዳ እጂቴኒስ ዋታ ዋታኮው ትክምስታ ፅንጋኺ ጌቴምኹ/ታምብኹ? -----

10. ማቤር አቕ ይምዳ ዝኩኸ ካንቲ እንዳራይ ዓጌሬ? -----

11. ምዔት ካስቴንጊዛይ አቕ ዋትጋይ ያቓኑ/እርዳትስታኑ? -----

12. አቕ ምዖቴ ይሻስ ፍካዴና ያኻኑ ዋታኮው አኺኒዳ አግስታኒይ? -----

13. ይቶፔኻዳ ይሞ ጌጌዋው እግ ፉኒ ዋታኮው እንኩኸስት እስታ ፍንሾ እንቱው እንፅኺሳ እንዳር አኸሻስ ካሌ? -----

14. ይም ቲሪፅሻሾ አኹኪ ይምስ ታምግንኩሳ ችግርካዋ ኔኬትሻስስታ ማቤራዌስታ ሼው ፅንታ ችግርካዋ ይጉፅሻስ ካል
ካሲስታንታ አኸሻታጊ እንዳር ካንታሳይ ይታኑ? -----

አዲስ አበባ የኒሽርሲቲ

የሳይኮሎጂ ትምህርት ክፍል

ለዋና ዋና መረጃ ሰጪዎች የተዘጋጀ ቃለ ምልልስ

ይህ ቃለ ምልልስ የተዘጋጀው ለአዲስ አበባ ከተማ አስተዳደርና ሰራተኛና ማህበራዊ ጉዳይ ክፍተኛ ባለስልጣናትና ለአንካሻ ወረዳ አስተዳደርና ሰራተኛና ማህበራዊ ጉዳይ ዋና ተጠሪዎች ነው። የዚህ ቃለ ምልልስ ዋና አላማ ለልመና የሚገፋፉ ምክንያቶችና ልመና የሚያስከትለው ስነ-ልቦናዊና ማህበራዊ ችግር ለማወቅ በአዲስ አበባ የሚገኙ ከአማራ ክልል አዊ ዞን አንካሻ ወረዳ የመጡ የኔቢጤዎች የተመለከተ መረጃ እንዲሰጡን የተዘጋጀ ነው። እንደሚታወቀው እናንተ የመፍትሄው አንድ አካል ስለሆናችሁ፤ የዚህን ጥናት አላማ ለማሳካት የናንተ እገዛ ትልቅ ሚና ይኖረዋል። የተጠቀሰውን አላማ እውን ለማድረግ ከናንተ ግልፅና ትክክለኛ መረጃ እጠብቃለሁኝ። ጥናቱ የተደረገበት ዋና ዓላማ አጥኚው በማህበራዊ ስነ ልቦና የጥበብ ማስተር የመመረቂያ ፅሑፍ የተዘጋጀ ምርምር ነው። ስለዚህም ለትብብራችሁ ምስጋናዬን ሳልገልፁ አላልፍም።

አመሰግናለሁ!

ቃለ ምልልሱ የተጀመረበት ሰዓት -----

ቃለ ምልልሱ የሚያልቅበት ሰዓት -----

ሀላፊነት -----

የድርጅቱ ስም-----

1. ድርጅታችሁ /መስሪያቤታችሁ የተቋቋመበት ዋና አላማና ግብ ምንድን ነው?

2. ሰዎች በልመና እንዲሰማሩ መንስኤ የሚሆኑ ዓባይት ምክንያቶች ምንድን ናቸው?

3. ማህበረሰቡ ለልመና የሚሰጠው ምላሽ ምንድን ነው? -----

4. የልመናን ችግር ለማስወገድና በልመና የተሰማሩትን ሰዎች መልሶ ለማቋቋም የድርጅታችሁ ሚና /አስተዋፅኦ ምንድን ነው?-----

5. በልመና ላይ የተሰማሩትን ወደ ትውልድ ቦታቸው ለመመለስ፣ መልሶ ለማቋቋምና ከአዲስ አበባ ልመናን ለማጥፋት ያደረጋችሁት ጥረት አለ ወይ? መልስዎ አዎ ከሆነ፡

በጎረቤትና ላይ ያሉትን በልመና የተሰማሩ ወገኖች ድህነታቸውን ለመጠበቅ እና መልሶ ለማቋቋም የተወሰደው የመሻሻያ እርምጃዎች ምንድን ናቸው? -----

6. ምጽዋት ለማግኘት በልመና ላይ የተሰማሩ ወገኖች ምን ምን የልመና ስልቶችን ወይም ዘዴዎችን ይጠቀማሉ?

7. መለመን መፈቀድ አለበት ወይስ ቅጣት ሊጣልበት ይገባል?

8. ለልመና ምክንያት የሆኑ ነገሮችና ተዛማጅ ማህበራዊና ስነ-ልቦናዊ ችግሮችን ለመቅረፍ የሚያስችሉ መፍትሔዎችና የመፍትሄ ሀሳቦች ምንድን ናቸው? -----