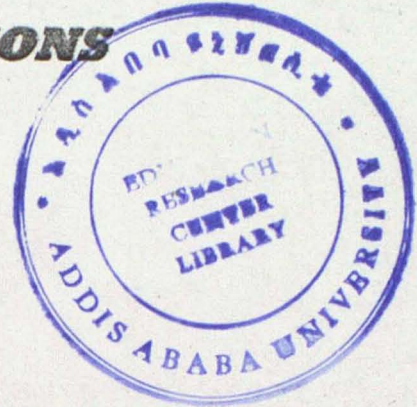


**CHILD BEGGING IN ADDIS ABABA:  
DETERMINANTS, EFFECTS AND  
IMPLICATIONS**



**BY**

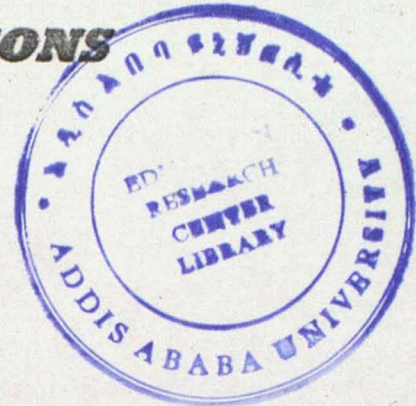
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**APRIL 2007**

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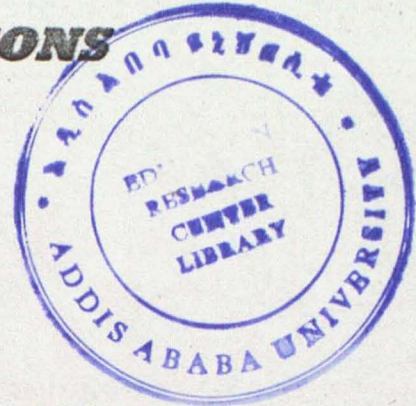
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Lukas Dejene Chekole

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## **LIST OF ACRONYMS**

<b>UNCRC</b>	<b>United Nations Convention on the Rights of the Child</b>
<b>FGD</b>	<b>Focus Group Discussion</b>
<b>UNICEF</b>	<b>United Nations Children's Fund</b>
<b>UNCHS</b>	<b>United Nations Centre for Human Settlements</b>
<b>HIV</b>	<b>Human Immunodeficiency Virus</b>
<b>AIDS</b>	<b>Acquired Immune Deficiency Syndrome</b>
<b>MOLSA</b>	<b>Ministry of Labour and Social Affairs</b>
<b>NGO</b>	<b>Non-governmental Organizations</b>
<b>CBO</b>	<b>Community Based Organizations</b>
<b>USA</b>	<b>United States of America</b>
<b>FSCE</b>	<b>Forum on the Street Children-Ethiopia</b>
<b>BBC</b>	<b>British Broadcasting Corporation</b>
<b>UK</b>	<b>United Kingdom</b>
<b>STIs</b>	<b>Sexually Transmitted Infections</b>



## **ABSTRACT**

*The main focus of this study has been to find out and describe the determinants, effects, and implications of child begging. In this regard, efforts have been made to assess the psychological, social and economic aspects of child begging as they are observed in two sub-city administrative areas of Addis Ababa, namely "Arada and Addis Ketema". The time frame for this study is between October 2006 and June 2007. Fieldwork was carried out from December 1 to December 30, 2006.*

*The research has investigated the situations of those children engaged in begging, taking a sample of 60 individuals, out of which 30 are females, and the remaining 30 being males. Both female and male child beggars considered in the survey are under the age of 18.*

*Apart from survey, qualitative data have been gathered, involving a number of professionals and para-professionals working for a law-enforcing agency of the government like the police as well as those working in the areas closely related to children. Extensive qualitative data were obtained from 11 other individuals in order to supplement the survey findings.*

*The findings from quantitative and qualitative data have revealed that there are many pushing and pulling factors that promote the practice of child begging among children under the age of 18, who are supposed to be under the close guidance and protection of their parents or guardians. Although begging among adults can be taken as a common practice in both developed and developing societies, evidences have shown that the problem of child begging is closely associated with the socially as well as economically disorganized families and communities in the developing world. Therefore, Ethiopia in general and Addis Ababa in particular could not escape from the undesirable facets of child begging. Based on the findings of this study, the researcher has forwarded some recommendations as to the responses expected from parents, communities, NGOs, and the government in order to tackle the problem of child begging.*

# CHAPTER ONE: INTRODUCTION

## **1.1. Background**

Begging is a despised but widespread profession in which a person presents his/her appeals to others in order to collect money or food items from almsgivers. Of course, begging is a parasitic way of life, but it does not involve a direct risk or danger to the host. It is a painful fact that the alms-givers contribute in some way to the expansion and perpetuation of the practice of begging; because, the more beggars receive, the less incentive they have for work and leading a decent and productive life. As Wang (2005) stated:

I lived for while in Ireland and in Los Angeles, USA. I see many people in a begging "business". Many have their "spot" at a traffic light. I see the same beggar at the same spot, everyday, for many years. In these cases, begging has become their "job". They are not begging for relief from a temporary hardship; they are operating it as a business. (p.20)

Similarly, literatures in the area indicate that there is no country in the world that is free from this scourge. Regarding the practice of child begging, the situations in Ethiopia and particularly in Addis Ababa are alarming. Some parents or guardians who are desirous of money often use children to exploit the sympathy of almsgivers. This could involve brutal child abuse, as some heartless individuals go to the level of mutilating or damaging vital body parts of children to create a gruesome scene and gain more profit by milking utmost sympathy from the almsgivers.

In protection of children against the aforementioned inhuman treatment, the proclamation of the United Nations General Assembly on 20 November 1959, principle 9 states that:

“The child shall be protected against all forms of neglect, cruelty and exploitation. The child shall not be the subject of traffic, in any form. The child shall not be admitted to employment before an appropriate minimum age; he/she shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his/her health, education, or interfere with his physical, mental or moral development.” (Rada Barnen, FSCE & ROECA, 1999).

The adverse conditions prevailing in Ethiopia quite for a long time, such as internal conflicts, famine and drought create, now and then, a number of displaced children, some of which are unaccompanied orphans. These vulnerable children either living with their parents, or leading precarious life as orphans, enter into the practice of begging. Some of these children are engaged in such deplorable practice due to lack of alternative means of livelihood; others consider it an easier way of earning money.

Another reason for being engaged in the begging practice may be due to the meager incomes that some families earn, which cannot provide the members with the necessities of life. As BBC World News (2006) indicated, in the Ethiopian capital, Addis Ababa, four million people, have an income of less than a 1\$ per person per day. ([www.theworldchallenge.co.uk](http://www.theworldchallenge.co.uk))

Another demographic characteristic of Addis Ababa is its very high growth rate of the population, creating increasing demands in many respects. However, having no alternative means of survival, many of the disadvantaged inhabitants

go out for begging on the streets, in front of churches, at traffic lights, around commercial areas, etc.

“Addis Ketema and Arada” are two of the several sub-city administrative areas where large concentrations of populations are found. More alarmingly, many of the families inhabiting these areas are with low socioeconomic status. In such parts of the city, there is a huge concentration of department stores, small and big enterprises, hotels, houses where local brews are sold, and many more business activities. Moreover, the main bus terminals and the largest open market in Ethiopia are located in “Addis Ketema” Sub-city; and part of “Arada” Sub-city is close to such points of attractions for people coming from the different parts of the country. The combination of these positive and negative urban forces pushes many inhabitants of the city towards socially disapproved means of livelihood, including the begging practice.

There is no written document exactly indicating when and where the practice of begging emerged in Ethiopia. However, oral reports have indicated that the practice has existed for centuries especially around religious places and in the rural areas. Nowadays, it is common knowledge that thousands of families in Addis Ababa are living in temporary camps, plastic shelters and on the road, obtaining their daily bread from almsgivers.

There are different types of child begging in Ethiopia. Some are under the category of “ye’kollo temary”, children who roam from one place to another in search of alms that enable them to pursue their religious education in the Orthodox Christian churches. These young child beggars continue with the begging practice even when they are attending relatively advanced level of religious education known as “qinie”, prior to attaining the level of deacon. One may wonder whether there is a religious sanction for begging. However, this religious or cultural affirmation accorded to begging is not acceptable in many ethnic groups in Ethiopia with the exception of few.

In "Wollo" Province, currently situated in "Amhara" Region, these people who are known as "Haminas or the Lalibelas", and believe that they could survive by begging and nothing was wrong about it. "God bestows that on us," they say. These people beg due to the belief that they will become lepers unless they are engage in the begging practice.

## **1.2. Statement of the Problem**

This study has attempted to disclose the magnitude and forms of the problem of child begging, focusing mainly on the determinants, effects and implications of the socially deplorable and economically unproductive engagement.

When we see the child beggars with sorrow faces, they have a potential to force any human being to pity than the adult beggars on the street. As Singleton (2002, p.1) stated:

At about midnight, outside a restaurant, I came across a child beggar, aged four, or five, holding out a plastic McDonald's cup and muttering. When we spoke to him, he did not respond, nor did he even crack a smile. He kept up his murmured speech with actions included for those of us who might not have been able to understand. He was well trained. Every time one of my friends put money in his cup, he took it out and pocketed it. Therefore, his cup was always empty, making him look even more pathetic to unsuspecting passers-by.

When asked about the amount of money he could earn, a child beggar revealed that people become amazingly generous on holidays, especially on such days of religious festivities as Ester, Charismas and Ramadan. There are some similar characteristics regarding the incomes of beggars on holidays and religious

festivities. During holidays, people try to do good things; so, they tend to be fairly generous, giving more alms. (Karp & Khoury 2000)

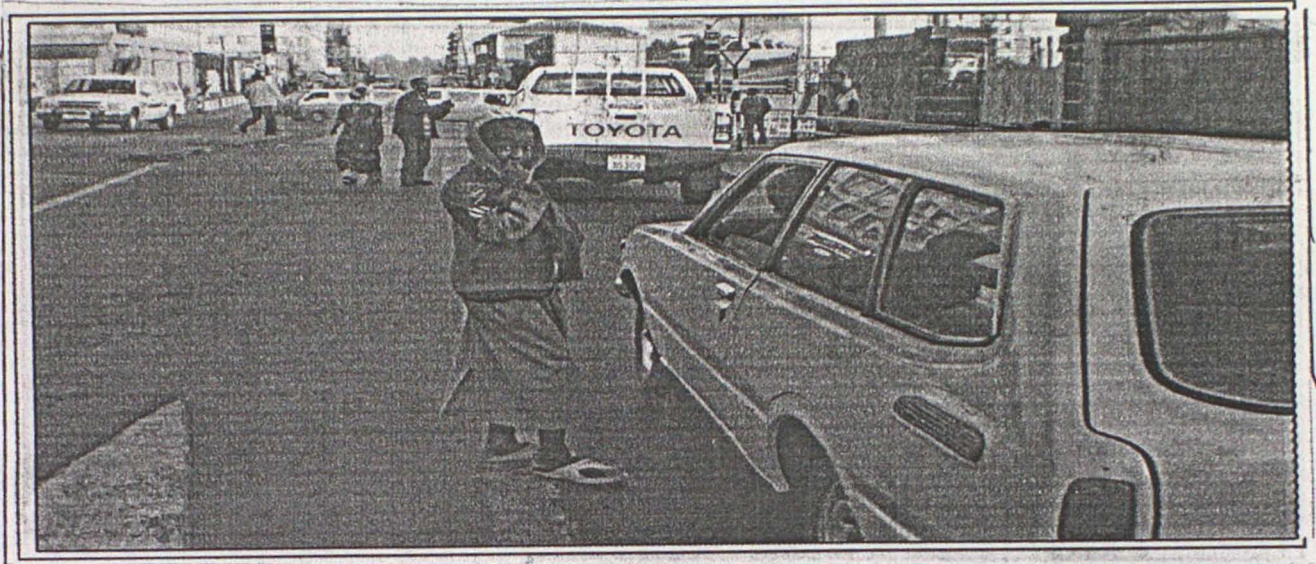
According to the study conducted by MOLSA and the Italian Cooperation (1993) and presented at a national seminar the major causes leading to begging are two: economic condition (35%) and ill health (24.8%). It could be assumed that both factors will have a predisposing effect on children.

In Ethiopia, adults' using children for begging has been a widespread practice quite for a long time. It is a common scene on the streets of urban centers of Ethiopia, especially Addis Ababa, to come across adult women carrying very young children or babies, pleading to the passersby. Surprisingly enough, the same woman could be seen with different children as the days pass; and the same child could be accompanied by different pseudo mothers, one at a time.

The aforementioned practices are totally against the UN proclamation discussed earlier in this research report. Looking at the prevailing situations in Ethiopia, this principle does not seem to apply to child beggars, even if our country is a signatory for several of such proclamations related to child rights. Rather, there appears to be a grave gap between practice and precepts. This gap urgently necessitates an investigation into the problem area.

In the study area, many children have been observed being engaged in the begging practice. The churches and mosques, found in this area provide a shelter to beggars. People give alms to destitute adults and child beggars in line with their religious principles that are associated with Allah or God. Another opportunity for children to exercise begging is the crowded traffic conditions in these parts of the city. Whenever there is traffic jam, or traffic movement is halted by traffic light, child beggars usually begin uttering sympathy-triggering

words into the ears of those people waiting for the green light; some of them cannot resist giving away some coins or the smallest bank note.



*A female child on the duty of begging at traffic lights; she stands with an expectation for some alms from the car driver*

The other aspect of the study area, especially "Arada" Sub-city, is the fact that there are a lot of bars, cafeterias, as well as cinema and theater halls. Many people are attracted to such places for passing time and entertainment purposes, enjoying various types of drinks and other services. These create ample opportunities for destitute children to be engaged in the begging practice on the streets and verandas, as entrance to the entertainment centers is often restricted.

MOLSA(1992) attributed the emergence of the begging practice to the existence of private property ownership; it has become widespread due to the disintegration of socioeconomic structures and social support systems. MOLSA further remarked that prevalence of the begging practice has increased throughout human history due to the socio-economic problems associated with natural and human made crises. Although there are some evidences that the practice has existed for centuries, there is no written document that indicates where and when begging started in Ethiopia.

There are different types of begging practice observed among children in Addis Ababa, like begging by the disabled, and the destitute. Poverty is one of the factors that forces individuals to become beggars. That is why destitute children come to the streets to plead for some alms; and their survival depends on the good will and generosity of some people. The number of child beggars' has also increased; consequently, they are seen everywhere in the city, as they are seen everywhere. Children from poverty-stricken families could be forced to adopt begging as a survival strategy or a profitable practice.

Child begging in Addis Ababa can be attributed to various factors, such as poverty, famine, war and the disruption of family. All these factors may force the child to become a beggar at early stage in life. Naturally, human beings have a need for survival. In order to ensure the fulfillment of such need, they could go to the level of pleading for alms.

Child beggars, like any street kids, are exposed to various dangers. They could be victims of child sexual abuse, drug-addiction, HIV/AIDS, and other STIs. Particularly, The female child beggars may be raped before they are given alms.

Another horrifying fact is that some children disappear from their village or town, as they could be kidnapped while they are playing or when they are on their way to school. Such children are ultimately found on the streets of the city abetted by adult beggars.

Children who have grown up in such uncaring and precarious conditions will suffer developmentally. Alie (2003, p.5) stated the emotional consequences of begging as follows:

Child begging has many negative effects on the *almajirai*; first, it is time-consuming in that it does not allow a child to learn; secondly, some of the *almajirai* faced with hunger due

to the dwindling resources of their benefactors, end up engaging in deviant types of supposed behavior such as theft and pick-pocketing.

The other aspect of the problem emerges when a child beggar becomes an adult; this is because he or she has already developed dependency on others. Therefore, the concerted efforts of governmental institutions, NGOs and CBOs are required to tackle this widespread problem. In practice, however, the number of such organizations is still minimal in Ethiopia in general and Addis Ababa in particular.

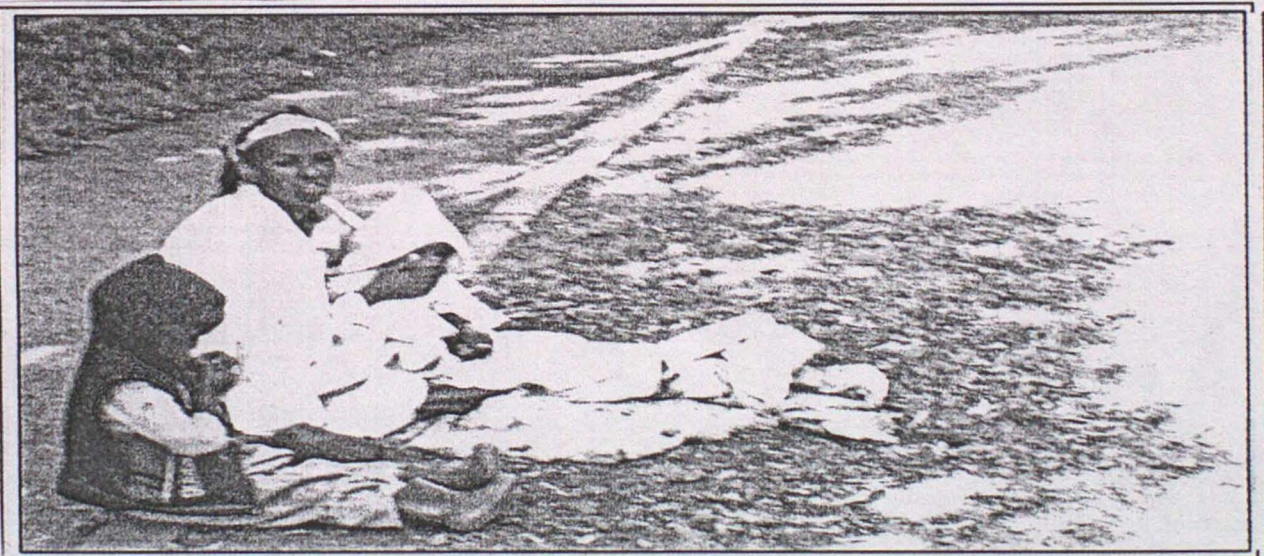
Carol (as cited in Wang, 2006) stated the following:

If you are in an industrialized country (especially the US), you can do what I recommend for adult beggars. It does take a bit of your time to do, but you are really helping them if you do. Giving them coin is only harming them. Also, never give to a child beggar but get charities or at least child welfare government agencies to come and get them. Charities and especially government agencies can get the children out from under gang control or remove them from a parasite parent. When I was in New York City last time and saw a child beggar, I called 911 on my cell phone and within five minutes, the cops were there and took the child to Social Services (p.13).

Every day one can observe children begging on the street instead of going to school. This has serious impacts on the psychological and cognitive development of children. Such children are likely to grow up with dependency syndrome, and they lose interest to work hard and become productive citizens.

As many social scientists have been asserting, children are engaged in begging with a feeling of dependency around the age of two with the ability of walking and exploring the environment actively; the growing child needs warm and loving social setting at this stage of their life. This is enhanced by spending ample time with their parents, Lake House (as cited in the Associated Newspapers of Ceylon Ltd, 2003.)

Social psychologists have also noted that when a child is exposed to labor at a tender age and deprived of life's benefits and entertainment, such a child normally develops the habit of loneliness and thus lead to schizophrenia. The case of toddlers begging is even more pathetic as they are left to move about in very unhealthy environment in which they carry out their begging practice. They grow up on the streets with their parents begging for money or alms.



(Children on the street with their own mother on the duty of begging in front of the Main Gate of Addis Ababa University)

In Addis Ababa, mothers have been engaged in begging with their children in arms and older children by their side. Usually, the older children participate in the activity together with their mothers or sometimes the mothers sit at street corners and send children to ask for alms because children could easily get more sympathy than adults could.

As stated in the Global 2003 Child Information Consolidated Report, a number of very young children and babies were “used” by adults to elicit sympathy and obtain money by begging at major street intersections and in busy shopping areas. In some cases, babies were “hired” out to child street beggars while the mothers remained somewhere in the vicinity and would earn money for this “hiring out” of babies. Mothers may send out very young children between the ages of 2 and 6 years, onto the streets. Then, they would watch over them from a distance. These children would give to their mothers the money given as alms.

In view of the aforementioned prevailing situations, this research has been conducted to shed some lights on the problem of child begging, exploring its determinants, effects and implications. Some concluding remarks have been made, and recommendations have been forwarded to tackle the problem.

### **1.3 The Key Research Questions**

This research has attempted to investigate the prevailing situations in the selected parts of Addis Ababa City, and answer the following key research questions:

- What are the determinant factors for the begging practice among children?
- What are the effects or consequences of child begging?
- What are the implications of child begging?

### **1.4 Objectives of the Study**

#### **1.4.1 General Objective**

The general objective of the study is to explore the factors that predispose children to the begging practice, the immediate consequences of such practice, its broad implications for personal and societal development, and then forward

possible solutions for the problem of child begging in Addis Ababa in particular and the urban centers of Ethiopia in general.

#### **1.4.2 Specific Objectives**

The study has the following specific objectives:

- To identify the psychological, social and economic factors that push or pull children towards begging on the streets;
- To identify the social involvement of the child beggar (such as the interaction of the child beggar with peer groups and the reaction of society towards the child beggar);
- To find out the different types of abuse that children often face when they are involved in begging on the streets;
- To identify the role of the society ("kebele" and sub-city leaders, the police) in terms of creating positive and negative impact on street child begging.
- To look into the possible preventive and rehabilitative supports provided by different social service providing organizations, targeting child beggars; and.
- To assess and forward pertinent recommendations for changing the lives of child beggars.

#### **1.5 Significance of the Study**

According to MOLSA (1992; cited in UNCHS, Habitat) the urban poor and those who come from rural areas engage in begging because of lack of any other alternatives. The problem of begging is highly prevalent, especially among the aged, the disabled, street children, and destitute mothers (MOLSA, 1992). Begging has become an every-minute scene in Addis Ababa City, involving different practices. The most common forms of the practice are begging on the streets, at traffic lights, market places, shopping areas, near hotels, churches, mosques, and densely populated areas as well as on a house-to-house basis.

Beggars have low educational and employment statuses, being deprived of other opportunities except begging. For instance, a sample survey conducted by MOLSA (1992) revealed that 51% of the beggars were illiterate and nearly two-thirds of the beggars had low educational status. Similarly, the majority of the beggars could not find jobs; a quarter of them were able to find marginalized and casual jobs such as carrying goods and performing other manual labor activities.

Because of various and intertwined factors, the problem of child begging has shown an increasing trend from time to time. Hence, the significance of this research can be highlighted considering its contributions to the overall efforts to tackle the problem:

- It sheds some light on the crucial factors triggering the problem, laying the basis for further investigations in the area;
- It has assessed the prevailing situations, and pinpointed essential measures that need to be taken.
- It has provided information on the trend of the problem;
- The research provides counselors and social workers with some information on issues to be considered in approaching such disadvantaged groups;
- Although the study area is limited to the two sub-city administrative areas, the findings could give some clues as to the problem of child begging; and
- The findings of this study can be used for designing intervention programmes and strategies with wider scope.

## **1.6. Delimitation of the study**

In regard to the research site, it is limited to the area of two sub-cities, which are located at the heart of the biggest commercial center of Addis Ababa, "Merkato" and "Arada". The homes of most who are living in these area are exposed to different forms of abuses and the children are engaged in the

difficult income generating activities including begging on the street begging. Therefore, the research is delimited to the area of these two sub-cities where the problem exists with high prevalence.

### **1.7 Limitation of the study**

- When the research identified the sample size from population of child beggars, some of the children were unable to express themselves and they were not voluntary to participate in this study.
- There was also a lack of literature review especially on child begging of the local study.

### **1.8. Operational Definitions of Terms**

Operational definitions are essential to provide the readers with clear, contextual and specific meanings of pertinent terms or concepts. The meanings of some terms may vary from society to society, in line with cultural variations; they could also change from time to time. Therefore, for the sake of promoting proper understanding of key terms and broad issues discussed in this study, the researcher has provided the following operational definitions.

#### ***(i) Begging***

In this study, the term **begging** refers to a socially disapproved but a widespread practice that is adopted by those individuals who have the desire to obtain money, food, shelter, drug, alcohol, or any other things from people they encounter during the course of their movement from one place to another. In big cities, it is common to see beggars pleading for money, food, or other items.

### **(ii) Child**

The term child has been used in this study considering the UNCRC definition; therefore, it refers to any person who is under 18 years. The term implies young individuals who are supposed to be under the auspices of their parents or guardians.

### **(iii) Child Begging**

The term child begging has been used to refer to the practice of some needy children who plead to other people for material or monetary provisions without any transaction or reciprocity.

### **(iv) Determinants**

In this research, determinants imply the crucial factors that push children towards the begging practice; they include historical, psychological, socio-cultural and economic factors.

### **(v) Effects**

The researcher has used the term effects to illustrate the immediate and direct consequences of being engaged in the begging practice.

### **(vi) Implications**

The term implications refers to the long term impacts of the begging practice on the individual beggars, their family members as well as on society at large; begging has been identified as a practice that arrests the mentality of individuals and hinders them from working hard and have practical contributions to personal, institutional as well as societal development.

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

### **2.1 WHAT IS BEGGING?**

The concept of begging can have various definitions based on the type of people engaged in the activity and the purpose of begging. Begging is defined as "an act of asking alms that is essential for survival, for solving temporary problems or for fulfilling some cultural and religious commitments." this definition includes disabled and able-bodied beggars of both sexes from of years on. Occasional and temporary beggars are also included in order to get an overall picture of the different practices and identify the causes of irregular begging. The recent alarming growth rate of the problem especially in Addis Ababa has become a cause for great concern. (kebebew ,1993, p.17)

The following definitions given by a technical committee formed by MOLSA for the purpose of assessing the social up rooted sectors of the society in august 1980 reads as follows:-

"Begging is a method of earning omens living from income obtained by other Sectors of the society using age, health and economic conditions as a means for gaining sympathy. Those individuals involved in these activities impede the healthy functioning as well as the socio-economic development of the society." (Ministry of Lab our and social affairs and Italia Cooperation November 1992, p.14)

According to Connie statement about begging says if one person makes another, especially a child, beg for money, they violate the law," he said." You can He said the situation for beggar children had improved in that it was now seen as a problem. "When I started working with beggars [three years ago], nobody worked on it. Now there are more organizations paying attention." In July, the Royal Thai Police set up a division focused protecting children and

women, Lieutenant-General Kumronwit Thoopkrajong, the division's commander, said through a translator that the beggar children would be treated as "victims, not as criminals." The laws go to prison for up to five years for making money off a kid as a beggar." (Connie Levett, 2005, p.1-3)

Begging, or gathering alms, can be defined as the solicitation of a voluntary unilateral gift most often money in a public place. This definition of begging encompasses various begging categories or 'techniques', including 'passive begging' (that is, sitting or standing in one place with a sign and/or a receptacle entreating donations), 'active begging' (that is, approaching people in a public place and asking them for money or other gifts) and 'aggressive begging' (that is, following or asking a person threateningly or repeatedly for money or other gifts). (Oeree, 2006,p.3)

A solicitation for money or food (especially in the street by an apparently penniless person). Begging includes the various methods used by persons to obtain money, food, shelter, drugs, alcohol, or other necessities from people they encounter during the course of their travels. Concludes, each of these indicators support the conclusion that begging is an income supplement necessary for survival at some level, related to addictive behaviors or the need for food, accommodation, or health. There are clear associations between begging, substance abuse, homelessness, mental health issues, unemployment and poverty. People engaged in begging themselves also recognized begging to be a 'problem': 'Begging up money is very embarrassing but I've got to live too,' said Kenny, a 32-year-old homeless man who had often begged. Brian, another homeless man, similarly stated that if you're living on the street, you don't have an address, so you can't get on the dole, and so basically that's the only way to get money'. Mulre's conclusions corroborate those of Kate Driscoll and Liz Wood, who conducted a study, commissioned by the City of Melbourne in 1998, regarding the incidence of homelessness and chronic disadvantage on behalf of the Royal Melbourne Institute of Technology Centre for Applied Social Research.

Their research found that a complex relationship exists between poverty, begging, drug use, psychiatric and physical disability, and homelessness. According to Driscoll and Wood, many homeless and poverty-stricken individuals use begging as a last resort; a means by which they can supplement their income for basic survival needs. (Mulre.R, 2005, p.8)

## **2.2. THE NATURE OF BEGGING**

As (Mark,F. 2004) stated in his study on the title of "Begging on the street in America":- Generally speaking, begging is a necessary income supplementation activity, respondents were asked what they would do to survive if there was a major 'crackdown' on begging or the police adopted a 'zero tolerance' enforcement approach to beggars. Overwhelmingly, respondents indicated that if they were unable to beg they would resort to other illegal activities (82 per cent). By far the most common form of such activity was theft or shoplifting, with a total of 76 per cent indicating that they would resort to such conduct. Eighteen per cent of respondents indicated that, in order to survive, they would continue to beg regardless of the existence and enforcement of anti-begging legislation. Two respondents (12 per cent) stated that they would attempt to access more social services and material aid, although they recognized the marginal efficacy of such an approach given the limited availability of services and the difficulties associated with accessing them. Respondents were also asked to consider the legal, social, political and economic actions or interventions that could be taken to prevent them from begging. This question was asked in an open-ended fashion and the research questionnaire did not provide any examples or choices of interventions. Despite this, there was considerable consensus among respondents regarding necessary interventions, particularly in relation to access to adequate housing (59 per cent), access to adequate income support (47 per cent), and access to employment (41 per cent). Access to health care services, including medical care, drug and alcohol treatment and services, and access to gambling counseling and support, also

featured prominently. These results are substantially similar to results obtained in the United Kingdom, with interventions supported by people who beg including access to adequate housing (55 per cent), reasonable employment (41 per cent) and drug and alcohol treatment (39 per cent). (Mark, F.2004, p.24)

As Singleton (2002, p.1) in the title of "Time to rescue the child beggars" stated- Children deserve a good night's sleep and an education. No child who is wandering the streets at 4:00am is in a fit state to learn. They should be playing with their friends, not trying to get money out of strangers. It is the responsibility of parents, and of the country, to protect children. China needs to crack down on cruelty of this kind. What future will children have if it doesn't?

As Lora .M (2000, p.3) In the title article of "The life of street beggars":-In response to the question as to how begging made them feel, the beggars variously replied:

- 'I hate it, but I've got no choice. It's very embarrassing.' (Male, aged 40, Swanston Street, 17 March 2000)
- 'Begging is demeaning. It makes you feel like a "nobody" and a "second class citizen".' (Male, aged 56, Swanston Street, 2 March 2000)
- 'I feel "shitful" and embarrassed. You'd never do it if you didn't have to.' (Male, aged 38, Elizabeth Street, 1 March 2000)
- 'I don't like asking for help or feeling like a bludger, but I've got no choice.' (Male, aged 25, Swanston Street, 7 April 2000)
- 'I feel depressed and ashamed. I've hit rock bottom, but I've got to survive.' (Male, aged 37, Bourke Street, 31 March 2000)

As Bettina .H (2000, p.3) In the title article of "The Beggars" stated that identified barriers to adequate health care for people experiencing begging include:

- financial barriers and hardship, and associated lack of access to appropriate and affordable health care;
- lack of transportation to medical facilities;

- competing needs — basic subsistence needs in relation to food, accommodation and income take precedence over health care;
- Many beggars' people do not have a Medicare Card.
- lack of contact details which presents difficulties in maintaining contact and, for example, communicating results;
- lack of insight into illness or assistance to access services those most in need are those least likely to obtain health care;
- difficulty maintaining appointments, contact or treatment regimes; and
- Disconnection from supportive social networks.

In the article title of "Child beggars exploited, beaten and making a small fortune - for others" as (Connie Levett Herald Correspondent in Bangkok, 2005, p.1-3):-A new snapshot of the begging trade in Bangkok shows a business built on children trafficked from Cambodia and Burma who never profit personally from their lucrative daily takings and are sometimes beaten to make them objects of greater pity. No one can say how many children are begging in the Thai capital but the three-month survey of the trade earlier this year shows children aged from three months to 10 years are working long hours in tourist destinations and busy business precincts.

### ***2.3. SITUATION OF BEGGARY FROM INTERNATIONAL PERSPECTIVE***

According to the study conducted by MOLSA and the Italian Cooperation (1992) stated that :-Begging did not exist in primitive societies which were characterized by small groups of blood relatives living together supporting one another. Mutual and served as self-protection and security for the clan or even the whole tribe. The phenomena of begging have emerged in association with private property. In the early civilizations almsgiving was considered a holy deed and begging an honorable act. Ancient religious feasts include Almsgiving as a ritual. However, the spread of the practice was checked by the

discomforts of the life. The existence of old support systems for the economically dependent also limited the spread of the practice. Some of these forms of support were polygon, prostitution, slavery, clientage and vassalage. The problem of beggary started to multiply in relation to the disintegration of the earlier social structures and support systems. At different times in history and in different places the problem of begging increased due to socio-economic organization and changes. For instance, the black death of Medieval Europe, the industrial revolution, the discovery of America, sixteenth and seventeenth century wars conducted fox over seas expansion, the crusades and many more historical changes disturbed previous socio-economic structures and led segments of various societies in to begging, vagrancy and robbery Starting from the begging of the Middle Ages, the spread of begging was reinforced by the Christian doctrine of almsgiving pity for the port expressed by almsgiving was considered to be a means of salvation from the threat of divine punishment after death.

The rose of monasticism contributed to the return of the consideration of begging as a holy occupation. In many countries the almsgiver as well as the beggared were honored due to the religious value attached to almsgiving the church was the most charitable institution of the Period. However, little was done to change the conditions of the poor so that they might become self supporting. There were different types of professional beggars in Western Europe at the time of the Black Death. These were the mendicant friars, the gypsies, the begging scholar, bands of rovers and fakers like palm readers and physiognomies. It was at this era that begging started to pose as disturbing element to the public. Regulations against criminal practices related to begging started coming our as early as the Fourteenth Century. In England the statute of laborer by Edward III and his council was mainly directed at vagrancy. Wiping, detention and banishments were the types of punishment used against vagrancy and begging. In the beginning of the seventeenth century according to the Great poor low grants were sent to work-houses and refusal was severely

punishable similarly in the nineteenth century many countries started forming labour colonies as solutions for these problems.

However, begging was allowed for mendicant friars; pilgrims; those affected by war, fire or floods; the aged, blind or others suffering from disability. Infectious measures were also taken in order to care for those who were otherwise forced to resort to beggary. The establishment of organized charitable and relief agencies has greatly contributed to the prevention of beggary in most developed countries.

Even in the middle ages begging has existed not only as a profession but as an organized one. Fraternities of beggars had members all over Europe. Traditional begging casts still exist in some countries, like in Ethiopia. Beggars in large cities sometimes get organized for protection and cooperation. It is assumed that there are some beggars who make large sums through beggary and living luxuriously as respectable citizens.

The socio-economic condition of the developing countries are characterized by low incomes, high unemployment rates, fast rising cost of living, high rates of population growth and countries rural urban migration. Many countries are doubling their populations in as short as two decades. In Africa the increase may be as high as five times. In Africa the population increases by 18 million each year. On the other hand per capital food production has declined 11% from 1970 to 1980. In most African countries the growth of food production has fallen behind increases in population. (Ministry of Labour and Social Affairs and Italian cooperation November 1992, p.14-16).

#### **2.4 .CHILD BEGGARS IN ASIA**

(Munish Nagar, 2006, p.10) stated that in the Ohmy News International: - Many children like Vishal who live far below the poverty line in India do not go to school but only beg. Their day starts with begging and ends with begging. Vishal begs because his family's income is not sufficient enough to give him

three between the dark and the daylight, when the night is beginning to lower, comes a pause in the day's occupation that is known as the children's Hour." There is a saying that childhood is a kingdom in which no one dies. In India, such sayings cannot be taken for granted. For many kids in India today, there is no "children's hour," in the words of Henry Wadsworth Longfellow, no pause in the days occupation of begging.

In India, child begging is considered a bad act. However, behind every child beggar there is a cause. There is a need to check out and eliminate this type of begging from a country like India where people say "children are the country's future." Government and non-government organizations claim they have taken drastic steps to abolish child begging, but the trend persists. (Connie Levett, 2005, p.1) Until recently, the number of child beggars was dwarfed by trade in some 80,000 women and children being trafficked since 1980 for prostitution. However, experts are seeing a rising number of trafficked children used for begging throughout the Mekong region. Since 1997 the number of children caught begging illegally in Bangkok - 95% of them Cambodian - has more than doubled to 1,060.

## **2.5. CHILD BEGGING IN AFRICA**

DAKAR—A low hum rises from a row of rough wooden shacks in the winding, sand-covered back streets of the Fass neighborhood in Senegal's seaside capital, Dakar. More than 30 children, known as "talibe," sit on the dirty concrete floor of a daara, or religious school, chanting verses from the Koran in Arabic. These children are lucky—they have been spared the worst abuses of a centuries-old system of religious education that some say has been perverted. Long little discussed in this mainly Muslim country, the tradition is now being questioned.

In Dakar, children as young as 3 from Koranic schools beg on polluted street corners, desperate for a few coins to take back to their teachers. Many are

beaten by their teachers—marabouts—or older pupils if they return with meager takings. But in Fass, Pape Tall, an activist who went to a daara himself, is working with the school to find other ways of making money, and seeking to give the children more opportunities. "I ran away from my school at the age of 14 after my teacher beat me violently for not concentrating on my Koran board," said Tall, 52, who has worked with the daara for over two years. Tall taught the children at the school to take photos with small plastic cameras, encouraging older boys to earn money by shooting pictures at weddings and other ceremonies. He then collected enough money to buy 65 plastic chairs, which the school now rents out, potentially earning \$11 a day. "For now we are saving the money. But later, we're going to spend it on basic needs, like cleaning, buying soap, buying water, cleaning the rooms where they live," he said. Tall's actions should please President Abdoulaye Wade who has called for action on child begging, which does little to promote his vision of Senegal as a progressive country, due to host a Muslim summit in 2008. (Mohamed, 2006, p.1-2)

According to Mathias (2006, Aug 20) Beggar is not a new word to me, it is obvious in developing countries, and most of the beggars are children probably because they look more vulnerable and they can provoke sympathy to people and hence someone who is kind can straight up a helping hand to them! But frankly speaking I have never thought someone can be behind this! I am real amazed to hear that there are people who manufacture beggars for the purpose of begging as a way of earning a living!

In my country there are beggars as well and most of them come from one region in Tanzania of which is actually my home town...But am not a beggar ok? and the reason of most of them coming from this region is because the area is so dry and there are no reliable rainfall therefore most of the time this area is faced with hunger, and therefore children and people of this area have to move to other regions to get something to eat for their survival, and consequently

they become beggars, and at one time our government(Tanzania Government) tried to collect all beggars from the big cities to retune them to their respective areas, but unfortunately that was not the right solution to the problem they all returned and we still have beggars in big cities till today. I don't think I can offer the right solution to the problem of artificial beggars those manufactured by Mafia, but one of the best solution to any problem is to realize it and then share with others, and people say problem shared is half solved, I would like to advise you that, take this concern to the high authorities of your country so that it can be investigated by the governments.

## **2.6 CHILD BEGGING IN ETHIOPIA**

On the title article of "Beggars salary" as Desta Hagos said comments and suggestion on Addis Ababa beggars states as follows:- Hello, I'm back from vacation and noticed there hasn't been any change in the lives of the beggars in Addis. You may recall that I sent an article earlier this year suggesting that an NGO or the government should move beggars to a place where they could live and work as productive citizens.

While taking my 45-minute tour of the neighborhood as part of my exercise program, I noticed how much garbage there was in the streets around the homes and especially around my local church. Since I also use my daily walk for meditation, I thought to myself, as I saw the plastic bags, papers, garbage and beggars, why not have the beggars clean up the trash? Therefore, I approached the nearest beggar, a young girl of about 15 years and offered her 5 ETB to clean a reasonable size area near where she was sitting. Her response shocked me. It was no response, I mean she just lowered her head and remained seated in silence. I could not believe my ears or eyes. I wanted to grab her and make her clean the area. However, I took my 5 ETB, shook my head, continued in awe on my daily walk. I had to get away and clear my head.

That young person's response to my offer scared me. What are we to do with healthy beggars who get insulted when offered money in exchange for honest labor? What are we to do with healthy people who refuse to take responsibility for the maintenance of their environment, even if they do not own it, but sit there free of charge and beg all day and sometimes into the early night? (<http://Beggar's Salary.htm>)

There are especial techniques that are used by beggars to attract almsgivers in Addis Ababa Stated by ministry of lab our and social affairs and Italian cooperation, some of which are:-

- The appeal Made by those who are disabled using dramatically sad songs that help them to easily win the sympathy of others. This technique is used by the blind.
- Using beggary as cover and becoming involved increases like robbery, pick pocketing, stealing, etc.
- Using children especially those with disability in order to get the sympathy of almsgivers. These could be their own children of almsgivers. These could be their own children or belong to others and in many cases rented.
- Many able-bodied beggars pose as disabled by limping folding in or hiding their arm, using signs or making sounds to be taken for a mute, walking on their hands and knees, etc

(Ministry of lab our and social affairs & Italian cooperation, Nov. 1992, P.3)

The children were asked about their feeling with regard to begging all of them said it was BAD. An article under the title "the forgotten girls of Addis Ababa" was published by selectter of ANPPCAN in 1994, and it the feeling of begging as follows:-

"Majority of street girls report their dislike of begging. They feel great shame when begging- "it greatly frustrates me", said one. On top of this,

they get a lot of abuse from passerby. They are cursed, insulted, spat on and sometimes beaten. Competition among beggars can also be fierce. They will routinely steal money from each other". (Selectter of ANPPCA, 1994, P.4)

## **2.7. DETERMINANTES OF BEGGING**

According to( kaven,p.2000)Some of the determinant factors of begging are poverty, and lack of an adequate income. People beg primarily to meet immediate subsistence needs because of poverty, particularly in relation to accommodation (53 per cent), adequate nutrition (88 per cent) and health care (29 per cent). Respondents also indicated that they beg in connection with addictive disorders such as alcohol dependency (41 per cent) and drug dependency (24 per cent). No respondents indicated that they begged because it was lucrative or 'easy money'.

As discussed above, it is widely reported that people who beg generally do so as a last resort to supplement their income, and consider it to be a degrading and demeaning experience. This evidence was strongly supported by research respondents. Every respondent stated that they 'needed' to beg and would not beg if they had a choice. Respondents' experiences of begging included a sense of social exclusion, vulnerability, disadvantage and humiliation. (P.15)

## **2.8.EFFECTS OF BEGGING**

According to(Helina,D.2005)Street child beggar's effects are the victims of sexual harassment and through this they can contact sex transmitted disease like HIV/AIDS, and other serious diseases. These Children grow into street Children, they like basic amenities for proper child upbringing. They end up being brute and illiterates. They lack health attention. Due to lack of vaccinations against child killer diseases, the child beggars can be victims of

sickness like Polio, measles, e.t.c In Africa where children are kidnap and use for begging purposes for income generating. These children beggars who are roaming the streets unprotected by anybody are usually the victims of this barbaric act.(<http://www.YouthActionNet.htm>)

According to(Mganga,q,2000)Street child beggars the bad habits learn from the streets. Such habits include taking drugs, like marijuana, which are harmful to their bodies, stealing food and prostitution. These effects had their own implications the rest of their life.At least 80 per cent of people who beg are homeless, between 45 and 57 per cent experience drug dependency, between 33 and 54 per cent experience problematic alcohol use, and over 50 per cent have a physical, intellectual or psychiatric disability. As Barrett (2003) stated about social consequence of beggar:This is a classic example of the "mutilated beggar effect." Please let me digress shortly to explain this. In Cairo, there exists a cottage industry, which mutilates children to use as beggars. The more gruesome and pitiable the mutilations, the more the beggars will earn. The disfigured children are placed on mats on street corners with a begging bowl and they ask for alms for the love of Allah. The almsgiver is doing a good thing and a bad thing. The good thing is paying for the mutilated child's next meal. The bad thing is supporting a system, which caused the child to be mutilated in the first place. (p.2)

## **2.9. IMPLICATION OF BEGGING**

Beggars faced many kinds of problems when they lived in the street.especially,female beggars faced raped cause before they recived alms from alms givers. This effect of begging remaining the implications on thie rest of life.for instance they would be caced

The main finding of the survey shows that 82% had witnessed child begging and 91% believed children who beg are in danger. Just over 40% said they did

nothing the last time they witnessed a child begging and 55% thought that children beg to give money to their parents (McCann 2004).

Respondents in the author's study reported that they beg primarily to meet immediate subsistence needs, particularly in relation to accommodation (53 per cent), adequate nutrition (88 per cent) and health care (29 per cent). Respondents also indicated that they beg in connection with addictive disorders such as alcohol dependency (41 per cent) and drug dependency (24 per cent). No respondents indicated that they begged because it was lucrative or 'easy money'.

Begging is a complex and multifaceted problem that is most often caused by multiple and interrelated individual and structural deprivations. The implication of begging are homelessness,, mental illness, drug dependency, and health problems.

## **CHAPTER THREE: METHODS OF THE STUDY**

### **3.1. DESIGN OF THE STUDY**

This research attempted to study the determinants, effects and implications of child begging in Addis Ababa. The main objective of the study is to identify and describe the major determinant factors that are pushing and pulling children to be beggars; to identify and explain the consequences of begging on the children psychosocial, physiological etc growth and development; and to identify the possible inferred implications.

The approach selected for the study was descriptive survey. This approach was used to identify and describe the major determinants, effects and implications of child begging in a relatively manageable number of respondents (sample) taken out of large target population.

In the study more of qualitative and quantitative methods were used. In other words this study was triangulated by using a combination of qualitative and quantitative forms of inquiry. The qualitative research explores perceptions and experiences through such methods as none-structured interview, focused group discussion and quantitative analytical procedures (involved tally sheet creation and coding of response) for the questionnaire used.

### **3.2. DATA SOURCE: STUDY AREA; PARTICIPANTS; AND PROCEDURE OF SAMPLING**

The study was conducted in two purposefully selected sub-cities of Addis Ababa-"Arada" and "Addis Ketema". According to the reported information from the ten sub-cities Social and Civil Affairs Offices of the sub-cities, these two sub-cities are exceptionally dominated by larger number of child beggars.

There are a total of 19 "kebeles" in the selected two sub-cities. Hence, it was mandatory to include only 5 of them in order to have a manageable sample size of respondents. Even in the selected five "kebeles", it was difficult to get children who used begging as a means of their survival since, they don't have specific place to live in. They move from one place to another frequently particularly in the day time.

In order to overcome the problem and have the designed sample size of respondents the research used different techniques. Such as, collecting data during the evening time(from 6:00 - 7:00 pm) when they prepared themselves for sleeping time and focusing on places like churches, mosques and big shops' verandahs in which child beggars are found in large numbers during their sleeping time.

With the above assumption, *purposeful sampling technique* was used to choose 3 churches, 2 big shops' verandahs and one mosque to get sample respondents. The total number of the areas in which data source has been drawn were six (N=6). In the selection of target population *purposeful sampling technique* was used and a target population of one hundred ten (N=110) were selected. In the selection the research considered the following criteria's: both male and female beggars from 10 - 18 years of age and who are voluntary to participate in the study; use the area for receiving alms and sheltering purpose simultaneously, and as much as possible they should be able to express themselves.

**Table 3.1 Selected areas and child beggars using the area for sheltering and receiving Alms (N = 110)**

NO	Name of the area	sex	Age category(in years)			Total
			10-12	13-15	16-18	
1	Churches 1	F	6	4	3	13
		M	3	4	5	12
2	Churches 2	F	5	3	3	11
		M	3	4	4	11
3	Church 3	F	4	2	2	8
		M	2	2	3	7
4	mosque	F	3	2	3	8
		M	2	3	3	8
5	Big shop's verandah 1	F	2	4	3	9
		M	2	3	3	8
6	Big shop's verandah 2	F	2	4	2	8
		M	2	2	3	7
<b>Total</b>			36	37	37	110

Selecting the target population the research used *Stratified random sampling* in order to include both sexes in the study proportionally with the following procedures:

• *Forming strata*

As can be observed in the table below, the 110 population of child beggars classified in three strata based on age range and sex. Both male and female child beggars in the age range from 10 - 18 years old are categorized into three age ranges separately. The age range from 10 -12 years total of 36, from 13- 15 years consist 37 and from 16 -18 years consist 37 child beggars in each category.

**Table 3.2 participants' stratum by age and sex (N = 110)**

Age range	F	M	TOTAL
10 -12	22	14	36
13-15	19	18	37
16- 18	16	21	37
<b>Total</b>	57	53	110

• *Allocation of sample size among strata*

There was proportional allocation of sample size among strata. *Simple random sampling* technique was used to take samples from each stratum and the sub-samples were formed (see-Table3.3 below). From 36 female and male child beggars in the age range 10 -12, 15 children, 9 female and 6 male were selected; from 37 female and male child beggars in the age range 13 - 15, 20 children, 10 female and 10 male were selected and from 37 female and male child beggars in the age range 16 -18, 25 children, 11 female and 14 male were selected. Finally, these sub-samples' respondents together made and the sample's respondents 60. In order to include both sexes in the study proportionality i.e. thirty-(30) female and thirty-(30) male were selected from the target population.

**Table: 3.3 Participants of the study by age and sex.**

<i>Age range</i>	<i>F</i>	<i>M</i>	<i>TOTAL</i>
10 -12	9	6	15
13 - 15	10	10	20
16 - 18	11	14	25
<b><i>TOTAL</i></b>	30	30	60

As can be seen in the Table above, equal numbers of female and male (30 for each)-children who are leading their life by begging were used for the final study using **stratified and simple random** sampling from the total of 110 purposefully selected targeted populations.

After the sixty-(60) children were traced, the first contact was made with the "Addis Ketema" and "Arada" sub-city office on how the social institution and organizations which are concerned with the issue of child begging can be contacted. After the information on how these members can be accessed and contacted has been obtained, volunteer organization and social institutions to participate in the study were purposely selected.

Additionally, *purposeful sampling technique* was used in order to include the concerned social institutions and organizations of employee selected for focus group discussion (FGD) and interview. This included five (5) "kebele" leaders working in child right committee, two (2) team leaders of Social affaire office of the sub-city, three (3) police officers working in child right committee and also one (1) project officers of the NGO working on child social problems. Further more, one staff member from each of social institution and organizations of employees selected for interview and all the employees were selected for focused group discussion.

Organization like PROTECT CHILDREN AGAINST ALL FORMS OF ABUSE, NEGLECT AND EXPLOITATION ASSOCIATION is directly or indirectly concerned with welfare of children and operating in and around the study areas were also purposely selected for investigating the preventive and interventive strategies. This organization is directing at the problem of child begging. Finally, seventy one (71) i.e 60 child beggars and eleven (11) employees from concerned social institutions and organizations were selected as total respondents for the study.

### **3.3. INSTRUMENTS FOR DATA COLLECTION**

To obtain sufficient information for the study the following three types of data collection instruments were used: questionnaire, interview, and focus group discussion (FGD). All these instruments were prepared based on the important points and concepts of the statement of the review of literature.

#### **• Questionnaire**

Since the study was on descriptive survey approach, both free response (open-ended) and close ended questions were used. It has nine sections containing a total of 45 items. The sections are: the general background information of children, the children family background; the children living condition before starting begging, reason for coming to Addis Ababa; their begging activity,

final situation; present condition of children and relation with law.(see appendix-1)

The questionnaire was presented for the children respondents in the form of interview. The reason to use interview was that: it has the advantage of providing the needed information verbally in a face to face situation, and it is helpful in securing data particularly from children who can not read and write with adequate competence to fill out a questionnaire.

As indicated in introduction part of the instruments for data collection section, the questionnaire has been prepared based on concepts from the "review" of literature. Therefore, the developed questionnaire was evaluated and commented by one professor and one post graduate psychometric student of AAU in addition to the advisor.

Then, the final instrument approved by the research advisor was distributed for ten (10) child beggars for pilot testing. The pilot participants were from both sex and their age was from 10 - 18 years. And they were from areas in which there are more numbers of beggars like church, mosque and traffic light of the two sub-cities selected for the study.

Based on the feed back obtained from pre-tasted instrument, some necessary correction on the framing, language, feeling, and approaches of asking the interview questions have been made. Since the questionnaire was presented for each respondent in the form of interview, one participant on average took 35 minutes.

The data from all participants of the final study was collected at the same time. As explained in the procedure of sampling section, respondents were from different purposefully selected areas which are known by higher concentration of beggars. As a result, the five research assistants and the researcher were participated in gathering the information at the same time in the different areas.

Relation ship between basic question and items of data collecting instrument.

No	Basic question	Item numbers
	What are the determinants factors of begging by children?	1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,25,26,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45.
2	What are the effects or Consequence of child begging?	5,21,22,23,24,25,25,26,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45.
3	What are the implication of child begging?	4,5,6,22,23,24,25,25,26,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45.
4	Relevant bio-data	1 - 9

• **Interview**

Semi-structured interview has been used to collected data from government and non-government organizations. These are- One "kebele" leader from those who are working in the child right convention committee; One team leader of the social & civil affaire office of the sub-city; One police officer working on child right convention committee of the sub-city; One project officer from NGO (PROTECT CHILDREN AGAINST ALL FORMS OF ABUSE, NEGLECT AND EXPLOTTATION ASSOCIATION).

The semi-structured interview guideline specifically focused on getting the perspective of the participants on the major factors that cause children to be involved in the activities of begging; to understanding their view on the reactions of the community towards child begging and the intervention efforts they are undertaking to minimize the problem. The instrument consisted six questions in the interview guides. (See appendix-2)

One staff member from each of the four mentioned organizations was interviewed. The limited times for the respondents were one hour. During the interview two research assistants recorded the information.

• *Focus Group discussion (FGD)*

This instrument is used as a supplementing and cross-checking of the data collected through the questionnaire from child beggars and interview. At the same time the participants for the discussion were the concerned officials who have close concern to the issue of child begging. So, the information obtained from them helped the researcher to have a deeper perspective on important issues of child begging. The discussion specifically focused on the pushing and pulling factors, indirect effects, and act and solutions regarding child begging. (See appendix 3 and 4)

Participants of the focus group discussion were: five (5) "kebeles" leaders working on child right convention committee, two (2) team leader of social and civil affairs office of the sub-cities, three (3) police officers working on child right convention committee of the sub-cities, one(1) project officer from NGO (Protect Children Against All forms of Abuse, Neglect and Exploitation Association), and a total of 12 child beggars with equal numbers in both sexes.

The focused group discussion was conducted in three separate discussion sessions. The first session included those participants representing the mentioned organizations above. The second and third sessions conducted independently by categorizing the 12 child beggars based on their sex. The Children participated in the discussion were from the age 15 - 18 and who are able to express themselves and also voluntary to participate in the discussion session.

The discussion session was chaired by the researcher and other two research assistants played the assisting and were held in one of the "kebele's" hall. The discussion with the participants took an hour and half.

### **3.4. PROCEDURE OF DATA COLLECTION**

For the collection of information from the target child beggars, training was provided to research assistants including systematic explanation of the issues involved. Following the training, the actual data collection procedures were carried out and the data collections was closely monitored and supervise. In this process, the researcher was taking an active role in leading, organizing and conducting the interview and FGD (focus group discussions).

### **3.5. METHODS OF DATA ANALYSIS**

The collected data through the study instruments were reorganized and presented based on the basic research questions and other different important categories like background information, the current/past living condition of child beggars, etc. Since the approach utilized for the study was descriptive survey, qualitative, evaluative data was presented in combination with quantitative data.

In other words, information /data collected through qualitative method of inquiry like FGD, interview and open-ended written items from the questionnaire were thoroughly discussed and elaborated in line with the objective of the study. Besides descriptive statistics like percentages and simple frequency counts have been used to describe the finding presented in the tables on the result and discussion section.

### **3.6. ETHICAL CONSIDERATION**

Using children for begging by parents, as a source of income, is one of the factors that contributed the prevalence of child begging. Such practices are highly seen in the different area of the city of Addis Ababa. The pictures indicated in the body of the research were taken on the field by the researcher of this study during the time of data collection.

Different professionals; of course, the researcher of this study also agrees, believe that images expression of a person have their own saying regarding to some focused issue or problem.

These pictures could also be considered as an evidence of showing the misery of life of child beggars. Even simple observation of the pictures has its own saying regarding the effects and implications of child begging.

The pictures are very simple and vivid in depicting the problem. However, it was also equally important to consider ethics of human right during taking the photographs. Hence, the researcher discussed with them that the only reason for taking their pictures is merely for the research purposes and at the same time assured that the picture would not be used for other purposes. Finally common understanding had been created and the researcher got permission from the child and children's mother.

## **CHAPTER FOUR:**

### **MAJOR FINDINGS AND DISCUSSION**

In this chapter, the researcher presents the major findings of the study, followed by discussion of each pertinent issue in the research area. The findings focus on the determinants, effects and implications of the child begging practice; descriptive and analytical approaches have been employed to present the major findings of the study.

The major findings of the study present essential information on the respondent's backgrounds, family backgrounds, living conditions of the children before starting the begging practice, reasons for coming to Addis Ababa (for those who had been born outside Addis Ababa, their experiences with peer groups, way of carrying out the begging practice, financial situation, present condition of child beggars, relationship with the law enforcement agencies.

#### **4.1. THE SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS.**

In this section, the general socio-demographic characteristics of the respondents have been given due attention, and attempt has been made to look into the implications of these general characteristics of the respondents on the practice of child begging.

**Table 1: The respondents' background.**

		Sex							
		Female		Male		Total			
		No	%	No	%	No	%		
Age range	10-12	9	15	6	10	15	25		
	13-15	10	16.6	10	16.6	20	33.3		
	16-18	11	18.3	14	23.3	25	41.6		
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>		
Sex	Male	-	-	30	50	30	50		
	Female	30	50	-	-	30	50		
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>		
Religion	Christian	26	43.3	30	50	56	93.3		
	Muslim	4	6.6	-	-	4	6.6		
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>		
Educational background	Attending class (from grade 1-8)		2	3.3	-	-	2	3.3	
	<b>Sub-Total</b>		<b>2</b>	<b>3.3</b>	<b>-</b>	<b>-</b>	<b>2</b>	<b>3.3</b>	
	Dropout (from grade 1-8)		14	26.6	11	18.3	25	41.6	
	Reason for dropping out	Lack of support		8	13.3	7	11.6	15	25
		Economic problem		2	3.3	2	3.3	4	6.6
		Health problem		2	3.3	-	-	2	3.3
		Quarrel with family		2	3.3	3	5	5	8.3
		<b>Sub-Total</b>		<b>14</b>	<b>26.6</b>	<b>11</b>	<b>18.3</b>	<b>11</b>	<b>18.3</b>
	Read and write		4	6.6	1	1.6	5	8.3	
	Illiterate, reason for not attending school at all	Health		4	6.6	-	-	8	13.3
		No reason		2	3.3	1	1.6	3	5
		Lack of supporter		4	6.6	1	1.6	6	10
		<b>Sub-Total</b>		<b>10</b>	<b>16.6</b>	<b>2</b>	<b>3.3</b>	<b>17</b>	<b>28.3</b>
<b>Grand Total</b>		<b>30</b>	<b>50</b>	<b>4</b>	<b>6.6</b>	<b>60</b>	<b>100</b>		

As Table 1 Indicates, the study was conducted on children whose ages range from 10-18. The girls who fall in the age groups 10-12, 13-15 and 16-18 accounted for 15%, 16.6% and 18.3% of the total number of respondents respectively. On the other hand, the boys who fall in the age groups 10-12, 13-15 and 16-18 accounted for 10%, 16.6% and 23.3% respectively. Here, it should be noted that there are child beggars aged below 10 years; however, the

researcher had purposefully excluded those children assuming that they would not properly respond to most of the research questions.

Religion wise, 93.3% are Christians and the rest 6.6% are Muslims. The religious identities of such children could be explained in terms of the continuations from their parents' religious affiliations, their belief in the power of prayer to God or Allah, or their attachment to either churches or mosques for the sake of getting food and shelter in order to survive in this material world.

With regard to child beggars' educational backgrounds, a large proportion of the respondents (41.6%) dropped out of school; the proportion of girls who dropped out of school was greater (56%) as compared to that of boys (44%). Apart from the socioeconomic adversities that they commonly face with boys, girls have to bear the additional burden levied by the cultural set-ups of traditional and semi-traditional communities in Ethiopia that give less freedom and opportunities but more responsibilities and restrictions to the latter.

The child beggars had several reasons for dropping out of school. The majority (60%) mentioned lack of support from their parents/guardians, followed by those who attributed it to an economic problem, accounting for 16%; health problems and quarrel with family members were mentioned by 2% of the dropouts each. These indicate that there are various socioeconomic factors that deter children from attending school.

More alarmingly, 17 (28.3%) of the respondents were illiterate. Nearly half of the illiterate children (47%) failed to join school due to health problem, while 35.3% attributed it to lack of support from their parents or guardians. However, 17.6% did not give any specific reason to be deprived of such vital opportunity.

It is an equally worrying aspect of the child beggars' life that only 2 boys (3.3%) were attending school at the time conducting this study; none of the girls was in school. The fact that such children have been unable to attend school is not

only a feature of deprivation at present but also an absence of hopes for the vulnerable children to come out of the highly disadvantaged position they have occupied.

#### **4.2 .THE CURRENT LIVING CONDITIONS OF THE RESPONDENTS AND THEIRFAMILY BACKGROUNDS.**

In this study, attempts have also been made to explore the living conditions of the respondents and their family backgrounds. Accordingly, analysis and interpretations of the prevailing situations have been made following Table 2.

**Table 2: Current Living Conditions of the Respondents and Their parents Backgrounds**

		Sex						
		Female		Male		Total		
		No	%	No	%	No	%	
<b>Current living arrangement of the child</b>	<b>Live with both parents</b>	2	3.3	16	26.6	18	30	
	<i>Live with mother</i>	6	10	6	10	12	20	
	<i>Live with father</i>	-	-	-	-	-	-	
	<i>Live with sibling</i>	-	-	-	-	-	-	
	<i>Live alone</i>	14	23.3	14	23.3	28	46.6	
	<i>Live with others</i>	8	13.3	16	26.6	24	40	
	<b>Total</b>	30	50	30	50	60	100	
<b>Family backgrounds</b>	<b>Yes, if yes,</b>	<b>Both alive</b>	2	3.3	16	26.6	18	30
		<i>Mother only</i>	6	10	6	10	12	20
		<i>Father only</i>	6	10	4	6.6	10	12
	<b>No, if no</b>	<b>Both dead</b>	16	26.6	4	6.6	20	33.3
		<b>Total</b>	30	50	30	50	60	100
	<b>If both are alive, their marital status</b>	<b>Together</b>	2	3.3	8	13.3	10	16.6
		<i>Separated</i>	6	10	8	13.3	14	23.3
		<i>Divorced</i>	6	10	-	-	6	10
		<i>Re-married</i>	-	-	-	-	-	-
		<i>Doesn't know</i>	16	26.6	14	23.3	30	50
<b>Total</b>	14	23.3	16	26.6	60	100		
<b>Father's occupation</b>	<b>Beggar</b>	2	3.3	2	3.3	4	6.6	
	<b>Farmer</b>	6	10	8	13.3	14	23.3	
	<b>Car driver</b>	-	-	4	6.6	4	6.6	
	<b>Doesn't know</b>	22	36.6	16	26.6	38	63.6	
	<b>Total</b>	30	50	30	50	60	100	
<b>Mother's occupation</b>	<b>Beggar</b>	6	10	2	3.3	8	13.3	
	<b>housemaid</b>	4	6.6	-	-	4	6.6	
	<b>Doesn't know</b>	20	33.3	28	46.6	48	80	
	<b>Total</b>	30	50	30	50	60	100	
<b>The average monthly income of the family</b>	<b>Up to 50 ETB</b>	10	16.6	-	-	10	16.6	
	<b>Doesn't know</b>	20	13.3	30	50	50	83.3	
	<b>Total</b>	30	50	30	50	60	100	

The study has shown that a large proportion of the child beggars (46.7%) are living alone. Those who live under the auspices of both parents account for 30%; and 20% of the respondents lead their lives as members of a single parent woman-headed family. This means that the majority of the child beggars have experienced some kinds of family crises, such as divorce, widowhood, separation

or serious conflicts in the family, all these would force them to desert their natural parents or live in a disintegrated family. Both situations could be taken as the determinant factors for the begging practice among many children.

The other crucial fact identified in this study is that 30% of the respondents are from families where both parents are alive. Where as 33.3% of the child beggars lost both parents, 20% have got maternal single parent; and 16.6% have got paternal single parent. These findings have revealed that the majority of the respondents have got precarious family conditions that predispose them to child begging.

The findings have indicated that death of one or both parents and family disintegration could be crucial determining factors in pushing children to internal displacement and street life where children have to adopt some means of survival like child begging. On the other hand, having both parents does not necessarily guarantee children safe and proper living conditions in the family, as long as the parents fail to play their major social roles.

Likewise, the implications of these findings are prominently visible in that family is a basic social institution that socializes children and creates a proper link between the individuals and society. Therefore, if the family fails to function properly, it leads to disruption in the proper development of children and thereby pushing them towards unacceptable and unproductive behaviors or activities. Such misguided and unhealthy aspects of socialization are likely to expose children to undesirable practices like living on the streets and engaging in begging as a means of survival. This way of life is likely to lay the basis of delinquency that will develop later into criminal behavior. In this context delinquent behavior is one of the effect and implication of child beggar on the street. As a matter fact, criminal behavior plays a deterring role in the socioeconomic development of any society.

### 4.3 THE PREVIOUS CONDITIONS OF THE RESPONDENTS.

In this section, findings have been presented regarding the previous living conditions of child beggars, especially concerning relationships with their parents, guardians and relatives, before starting begging on the streets. For details, see Table Three.

**Table 3: Living Conditions of the Children before Starting the Begging.**

		SEX						
		FEMALE		MALE		TOTAL		
		No	%	No	%	No	%	
<i>Whether the child got economic support from parents/guardians</i>	<i>yes</i>	10	16.6	6	10	16	26.6	
	<i>no</i>	20	33.3	24	40	48	80	
	<i>Total</i>	30	50	30	50	60	100	
<i>The living conditions of the child (Social connections) before starting begging</i>	<i>With both parents</i>	2	3.3	20	33.3	22	36.6	
	<i>With mother only</i>	12	20	-	-	12	20	
	<i>With natural father and step mother</i>	2	3.3	-	-	2	3.3	
	<i>With father only</i>	-	-	4	6.6	4	6.6	
	<i>With grand father</i>	-	-	2	3.3	2	3.3	
	<i>With others</i>	14	23.3	4	6.6	18	30	
	<i>Total</i>	30	50	30	50	60	100	
	<i>Whether they are still living with their parents or guardians</i>	<i>yes</i>	12	20	-	-	12	20
		<i>no</i>	18	30	30	50	48	80
		<i>Total</i>	15	25	15		60	100
<i>The relationship of the child with parents and other relatives</i>	<i>Unhealthy relationship with both parents</i>	14	23.3	24	40	40	66.6	
	<i>Good relationship with both parents</i>	2	3.3	2	3.3	4	6.6	
	<i>Good relationship with mother</i>	12	20	4	6.6	16	26.6	
	<i>Unhealthy relationship with stepmother and natural father</i>	2	3.3	-	-	2	3.3	
	<i>Total</i>	30	50	30	50	60	100	
<i>Child's involvement in any work before being engaged in the begging practice</i>	<i>yes</i>	22	36.6	14	23.3	36	60	
	<i>no</i>	8	13.3	16	26.6	24	40	
	<i>Total</i>	30	50	30	50	60	100	

Table three illustrates the living conditions of the children before taking up the practice of begging, and the present relationship with their parents. Out of the surveyed children, 48 (80%) revealed that their parents were not able to meet their economic needs while they were living with them. Only 12 (20%) of the respondents are still living with their parents or guardians; the rest have been totally detached from home. This could be explained by the inability of their parents or guardians to fulfil their economic needs, including the basic necessities for life. Where as 16 (26.6%) of the total concede that their parents were able to fulfill such needs. On the other hand, the majority of the respondents (60%) indicated that they had been involved in some work before adopting begging as a means of livelihood.

Most of the children were not able to fulfil their basic needs under the auspices of their parents or guardians; this could push them towards searching for an alternative means of survival; and begging could be an easily selected option. Therefore, this study has shown that economic problem is one of the determinant factors of child begging. As poverty has been the major predisposing factor, there is a need for organizing economic support programmes for these vulnerable children.

With regard to parental attachment prior to adopting the practice of begging, 22 (36.6%) of the respondents had lived with both parents. Children who had lived with single mother and single father accounted for 20% and 6.6% respectively. About 3% of the respondents had lived with their natural father and stepmother.

The study has given some clues that even though children are living with both natural parents, it may not prevent them from running into the streets and lead precarious life as child beggars. The most important factor is not only the presence of the two natural parents but also their ability to establish an intact family in terms of economic, psychological and social well-being.

Another pertinent issue is related to the relationships that these children had with their parents or guardians. Most of them (80%) had not had healthy relationships. Only 20% had harmonious relationships with their parents or guardians. The fact that there had not been smooth relationships between children and their parents or guardians could be a crucial determinant factor. This unhealthy condition could push children into the streets and force them to adopt begging as a means of livelihood.

In general, economic factors, unhealthy relationships in the family as well as family breakdown are the main determinant factors that predispose children to the practice of begging.

#### **4.4. CHILD BEGGARS COMING FROM OUTSIDE ADDIS ABABA.**

This section focuses on those child beggars who have come from outside Addis Ababa; the reasons for migrating to the capital city, which brought them, reception on arrival and other related issues would be discussed next.

**Table 4: Reasons for coming to Addis Ababa.**

		Sex				Total No
		Female		Male		
		No	%	No	%	
<i>Reasons for migrating to Addis Ababa</i>	Unable to give reason	2	3.3	-	-	2
	To lead a better life	16	26.6	16	26.6	32
	For begging	2	3.3	2	3.3	4
	Quarrel with family	-	-	8	13.3	8
	For medical treatment	2	3.3	2	3.3	4
	<b>Total</b>	<b>22</b>	<b>36.6</b>	<b>28</b>	<b>46.6</b>	<b>50</b>
<i>With whom the child came to Addis Ababa</i>	With mother	8	13.3	2	3.3	10
	Alone	6	10	18	30	24
	With friends	6	10	-	-	16
	With others	2	3.3	2	3.3	4
	<b>Total</b>	<b>22</b>	<b>36.6</b>	<b>22</b>	<b>36.6</b>	<b>38</b>
<i>Where the child stayed on arrival</i>	Around Main Bus Terminals	8	13.3	12	20	20
	Merkato Area	8	13.3	6	10	14
	Piazza	6	10	4	6.6	10
	<b>Total</b>	<b>14</b>	<b>23.3</b>	<b>10</b>	<b>4</b>	<b>24</b>
<i>Whether the child had prior information about the life in Addis Ababa</i>	yes	12	20	12	20	24
	No	10	16.6	10	6.6	20
	<b>Total</b>	<b>22</b>	<b>36.6</b>	<b>22</b>	<b>36.6</b>	<b>44</b>
<i>Whether the child has found Addis Ababa as expected before</i>	yes	2	3.3	4	6.6	6
	No	10	16.6	8	13.3	18
	<b>Total</b>	<b>22</b>	<b>36.6</b>	<b>22</b>	<b>36.6</b>	<b>44</b>
<i>Whether the child wants to return to his/her place of origin</i>	yes	20	33.3	26	43.3	46
	no	2	3.3	2	3.3	4
	<b>Grand Total</b>	<b>22</b>	<b>36.6</b>	<b>28</b>	<b>46.6</b>	<b>50</b>

Most of the respondents (83%) have come from outside Addis Ababa. These comprise 28 boys and 22 girls. The respondents pointed out various reasons for coming to the capital city. Intention to lead a better life and quarrel with family members were mentioned by 64% and 16% of the migrant child beggars respectively. While 8% of such children came to the capital city in order to get medical treatment, the same proportion migrated to adopt begging as a means of livelihood. Nevertheless, 4% of the child beggars were unable to give any reason for coming to Addis Ababa.

Similar to what Demessie (1970) revealed, this study has shown that children with or without their parents or guardians migrate to urban centers in search of economic amenities that are not available in rural areas. When some of the migrant children fail to find what they expected, they engage themselves in various types of deviant activities in the street, including the begging practice.

Due to the harsh and unexpected situations that they have faced in the capital city, most of the migrant children (92%) wanted to return to their respective places of origin. This can be explained by the fact that some of the child beggars had obtained misleading information about the life in Addis Ababa and others made a hasty decision due to a pushing factor like quarrels with family members.

#### ***4.5 CHILD BEGGARS' SOCIAL CONECTION AND THEIR EXPERIENCE WITH PEER GROUP***

In this section, the researcher tries to figure out how children establish social connections and their experiences with peer groups in the open but uncaring social environment. Of course, as many social scientists argue, peer groups exert profound influence on children and adolescents; this influence could play vital roles in their day-to-day decisions and behaviors.

**Table 5: Experiences with Peer Groupsch.**

		Sex				Total	
		Female		Male			
		No	%	No	%	No	%
<i>Child beggars' social connections</i>	With beggar friends	14	23.3	22	36.6	36	60
	Alone	12	20	8	13.3	20	33.3
	With his/her mother	4	6.6	-	-	4	6.6
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Whether there are specific reasons to become a child beggar</i>	yes	6	10	2	3.3	8	13.3
	no	24	40	28	46.6	52	86.6
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>How the peer group members pass their time</i>	Doesn't know	16	26.6	6	10	22	36.6
	Begging and playing	12	20	10	16.6	22	36.6
	Chewing 'chat'	2	3.3	14	23.3	16	26.6
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Involvement of the peer group members in criminal acts, such as theft, and getting drunk</i>	Yes	4	6.6	8	13.3	12	20
	No	26	43.3	22	36.6	48	80
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Involvement of the child him/herself in criminal acts</i>	Yes	4	6.6	8	13.3	12	20
	No	26	43.3	22	36.6	48	80
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Whether the child spends his/her free time with peer group members</i>	Chatting with friends	24	40	5	10	29	50
	Chewing 'chat'	6	6.6	25	40	31	46.6
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>

As researches and day-to-day experiences have shown, peer groups greatly determine the behaviours of children. If children associate themselves with those who have already developed certain deviant and destructive behaviours, their behaviours are likely to be moulded in accordance with the values and interests developed within the peer group's circle. Children who have run away from their parents tend to search for alternative close social connections, and peer groups provide some options. Children who have been isolated from their parents enjoy

staying and interacting with other kids who have experienced similar problems. There is mutual support among such children whenever problems occur.

Table 5 presents the major issues that are related to the experiences of the 60 children, and their relationships with peer groups. Among the sixty child beggars, 36(60%) have had close relationships with fellow children on the streets. On the other hand, one-third of the child beggars (33.3%) were operating outside the circle of peer groups.

Pertaining to pastime, 36.6% were engaged in begging and playing, one after the other. It is a matter of serious concern that 26.6% of the respondents passed their time, chewing "chat" in group. The rest of the respondents did not have any idea as to how they passed the time.

The study has shown that 80% of the respondents were not members of peer groups that commit criminal acts; of course, 20% were involved in the criminal acts of peer groups, such as theft, consumption of alcohol against age limit, etc.

The findings have revealed that a remarkable proportion of the child beggars (46.6%) spend their time, taking the mild narcotic drug known as 'chat'. That would lead to addiction and increased consumption of the substance. Ultimately, these will result in deteriorating economic, physical, social and psychological statuses. However, research takes this result as the effect of child begging.

#### **4.6. CHILDREN AND BEGGING**

This section presents issues related to the practice of begging among children and the ways in which they handle monetary matters in order to adopt viable mechanisms that would help them survive in the harsh physical and social environments. For details, see Table 6 on the next page.

**Table 6: Children and the Begging Practice**

		Sex				Total		
		Female		Male				
		No	%	No	%	No	%	
<i>Motivation for involvement in begging</i>	Because of a friend		14	23.3	22	36.6	36	60
	Hunger		6	10	2	3.3	8	13.3
	The imposition of his/her mother		4	6.6	-	-	4	6.6
	Because of the death of parents		6	10	6	10	12	20
	Total		30	50	30	50	60	100
<i>Feelings associated with the begging business</i>	Considering it a temporary business		8	13.3	10	16.6	18	30
	Feeling of shame		16	43.3	12	20	28	46.6
	Feel nothing		6	10	8	13.3	14	23.3
	Total		30	50	30	50	60	100
<i>The starting time for working as a beggar</i>	Before a year		12	20	14	23.3	26	43.3
	Before three years		4	6.6	4	6.6	8	13.3
	Before four years		4	6.6	6	10	10	16.6
	Before five years		4	6.6	2	3.3	6	10
	Before seven years		6	10	4	6.6	10	16.6
	Total		30	50	30	50	60	100
<i>The primary beneficiary of child begging</i>	Mother		6	10	8	13.3	14	23.3
	The child and his/her family		4	6.63	2	3.3	6	10
	The child and her offspring		8	13.3	-	-	8	13.3
	The child him/herself		12	20	20	33.3	32	53.3
	Total		30	50	30	50	60	100
<i>Problems encountered due to the child's involvement in the begging practice</i>	Yes, if yes, describe it	Being kicked and chased away by police	12	20	26	43.3	38	63.3
		Some people attempted sexual exploitation	8	13.3	-	-	8	13.3
		Being raped	2	3.3	-	-	2	3.3
		Total	22	36.6	26	43.3	48	80
	no		8	13.3	4	6.6	12	20
	Grant Total		30	50	30	50	60	100

A large proportion of the respondents (60%) indicated that the major reason for taking up the begging practice was the pressure coming from friends. Death of parents and hunger were mentioned as primary reasons by 20% and 13.3% of the child beggars respectively. About 6% of the respondents were forced by

their own mothers to start the practice of begging. This situation was observed in the study conducted by Singleton (2002):-

Begging forced them by their own mothers, around 12(20%) boys and girls engaged in begging because of lost of Children deserve a good night's sleep and an education. No child who is wandering the streets at 4:00am is in a fit state to learn. They should be playing with their friends, not trying to get money out of strangers. It is the responsibility of parents, and of the country, to protect children.

As the above table shows compare to the study of Singleton's suggestion, children instead of deserve a good night's sleep and an education around 4(6.6%) of female children engaged in begging activities forced by their own birth parents. To support this result the research also considers what the children said in the focused group discussion. One female Child beggar said that:

One female child beggar described her condition:

*My mother is very weak, and unable to beg moving from one place to another, what she earned from begging was not enough to feed both of us. Hence, I replaced her and started begging at different places. I'm sixteen years old and able to beg more actively than my mother. That is why, I am begging for my mother and myself for our daily consumption.*

As the group, discussion shows children begging for others. It is one of the determinant factors of child begging. As revealed during the focus group discussions, there are many cases in which the primary beneficiaries of child begging are some other people. However, as the survey results have shown, well over half of the respondents (53.3%) have been engaged in begging for their own benefits.

With regard to the feelings associated with the begging practice, a large proportion of the respondents (46.6%) developed the feeling of shame, indicating

that they had been forced by some conditions or people to take up this practice, and they are not comfortable to continue in that line. Children who considered begging a temporary practice accounted for 30%. These findings have given some clues that the intervention programmes to tackle this problem are likely to be effective in returning children to desirable ways of life.

Similarly, an article under the title "the forgotten girls of Addis Ababa" in the newsletter published by ANPPCAN in 1994 describes the feeling associated with begging as follows:

The majority of street girls report their dislike of begging. They feel great shame while begging; 'it greatly frustrates me', said one of the girls; on top of this, they get a lot of abuse from passersby. They are cursed, insulted, spat on and sometimes beaten; competition among beggars can also be fierce. They will routinely steal money from each other. (p.4)

According to the above SELETTER sated and in this research result of the children feeling of begging activities are the same feeling regard to begging, which it is a great shame. Because they got a lot of abuse form passerby and alms givers. These abuses put some psychological wound in the rest of their life. It is one part of the effect and also the implication of child begging.

A large proportion of the respondents (43.3%) started working as a beggar just a year ago. However, 16.6% of the child beggars have practiced begging for a relatively long time that is seven years. It is presumed that the shorter the time, the easier the intervention programme can be to rehabilitate the child beggars and return them to normal life.

From the findings of this study, it can be presumed that children who have practiced begging for several years are likely to develop dependency syndrome,

and therefore need counseling and rehabilitation services in order to change their mental make-up and values.

Around 38(63.3%) of boys and girls children faced problems when they were on the street begging, the problem is a police, and those were not permitted to beg on the main road and kicked them to disappear from this place. When female children around 8(13.3%) of girls begging on the street, some people treated them with money for opposite sex relationship. In addition, around 2(3.3%) female children faced a rape cause by the passerby. Generally speaking, from the total sample size of the study around 48(80%) of female and male children encountered different kinds of the problem by the society member, because of the involvement in begging. The remaining of the sample around 12(20%) not encountered any problem by the society when children involved in begging activities.

Begging is not encouraging able activities to any one, but the significant numbers of child beggars faced problem when they begging on the street by police. It is obvious police is one of the governmental employee. According to this, they committed to do the order of the concerned sectors. Research assumes that, instead of encounter problems on child beggars had to be minimizing social problems of to all children. Other wise, child beggars increase in numbers on the street.

As the above table result shows 13.3% of girls begging on the street, some people treated them with money for opposite sex relationship. And also around 3.3% female children beggars were faced a rape cause by the passerby. To support this result the research considers what the children said in the focused group discussion. One female Child beggar said as follow:

*I'm not interested to see a different new face of the alms giver because they insult me. Even if, they were treated me smoothly at the begging and asked for sexual intercourse relationship after they gave some money. So that, I feel a grate sham*

*about begging. However, I committed begging for my mother order. (A 16 years old child beggar)*

From interview and focus group discussion result understood the child begging effects and implication. The child begging effects from this result the alms giver treated child female beggar with money for sexual intercourse relationship and rape them. In the other hand, the child begging of implication from this finding especially the female child beggar develops the hate-ness of others.

#### **4.7 MONEY MATTERS RELATED TO CHILD BEGGARS**

In this section research try too see how the children used the money, which it is got from begging activities. And also, do they receive enough money and how much money they save and the children support relative by this money. The results for this inquiry are presented in table 7 bellow.

**TABLE 7. child beggars' handling of financial matters**

		SEX					
		FEMALE		MALE		Total	
		NO	%	NO	%	NO	%
<i>Daily average income of child begging.</i>	<i>I don't know</i>	18	30	20	33.3	38	63.3
	<i>Three-Five Ethio.birr</i>	4	6.6	6	10	10	16.6
	<i>Five to seven Ethio.birr</i>	8	13.3	4	6.6	12	20
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Do you save what you earn, and are so, how much?</i>	<i>Yes, if yes how much?</i>	-	-	-	-	-	
	<i>No</i>	30	50	30	50	60	100
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Average roughly expenditure for food and lodging.</i>	<i>Three - five Ethio. Birr</i>	4	6.6	6	10	10	23.3
	<i>Five -- seven Ethio.birr</i>	8	13.3	4	6.6	12	20
	<i>I don't know</i>	18	30	20	33.3	38	63.3
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>Do you support some relatives?</i>	<i>Yes</i>	16	26.6	-	-	16	26.6
	<i>No</i>	14	23.3	30	50	44	73.3
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>
<i>How Spend the money that you get through begging out of you spend for food and loading.</i>	<i>No spend money for other</i>	12	20	10	16.6	22	36.6
	<i>For chate and cigarette</i>	8	13.3	28	46.6	36	60
	<i>For night school fee</i>	2	3.3	-	-	2	3.3
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>

From the total sample size of the study around 10(16.6%) of female and male child beggar's daily average income three to five Ethiopian birr and also around 12(20%) female and male child beggar's daily income five to seven Ethiopian birr. The rest of the sample size around 38(63.3%) of child beggar no idea or no exactly know their daily income. With Regard to saving money by children from begging activities, no one save money from the total sample size. From these data understood not, enough money they have to save which earn from alms givers. Because, it is not enough further than expenditure for food and lodging.

From the total sample size of the study around 10(14%) of female and male child beggar's daily expenditure three to five Ethiopian birr per day and Around 12(20%) female and male child beggar's daily expenditure five to seven Ethiopian birr for food and loading. It means it is a daily average income or earning money from begging activities for survival only, not used for further needs. The rest of the respondents from sample size around 38(63.3%) of child beggar no idea or no exactly know their daily expenditure for food and loading. In the other side, when the total sample of the study answered for the question "Do you support some relative?" from the total sample around 16(26.6%) of female children said "yes". The rest of the sample around 44(73.3%) of female and male children said "no". From these data we understood some female respondents help relative from begging activity.

The above table indicate around 22(36.6%) of respondents of a daily average income or earning money from begging activities for survival or expenditure for food and loading only, not used for further needs. To support the above table result on daily income used for only daily conception, and also what the respondents in the focus group discussion said on daily income? One male child beggar said that as follow:

*I tried to quit the begging activity; because a daily income from bagging activity is only for daily conceptions, not fulfill other demand of me. Moreover, I was tried to replace by other labors work .Finally. I was return to begging activities .Because; I have no enough muscles to done a labor work. (A 15 years old child beggar)*

From interview and focus group discussion finding, research concludes that a daily income from begging activity used only for daily conception. It is one of the determinants and effects of child begging. As the above table result answering for the question "Do you support some relative?" from the total sample around 16(26.6%) of female children said "yes".

From the above table found the daily income, expenditure for food and loading, not the total sample had anything saving activities. The remaining child beggars did not exactly know a daily income and expenditure for food and loading. Meanwhile, if they have some money out of usual daily income or that out of expenditure for food and loading. They may spend extra money for other purpose. According to this, to find out the hidden condition the research provides a question "How Spend the money that you get through begging out of you spends for food and loading?" when the respondents answered around 36(60.3%) of male and female children spend the money for the purpose of "chate" chewing and cigarette smoking, the rest of respondents around 2 (3.3%) of female children only spend money for night school fee.

#### **4.8 THE PRESENT CONDITION OF CHILD BEGGARS**

In this section research try to see the present condition of child beggars with assessing children's future plane, health problem, relation with drug and where children sleeping at night, etc. The results for this inquiry are presented in table 8 bellow.

**TABLE 8 - child beggars' present condition.**

		SEX						
		FEMALE		MALE		Total		
		NO	%	No	%	NO	%	
<i>Where do you sleep at night?</i>	In the church	8	13.3	12	20	20	33.3	
	On the verandah of big shops	12	20	16	26.6	28	46.6	
	In the lower prices rent of bed house	10	16.6	2	3.3	12	20	
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>	
<i>Future plane of child beggar.</i>	To learn	2	3.3	-	-	2	3.3	
	I don't know	6	10	16	26.6	22	36.6	
	To Getting a job	8	13.3	12	20	20	33.3	
	To return my birth place	14	23.3	2	3.3	16	26.6	
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>	
<i>Present living condition of child beggar.</i>	It is difficult to survive	18	30	26	43.3	44	73.3	
	Because of my gender, life is difficult to me	6	10	-	-	6	10	
	Suffering because of health problem	6	10	4	6.6	10	16.6	
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>	
<i>How long do you think you will be staying in begging activities?</i>	It is difficult to predict	4	6.6	6	10	10	16.6	
	God knows	6	10	8	13.3	14	23.3	
	Aloha knows	4	6.6	4	6.6	8	13.3	
	Until my child grow	8	13.3	-	-	8	13.3	
	For a short time being	8	13.3	12	20	20	33.3	
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>	
<i>Have you ever encountered any kind of health problem because of your involvement</i>	yes	20	33.3	16	26.6	46	76.6	
	no	10	16.6	14	23.3	24	40	
	<b>Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>	
<i>Do you have a habit of taking any of drugs?</i>	<i>Yes, if yes, which of the following psychoactive Drug do you take?</i>	Alcohol	2	3.3	4	6.6	6	10
		"Chate"	6	10	10	16.6	16	26.6
		Cigarette	8	13.3	10	16.6	18	30
		Benzene	-	-	2	3.3	2	3.3
		other	-	-	-	-	-	-
		<b>Total</b>	<b>16</b>	<b>26.6</b>	<b>26</b>	<b>43.3</b>	<b>42</b>	<b>70</b>
	No	14	23.3	4	6.6	18	30	
<b>Grant Total</b>	<b>30</b>	<b>50</b>	<b>30</b>	<b>50</b>	<b>60</b>	<b>100</b>		

With regard to children shelter at night 20(33.3%) of female and male children have responded that they sleep during night time in the compounds of churches. In addition, 28(46.6%) of female male children said that they in the night on the verandah of big shops. The rest respondents around 12(20%) of female and male children are sleep at night in the lower prices rent of bed house. From this finding, we understood with the lack of money child beggars from both sex sleeps at night in church and on the veranda of big shop. To support this idea consider the child beggars said in the focus group discussion, when two respondents answered for the question of "how do you see your relationship with the community before and after your involvement in the life of begging?" Said that as follow:-

*After I involved in the life of begging, I was sleeping in the church and observed the community's sympathy from alms giver, when they were gave alms in the name of god early in the morning at the sleeping time. That is why; I'm sleeping at night in the compound of the church. (A 16 years old child beggar)*

Another child beggar said that:

*After I involved in the life of begging, the owner of the big shop allowed to the beggar friends and to me, to sleep at night in the verandah. Thanks to them, they saved us from street sleep at night and protected us from wind and rain. (A 15 years old child beggars)*

In explaining their present condition 44(73.3%) of female and male children have complained that it is difficult to survive in through begging activities. In addition, 6(10%) of female children complained, because of gender the male making troubles on them. The rest of the respondent around 10(16.6%) of female and male children are suffering with health problems.

The above table finding shows about the present living condition in the significant numbers of child beggars complained that it is difficult to survive in through begging activities. To support this finding consider what child beggars have said in the focus group discussion. One respondent male child beggar said as follow:

*Regularly have to be begging other wise I can't get money for a daily conception. If I quite begging for one day, will faced lack of daily conception. Moreover, I have no a regular sleeping place. Sometimes sleep in the church compound; sometimes in the big shop verandah .If, these two places reserved before me by others beggars, I have to go to sleep in the street with others friends. In the other side, when I begging on the main road police not allowed and around cafeteria the waiter also forced me to go out from cafeteria. Begging activity is a difficult task for me and life by begging activity difficult to survive. (As 15 years old child beggar)*

As shows in the interview finding result life in child begging is difficult to survive also shows clearly in the result of focus group discussion, the challenge of life in child begging. From these understand two finding result could the determinant factors of child begging.

As to their future plan the majority of the children, about 22(36.6%) said that they don't know on have any plan at all. In addition, 16(26.6%) of female and male children said that to return to birth place, 20(33.3%) of female and male children have responded that they planed to secure a better job. The rest of respondents 2 (3.3%) of female children only said that the plan is to learn.

The children were also asked as to for how long stay in begging activities, in their opinion, they remain in such a situation. 44 (73.3%) of female and male children said that they don not know for sure as how long they will remain in such a situation or said that difficult to predict. 14(23.3%) of female and male said that "God knows", and the rest of the respondents around 8(13.3%) of female and male said that "Aloha" knows.

From the total sample size of the study around 46(76.6%) of female and male responded they found with health problem after they involved in begging activities. In addition, the rest of the respondents around 24(40%) female and male children was not faced any type of health problem after involved in the begging activities.

The above table of interview finding result shows the significant numbers of respondents, because of the involvement of begging activity the child beggars faced different health problems. To support this finding result considers what the child beggars said in the focus group discussion. So that, the female child beggar said that as follow:

*I'm sleeping in the street and eating food from hotel after the hotel's clients eat their lunch from their remaining part of food I used it for lunch or dinner. Because of this, I was many times feel not well and also, because of sleeping in the street I was faced rape cases, that lead me to faced STD sexual transmitted disease. (As 16 years old child beggar)*

The result shows clearly the determinant factor and effect of child begging. When the respondents answering for the question of "Do you have a habit of taking any of drugs?" around 6(10%) female and male children from the total sample found alcohol drunker, 16(26.6 %) of female and male children was taken "chate", 18(30%)of female and male cigarette smoker, the rest 2(3.3%)of male only was taken benzene. In the other side, around 18(30%) of female and mail children was not taking any types of psychoactive drug do you take.

#### 4.9 RELATION WITH LAW

In this section, the study tries see the police record, detained at police station and appeared before the court about child beggars. The results for this inquiry are presented in table 9 bellow.

**TABLE: 9 Child beggars relation with law.**

		SEX				Total	
		FEMAIL		MALE			
		NO	%	NO	%	NO	%
<i>Do you have a police recorded?</i>	Yes	6	10	14	23.3	20	33.3
	no	24	40	16	26.6	40	66.6
	Total	30	50	30	50	60	100
<i>If yes, have you detained at the police station?</i>	Yes	6	10	14	23.3	20	33.3
	No	-	-	16	26.6	16	26.6
	Total	6	10	30	50	36	60
<i>If yes, have you appeared before the court?</i>	Yes	2	3.3	8	13.3	10	16.6
	no	-	-	22	36.6	22	36.6
	Total	2	3.3	30	50	32	53.3

40(66.6%) of female and male children claim to be free of only police record and the rest around 20(33.3%) of female and male children have record for different causes. For instance, by theft, gambling, etc. Among those who have a police record, 20(33.3%) female and male children have been detained at the police station. In answering the question weather they brought before the court only 10(16.6%) female and male children said "yes".

#### **4.10. Major interview result on different representative of organization and social service institutions**

*(Employee of Keble and Police of child right convention committee, NGOs, Social affaire office of the sub-city)*

- What are the intervention measures you are taking to prevent and rehabilitate children involved in begging?

All of the representative organization and social institution to answer for this question, the answer is more emphasized with providing teaching on child right convention to the society and to children, and also gave advice and little supported by materials.

- How do you perceive the reaction of the community towards child begging?

When the representative organization and social service institution response this question. As thy said all the community in directly encourage begging because the most community members giving alms by the name of God and Aloha for the sake of their profit from spiritual belief. And also, some of the community members used children for the purpose of income generating.

- What do you think should be done to reduce the problem of child begging?

All of the representative response to this question said that-  
To minimizing the problems, it needs teamwork of the governmental, non-governmental and the community activities than a single sectors effort.

## **CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **• *Summary and Conclusions***

Assessing the various aspects of child begging, the determinants as well as the implications of the practice on individuals' lives and the proper functioning of society at large has been one of the major purposes of this study. Equally important is the intention to explain the problem from psychological, social, cultural and economic perspectives, and then forward some pertinent recommendations in order to make some contributions to the overall efforts to improve the situations of such vulnerable children.

The study has focused on child begging as one of the social problems prevailing in Addis Ababa, with particular reference to the study area. However, the findings of this study could give some clues about the situations prevailing in Addis Ababa City as far as child begging is concerned.

Having selected two sub-city administrative areas in Addis Ababa, setting the following specific objectives:

- To identify the psychological, social, cultural and economic factors that push or pull children towards begging on the streets;
- To identify the social involvement of the child beggars (such as the interaction of the child beggars with peer groups and the reaction of society towards such vulnerable children);
- To find out the different types of abuse that children often face when they are involved in begging on the streets;

- To identify the roles of social service providers and law-enforcement agencies, such as kebele and sub-city leaders, the police) in terms of creating positive and negative impacts on street child begging;
- To look into the preventive and rehabilitative supports provided by different social service providing organizations, targeting child beggars; and.
- To assess the prevailing situations and forward pertinent recommendations in order to prevent and tackle such crucial social problem.

Primary data were collected by administering structured questionnaire to child beggars selected from "Addis Ketema" and "Arada" Sub-city Administrative Areas. Based on the questionnaire, direct face-to-face interviews were conducted among 60 children. Moreover, qualitative data were supplemented through conducting focus group discussion and in-depth interviews. The qualitative data were collected from 11 individuals. The three research instruments were prepared on the basis of important points and concepts obtained from reviewing related literatures.

The survey questionnaire has nine sections containing a total of 45 items. the sections are: the general background information about the children; children's family backgrounds; the children living condition before starting begging; reasons for migrating to Addis Ababa; experience with peer groups; children and their begging activity; financial situations; the current conditions of the child beggars, as well as child beggars' interactions with the law-enforcement agencies.

As far as FGDs are concerned, participants were selected from public institutions and groups of vulnerable children that were found in the two sub-city administrative areas. Separate FGD sessions were conducted for female and

male child beggars in order to create easy atmosphere and collect sufficient information.

Employing the aforementioned quantitative and qualitative research methods, the study has generated the following major findings.

- The current living arrangements of child beggars and the marital status of their parents could play remarkable role in pushing children onto the streets. Especially children, whose parents were separated, divorced or dead would be highly vulnerable to such problem.
- With regard to involvement in some kind of work, 80% of the child beggars had been active participants before adopting the begging practice; that was intended to fulfill their economic needs. Therefore, it can be concluded that economic problem is one of the determinant factors of child bagging. It means poverty is one of the pushing factors for those children to run into the streets and start begging as a means of survival.
- Quarreling with family members and obtaining misleading information about the life in urban centres, particularly Addis Ababa, are the other pushing and pulling factors, for children to desert their birth places and parents and later on find themselves on the streets.
- The overall findings of this study show that the economic problems, disagreement between parents and children and the concomitant conflicts within the family, breakdown of the family due to divorce or death, as well as being under the control of some uncaring and greedy parents or guardians are the main determinant factors for child begging.

- The other determinant factor is perception of the begging practice as an easy and profitable income generating means which has been developed among some parents, guardians and children.
- A remarkable number of child beggars spend their time taking some narcotic drug like "chat". This would ultimately lead to addiction and serious health problems. The influence of peer groups is immense in this regard. These are the implications of child begging and life on the streets.
- Some of the child beggars were forced by their own natural parents to adopt begging as a means of generating incomes. As revealed during the group discussions, children are engaged in the begging practice in order to obey orders and benefit their parents or other people who control them. It is another grave fact that a significant proportion of the child beggars were abused by passerby alms givers; and this is one of the effects and implications of child begging.
- As child beggars sleep on the street, female children were exposed to rape and the concomitant danger of being infected with STIs. Some of the female child beggars were sexually abused by opportunist alms givers, and they were carrying the burden of unwanted pregnancy. These are the undesirable effects and implications of child begging.
- Most of the organizations that provide social services have not given proper attention to child beggars and launch programmes targeting such groups of vulnerable children. More alarmingly, the police have shown a lot of suspicion and hostility towards child beggars; in many cases, the police tend to accuse them of committing offences, and consequently chasing them away from the main roads.

- Although the "kebele" and sub-city officials as well as the police staff claim to have made some efforts to tackle the problem of child begging, the contribution has been minimal.

## **5.2. Recommendations**

Based on the major findings of this study, the researcher has forwarded the following short and long term recommendations that are expected to make remarkable contributions towards preventing as well as tackling the problem of child begging.

### **SHORT TERM**

- "Kebele" and sub-city administrative offices as well as the police and NGOs working to promote the welfare of children should work together in tackling the pushing and pulling factors for child begging, such as economic problems, conflicts within the family, family breakdown, peer pressure, and exploitation of children.
- Government institutions and NGOs should facilitate the provision of food, shelter, educational and rehabilitative services for child beggars; these children also need health service as well as proper guidance and counseling in order to achieve complete rehabilitation and reintegration into their families, communities and society at large. To this end, they should develop the tradition of collaboration and create networking.
- Awareness raising programs ought to be launched on child rights as well as the determinants, effects and implications of child begging as one form of child abuse; relevant trainings and workshops should be organized for people working in the areas of child protection as well as for community members.

- Panel discussions and seminars should be conducted to change the negative attitudes developed against child beggars and reduce hostility and mistreatment.

### **LONG TERM**

- The government, NGOs and CBOs need to organize alternative means of income generating activities, such as vocational skills trainings and petty trading, targeting the parents of vulnerable children. Vulnerable families and communities ought to be empowered.
- Institutional care and support programmes should be promoted to help vulnerable children get the necessary social services as well as protection from child abusers.
- Child begging is not only a problem confined to one part of the country, a specific ethnic group, or religious group; it is rather a problem affecting the whole society directly or indirectly; therefore, it requires the concerted efforts of all parties to tackle the problem effectively.
- The number of child welfare institutions should be increased, and their activities need to be broadened and strengthened.
- Child rights should be incorporated into the curriculum so that awareness and knowledge would be promoted, and the prevalence of child abuse, including child begging, can be minimized radically.

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# APPENDICES

Appendix 1

## **Child beggars Questionnaire**

This questionnaire aimed at gathering information in the approached of interview on how children are circumstantially involved in begging and to explore the personal and social factors that keep these children remain engaged in the act of child begging. In addition, this questionnaire will be providing precise information about the child begging of the determinants, effects, and implications.

Therefore, your genuine and accurate response to the questions is highly required.

Thank you in advance.

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### **The Respondent and Family background.**

1. Age \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Religion \_\_\_\_\_
4. Ethnic \_\_\_\_\_
5. Educational background.
  - 5.1 Attending class (grade level) \_\_\_\_\_
  - 5.2 Dropout (grade level) \_\_\_\_\_
  - 5.3.1 If you are a dropout, what was the reason for dropping out?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5.4 Never was a student (why?) \_\_\_\_\_  
\_\_\_\_\_

6. What is your current living arrangement?
  - 6.1 Live with both parents.
  - 6.2 Live only with mother
  - 6.3 Live only with father
  - 6.3 Live with sibling
  - 6.4 Live alone

6.5 Live with others

7. Is your parent alive? \_\_\_\_\_

7.1 If both alive, their marital status are \_\_\_\_\_

9. What is your father's occupation? \_\_\_\_\_

10. What is your mother's occupation? \_\_\_\_\_

11. What is average monthly income of the family? \_\_\_\_\_

### **Living condition of the children before starting begging.**

12. Were your parent not able to meet your economic needs when you were living with them?  
\_\_\_\_\_

13. With whom were you living before starting begging? \_\_\_\_\_

13.1 Are you still living with them? \_\_\_\_\_

14. How is your relationship with your parents and other relatives? \_\_\_\_\_

15. Did you have any work before involve in begging? \_\_\_\_\_

### **Reason for coming to Addis Ababa**

16. If you are not from Addis Ababa reason for coming to Addis Ababa. \_\_\_\_\_

17. With whom did you come your arrival? \_\_\_\_\_

18. Where did you stay on your arrival? \_\_\_\_\_

19. Did you hear or did some body tell you about the life in Addis Ababa? \_\_\_\_\_

20. Did you find Addis Ababa as you were told? \_\_\_\_\_

21. Did you want to return your birthplace soon after coming to Addis Ababa? \_\_\_\_\_

### **Experience with peer groups**

22. What type of individuals were your associate, after you became beggar? \_\_\_\_\_

23. What do you think is the reason for these boys and girls to become beggars?  
\_\_\_\_\_

24. How do they pass their time? \_\_\_\_\_

25. Do they involve in illegal act? Example: - theft, getting drunk etc. \_\_\_\_\_  
26. Are you yourself involved on these activities? \_\_\_\_\_  
27. How do you spend your free time with your peer group? \_\_\_\_\_  
\_\_\_\_\_

### **Children and their begging activity**

28. What motivated you involve in begging? \_\_\_\_\_  
\_\_\_\_\_  
29. What do you feel about this begging business? \_\_\_\_\_  
\_\_\_\_\_  
30. When did you start working as a beggar? \_\_\_\_\_  
31. For whom you are begging? \_\_\_\_\_  
32. Have you ever encountered any kind of problem causes by the society because of your involvement in begging, such an act (police, kebele, neighbors...)? Please describe it \_\_\_\_\_  
\_\_\_\_\_

### **Financial situation**

33. What is your daily average income? \_\_\_\_\_  
34. Do you save what you earn, and if so, how much? \_\_\_\_\_  
\_\_\_\_\_  
35. What is your daily averages roughly expenditure for your food and loading? \_\_\_\_\_  
\_\_\_\_\_  
36. Do you support some relatives? \_\_\_\_\_  
35. How do you spend the money that you get through begging? \_\_\_\_\_  
\_\_\_\_\_

### **Present condition**

37. Where do you sleep at night? \_\_\_\_\_  
38. What is your future plane? \_\_\_\_\_  
\_\_\_\_\_  
39. Could you explain your present living condition? \_\_\_\_\_  
\_\_\_\_\_  
40. How long do you think you will be staying in begging activities? \_\_\_\_\_  
\_\_\_\_\_  
41. Have you ever encountered any kind of health problem because of your involvement in begging? \_\_\_\_\_  
\_\_\_\_\_  
42. Do you have a habit of taking any of drugs?

YES

NO

42.1. If yes, which of the following psychoactive drug do you take?

Alcohol

Chat

Cigarette

Benzene

none

other \_\_\_\_\_

**Relation with law**

43. Do you have a police record? \_\_\_\_\_

44. If yes, have you detained at the police station? \_\_\_\_\_

45. If yes, have you appeared before the court? \_\_\_\_\_

**Thank you**

# ቃለ - መጠይቅ

## መግቢያ

የዚህ መጠይቅ ዋና አላማው የህጻናት የልመና ተግባር ትክክለኛ ዋና ዋና ተግባራቸውን፣ ምክንያቶቻችን ፣ ጥሉ የሚከለክሉ እንደምታዎቻችን መረጃ ለማቅረብና በሌላ ጎን ደግሞ ህጻናቶች በልመና ዙሪያ እንዴት ሊሳተፉ ቻሉ እንዲሁም በራሳቸውና በሕብረተሰቡ ነገሮች በልመና ተግባር ሊቆዩ የቻሉበትን ሁኔታዎች መረጃ ለመፈለግ የተዘጋጀ ነው።

ስለዚህም ጥያቄዎችን ሲመልሱ በከፍተኛ ደረጃ በእውነተኛነትና ጥንቃቄ የተሞላበት እንዲሆን ይጠበቃል።

በቅድሚያ አመሰግንዎታለሁ።

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### የተጠያቂውና የቤተሰብ የኑሮ ሁኔታ

1. ዕድሜ \_\_\_\_\_
2. ጾታ \_\_\_\_\_
3. ሐይማኖት \_\_\_\_\_
4. ብሔረሰብ \_\_\_\_\_

### 5. የትምህርት ሁኔታ ::

- 5.1. እየተማርከው/ርሽው ያለሽበት/ ሀበት ክፍል ደረጃ \_\_\_\_\_
- 5.2. ትምህርትን የአቋረጥከበት/ሽበት የክፍል ደረጃ \_\_\_\_\_
- 5.3. ትምህርት ያቋረጥከ/ሽ ከሆነ የአቋረጥከበት/ሽበት ምክንያት ምንድን ነው?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- 5.4. ፍጹም አልተማርከም/ሽም ? (ለምን ?) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. በአሁኑ ሰአት ከማን ጋር ነው የምትኖረው/ሪው ?

6.1. ከእናትና ከአባትህ/ሽ ጋር

6.2. ከእናትህ/ሽ ጋር

6.3. ከአባትህ/ሽ ጋር

6.4. ከወንድምህ/እህትህ ጋር

ከእህትሽ / ወንድምሽ ጋር

6.5. ብቻህን /ሽን

6.6. ከሌሎች ሰዎች ጋር

7. ቤተሰብህ/ሽ በሕይወት አሉ? \_\_\_\_\_

7.1. ሁለቱም በሕይወት ከኖሩ የጋብቻ ሁኔታ \_\_\_\_\_

ሀ. በአንድ ላይ ይኖራሉ

ሐ. ተፋተዋል

ለ. እንደገና ተጋብተዋል

መ. ተለያይተዋል

8. የአባትህ/ሽ ሥራ ምንድን ነው ? \_\_\_\_\_

9. የእናትህ /ሽ ሥራ ምንድን ነው ? \_\_\_\_\_

10. የቤተሰባችሁ መካከለኛ የወር ገቢ ስንት ነው? \_\_\_\_\_

**የኑሮ ሁኔታቸው የልመናን ተግባር ከመጀመራቸው በፊት**

11. ከቤተሰብህ ጋር በምትኖርበት ጊዜ የምትኖርበት ጊዜ የምትፈልገውን የገንዘብ ድጋፍ አያደርጉልህም/ ልሽም ነበር ? \_\_\_\_\_

12. ይህን የልመና ተግባር ከመጀመርህ /ሽ በፊት ከማን ጋር ትኖር /ሪ ነበር ?

\_\_\_\_\_

12.1. አሁንም ከነርሱ ጋር ነው የምትኖረው / ሪው ? \_\_\_\_\_

13. ከወላጆችህ እና ከዘመዶችህ ጋር ያለህ /ሽ የኑሮ ፣ የመቀራረብ ሁኔታ እንዴት

ነው ? \_\_\_\_\_

\_\_\_\_\_

14. የልመናውን ሥራ ከመጀመር በፊት ሌላ የምትሠራው/ሪው ሥራ ነበር ? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**ወደ አዲስ አበባ የመጣህባቸው / ሽባቸው ምክንያቶች**

15. ቤተሰቦችህ/ሽ አዲስ አበባ ነዋሪ ካልሆኑ ወደ አዲስ አበባ የመጣህበትን /ሽበትን ምክንያት ግለጽ /ጭ \_\_\_\_\_

\_\_\_\_\_

16. ከማን ጋር ነው ወደ አዲስ አበባ የመጣሽው /ሽው ? \_\_\_\_\_

\_\_\_\_\_

17. አዲስ አበባ እንደረሰክ /ሽ የት አካባቢ ነው ያረፍከው /ሽው ? \_\_\_\_\_

\_\_\_\_\_

18 . ስለ አዲስ አበባ የኑሮ ሁኔታ ከዚህ በፊት ተነግሮህ /ሽ ነበር ወይ ? \_\_\_\_\_

\_\_\_\_\_

19. ስለ አዲስ አበባ እንደተነገረህ /ሽ (እንደሰማሽው/ሽው) ካልሆነ በትገልጽልኝ /ጭልኝ ? \_\_\_\_\_

\_\_\_\_\_

20. አዲስ አበባ እንደረሰክ ወደ ትውልድ አገርህ መመለስ ፈልገህ/ሽ ነበር ? \_\_\_\_\_

\_\_\_\_\_

20.1. ለመመለስ ካልፈለክ ምክንያቱን ግለጽ /ጭ \_\_\_\_\_

\_\_\_\_\_

20.2. ለመመለስ ፈልገህ ከነበር ምክንያቱን ግለጽ /ጭ \_\_\_\_\_

\_\_\_\_\_

**ከመሠል ዓደኞች ጋር የተደረጉ የሕይወት ልምዶች**

21. ይህን የልመና ተግባር ከጀመርክ /ሽ በኋላ ብዙውን ጊዜ አብረውህው/ሽው የነበሩ ዓደኞችህ/ሽ እነማን ናቸው ? \_\_\_\_\_

22. የልመና ሥራ ለመስራት ዓደኞችህ ምክንያት ናቸው ብለህ /ሽ ታስብአለህ/ሽ ? \_\_\_\_\_

23. እነዚህ ዓደኞችህ/ሽ ጊዜ አቸውን አንዴት ነው የሚአሳልፉት ? \_\_\_\_\_

24. ዓደኞችህ ህጋዊ ባልሆኑ ተግባሮች ይላተፋሉን ?

ለምሳሌ :- በስርቆት ፣ በአልኮል መጠጥ ወዘተ - - -

25. አንተ/ች በነዚህ ሕገወጥ በሆኑ ተግባሮች ውስጥ ተሳትፈህ/ሽ ታውቃለህ /ታውቂያለሽ ? \_\_\_\_\_

26. ትርፍ ጊዜህን /ሽን አንዴት ነው ከመሠል ዓደኞችህ/ሽ ጋር የምታሳልፈው/ፈው ? \_\_\_\_\_

**ህጻናት ልጆችና የልመና ተግባራቸው**

27. በዚህ የልመና ተግባር እንድትሳተፍ የገፋፋህ/ ሽ ነገር ምንድን ነው:: \_\_\_\_\_

28. አሁን ስላለህበት/ሽበት የልመና ተግባር ምን ይሰማሃል/ሻል? \_\_\_\_\_

29. የዚህን የልመና ተግባር መቼ ጀመርክው / ሽው ? \_\_\_\_\_

30. ለማን ነው የምትለምነው /ኝው ? \_\_\_\_\_

31. በዚህ በልመና ተግባር ላይ እያለህ የተለያዩ ችግሮች በህብረተሰቡ አካላት በሆኑ ደርሶብህ/ሽ ያውቃል ? ለምሳሌ :- በፖሊስ ! በተባሌ ! በጎረቤት ወዘተ - - -  
 ከደረሰብህ ችግሮችህን ግለጻቸው/ ጭክቸው:: \_\_\_\_\_  
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 \_\_\_\_\_

**የገንዘብ ሁኔታ**

32. በዚህ የልመና ተግባር የተን አማካኝ ገቢህ /ሽ ስንት ነው ? \_\_\_\_\_  
 \_\_\_\_\_

33 . ከዚህ ከልመና ተግባር የምታገኘውን/ኝውን ገንዘብ ውስጥ የምታጠራቅመው /ሚው አለህ /ለሽ ? ካለህ ምን ያህል ነው ? \_\_\_\_\_  
 \_\_\_\_\_

34 . ከዚህ ከገቢህ ለዕለት ምግብና መጠለያ የሚሆን ወጭህ/ሽ አማካኝ ስንት ነው ? \_\_\_\_\_  
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35. ከዚህ ከልመና ተግባር ከምታገኘው ገቢ የምትረዳው/ጅው ዘመድ አለህ /ሽ ? \_\_\_\_\_  
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36. በልመና ተግባር የምታገኘውን /ኝውን ገንዘብ ለምን ተግባር ነው የምታውሰው /ይው ? ወይም የምታጠፋው /ፊው ? \_\_\_\_\_  
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**የአሁን ጊዜ ሁኔታዎች**

37. በምሽት /በሌሊት/ ሰዓት የምታድረው/ሪው የት ነው ? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

38. የወደፊት የኑሮ እቅድህ/ሽ ምን ይመስላል ? \_\_\_\_\_

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39. የአሁኑን ኑሮህን /ሽን አባክህን /ሽን በትክክል ልትገልጥልን/ጭልን ትችላለህ /ያለሽ ? \_\_\_\_\_

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40 . እስከ መቼ ድረስ በዚህ የልመና ተግባር የምትቆይ/የምትቆዩ ይመስልሃል/ሻል ?

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41. በዚህ በልመና ተግባር በመሳተፍህ /ሽ ማንኛውም የጤና ችግር ደርሶብህ/ብሽ ያውቃል? \_\_\_\_\_

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42 . ማንኛውንም አይነት እጽ ትውስጫለህ /ሻለሽ ?

አዎ  አልወስድም

42 . 1. መልስህ /ሽ አዎ ከሆነ ከሚከተሉት የተለያዩ ሱስ አስያዥ እጾች የትኛው ነው ?

አልኮል መጠጥ  ጫት  ሲገራ  
 ቤንዚን  ሌሎች ከሉ ይገለጽ \_\_\_\_\_

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**ከሕግ ጋር ስላሉ ግንኙነቶች**

43 . በአንዳንድ ጉዳዮች በፖሊስ ተመዝግቦህ ሆኖ ታውቃለህ ሆኖ ? \_\_\_\_\_

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44 . አዎ በፖሊስ ተመዝግቦህ ካልነህ በፖሊስ ጣቢያ ታስረህ ሆኖ ታውቃለህ / ቂለሽ ? \_\_\_\_\_

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45 . አዎ በፖሊስ ጣቢያ ታስራ አውቃለህ / ካልነህ ፍርድ ቤት ተርቦህ/ሽ ታውቃለህ/ሽ ? \_\_\_\_\_

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## Appendix 2

### **Interview Guide Line for Organizations**

*(For "Kebele" and Police of child right convention committee and NGOs, Social & civil affaire office of sub-city)*

- What is the objective of the organization?
- What are the intervention measures you are taking to prevent and rehabilitate children involved in begging?
- What are the major factors that made the target children involved in begging?
- How do you perceive the reaction of the community towards child begging?
- What challenges have you faced in the effort of supporting children involved in begging?
- What do you think should be done to reduce the problem if child begging?

### **Appendix 3**

## ***Focus Group Discussion (FGD) Guideline For children involved in begging***

- **Why did you start working as a beggar?**
- **What kind of problem that you come across while working as a child beggar?**
- **How do you see your relationship with the community before and after your involvement in the life of begging?**
- **Have you ever tried to quite the life of begging?**
- **If yes, why did you return to the life of begging?**
- **If no, why did you not tried to quite the life of begging?**
- **What do you suggest should be done to reduce the problem of child begging?**