

Exploring the Practice of Domestic Adoption: the Case of Selected
Organizations in Addis Ababa, Ethiopia

By

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Declaration

I, Hiwot Ashenafi, declare that this thesis is my original work in partial fulfillment of the requirement for the degree of Master of social work. I also declare that it has never been presented in this or any other university and that all resources and materials used in the thesis have been duly acknowledged.

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Acronyms

| | |
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| ACRWC | African Charter on the Rights and Welfare of the Child |
| CSA | Central Statistical Agency |
| ICA | Inter-country Adoption |
| MOLSA | Ministry of Labor and Social Affairs |
| MOWCA | Ministry of Women and Children Affairs |
| NGO | Non-Government Organization |
| OVC | Orphans and Vulnerable Children |
| UNCRC | United Nations Convention on the Rights of the Child |
| UNICEF | United Nations Children's Fund |
| AAWCA | Addis Ababa Women and Children Affairs Office |

Abstract

The purpose of the study is to bring better understanding of the practice of domestic adoption in Addis Ababa, Ethiopia. Ethiopia is known for being a home of large number of orphan and vulnerable children. To alleviate the problem Ethiopia is using different alternative childcare services which are designed to reinforce, supplement the functions of parents who cannot perform and improve conditions of children. There are two types of adoption services namely inter country and domestic adoptions, this paper has dealt with domestic adoption. The main objective of this study is to explore the practice of domestic adoption in Ethiopia. The researcher used exploratory qualitative research design to look for data for the research questions of the study. The study participated 9 key informants. The key informants are selected purposively from Ministry of Women and Children Affair Office, Addis Ababa Women and Children Affair office, Kebebe Tsehaye orphanage and Sele Enat Mahiber orphanage. The study used both primary and secondary data. Key informant interview, observation and document review are used as instruments for data collection. The findings of the study are: the awareness of the community about local alternative child care services has increased which has led to increase in the rate of domestic adoption. There is also a decrease in the rate of inter country adoption especially in regional states. The other finding is that there are procedures and guidelines set up for domestic adoption but the quality of pre and post domestic adoption process is questionable. Based on the findings of the study, the recommendations forwarded are; establishing the central authority and placing a strong system of checking and controlling mechanism of domestic adoption is important. And general awareness raising should be considered in the effort to enhance the rate domestic adoption.

Key Words: Adoption, Domestic Adoption, Adoption agencies & Alternative child care

CHAPTER ONE

INTRODUCTION

Background

The nature of a child's upbringing greatly determines the child's later life. Evidences show that the link between characteristics of the home environment to children's development is quite strong (Sylva et al. 2004).

In Ethiopia, more than half of the populations are children under the age of 18. The number of children living in difficult circumstances is rapidly increasing due to social, economic, political as well as cultural factors (Ministry of Labor and Social Affairs, 2005). A large number of Ethiopia Children are suffering from the ills of poverty and illiteracy and are living in extremely poor situation, suffering and dying from various diseases such as malaria, tuberculosis and some of them suffer from lack of nutrition. According to UNICEF in 1984 Ethiopia is home to one of the largest population of orphans in the world. In 2005, it was estimated by central statistical agency (CSA) that there were a total of 4,885,337 orphans aged 0-17 years.

Because of the rapid growth of vulnerable children, Ethiopia is using different childcare services to alleviate this problem. One of the alternative childcare services is adoption of the OVC to a suitable home environment and permanent family care. Since every child needs a family, having a family for orphan has a lot of benefits on the development of the child.

Ethiopia has ratified the United Nations Convention on the Rights of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC). It has also

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formulated local legal frameworks to protect the rights of children. Different alternative childcare strategies are providing services to alleviate the problems of children living in difficult circumstances. The Government of Ethiopia has also adopted strategies like community based child care, foster family care, child care institution and adoption.

Adoption is one of the alternative childcare service which is being provided in Ethiopia. It is an arrangement for childcare and protection that enables an orphan or vulnerable child to benefit from suitable environment and permanent family care. There are two kinds of adoption services being used in Ethiopia; inter-country adoption and domestic adoption (MoWCA, 2009).

In Ethiopia, much emphasis is given to inter-country adoption rather than domestic adoption and many of the literatures and studies that have been done on adoption focused on inter-country adoption. However, inter- country adoption is taken as the last resort on international child right conventions and legislations since it might mean changing the child's habitual country and nationality. This study looks at the current practice of domestic adoption and analyzes the benefits and challenges of domestic adoption in Ethiopia.

Statement of the problem

In Ethiopia more than half of the populations are children under the age of 18. The number of children living in difficult circumstances is rapidly increasing due to social, economic, political as well as cultural factors (Ministry of Labor and Social Affairs, 2005). Ethiopia is using different childcare services to alleviate the rapid growth of vulnerable children. In the Alternative Childcare Guideline, the government stipulated the importance and expansion of

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adoption services as one alternative form of child care who are left abandoned due to various reasons (MoWCA, 2009).

There are studies that are conducted in Ethiopia which indicate that international adoption practices in Ethiopia have various problems. Unpublished study by Tenagne Alemu (2006) indicated that the problems and complications start within the government organizations that facilitate the adoption process; some of them do not follow the required guideline of adoption process. And some studies show that adoption of a child to families of different countries across border might bring loss of culture, family or identity. Recognizing the challenges with Inter country adoption many countries including Ethiopia are promoting local alternative child care services such as domestic adoption.

Domestic adoption in Ethiopia seems largely neglected or utterly out of the focus of attention of many adoption service provider organizations (MoWCA, 2009). But in recent years the government of Ethiopia and concerned bodies are working more on promoting domestic adoption in order to allow a child to grow up in their country of origin. And since the legally bonded domestic adoption in Ethiopia is a recent phenomenon the practice should be explored more.

Domestic adoption provides a child an opportunity to be raised in a familial setting of the child's country of origin and culture. The United Nations Convention on the Right of the Child, the African Charter on the Rights and Welfare of the Child and the Ethiopian child welfare guideline (MoWCA, 2009) clearly state that domestic adoption serves the child's best interest than other alternatives like institutional care or inter country adoption.

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The alternative child care guideline (MoWCA, 2009) states that inter country adoption should be considered as an alternative only when all other options are not possible or not in the child's best interests. In addition it states that encouraging local adoption services and finding a home to the child's country of origin should be given a priority before considering across border adoption. Despite the promotion of national responses for orphaned and vulnerable children, there is still a lack of residential and foster care and domestic adoptions (Country fact sheet for the CRC, 2014).

Ayalew (2002) study pointed that encouraging local or traditional adoption practices like *guddifachaa* plays a role in advancing child protection, care and support in Oromo culture. He pointed that *guddifachaa* is a generation old adoption practice which has a symbolic cultural value and can be used as a fertile ground or springboard in the future adoption policy formulation. Desalegn (2006) in his study indicated that Guddifachaa practice as community based child problem intervention can create a suitable environment for vulnerable children. He tried to collect valuable socio-cultural practices data in solving the problems of children, particularly *guddifachaa*; why it is practiced, whether its practice is community based problem intervention system and factors influenceing *guddifachaa*. He pointed out that *guddifachaa* practice needs less resource, skills, and less expertise in the process compared to inter country adoption. He stated that the process of practicing *guddifachaa* varies from culture to culture and place to place with the social and cultural processes. He suggested that the area of local adoption practices needs to be further studied since it is a broad area.

The practice of formal domestic adoption and the factors that affect the process is an area covered by few researches. Therefore, this study aims to add knowledge on the practice of child

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care system by exploring the nature of domestic adoption in Ethiopia and by identifying the factors and challenges that affect the practice of domestic adoption.

Research question

- What are the experiences and procedures of domestic adoption in Ethiopia?
- What are the benefits of domestic adoption?
- What are the factors that affect the practice of domestic adoption in Ethiopia?
- What are the possible strategies to promote domestic adoption in Ethiopia?

Objectives

Major objective

The major objective of the research is to explore the practice of domestic adoption in Ethiopia.

Specific Objective

- To examine the current nature of domestic adoption in Ethiopia;
- To explore the procedures, benefits, and challenges of domestic adoption;
- To identify factors that affect the practice of domestic adoption;
- To come up with possible strategies to promote domestic adoption.

Significance of the Study

The study will contribute to the knowledge in the practice of childcare services in Ethiopia and in improving the services of child welfare system. It will identify the factors that affect the practice of domestic adoptions and its challenges which will facilitate in improving the practice of

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local adoption in Ethiopia. And since MoWCA is encouraging domestic adoption in recent years, better understanding of the practice of domestic adoption will help those involved in the practice of domestic adoption.

The study will assist social work professionals and policy makers in identifying the areas that needs to be addressed. The result of the study will add knowledge on the practice of child care system and help policy makers and adoption agencies involved in domestic adoption practices in Ethiopia. In addition to this, the study will serve as a reference point for further studies to be carried out in the area of domestic child adoption.

Delimitations of the study

The study was delimited to Addis Ababa. Since MoWAO is responsible for all the adoption practices all over the country in Ethiopia, the data gathered from the office is believed to give insight to adoption practices in Addis Ababa and other regional states. Although domestic adoption is a broad area and different parties such as agencies, courts, police and others are involved, this study was delimited to only four organizations. The study does not attempt to address all matters concerning domestic adoption. Moreover it delimits itself to ten key informants, from MoWCA, AAWCO and two orphanages. The selected informants cannot show the whole practice of domestic adoption in Ethiopia and generalization cannot be drawn from the findings. However, looking at the few will contribute to understanding of the current situation of domestic adoption practice in Ethiopia.

Operational Definitions

Child: A child means every human being under the age of 18.

Adopted child: refers to a child who has been legally adopted by means of a judicial or administrative process.

Adoption agencies: are non-governmental organizations (NGOs) working as facilitators of inter-country adoption through exchanging information between the Ethiopian government and organizations involved in international adoption and prospective adopting parents.

Alternative child care: is child care service designed to provide comprehensive service to protect the rights of orphan and vulnerable children by mobilizing community assets by utilizing and using traditional helping mechanisms of the community

Domestic adoption (DA): is an adoption wherein the adoptive parents and the adopted child are of the same nationality and have the same country of residence which is in Ethiopia.

Inter-country adoption (ICA): Inter country adoption is an adoption that involves a change in the child's habitual country of residence, whatever the nationality of the adopting parents.

Orphans and Vulnerable Children (OVC): are children whose survival and development is jeopardized by certain circumstances and are therefore in need of alternative childcare services.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This section includes a review of literature that is related to the research topic. Published and unpublished materials like journals, researches, books, and articles are used as the components of the review. The chapter deals with global trends of domestic adoption, childcare welfare services in Ethiopia and some of alternative childcare services. International adoption and local adoption services are also presented. Legal framework to the rights of children and domestic legal frameworks in Ethiopia are also included. Lastly theoretical framework of the study is presented.

Global Trends of Domestic Adoptions

Globally, there are plenty of children available for both inter-country and domestic adoption. There are many organized and established organizations/agencies that are dedicated to supervise, coordinate and process inter-country adoptions. But organizing and promoting formal domestic adoption is a recent phenomenon especially in developing countries. In developing countries governments are now working in promoting alternative child welfare services like domestic adoption and the rate of domestic adoption is gradually increasing in these countries (UN, 2009).

Domestic adoption rates have generally been declining in the developed nations mainly due to an increasing shortage of adoptable children while increasing in developing countries due to government campaigns and incentives to promote the practice (UN, 2009). The United Nations (UN) estimated in 2005, that there were approximately 260,000 adoptions globally, of

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which 127,000 took place in the United States alone. It also estimates that an average of 220,000 domestic adoptions are carried out annually, but 86% of these take place in just ten countries (UN, 2009).

The United States records the highest number of domestic adoptions, with nearly 110,000 children adopted domestically in 2001. China and the Russian federation also record large numbers of domestic adoption, with more than 37,000 and 17,000 adopted respectively in 2001(UN, 2009).The Russian Federation and Ukraine have recently had some success in increasing the number of their citizens that are willing to adopt locally. Ukraine declared 2008 to be a “Year of National Adoption”, and secured 2,066 adoptive placements that year, up from a low of 1,492 in 2004. Russia improved its figures from 7,767 in 2006 to 9,537 the following year (Commissioner for Human Rights, 2011).

In Ethiopia the local adoption trend is increasing in the country while the figure in international adoption has shown a further decline starting from 2012. For instance, according to the U.S. State Department for the year 2013, adoption from Ethiopia has shown a marked decline from 1,568 in 2012 to 993 in 2013. On the contrary, formal domestic adoption, although still in very nascent stage, is gaining momentum in the country. A case in point can be Oromia Region, where a total of 724 formal domestic adoptions occurred in a single year Oromia Bureau of Women, Children and Youth Affairs (OBoWCYA), 2012, cited in (Faith to Action Initiative, 2014).

Child Welfare Services in Ethiopia: Historical Perspective

In all countries of the world there are children living in difficult conditions. And orphan and vulnerable children are becoming an increasing area of concern. Millions of children

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worldwide have been orphaned and the number of orphan population is raising dramatically due to different reasons. HIV/AIDs, extreme poverty, conflict, exploitation and other factors are imposing difficult situation on family and children (UNICEF, 2005). These factors are a threat to children and it is enhancing the number of orphan and vulnerable children in the world. Such children need special consideration and protection.

Children are future of a country and their development to full potential should be ensured. For a nation to survive and thrive, children and adolescents need to grow up in a family and community environment that provides their basic needs and safety, thereby promoting their healthy and sound development. The nature of a child's upbringing greatly determines the child's later life. Evidences show that the link between characteristics of the home environment to children's development is quite strong. So, making assessment of the home environment is critical to understanding their well-being (Sylva et al. 2004).

In Ethiopia, as in most traditional societies, there has been a strong culture of caring for orphans, the sick, and disabled and other needy members of the society by the nuclear and extended family members, communities and churches. Traditionally different forms of alternative care existed in the country for orphans and abandoned children. Through such mechanisms children were adopted by people who had no children of their own, by those who wanted to help destitute families, or by those who wanted to strengthen their relation with other unrelated families. Generally the act was sacred, and the adopters considered the adopted child as their own offspring. And most of the welfare services had been given to religious institutions (Assefa, 1995).

With the coming of modernization in the early 20th century and the changes led to a gradual disorganization of a family and a community way of life. Urbanization, recurrent drought, migration and the wars that took place left thousands of children unaccompanied. And the charities

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provided by the religious institutions could no longer cope up with the social problems (Andargachew, 1973). These situations lead to the rise of organized institutional care in Ethiopia. According to Andargachew few missionaries and associations like the Ethiopians Women's Welfare Association (EWWA), the Ethiopian Red Cross Association (ERCA) and orphanages supported by the royal family were established during the first half of 20th century. Later on the Ministry of National Community Development and Social affairs was recognized as one of the concerned bodies of governmental organization for well-organized welfare programs. The organization addresses the problems of low income families and the problems of the destitute and disabled children through adoption and foster care and it also provided group living for abandoned or orphaned children (Andargachew, 1973).

After the 1974 revolution the Ministry of Labor and Social Affair (MOLSA) was the dominant government organization entrusted with the responsibility of coordinating and monitoring social welfare services. Later National Children's Commission (NCC) was established to work with the coordination of projects for deprived children (UNICEF, 1984).

In spite of various legal provisions dating back at least to the 1960s to safeguard the welfare of children, the condition of children remained terrible due to the prevailing traditional mal-practices, economic deprivation, social conflicts, natural disasters and insufficient provision of basic services.

In 2008, the Ministry of Women's Affairs conducted an assessment to evaluate the effectiveness of the Guidelines for child welfare provision and the ministry revised and updated the Guidelines. The revised Guidelines among others provide the minimum conditions for services where Government, non-governmental, religious and other institutions who are giving alternative

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childcare should stick to. It outlines measures and good practices to support, care and protect children without parental care in institution or outside of institution within the economic, social and political context of the country.

According to the revised guideline, there are various alternative childcare programs that provide the support the child needs, including childcare institutions, community-based childcare programs, child-family reunification, foster family care and adoption. This study focuses on child adoption process in Ethiopia emphasizing the nature of domestic adoption.

Adoption in Ethiopia

Expansion of adoption services is taken as alternative form of child care service in Ethiopia. Adoption is a childcare and protection measure that enables an unaccompanied child to benefit from a substitute and permanent family care. The purpose of adoption is to provide proper care and development of orphans and destitute children by placing them in a substitute and suitable familial environment. Ethiopia has a long history of adoption, for instance traditionally called Madego or Gudiffecha by the Oromo and Amhara ethnic group. According to Desalegne 2006 culturally guddifachaa refers to the process of taking another family's son or daughter as a child of the family and making him/her a member of family with all his /her privileges, rights, responsibilities and other duties based on the gada law by adopters. He also indicated that the practice of guddifachaa is a community-based approach that requires less resource, strict customary and modern legal support.

All of the decisions related to the modern or formal adoption practice consider United Nations Conventions on the right of the child that safeguards the best interest of the child. There are two kinds of adoption namely:

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- Domestic or local Adoption – adoption with ones’ own nationality;
- Inter – county Adoption – adoption across countries.

According to MoWCA 2009 the process of adoption shall proceed through a series of steps beginning from identification of the child and adoptive parent/s till the placement of the child in the adoptive family and beyond.

Inter country Adoption

Inter-country adoption is an adoption that involves a change in the child’s habitual country of residence, whatever the nationality of the adopting parents. It also includes an adoption that involves parents of a nationality other than that of the child, whether or not they reside and continue to reside in the child’s habitual country of residence.

In Ethiopia an applicant is eligible for inter-country adoption if he/she is fulfills the following criteria (MoWCA, 2009):

- ✓ Able to produce a document certifying that the applicant’s state law is consistent with the legal requirements of Ethiopia on adoption;
- ✓ At least, twenty five years of age and at most 65 years of age;
- ✓ Able to produce a document from a relevant authority certifying that he/she has an income that is sufficient to raise the child;
- ✓ Able to produce a document from a competent and relevant authority certifying that he/she is free of any incurable and/or contagious disease and mental health problem;
- ✓ Able to produce a document from a competent and relevant authority certifying that he/she is free from any criminal activities;
- ✓ Able to produce a marriage certificate if the applicant is married;

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- ✓ Able to produce a document certified by a relevant authority, indicating the consent of the applicant's spouse to adopt the child, in cases when the applicant is married.

Domestic Adoption

Ethiopia has a long history of traditional caring for children/ adoption mostly by the Oromo and Amhara communities. Especially the oromo community has a long history of guddifecha practice connected with economic and social imperatives (Ayalew, 2002). Dessalegn (2006) also states that guddifachaais one of the common cultural practices of caring for children, supporting, and protecting children's right used by Oromo society for a long period of time. Formally Domestic adoption is defined as an adoption that involves adoptive parents and a child of the same nationality and the same Country of residence (MOWCA, 2009).

Domestic adoption is an adoption that involves adoptive parents and a child of the same nationality and the same country of residence. The majority of adoption worldwide is domestic that they do not have to change a place of residence, accounting for 85 percent of all adoptions occurring annually (UN, 2009). But in Ethiopia domestic adoption is not emphasized.

Criteria's for Domestic Adoption in Ethiopia

In Ethiopia an applicant is eligible for domestic adoption if he/she fulfills the following criteria (MoWa, 2009):

- ✓ Ethiopian by nationality;
- ✓ At least, twenty five years of age and at most 60 years of age (when adoption is made by two spouses, it is sufficient for one of them to be of twenty five and above years of age);

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- ✓ Able to produce a document from a relevant authority certifying that he/she has an income that is sufficient to raise the child;
- ✓ Able to produce a document from a relevant authority certifying that he/she is free from any incurable and/or contagious disease and mental health problem;
- ✓ Able to produce a document from a relevant authority certifying that he/she is free from any criminal activities;
- ✓ Able to produce a marriage certificate or prove otherwise if the potential adoptive parent is married or is living with a partner as per legally recognized relation;
- ✓ Able to produce the consent of the applicant's spouse to adopt the child, in cases when the applicant is married or living in a legally recognized bondage.

Legal Framework to the rights of children in Ethiopia

Ethiopia is home to one of the largest populations of orphans and vulnerable children (OVC) in Africa. International cooperation and conventions on the rights is very important for improving the living conditions of children in every part of the world. There are various organizations, international policies, conventions and government policies that work to the best interest of children particularly with orphans and vulnerable children.

United Nation Convention on the Rights of the child /UNCRC/ is one of the international laws which is universally agreed set of standards and obligations. It sets out civil, political, economic, social, health and cultural rights of children. A child's physical and mental immaturity needs special safeguards and care including appropriate legal protection before as well as after birth (UNCRC, 1990).

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Ethiopia has ratified the United Nation conventions on human rights in 1991 and the ‘African Charter on Rights and Welfare of the African Child’ in 2002 (Haile, 2008) and have been engaged in improving the lives of children in accordance with the internationally agreed standards and goals.

Domestic Legal Frameworks in Ethiopia

Ethiopia has a number of domestic legal frameworks protecting children. The Federal Democratic Republic of Ethiopia Constitution of 1995 states that ‘ The best interests of children to be a priority for private, public, legal, administrative, legislative and welfare bodies (Article 36).

The Federal Democratic Republic of Ethiopia Constitution provides special protection to orphans and encouraging institutions in advancing their welfare, education, and promoting their adoption is included (Haile, 2008). National Social Protection of Ethiopia focuses on supporting the most vulnerable children; it involves in programs that target households with vulnerable children and provide them with micro credit or grants to improve the livelihoods of their households. It also involves in community care social protection committees which supports the most vulnerable children (MoLSA, 2012).

Revised Family Code identifies the line of responsibility to children whose parents are unable to care for them. Children should only be admitted to orphanages when these are unavailable. The family code under Article 194 states that adoption is verified by the court based on the child’s best interest.

There is also Alternative childcare guidelines (MoWCA, 2009) which primarily focused on the ethical principles and legal provisions given in The African Charter on the Rights and Welfare of the Child, and the Ethiopian Laws and Policies. These guidelines are designed to take

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into account four principles. These are the best interest of the child, non-discrimination, survival and development of the child, and child participation. In addition, the guidelines specifically recognize that every child has the right to Life, a name and nationality, to be cared for by his or her parents or guardians, not to be subject to exploitative practices, not to work in harmful environments, education and proper health care (MoWCA, 2009).

Alternative Child Care Services and Domestic Adoption in Ethiopia

Alternative Childcare Guidelines (ACG) has been developed and under implementation in Ethiopia. In the guideline, the purpose of the adoption service clearly states that it is to provide for the proper care and development of orphans and destitute children by placing them in a substitute and suitable familial environment (MoWCA, 2009). In the Alternative Child Care Guideline, illegal acts related to adoption, roles and responsibilities of various stakeholders in adoption, eligibility of a child, eligibility to adopt, adoption procedure, and legal matters are discussed (MoWCA, 2009). The services are designed to secure the best interest of the child which is to be highly considered when trying to bring a solution for orphans and vulnerable children. The alternatives that are in place other than putting a child for international adoption are family preservation, family reunification/ reintegration, domestic adoption , foster care and children's home/similar institutions.

The UNCRC and ACRWC states that in-country placements, particularly with extended family, are preferable to inter-country adoption. The 2001 Alternative Childcare Guidelines are revised based on the Convention on the Rights of the Child, the African Charter on the Rights and Welfare of the Child, the laws of the country and in consultation with childcare institutions, concerned professionals and children. The revised guidelines among others provide the minimum

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conditions for services where government, non-governmental, religious and other institutions who are giving alternative childcare should adhere to. It outlines measures and good practices to support, care and protect children without parental care in institution or outside of institution within the economic, social and political context of the country (Alternative child care services, 2009).

Theoretical Framework

The ecological approach focuses on the reciprocal relationships between and among children, their adoptive parents, and extended family members and their connection with the broader surroundings. According to Bronfenbrenner, the environment has three main structures namely micro, meso and exo systems.

The micro system– this is the layer closest to the child and contains the structures with which the child has direct contact. The micro system encompasses the relationships and interactions a child has with her immediate surroundings. Structures in the micro system include family, school, neighborhood, or childcare environments.

The meso system– this layer provides the connection between the structures of the child’s micro system. Examples: the connection between the child’s teacher and his parents, between his church and his neighborhood.

The exo system– this layer defines the larger social system in which the child does not function directly. The structures in this layer impact the child’s development by interacting with some structure in her micro system.

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The macro system– this layer may be considered the outermost layer in the child’s environment. While not being a specific framework, this layer is comprised of cultural values, customs, and laws. The effects of larger principles defined by the macro system have a cascading influence throughout the interactions of all other layers.

The chrono system– this system encompasses the dimension of time as it relates to a child’s environments. Elements within this system can be either external, such as the timing of a parent’s death, or internal, such as the physiological changes that occur with the aging of a child. As children get older, they may react differently to environmental changes and may be more able to determine more how that change will influence them (Bronfenbrenner, 1979).

Adoption is a child welfare service which is a process of finding permanent home and family to children who have lost their parents. Domestic adoption is a process of finding a home to OVC without changing their nationality and within the same country of their birth place. Domestically Ethiopians have a culture of extended family care and guddifecha for those children who are without responsible adults or caregiver. Domestic adoption process with the different interactions and the environments it creates is highly related with Ecological system theory. This paper is concerned with the practice of domestic adoption which involves at micro level (child & family members), meso system (schools and extended families, religious institutions and neighbors) and exo system (adoption agencies and government sector office). The environment or family created by the adoption practice and safety, growth, and development of the children is related in relation to this theory.

CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter presents the research methods that are used in the process of data collection and analysis. The researcher has discussed the research design, participant selection method and Study area chosen. The methods and tools used to collect the data are included. In addition, this chapter presents about the data interpretation and data analysis. Finally, the chapter presents ethical issues considered in the course of conducting the research.

Research design

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell, 2009). Mason 2002 also states that qualitative research is characteristically exploratory, fluid and flexible, data-driven and context-sensitive. Since this study aimed at exploring the practice of domestic adoption in Ethiopia, the researcher adopted qualitative research design in order to gather information about the practice of domestic adoption and understand the practice more.

This study employed exploratory qualitative research design approach. Qualitative approach is employed to study areas in which there is little research (Donalek, 2004). The practice of legally bounded domestic child adoption is one of the areas where we know little about in the context of Ethiopia. Qualitative research design is appropriate for this study in order to explore the practice of domestic adoption in Ethiopia. A Phenomenology approach was selected for this study. The

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study explored the practice of domestic adoption as a phenomenon as it is experienced in Ethiopia (Creswell, 2003). The researcher collected data from persons who had experienced the phenomenon, from selected participants who are involved in the practice of domestic adoption.

Study Area and Participants of the study

To explore the practices of domestic adoption the researcher have selected organizations which are involved in the practice and promotion of domestic adoption. The researcher collected data from Addis Ababa Women and Children affair office (AAWCO) which supervises all the governmental orphanages in Addis Ababa. The orphanages are Kebebe Tsehay Orphanage Center (0 – 8 years of age), Ketchene Girls Orphanage Center (8 – 18 years of age) and Kolfe Boys Orphanage Center (8 – 18 years of age). AAWCO supervises the practice of domestic adoption under kebebe tsehay orphanage. MoWCA is one of the study sites where data is collected. The Ministry is responsible for child welfare services and for all adoption practices in Ethiopia. Two orphanages that place children for domestic adoption one from governmental and one form non-governmental have been selected for the study: Kebebe tsehay orphange and Sele Enat Mahiber. Data is collected from Kibebe Tsehay orphanage which has placed large number of children for domestic adoption in the past few years than other governmental and private orphanages operating in Addis Ababa. Kibebe Tsehay children's home is currently one of the three governmental orphanages under the responsibility of Addis Ababa women and Children affairs bureau. The OVC found in this orphanage are between the age group from 0 – 8 years of age. Data is also collected from Sele Enat Mahiber, which is founded 15 years ago to support OVC. The center provides different support services to OVC between the age of 0 – 18 years of age and works to contribute to improve the lives of vulnerable children.

Key informants who are people involved in domestic adoption process from MoWa, AAWCO, Sele Enat Mahiber and Kebebe tsehay orphanage has participated in the study. The interview was conducted with acting director of children support service in MoWa and with the director of child support service at AAWCO. And the social workers and the public relation of Sele enat Mahiber were interviewed. Also the director Kebebe tsehay government orphanage was involved in the study. The interview was conducted in the offices of the key informants.

Participant Selection

The sample size of participants proposed for this study was 10 participants but only 9 respondents were involved in the study due to unavailability of one informant. In phenomenological study (Creswell, 2009) recommends that researchers interview 5 to 25 individuals who have the experience of the phenomenon. Hence the small number of sample size allowed the researcher to gain detail information from informants involved in domestic adoption practice. In qualitative research interviews are prepared in the form of open-ended questions, the researcher probes to get in-depth responses and let the respondents talk freely (Quinn, 2002). Since a qualitative research uses small sample, generating in-depth information through this tool is fully justifiable.

The participants include the interview of key informants from staffs of MoWa, Addis Ababa Women and Children office, Kebebe tsehay orphanage and Sele Enat Oprhanage. The criteria for the selection of participants were that individuals who directly or indirectly participate in domestic adoption process were selected for this study.

The study used purposive sampling method and selected 9 key informants from Ministry of women and children affair, Addis Ababa Women and Children Affair office, Kebebe tsehay orphanage and Sele Enat Oprhanage, these were involved in the research process.

Method of data collection/Instruments

The study used qualitative research design and different data collection instruments. The data is collected using key informant interview guide, recorder, checklist and through review of documents. The study used both primary and secondary data. A primary source of data was obtained through key informant interviews with key participants who are involved in domestic adoption process. And secondary sources like literatures on adoptions and reports from MoWa, A.A. women and children office, Sele Enat mahiber and Kebebe tsehay orphanage is used.

Key informant interview with open-ended interviews and observation were the techniques utilized to get in-depth information regarding the issues of the research. The mentioned data collection techniques are selected because of the nature of the research. Since the type of the research is exploratory study, extensive information is needed. As Creswell, (2007) clearly states extensive data can be collected from observations, interviews and document review. Thus, as the nature of the research requires; the researcher has preferred to select key informant interview, document review and observation as a tool to collect the data.

Before data gathering, together with the explanation of the purpose of the study, first support letters were collected from the department and given to the selected organizations. Then, key informants were contacted and asked for their consent. All the selected key informants were willing to give the information needed. Some key informants asked for the hard copy of the interview questions before the interview began and it was done as per their request. The duration of the interview lasted from 45 to 120 minutes. The researcher conducted the interview in the offices of the key informants; offices of adoption agencies, orphanages and the participant government office. On the basis of the consent of the key informants, the interview was backed by note taking and audio recording technique.

Method of data Analysis

The data analysis started simultaneously with the data collection process. First, the researcher heard all the recorded data of all the participants' responses and read all the notes taken during key informant interview. For the accuracy of data, the recorded information was heard several times. Then the researcher transcribed the data that were collected from the interviews to get a general sense. After a repeated reading, the data collected from all key informants were categorized into different themes based on the research questions of the study. Then was refined and adjusted as the analysis proceeds.

Trustworthiness and Data Quality Assurance

There are different criteria's to judge trustworthiness and data quality of qualitative research. The researcher used different methods to secure trustworthiness of the research starting from data collection to data analysis stage. To avoid missing ideas while note taking during an interview, a recorder was used to record the interview.

To avoid personal bias, the researcher tried not to impose her idea on all key informants during the interview by giving them the freedom to give answer to the question without any guidance. The purpose of the research was communicated clearly before the key informant interview was conducted. The researcher repeatedly listens to the audio record to make sure that the informant's idea is put in place correctly. Again during data analysis stage issues are only discussed on the basis of the data from key informants, observation and document review.

For the purpose of triangulation of the data gathering technique the research used three types of tools; key informant interview, observation and document review. The data found from key informant interview was compared with the data that results from observation and documents

gathered and vice versa. Triangulation was also applied by using different data sources such as; orphanages, AAWCA and the MoWCA. In this way the data gathered from one source was cross checked by the data gathered from another source.

During the data collection process necessary measures were taken to ensure validity and reliability of the interview guide. The interview guide measured what it was supposed to measure and the questions were adequate to be representative of the phenomenon. Steps had been followed to ensure the content validity of the interview guide and included literature reviews and key informants from orphanages and from the ministry were involved in the study.

Ethical Consideration

Ethical considerations are of the most important requirement and major component in any social work research project. This research is conducted in accordance to social work ethics. The principle of informed consent as well as participant wellbeing is given priority. The researcher prepared a consent form to be signed before the data collection. The main goal of informed consent is to make sure that the study participant has understood and make his/her choice freely to participate in this study.

The interview was conducted after the researcher clearly explained the purpose of the interview and assured them that their views are purely used for academic purpose. All the information gathered from the respondents is kept anonymous and confidential.

UNIT FOUR

FINDINGS AND DISCUSSION

Introduction

This chapter deals with the findings and discussions of the findings based on the research questions of the study. The section includes background of the participants, background of the organizations and orphanages involved in the study. It describes and discusses domestic adoption in Ethiopia, criteria's and procedures of domestic adoption, the benefits of domestic adoption and the challenges of domestic adoption. And also the factors that affect the practice of domestic adoption and the possible strategies to promote domestic adoption are discussed and presented in this section.

Background of the participants

The data presented in this study is gathered from Ministry of women and children affair office, Addis Ababa women and children affair office, one governmental orphanage (Kebebe Tsehaye Orphanage) and one non-governmental orphanage (Sele Enat mahiber). The key informants involved have different positions in their respective organizations. The following table shows the organizations involved in the study and the participants involved.

| Organizations | No. Of participants | Sex | Code | Role of the informant |
|--|----------------------------|------------------------|----------------|---|
| Ministry of Women & Children affair office | 3 | Male Male Male | M1 M2 M3 | - Managing children support service, - Inspection of children support service and - Children's safety Protection case team member |
| A.A. Women & Children affair Office | 2 | Female Male | A1 A2 | - Supervisor of child care service - Inspector of child support service |
| Kebebe tsehay orphanage | 1 | Female | K1 | - Administrator of the orphanage |
| Sele Enat Mahiber | 3 | Male Male Female | S1 S2 S3 | - Public relations - Social worker - Social worker |

Table 4.1. Background of participants

Ministry of Women and Children affair Office

In Ethiopia, Ministry of women and children affair office is the responsible body for the general process, practices, and procedures regarding women and Child Right Protection affairs. Ministry of Women and Children affairs provide technical, human and financial resources to the federal, regional, zone and woreda levels on women and children affairs. MOWA is responsible to fulfill the major administrative roles in the alternative childcare systems. The Ministry set up different mechanisms to coordinate and monitor the performance of the federal Ministries and regional bureaus.

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According to the key informant MoWCA (M1), MoWCA carries out administrative role of child alternative care and adoption process of OVC based on written documents with rules, procedures, proclamations of government, and the policies designed for the welfare of children in Ethiopia. It collaborates with the First Instance Court (FIC), and the Charities and Societies Agency (CHSA); their corresponding regional government sector bodies. It is responsible to offer recommendation letter that shows whether the child is legible and that adoption is good for the child to be adopted through international adoption based on reviewing documents for the first instant court. It has the responsibility to monitor the well-being of adopted child via international adoption. According to my key informants (M1&M2), the ministry currently handles only international adoption while Addis Ababa women and children affair office handles the domestic adoption. And the regional domestic adoptions are handled by regional bureaus, MoWCA only work on the supervision and promotion of alternative care options including domestic adoption.

The 2009-revised national childcare guideline clearly puts the responsibilities of MOWCA in adoption process of Ethiopia. These are making a periodic visit to adoption agencies and childcare institutions to ensure if they are working according to the guidelines, confirming that the child and the applicant of adoption meet the criteria of eligibility for inter-country adoption. MOWCA also gives opinion to the court on whether adoption is beneficial to the child or not, considering the best interests of the child and making periodic follow-up on the status of the adopted children. The child affairs directorate in MOWCA also provides technical supports to the adoption service facilitating organizations and designs appropriate working procedures, manuals, and guidelines on the standards of adoption services in the country. In consultation with other relevant authorities of the receiving state, the ministry is responsible for arranging alternative placement of a child if both the adoptive parents die, abandon the child, or when they are legally,

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physically or mentally incapacitated. Respect the right of an adopted child to information about his/her parents, advocate and strive for legal reforms to discourage private adoption and monitor and evaluate inter-country adoption services in line with the policy, guidelines and procedures of the country (Revised National Alternative Childcare Guidelines, 2009).

Addis Ababa Women and Children affair office

Addis Ababa Women and Children Affairs has the responsibility to address the problem of women and children in Addis Ababa. The office supervises Kebebe Tsehay Orphanage Center, Ketchene Girls Orphanage Center and Kolfe Boys Orphanage Center. The office has a mission to ensure the welfare and rights of children and bring about the participation of women and youth to enable them fairly benefit from the result by creating awareness programs, strengthening mass based associations, organizing mobilization & participation programs, expanding & developing youth centers, delivering care, support and protection services for children as well as establishing strong partnership with GOS and NGOS. AAWCA is responsible for the protection of Children's Rights and Safety. The office is in charge of mobilization and creating awareness to the community on alternative child welfare services. AAWCA handles the process of identifying prospective adoptive parents and sends these parents to the orphanages if they fulfill the criteria.

Orphanages

Kebebe Tsehay Orphanage

Kebebe tsehay children's home is one of the three governmental orphanages under the responsibility of Addis Ababa women and children affair office. It is found in Gulelie subcity of Addis Ababa. The orphanage was established in 1956 by the well-known Ethiopian artist, Addis Alemayehu and it was named after his wife w/ro kibebe tsehay. The organization provides educational, social, psychological and medical supports for orphan, abandoned and abused children. According to the informant from the orphanage (K1), currently the institution provides basic services for 202 OVC.

Sele Enat Mahiber

Sele Enat Mahiber is legally registered charity association. It works as a mother for orphaned and vulnerable children as its' name indicates. The association is established in 2002 with the objective of reaching out the poor and disadvantaged children and their families. The association is engaged in different children focused projects such as child sponsorship program, institutional child care program focusing on rehabilitation and support of children and their families, and helps the children to become self-supportive. The organization provides for few selected students of higher learning and keeps orphans in the community with families' members and provides basic needs from sponsors. The other strategy they use to fulfill the organization's mission is by supporting and strengthening house headed women through income generating scheme and counseling on small scale trades and making revolving fund available for them.

Domestic adoption in Ethiopia

Domestic adoption is a legal practice of adopting a child into a family in its own country of origin. According to the child care alternative guidelines, adoption is done domestically and it is considered as a favorable care option for vulnerable children in need of stable family environment. Domestic adoptions is considered as the best alternative care than fostering, institutional care and inter country adoption since a child is placed in a family environment in the country of origin. According to UNCRC article 21 and ACRWC article 24, a child can be sent for inter-country adoption if and only if domestic alternatives are not successful. But this is not the case in most developing countries like Ethiopia.

United Nations Convention on the Right of Children in article 21 states that: State Parties that recognize and/or permit the system of adoption shall ensure that, the best interests of the child shall be the paramount consideration and they shall recognize that inter-country adoption may be considered as an alternative means of care, if the child cannot be placed in a foster or adoptive family or cannot in any suitable manner be cared for in the child's country of origin. (UN, 1989)

African Charter on the right and welfare of children on Article 24 states that: State Parties which recognize the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall recognize that inter-country adoption in those States who have ratified or adhered to the International Convention on the Rights of the Child or this Charter, may, as the last resort, be considered as an alternative means of a child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin (ACRWC).

In UNCRC and ACRWC, inter-country adoption is considered as the last option, which is clearly stated in the above statement. Also in Ethiopia, the Ministry of Women, and Children

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Affairs, state that, childcare institutions has to set minimum standards to facilitate the best option for the child. A child has to be reunified with his/her family, or facilitate sponsorship for children living with their family or relatives or place in community-based care. They also need to place children in foster care, domestic adoption. Lastly, if the child cannot benefit from the above and domestic alternatives packages, the institution can place the child to inter-country adoption, which clearly shows that inter country adoption is the last option (MOWCA, 2013).

Several developing countries have experienced an increase in the number of domestic adoptions, partly because of the implementation of policies to encourage local residents to adopt (UN, 2009). My key informant (M1) from Ministry of Women and Children Affairs Office stated that the ministry is working to strategically decrease the rate of inter country adoption and it is focusing on promoting community based local alternatives like foster care and domestic adoption. The ministry is promoting community alternative child care and practice at grass root level at woredas and kebele level through community associations like idir, through clan leaders like abageda. This strategy to reach the community through local associations is a good way in order to reach all communities and to bring awareness from grass root level. The government and the ministry should use this kind of strategies to reach all the community members and create awareness of local community based child welfare services.

According to the key informant (M2) from MOWCA, there are 160 organizations in Ethiopia which works on adoption and there are 37 agencies in Addis Ababa. Most of the agencies in Addis Ababa work on inter country adoption but the regional states are working hard to promote community based alternatives for orphans and vulnerable children. But there are recently

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established organizations that works on domestic adoption like Sele Enat Mahber, KBI, Kingdon vision etc. My key informant (M2) from MOWCA said that: -

“Most of the agencies working for the orphan and vulnerable children do not implement adoption in accordance with the existing guideline and frameworks. When the organizations start work, they make an agreement with the government and agree to undertake the entire five alternative childcare services equally. However, most of them fail in doing so.”

My informant said that some of them are working on the few kinds of the alternatives, while the rest are mainly working on inter-country adoption by adding one or two of the alternatives. And only few are working on domestic adoption especially the recently established ones. For instance according to the guidelines, childcare institutions are expected to work on community-based care in order to benefit orphan and vulnerable children. This can be achieved by mobilizing community to help and care for orphan and vulnerable children in collaboration with concerned government offices and stakeholders. If the process fail to benefit the child in community based care, the institution needs to work for the second option, which is reunification and reintegration. The thirdly preferred alternative is foster care, and followed by adoption at fourth level. And among the two alternative adoptions, domestic adoption should be given priority before considering inter-country adoption. Finally, the institutional care is the last alternative care. The government should commit, design policies and strictly control the works of the adoption agencies; whether the agencies are working according to the agreements they signed should be checked or else measures should be taken if they do not fulfill what they have signed up for.

The revised national alternative childcare guideline document stated, inter-country adoption is taken as an alternative form of childcare, local adoption seems largely neglected or

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utterly out of the focus of attention of many adoption service provider organizations (Alternative child care guideline, 2009). Thus, according to the guideline, the provision of adoption service in general and that of inter-country adoption in particular requires strict adherence to the law of the land and guidelines and strict enforcement of the law on the part of the authorities in charge. It also forces the childcare institutions to make every effort possible to encourage domestic adoption in collaboration with relevant bodies and sensitize the public to encourage domestic adoption (Alternative child care guideline, 2009). In this regard, the ministry, AAWCAO and the regional states are working on encouraging domestic adoption and promoting it in different ways. According to the key informants (M1, M2 & M3) from MoWCA the rate of inter country adoption has decreased drastically especially in Amhara and Oromia regional states. Tigray regional state has completely stopped inter country adoption.

According to the data from MOWCA, The number of children getting domestic alternative service within the country has increased from 361,857 to 4.9 million for community based care services during the period of 2010/11-2014/15. Equally, the number of domestic adoption has increased from 1,347 to 10,387 in the same period. On the other hand, the number of inter country adoption decreased from 4,269 to 1,250 during the period of 2008/09 to 2013/14. Currently according to my informant (M1) the number of adopted children internationally has decreased to 500 in 2016 which is a big change when compared to the previous years. And the ministry is working to gradually stop inter country adoption and get into local alternative child care services totally.

According to the data from MoWCA, AAWCAO, Kebebe tsehay orphanage and Sele Enat Mahiber the rate of domestic adoption is increasing while the rate of inter-country adoption is decreasing especially in regional states.

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The following data shows the number of domestic adoption and inter country adoption from 2012 – 2016 E.C. for Sele enat Mahiber.

Table 4.2. No. of domestic & inter-country adoption of Sele Enat Mahiber

| Year | 2012 | 2013 | 2014 | 2015 | 2016 |
|---|-------------|-------------|-------------|-------------|-------------|
| No. Of children adopted domestically | 0 | 0 | 5 | 9 | 5 |
| No. Of children adopted in inter country adoption | 31 | 49 | 15 | 19 | 13 |

Source: Sele Enat Mahiber

The above table shows that the number of domestic adoption is gradually increasing while the number of inter country adoption has fluctuated but it has decreased from the previous years. According to the key informants (S1 & S2) from Sele Enat Mahiber the number of children adopted domestically has reached 18 in 2016/2017. The organization is working on awareness issues via medias and involved popular Ethiopian artists to promote domestic child welfare services. Some popular artists also adopted children from the organization. The organization has started good awareness creation strategies to develop the awareness in the community. This could be a great lesson for other governmental and non-governmental orphanages in our country.

According to the key informant (K1) from kebebe tsehay orphanage the rate of domestic adoption has shown drastic change in the past five years. According to the informant, there were only three domestic adoptions in 2010 from kebebe tsehay orphanage but during the past year in 2016 there were around 80 domestic adoptions. This shows that the awareness of the community has developed and now there is even waiting list according to the informants (A1 & A2) from Addis Ababa women and children affair office.

Procedures and Criteria's in Domestic adoption

The FDRE Article 36 of the constitution has taken significant administrative, policy and legal reform, measures aimed at ensuring compatibility of national laws with provisions of international human rights instruments that are relevant to the protection of the rights and welfare of children. *Article 36(2) of FDRE states that all actions concerning children undertaken by public and private welfare institutions, courts of law, administrative authorities or legislative bodies, the primary consideration shall be the best interest of the child.*

In Ethiopia special protection to OVC is governed by international adopted instruments like UNCRC, ACRCW and national legislations like Revised Family Code. The Revised Family Code of Ethiopia captures a number of significant issues including the rights and responsibilities of parties in adoption procedures, role of the court and other government and non-government actors, and guideline principles on the placement of children into domestic or inter-country adoption.

The government body responsible for approval of adoption is the Ministry of Women and children affair office. The ministry uses alternative Childcare Guideline as the main instrument which sets minimum standards for the provision of alternative care services. The guideline addresses the management and operation of alternative child care options. It also sets minimum requirements to issues of eligibility, recruitment, placement, assessment; follow up after placement, and reporting. According to the key informant from MOWCA, currently the ministry is only handling ICA and the responsible body for domestic adoption is Addis Ababa Women and Children affair office. AAWCAO works closely with Kebebe tsehay orphanage and puts OVC for domestic adoption. When prospective adoptive parents fulfill eligibility criteria on the child

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alternative guideline, then AAWCAO will send the prospective adoptive parents to kebebe tsehay orphanage to meet the child.

The prospective parents have to fulfill the following criteria and pass through the following procedures to adopt a child through domestic adoption. The criteria stated on the child alternative guideline includes Marriage license or certificate of being unmarried, Medical certificate for both parents, police clearance, income statement showing they earn minimum of 5000 birr per month and a proof that they are residents in Addis Ababa, support letter from Idir or Kebele and application showing their child preference with the signature of both spouses or the mother (if she is single). Prospective Adoptive parent's age must be within the range of 25-60.

Addis Ababa women's and children affair office sends the prospective adoptive parents to Kibebe Tsehay orphanage when they fulfill the above criteria. Once they are done with all the required paper work they will be sent to Kibebe tsehay and will be assigned to a child as per their preference otherwise they will be registered on the waiting list. The key informant (K1) from Kebebe tsehay said that "now a days there is a waiting list to locally adopt a child which is a drastic change from a couple of years ago". The reason for this could be that the awareness of society is increasing. Once the prospective parents are matched with a child the case will be taken to the court. The orphanage signs the contract of adoption with adoptive parents and appears at the court on behalf of the child. The child will be under the custody of the orphanage for 2 months until the police reports indicating the birth family are not found and until the case is approved by the court. The prospective adoptive parents can visit their child at the orphanage and start creating attachments. This procedure and criteria's is also the same for sele enat mahiber according to the key informant from the organization.

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According to AAWCO office and the orphanages the whole adoption process takes 3-6 months. Now it could take a year because of the waiting list is long according to the office. This shows that the public awareness has increased. And it also indicates that there is shortage of staff /personnel at the orphanages and agencies that follows up the procedures of domestic adoption which is prolonging the process. Even though there are a lot of orphans and vulnerable children looking for a home, the researcher thinks that the adoption process is taking too long for the prospective parents and others might be discouraged by this. The government should work on these and enough trained personnel should be assigned in order to control the quality of procedures and to minimize the waiting list of prospective parents. I think trained personnel like social workers are important in orphanages to conduct the appropriate assessment of prospective adoptive parents and the follow up procedures of the adopted child.

Key informants from the Sele Enat Mahiber and kebebe tsehay orphanage also indicated that home studies should be included as a criterion for adopting a child domestically. According to my observation and the key informants, Sele Enat Mahiber has two social workers and home studies are taken as important as like the other criteria's. According to the key informant (S1) from Sele Enat Mahiber there was a case that prospective adoptive were not accepted because of home studies. There are situations where home environments are not suitable for a child to grow up in, even if the prospective adoptive parents fulfill all the other criteria's and paper work. Home studies are important for a child before permitting prospective adoptive parents for adoption process.

I also observed and learnt from my key informant (K1) from Kebebe tsehay orphanage, during the data collection time there were no social workers and the director was handling all the responsibilities in addition to managing the orphanage. This will affect the Pre adoption and post

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adoption process. This is one of the factors that is creating the waiting list of prospective parents. Not having enough and efficient personnel who can facilitate the adoption process will discourage other families who want to adopt a child and it will prolong the adoption process. It will create a gap in conducting the procedures of adoption process properly and also it will have an effect on the follow up procedures that come after the adoption process.

Factors that affect the practice of domestic adoption

There are various factors that affect the practice of domestic adoption. The factors could be social, cultural, economic, or political. Cultural change that comes due to globalization of a society, affects the view of society which in turn affects the community's view towards adoption practice. According to my informant from Kebebe tsehay orphanage, "globalization and awareness of the community are the main factors that affect the practice of domestic adoption." Outside influence from other countries via media or other means might affect the view of society on adoption practice positively or negatively. It may encourage the society to accept an adopted child as their own and create a modern family. The key informants from MoWCA also said that low public awareness is one of the important factors affecting the practice of adoption. He said the government and the ministry should work more on awareness raising through different campaigns and trainings.

Domestic adoption was the least common category of family-based alternative child-care service, followed by foster care. The low uptake of local adoption was attributed to various barriers including lack of awareness about formal procedures on domestic adoption and misconceptions, reluctance to face legal procedures, cultural reasons, fear of stigma and labelling, and economic problems (Genet, Desta & Woldekidan, 2013). Economic status of the

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community is one of the main factors that affects the rate and practice of domestic adoption. If economic statuses of the family do not allow them to add another family member, they won't be able to add another adopted child to their family.

Religious institutions and local organizations of a community like idir which affects the view of people in helping the neglected also affect the practice and the rate of domestic adoption in a community. The government could use these local community organizations in promotional campaigns to raise awareness of the community from grass root level.

One of the factors that affect the practice of domestic adoption is outlook of the prospective adoptive parents. Adoptive parents have different motivations for adopting a child. Traditionally some families adopt children for economic support, to help them with income generation. According to Desalegn (2006) there are three main reasons people choose adoption, communities in Ethiopia adopt a child:

- ✓ To assure continuity of successor
- ✓ Some families adopt because they have resources and affection for children
- ✓ Others adopt to assist the orphans and the neglected

According to my key informant (M2) from MOWCA out of 37 adoption agencies in Addis Ababa, most of the adoption agencies work on inter country adoption. Institutions in Ethiopia had no practical experience in implementing alternative child-care services, and the majority of those practicing alternative care mainly depend on the inter-country adoption as the only alternative placement, along with residential care (Genet, Desta & Woldekidan, 2013). The fact that most of the adoption agencies in Ethiopia works on inter country adoption affects the practice of domestic adoption. The government and MoWCA should work on increasing the number of organizations that works with local alternative child care services in order to increase

the rate of domestic adoption. Also policies should be designed to allow the ministry in coordinating the responsible bodies in dealing with the legal procedures and making them accountable for their actions. The government and the concerned bodies have to work on these factors in order to be successful in the promotional campaigns to raise public awareness.

Benefits and challenges of domestic adoption

Benefits of Domestic Adoption

Adoption is now largely accepted as a legal procedure through which a permanent family is created for children, whose birth parents are unable, or legally prohibited from caring for their children. Adoption is a remarkable beneficial act to a child who have lost his birth families. It is a way of creating a home for the OVC and the child can gain attention, affection and resources to have a better chance in life. This is highly related with ecological system theory. The theory states that the surrounding environment directly or indirectly affects development of children. The theory could be related with the environment or home that domestic adoption creates for an adopted child and the different interactions level it creates with the adoptive parents and other family members.

Domestic adoption prevents some of the challenges that Intercountry adoption brings to the adoptee, it could be psychologically or socially. Once adopted children grow up and are able to understand the difference they might become more sensitive and agitated to their surroundings. Racial or ethnic difference between the adoptees and their adopted families, it might impact the adoptees' psychology and socialization. Skin color difference might bring negative reaction from

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their peers which in turn affect the adoptee psychologically or emotionally. In this regard domestic adoption helps to avoid these social adjustment issues and anti-social behavior.

According to the informants, for a child to grow up in a familiar environment in its own community has a lot of emotional & psychological benefits to the child when growing up. Domestic adoption allows the child to grow up in his own cultural assets and it helps to avoid identity crisis. Identity crisis involves confusion about one's social role and sense of loss in one's personality.

Domestic adoption also helps to have regular post adoption follow up on the adoptees and the adoptive parents. These helps to avoid fear of any kind of abuse or any other harmful effects on the adopted child.

Challenges of Domestic Adoption

There are a lot of challenges that can be put forward for the low rate of domestic adoption in Ethiopia. The major challenges are lack of awareness of the community, lack of accountability and coordination of the adoption process and agencies using ICA as a source of income is the other factor for low rate of domestic adoption.

Although the efforts being exerted to implement domestic adoption are encouraging, as a permanent, domestic and family based care option a lot of work is needed to be done to promote the practice. In this respect, all concerned bodies should give priority for awareness raising campaigns and different regulations as a best way of safeguarding the best interests of OVC. In this regard the key informant (M1) from MoWCA responded that, though there is a great change

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in the area, there are challenges especially related with the issue of inheritance. There is also a gap on changing the perception of society towards domestic adoption.

The informant (M1) from MoWCA stated that, various measures were taken in order to reduce the number of children placed under ICA. For example the ministry has recommended all concerned stakeholders to focus on family and community based care options before proposing children for ICA. Based on the key informant from MoWCA, the above decision is being implemented by all Regional Bureaus. For instance the Tigray Regional Government has completely stopped ICA and the Oromia and Amhara Regional Government has reduced the number of ICA drastically.

A key informant (S1) from Sele Enat Mahiber indicated that domestic adoption is neglected because Inter-country adoption is considered as one source of financial resource for the sending institution. If the institution sends a child for inter-country adoption, the foreign adoptive family donates some amount of money. Some adoption agencies income is gained through donations, specifically by sending children for inter-country adoption. This indicates that some agencies are using their agency as a source of income instead of putting the child's best interest as a priority. This is one of the areas where the government of Ethiopia should work on in order to put the best interest of child as a priority. The works of all agencies that works with children within the country should be periodically visited and assessed according to the policies and the guidelines of the country.

Possible strategies to promote domestic adoption

Awareness Raising

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The Ethiopian society has a long customary practice of caring for vulnerable children. Thorough traditional practices of *madego* and *guddifachaa*, people have been familiar with local adoption without the modern legal systems. And since it is our culture to help the vulnerable, the more people are encouraged and are aware of the situation they will be more willing to adopt children domestically.

Community participation is important in promoting alternative child care services. All key informants mentioned the misconception of society towards different care options as a challenge. According to the key informant (S1) from Sele Enat Mahiber, the community prefers ICA over domestic adoption in terms of future support for family and as a big opportunity for children. Some childcare agencies and institutions have contributed in creating a positive image on the community. In this regard an informant (M2) from MoWCA indicated that, though MoWCA provided different awareness creation sessions on the matter and brought great change, what is performed in terms of creating social mobilization is not enough.

Motivating government bodies, institutions and organizations working on childcare to invest on family care as well as supporting communities to maintain their children is not a simple task. Similarly, changing the deep rooted misconception of society towards ICA needs a lot of work. This requires huge human and financial resource to change the misconception of the community. Thus, the government needs to give political priority on strengthening the capacity of MoWCA both in terms of finance as well as human resource. And MoWCA should translate the guideline it in to different languages, disseminate and following up of the implementation of different regions.

Accountability and Coordination

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Creating coordination and a clear accountability of all concerned levels is also one aspect which needs to be given focus. Most of the key respondents directed all activities of controlling and awareness creation to MoWCA. But some local organizations like Sele Enat Mahiber are involved in awareness creation through media and other ways. These associations are promoting domestic adoption and are involving the community to develop community child welfare programs.

With limited experts the works of coordinating, controlling and awareness creation activities on different childcare options are burdensome to leave to one organization. As part of a great move towards improving child welfare system, it is vital to create a sense of accountability and coordination of all concerned bodies.

The key findings of the study include that; the awareness of the community about local alternative child care services has increased which has led to increase in the rate of domestic adoption. There is also decrease in the rate inter country adoption especially in regional states. The other finding is that there are procedures and guidelines set up for domestic adoption but the quality of pre and post domestic adoption process is doubtful. The study also shade light on some of the factors that affect the practice and highlighted strategies to promote the practice.

In general even though the practice of formal domestic adoption is a recent phenomenon, and have been neglected in the past; now the awareness of the community is increasing but there is a lot of work to be done on the promotion of the practice, the accountability and the coordination of the practice by a central body is where we have to focus on in order to increase the rate of domestic adoption. And also we have to work on filling the gap on the quality of the procedures and follow up of the practice in Ethiopia.

UNIT FIVE

CONCLUSION AND RECOMMENDATIONS

Conclusion

A child should grow up with in familiar environment as much as possible. If placement with parents or extended families is impossible children have the right for state provided alternative childcare options. In view of that, domestic placements with the foster or adoptive family are a preferable option followed by inter-country adoption and institutional care as subsidiary to other childcare options. However, the clear position for inter-country adoption or institutional care to be considered as measure of last resort is debatable. But in applying hierarchy of alternative childcare options, the best interests of the child should be the paramount principle governing the principle of subsidiarity.

The government of Ethiopia has ratified the CRC and the ACRWC. The National Alternative Childcare Guidelines are important instruments with direct relevance for the principle of subsidiarity. The guidelines provide an obligation on the state to provide alternative child cares in the form of community-based childcare, reunification and reintegration program, foster care, adoption and institutional childcare services based on the best interests of the child.

There are challenges and problems in proper application of the principle of the best interest of the child especially in developing countries like ours. There are different factors affecting local child care options for instance inter country adoption being the only financial source for some childcare institutions and lack of strong supervisory mechanisms, lack of public awareness campaigns and coordination activities of local alternative child care options.

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In this study I tried to assess the practice of domestic adoption in Ethiopia and tried to explore the challenges of domestic adoption and the possible ways to promote the practice in our country. Domestic adoption is one of the alternative child care options that can provide a home to orphans and vulnerable children in their own country of origin. Among the alternative child care options domestic adoption should be considered as an option before inter country and institutional care.

Most of the adoption agencies and the nongovernmental organizations working on childcare primarily focus on inter country adoption in Addis Ababa Ethiopia. However, the national alternative childcare guidelines, UNCRC, ACRWC put inter-country adoption should come subsequent to domestic alternatives. According to the guideline, childcare institution has to use their maximum effort to encourage domestic adoption, while the practice seems to contradict this. The UNCRC and ACRWC also stress that child should be grow up in their country of origin within their community and culture. Exposing children to different environment, culture, color, religion, ethnicity etc. these may result in social adjustment issues; identity crisis and anti-social behavior.

The findings of the study revealed that the numbers of domestic adoptions have gradually increased and the perceptions of society on domestic adoption have shown a positive change. In order to promote local child welfare services, there is a good start in promoting local alternative child care services especially among regional states. The fact that there is a presence of a waiting list to adopt children domestically in Addis Ababa and the drastic decrease of inter country adoption among regional states is a great change in the way forward. And the government and MOWCA have to promote domestic child care services in order to reduce the rate of inter country adoption more.

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According to my informants a lot of work have to be done on awareness creation among the community in order to increase the number of domestic adoption. And the process of pre domestic adoption & post domestic adoption process needs monitoring and follow up. Especially governmental orphanages like Kebebe tsehay orphanage have to work on improving the monitoring and follow up of adopted children. In order to assure the quality of procedures and the principle of the best interest of the child as a priority, trained personnel like social workers are important and should be present in all orphanages and they need to be involved in the process of adoption process. Home studies of prospective parents are also important before starting the adoption process.

Generally though the government of Ethiopia has made a significant effort in promoting alternative child welfare services, there is still much left to be done on awareness creation and accountability and monitoring system of alternative child care services. The government and the ministry should assess the deficiencies of the existing guidelines and frameworks. The efficiency of personnel in the orphanages who are involved in domestic adoption is also important for proper selection of prospective parents and the follow up procedures before and after adoption process.

RECOMMENDATION

The results of this study have important implication for research, policy and practices. Based on the finding obtained through interview and observation, the following recommendations are identified to strengthen the already started practices of domestic adoption in the country as the way forward to realize the protection of children within their own country of origin.

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- The government should assess the deficiencies of the existing guidelines and frameworks of alternative child care options. The National Guidelines should be reviewed and put in a way permanent family based care options are given a priority. For instance, domestic adoption should come before foster care and inter country adoption.
- In approving inter country adoption, the court and concerned government bodies must ensure that the principle of subsidiarity is taken into consideration. A mere reduction in the number of children placed for ICA without having an appropriate system which guarantees the protection of children will be insignificant. Thus, domestic family based care options should be exhausted before a child is given for inter-country adoption. This also requires, ensuring the principle of the best interests of the child to be of the critical consideration.
- In order to shift the focus from inter country adoption to other domestic childcare options the government should closely regulate all financial aspects of inter-country adoption. There should be a central authority governing all aspects of inter-country adoption, which closes the direct connection between inter-country adoption agencies and childcare institutions.
- There should be adequate awareness creation about appropriate local alternative childcare options. To change the perception of society towards domestic family based care options promotion through mass awareness and sensitization program should be strengthened. In addition, conducting different trainings to all concerned government and non-governmental bodies on the principle of subsidiarity based on international and national instruments is necessary. The National Guidelines should be effectively communicated to all childcare institutions.

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- Family and community based care options should be strengthened. The government should design a system to effectively provide the placement of children under domestic family based care options. Childcare institutions should be endowed with a clear regulatory direction to shift their focus towards family and community care options. ICA and institutional care shouldn't be the first resort as to the performance of childcare institutions rather it is essential to shift their direction to ensure that children who cannot be cared for by their own parents have a range of quality options in a family environment.
- Promoting strong accountability and coordination among different stake holders involved in directly or indirectly supporting and providing alternative childcare is quite necessary. MoWCA and its regional bureaus found at different levels should closely monitor the promotion and follow up of alternative child care options. There must be standard by which orphanages choose prospective parents to assign a child for domestic adoption. There must be a need for continues report and follow up on the condition of the child. In general, strengthening and focusing on local alternative child welfare services based on the best interest of the child and adopting new ways to identify and control domestic child care practices are issues that need due consideration.
- MoWCA and orphanages under it needs to equip itself with additional human power with proper training and sufficient capacity. There are a lot of practices observed in the area that are not in line with the adoption guideline. Therefore there must proper capacity to manage and reduce such practices. MoWCA should also work on enhancing the capacity of orphanages themselves in addition to working on familiarization of the guideline and implementation manuals. This could also be an area of engagement for social workers to facilitate the process.

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- The government ministries should work collaboratively to develop procedure concerning to specific processes and responsibilities of domestic adoption practice, such as accreditation, supervision, and monitoring. Government policies and adoption agencies program interventions should create smooth conditions in conducting the process of domestic adoption for prospective parents.
- Academic institutions should work with orphanages and agencies to identify evidence based current practices of domestic adoption in the country. Further research is also recommended to enrich the local literature on domestic adoption practice.

In conclusion the government of Ethiopia that has signed CRC and ACRWC has an obligation to implement the principle of subsidiarity. Hence, the government should create conducive environment that facilitates the work of all stakeholders involved in alternative childcare towards protecting the welfare of children through the principle of the best interest of the child. And awareness creation, accountability and coordinating of local alternative child care options should be strengthened.

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Annexes

Appendix I

INFORMED CONSENT

My name is Hiwot Ashenafi. I am a master degree student in Social Work at Addis Ababa University. Currently, I am working on a thesis paper to finalize my studies. The aim of this study is to assess the practice of domestic adoption in Ethiopia; and explore the benefits, challenges, the factors that influence the practice of domestic adoption and also the possible strategies to promote the practice of domestic adoption are explored in this study.

All the information you gave on this study will be kept secret only to be used for the purpose of this research. During the process of this study, I would like to assure you that your identity would not be disclosed to anyone. I will make sure that your privacy and confidentiality are secured. By participating in this study, you will contribute to the success of my study and the enhancement of knowledge about domestic adoption. Participating in this study will only depend on your decision.

If you fully understand the above information about the study and if you are willing to participate in the study, please put your signature on the space provided below.

(Respondent's Signature or "X")

THANK YOU FOR YOUR COOPERATION!

Appendix II

Interview guide for key informant interview at MoWa

Nature of domestic adoption in Ethiopia

1. Name of the organization
2. Position of the key informant at the organization
3. What are the experiences for adoption in Ethiopia? Intercontry and domestic adoption?
4. How many OVC are there in Ethiopia and specifically in Addis Ababa currently?
5. When did formal domestic adoption start in Ethiopia?
6. What are the difference between the traditional adoption ‘gudifecha’ and the modern formal local adoption?
7. What are the experiences of domestic adoption over the past ten years?
8. How many children are so far placed for domestic adoption in your agency?
9. What is the overall adoption process and procedures in domestic adoption?
10. What are the guidelines and policies regarding domestic adoption?
11. What are the measures in place to ensure effective domestic adoption policies and procedures?
12. How many adoption agencies are functional in Ethiopia? And how many are involved in domestic adoption?
13. Do domestic adoption applicants pay any amount of fee during the adoption process? What are the fees for?
14. What is the age range that your agency considers for children to be adopted? Why?

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Benefits and challenges of Domestic adoption

1. What are the importance of adoption be it domestic or intercountry adoption? Why is it needed?
2. What are the advantages and disadvantages of domestic adoption?
3. What are the challenges your agency have faced in practicing domestic adoption?
4. What are the challenges of domestic adoption in Ethiopia in general?
5. What are problems observed after a child is adopted?

Factors that affect the practice of domestic Adoption

1. What are the major factors that affect the practice of domestic adoption in Ethiopia?
 - Sociocultural factors
 - Economic factors
 - Political factors
 - International factors/outside influence
2. How does the community, religious institutions, NGOs and other government organizations affect the practice of domestic adoption? /positive and negative ways/

Possible Strategies to promote domestic Adoption

1. Please describe any efforts or strategies that MoWa have used to promote domestic/local adoption?
2. Does the public know the policies and procedures for domestic adoption? What measures have you taken to reach the society and promote domestic adoption?
3. Does your agency have short and long term plan in promoting local adoption?
4. In your opinion what kinds of intervention strategies have to be taken to increase the rate of domestic adoption?

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5. What are the best practices your agency have observed so far?
6. What should be the role of the government, NGOs and the community in order to increase the rate of domestic adoption?
7. Is there any collaboration your agency has made with NGOs and other organizations in order to promote local adoption?

Appendix III

Interview guide for key informant interview at adoption agencies/Orphanage

Nature of domestic adoption in Ethiopia

1. Name of the orphanage
2. Position of the key informant at the orphanage
3. When did the agency start operating in Addis Ababa?
4. What services are provided by the agency?
5. How many OVC are there in your agency?
6. Where do you find these orphans and vulnerable children that are in your agency?
7. When did it start placing children for local adoption?
8. How many children are placed for local adoption so far?
9. What is the age range that your agency considers for children to be adopted? Why?
10. What is the overall adoption process and procedures in domestic adoption?
11. Do domestic adoption applicants pay any amount of fee during the adoption process? What are the fees for?
12. Do the employees in the agency clearly know what adoption is? Characteristics, problems...
Could you tell me their training and competency level?

Benefits and challenges of Domestic adoption

1. What are the importance of adoption be it domestic or inter country adoption? Why is it needed?
2. What are the advantages and disadvantages of domestic adoption?

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3. What are the challenges your agency have faced in practicing domestic adoption?
4. What are the challenges of domestic adoption in Ethiopia in general?
5. What are problems observed after a child is adopted?

Factors that affect the practice of domestic Adoption

1. What are the major factors that affect the practice of domestic adoption in Ethiopia?
 - Sociocultural factors
 - Economic factors
 - Political factors
 - International factors/outside influence
2. How does the government, NGOs, religious institutions and the community affect the practice of domestic adoption in Ethiopia?

Possible Strategies to promote domestic Adoption

1. Please describe any efforts or strategies the agency has used to promote domestic/local adoption?
2. Does the public know the policies and procedures for domestic adoption? What measures have you taken to reach the society and promote domestic adoption?
3. Do you have short and long term plan in promoting local adoption?
4. In your opinion what kinds of intervention strategies have to be taken to increase the rate of domestic adoption?
5. What should be the role of the government, NGOs and the community be to promote the rate of local adoption?
6. What are the best practices regarding local adoption your agency have observed so far?

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7. What assistance would your organization need to address the issue and promote the rate of local adoption?
8. Is there any collaboration your agency have made with other organizations in promoting domestic adoption?

Appendix IV Checklist

- Location and setting of the organization
- No. of programs in relation to domestic adoption
- Presence of trained personnel on the area
- Types of support programs
- Manuals & guidelines in domestic adoption
- Programs for promoting domestic adoption
- Follow up and accountability
- Policy framework
- Governmental and NGOs collaboration
- Working in line with the national and international guidelines
- International experience sharing with other countries
- Procedures for adopting a child
- Evaluating the background of adoptive parents
- Programs/trainings for adoptive parents
- Recording and documentation
- Framework for follow up for adoptive parents
- Contact with adoptive parents
- Regular follow up

Appendix V: Amharic Version of Informed Consent & Interview Guide

I. Amharic Version of the Consent Form

ለጥናቱ ተሳትፎ ስምምነትና ፍቃድ መጠየቂያ ቅጽ

እኔ ሕይወት አሸናፊ እባላለሁ። በአዲስ አበባ ዩኒቨርሲቲ የሶሻል ወርክ (Social Work) የትምህርት ዘርፍ የሁለተኛ ዲግሪ (Master's Degree) ተመራቂ ተማሪ ነኝ። በአሁኑ ጊዜ ትምህርቴን ለመጨረስ የሚረዳኝን ጥናት በመስራት ላይ እገኛለሁ። የዚህ ጥናት ዓላማ በአሁኑ ሰዓት የአገር ውስጥ ህጋዊ ጉዳዮች ምን ዓይነት ሁኔታ ላይ እንዳለ እና ያሉትን ጠቀሜታዎች፣ መሰናክሎች እና የአገር ውስጥ ጉዳዮች ለማጠናከር ምን ዓይነት መንገዶችን ወይም ዘዴዎችን መጠቀም እንዳለብን የሚዳስስ ጥናት ነው።

በዚህ ጥናት ሂደት ውስጥ የተሳታፊዎች ማንነት ለማንም እንደማይገለፅ ለማረጋገጥ እወዳለሁ። የተሳታፊዎች የግል ሚስጥር የተጠበቀ እንደሚሆን ለማረጋገጥ እወዳለሁ። በዚህ ጥናት በመሳተፍ ለጥናቱ ስኬታማነት እና የእውቀት መጎልበት አስተዋግዶ ያበረክታሉ። በዚህ ጥናት በመሳተፍዎ የሚገጥምዎ ችግር አይኖርም፤ ጥናቱ ላይ ለመሳተፍዎ የሚወሰነው በውሳኔዎ ብቻ ነው። በማንኛውም ጊዜ ጥናቱን መቀጠል ካልፈለጉ ማቋረጥ ይችላሉ። በጥናቱ ለመሳተፍ በመስማማትዎ በጣም አመሰግናለሁ። ከዚህ በላይ የተዘረዘሩትን የጥናት መግለጫዎች አንብበው ስምምነትዎን በተዘጋጀው ቦታ ላይ በመፈረም እንዲያረጋግጡልኝ በትህትና እጠይቃለሁ።

የተሳታፊ ፊርማ _____

ለትብብርዎ ከልቤ አመሰግናለሁ!!

II. Amharic Version of the Interview Guide

I. በአገር ውስጥ ጉዲፈቻ ላይ አጠቃላይ መረጃ

1. የድርጅቱ ስም _____
2. የስራ ዘርፍ _____
3. ባጠቃላይ ኢትዮጵያ ውስጥ በጉዲፈቻ ላይ ያለው ተሞክሮ ምን ይመስላል?
4. ኢትዮጵያ ውስጥ ምን ያህል ወላጅ አልባና ደጋፊ የሌላቸው ህፃናት አሉ? አዲስ አበባ ላይ ምን ያህል ይሆናሉ?
5. ህጋዊ የአገር ውስጥ ጉዲፈቻ መቼ ነው የተጀመረው?
6. በተለምዶ ባህላዊ ጉዲፈቻ በምንለው እና ህጋዊ የአገር ውስጥ ጉዲፈቻ ያለው ልዩነት ምንድን ነው?
7. ህጋዊ የአገር ውስጥ ጉዲፈቻ ባለፉት አስር አመታት ያለው ተሞክሮ ምን ይመስላል?
8. ባለፈው አመት ምን ያህል ወላጅ አልባ ልጆች በአገር ውስጥ ጉዲፈቻ ከማደግ ቤተሰቦች ጋር ተቀላቅለዋል?
9. በአገር ውስጥ ልጅን በህጋዊ ጉዲፈቻ ልጆችን ወስዶ ለማሳደግ ያለው ሂደትና መሟላት ያለባቸው መስፈርቶች ምን ምን ናቸው?
10. በአገር ውስጥ ህጋዊ ጉዲፈቻ መመሪያና ፖሊሲዎች ምንድን ናቸው?
11. በአገር ውስጥ ህጋዊ ጉዲፈቻ ላይ ያሉ መመሪያና ፖሊሲዎች ውጤታማ ለማድረግ ምን ዓይነት ዘዴዎችን ትጠቀማላችሁ?

12. ኢትዮጵያ ውስጥ ምን ያህል ተቋማት ጉዲፈቻ ላይ ይሰራሉ? ምን ያህሉ የአገር ውስጥ ጉዲፈቻ ላይ ይሰራሉ?

13. የአገር ውስጥ የማደጎ ልጅ አሳዳጊ ወላጆች በጉዲፈቻ ላይ ላይ የሚከፍሉት ክፍያ አለ? ክፍያው ለምንድን ነው የሚወለደው?

II. በአገር ውስጥ ልጅን በማደጎ ወስዶ ለማሳደግ ያሉ ጠቀሜታዎችና መሰናክሎች

- 1. ጉዲፈቻ ባጠቃላይ /የአገር ውስጥም ሆነ የአለም አቀፍ/ ያሉት ጠቀሜታዎች ምንድን ናቸው?
- 2. የአገር ውስጥ ህጋዊ ጉዲፈቻ ያሉት ጠቀሜታዎችና ጉዳዮች ምን ምን ናቸው?
- 3. ድርጅታችሁ በአገር ውስጥ ጉዲፈቻ ላይ ካለው ተሞክሮ የገጠመው መሰናክሎች ካሉ ቢጠቅሱልን?
- 4. የአገር ውስጥ የማደጎ ልጅ ወላጆች በአብዛኛው የሚገጥማቸው ችግሮች ምንድን ናቸው?

III. የአገር ውስጥ ጉዲፈቻ ላይ ተፅዕኖ የሚያሳድሩ ጉዳዮች

1. ኢትዮጵያ ውስጥ የአገር ውስጥ ህጋዊ ጉዲፈቻ ላይ ተፅዕኖ የሚያሳድሩ ዋና ዋና ምክንያቶች በእርስዎ አስተያየት ምን ምን ናቸው?

- ማህበራዊ/ባህላዊ ምክንያቶች

- የማህበረሰቡ ኢኮኖሚ ደረጃ

- ፖለቲካዊ ምክንያቶች

- አለም አቀፍ/የወጪ ተፅዕኖዎች

2. ማህበረሰቡ፣ የሃይማኖት ተቋማት እና መንግስታዊ ያልሆኑ ተቋማት የአገር ውስጥ ህጋዊ ጉዲፈቻ ላይ ምን አይነት ተፅዕኖ ያሳድራሉ?

IV. በአገር ውስጥ ህጋዊ ጉዲፈቻን ለማሳደግ ያሉ ዘዴዎች/ጥረቶች

1. እባክዎን ድርጅታችሁ የአገር ውስጥ ጉዲፈቻን ለማሳደግና ለማጠናከር የሚጠቀማቸውን ዘዴዎች ይጥቀሱ?
2. ማህበረሰቡ በአገር ውስጥ የማደግ ልጆችን ለማሳደግ የሚያስፈልጉትን ሂደቶችና ከዚህ ጋር የሚገናኙ ፖሊሲዎች ላይ ያለው ግንዛቤ ምን ያህል ነው?
3. ድርጅታችሁ የአገር ውስጥ ህጋዊ ጉዲፈቻን ለማሳደግና ለማጠናከር የአጭርና የረጅም ጊዜ ዕቅድ አለው?
4. በእርስዎ አስተያየት የአገር ውስጥ ህጋዊ ጉዲፈቻን ለማጠናከር ምን መደረግ አለበት ብለው ይመክራሉ?
5. የሚሰሩበት ደርጅት ካለው ተሞክሮ የአገር ውስጥ ጉዲፈቻን ለማሳደግ ስኬታማ ዘዴ የሚሉት የትኛውን ነው?
6. መንግስት፣ መንግስታዊ የሆኑ ተቋማት፣ መንግስታዊ ያልሆኑ ተቋማት እና ማህበረሰቡ የአገር ውስጥ ህጋዊ ጉዲፈቻን ለማጠናከር ምን አይነት ሚና መጫወት አለባቸው?
7. የሚሰሩበት ድርጅት የአገር ውስጥ ህጋዊ ጉዲፈቻን ለማሳደግ ከሌሎች ተቋማት ጋር አብሮ በቅንጅት የመስራት ልምድ/ተሞክሮ አለው?