



ADDIS ABABA UNIVERSITY

COLLEGE OF SOCIAL SCIENCES

DEPARTMENT OF SOCIAL ANTHROPOLOGY

MA Thesis

On

**Factors Leading to Children on the Street, Challenges and their
Coping Mechanism in Piassa area, Arada Sub-City of Addis Ababa**

By

Zerihun Yacob Anja

October 2018

Addis Ababa, Ethiopia

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**A Thesis Submitted to the Department of Social Anthropology
Presented in Partial Fulfillment of the Requirements for the Degree
of Masters of Art in Social Anthropology**

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Department of Social Anthropology

College of Social Sciences

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Approved by Board of Examiners

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List of Abbreviations and Acronyms

AACACT: Addis Ababa City Administration Culture and Tourism

AACAILIC: Addis Ababa City Administration Integrated Land Information Center

ACRWC: African Charter on the Right and Welfare of the Child

AIDS: Acquired Immune Deficiency Syndrome

AU: Africa Union

CRC: Convention on the Rights of the Child

CSA: Central Statistics Agency

CSC: Consortium on Street Children

GO: Governmental Organization

HIV: Human Immune Deficiency Virus

IDI: Individual In-depth Interview Participants

ILO: International Labor Organization

KII: Key Informant Interview

MoLSA: Ministry of Labor and Social Affairs

NGO: Non-Governmental Organization

OAU: Organization of African Union

SC UK: Save the Children United Kingdom

STDs: Sexually Transmitted Diseases

UNECA: United Nation Economic Commission for Africa

UNESCO: United Nations Educational, Scientific and Cultural Organizations

UNICEF: United Nations International Children and Emergence Fund

WHO: World Health Organization

Glossary of Local used Amharic Terms

Araka: Locally produced traditional alcohol

Atekelete Tera: The place where the center of vegetables for sale

Berenda Adari: Children who sleep on verandas or Street

Chat: Mild plant stimulant which is chewed

Meneharia: Bus station

Merkato: The largest open market in Addis Ababa

Shekela: Activities performed by children as a source of livelihood

Suk Bederete: peddling

Teji: Locally produced honey wine

Tella: Locally produced traditional alcohol

Woreda: An administrative division of sub-city

Yegodand Tedadari: Children who have made the Street their source of livelihood

Yewoff quanqua: Local Amharic language, which means “Birds Language”

Abstract

The main objective of this research was to investigate factors leading to children on the Street, Challenges and their coping mechanism in Piassa area, Arada Sub-City of Addis Ababa. To obtain reliable and valid information both primary and secondary sources were used. The researcher was made systematic observation, individual in-depth interview, extended case studies and document analysis. The study found that the number of children on the Street of Piassa area, Arada Sub-City of Addis Ababa increased in from year to year, for example, in 2014, 2015 and 2016 children on the Street of the study area were 875, 1300 and 2600 respectively. The number of children on the Street increases mainly due to socio-cultural and economic factors. Socio-cultural factors related to deviant behavior (such as children rejected by their family because of delinquent behavior and crime, parents' drug addiction, disagreement between parents, violence at home and so on), family related factors (such as family size, family disintegration and reorganization of family system) and death of parents and also peers pressure and spatial freedom. Socio-economic factors related to family poverty and hope for better life. Other factors related to city life attraction and false information about city life which leads unsafe migration.

The living environments of children on the Street were very harsh and slummy. They were unable to meeting their basic necessities such as food, cloth and secure sleeping places, and also lacked access to services such as health; education, recreation and also highly affected by diseases, depression and other psychological effects. Moreover, children on the Street used different mechanisms so as to overcome the challenges that they faced from the community and their living environment. These include begging, washing car, removing wastage, carrying luggage, collecting piece of metals and rotten fruits, plundering properties, caring each other and breeding dogs and particularly, females engaging in other IGAs activities. The federal and local government should have the responsibility to make effective legislation and ensure strict implementation of the laws concerning child rights, education system and awareness rising. Yet, it is not only be the responsibility of government, but the community, media and other local and international organizations had the responsibilities. And also needs to active roles of the investors to spend part of their resources on those children.

Key Words: Street Children, Family Poverty, Pull/Push Factors

Chapter One

Introduction

1.1 Background of the Study

Throughout the world in general and in Africa in particular witnessing rapid and wide-ranging of socio- economic and political changes with both positive and negative consequences, from which the negative consequences of this changes lead to large number of children to end up on the street (Kopoka, 2000). The term “children on the street” which is commonly used in literature on the thematic area was initially defined by United Nations International Children’s Emergency Fund (hereafter, UNICEF) as any boys and girls aged under eighteen years for whom the street has become home and /or their source of livelihood and who are improperly protected or supervised (Save the children United Kingdom (hereafter, SC UK), 2012 in Mahiderhiwot, 2014).

The problem of children on the street is an alarming and escalating worldwide social problem. There are no accurate estimates of the number of children on the street worldwide, and estimates often vary from one source to another. There are an estimated 150 million in the world, and numbers are increasing across the African continent. By 1992, the Organization of African Union (hereafter, OAU) estimated that Africa had about 16 million children on the street and 32 million by the year 2000 (Kilbride, 2000 in Kipyegon et al, 2015). However, UNICEF (2005) report indicates that, in sub-Saharan Africa, 32 million children are believed to live on the street. The lowest estimates put the number of children on the street in South Africa and Kenya at 250 thousand each (SC UK, 2012). According to Child Hope, an Non-Governmental Organization (hereafter, NGO) working with children on the street in Ethiopia, children on the street have become a countrywide epidemic, with over 100,000 children living and/or working on the streets of Ethiopian cities (Kibrom, 2008). However, UNICEF (2000) estimates that the problem may be far more serious, with nearly 600,000 children on the street country wide and over 100,000 in Addis Ababa.

Different factors have contributed for children leaving homes to live on the street. There are many, often overlapping, reasons why children are lead to the street; they can be loosely grouped into push factors within the household and pull factors on the street. Push factors understood as all

external factors to the child, which force the child to abandon the family environment and decide to live on the streets. These factors may be related to the family, community and societal relationship that he/she has been in contact with. Pull factors (seen as all those elements which attract the child to the street) for street life are by definition the main elements that influence the child to decide to take up street (Miguel, 2010). However, these factors vary from context to context and they should not be seen in general terms (Miguel, 2010).

Despite the existence of the problem of street life in several countries, its size, nature and cause varies from country to country depending on the level of economic development, cultural and traditional setting, institutional interventions and the level of social harmony and peace (Kibrom, 2008). All forms of violence against children including physical or mental, injury, abuse, neglect and maltreatment, deprivation and exploitation, including sexual abuse which leads children to leave their home and become on street (MoLSA, 2005).

UNICEF (2000) annual State of the World's Children report have for many years highlighted the extremely difficult circumstances in which children live and work on the streets. Children living on the streets are denied their basic human rights as they have no access to food, shelter, education and health care and are exposed to many forms of discrimination and abuse (Retrack, 2012). Children on the street are both spatially and socially oppressed, through multiple forms of social control, marginalization, and powerlessness. As a result, everyday life for a street child can be like living in an enemy territory (Hutchison, 2010 in Mahiderhiwot, 2014). They are out casts, invisible members of the society whose lack of protection sets them at greater risk of facing diverse forms of abuse, exploitation, violation and deprivation of their right. Albeit children on the street can be exceptionally visible in their features, then again their invisibility in society suggests a rather paradoxical conception. This is because children on the street are shadows existing in society whose rights are not only violated but their presence is also denied and excluded by the general public (UNICEF, 2006). In addition to these, the negative impressions from the society or public arise not only against the children themselves but also to their parents (Anna, 2015).

Children on the street are not only blight on urban civilization; they pose a serious obstacle to overall socio-economic development in Africa (Kopoka, 2000). Therefore, the problem requires urgent attention as it threatens the very fabric of society. Investing on today's children is expected

from every society so as to sustain its future socio-economic, political and cultural development. Children represent the hope and future in any society (Ennew, 2003). However, having no alternative means of livelihoods many of these vulnerable children live in the street, around church or mosque compounds, at traffic lights and around commercial area.

Even though, based on my pilot study large number of children on the street is found in the capital, mostly the places where children on the street hang out in Addis Ababa are Churchill Road, Merkato, Stadium, Bole Road, La Gare and Piassa area. I observe that children on the street turn to many different activities to survive or do many things to maintain their life on streets. Activities include begging, stealing, washing and watching cars and carrying goods/luggage. They also, engaged in small business activities such as petty trader (peddler) locally known as “suk be derete”, shoe shining, selling lottery, providing changes to taxi drivers and some of them do nothing but they share food with their friends because there is no one who eats alone. Commercial sex work is another income generating activity of children on the street.

1.2 Statement of the Problem

According to Central Statistics Agency (hereafter, CSA) (2011), Ethiopia is estimated to have a population of nearly 84 million inhabitants of which more than 52% is under the age of 18. The population is primarily rural with 82% of the country residing in rural areas. Of this total population, based on reports of different government and non-governmental organizations the estimation of children on the street in Ethiopia varies widely “between” 150,000 to 600,000 in a nationwide. And, 60,000 to 100,000 children on the street live in the capital city Addis Ababa. Moreover, in 2010 over 11,000 children living on the street of the city without any parental or adult support and protection. In 2012, SC UK reported that this figure had risen to over 16,835 (Retract, 2012). Concerning the magnitude of the problem, for instance, MoLSA estimated 5% annual growth (Mekonnen, 2011). These estimation provided insight in giving an approximate picture for the problem and increasing number of children on the street.

Being aware of the problem of children on the street in Ethiopia, the Federal Government has been taking various measures to alleviate the problem. In this regard, for instance, Ethiopia has ratified and adopted a number of international and regional legal instruments including the Conventions on the Rights of the Child (CRC) in 1991 and the convention was adopted through a national legislation (Proclamation No 10/1992) and then translated into eleven (11) different

languages of Ethiopia dissemination. Since then, the government has carried out numerous activities geared towards ensuring the protection and promotion of the right and welfare of children. Further, other conventions such as the African Charter on the Right and Welfare of the Child (ACRWC) Proclamation No 283/2002) and the International Labor Organization (ILO) Conventions 182 on the worst forms of child labor were ratified by the government. However, what is on the ground is quite different in that the number of children on the street is increasing and the children have been found to be vulnerable to various problems from time to time (Getnet, 2007).

Moreover, there are few NGOs working exclusively with children on the street in Ethiopia, aimed to enable children on the street to return to life in a caring and stable family environment, either with their own family, a foster family or by living independently in the community. In addition to these provided them the social, educational and income generating activities they require to overcome the socio-cultural and economic factors that pull and push children to the street, reintegrate into the society and family life, and to embrace the future. However, still the situation is uncontrolled (Retrack, 2012). On one hand, children on the street are viewed with suspicion and fear (Mahiderhiwot, 2014). On the other side, the majority of the children on the street felt that the general public disliked them, labeled them as “Trouble makers” and wanted them be forcefully removed from street (Kibrom, 2008).

Children on the street are a global phenomenon, South American, Asia, and African countries are more affected by the problem (Lalor, 1999). However, its size, nature and cause vary from continent to continent, country to country, society to society and even from one child to the other depending on the level of economic development, cultural and traditional setting, institutional interventions and the level of social harmony and peace (Kibrom, 2008). Therefore, identifying factors leading to children on the street is crucial in finding a solution to the problem (Kopoka, 2000).

The factors that lead children to the street and childhood marginalization in Ethiopia are as complex as socio-economic, political and cultural situation (Tatek, 2000). Moreover, children on the street’s existence is directly and indirectly influenced by the society, and this is also influenced by other global elements. These influences are reciprocal and are not only one way (Miguel, 2010). It is because of these global, local and communal aspects influencing children on

the street's lives that we can find some similarities and differences in children on the street's push and pull factors (Miguel, 2010).

With the help of different studies carried out on streets, it can be argued that children on the street are a well-known topic in academic discussion not only in a certain part of the globe but all over the world. However, the areas may have their own unique purpose that also depends on the interest of the research organizations and individual. Available literature on the phenomenon of children on the street beyond UN agencies reports in Ethiopia (Addis Ababa) are over viewed below:

Haile Sebrato (2016) explores the life experience of children on the street in Addis Ababa, stadium area. According to his findings, Children on the street face infinite challenges when they are living on the street among them meeting their basic needs like food, cloth and finding decent and secure sleeping places, lack of access to services such as health, education and recreation are some of them. Besides violence is another challenge perpetuated by older boys, members of the public and the police, sexual abuse is also one of the main problems they faced, as they are living unprotected and are highly vulnerable section of the society. Especially female children on the street are more vulnerable to street life than their male counterparts due to gender based violence and exploitation. Moreover, the result showed that mutual supporting groups with peers is one of the main coping strategy children on the street use among the different coping mechanisms while they are on the street as well as the process of socialization occurs when a new child arrives on the street.

Redea Tesfaye (2015) investigates the perceptions of the community about children on the street in Piassa area, Addis Ababa. In his finding, Redea indicated absence of social exclusion, and the presence of positive perception to children on the street. It is concluded albeit the community supported children on the street in different ways; it did not bring prolonged change on their life. As a result, he recommends that the communities, NGOs, GOs and other concerned institutions to do more to prevent exclusion, abuse and negligence of children on the street that must act to look after who fall victim. It requires donating their resources to those children in order to lift out from streetism. Enactment of specific child policy should also take into account to protect the rights and wellbeing of all children in the country.

Mahiderhiwot Abebe (2014) explores the life experience of children on the street in the rehabilitation program in Kirkos sub city in Drop in Rehabilitation Center Project. In her findings, mutual supporting groups with peers is one of the main coping strategy children on the street use among the different coping mechanisms while they are on the street as well as the rehabilitation center. The problem of children on the street is not the case that should be left to one organization. Efforts should be made by different stakeholder's government, non-governmental organizations and community based organizations and by the public at large. All the stakeholders need to work hand in hand in order to alleviate the multifaceted problems of these children.

Girmachew Adugna (2006) in his paper explores the meaning and role of churches for children who make a living on street based activities in Addis Ababa. According to this study, Churches have immense potential in building children's spiritual life through spiritual teaching. Most children on the street with rural origin are 'cultured' and not yet involved in risky practices and negative often dangerous coping mechanisms. Church need to intervene early before they adopt delinquency behavior, which, most often, is characterized by substance abuse, petty crime, alcoholism, smoking, drugs, chewing chat and the like.

Tatek Abebe (2009) explores Ethiopian children's perspectives on begging as a way of life in Addis Ababa. Based on seven months of ethnographic fieldwork, the author discusses the social and economic significance of begging to otherwise impoverished children, and explores what they beg for, as well as how and why. It is argued that begging as an activity is rather complex and fluid, based largely on the shifting nature of the children's livelihoods, economic capacity, and relations with the public and their families, as well as their age, gender and social maturity.

Tigist Hailu (2010) analyzes the situation of girls living and working on the streets of Addis Ababa by identifying the resources and services available to them. According to her findings girls face extremely harsh conditions including sexual abuse by adults, rape, unwanted pregnancy and early motherhood – at times as early as 12 years old. These girls are likely to join the rank of child prostitutes or street mothers and continue the vicious cycle of street life. They are inevitably at high risk of being infected with HIV/AIDS, which they often pass on to their children, as well as the men who pay for their services. The needs of these street girls are not addressed by the existing NGO services.

Seblewongel Yitbarik (2012) explores the problems and survival strategies of female children on the street between 14 and 17 years living and/or working on the street in selected places of Addis Ababa. This study shows that the living condition of female children on the street remains “horrible” and they are exposed to different kinds of problems. As a consequence of their involvement on street life which in turn makes them available for easy prey by different abusers, they were victims of various forms of sexual abuse. Female children on the street were also found to engage in high-risk behaviors, including unsafe sex, which increased their risk of contracting HIV/AIDS and other sexually transmitted infections. The study also showed that the support they get from different stakeholders was very scarce or almost nil. As a result they are exposed to a variety of problems and forced to solve their problems by themselves. Hence multilateral collaboration is essential to solve the immediate and long term needs of female children on the street in Addis Ababa. This study has its own implication to social work. Thus, concerned government departments and NGOs should enhance job opportunities and reunification of female children on the street.

As it can be inferred from these works the studies carried out on the street children at a different areas of the city, Addis Ababa were mainly concentrated on to explores the life experience, the perceptions of the community, the role of institution, the problems and their survival strategies of children being on the street. Thus, detailed study on the factors leading children to the street, their challenges and coping mechanism are needed in Piassa area, Arada Sub-City of Addis Ababa.

This research is, therefore, conducted to fill the research gap by investigating the factors leading to children on the street, their challenges and coping mechanism in the study area. Along with this, the life of the children on the street that researcher perceived in a day to day life in the study area caught attention to do this research. Center of attention in this study is children on the street between the ages of 9 to 18. This is done on the belief that those children above the age of 9 can easily understand and appropriately respond to the interview questions.

1.3 Objectives of the Study

1.3.1 General Objective

The overall objective of this study is to investigate factors leading to children on the street, challenges and their coping mechanism in Piassa area, Arada Sub-City of Addis Ababa.

1.3.2 Specific Objectives

- To examine factors leading to children on the street in the study area.
- To examine the challenges of children on the street in the study area
- To identify the coping mechanisms of children on the street in the study area.

1.4 Significance of the Study

It provides the knowledge and necessary information concerning the factors leading to children on the street, challenges and their coping mechanism in the study area. The study also helpful to intervention or to react to this social problem for those interested in and concerned with the issue. Finally, it will leave the door open for more research to be conducted in this area and serve as a reference by providing relevant information for further broad and detailed investigation.

1.5 Scope and Limitations of the Study

1.5.1 Scope of the Study

This study aimed at to investigate the factors leading to children on the street, challenges and their coping mechanism in Piassa area, Arada Sub-City of Addis Ababa. Generally, three thematic areas were identified in line with the objectives of the study: first, to examine factors leading to children on the street in the study area, second, to examine the challenges of children on the street and third, to identify their coping mechanisms in the study area.

1.5.2 Limitations of the Study

The researcher does not claim that these findings are conclusive or definitive, because children living on the street are a worldwide problem but as a result of time and budget constraint this study limited in Piassa area, Arada Sub-City of Addis Ababa, with a limited number of 40

subjects. Again the researcher expecting that there are difficulty to meet children's parents, because either the parents had died or the children had no idea of their parents or the children did not want anyone to meet their parents because of traumatic experience in the past, shame, difference or anxiety. There are also difficulty in getting the 2015/2016 statistics of children on the street since not yet published neither by the government nor by national and international non-governmental organization are some of the limitations to be mentioned.

1.6 Research Methodology

1.6.1 Research Approach

To accomplish its objective, this research focuses on a qualitative approach. Qualitative research refers to meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things (Berg, 2001). Moreover, qualitative methods can be used to uncover and understand what lies behind any phenomenon about which little is yet known. This approach supposes that the natural context of peoples' lives and the interpersonal and socio-cultural fabric influences their perspectives, experiences and actions (Strauss and Corbin, 1990). This differs from quantitative research which is concerned with counting and measuring things (Berg, 2001).

Qualitative approach is preferred due to the fact that it seeks to understand a given research problem or topic from the perspective of the local population it involves and effective in obtaining culturally specific information about the values, opinions, behaviors and to gain a rich and complex understanding of specific social context or phenomenon of a particular population (Strauss and Corbin, 1990). It is also effective in identifying intangible factors such as social norms, socio-economic status, gender roles, ethnicity and religion and so on. As Bryman (2008) argues, the researchers who follow qualitative approach construct knowledge and interpret it according to the specific context and situation.

Qualitative method is important to uncover data regarding people's personal accounts, feelings, opinions, and experiences. Thus, the researcher uses qualitative approach to investigate factors contributing to children on the street and their challenges in Piassa area, Arada Sub-City of Addis Ababa. Thus, data collected once and an attempt was made to answer the major question posed under the statement of the problem.

1.6.2 Sampling Technique

In qualitative research, the site and participants are mostly selected by researchers purposefully and that will best help them to understand the problems and research questions (Creswell, 2009). As Berg (2001) stated, under purposive sample, researchers use their knowledge or expertise about some group to select subjects who represent this population. Therefore, purposive sampling technique used to get data from children on the street and available sampling for community members and government officials who are working in Piassa area, Arada Sub-City of Addis Ababa. As a matter of fact, purposive sampling technique used to select the study informants based on some of the attributes such as age, sex, ethnicity and/or geographical origin.

It is difficult to get the sampling frame of the subjects under study due to the nature of the subjects' life such as their mobility and day to day addition of their numbers. To identify respondents, non-random sampling technique which includes both snowball and purposive sampling technique were employed. This method is important in getting access and recruiting 'hidden populations,' or 'disadvantaged population', as Wiebel and Lambert (1990) argue, such as children on the street, prostitutes, juvenile delinquents, gang members, drug addicts, etc. These segments of the populations are often absent from nationally representative surveys, mostly because of their flexible or mobile nature of life, a lack of fixed address or because they are less likely to be found at home (Wiebel and Lambert 1990, Kaleab, 2016). Therefore, using snowballing technique is one most effective single criterion in recruiting study participants. With this method, participants were recruited when the first participant suggests another possible participant who in return suggests others.

Getting accurate information from the children is quite difficult. Children on the street lying about their age, family background, the reason for being on the street and so on. Therefore, collecting ethnographic data directly from the children on the street is difficult without the help of local respondents; however this has also its own problems. Thus, the relationships and the attitudes of the respondents towards children on the street must be taken into account. On this part, the eligible research respondents were children on the streets, police, workers of Yenegew Tesfa NGO, experts for women and children, experts for social courts, community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers. Regarding inclusion criteria, it was made based on the research objectives and problem under study. The children on the street

were selected based on their willingness and some exposure to the issue and experts/ officials are selected by considering the positions they assumed in their organizations.

1.6.3 Methods of Data Collection

In order to generate relevant and detailed information for this study, a combination of data collecting methods has been employed. In doing so, both “emic” and “etic” perspectives were used. Comprehensive interview guides have been developed in order to have effective and well organized interviews and discussions with respondents and key informants. Participants have been informed about the objective of the study to give their informed consent to participate in the study verbally before proceeding to the main discussion. The researcher has used written interview guide for data collection. The proposed guideline has been critically important to ensure the degree of standardization in the data collection process. Questions have been carefully selected to gear towards stimulating discussion so that can be discussed thoroughly.

The following methods of data collection first developed in English language and then, as a majority of respondents speak Amharic, and as it is also the lingua franca of Addis Ababa City, the instruments translated into the Amharic language to make it easily understandable to the respondents. To obtain reliable and valid information, the necessary data for this investigation collected from both primary and secondary sources. To get primary data from children on the street, governmental and non-governmental officials and community members, the researcher was made systematic observation, individual in-depth interview, extended case studies and document analysis. Whereas, secondary source of information is taken from books, research publications, conventions, journals, articles, newspapers, websites and published and unpublished documents and materials from government and non-government organizations used.

1.6.3.1 Primary Methods of Data Collection

Systematic Observation

Systematic observation can give as large amount of rich, interesting and valid data. It is important tool not only to collect real and observable information about the activities and behaviors (emotions and feelings) of the informants under investigation, but also it is important to check the validity of the information produced in other data collection tools (Geoffrey et al, 2005).

Moreover, systematic observation is appropriate for collecting data on naturally occurring behaviors in their usual contexts. Observation as a method used as the dominant mode wherever direct perception and recording of individual or group behavior was practicable, which serve the researcher as the direct witnessing of ongoing social life as the preferable foundation of research whenever feasible (Bryman, 2008). In this research, systematic observation was used to check challenges faced by children on the street while living at the street and their coping mechanisms performed by them for their source of livelihood in the study area. At the same time Behaviors, activities, their relationship or interactions of the children with one another and community was observed. The observation has been held at different places by walking on the street, sitting at cafe, restaurants and verandah. Accordingly, the researcher were employed systematic observation on the children on the street and the overall community in order to obtain information regarding to the day to day activities and their interactions in the study area and this systemic personal observation were also documented and organized through intensive note taking and photographic documentation. It is also supported by interviewing.

In-depth Individual Interview

In-depth interview is effective qualitative method for getting people to talk about their personal feelings, opinions and experiences. An interview can cover any number of content areas and is a relatively inexpensive and efficient way to collect a wide variety of information that does not require formal testing (Geoffrey et al, 2005). It takes the notion that people are experts on their own experience and so best able to report how they experienced a particular event and phenomenon. So as to achieve the objectives of the study, in-depth interview to children on the street is crucial so as to understand the factors that push and pull children to the streets, the challenges they encountered and the coping mechanism performed by the children on the street for their source of livelihood in the study area. Therefore, this tool of data collection is preferred to obtain detail information about the street life of children. As Kumar, 2005 in Creswell (2009) stated, in-depth interview makes it possible for a researcher to obtain detail information by probing.

The sample size in purposive sampling may or may not be fixed prior to data collection because purposive sample sizes are often determined on the basis of data saturation (Kumar, 2005). Having this in mind though the researcher reached 40 participants: out of which the children on

the street constitutes 23 (15 boys and 8 girls) of the total respondents. And the remaining 17 respondents (13 male and 4 female) are key informant. However, the interview guide is modified when the interview was in progress based on the response of the informant. As it is evident from the above discussion, majority of the samples were taken from the children on the street. This has been done due to more importantly; this researches that affect the lives of children on the street. The children on the street selected based on their willingness and some exposure to the issue.

For the purpose of these interviews, a checklist was prepared in order to guide the discussion. Based on the responses of the respondents on issues mentioned under the research questions, the researcher systematically raised related issues to probe the interest of the respondents for detail discussion. Through such mechanisms, the researcher attempted to get detailed information on the issue to help the study to achieve its objectives. The interviewer has been used audio records upon the permission obtained from interviewees. Information collected from participants has been transcribed successfully to avert the risks of losing collected data. The interviews were also documented through intensive note taking.

Key Informant Interview

Key informant interview (KII) is one of the methods of data collection about how people in a group or as an individual perceive their surroundings. This helps to understand the local community's personal, communal, and argumentative ideas, beliefs, and values within their natural and social environment. This will be done by asking the same questions for different members of the community in age, gender, and religious background, etc. However, this is not to mean that interviewers use the same wording of questions and they probe equally, but the purpose of the question posed to the study should be similar (Bernard, 2006).

To ensure the validity of findings, the researcher has chosen key informants to compared findings from different sources. KII were conducted with people from police, workers of NGO, experts for women and children affairs, experts for social court, community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers through informed consent in the study area. For the key informant interview, 17 people were asked through informed consent. The KII participants were selected purposively thinking that they do have direct relation with the research objective. That is: experts from women and children affairs, police, workers of Yenegew Tesfa

NGO, experts from social courts comprise 5 respondents, one individual from each. And, the remaining 12 respondents comprise from community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers, two individuals from each respondents and both sex. However, the interview guide is sometimes modified when the interview was in progress based on the response of the informant and was held in Amharic.

Governmental and non-government sector officials of the study area are selected by considering the positions they assumed in their organizations. The communities feed children on the street. Their daily lives are often depending upon the society. So, the researcher has selected community elders in order to identify their perceptions about children on the street. The selection criteria based on the time that the respondents stayed in the study area, at least for two years. On the other hand, the taxi drivers and shopkeepers have more interactions with children on the street owing to the nature of their work often available on the street. Teachers are assuming that they would be well able to realize and express their views between school and children on the street and health employees express their health conditions and in order to identify their perceptions about children on the street.

The purpose of the key informant interviews was to collect in-depth answer and information. For the Key informant interview purpose, different separate questions were developed for different actors though there are some common questions for the key informant participants in relation to the objective of the study. The interviewer has been used audio records upon the permission obtained from interviewees. Information collected from participants has been transcribed successfully to avert the risks of losing collected data. The interviews were also documented through intensive note taking.

Extended Case Studies

Case study method of data collection technique aims to understand social phenomenon within a single or small number of naturally occurring settings, which is aimed at providing an accurate and complete description of the case. Cases are often chosen because they provide a suitable context for certain research questions to be answered. As such, they allow the researcher to examine key social processes (Bryman, 2008). It is also important to involve the intensive study of an individual, family, group, institution, or other level that can be conceived of as a signal unit. The information is highly detailed, comprehensive, and typically reported in narrative form as

opposed to the quantified scores on a dependent measures (Geoffrey et al, 2005). Extremely rich, detailed, and in-depth information characterize the type of information gathered in a case study. As Michael (1998) argues, the extended case method applies reflexive science to ethnography in order to extract the general from the unique, to move from “micro” to the “macro” and to connect the present to the past in anticipation of the future, all by building one preexisting theory.

Children on the street are represented by various socio-cultural and economic characteristics and backgrounds. The life histories were constructed to illuminate the socially significant events in a person’s life. In piecing the life experiences of individuals, the critical stages that shaped the life of the individuals and factors and events which lead them to the street were identified and emphasized. Therefore, an attempt was made to obtain information pertaining to the children on the street life histories and different experiences of the past and the present from 6 respondents which is purposely selected from the respondents’ of individual in-depth interview. The criteria for interpreting the findings based on family background, places of origin, factors that push or pull him/ her to the street and so on, in the study area. As such, some stories, which were found to be irrelevant to the research question, were avoided. Despite this, all the data that could have influenced the interpretation of the life stories was included.

1.6.3.2 Secondary Data Source

In this study, I also used secondary data from different sources such as books, research publications, conventions, journals, articles, newspapers, websites, published and unpublished documents from government and non-government organizations. Information generated using this method will help to extending and refining knowledge in the field and supplement data gathered by primary data sources.

1.6.4 Methods of Data Analysis

First, the data gathered through qualitative data collection methods such as through systematic observation, in-depth individual interviews, key informant interviews and extended case studies. During data collection, the interviewer used audio records upon the permission of interviewees; take a note to record expressions of participants that could not be recorded by tape like facial expressions and gestures. Then, it has been summarized by using and categorizing thematically based on the specific objectives of the study. The researcher also prepared the data analysis by

describing briefly each of the participants view, and by using direct quotes from the in-depth interviews and extended case studies. The local language transcripts were translated into English and analyzed through triangulation of various data sources to increase the validity and reliability of the findings of the study.

1.7 Ethical Considerations

In relation to ethical consideration, all the research participants and concerned bodies were informed about the objectives and the purpose of the research. Data collected from all the study participants with confidentiality: an individual's right to have control over the use or access of his or her personal information as well as the right to have the information that he/she shares with the researcher will be kept private. The researcher is responsible not only for maintaining the confidentiality of all information protected by law, but also for information that might affect the privacy and dignity of research participants. Interview will be conducted after ensuring that the participant understands the message and mutual agreement made between the researcher and participants. The researcher has done his level best to provide a relaxed atmosphere for the interviewees to choose the location and time for interview. In most of the cases, however, interviewing was done in the leaving environment of the respondents, which has helped the researcher to observe the individual while they went about their daily routine.

1.8 Organization of the Thesis

This thesis were six chapters of which are arranged in the following way: chapter one comprises background, statement of the problem, objective of the study, significance of the study, scope and limitation of the study, research methodology, ethical consideration, and organization of the study. Chapter two contains conceptualizes reviews of related theoretical and empirical literatures. Chapter three deals description of the study area and the people, Chapter four deals about factors leading to children on the street in the study area. Chapter five deals about the challenges of children on the street and their coping mechanism in the study area. Finally, chapter six contains summary, conclusion remarks and recommendations.

Chapter Two

Review of Related Literature

2.1 Conceptual and Theoretical Frameworks

2.1.1 Conceptualization of Key Terms Used in the Study

2.1.1.1 Conceptual Definition Children on the street

The term “children on the street” are commonly used in Africa and South America, whereas in Europe, North America and Australia, the term homeless children, runaways and push-outs are more common utilized (Le Roux and Smith, 1998). In Columbia they are called “gamin” (urchin) and “chinchas” (bed bugs), in Brazil; “resistoleros” (little rebels), in Italy “buidoi” (dust Children), in Vietnam; “saligoman” (“nasty kids”), in Rwanda “moustiques” (mosquitoes) and “mala pipe” (pipe sleepers) in South Africa. In Peru they are called pajarofrutere meaning fruit bird; in the Cameroons they are called monstiques, meaning mosquitoes; in French they are called Gamin ,which means a neglected boy/girl or the one left to run about the street; in Spanish particularly in south America they are called Trombadiha which means Juvenile theft; in Turkey since they settled under the Galata Bridge in Istanbul, they are called children under the bridge. Other names also given to them such us hopeless, ruffians, thieves, parasites, hooligans, and bad influence” (Michael, 2010 in Mahiderhiwot, 2014).

The term children on the street was first used in 1951 by the United Nation Educational, Scientific and Cultural Organization (hereafter, UNESCO) to refer to vagrant children following world war the second (Panter-Brick, 2003) and it was ardently discussed in the wake of the international year of the child (1979), resulting in the formation of the inter NGO program on the children on the street and street youth in 1982 (Lalor, 1999).

Moreover, the first attempt to provide a consensual definition of children on the street was made by the inter NGO program for children on the street and Street youth in 1983 where they defined children on the street as those children for whom the street more than there family has become there real home, a situation in which there is no protection, supervision or direction from

responsible adults (Ennew, 1994). However, the meaning of the term children on the street has been widely debated and it is difficult to find a typical definition for it (Ibid).

According to UNICEF (2007) children on the street defined as...any girl or boy...for whom the street (in the widest sense of the world, including unoccupied dwellings, wasteland, etc.) has become his or her habitual abode and/or source of livelihood, and who is inadequately protected, supervised, or directed by responsible adults. However, the most common definition of a street child or youth is, the definition formulated by inter-Ngo's in Switzerland in 1983: any girl or boy who has not reached adulthood, for whom the street (in the broadest sense of the word, including unoccupied dwellings, wasteland, etc.) has become her or his habitual abode and/or source of livelihood, and who is inadequately protected, supervised or directed by responsible adults (inter-NGO, 1985).

The meaning of the term "children on the street" has been a topic of enduring debate among decision makers, politicians and academicians (Miguel, 2010). Even, the concept of child and childhood has been used and applied in different ways by government and non-governmental organization as well as by the general population (Mkandawire, 1996). Governmental and non-government organization tend to define a child under an international frame such as CRC and ACRWC, which regards all people under the age of eighteen years old as children (Miguel, 2010). In opposition to this official definition, there are cultural perceptions of a child and childhood which directly influence the implementation and effectiveness of policy definition and child protection strategies at a local level (Ibid).

According to Lucchini (1997) cited in Miguel (2010), There are seven dimensions to understand about children on the street namely: (1) Dynamic behavior (types of activity they do), (2) self-identification (how children on the street identify themselves), (3) motivation Vis-à-vis street life (what influences them to be on the street and live on the street), (4) gender structured differential access to a street environments (how gender determines the possibilities of becoming children on the street), (5) spatial (space where they live, where they come from and which they share when living on street), (6) Temporal (time living on the street and the age of the children) and lastly, social elements (economic background, political situation, culture issues and so on).

2.1.1.2 Categories of Children on the street

According to Lalor (1999) children on the street are a heterogeneous population, there are three main categories: (1) children at risk the largest group of in this typology. These are the children of the urban poor and they form the reservoir from which children on the street emerge. (2) Children on the street as those children who came to the streets to work in order to supplement their family's income, and they will return home to their families at night time. (3) Children of the streets who have been the street are their main living place. Family ties may exist but are remote and their former home is visited infrequently. A sub category of street child in the UNICEF typology is that of "abandoned children". This category includes orphans, runaways, refugees, and other who have no contact with significant careers. Therefore, it cannot be assumed that all children on the street are homeless.

A part of a street family: some children live on the sidewalks or city squares with the rest of their families. Families displaced due to poverty, natural disasters, or wars may be forced to live on the streets. They move their possessions from place to place when necessary. Often the children in these "street families" are work on the streets with other members of their families World Health Organization (hereafter, WHO), 2000).

Furthermore, Ritcher (1988), cited in Mahiderhiwot (2014) has elaborated urban children on the street in a broad category of children by identifying a further five categories of children on the street within the category of urban youths this are: (1) Thrown away youths who have been completely abandoned and neglected by their parents. (2) Run-away youths as those children who have run-away their homes due to deprivation, physical or sexual abuse, alcohol abuse and general peer pressure to join the perceived freedom than streets seems to offer, (3) Slum youths who are group of children on the street who belong to slum families, (4) Dump youths who live on rubbish dumps and scavenge for food daily and (5) Bush youths who have live in bush and are often from homeless families.

The above distinction had the same problem of associating the definition of children on the street with their existence on the street and their relationship with their families rather than focusing on their actual life (Panter-Brick, 2003). For example, one study in Mali (Africa) by Xavier Emmanuelli, the founder of Samusocial international, explains the weak side of this definition and

explanation: The disadvantage of the distinction between children “of”/”on”/”in” the street is that it ignores these potentialities that children develop to overcome not only family breakdown but also life on the street. The child is reduced to “an object on which interventions are carried out according to modalities disconnected with the child opinion” (Xavier, 2012).

Moreover, the above study discussed that, using the term “children in a street situation,” it becomes possible to consider the child as an actor of his or her own destiny. This perception implies paying attention to what the actors involved, and most importantly the children themselves see as the meaning of their situations, children in a street situation are children for whom the street has become a major consideration. It can only be achieved by listening to the child hearing his or her concerns and analyzing his or her experience (Activities, motivations, identity, relationship, etc.). When all these aspects gravitate around the street space, the street can be said to have become a major reference for the child (Xavier, 2012). This argument makes that use of the term “Children on the street” more challenging.

2.1.2 Theoretical Framework

As mentioned by Creswell (2009) theory serves as a lens for finding answers to the research question as well as providing broad explanations. Consequently, the researcher believes that social exclusion theory could serve as an explanatory framework for my study on children on the street.

2.1.2.1 Social Exclusion Theory and Children on the street

Theoretically, social exclusion is a wider concept than poverty, encompassing both low material means and the inability to participate effectively in economic, social, political and cultural life and in some characterizations alienation and distance from mainstream society. It has also multidimensional in nature as it does not only relate to the lack of material resources, which focuses issues on inadequate social participation, lack of cultural and educational capital, inadequate access to services and lack of power. It shows that social exclusion is associated with lack of capacity of the excluded groups to act on their own behalf (Duffy, 1995).

Kagan and Burton (2005) asserted that at the core of exclusion is the marginalization from fulfilling social life at the individual, interpersonal and societal level. They contend that

individuals who are marginalized have relatively little control over their lives and the resources at their disposal; they may become stigmatized and are usually at the receiving end of negative public attitude. Their chances to make social contributions may be limited and they may develop low self-confidence and self-esteem. As a result of this, Campbell and Williams (2007) argue that children on the street are marginalized and rejected by virtually all sections of the urban community and are relegated, inevitably, to the position of social reject. Even more, Tripple and Speak (2004) found that these negative attributions and ill-informed perceptions of the larger society about children on the street are self-reinforcing and serve to keep homeless children and people excluded from society. Thus, in many societies, children living on the street perceived as a threat. This negative perception and attitudes consequently lead to poorly designed and inefficient intervention programs aimed at grappling with the children on the street phenomenon (Boakye-Boaten, 2006). Therefore, the aforementioned tents of social exclusion theory would help me to examine the life of children on the street in socio- cultural, economic and political context of Addis Ababa with a particular focus on the Piassa area.

2.2 Review of Related Empirical Studies

According to WHO (2000) the growing number of children on the street is one of the most serious urban social problems facing Ethiopia today, however, little is known about the exact nature and extent of involvement of children on the street life in Ethiopia. It also children on the street have been a focus of attention for aid agencies and governments for little more than 15 years (Lalor, 1999). However, number of children on the street of Ethiopia increasing alarmingly. Here under an attempt was made to summarize literatures related to children on the street, in relation to the magnitude of the problem, challenges and survival strategies of children on the street, public image towards children on the street, and trends and/or approaches which related to children on the street in Ethiopia.

2.2.1 Magnitude, Challenges and Coping Mechanisms of Children on the Street

Children's working, living and surviving on the street is a global problem, affecting developed and developing countries alike. However, the magnitude of the problem varies, with less developed countries facing more acute problems (UNICEF, 2012). South American, Asia, and

African countries are more affected by the problem (Lalor, 1999). There are an estimated 150 million children living in the street of the world, and numbers are increasing across the African continent. By 1992, the Organization of African Union (OAU) estimated that Africa had about 16 million children on the street and 32 million by the year 2000 (Kilbride, 2000 in Kipyegon et al 2015).

Central Statistics Agency, (2011) census extrapolated to 2012 in UNCIEF (2013) Ethiopia is estimated to have a population of nearly 84 million inhabitants of which more than 52 percent is under the age of 18. The population is primarily rural with 82 percent of the country residing in rural areas. Of this total population, MOLSA (2005) estimates about 150,000 children living on the streets in Ethiopia, about 60,000 of them in Addis Ababa. However, UNICEF (2000) estimates that the problem may be far more serious, with nearly 600,000 children on the street country wide and over 100,000 in Addis Ababa. Retrack strategy (2012), estimates in 2010, in Addis Ababa, over 11,000 children's living on the street full time without any parental or adult support and protection. In 2012, Save the Children reported that this figure had risen to over 16,853 (Adefrsew and Tefera, (2012) in Retrack strategy (2012). Concerning the magnitude of the problem, for instance MOLSA Estimated 5% annual growth (MOLSA, 2005) in Mekonnen (2011). Because the conditions that give rise to the phenomenon do not improve (Ibid).

Children on the street's living on urban areas of developing countries are disorganized, living in illegal misery, and are described as psychologically and irretrievably damage, unable to form relationship, and are definitely destined to be emotional, social and economic failures as adults (Ennew, 1994). In addition to this, their rights are violated as they face the risks of violence, abuse and exploitation, health hazards, stigma and discrimination, and psychological problems related to stress, anxiety and depression, it also their self-esteem is challenged by experience of humiliation, guilt and helplessness (Mahiderhiwot, 2014). Moreover, Children on the street face untold hardship and danger on the streets. Like, lack of food, clean water and adequate health care are few of them. Living and working on the streets exacts a terrible toll on children on the street. They are often preying to every physical and moral danger and as they grow older they often become a danger to others. After such precarious childhoods, most of them are condoned to spend their lives excluded from mainstream society (Kopoka, 2000).

Because of the above reason, children's of the street is that they live alone on the streets, without proper or reliable shelter, they have lost contact with their parents and as such, they do not enjoy parental protection, love and care. These children are totally alone means that they are fully responsible for their own lives. They plan different survival strategies on their own. They develop themselves materially, culturally and morally. Generally these children are not only "Homeless" or "Roofless" but they also "culturally rootless" (Lugalla and Mbwambo, 1999).

To cope up with their day-to-day challenges, several coping mechanisms performed by the children on the street for their source of livelihood to avert their adversities. These coping mechanisms include ways they use to make money, acquire food, and other basic needs. The lifestyle inherent to living on the streets exposes children to a range of harmful situations and hence their survival is often dependent upon engaging in risks to their health and general well-being, while on the streets, they have to battle fiercely to keep alive. Some of them survive by selling whatever they can find. Some even sell themselves, some beg, some steal and so on (Shimels, 2015). The children on the street's daily survival rests on the people. Begging is one of the ways which children on the street used to meet their daily needs. Children engage in begging either full-time or part-time as a way of livelihood or supplementing their income from begging with that from other activities (Ibid).

According to Sorre and Oino (2013) children on the street are the most vulnerable of Ethiopia's social groups. These basic rights of children enshrined in the convention on the rights of child, the rights to survival, the right to an adequate standard of living for the child physical and mental development, the right to protection from abuse and neglect, the right to be protected from the exploitative and debilitating developmental effects of child labor, the right of children without family support to be adequately cared for and protected, are as yet far from the reality.

2.2.2 Public Images towards Children on the Street and Reverse

Traditionally in an African society, a child was normally a member of a community and could not be separated from it. This meant that even the entitlement that a child deserves was a community matter (Kopoka, 2000). Again he also observes that in traditional East African societies, the child was educated and socialized by the community for membership in to the community. A child in Africa used to be the responsibility of each individual member of society and therefore children

had no need to fend for themselves. They were loved and cared for by society. Today's children are the responsibility of individual parents and are ignored by the rest of the community (Ibid).

Children on the street are marginalized and rejected by virtually all section of the Urban community and are relegated, that inevitably, to the position of social reject (Campbell and Williams, 2007). Shimels (2015) noted that once on the streets, the children get absorbed in the big bad world of the urban streets, they get introduced to substance use, Start getting engaged in diligent behaviors, and get pushed by their peers or experience pressure from the gangs to get involved in criminal activities. As a result of this, children on the street are seen as a problem, and a threat to society instead of reviewed as children with problem who need help from society. They are also perceived as transgressors because they often use drugs, commit robbery and make noise. These negative perceptions and attitudes consequently lead to poorly designed and inefficient intervention programmes aimed at grappling with the children on the street phenomenon (Boake-Boaten, 2006).

Like in any other country, the public view of street living children in Ethiopia is overwhelmingly negative. Children on the street are viewed with suspicion and fear. Many people simply like to see street living children disappear (Mahiderhiwot, 2014). On the other side, majority of the children on the street felt that the general public disliked them, labeled them as “Trouble makers and wanted them be forcefully removed from street (Kibrom, 2008).

However, there are various groups and individuals who see children on the street all the way from angelical to diabolical. According to Tacon (1991) cited in Mahiderhiwot (2014), “those who see children on the street most negatively tend to blame their existence up on the government, their parents and themselves. Those who see them most positively tend to thank God that there are still some and courageous survivors left in our world... the media with unfortunate knowledge and understanding has all too often pictured them as dead end kids or children without hope”.

2.2.3 Trends to Children and Children on the Street of Ethiopia

Children's working, living and surviving on the street is a global problem, affecting developed and developing countries alike; however, the magnitude of the problem varies. With less developed countries facing more acute problems. The children on the street are marginalized

children who require enormous assistance but they are often least assisted in a society (UNICEF, 2012 in Mahiderhiwot, 2014).

Children's street life has globally been receiving the attention of governmental and non-governmental organization, including research institute. However, prior to the 1990's developmental theory with psychology and sociology dominated research, focusing on dysfunction, pathology, and psychological breakdown among young people on the street (Ennew and Swart Kruger, 2003). According to CSC (2009), in Ethiopia, the attempts of "Clean up" or "removing" children from the street have been made by both the previous and the current government. The children on the street had round up by the police force and were dropped in remote forests. Several organizations work to help these children that include interventions towards children on the street in their programs, but the amount still increases every year (Mahiderhiwot, 2014). Theses evidence shows, the problem of children on the street is not the case that should left to one organization. Efforts should be made by different stakeholder's, government, non-governmental organization and community based organization and by the public at large. All stakeholders need to work hand in hand in order to alleviate the multifaceted problem of these children (Ibid).

The government of Ethiopia is conducting a campaign through state-run media to make the public aware of the true nature of the problems children are facing on the streets, at different levels starting from the federal to regional through local level. The government has also good working relationships with different child- oriented NGO's, such as UNICEF, save the children Sweden, and Italian cooperation project staring from prevention of the problem to rehabilitation of children on the street. There activities are mainly concerned with the provision of education, health, saving and credit, skill training, reintegration, and shelter services (Kaleab, 2016).

Because of legally situated position of the government to provide regulative and coordinative capabilities of interventions, as Ennew (1994) argues, the real solution to the problem of streetism lie in the hands of the government, both at local and national level. However, it does not mean that there is no other responsible agent. The community has the responsibility of handing the challenge by, as Kopoka (2000) argues, putting pressure that is being applies to force government action to find a lasting solution to the problem of children on the street and by organizing themselves in to a dynamic force to encounter the problem.

Despite the presence of governmental and non-governmental organizations working with children on the street, there are problems in developing an integrated strategy and plan of action for tackling the growing number of children on the streets. The working principles of many organizations are mainly based on the principle of working “for children on the street” rather than “with children on the street” (Kaleab, 2016). As Panter-Brick (2003) indicated, their approach have focused on addressing issues like the nature of the problem, the effects on children development, and mere provision of service what they deemed as the solution to the children on the street more than working with children’s own participation, including their view or possible solution.

Study conducted by Miguel (2010), Most of the children on the street’s programmes and projects do not look at the contextual and cultural backgrounds. Their interest is more linked to the need to take the children on the street back home, to provide them with basic foods and support for a while, and that it is all. On the other occasions, children on the street are collected from the street and “locked” up in rehabilitation centers, without questioning their motivation to be on the street, and their interest in staying in a rehabilitation center.

However, participation is important principle of the convention for the children on the street. Children on the street, unlike their being usually perceived by the mainstream society, they are mostly knowledgeable about the causes of streetism, the difficult situation of street life and the survival strategies to win their difficulties (Kopoka, 2000). Therefore, offering support to children on the street first requires “access” to the children and “acceptance” by them. Building a relationship is an essential prerequisite to any form of aid (Xavier, 2012). However, in Ethiopia, participation of children is very limited both at home and outside (Getnet, 2007).

In order to make the benefits of the interventions sustainable, both government and NGO’s should be balanced, providing a short term solution on one hand and working to promote human development on other hand. However, most of the services provided for the children on the street are mainly focused on providing a short term service to fulfill the immediate needs of the children and to protect them from danger, abuse and exploitation (Ennew, 1994). This may include providing food, shelter, health service, and short term training and counseling opportunities in drop in centers. However, such kind of intervention may not help the children to address their problems sustainably. Therefore, the protection is expected to extend and cover more of long term

and proactive approached that will attempt to build support structures for children in order to reduce the vulnerability (Mekonnen, 2011).

In line with the universal notion that children need support, church is an important place for marginalized groups in general and children in particular. Consequently, churches need to target marginalized children and young and embodied them for one and others; one important arena that church needs to address is the problem of getting children on the street and preventing delinquency (Girmachew, 2006). Therefore, teaching marginal children is vital to value and practice spiritual and healthy life style to change their negative sense of self and worthlessness and enriching their daily life (Ibid). Religious attitudes differ among groups, societies and cultures, which form the basis of different values and behavioral practice with in the community and the family environment. This has a direct impact on how the family is constructed, which influences the quality of family life and the attitude and involvement that parents have with their children (Miguel, 2010).

Children who come out to the street are not only due to economic difficulties but also inappropriate treatment by their parents. In order to alleviate the problem, churches need to re-establish relationships with families, and commence a community education program. Preaching or teaching parents and other community members have the potential of transferring the level of responsibility to make a difference on the lives of Marginalized children (Girmachew, 2006). Moreover, the church can help marginal children to pick certain positive values so as to restore the psychosocial and cultural standing as the hall mark of cross (Ibid).

2.2.4 Factors Contributing to Increasing Number of Children on the Street

Children on the street are a global phenomenon, South American, Asia, and African countries are more affected by the problem (Lalor, 1999). However, its size, nature and cause vary from country to country depending on the level of economic development, cultural and traditional setting, institutional interventions and the level of social harmony and peace (Kibrom, 2008). In spite of the differences from continent to continent, country to country, society to society and even from one child to the other, there are various reasons why children can be found living on the street (Lalor, 1999). Therefore, identifying reasons for the existence of children on the street is crucial in finding a permanent solution to the problem (Kopoka, 2000).

There are many factors which can lead children on to the street these are usually divided in to categories called push and pull factors. ‘‘push’’ factors are those causes that encourage or force children on to the street such as, Dysfunctional family environment, urbanization, orphans: - No mother and father, natural disasters which causes homelessness and displacement of people and war. While ‘‘pull’’ factors are those factors that can help make the streets seem attractive to a child such as, prospect of better life, freedom, Drugs and Gangs (Anna, 2015). However, these factors vary from context to context and they should not be seen in general terms (Miguel, 2010).

Many visible and invisible factors are associated with the homelessness of children and every child has a special reason to leave his or her home in favor of the street. According to Tatek (2009), the causes of streetism in Ethiopia are as complex as socio-economic, political and cultural situation that are deeply embedded with the life of the entire society. Moreover, children on the street’s existence is directly and indirectly influenced by the society, and this is also influenced by other global elements. These influences are reciprocal and are not only one way (Miguel, 2010). It is because of these global, local and communal aspects influencing children on the street’s lives that we can find some similarities and differences in children on the street’s push and pull factors (Ibid).

2.2.4.1 Socio-Cultural Factors

Social problems in a generic term applies to the range of conditions and aberrant behaviors, which are held to be manifestations of social disorganization and to warrant changing via some means of social engineering (Marshall, 1994). Typically, social problems include specially categorized social phenomena including deviant behavior (Crime, Juvenile delinquency, drug addiction, prostitution, mental illness, etc.) and also social conflict situations. Again, the combination of cultural factors variables (family structures, societal customs and modernization) proved more effective at predicting streetism among urban children (Ojelabi, 2012).

Children rejected by their family because of delinquent behavior: In this case the child has shamed the family publicly and the solution has been to throw the child out of the family home for several years. Yet possible future imprisonment is ALWAYS catastrophic for children, especially if the child is placed in a cell with adults. The offence may be theft, drug addiction, or child prostitution. Whenever there is a case of child prostitution, it is always disastrous for the

child. On the other hand, it's necessary to expose the guilty parties and bring them to justice. The children felt guilty and thus prefer to stay alone and ultimately came onto street to spend rest of his/her life. It often happens that the parents are put in prison, and nobody bothers about their children, who are left to their own device. As a result, the street is often only place left for these children (Tuladhar, 2013).

When parents are drug addicts, life can be unbearable for their children who may decide to go away. Unfortunately, drugs have been demystified for the child, who is at great risk of becoming an addict too, and will be very difficult to get treated. This is more serious problem in middle class and higher class family (Tuladhar, 2013).

Violence at home: Many children feel that living on the streets is better than coping with problems in their homes. These problems can include conflicts with parents, physical or sexual abuse or neglects (e.g. an abandoned disabled child). Some children are forced to leave home by their families because; the family does not approve child's behavior or its consequences, e.g. pregnancy, homo sexuality or substance use (WHO, 2000, in Shimels, 2015). UN report on violence against children also indicates that children who have been sexually abused, or extremely neglected, or who have experienced violence at home, may run away or drift into a street life which exposes them to the risk of sexual abuse or exploitation (UN, 2006, in Shimels, 2015).

All acts involve in the recruitment and/or transportation of a person within and across national border for work or services by means of violence or threats of violence, abuse of authority or dominant position, debt bondage, deception or other forms of coercion. They are forced to involve in activities such as farming, carpet factories, forced beggary, domestic service, criminal activities, forced marriage, sex market, illegal adoption etc. This is one form of the source of street child since the children born from such parent are not socially accepted in our culture. Therefore, the children are forced to leave their home (Tuladhar, 2013).

The family structures of the children contribute to streetism among urban children. The number of children in the family contributes to streetism. This implies that some parents give birth to more children than they can cater for. Many of the parents cannot afford to send their children to school and if the children have nothing to do at home the next thing for them to do is to go on the street in order to find the means of survival (Ojelabi, 2012).

The family is the primary institution responsible to fulfill the basic needs of their children including providing security, love, food, clothing, shelter, health care, education and entertainments. CRC (1990) convinced that the family as the fundamental group of society and the natural environment for the growth and well-being of all their family members and particularly children should afford the necessary protection and assistance so that it can fully assume its responsibilities within their own culture and passes this culture to them through the socialization process. The family is considered as the reference point for the construction of children's norm, for shaping their personality and for their direction they take in their community life (Tesfaye, 2015).

However, most of sub-Saharan Africa where the family is said to have collapsed as a key socialization agent due to a number of causal factors. These factors include poverty, the phenomenon of teenage pregnancies and structural social change (economic, cultural and political) influenced by international economic patterns and policies (UNICEF, 2001, 2004, 2006, in Miguel, 2010). The combined impact of these factors has been the reduction in the ability of parents to fend for their children, Mlema (1999) note that, this has resulted in various psychological, economic and (Perhaps political) pressures and increasingly, the failure of parents and families to provide their children with basic support and care (Ibid). In response to this situation, and especially in families where there is poor socialization of children combined with domestic violence, physical and psychological abuse, divorces and lack of food, health care, quality housing, social support and assistance, children are forced to look for an alternative surrogate family relationship. Many are drawn to the street world where they engage in a variety of menial activities in order to survive (Ibid).

Societal customs also affect the level of streetism among urban children. Some traditions make children to support their family at a tender age which is against the fundamental right of the children. The aspect of culture which assumes fathers to be solely responsible for families up keep encourages streetism. This is so because communities where wives do not engage in any economic activity to support their families with total dependence on husband would eventually drive the children to the street when the husbands fail in their duties to their families (Ojelabi, 2012).

Kibrom (2010), in his study of the situation of children on the street in Adama town, Ethiopia, he studies cultural pressure as a cause that push children to the street: parents send their children to the city to work and earn money, first as shoe shine boys, then as petty traders (peddler) - (locally known as 'suq Bederetie') with an ambition to become a small shop keeper, and then to move up the ladder to the status of shop owner.

The role of women: Very few published studies refer to the role of women and how it affects runaway behavior. Women and their children are two sides of the same coin. What happens to one is felt by the other. Their ties to one another extend from birth, through life and through successive generations. When women suffer and are downtrodden so too are their children because, it can be argued that the presence of large numbers of children on the street is symptomatic of the social, cultural, familial and economic ills experienced by women. Historically, women and children have always maintained an inferior status in the social hierarchy. "A prime factor in domination is that law, devised to ensure human freedom is manipulated by those wielding power, to withhold rights and privileges from others" (Meer et al., 1990, in Vanitha, 1997).

In third world countries, beggaring is a profession, as is being a guide for the blind. Children who earn money in this way run away to keep their earnings. Some children are forced to beg by their adoptive families, who keep all the taking. This is a modern form of slavery or procuring. Handicapped children are often used as beggars. This is a profitable activity but it is also humiliating. Certain children prefer to run way end up in the street in the hope of finding another way to earn money. Some children were also sold in the market as property. There are few such children onto street. Children whose parents are beggars are in danger of becoming like their parents. This prospect may seem so grim that the child may prefer to run away. They normally do not speak while begging. It is quite common in beggar's family. Their parents ask them to beg and at the end of the day they have to give their parents what they have earned (Tuladhar, 2013).

Modernization in society promotes streetism among urban children. The issues of modernization bring about improvement and advancement in cities and villages. The development in the cities attracts many children from villages to cities to find a means of livelihood. Kopoka (2000) observed that the advent of modernization is one of the evident factors promoting streetism. The children on the street travel down to cities where they know no one and the best place they take

abode is the street. The advent of media communication does not reach remote areas for the parents to realize the challenges children on the street face (Ojelabi, 2012).

The emergence of children on the street is bound up with the totality of urban problem that the phenomenon is exclusively urban: there are no “rural children on the street”. While it is true that children on the street are usually found in urban areas, many of these children have rural origin. So the problem extends beyond urbanization (Kopoka, 2000). Migration from rural areas to urban is one of the factors that increase the problem of streetism in towns. According to a study conducted in Addis Ababa 32% of respondents were of rural origin (Abeje, 1998, in Mahiderhiwot, 2014). In addition to the “pull” of the excitement and glamour of living in great cities and the hope of raising one’s standards of living, there are also “push” factors that increase the migratory flow from the rural areas (Ibid).

Children on the street are marginalized and rejected by virtually all section of the Urban community and are relegated, that inevitably, to the position of social reject (Campbell and Williams, 2007). Shimels (2015) noted that once on the streets, the children get absorbed in the big bad world of the urban streets, they get introduced to substance use, Start getting engaged in diligent behaviors, and get pushed by their peers or experience pressure from the gangs to get involved in criminal activities. As a result of this, children on the street are seen as a problem, and a threat to society instead of reviewed as children with problem who need help from society. They are also perceived as transgressors because they often use drugs, commit robbery and make noise. These negative perceptions and attitudes consequently lead to poorly designed and inefficient intervention programmes aimed at grappling with the children on the street phenomenon (Boake-Boaten, 2006).

2.2.4.2 Socio-Economic Factors

The urban sector may appear economically privileged compared to the rural sector, it conceals sever problem of resource distribution. Because of rapid population growth, municipal management short-coming and deterioration of the social and physical environment, urban living is often extremely harsh and exploitative for young people and children (Getnet, 2007).

The World Bank estimates that 45% of the world population is forced to live with less \$1 a day, of whom almost 50% are children. Hundreds of millions of children today live in urban slums,

many without access to basic services. They are particularly vulnerable because of stresses of their living conditions (UNICEF, 2012, in Mahiderhiwot, 2014). Population is increasing quite significantly but economic status of people is becoming poor day by day. It is therefore difficult to feed their children. It is found that most of the children were not provided sufficient food and they decided to leave home. Almost children on the street are from poor family background. They did not care about hygienic food and else. Their main aim to enter into the street is to get sufficient food either from begging or from any other means (Tuladhar, 2013).

Poverty is the root cause of children on the street phenomena. That is why the negative consequences of the social and economic development push social system to inequality. Economic crisis make the failure to the social institutions. On the one hand, economy plays vital role in human progress and social development. But on the other poverty is a factor which will push then human on the street. For example, every individual to family member needs enough economic resources to survive or to make their lives comfortable, i. e. food, clothes, shelter, healthcare, education, child care and child welfare. Those family who are living under the poverty line, cannot give proper care to their children. Children will become subject of negligence. Carelessness of their parents leads children to move out from home and start to make their own group on the street. Sometimes the street environment might become a pull factor to the children from their homes (Loknath, 2014).

Unemployment and poverty go hand in hand, and much of what has been said with regard to poverty, applies to unemployment as well. Unemployment is demeaning to the individual and is to him a negation of his self-worth and value as a provider. Historically, men have been providers and women child-bearers and child-raisers. Although men are no longer the sole contributors to the family income, the perception still exists, albeit covertly, that they are, or should be, the major providers (Vanitha, 1997). Further, UNICEF (2007)report indicates that, many parents in Ethiopia are not able to meet the basics needs of their children and unfortunately, there is no social security fund system in the country. Because of these reason the number of disadvantaged children, in general and street living children in particular is escalating alarmingly and imaginably in cities, particularly in Addis Ababa.

2.2.4.3 Other Factors

Social institutions and child's desire for independence also that drives children's onto street. Teacher in school routinely used corporal punishment to maintain discipline and to punish children for poor academic performance. For many children around the world, violence is a regular part of the school experience. In some countries, school officials routinely use corporal punishment to maintain classroom discipline and to punish children for poor academic performance. The failure of school officials to protect children from violence in school denies them their right to be free from all forms of physical or mental violence and the full enjoyment of their right to education (Tuladhar, 2013).

The lack of adequate accommodation forces people to live in shantytowns characterized by little or no health care facilities, paucity of clean water and no schools and social services. Children are pushed into the streets and into "hunger, disease, violence and fear" (Alexander, 1987 in Vanitha, 1997). War and the recurrent drought and famine have also been raised as the major causes of streetism in Ethiopia (Abeje, 1998, in Mahiderhiwot, 2014).

Study conducted in Nepal in (2013) on children on the street indicates that urbanization, peer influence, hope for employment, and false information about city life etc. are some of pull factors that attract children to street life. In the same vein study conducted in (2011) by Mekonnen on policy frame work for children on the street in Addis Ababa revealed that the service provided to children on the street by different NGOs attract children to street life. This means some organizations are simply engaged in providing basic services for the children while they are living on the street. Such services make life easier for the children on the street and force them to remain on the street or more seriously it might serve as a pull factor for attracting other children to street life. Beside one can identify spatial freedom, financial independence, city glamour and street-based friendships or gangs as other pull factors. These can develop over time into strong street connections that, combined with social stigma and prejudices, make it difficult for children to find desirable options off the street (Shimels, 2015).

Evidences from different sources above indicate that in Addis Ababa, over 17,000 children living on the street full time without any parental support and protection with 5% annual growth. These estimation provided insight in giving an approximate picture for the problem and alarmingly

increasing nature of the challenge. Again, still the situation is uncontrolled. Again, different researchers conducted investigation on assessing children on the street, accordingly, Street children are a global phenomenon, South American, Asia, and African countries are more affected by the problem. However, its size, nature and cause vary from continent to continent, country to country, society to society and even from one child to the other depending on the level of economic development, cultural and traditional setting, institutional interventions and the level of social harmony and peace. Therefore, identifying reasons for the existence of children on the street is crucial in finding a permanent solution to the problem. Thus, the following were chapter devoted to investigate the socio-cultural, socio- economic and other related casual factors that push or pull children into the streets.

Chapter Three

Description of the Study Area and the People

3.1 General profile of the area and the people

Addis Ababa is the largest as well as the dominant political, economic, cultural and historical city of the country established by Emperor Menelik in 1887. The city has the capital of the country and diplomatic capital of Africa. It has also the seat of the federal government of Ethiopia, the headquarters of Africa Union (AU), different Embassies, United Nation Economic Commission for Africa (UNECA) and various other continental and international organizations (AACACT, 2012).

The city has an area of 540 square Kilometer; based on the 2007 census conducted by the Ethiopian national statistics authorities the population of Addis Ababa is estimated 3,147,000 consisting of 1,511,000 men and 1,636,000 women. This is about 23.8% percent of the total urban population of Ethiopia with the growth rate of 3.8% and has a density of 615,026 people per square kilometer (AACAILIC, 2013). Languages spoken include Amharic 71%, Oromiffa 10.7%, Gurage 8.37%, Tigrigna 3.6% and other constitute 6.33% (Ibid). Addis Ketema, Akaki Kality, Arada, Bole, Gulele, Kirkos, Kolfe Keraniyo, Lideta, Nefas Silk and Yeka are the ten sub cities administration (Kefle-Ketema) and 116 kebele/Woredas– which is the smallest administrative unit in the city (Addis Ababa city Administration, 2014).

According to Heinonen (2000), drought and famines have been striking Ethiopia for centuries. This is due to a combination of low productivity, absence of developed infrastructure, rapid population growth, and adverse climatic conditions. This leads, children and their families have been on the move in large numbers in search of a secure way of life. One result has been that the capital, Addis Ababa, has experienced enormous population growth, through the influx of migrants as well as an increased birth rate. Besides theses, the center for different administrative task has also attracted people towards Addis Ababa. Because of rapid urbanization and construction activities it has also been the most polluted city of the county.

The religion with the most believers in Addis Ababa is orthodox Christians which constituted 74.7% of the total population, followed by Muslims with 16.2%. Protestants and Catholics

account for only 7.77% and 0.48 respectively. And others constituted slightly below 1%. In terms of ethnicity, almost all the Ethiopian ethnic groups are represented in Addis Ababa due to its position as capital of the country. The major ethnic groups represented are the Amhara constitute the majority 56.04% of the total population. The remaining residents of Addis Ababa from Oromo 19.2%, Guraghe 16.34%, Tigray 5.1% and other constitute 7.4% of the population (AACAILIC, 2013).

3.2 Geographical Location of the Study Area and the Origin of Children on the Street

3.2.1 Geographical Location of the Study Area

Arada is known as the center of the old and the new generation artistic, social and urban life. Its main sights include St. George's cathedral, the great Menelik II square, the Hagar Fikir theater, the Tayitu Hotel, Charles de Gaulle square and many other historical areas and structures. Of the ten sub cities, Arada is situated at the nucleus of Addis Ababa city and share boundaries with Addis Ketema sub city in East, Gullele in south east, Yeka in West and Kirkos in North West was the focus of this research. According to AACAILIC, (2006) it covers 944-86 hectares square kilometer. It has 10 Woredas and according to 2007 E.C census, 211,501 estimated population lived in the area among them 99,165 are male and 112,336 are females, which means 47% and 53% respectively. It also the place where different institution and buildings are built such as the federal government of Ethiopia and the city government of Addis Ababa called "Mezegaja" or "City hall". The city administration (2014) list out that, there are more than 32 NGO's found in the sub city of Arada.

Figure 3.1: Map of Addis Ababa and the study sub-city



Source: Adapted from Addis Ababa Mapping Agency, 2011

In order to be beneficial from the public space and access livelihood opportunities, marginalized children compete to occupy proximate location. Within a city pedestrian roads, taxi and bus terminals, churches, market and shopping place, cinema and theater halls, etc. are crucial place that have considerable potential to generate income. Gaining livelihood opportunities in urban areas means being well located in terms of physical proximity place or site serve as both place to sleep at night and place to earn money during the day. Arada sub city has especial attraction for children on the street due to its commercial center, including the biggest open market of Atekelete Tera (Literally, the place where the center of vegetable sale) a place where children on the street get easy access the cheap labor so as to win their daily bread. The crowd also perpetuate for other illegal activities such as, stealing, robbing and cheating. As AACAILIC, (2014) list out that Abakoran, Basha wolde, Gedam Sefer, Dejach Wubie, Doro Manekya, Eribekentu, Muhammad, Mezegaja, and Talian Sefere are the main land marks of the area. Based on my fieldwork observation, Arada sub city is the highly populated area by children on the street and specifically

Piassa area is highly populated from the sub-city. The area has near to Merkato (the largest open market in Africa) get way to Addis Ababa, called Meneharia (bus station). Also Tayitu Hotel, Cinema Ethiopian and Ampire, and St. George (Kidus Giyorgis) church was found there.

3.2.2 The Origin of Children on the street

The age structure of the population in Addis Ababa shows 32% of the total population aged below 15 years and 8% of them above 64 years. The remains 2/3 of the total population constituted aged between 15-64 years. (AACAILIC, 2014). However, at the nation level more than 52% is estimated below the age 18 (UNICEF, 2013). From this point of view, the city owing the high number of in-migration rate of population from other area.

Its geographic location, political and socio-economic status of the city led hundreds of thousands of people, including children; coming from all corners of the country is in search of employment opportunities. As Mahiderhiwot (2014) states, Addis Ababa has an ever-growing population, as people migrate from the rural areas in search of a better life. However, this dream does not transform in to reality for most of them. Many of these people find themselves living in an extreme poverty. They are often forced to become street beggars or daily laborers. Children on the street in Addis Ababa are from various regions of the country (detail discussion were done below). This study found that the number of children on the street of Piassa area, Arada Sub-City of Addis Ababa increased in from year to year, for example, in 2014, 2015 and 2016 the children on the street around the study area were 875, 1300 and 2600 respectively.

3.3 Age and Gender of Children on the Street

The age profile of children on the street varies from country to country. However, the majority of children on the street worldwide are aged between 10 and 14 years (Lalor, 1999). While, the estimation by Retrack (2012) states that the majority of children on the street are aged between 8 and 14. The age profile of children on the street appears to be a function of the nature of the demands of street life. In Ethiopia, it is estimated that approximately half of all children on the street are less than 12 years of age (Lalor, 1999). The average age of initiation to street life is approximately 11 years (UNICEF, (2005), cited in Lalor 1999). Reason out those children younger than 10 are not as capable of competing for the kind of work children on the street does.

Once engaged in street life, the child's street "Career" is often terminated by his or her changing appearance as she/he grows older (Ibid).

In Ethiopia, street boys and girls constitute respectively an estimated 75% and 25% proportion of the street child population (UNICEF, 2005). While NGO Retrack (2012) states 80% were boys and 20% were girls. According to the report of Woreda 10, the majority of the street children aged between 11 and 17. Street boys and girls constitute respectively an estimated 70% and 30% proportion of the street child population.

There is a greater tendency for boys to become children on the street due to diverse factors and cultural patterns (Lalor, 1999). In other side, the real data of the incidence of girls on the street may be hidden by the nature of their appearance on the streets and their real every day activities, which tends to be less visible than the number of street boy's activities (Miguel, 2010). Female, may work as maids in bars, back street hotels and private houses, and also parental fear regarding the dangers of street life to females. Street boys, on the other hand, typically engage in more visible activities such as car washing, shoe shining, and peddling (Lalor, 1999).

Totally there are 40 informants under this study, 28 of them are males and 12 of them are females and those informants asked about their name, age, sex, religion, place of birth, place of origin, educational level, marital status, family size and ethnic background. Of these, the age range of children on the street are between 11-18 years of old and the key informants are between 26-55 years of old. Regarding to their religion 33 of them are Christian (22 of them are Orthodox and 11 of them are Protestant Christians), 5 of them are Muslims and 2 of them are not following any religion. Of these, 20 of them are from rural origins and the remaining is from urban areas.

Concerning ethnicities of children on the street, the majorities are from the Oromo (9) followed by Amhara (7), Wolayta (3), Sidama (2), and Gurage (2). In relation to their education, they vary from elementary to first and second degree particularly; key informants and their marital statuses show that 23 of them are single and children on the street, who are not even ready to marriage. These children have spent many years on the street, though there are also many who recently joined the street. Economically too, these children are disadvantaged, dependent on cheap labor, beggars and leftovers to get their subsistence.

Chapter Four

Factors Leading to Children on the street

4.1 Introduction

“Every child born with good fortune and hope to have prosperous growth; the so called social circumstances, family conditions, traditional customs, and cultural rituals made change his/her all hope and expectation unexpectedly” (Tuladhar, 2013).

This chapter presents and discusses behavior and activities of children on the street and factors leading to children on the street. The study found that the number of children on the street of Piassa area, Arada Sub-City of Addis Ababa increased in from year to year, for example, in 2014, 2015 and 2016 the children on the street around the study area were 875, 1300 and 2600 respectively. This section, therefore, investigates the causal factors of streetism. The interviewed children on the street in the study area cited a number of reasons to the street. It was revealed that the majority of the interviewed children on the street were initiated to join the street because of various socio-cultural, economic and institutional factors.

4.2. Behavior and Activities of Children on the Street

In the study area context, “children on the street” have two different names in Amharic; namely “Yegodana tedadari” and “Brenda adari”. Since these names are used interchangeably having similar meanings with (‘children on the street’ or ‘children of the street’), respectively, I opted to use ‘children on the street’ and ‘children of the street’ interchangeably for this study. Based on my observation, I understood that, in order to be beneficial from the public space and access, livelihood opportunities, children on the street compete to occupy proximate location. Within city pedestrian roads, taxi and bus terminals, churches, market and shopping place, cinema and theater halls and so on, which are crucial place that have considerable potential to generate income. Gaining livelihood opportunities in urban areas means being well-located in terms of physical proximity to earn money during the day and sleep at night.

The key informants such as: employees of women and children affairs, police, employees of Yenegew Tesfa NGO, employees of women, children and youth affairs, employees of social

courts, community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers differentiated the children as street and non-street. Children on the street are distinguished from other children based on their poor sanitation, informal language usage, exposure to different health problems, and shortage of basic necessity, behavioral maladjustment, lack of education and lack of hope for future life. Children on the street are easily identified by their clothing style, they are often untidy, not neat or well-arranged: wear set of outfit clothes and are barefooted or with sandals. Again, they have also the tendency towards drug use like ‘chat’, ‘cigarette’ or ‘snuffing benzene’ and also their hairstyle...etc. are some of the observed facts or behaviors that differentiate them from children at home in the study area.

Focusing on language, the informal one, which is another aspect of the street subculture that distinguishes children on the street from the other in the study area. Among children’s on the street language, one in Amharic is called “Yewoff quanqua”, which means “birds language”. On the street, children came to play together and identify each other by their own peculiar stylish language as being a collective identity that differentiates them from the general population of the city.

Children on the street have a relatively homogeneous composition of gender made of, almost entirely boys/males; however, girls/females are available at night time. It is difficult to count their number due to the factors such as mobile nature of children on the street. Children’s street life is intimately connected to their spatial mobility, navigating from one place to the other. The age range of the children on the street is from 11-18 years of old. The age range difference entails differences in responsibilities, including leadership role and the privilege to command other members of the group. During my observation time, I observed that teenagers are physically attacked by older children on the street.

The street is not like a family home to be controlled as what parents, siblings or other guardians do at home. Rather, they view the street as a place where they fully exercise their freedoms whatever they want to do. However, children on the street do not harm people intentionally. If someone wants to attack, they all stand together to do everything to defend themselves and support each other. If someone wants to approach them peacefully, they all are cooperating in everything, but they have their own sub-culture, secret group and see everything in suspicion.

During my field work, I observed that children on the street turn to many different activities as the source of livelihood or do many things to maintain their life on the streets. Activities range from begging; stealing; washing and watching cars and carrying goods/luggage. They are also engaged in small business activities (such as petty trader (peddler) locally known as “suk bederete”, shoe shining, selling lottery, providing changes to taxi drivers) and some of them do nothing but they share food with their friends because there is no one who eats alone. Prostitution or commercial sex work is another Income Generating Activities (IGAs) used by female children on the street.

Children on the street in peer friendship frequently did their usual activities such as playing, laughing, working and eating together. It is common that most group members came from the same linguistic backgrounds. Children on the street often enjoy their days doing many things jointly, for example, playing soccer. At the night, many children collect together and spent their time by chewing ‘chat’, and playing different games and gambling. For example, imitating act like what they watched from movies, singing and dancing or sleeping together is their major common activity.

In the street, sharing can take place in many forms such as the sharing of food, clothes, drugs (like ‘chat’ and cigarettes), money, alcohols (especially locally produced ‘teji’, ‘tella’, ‘arke’, etc...) and places to sleep, this is common among them. Particularly, during painful moments of illness, peer friends play an important role by providing care and in almost everything; this might include financing, sharing of food, helping to get access to medical services and helping each other in treating the health problem of friends. Generally, children must be embedded in a very good peer friendship to be treated in this way. Children are involved in social interaction with different people outside their group boundary. This, in turn, allows children to negotiate for their survival through diversifying the means on the street by having multiple social networks.

4.3. Factors Leading to Children on the Street

A careful analysis of the children on the street phenomenon in Piassa area, Arada Sub-City of Addis Ababa reflected in a number of factors contributing to children on the street. The response obtained from the study participants have shown that there are different socio-cultural, economic and institutional factors contributing to increasing number of children on the street. Socio-cultural factors related to deviant behavior, family related factors and death of parents and also peers

pressure and spatial freedom. Socio-economic factors are related to family poverty and hope for better life. Other factors such as city life attraction and false information about city life also lead to unsafe migration. Lack of proper child-centered interventions in rural areas is also causes for children left their home and flies to streets. Those factors are discussed as follows based on the question provided thematically.

4.3.1. Socio-Cultural Factors Leading to Children on the Street

4.3.1.1 Children Rejected by their Family because of Delinquent Behavior and Crime:

According to Aptekar's (1994) finding, children often start their street life in a gradual process, at first by staying away for hours, or a night, and then gradually staying more days away from their home. At first, some of the study participants singled out a one factor as the reason for leaving the family home. Nevertheless, as they discussed their cases in details it was more complex and intertwining. For example IDI 1 and 3 share the same stories: the process of becoming a children on the street have started long before there abandonment to home life. While the living in their family home, they stolen a money from home, gambled and stay away from home for long hours. They also stay out on the street whenever their family's doors were closed. And the other intervening factors are parental death, lack of family support and family poverty was found to be factors that precipitated the process of becoming a street child. This argument is supported with the below mentioned story of a child on the street. He said:

When I was 12 years old, I used to take some money from my father's pocket to gamble. I did this repeatedly and once upon a time I spent much time outside gambling at night and came back home really lately and the gates of our home was closed. This event was forced me to stay out and sleep on the street for the first time. When I went back home in the next morning, I was punished by my father. But in the meantime, my mother and father died in 2005 and 2006 E.C successively. After the death of our parents, all my siblings could not stay together any longer due to the lack of basic necessities. Hence, I left home to stay out on the street. After a short stay on the street, I went to jail because of group conflict. When I was in prison, my siblings were no longer in harmony with one another. So they decided to sell the house which our parents left to us and we share the money. When I was released from the prison, I got my share and unfortunately I spent all

the money extravagantly. Finally, when I couldn't afford for my necessities, I went to the street in Piassa area since 2007 E.C and still I am living here on the street without hope and vision for the last 3 years (IDI, 1).

Furthermore IDI, 3 said:

I came from Jimma due to the reason that I fought with my friend as a result disagreement on playing pool game (for 30 birr gambling) and I beat him with pool ball beater and five of his teeth were broken so that to escape from police I came to Piassa area of Addis Ababa in 2008 E.C and end up in street life (IDI, 3).

KII 2, 4, 5 and 6 believed that children came to the streets because of their bad behavior. They got in conflict with their families; they engaged in criminal activities and sometimes abuse their families' properties. KII-6, a business woman in the study area says: "Children, because of their delinquent behavior drop out from schools and act against the will of their families and the community, which lead them to practice life on the streets."

From the story obtained above, children come to the streets because of their delinquent behavior. They get to conflict with their parents; gambling, they engage in criminal activities by fighting each other in group and sometimes abuse and steal their families' properties.

4.3.1.2 Parents' Drug Addiction, Disagreements and Violence at Home

Children who are growing up within the circumstances of family violence fall under problems or face difficult situations. In the violence situation, parents involve in conflict i.e. if one member a family (husband or wife) might be alcoholic. Unlike that, sometimes parents abuse their children physically, mentally and sexually. Children who are growing up in such situation, slowly and gradually follow anger, aggression and violent behavior (Kaleab, 2016). It is because he/she will learn such behavior from their parents, or to escape from such brutal family situation, children runaway to the street. The case below by IDI 10 shows this: he explained his reason as follow:

I was born in Addis Ababa and I have only a sister and she lives at home with my parents. My father was a daily laborer and he always drinks alcohol. He came to home at mid-night and he often beating us. He always solves any problem happened at home violently, even with my Mother. I left home and came to the street because of this

repeated conflict and violence at home. I made a decision to go to the street after being severely beaten by my father. Weeks later my parents, including our neighborhoods came to look for me and they took me home but a week later I was beaten for waking up late and I ran away again to the street. My mother came to look for me several times but I wanted to hide myself as soon as I heard that my mother was coming. I am here on the street of Piassa area for the last six months and I do not want to return home again, I am happy here because I can easily get food and also I have lots of good friends and freedom here on the street (IDI, 10).

This finding indicates that, violence at home is the reason for the initiation of children to commence street life. IDI 5 explained his reasons in the following ways:

The reason that I left home to the street life is due to violence at home. My father was so serious and always he solves anything violently. The final event forced me to the street is the moment that he was beating me because I came home very late in the night playing with my friends, so I just ran away and joined the street life in Piassa area for the last three years (IDI, 5).

Another informant IDI 9 further explained her reasons as follows:

I have three brothers and four sisters; and I am the 5th to my family. My father was died a year ago; yet, my mother is still alive. She is blind and earns money for our livelihood by begging. I had a disagreement with my mother. I do not know, but my mother always told me how much she hates me, she also insults and forces me to go out and left home. She doesn't take care of me just my brothers and sisters at home. I don't even have enough clothes and exercise books for my education. Due to this disagreements and disputes with my mother and violence at home, I was forced to join the street life in Piassa area for the last two years (IDI, 9).

In Ethiopia, regardless of cultural differences, physical punishments are common and identified as acceptable modes of child rearing or shaping the behavior of the child (Heinonen 2011; Save the Children-Sweden, 2011). Lalor (1999) study in Ethiopia indicated that insults, bullying or physical punishments and unequal treatments among children and stepchildren frequently occur within the house to the children from the previous marriage. However, it would be difficult to

conclude that all children living with their stepparents are experiencing abusive relationships and are forced to leave their family's home and head for the street. I, the researcher rather argue that the long-lasting family related problems inside the family house could be the cause rather than a single factor. Informants such as IDI 6, 11 and 19, revealed that consistent domestic violence and abuses are the reason for leaving home to the street life. The case below by IDI 6 indicates this; he explained his reasons in the following way:

I was born in Arbaminch town; Southern Ethiopia. My father was dead when I was kid. After the death of my father, my mother was married another husband. Yet, her husband, i.e., my stepfather always hurts me by using abusive or exploitative words. Sometimes, he also used to hit me seriously by almost anything he had. So, I had been in this unbearable and miserable family relationship for long. In this moment, I heard that my father relatives were living in Shashamane town, Oromia region and then I decided to go there. I stay there at my relative's home for short period of time and then I left to the street in Shashamane town, due to violence and consistent abuse inside the house. After my friends on the street advised and asked me to join the journey to go to Addis Ababa, then, I decided to join them. Due to this reason, I came to Addis and roamed around Piassa area. So far I have passed two years on the street (IDI, 6).

Another respondent IDI 13 explained her reason in the following way:

I was born in Addis Ababa and I left home to the street life because of my parental ways of disciplining, my parents used to correct our misbehavior in the harshest way by using physical punishment". She also adds that, "I left home to the street when I was 14 years old, because of fearing that my father punish me for faults I did. I had a boyfriend since I was 13 years of old. Once, when I was enjoying with my boyfriend, my mother's closer friend punish and insults us, then I insult her as response. I already know how my father would deal with the issue like this; mainly serious physical punishment was going to happen. So I just ran away and joined the street life in Piassa area for the last three years (IDI, 13).

From the above story, one can understand that parents' drug addiction, disagreements and violence at home has the reason for the initiation to commence street life. Besides these problems in the parental control and punishment styles of families, i.e. they were more authoritarian.

4.3.1.3 Family Related Factors and Death of Parents

Many children joined the street life to escape the hostile home environment. The family system of the children contributes to streetism. The number of family size at home contributes to streetism. This implies that some parents give birth to more children than they can feed up and fulfill their basic necessities. Many of the parents cannot afford to send their children to school and if the children have nothing to do at home the next thing for them to do is to go on the street in order to find the means of survival (Ojelabi, 2012). According to KII participants (4, 9, 14, 16 and 21) the number of family size had its own contribution to lead them to the street, due to the fact that their families are unable to feed them and fulfill their basic necessities and also school materials and facilities.

Family related problems such as families' disintegration, reorganization of family system, i.e. living with stepparents and stepchildren and death of parents leads children to the street. One the factor that put children on the street is the conflicting situations between their parents and other members of their family, which mostly ended up with divorce. According to KII-7, disagreement between couples forced children to look for other option which may help them to sustain their life. The case below shows this fact. He said:

I do not know the reason why my parents are disintegrated but my parents were divorced when I was 7 years old and my younger sister was 5. After this divorce, my father married another woman and had two children with her. For long period, we have no information about where our mother is. However, after 3 years of their divorce I heard that our mother comes to Addis Ababa with her sister. My father was a farmer. Our stepmother was not good to us particularly for me and my younger sister that she was so cruel and she treated us like a slave. Her children went to school and have good clothes while we had no access to school and other facilities even for food. Always, she gives me ordered to keep cattle and my younger sister to clean house, to carry water and other activities. She was abusing us psychologically and physically. Due to this reason, I decided to leave my home and went to Addis Ababa in search of my mother. But it was not easy to get her and I couldn't find job easily and it was very difficult for me, I stayed day and night on the street in Piassa area of Addis Ababa for the last two years since 2008 E.C by searching jobs and my mother as well (IDI, 2).

In most cases, parental death affects children in many ways to leave their home. Over time, parental death could lead children to look for some other options to solve the problems they faced within the house due to the absence of guardians or family support. According to the children, loss of parents, being helpless, having no way to survive in their place of birth has forced them to be found on the streets of Addis Ababa. According to participants (7, 14 and 18), parental death forced them to the street and could be used as the possible option to leave home life. The case by participant 14 indicated this experience. He said:

I was born in Zway, Oromia region. My parents have passed away 5 years ago by car accidents. By that time, I was 13 years old. I have 4 brothers and 5 sisters; and I am the 6th boy to my family. One of my brothers was a business man just like my mother and my father in Zway and two of my sisters live in Mojo town near by Zway. The rest of my brothers and sisters live in my birth place. Generally, after the death of my parents things were not the same to us and the event disintegrated all my families. I have tried to stay with my brother for 2 years by supporting him without any benefit. I know children in my living place who have gone to Addis Ababa in search for jobs. Such that I decided to go Addis Ababa and roamed at around Piassa area since 2007 E.C. So far, I have stayed on the street for the last three years without hope and vision (IDI, 14).

Another female participant further explained her for being on the street in the following way:

I was born in Addis Ababa. My mother was a daily laborer and my father has passed away when I was 12 years old. My mother married another husband who was very cruel on me. I had even fears that one day he might rape me out. I also did not have enough cloth and educational materials to go to school. So, I dropped out many times at different level of education. Due to this reason, I went out to the street. So far I have passed three years on the street without hope and vision (IDI, 18).

According to Abebe and Tefera (2014) the customary practice in the majority of Ethiopian society dictates that children are the responsibility of the extended family, even more than their nuclear family. Thus, the role of the relatives play in childcare and nurture becomes important. To the contrary, family size, family disintegration and parental death leaves children alone with little or no help from other close relatives. This corresponds with Aptekar's (1994) finding indicate that in the modern city family children are no longer growing up in the extended family with strong

community support, where modern nuclear family or individualistic life prevails. The case by participant 19 tells us this. He said:

I have only one sister. My father died 3 years ago, and then my mother married another husband. My stepfather always hurts me by using abusive or exploitative words and also used to hit me seriously by almost anything he had. But after I heard about my father's relatives who were living in Hawasa town/Southern Ethiopia/ and then I decided to go there. However, a month later I left my father relatives home to the street life because of violence and consistent abuse inside the house and lack treatment just like their children at home. Due to this reason, I came to Addis and roamed around Piassa area for 2 years on the street without hope and vision (IDI, 19).

From the above story, the long-lasting family related factors such as: family size, family disintegration and the arrival of a new male or woman in the house, the death of parents and reorganization of family system forced children to the street.

4.3.1.4 Peer Influence and Spatial Freedom

The study also found that the reason children leave their home environment or families is not merely because of the problems in the family home life, but also due to the children on the street's peer friendship. This could directly relate with the perceptions of freedom of the street life that children on the street have in all their daily activities, which might influence or attracts those children who already have developed a strong street connection with them. Participants said that peer influence also headed them to the street, those children were motivated by their peer friends who had a prior street experience. As already mentioned, being a street child is caused by a number of immediate, underlying and basic causes rather than a single factor. Thus, for children living with the various domestic problems, the information they receive from their peers can easily convince them to leave their family home. One of the respondents IDI 22 said:

I was born in Addis Ababa and I have a brother and a sister. Both my father and mother is a daily laborer. We have no economic problem at home. We have everything in our home. But whenever I see children on the street they look happy and do everything what they want. Then gradually I make them my best friends and I went out to the street due to

my street friends' influence in search of freedom. Nowadays, I live in Piassa area of Addis Ababa and stayed on the street for the last 1 year (IDI, 22).

Looking for the perceived freedom is another cause for some children to leave their family's home. In their early age, children do not know what is right and what is wrong. Children's matters are always the concern of their family, and every aspect of their activity is controlled and decided by the adults. But children want to think, play or work independently and freely (Abebe, 2013). The dominant interpretation of UNICEF (2013) signifies one such construct related to the premises that 'a child is a universal subject who should be everywhere and be enabled to be a free, autonomous, choosing and rational individual'.

However, Abebe (2013) states, this is not the case in the Ethiopian society where children do not have the opportunity to be free to participate even in the matters that affect their lives. Therefore, to look for freedom, some of the children leave home and start their own life out of the family. After some time, he/she finds nowhere to live and do not want to go home again, so street will be the ultimate option to live independently. Such children on the street influence their peer group or siblings to come out to the streets. This kind of influence is also being crucial factors to pull the children to the streets (Kaleab, 2016). Stories by IDI 10 & 22 indicate this. For example, IDI 22 said:

I have a brother and a sister. Whenever I see children on my way to the street they are interacting friendly. Always, they are happy and fun with each other. In this moment I get chance to contact and playing with them. Over time, I adapted and start using and following their living styles. Later I left home and joined the street with complete freedom in Piassa area of Addis Ababa. This gave me relief and freedom (IDI, 22).

From the above cases, it is evident that the children on the street's peer influence, looking for the perceived freedom and independence served as a cause for some children to leave their family's home, even after governmental and non-governmental organizations reintegrated them with their family.

4.3.2 Socio-Economic Factors Leading to Children on the Street

4.3.2.1 Family Poverty and Hope for Better Life

Economy plays a vital role in human progress and social development. Accordingly, family poverty is a factor that pushes children on the street. For example, every individual to family member needs enough economic resources to survive or to make their lives comfortable, i.e., food, clothes, shelter, healthcare, education, child care and child welfare. Those families who are living under the poverty line cannot give proper care to their children. Children will become subject of negligence, this leads them to leave home and start to make their own group on the street (Loknath, 2014). Sometimes, the street environment might become a pull factor to the children from their homes (ibid). According to informants such as KII- 1, 4, 6, 9, 13 & 16 indicates, children left their home and turn on to the street aspiring better life especially, when families had no enough income to sustain their family and unable to fulfill basic needs for their children. In such cases, children are forced to drop out of their schooling and look for different ways to manage their own and their family's life. For example, KII-13 said: "Children join the life on the street because of poverty. In order to help their family, they engage in different activities that can generate income, in that they help their family to survive."

Family poverty takes the lead for children's decision to leave home. For example, IDI 4, 8, 15, 20 & 23 said, family poverty forced them to leave their home and street life was chosen as the possible option to left home life. For example, IDI 4 explains his reasons in the following way:

I was born in Yigralem (Sidama), in the southern part Ethiopia and I have three brothers and four sisters; and I am the 6th son to my family. My father died three years ago. First, I came to Hawassa looking for a job to support myself because my family was poor and they could not afford food, cloth and school materials to me. Contrary to my expectation, I could not find a job easily and I was forced to beg on the street of Hawassa. But after some days life became horrible to me because I was unable to get money, even food. At that moment I heard information that Addis Ababa had better places to live in, and could offer good job opportunities. Then I decided to leave Hawassa and joined a street life in Addis Ababa. I stayed here in Piassa area for the last one year (IDI, 4).

Another respondent IDI 15 explains his reasons in the following way:

I was born in Burayu (Oromia), near to Addis Ababa and I have two brothers and three sisters; and I am the 2nd son to my family. Both my parents live in Burayu (Oromia). My father was a farmer and my mother was housewife. The reason I resorted to the street is because of disagreement at home, due to family poverty. My father was unable to fulfill the necessities of our family members such as food, clothes and educational materials. My parents always fight each other and this makes me sick. Finally, based on the information that I acquired from children who stayed on street of Addis Ababa for long time from my birth place, I decided to go and joined them. I preferred to live in the street as the home environment by getting job and relief. I am here in Piassa area of Addis Ababa for the last three years (IDI, 4).

In addition to this, children who have only one parent are again affected by family poverty. For example, two of my informants IDI 4 & 21 told me that their mothers had been engaged in different jobs to growing up them and fulfill at least their basic necessities and to send them to schools, however their mothers could not be achieved it. The case by IDI 21 shows this: he explains his reasons in the following way:

I was born in Dukem, near to Addis Ababa and I have only a brother and a sister. When we were together, my mother does many things, like washing clothes, cooking food and the like. When I was fifteen years old, I decided to help my mother and came to Addis Ababa as my friends to get jobs and earn money. But when I came here in Addis life is difficult and I didn't get what I expected. Then I return to my home. But I could not find my parents, and our neighbors told me that they left the home immediately after I went to Addis. I have tried a lot to search and get them, but not. Then I decided and came back here to Piassa area of Addis Ababa and continued to live on the streets for the last two years, because what I have left was only my friends whom I met on the street (IDI 21).

Another common factor that forces children to the street is the situation in which the family experienced a change in economic circumstances such as cultural pressure and begging. Some traditions make children to support their family at a teenager which is against the fundamental right of the children (Ojelabi, 2012). Kibrom (2010), in his study of the situation of children on the street in Adama town, he studied cultural pressure as a cause that pushes children to the street

i.e., parents send their children to the city to work and earn money. They believe that they must work hard in urban areas, and help their family to overcome the problem of family poverty. But most of them find it difficult when they come to Addis and start to experience the new way of life far from their family.

Again, some tradition in societies, particularly the case in rural areas, pregnancy for a young girl or woman go hand in hand with marriage, symbolically understood as an alliance between families. Furthermore, pregnancy without marriage is seen in terms of the prerequisite that the bride comes to the marriage a virgin; otherwise she brings shame on her family (ibid). The case below by IDI 16 indicates this. She explained her reasons in the following way:

I was born in Dessie, in the northern part of Ethiopia and I have four brothers and two sisters; and I am the 1st daughter to my family. After my father's death, our mother was unable to fulfill basic necessities at home. Then I decided to come to Addis Ababa at the age of 14 to look for work, like the other girls in the village. I wanted to earn money to help my mother and all my family. I was successful for 2 and half years, since I earned some money and supported my mother and my younger sisters and brothers; even we used to meet once a year. However, things are changed latter when I got pregnant. I face many challenges and was unable to send money to them. I also was ashamed to return to my family. I stayed with the woman, who employed me until I left some weeks to give birth, but I could not work anymore because of my pregnancy; I had nowhere to go and no any option left, so I finally came out to the streets in Piassa area for the last two years (IDI, 16).

Tuladhar (2013) finding indicated, in third world countries, begging is a profession, as is being a guide for the blind. Children who earn money in this way run away to keep their earnings. Some children are forced to beg by their adoptive families, who keep all the taking. Furthermore, Children whose parents are beggars are in danger of becoming like their parents. This prospect may seem so grim that the child may prefer to run away. They normally do not speak while begging. It is quite common in beggar's family. Their parents ask them to beg and at the end of the day they have to give their parents what they have earned (Tuladhar, 2013). IDI 9 mentioned earlier explains her reasons as follows:

I have three brothers and four sisters; and I am the 5th girl to my family. I begged with my blind mother for many years. I used to take her to churches and the city, but when I grew up, I started to do it on my own. Now, my mother works with my younger sister. I abandoned working with her because of conflicting relationship between us and I wanted to earn money on my own like my friends on the street. At the time being I am begging here in Piassa area for the last two years (IDI, 9).

Furthermore, officials from Women and Children Affairs of Arada sub-city state that family poverty is the prime role on children streetism. From the above story, large family size, cultural pressure, begging and lack of parenting skills are significant push factors that expose children to street life. Again, as I can deduce from the discussions above that family poverty is a major trigger for children to be tempted to work on and stay on the streets or a major factor for children who are being forced into streets.

4.3.3 Other Factors Leading to Children on the Street

4.3.3.1 City Life Attraction and False Information about City Life

Modernizations in society bring about improvement and advancement in cities and villages. Thus, the development in the cities attracts many children from villages to cities to find a means of livelihood (Ojelabi, 2012). Kopoka (2000) observed that the advent of modernization is one of the evident factors promoting streetism. The children on the street travel down to cities where they know no one and the place they take abode is the street.

According to KII-3 & 10, children who live on the streets for years transmit false information about the city life to his relatives and nearby children's as if they were living comfortable and good life and invite others to join them. As a result, even children from potential family were run out of their home and join the slummy and dirty life of a street. It is evident that children who were going to visit their parents and who were reintegrated by institutions, governmental and/or non-governmental, had a major role in influencing their peers, in addition to socio-cultural and economic factors. The case below by IDI 12 shows this. He said that:

I was born in Ginka, in the Southern part of Ethiopia and I have two brother and two sisters. I leave my home village and joined the street life after having false information about Addis Ababa. What I heard about Addis from my friends is, it is a city that big,

beautiful and have many opportunities to get job, earn money and to live better life. My expectation was to get job and live a better life. When I left home I was not expecting this life. Even I don't have any awareness or idea about street life. However, the description was never true, completely it is wrong. Anyway due to this false information I became children on the street for the last two years in Piassa area of Addis Ababa. My family knows nothing about the way I live (IDI, 12).

Another respondent IDI 17 explains his reasons in the following way:

I was born in Holeta, near to Addis Ababa and I have a sister and a brother. My peers were the one who used to tell me false information about Addis Ababa. I was attracted by this and decided to join the journey. I had no idea or information before about Addis Ababa, even I do not have money to this journey, but my friends covered me the transportation cost from the home village. In this way I was joined the street life in Piassa area of Addis Ababa and nowadays I am facing many challenges (IDI, 17).

From the above story, false information about the city life by children's who were going to visit their parents and city life attraction had played a role in influencing their peers and invites children to join the street life.

Chapter Five

Challenges and their Coping Mechanisms of Children on the Street

5.1 Introduction

This chapter presents and discusses about children on the street: their challenges that encounter while living or working on the street and their coping mechanisms performed by children on the street for their source of livelihood.

5.2. Challenges of Children on the Street

Street life is not an easy life. Mostly the challenges children on the street encountered are out of one's control and they are subjected to it. The street environment develops the endurance power to tolerate various abuses which can be physical, psycho-social or sexual. Consequently, they are highly affected by communicable diseases and suffer from lack of potable water, food and shelter and sometimes exposed to car accident when they run here and there in search of edible things and playing each other on the street and also chased by a police man.

Children on the street may face many challenges in their everyday lives; the major one is meeting their basic necessities such as food, cloth and shelter. Children on the street do not have a constant source of material and financial resources; they, therefore, have to go great lengths to make sure that they have food and cloth. Again children on the street face while living on the street is finding decent and secure sleeping places. Most of them sleep outside, thus exposed to sexual abuse and bad weather condition on the street that might cause health problems. IDI 12 said the following:

You know, getting food on street is not easy, it is very difficult, most of the time I do not find food. My option is collect leftover from hotels and restaurants and also eating foods from the garbage box and spending the day and/or the night by sleeping. Due to this reason, I am always exposed to food related health problems. In addition to this, I do not have permanent sleeping place and any other cloth other than I wear it, I always wear it. Sometimes people bought me clothes but, mostly it gets stolen due to absence of secured and protected shelter (IDI, 12).

Another respondent IDI 17 adds that:

Hunger and absence of sleeping place are common problems to us. Even we do not have clean water to drink, washing our cloth and body. We usually wash our clothes in river. Most of the times, I fail to get money to pay for sleeping place, I am forced to stay outside, and it is very hard for sleeping on the street particularly during cold and rainy season. Most of the time we made plastic house in the street it was a safer place to sleep and stay in during the rainy season, but not allow and the police forced us to collapse. Our challenge is not only from physical environment and nature; it is also from a human (IDI, 17).

Date: 12/05/2018



Children sleep at 12: 00 pm at the study area, taken by the researcher

Date: 12/05/2018



Children sleep at 12: pm at the study area, taken by the researcher

It is obvious that a person without a proper place to stay will have a poor sanitation leading to various health problems. Even children on the street have no proper place to maintain their hygiene thus they are exposed to sanitation problems and they have no access to get safe drinking water, toilets and other infrastructures. According to KII “it is evident that children on the street are away from Balanced Diet.

Health problems such as food poisoning, abdominal pain, gastritis, headache and anemia, cough, injury due to fall from the pits, gang fights, injuries at their working places, beating and chasing by the local people, cuts by sharp things, etc., and car accident happened to them by a drunken driver when they are sleeping on street and when they beg on the street. And commonly females are raped, victims to unwanted pregnancy, and physically abused by different members of the community this leads for health problems. Also children on the street are exposed to Sexually

Transmitted Diseases (STDs), due to unsafe sexual habits with multiple partners with same or opposite sex and using of a single syringe for many for drugs.”

Another challenge that any children on the street encountered were use of drugs such as chewing *chat*, sniffing benzene, smoking cigarettes and drinking alcohol. This can lead to excessive intake; increase the chance of misbehaving, violence, unwanted pregnancy and unprotected sex. According to WHO (2000), continuous use of drugs and alcohol can lead to complicated health and social problems. UNICEF (2007) also states that many of the strategies they use to cope with their problems are harmful to their health and increase their vulnerability to disease and to further abuse. For example IDI 6 said:

I have learned using of drugs such as chewing chat and smoking cigarette and also drinking alcohol after I joined the street life. Due to this, I had developed deviant behaviors such as stealing money and whatever I get to fulfill my addiction, fighting with my friends and involving in violence (IDI, 6).

Another respondent IDI 10 said:

Due to the using of drugs I face unfair treatments from the surrounding communities such as from the police and other communities. Whenever the police find us with sniffing glue, gambling, fighting with each other or others and involving in violence flogs us and ordered us to clean their toilets and take-off our clothes and splash very cold water on our bodies and beat us (IDI, 10).

Another challenge that children being on the streets faced are sexually abused. According to KII-7, in some incidents children on the street, particularly females do sex for getting money to their survival. However, children on the street are under threat of individuals who forced them for their sexual gratification using force. A case below by IDI 13 shows this, she said:

Challenges children on the street faced is diverse and very difficult. You know, street by itself is a problem. Women mistreated and suffer from a lot of abuses from boys on the street. I had passed a lot of challenges such as psychological, serious physical injury and sexual abuse for many times since I was 13 years old. I was also pregnant at that time but I committed abortion because that was the only option. For example, I was beaten many times by police, they even cut my body and face with razor blade and I still have

that scar on my face. I don't think I can be like people, like who is at home with parents. My life is full of frustration even I do not have hope for the future, no way to get education, even when I feel thirsty I find no safe clean water, but people drink and use highland water. That is why I say life is very difficult here in the street (IDI, 13).

Negative attitude of the community are also one of the challenge that children on the street faced. The majority of children on the street felt that the general public disliked them, distinguished them as troublemakers and should be forcefully removed from streets. Most of IDI respondents of children on the street believe that the general public dislike and label them as criminal and theft. According to KII 1 “Some of the community members disliked them due to their criminal activities and their deviant behaviors such as stealing, robbing, rape and their disrespected manner to them. On the other hand, there are few who, show friendly approaches to the children and support them with food and cloth.”

For example, IDI 23 said:

After, I left my home and started to live here on the street the main challenge I faced is the negative attitudes the community towards us. They hate us, you know, they call us by using nick names like 'yegodana tedadari' or/and 'Berenda adari' that depict their hate to us, labeled us rude, robbers, theft, valueless and criminals. We are isolated; the community does not consider us as human beings. Whenever we ask them for help or pass by thinks we are stealing them. However, most of the time, they prefer to give us a few coins to get rid of them; although there are others gives us on humanitarian grounds (IDI, 23).

From the above stories, it is evident that the living environment of children on the street, which is too harsh and slummy. In general, as IDI informants said children on the street faced many challenges. For example they are unable to meeting their basic needs, highly affected by communicable and other diseases, sexually abused and feel that highly disliked by general public.

5.3 Coping Mechanism of Children on the Street

As we have discussed above, different factors, reasons, social norms and values pull or push children on the street and those children on the street involved in different activities so as to

uphold their life. As Volpi (2002) indicates many children make a living through illegal activities such as begging, selling drugs, petty theft, and prostitution. In light of this, I forwarded my question to my informants to distinguish means of livelihoods of children on the street. Consequently, they responded that children on the street do many things to maintain their life such as by washing car, removing wastage, carrying objects, collecting piece of metals, gathering rotten fruits and stealing public properties and, etc. for example IDI 4 said:

Begging is the main mechanism I used to get money to buy foods, drugs and to pay for my sleeping place. But it is challenging and difficult to get money by begging because peoples usually show you different faces to express their hatred and dislike to you. Most of the time, I eat my meal by collecting leftover foods from hotels, restaurants and cafés by begging and giving them different services such as throwing garbage, drawing water, carrying goods and the like (IDI, 4).

Another respondent IDI 10 adds:

We do and involve in different activities so as to uphold our life such as we wash cars, provide exchanges, throwing garbage of hotels and restaurants, carrying objects, collecting piece of metals and gathering rotten fruits. We do not care about tomorrow; we always try to get money for our daily expense or consumption. But if there is no work and we have nothing to eat begging is the final option to us, it is a must to snatch people's property and run away. We all are not interested in doing these things because it is risky, but we must do it for survival. In addition to this we move from one sleeping area to another as a means of coping mechanism from police harassment (IDI, 10).

Another women respondent IDI 16 said:

So as to cope up the challenges that I face on the street I used to different mechanisms. However, begging is become the main mechanism I used to get and earn money to fulfill my basic necessities and for whatever I need. If I get nothing by begging I will try another option to get money my only option doing business. If do not get a customer I was sleeping on the street with my friends (IDI, 16).

In addition to these, children on the street use different mechanisms so as to overcome the challenges that they face from the community and their living environment, these include loving

each other and sharing everything they get and breed dogs, which they use as a shield so as to protect themselves from attacks. According KII 7 & 4, despite their challenges, whenever the children succeed in finding food and sleeping place, they share everything among themselves. For example, during critical times they cared each other by financing, sharing of food, helping to get access to medical services and other treatments. As participant IDI 21 said:

As long as you are on the streets sharing is a must. For example, if you get something to eat, you often eat together. You know why, you may not get food and money all the time. Thus, if you do not share with your friend what you have today, no one takes care of you on another time whether you get sick or not (IDI, 21).

Another respondent IDI 23 adds that: “We share not only food and clothes; we are also share sleeping places to protect ourselves from different violence, attacks and injuries. You know if you are sleeping alone on the street and have money and cloth; for sure it will steal.”

Also children on the street use drugs and alcohol as a coping mechanism. As IDI 5 said:

We all are habitual user of drugs and alcohol, such as chewing ‘chat’, sniffing benzene and smoking cigarettes and drinking alcohol are common on the street. We use these drugs to deal with the harsh problems and to endure hunger, pain and stresses (IDI, 5).

Another respondent IDI 1 also adds that:

Life is very difficult in cold and winter season. Thus, we use these drugs because they prevent us from being affected by cold and stimulate us active and energetic (IDI, 1).

Evidences also indicate that Yenegew Tesfa NGO in the study area working exclusively with children on the street, aimed to enable children on the street to return to life in a caring and stable family environment, either with their own family, a foster family or by living independently in the community. In addition to these provided them the social, educational and income generating activities they require to overcome the socio-cultural and economic factors leading to children on the street, reintegrate into the society and family life, and to embrace the future. However, still the situation is uncontrolled and unable to address their problem.

From the above findings, children on the street use different mechanisms so as to overcome the challenges that they face from the community and on the street. These include begging, washing

car, removing wastage, carrying objects, collecting piece of metals and gathering rotten fruits, theft and prostitution, loving each other, breeds dogs, which they use as a shield so as to protect themselves from attacks and use drugs and alcohol.

Chapter Six

Summary, Conclusion and Recommendation

6.1 Introduction

This chapter presents and discusses summary of major findings, conclusion remarks, recommendations to address factors contributing to increasing number of children on the street and recommendations for future research directions.

6.2 Summary of Major Findings

The study tried to investigate the factors leading to children on the street, challenges and their coping in Piassa area, Arada Sub-City of Addis Ababa. Generally, three thematic areas were identified in line with the objectives of the study: first, to examine factors leading to children on the street, second, to examine the challenges that children on the street encountered and third, to identify their coping mechanisms in the study area.

In order to achieve the intended objectives of the study both primary and secondary data were collected, analyzed and interpreted. To collect the primary data, basic questions are prepared for both IDI and KII informants. As the result, 23 children (15 boys and 8 girls) who are living on the street were interviewed, and 17 key informant interviews (4 women and 13 men) held with the community members (such as community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers) and also Governmental and Non-Governmental organizations (such as police, experts for social and labor office, experts for women and children office, experts for social courts and workers of Yenegew Tesfa NGO).

To collect and analyze data from the secondary source, about an increase number of children on the street, different documents were reviewed and analyzed. That included: documents from the social and labor office and women and children affairs. Moreover, the data obtained were analyzed descriptively. Thus, the analysis made the following major findings:

1. The data obtained Women and Children affairs of Woreda 10 showed that the number of children on the street is increased from year to year, for example, in 2014, 2015 and 2016

children on the street were 875, 1300 and 2600 respectively. The response obtained from the study participants have shown that there are different socio-cultural, economic and institutional factors contributing to increasing number of children on the street. Socio-cultural factors related to deviant behavior, family related factors, death of parents, peers pressure and spatial freedom. Socio-economic factors are related to family poverty and hope for better life. Institutional factors are related to city life attraction and false information about city life which leads unsafe migration.

2. Socio-cultural factors are related to deviant behavior are children rejected by their family because of delinquent behavior and crime, parents' drug addiction, disagreement between parents, violence at home and so on, leads children to the street. Children get into conflict with their families due to; gambling during their early age, they are engaged in criminal activities by fighting each other in group and sometimes destruct and plunder properties of their own families and others. The long-lasting family related problems inside the family house such as family size, family disintegration, reorganization of family system and the arrival of step-father or mother, the tradition of physically disciplining children, death of parents and peer friendship, looking for the perceived freedom and independence served as the socio-cultural factors for some children to leave their parents' home, even after governmental and non-governmental organizations reintegrated them.
3. Socio-economic factors such as family poverty and hope for better life also affected the level of streetism among urban children. Some societal customs were not favorable to children's welfare, in some traditions; children were forced to support their family at a teenager which is against the fundamental right of the children. Again pregnancy before marriage were not allowed in a society, and seen as against societal custom and considered to bring shame on her family. In addition to these, children whose parents were beggars are in danger of becoming like their parents by following their footsteps. Thus, family poverty are a major triggers or take the prime role for children to be tempted or forced to work on and stay on the streets.
4. Other factors such as city life attraction and false information about city life which leads unsafe migration. Nowadays the development of cities attracts many children from village to cities to find a means of livelihood. In addition to this, false information about the city life pulls children to join the street life. Particularly, children who were going to visit their

parents and who were reintegrated by institutions, governmental and/or non-governmental organization, had a major role in influencing their peers, in addition to domestic problems.

5. The living environment of children on the street was very harsh and slummy. They are unable to meeting their basic necessities such as food, cloth and shelter. And also highly affected by diseases and suffered from lack of potable water, food and shelter and sometimes exposed to car accident when they run here and there in search of money and to play each other. The community had negative attitude towards them and they were chased by police men. Using of drugs such as chewing *chat*, sniffing benzene, smoking cigarettes and drinking alcohol increased the chance of misbehaving, violence, unprotected sex and unwanted pregnancy thus became harmful to their health and increased their vulnerability to disease and to further abuse.
6. Children on the street used different mechanisms so as to overcome the challenges that they faced from the community and their living environment (the street). These include begging, washing car, carrying objects, collecting piece of metals and gathering rotten fruits, plundering properties, caring each other, breeding dogs which they used as a shield so as to protect themselves from attacks, using drugs and alcohol to keep them from the harsh environment and particularly, females engaging in other IGAs activities.

Furthermore, the report by Labor and Social Affairs (2016) shows that the federal government has been taking a number of measures such as endorsing international conventions on children rights, amending the criminal legal code, formulating of the new family code and developed a policy for women, children and youth in 2011 so as to address the problems of women, children and youth. According to informants, the major government actors that are playing their great part to tackle those barriers are the Woreda women and children affairs in collaboration with different sectors such as with labor and social office, social court office, community policing center, extension health service, educational office, religious institutions, and other local and international NGOs. However, this action is not yet able to address all the issues and could not bring the expected result. Measures have been taken here and there are not successful because they lack coordination and synchronized effort.

6.3 Conclusion Remarks

Based on the above findings the following conclusions are drawn. The number of children on the street of Piassa area, Arada Sub-City of Addis Ababa increased in from year to year due to socio-cultural, economic and institutional factors. Lack of proper child-centered interventions in rural areas is also causes for children left their home and flies to streets.

Once children came to the street, they face different challenges for example meeting their basic necessities such as food, cloth and shelter, vulnerability to disease, depression and other psychological effects, social problems to further abuse. This may result in reducing their production capacity and low opportunity and potential to develop positive psychological and social skills necessary to their future life. Children on the street had no control over resources and any decision-making power and abilities, all their decisions are made by others. Again, economically they are dependent on the community. With this regard, they lose their self-confidence, self-esteem and have limited life skills. This will have a negative economic implication for them, their family, the society and the country at large.

Children on the street do many things to win their daily life and withstand environmental challenge. Even though, such measures gave them impermanence relief and long lasting prejudices on their economic, social and decision-making power and also potentiality to develop positive psychological and social skills even their health and social interaction with the community. There are some individuals who responded to the challenges of children on the street by offering shelter, food and clothing support.

The major factor for the increasing number of children on the street is due to low level of awareness on the challenges of life on the street. Women and children office of the Woreda worked in collaboration with different sectors to conduct awareness raising activity for the community about the life of children on the street, their challenges on the street and on other socio-cultural barriers, and the importance of well-ordered and structured family system to build the community and the nation. However, this awareness raising activities conducted only once or twice a year, it is not conducted on a regular basis. Furthermore, the action government has been taking is not yet able to address all the issues and could not bring the expected result. Measures

have been taken here and there are not successful because they lack coordination and synchronized effort.

Local and international NGOs are ill-equipped to support children on the street and lack commitments. The existing organizations are working mainly based on the principle of working “for children on the street” rather than “with children on the street”. Approach have focused on addressing issues like the nature of the problem, the effects on children development, and mere provision of service what they deemed as the solution to the children on the street more than working with children’s own participation, including their view or possible solution.

Generally, children on the street suffer from exclusion on several levels: educational, familial and social. Either because they have dropped out of education or were never enrolled, they are excluded from education. They breakdown of family relation excludes the child from the physical, emotional and educational protection of the family and deprives them of any legal representative. Due to lack of legal representation for the child in the event of family breakdown, and to the inadequacy of child protection systems, the child is also socially excluded, denied access to basic rights and services.

6.4 Recommendations

In the light of the above findings and conclusions, this study came up with the following recommendations

- The federal and local government should have the responsibility to make effective legislation and ensure strict implementation of the laws concerning child rights, education system and awareness rising and insure a synchronized effort among stakeholders. Yet, it is not only be the responsibility of government, but the community, media and other local and international organizations had the responsibilities. And also needs to active roles of the investors to spend part of their resources on those children to lift out from the conditions of street life.
- The study indicated that family poverty, breakdown of family institutions and parental death are major causes; therefore, income resources may be increased by creating job opportunities to their families. Breakdown of family and parental death could lead children to look for some other options to solve the problems they faced within the house due to the absence of guardians or family support. Therefore, family collectives are crucial to ensure the well-being of the children before or after the parental death.
- Again, lack of quality education keep away children from primary and other education institutions. In this regard universal education system may be adopted in all over the country and reforms in education system may be adopted.
- Children on the street are living in difficult circumstances; they cannot meet basic needs: food to survive, clothes to meet seasonal needs, treatment to save themselves from diseases, space to live. In this regard government officials of the study area, non-governmental organizations and community members had the responsibilities to do the job of their part and save the lives of these future stars. Thus, improving the implementation of urban safety net has a great role in settling the problem.
- Children on the street are extremely vulnerable and their lives are at stake for various types of risks, they are facing physical, sexual abuses and harassment. In this regard rehabilitation and skill development centers for children on the street may be established to change their life and save them. Along with this appropriate finance and counseling is also useful to develop a sense of self-reliance.

- Children on the street were involved in drug abuse, sexual abuse and other deviant behaviors; even they are misused by law enforcement agencies, police, and other adults. In this regard existing rules and laws may be implemented and drugs, ingredients like *chat* may be prohibited, awareness trainings may be arranged to police to save children on the street.
- Introducing flexible long-term packages by governmental and non-governmental organizations are needed to protect, support and insure a synchronized effort among stakeholders, so as to ease challenges of children on the street at a country level in general and the study area in particular.
- Participation is important principle of the convention for the children on the street. Children on the street, unlike their being usually perceived by the mainstream society, they are mostly knowledgeable about the causes of streetism, the difficult situation of street life and the survival strategies to win their difficulties. Therefore, offering support to children on the street first requires “access” to the children and “acceptance” by them. Building a relationship is an essential prerequisite to any form of aid.

Finally, I want to suggest that there are also some issues that need to be further studied and researched. Children on the street are social phenomenon and problem caused by failure of society standards and principles and it is an extensive area of study. This study is not end in itself rather it shows some of its aspects; most probably focused on factors leading to children on the street, challenges and their coping mechanism. In present study it was revealed that failure of family institution is one of the causes behind the children on the street phenomenon, therefore it is needed to conduct the studies on causes, problems and consequences of failure of family institutions. Again conducting a research on streetism and its future impact on the street children, the community and the country are one of the recommendable areas to be further studied.

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APPENDICES

Fieldwork Guiding Questions

Appendix 1: Systematic Observation checklist for children on the street and the community in the study area

Appendix 2: Individual In-depth Interview guide to children on the street (target groups) and Key Informants (such as, community elders, religious leaders, taxi drivers, shopkeepers, teachers, health workers, experts for social and labor affairs, police, workers of Yenegew Tesfa NGO, experts for women and children affairs and experts for social courts) in the study area

Appendix 3: Extended Case Study Interview guide to children on the street in the study area

Appendix 1: Systematic Observation checklist for children on the street and the community in the study area

- Name of the study area
- Location of the area/ description of the street community
- Check magnitude of the problem and challenges that children on the street faced in the study area
- Kinds of coping mechanism performed by the children on the street for their source of livelihood in the study area
- Observing behaviors and the day to day activities of children on the street in the study area
- The way in which children on the street interact with each other and with the community /outside the group boundary/ in the study area
- The relationship and interaction among children on the street, community and police in the study area
- Checking availabilities such as, toilet, sanitation area and so on in the study area

Appendix 2: Individual In-depth Interview guide to children on the street (target groups) and Key Informants (such as, community elders, religious leaders, taxi drivers, shopkeepers, teachers, health workers, experts for social and labor affairs, police, workers of Yenegew Tesfa NGO, experts for women and children affairs and experts for social courts) in the study area

General Introduction

My name is Zerihun Yacob Anja I am a third year student in the Post Graduate Programme of Social Anthropology at Addis Ababa University, Ethiopia. I am currently conducting a research and collecting my data on the selected area, particularly in Piassa. The main objective of my research is to investigate socio-cultural and economic factors contributing to an increasing number children on the street in Piassa area, Addis Ababa. This study has included interviews with the sample IDI and KII informants of children on the street's under the age of 18 years community elders, religious leaders, taxi drivers, shopkeepers, teachers, health workers, experts for social and labor, police, workers of NGO, experts for women and children affairs and experts for social courts. Regarding to inclusion criteria, it was made based on the research objectives under study. Therefore, you are selected to participate in this research because your life/work experience is directly related to the research objectives.

I use audio record during the interviews on the basis of your interests. This may help me to record your responses accurately, review the topic and analyze the response without missing of any details. I would like to assure you that all the information will be kept confidential and will only be used for academic purpose. There is no risk to you or your family. You would not be identified by your name, address or organization unless you confirmed to do so. All information which is given in this study will be held in absolute confidence and the records will remain in the custody. It would not be also granted out for any purpose to anyone who is not working directly with the researcher. In this study, your participation is completely voluntary. While you decide to participate, you would have the right not to answer question (s) you feel uncomfortable and you can withdraw from participation at any time if you do not want to continue. I will ask you a series of questions that should take about 30 minute and therefore I ask your patience for the time I will take to finish my interview. I would greatly appreciate your help in responding to this study.

A. Individual In-depth Interview guiding questions to children on the street in the study area (23 respondents from both sexes)

I. Background of Target Group Informants

Name of interviewee_____ Sex_____ Age_____ Religion_____

Place of birth_____ Place of origin_____ Level of Formal Education_____

Place of interview_____ Date of interview_____ Duration of interview_____

II. Interview guiding question to children on the street

1. What is your name? How old are you? From where did you come? For how long have you been on the street? What is the Level of your formal educational?

2. What are the socio- cultural factors contributing to an alarmingly increasing number of children on the street in the study area?

- How many sisters and brothers do you have? Who can take the responsibility to lead home? What was your role at home?
- How much your family cared about you? How many hours in a day does your family spend with you?
- Do your families use any drug? If it use, what type of impacts your family faced?
- Have you face any violence in your home?
- What type of perception do you have to the community? How do you react to them? What type of relationship do you have with the community?
- Where and how do you spend your time? With whom you spend the time? What do you do together with your friends?
- Do you use any drug? If you take any drug why do you take it? Before or after streetism?
- Have you done any crime to be recorded? If yes, what is it?
- Why did you come to the street? What are the factors that push or pull you to the street?
- Did you know about street life before coming into it? With whom are you living on the street now? Is there anyone or anybody who invite you to join in the street?

3. What are the economic factors contributing to an alarmingly increasing number of children on the street in the study area?

- What do your parents do for a living? Who supports the family?
- Does your family give you proper care and support or failed to provide you basic needs?

- Do you face a pressure to support your family economically? If yes, how do you get money?
 - Do you get before any opportunity of health care facilities, clean water and food, school and other social services from anyone?
 - How do you observe the number of children on the street? Is increasing or not in your locality? If it is increasing alarmingly what do think, what are the main factors?
4. What are the major challenges that children on the street encounter while living or working on the street in the study area?
- How do you perceive street life?
 - What are the major challenges you encounter while living or working on the street?
5. What kind of coping mechanism performed by the children on the street for their source of livelihood in the study area?
- How do you cope up the challenge you face in the street? What kind of work you perform as a source of your livelihood?
 - Is there anyone who supports you to overcome the challenge on the street? If yes, what kind of service is provided? Where, on the street or at rehabilitation center? Is the support given to you based on your needs?
6. What are the possible ways of addressing the socio-cultural and economic factors contributing to the increasing number of children on the street in the study area?
- Do you have a future plan to improve your life? If yes how?
 - What could be done to reduce alarmingly increasing number of children on the street and overcome the problem? What kind of interventions will help you to improve your own life?
7. Any final comments?

Thank you for your valuable information

B. Individual In-depth Interview guiding questions to Key Informants (such as, community elders, religious leaders, taxi drivers, shopkeepers, teachers and health workers) in the study area (12 respondents, 2 from each)

I. Background of the key Informants

Name _____ Position/work: _____ Date of interview _____

Address/cell phone _____ Place of interview _____ Duration of interview _____

II. Guiding questions for Key Informant

1. What is your name? For how long you know the area and children on the street? What kind of position or work do you have? Would you give me your address/ cellphone?
2. What are the socio- cultural and economic factors contributing to increasing number of children on the street in the study area?
 - How do you observe situations and the number of children on the street? Is increasing or not in your locality? If it is increasing what do think? What are the main factors?
 - What are the roles of the community?
 - How do you describe children on the street such as, their life, character, your image and the magnitude of the problem?
 - Have you observed differences between children on the street and children being at home with their parents? If yes, what are the differences? Why did these differences happen?
 - Where, how and with whom children on the street spend their time? What do they do together with their friends? What kind of relationship and interactions have among them?
3. What are the major challenges that children on the street encounter while living or working on the street in the study area?
 - What do you think about the social exclusion on children on the street?
 - How do you perceive street life? How often do you interact with children on the street? Could you tell me about your experiences if you have had any with them?
 - What are the major challenges children on the street encounter while living or working on the street? What are the roles of the community?
4. What kind of coping mechanism performed by the children on the street for their source of livelihood in the study area?
 - How did children on the street cope up their challenge faced?

- What are the basic contributions of the community to children on the street in your locality? What is your role to overcome the challenge?
5. What are the possible ways of addressing the socio-cultural and economic factors contributing to the increasing number of children on the street in the study area?
- What could be done to reduce alarmingly increasing number of children on the street and overcome the problem?
 - Who can take the responsibility? How could it be the community plays a role?
6. Any final comments?

Thank you for your valuable information

C. Individual In-depth Interview questions to Key Informants (such as, employees of MoLSA, police, workers of NGO, employees of women, children and youth affairs and employees of social courts) in the study area (5 respondents, 1 from each)

I. Background of key Informants

Name_____ Position/work: _____ Date of interview_____

Address/cell phone_____ Place of interview_____ Duration of interview_____

II. Key Informant questions

1. What is your name? For how long you know the area and children on the street? What kind of position or work do you have? Would you give me your address/ cellphone?
2. What are the socio- cultural and economic factors contributing to increasing number of children on the street in the study area?
 - How do you observe the number of children on the street? Is increasing or not in your locality? If it is increasing what do think? What are the main factors? What are the roles of your organization?
 - How do you describe children on the street such as their life, character, institutional image and the magnitude of the problem?
 - Have you observed differences between children on the street and children being at home with their parents? If yes, what are the differences? Why did these differences happen?
 - Do you think that the community's attitude towards children on the street and government role and their implementations contributed to alarmingly increasing number of children on the street? If yes how?
 - Where, how and with whom children on the street spend their time? What do they do together with their friends? What kind of relationship and interactions have among them?
3. What are the major challenges that children on the street encounter while living or working on the street in the study area?
 - What do you think about the social exclusion on children on the street?
 - How do you perceive street life? How often does your organization interact with children on the street? Could you tell me about your experiences if you have had any with them?
 - What are the major challenges children on the street encounter while living or working on the street? What are the roles of your organization?

4. What kind of coping mechanism performed by the children on the street for their source of livelihood in the study area?
 - How did children on the street cope up their challenge faced?
 - What are the basic contributions of your organization to children on the street in your locality? What measures the government takes to protect children, reduce the number street and to address the root causes that led to the street life?
 - How often does your organization interact with other governmental and non-governmental organization to address the problem?

5. What are the possible ways of addressing the socio-cultural and economic factors contributing to the increasing number of children on the street in the study area?
 - Is there any legal framework relating to children on the street? If yes, who can take the responsibility in monitoring the implementation process of the legal frameworks and how?
 - What could be done to reduce alarmingly increasing number of children on the street and overcome the problem?
 - Does your organization have a future plan to improve the life of children on the street in your locality? If yes what? How?

6. Any final comments?

Thank you for your valuable information

Appendix 3. Extended case study interview guide to children on the street (6 respondents)

I. Personal Information

Name of interviewee _____ Sex _____ Age _____ Religion _____

Place of birth _____ Place of origin _____ Level of Formal Education _____

Place of interview _____ Date of interview _____ Duration of interview _____

II. Key Questions

1. What is your name? How old are you? From where did you come? What religion you follow?
For how long have you been on the street? What is the Level of your formal educational?
2. Tell me about your life histories and experiences of the past and the present?
3. What are the socio-cultural factors leading to an increasing number of children on the street in the study area?
 - How many sisters and brothers do you have? Who can take the responsibility to lead home? What was your role at home?
 - How much your family cared about you? How many hours in a day does your family spend with you?
 - Do your families use any drug? If it use, what type of impacts your family faced?
 - Have you face any violence in your home?
 - Do you have any physical or mental problem? If yes, what type of problem do you have?
 - What type of perception do you have to the community? How do you react to them? What type of relationship do you have with the community?
 - Where and how do you spend your time? With whom you spend the time? What do you do together with your friends?
 - Do you use any drug? If you take any drug why do you take it? Before or after streetism?
 - Have you done any crime to be recorded? If yes, what is it?
 - Why did you come to the street? What are the factors that push or pull you to the street?
 - Did you know about street life before coming into it? With whom are you living on the street now? Is there anyone or anybody who invite you to join in the street?
4. What are the economic factors contributing to an alarmingly increasing number of children on the street in the study area?
 - What do your parents do for a living? Who supports the family?

- Does your family give you proper care and support or failed to provide you basic needs?
 - Do you face a pressure to support your family economically? If yes, how do you get money?
 - Do you get before any opportunity of health care facilities, clean water and food, school and other social services from anyone?
 - How do you observe the number of children on the street? Is increasing or not in your locality? If it is increasing alarmingly what do think, what are the main factors?
5. What are the major challenges that children on the street encounter while living or working on the street in the study area?
- How do you perceive street life?
 - What are the major challenges you encounter while living or working on the street?
6. What kind of coping mechanism performed by the children on the street for their source of livelihood in the study area?
- How do you cope up the challenge you face in the street? What kind of work you perform as a source of your livelihood?
 - Is there anyone who supports you to overcome the challenge on the street? If yes, what kind of service is provided? Where, on the street or at rehabilitation center? Is the support given to you based on your needs?
7. What are the possible ways of addressing the socio-cultural and economic factors contributing to the increasing number of children on the street in the study area?
- Do you have a future plan to improve your life? If yes how?
 - What could be done to reduce alarmingly increasing number of children on the street and overcome the problem? What kind of interventions will help you to improve your own life?
8. Any final comments?

Thank you for your valuable information

Appendix 4: Profile of Study Participants

Table 1: General Profile of the IDI participants

Code	Sex	Age (years)	Religion	Place of Origin	Formal Educational level	Family size	Duration stayed on the street	Immediate cause being on the street	Ethnic background
IDI 1	Male	13	O. Christian	Addis Ababa	Grade 2	4	1 Years	Delinquent behavior	Amhara
IDI 2	Male	17	O. Christian	<u>Dembecha (Gojjam)</u>	Grade 7	6	2 years	Disagreement or conflict with stepmother	Amhara
IDI 3	Male	16	P. Christian	<u>Jimma</u>	Grade 3	6	2 Years	Delinquent behavior	Oromo
IDI 4	Male	16	<u>O.Christian</u>	<u>Yirgalem (sidama)</u>	None	9	1 Year	Family poverty	<u>Sidama</u>
IDI 5	Male	17	Muslim	Addis Ababa	Grade 5	7	3 Years	Disagreement with parents	Guraghe
IDI 6	Male	16	P. Christian	<u>Arbaminch</u>	Grade 7	8	2 Years	Conflict with stepfather	<u>Wolita</u>
IDI 7	Male	17	O. Christian	Addis Ababa	Grade 4	6	4 years	Parental death	Amhara
IDI 8	Female	13	Muslim	Fiche (Oromia)	None	8	1 year	Family poverty	Oromo
IDI 9	Female	16	O. Christian	Addis Ababa	Grade 5	9	2 Years	Family size & disagreement with parents	<u>Wolita</u>
IDI 10	Male	15	O. Christian	Addis Ababa	Grade 3	4	6 months	Parents drug addiction	Oromo
IDI 11	Female	15	O. Christian	Addis Ababa	Grade 2	5	6 month	Violence at home	Amhara
IDI 12	Male	18	Muslim	<u>Jinka (Southern Ethiopia)</u>	None	7	2 years	False information about the city	<u>Wolita</u>
IDI 13	Female	17	O. Christian	Addis Ababa	Grade 5	6	3 years	Conflict with parents	Amhara
IDI 14	Male	18	Muslim	<u>Zeway (Oromia)</u>	Grade 4	10	5 years	Parental death	Oromo

IDI 15	Male	17	None	<u>Burayu (Oromia)</u>	None	8	3 years	Family poverty	Oromo
IDI 16	Female	18	O. Christian	<u>Dessie Town (Amhara)</u>	Grade 4	8	Two and half years	Parental death and family poverty	Amhara
IDI 17	Male	15	P. Christian	<u>Holeta</u> nearby Addis Ababa	None	5	1 year	Peer influence	Oromo
IDI 18	Female	17	O. Christian	Addis Ababa	Grade 5	5	3 years	Parental death	Guraghe
IDI 19	Male	15	P. Christian	<u>Yirgalem (Southern Ethiopia)</u>	Grade 2	3	2 years	Conflict with stepfather	<u>Sidama</u>
IDI 20	Female	15	P. Christian	<u>Meki (Oromia)</u>	None	7	2 years	Family poverty	Oromo
IDI 21	Male	17	Muslim	<u>Dukem</u> nearby Addis Ababa	Grade 2	8	3 years	Family poverty	Amhara
IDI 22	Male	13	O. Christian	Addis Ababa	Grade 5	5	1 year	City life attraction	Oromo
IDI 23	Female	14	None	Addis Ababa	Grade 2	4	2 years	Family poverty	Amhara

*O-Orthodox

*P-Protestant

Table 2: General Profile of KII informants

Code	Sex	Age	Educational Level	Position/work	Work Place	Marital Status	Duration to the area
KII -1	Male	31	Degree	Officer of labor and social affair	Woreda 10	Single	9 years
KII -2	Female	27	Degree	Employs of women, children and youth affairs	Woreda 10	Married	5 years
KII -3	Female	32	Degree	Employs of social court	Woreda 10	Married	8 years
KII -4	Male	40	Masters	Coordinator and worker of <u>Yenegew Tesfa</u> NGOs	Piazza area, nearby <u>woreda 10</u>	Married	16 years
KII -5	Male	39	Diploma	Community policing coordinator of piazza area	Woreda 10	Married	5 years
KII -6	Female	47	No formal education	Business Women	Doro <u>manekya</u>	Married	23 years
KII -7	Male	37	Grade 8	shopkeeper	Cinema Ethiopia	Married	3 years
KII -8	Male	40	Grade 4	Self employed	Piazza area	Married	28 years
KII -9	Male	55	Grade 12	Security and guard	Commercial bank of Ethiopia	Married	35 years
KII -10	Male	26	Grade 10	Taxi driver	Mostly from Piazza to St, Marry Church	Single	2 years
KII -11	Male	32	Grade 7	Security and coordinator of taxi drivers	Piazza area	Single	15 years
KII -12	Male	37	Masters	Teacher	Yekatit 66 secondary School	Single	10 years
KII -13	Male	28	Degree	Teacher	Higher 12	Single	5 years
KII -14	Male	42	Degree/ Health Officer	Health Extension Professional	Arada health Center	Married	2 years
KII -15	Female	32	Degree/ Health Officer	Coordinator and Health Extension Professional	Woreda 10 Health Extension Office	Married	4 years
KII -16	Male	50	Diploma	Welfare Association Manager	St. George Church Arada sub-city	Married	12 years
KII -17	Male	39	Diploma	Assistant Work Coordinator	St. George Church Arada sub-city	Married	5 years

DECLARATION

This thesis is my original work conducted under the supervision of Guday Emirie (PhD) at the School of Graduate studies of Addis Ababa University in partial fulfillment of the requirements for the degree of master of art in Social Anthropology. This work has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

Name _____

Signature _____

Place _____

Date of Submission _____

Approved by the Thesis Supervisor for Defense

Name _____

Signature _____

Place _____

Date _____