



Addis Ababa University

College Of Social Sciences

Department Of Sociology

The Ban on Inter-country Child Adoption in Ethiopia and its Impact on the Child's Life.

A Thesis Submitted to Addis Ababa University in Partial Fulfillment of the
Requirements for the Degree of Master of Arts in Sociology

BY:

BETHLEHEM GETACHEW

ADVISOR: ZELALEM TEFERA (PHD).

October, 2020

Addis Ababa University

Addis Ababa, Ethiopia

ADDIS ABABA UNIVERSITY
COLLEGE OF SOCIAL SCIENCES
DEPARTMENT OF SOCIOLOGY
Approval Sheet

**The Ban on Inter-country Child Adoption in Ethiopia and its Impact on the
Child's Life**

By Bethlehem Getachew

Approved by:

Advisor's Name

Signature

Examiner's Name

Signature

Examiners' Name

Signature

Declaration

I Bethlehem Getachew hereby declare that the thesis with the title of “The Ban on Inter-country Child Adoption in Ethiopia and its Impact on the Child’s Life” is my original work and has not been used by others for any requirements in other places and sources of materials used in this project have been dully acknowledged.

Declared by:

Bethlehem Getachew

Signature_____

Date_____

Confirmed by:

Zelalem Tefera (PHD)

Signature_____

Date_____

Acronyms & Abbreviations

BOWCYA	Bureau of Women Children Youth Affairs
COVID-19	Corona virus
EPRDF	Ethiopian People Revolutionary Democratic Front
FDRE	Federal Democratic Republic of Ethiopia
F-HAPCO	Federal HIV/AIDS Prevention and Controlling Office
HAC	The Hague Adoption Convention
MOLSA	Ministry of Labor and Social Affairs
MoWCYA	Ministry of Children, Women and Youth Affairs
NGO	Non-Governmental Organization
UNICEF	United Nations Children's Fund
USA	United States of America

Acknowledgements

Firstly I would like to thank the almighty God for giving me the courage to start the thesis and strength to finish it. Without his help I wouldn't accomplish this work. I would especially like to thank Dr. Zelalem Tefera, the advisor of my thesis he helped me as my teacher and mentor, he has taught me more than I could ever give him credit for here. He has shown me, by his example, what a good researcher (and person) should be. I am grateful to all of those with whom I have had the pleasure to work during this thesis including the respondents. They were very supportive and positive that they provide any relevant information without hesitation. Each of the members of my Thesis has provided me extensive personal and professional guidance and taught me a great deal about both research and life in general. I would also like to thank my parents, whose love and guidance are with me in whatever I pursue. Especial thanks to my mother Tanjerina Debebe who helped me with each and every step. Generally I would like to thank everybody who helped me throughout this thesis.

ABSTRACT.

The objective of the study is to assess The Ban on Inter-country Child Adoption in Ethiopia and its Impact on the Child's Life. It examines the impact of the law banning inter country adoption has on the life of the children. The research design employed for this study is qualitative research design. The sources of data are literatures and in-depth interviews. On selection of the key informants, Non-probability, purposive sampling was used to identify the potential research participants. After acquiring an important findings the study reached at a conclusion that ICA should continue in Ethiopia being one the alternative child care opportunities. The hesitation of the adequacy of domestic options, the compromised quality of care in orphanages, the risk of living on the streets and those who need special care like Peoples with disabilities and other problems necessitate ICA to continue as a valid option in Ethiopia. Besides, ICA is not always problematic. There are plenty of stories where, through the loving care and support of adoptive families, babies and children separated from birth parents for whatever reason, be it death, poverty, neglect, violence or environmental catastrophe, thrive and develop into well-adjusted adults with their own individual sense of identity and belonging. Based on this conclusion the study finally recommends that Formalized ICA adoption should remain in place and accepted by the government of Ethiopia parallel to the domestic child care alternatives. Despite being an option that has been promoted by a number of external factors as the most advantageous for the protection and best interests of the child.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Family environment is very essential in shaping the child's identity. But due to some unfortunate circumstances everybody is not in a position to acquire this chance. Even though children are entitled to be cared for and live with parents and to not be separated from them, there are some incidents that separate a family from one another. Natural disasters, war, extreme poverty, accidents, terminal diseases, epidemics, etc. are among the reasons that could deprive a child of natural family environment turning them into an orphan and vulnerable (UNICEF, 2018). Due to one or a combination of the above reasons, children's are forced to be raised with other people than their natural parents.

There are a lot of children available for both inter-country and domestic adoption worldwide (UN, 2009). Many researches also claim that the children are exposed to various problems. ICA is criticized for promoting the illegal buying and selling of children. According to Kislinger L, (2015), ICA is focused on parents in the developed world and is based on the premise that placing a child in a foreign country scraps her/him of her/his culture and heritage. Regardless of any effort by the adoptive parents to integrate their child's native culture into the home, removing a child from his/her country of origin makes inaccessible to them an integral part of their identity.

Ethiopia is one of those countries characterized by shared cultures, values, beliefs and norms. Moreover, its societies are characterized by sharing burdens in time of despair. This reciprocity manifests itself in adoption of children whereby the disadvantaged are fostered and treated just like biological children of the adoptive family. In olden days, the family, neighborhood, the Church and the local community were responsible for giving social welfare services to the disabled, the orphaned and the disadvantaged (Desssaiegn M. 2015). The above argument is supported by the existence of a long-standing tradition of adoption in the country whereby child problem resolutions mechanisms emanate from the society's value itself. Traditional adoption practices like *Guddifachaa* represent one of such mechanisms.

According to Negeri D, (2006), for instance, the Oromo society used *Guddifachaa* as a right defense, supporting and child caring mechanism. *Guddifachaa* can also be considered as community based approach that resolve child care problems besides responding to the problem of children at risk both socially and economically.

As time passes by and development comes through, institutionalized mode of child care came into existence in the country. Both government and non-governmental organizations began to get involved in handling the child care service through institutionalized form beginning from the imperial time.

The FDRE Alternative Child Care Guideline (2009) stated that placing a child in an institution is something that is used as a last option after all the other means are exhaustively used. Public interventions in child care service are not always smooth solutions either. Placing a child in institution away from the parents and his/her growing environment has its own impact on the child's healthy development (Nancy, 2003 *cited in Desssaiegn M. 2015*). Due to such reasons, institutionalized care centers were weakened, and the services are substituted by home based adoption alternative.

Adoption is the process through which a child is permanently separated from his biological parents and becomes the legitimate child of his adoptive parents with all the rights, privileges and responsibilities that are attached to the relationship (Achina K & Ms. Ayushi 2013). It can be classified as domestic or inter-country on the basis of the nationality of the adoptive parents and the child or the country of residence the adoptive parents and the child.

According to Assefa, M. (2018), Inter Country Adoption (I.C.A) is defined as an adoption that involves a change in the child's habitual country of residence whatever the nationality of the adopting parents may be. It also includes an adoption that involves parents of a nationality other than that of the child, whether or not they reside and continue to reside in the child's habitual country of residence.

Phillips, C. (2013) stated that inter country adoptions are made in the best interests of the child and with respect for its fundamental rights. Addis, S. (2011) contends that due to cultural and ideological reasons, ICA from Ethiopia was not allowed during the Haile Selassie's (1930-1974)

and the Derg period. Addis (*ibid*) argues that in cultural terms, Ethiopians were against the idea of giving their children to foreigners.

Unlike the previous socialist regime, the EPRDF government was friendly to U.S.A and open to the Western world. It encouraged the establishment of nongovernmental and non-profit organizations, including adoption agencies. This made France, U.S.A, and Spain the major receiving countries of Ethiopian orphans since 1991 (Selman P, *et al.* 2009). According to the same source, Ethiopia emerged as one of the top sending countries of orphans through the process. It indicates that ICA had been one of the most worthwhile alternatives for Ethiopian orphans.

Brittingham *et al* (2010) stated that Ethiopia is the African country of origin that has placed most children for inter country adoption with families from the United States since 2005. Between the years of 1998 and 2009, US citizens adopted 7,284 Ethiopian children; in 2009 alone the Department of State's annual report on visa issuance shows that 2,277 adoption visas were issued to Ethiopian children. Recently, however, the country has banned the adoption of children by foreigners due to the deep rooted concern that adopted children face abuse and neglect abroad triggering many questions related to what the impacts of such an abrupt decision might entail (FDRE, 2017). This research, therefore, aimed at investigating the impacts of this ban made by the government of Ethiopia on child life and life chances.

1.2. Statement of the Problem

Ideally ICA is a dynamic alternative care option for orphan and vulnerable children /OVC/ being the last resort to mitigate their problems. This is because inter-country adoptions are administered by both domestic and international legislative instruments including laws, rules, conventions and regulations that can ensure the holistic advantages and interests of the child. It is also fundamentally recognized as an 'opportunity' the OVC, an opportunity to grow up and getting a more fulfilling life in a resource-rich developed country.

However, this is how inter-country adoption was and is conceived in premises. In practice, this is by no means always the case. Hence inter-country adoption is among the most sensitive and hotly-debated issues in the child protection field, not only in countries of origin, (i.e. the

countries from where the adopted children originate), but also in many receiving countries (i.e. the countries of destination where the children are going to get adopted).

Besides, the psychosocial and emotional cuts-off that the adopted children are subjected to in the adoption process remained significant concern. The basic questions of adoptability and who can adopt are critical to the contexts of the adopted children due to varying reasons. The implications of considering inter-country adoption as a measure of last resort also continued to pose difficult legal and ethical complexities. In practice, inter-country adoption suffers from poor regulation in many countries of the world, and where regulation exists, implementation of the same is inadequate.

Moreover, the perseverance of tracking problems, profit motives, and demand for children ensures that corruption in ICA will remain. Thus, different countries have decided whether or not to make their children available for adoption abroad based on some combination of perceived needs of homeless children.

Despite the presence of some of relevant research works related to the challenges of inter-country adoption at global level (Kislinger L, (2015), parallel works are lacking in Ethiopia, particularly with regard to the implication of the banning of ICA. This creates an epistemological gap in understanding of the repercussions of the banning itself and complicates genuine attempt to address the problem arising from lack of ICA and alternative fostering mechanisms.

Therefore, I strongly argue that the ban on ICA has to be carefully examined such as - domestic options to overcome the problems that Orphans and Vulnerable Children (OVC) face and to safeguard the best interest of such children. Such kinds of study, I think, will fill both the existing academic spaces pertaining to the banning of ICA in Ethiopia and the practical problems arising subsequently.

Recently ICA is excluded from the means of alternative care options for the Orphan and Vulnerable Children (OVC) under the policy in our country,¹ but there is no sufficient research undertaken to adequately depict the general picture pertaining to children's alternative care options and living status after the inter country adoption is banned in Ethiopia

¹ As per the National Children's policy inter country adoption in Ethiopia is banned.

1.3. Objectives of the Study

1.3.1. General Objective

The overall purpose of this study is to assess the banning of inter-country adoption and its implications on children's life.

1.3.2. Specific objectives

The specific objectives of the study that are emanating from the above general objective are:

- i. To assess the historical background of Child adoption in Ethiopia.
- ii. To examine critically the reason for the banning of inter country adoption in Ethiopia;
- iii. To explore the impact of the banning of inter country adoption on the child's life;
- iv. To explore possible alternative care option after inter country adoption is banned.

1.4. Significance of the Study

To date, little research has been conducted to precisely explain about inter country adoption, the banning law and its impact on the Child's life and so on. Moreover, research conducted on this area in Addis Ababa is unavailable/ inaccessible. Thus, findings of this study will enrich the understanding of all concerned bodies involved in inter country adoption about its merits and demerits. It will help researchers in the field to tap sufficient information about the current status of the issue, and frame their research questions; helps GOs and NGOs working in the area identify the challenges facing vulnerable children after the banning of ICA; Offers the policy makers a chance to reevaluate both the merits and limitation of the law for banning ICA, etc.

1.5. Delimitation of the Study

As it has been mentioned in the scope of the study, the participants in the study are non-governmental and government orphanage, adoption agencies, MoWCYA, BOWCYA, adoptive children, and Adoptive parents. At the initial stage the researcher planned to use a wide range of data gathering tools including but due to COVID-19 some research tools were disqualified.

Furthermore, since potential respondents were working in a shift due to COVID-19 the researcher found it difficult to get the interviewees on time and complete the research within the proposed time frame. In addition, there weren't ample researches to review that have been done

on the ban on inter country adoption. Yet the researcher used different mechanisms in order to cope up with the situation and gather relevant information as it was intended.

1.6. Organization of the Paper

The research paper is divided in to five chapters. Chapter one gives the background information and statement of the problem. It sets out objectives, research questions, significance of the study. Chapter two discusses the related researches made previously and the findings that were made along with the conceptual framework. The third chapter presents the methodology used, the Research design, data sources, sampling technique, the study site, the sample population and the data collection instruments along with the data gathering procedures. After the data is gathered chapter four will present the data presentation and discussion with the literatures reviewed on the study. The fifth chapter will provide the summary of the findings and conclusions and recommendation of the study.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, pertinent conceptual and theoretical literatures were succulently analyzed to bring about conceptual clarity and inform theoretical underpinnings of the study. The conceptual and theoretical literatures were further corroborated by review of relevant empirical studies pertaining to the policies, practices, and challenges of child adoption in Ethiopia in general and the banning of inter-country child adoption in particular.

This chapter attempts to clarify different key concepts of the study, such as adoption, orphan and vulnerable children (OVC), domestic and inter-country adoption. The chapter also discusses the practice of adoption and inter-country adoption in Ethiopian context. Following, the chapter discusses the theoretical underpinnings of the study. The chapter closes by presenting some of the previous studies in the area of adoption, focusing on Ethiopian context.

2.1. Conceptualization of Key Terms

2.1.1 Adoption

Adoption can be described as the institutionalized social practice through which a person, belonging by birth to one family or kinship group, acquires new family or kinship ties that are socially defined as equivalent to biological ties and which supersede the old one, either wholly or in part (van Loon, 1990). It is a statute based social and legal concept and exists because situations may arise where it is not possible for natural parents to fulfill their role as parents, often due to difficult personal circumstances. Therefore, parental rights and responsibilities may be exercised by other persons so that the right of the child to be cared for is enforced in practice.

Unlike guardianship or other systems designed for the care of the young, adoption is intended to effect a permanent change in status and as such requires societal recognition, either through legal or religious sanction. Adoption creates a family that, in important ways, differs from the traditional biologically related nuclear family (Miall & March, 2005). The value and expansion of adoption services as one alternative form of care is necessary as a lot of children are left to fend for themselves owing to the various dire situations. The term adoption can be defined in a various ways. However the basics of the definition remain consistent across literatures.

As per Liptak (1993), adoption or placing a child for adoption can be defined as:

“Adoption is the term for allowing one’s baby to be adopted, also referred to as relinquishing a child or giving up a baby. Similarly, adoption is recognized as an alternative care option which may take domestic or inter-country form. It means that adoption can be domestic or inter-country on the basis of the nationality of the adoptive parents and the child or the country of residence the adoptive parents and the child. Adoption is seen to provide children who cannot be cared for by their parents with a stable, permanent home and a normal family life” (Pepper, 2018).

Watkins and Fisher (1993) also defined adoption in a legal context. As per Watkins and Fisher adoption is a legally permanent parent-child relationship, created through the intention and desire of the birthparents to terminate their parental rights and responsibilities, and the intention and desire of the adoptive parents to assume them. Adoption is recognized as an alternative care option which may take domestic or inter-country form.

In least developed countries millions of children have lost their parents and remain alone due to natural and man-made disasters, including disease, war, poverty and HIV/AIDS (Alula, 2018). Ethiopia is one of the developing countries which are characterized by a low-income population, with codependent political, social, and economic and other demographic Problems.

In such situations, countries use various alternatives child care option for the sake of the child’s survival. The child care alternatives include community rehabilitation, foster care, group homes, shelter and adoption (Nancy, 2003). Alternative childcare is an arrangement, formal or informal, temporary or permanent, for a child who is living away from his or her parents. Foster families Care, Institution, Adoption are among the available childcare options in our country.

Brodzinsky (1993) describes in his study that adoption has been viewed as a highly successful societal solution for the problems confronting children whose biological parents could not or would not provide for them. But in contrast to Brodzinsky’s finding a study by child welfare information gateway states that adopted person score lower on measures of self-esteem and self-confidence. This indicates that adoption isn’t always the perfect child care option. Besides, societies must hold some belief that adoption is not as natural as biological parenting (Miall, 1996).

Adoption might change the identity of the adoptive families. Sometimes, adoptive parents are slow to adjust to their new identity, or they wonder what expectations accompany the new identity. Identifying as a parent of a particular child may be a more gradual process for some parents. On the other side for some parents, there is an essential moment when they first feel like a parent (e.g., the first visit to the doctor, school registration, and the first time the child says and means "Mama" (Child Welfare Information Gateway, 2010).

As per Chernet (2001) in Ethiopia, mostly in traditional societies, the nuclear and extended family members, communities and churches have played a major role of caring for orphans, the sick, and disabled and other needy members of the society. But as time pass by the responsibility is rapidly shifting from families (both nuclear and extended), communities and churches to different types of institutions.

There are different types of mechanisms of child fostering in different regions (cited in Mekonnen, 2013) contends that there are two forms of child fostering which were more likely to the process of adoption called ‘*Yemar Lij*’ and ‘*Yetut Lij*’

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

The Government of Ethiopia has also adopted strategies like community based child care; foster family care, child care institution and adoption. Among the alternative childcare services, adoption is one of the mechanisms’ provided in Ethiopia. It is an arrangement for childcare and protection that facilitate to the orphan or vulnerable child to benefit from appropriate environment and stable family care. There are two kinds of adoption services being used in Ethiopia; inter-country adoption and domestic adoption (MoWCA, 2009).

2.1.2 Orphan and Vulnerable Children

The most accepted definition of an orphan is a child who has lost both parents through death (Skinner, et al., 2004). Similarly, Tadesse (2014) defines orphan child as a child who is less than 18 years old and has lost one or both parents regardless of the causes of the loss. Nevertheless, this definition was also extended in most of the groups to include loss of parents through

desertion or if the parents are unable or unwilling to provide care (Skinner, et al., 2004). Thus, the concept of orphan, which this study based, often relates to either loss of both parents or the parental status (often economic) to provide care.

On the hand a vulnerable child is seen as someone who has no or very restricted access to basic needs. This might not be related to the absence of parents. In other words, they may have both parents but the child's rights might be denied. Vulnerability contextualized for many as the child not having certain of the basic rights fulfilled, including safe home and community environment; education; family care and support; sufficient food and basic nutrition; protection from maltreatment, neglect, abuse; health care and good hygiene, etc. A child may be vulnerable despite the provision with all the basic needs, but experience abuses by the caregivers happens (Skinner, et al., 2004). Therefore, in this current study a vulnerable child is considered as the one whose child right denied. It means that a child who has no or restricted access to all the basic rights, including the right to no abused physically, mentally, and socially. This is consistent with F-HAPCO definition of vulnerable child: a child who is less than 18 years of age and whose survival, care, and protection or development might have been jeopardized due to a particular condition, and who is found in a situation that precludes the fulfillment of his or her rights lost (cited in Tadesse, 2014).

Ethiopia is one of the least developed countries of the world and most seriously affected by problem of child destitution. United Nations Children's Emergency Fund (UNICEF's) report indicates that in the year 2012 there were about 4.5 million orphaned children in Ethiopia and the cause for it are multiple. There are different circumstances under which children become orphan. These are: the death of both parents, disappearance of both parents, abandonment by both parents, desertion by both parents, separation from both parents, the loss of both parents, surviving parents incapable of providing support. Thus, for the case of this work I have considered the conception provided by the UNICEF mentioned above.

2.1.3 Domestic adoption (DA)

It refers to an adoption wherein the adoptive parents and the adopted child are of the same nationality and have the same country of residence, i.e. Ethiopia.

2.1.4 Inter-country adoption (ICA)

Inter-country adoption involves the transfer of a child from his or her country of origin to another country for adoption (*CommDH Issue Paper*, 2011). This form of adoptions often involves a change in the country of residence of the adopted child. In other words, ICA is an adoption that involves a change in the child's habitual country of residence, whatever the nationality of the adopting parents. It also includes an adoption that involves parents of a nationality other than that of the child, whether or not they reside and continue to reside in the child's habitual country of residence (cited in Assefa, 2018). Inter-country adoption is also defined in many researches as an adoption of a child habitually resident in one country by an individual/s habitually resident in another country.

Thompson discussed in his study that the practice of inter country adoption established global awareness in 1950's after the Korean War. After that war, the Korean government struggled to reconstruct its distressed economy and society. During this time, and while harsh conditions persisted, a great many children became available for adoption. Between 1953 and 1981 a significant number of Korean adoptions took place primarily by United States citizens wishing to save these children from their difficulty and help them throughout their problems.

In other studies it is discussed that it has an even shorter history, having begun in the USA following the Second World War, when children from certain war-torn European countries and Japan were sent there for adoption, quickly followed by "Amerasian"² children from Korea in the early 1950s. The practice gradually gained a foothold in Western Europe through the 1960s, when it was viewed particularly as a humanitarian response to the situation of children of the continent's ex colonies. It developed further during the 1970s and 1980s, more especially in relation to Asia and Latin America. (Starsburg, 2011).

Inter country adoption implicates the elimination of a child from one country (the state of origin) to another country (the receiving state) for the purpose of being adopted by residents of the receiving country. While some inter country adoptions involve adoptions by relatives (as when a child is adopted by members of his or her extended family who have emigrated from the state of origin to the receiving state), most inter country adoptions are "foreigner" adoptions by unrelated

² People born in Asia to an Asian mother and a U.S. military father also known as War babies or GI babies.

adults who often not even once knew the child before beginning the adoption process.(Bartholet, 2005).

However, even well-intentioned legal processes like adoption can be manipulated, abused, or exploited by profiteers willing to sell children, unscrupulous persons willing to buy children, and adults seeking to obtain children for baseless or selfish reasons, such as sexual labor, criminal exploitation, or personal aggrandizement (as a feather in the cap of adults seeking a particular status or reputation). But in contrast to this finding Hafen and Clark stated out that International adoptions make the world a better place; there are few international transactions that compare with the selfless, charitable, and compassionate act of responsible adults taking stranger children from foreign countries and cultures into their homes, as members of their own families, and assuming the obligation to feed, clothe, house, teach, love, nurture and protect the children until they become adults. Inter country adoption is usually a magnificent and wonderfully humane commitment of service and love (Hafen & Clark, 2004).

There is another argument of inter country adoption that it also has been criticized for promoting exploitation and imperialism. This interpretation is predominant among the poor, developing nations, which view inter country adoption as another means by which dominant white societies can abuse and steal their natural resources. (Wallace, 2003).

ICA is also criticized to not fully reimburse the love and care the children have missed in their natural homes which in turn exposes those children to identity crisis and other problems that will affect them psychologically and socially.

As a result to the criticisms a framework was provided called the “Hague Convention” refers to the Convention of 29 May 1993 on Protection of Children and Co-operation in Respect of Inter country Adoption. It aimed at protecting the best interests of the child and establishes a system of co-operation between contracting countries to prevent the abduction, sale, or the trafficking of children (Wallace *et al*, 2003).

2.2. Theoretical Perspectives on Adoption

A theoretical framework consists of concepts and, together with their definitions and reference to relevant scholarly literature, existing theory that is used for a particular study. The theoretical framework demonstrates an understanding of theories and concepts that are relevant to the topic of this research paper and that relate to the broader areas of knowledge being considered. Adoption is a very personal decision for prospective parents to make. It's impossible to say there is **one** reason why people adopt — because, in actuality, every family is different, and every family chooses adoption for different reasons.

In this chapter the researcher will examine the reason and causes of adoption by linking with different theoretical perspectives. In order to link these reasons with different theoretical perspectives we have to list out some reasons why parents need to adopt a child.

The first reason is Altruism. In this case people adopt a child out of a sense of humanity and in order to rescue vulnerable children's who lack proper care. The second reason is Reproductive problem. People who have reproductive problem adopt a child in order to raise the child as their own. The other reason is in order to Create Relationship and enhance the bond b/n the natural family & the adoptive family. Economic purpose is the other factor. Especially in rural areas where people need Working Hands to supplement a workforce. The other factor is to purposefully assimilate one's community and occupying the space for the sake of widening their community. Hence the researcher will discuss the above reasons by linking with different theoretical perspectives.

2.2.1 Structural Functionalism

Structural-functional theory sees society as a structure with interrelated parts designed to meet the biological and social needs of the individuals in that society. The founding father of this theory is Herbert Spencer.

Structural functionalism sees society as a complex system whose parts work together to promote solidarity and stability. This theory was related to the above mentioned concept that first reason is Altruism. In this case people adopt a child out of a sense of humanity and in order to rescue vulnerable children's who lack proper care. This theory contends on the bright side of adoption.

When considering the role of family in society, functionalists uphold the notion that families are an important social institution and that they play a key role in stabilizing society. They also note that family members take on status roles in a marriage or family. The family—and its members—perform certain functions that facilitate the prosperity and development of society.

Sociologist George Murdock conducted a survey of 250 societies and determined that there are four universal residual functions of the family: sexual, reproductive, educational, and economic (Lee 1985). According to Murdock, the family (which for him includes the state of marriage) regulates sexual relations between individuals. He does not deny the existence or impact of premarital or extramarital sex, but states that the family offers a socially legitimate sexual outlet for adults (Lee 1985). This outlet gives way to reproduction, which is a necessary part of ensuring the survival of society.

Once children are produced, the family plays a vital role in training them for adult life. As the primary agent of socialization and enculturation, the family teaches young children the ways of thinking and behaving that follow social and cultural norms, values, beliefs, and attitudes. Parents teach their children manners and civility. A well-mannered child reflects a well-mannered parent.

According to functionalists, for most children, adoption itself is a huge protective factor, bringing permanency, safety, and a nurturing environment to children who have generally been in less-than-adequate situations. The majority of children come to their new families from backgrounds that can lead to elevated risks for developmental, health, emotional, and/or behavioral issues. The impact of such experiences poses challenges for these children and their families at various times in the adoptive family life cycle. (Sam P 1998).

2.2.2 Conflict Theory

Conflict theories are perspectives in sociology and social psychology that emphasize a materialist interpretation of history, dialectical method of analysis, a critical stance toward existing social arrangements, and political program of revolution or, at least, reform. Conflict

theories draw attention to power differentials, such as class conflict, and generally contrast historically dominant ideologies. It is therefore a macro-level analysis of society (*Wikipedia*).

Conflict theory highlights the role of power in family life and contends that the family is often not a haven but rather an arena where power struggles can occur. This exercise of power often entails the performance of family status roles. Conflict theorists may study conflicts as simple as the enforcement of rules from parent to child, or they may examine more serious issues such as domestic violence (spousal and child), sexual assault, marital rape, and incest. Hence this theory is related to the concept that adoption is an intention to purposefully assimilate one's community and occupying the space for the sake of widening their community. (Bell.K 2013).

2.2.3 Symbolic Interactionism

Interactionists view the world in terms of symbols and the meanings assigned to them (LaRossa and Reitzes 1993). The family itself is a symbol. To some, it is a father, mother, and children; to others, it is any union that involves respect and compassion. Interactionists stress that family is not an objective, concrete reality. Like other social phenomena, it is a social construct that is subject to the ebb and flow of social norms and ever-changing meanings.

Consider the meaning of other elements of family: "parent" was a symbol of a biological and emotional connection to a child; with more parent-child relationships developing through adoption, remarriage, or change in guardianship, the word "parent" today is less likely to be associated with a biological connection than with whoever is socially recognized as having the responsibility for a child's upbringing. Similarly, the terms "mother" and "father" are no longer rigidly associated with the meanings of caregiver and breadwinner, for they are more free-flowing through changing family roles.

Integrationists also recognize how the family status roles of each member are socially constructed, playing an important part in how people perceive and interpret social behavior. They view the family as a group of role players or "actors" that come together to act out their parts in an effort to construct a family. These roles are up for interpretation. In the late 19th and early 20th century, a "good father," for example, was one who worked hard to provide financial security for his child. Today, a "good father" is one who takes the time outside of work to

promote his children's emotional wellbeing, social skills, and intellectual growth. (Bethany W & Katie H 2015).

2.2.4 Attachment Theory

Walker (2008). Contends that Attachment theory outlines that strongly attached person who deviates more towards the ambivalent would be likely to amplify emotions and be more likely to be dependent on others. Avoidant individuals tend to be independent, self-supporting and self-reliant, with a denial of sentiments. Relating this theory to the adoption process somewhat avoidant parents can often be predictable, reliable and consistent. However, strongly avoidant parents can be critical, cruel and punitive towards any show of vulnerability or need in their child.

Avoidant children are frequently compliant, liberated and autonomous. They hide their pain and pretend as if they are ok, even when they are not. Because of their obedience and self-contained nature they can often be misunderstood as being happy, content and securely attached. This tendency will affect the life of the children's since it is assumed that they are stronger enough to handle their soreness. Strongly avoidant children and adolescents can be bullies and punitive towards those weaker than themselves.

Ambivalent individuals exaggerate their attachment needs and emotions. Mildly ambivalent parents can be warm, exciting and fun. More strongly ambivalent parents can find it difficult to allow their child to separate, overdramatize rather than calm distress in their child and discourage exploration. Ambivalent children similarly amplify their distress and need for helpful in providing a structured, evidence-based method of assessing a child. However, these methods involve training which is both expensive and time consuming.

According to the attachment theory an avoidant child is likely to display no upset or fear, while an ambivalent child is likely to exaggerate distress or show separation anxiety. Similarly, how does the child react when upset or hurt? An avoidant child is likely to 'hide-away in their bedroom and withdraw', an ambivalent child is likely to become more clingy and demanding.

Attachment theory provides influential perceptions into the areas of selection of foster careers, understanding of a child's particular needs and problems, and the matching of the child with potential careers. Social workers will benefit from embracing these ideas as they can add depth,

meaning and sophistication to their assessments, which in turn are likely to improve the life chances of looked after children.

2.2.5 Psychoanalytic Perspective

As Freud (1909/1959) noted in his paper entitled “Family Romances” it is ordinary event that as the latency child begins to separate himself from his parents and become critical of them, he develops the idea that he is a stepchild or an adopted child. That is, he imagines that his parents are not his parents, but surrogates or imposters.

In a parallel way, the parents who are raising their own biological child may allow themselves moments (sometimes rather long moments) when they “disown” their child. Usually this takes the form of an externalization: Father turns to mother and says, “Do you know what your son did today?” Or one parent says to the other, “Let’s just pretend he’s not ours.” These disavowals are, however, usually temporary. We are forced to acknowledge that our children are our children; we have to take the bad with the good.

Within the adoptive family (and hence within the minds of the adopted child and the adoptive parents) this situation is changed. For the child really does have other parents; and however little he knows about them, they are real, not imaginary. This gives his fantasies about these parents extra force. It also makes it relatively easy for the adopted child to direct his loving and hating feelings at different sets of parents. Sometimes love is focused on the adoptive parents while hate is directed outwardly, toward the biological parents. The adoptive parents become all good and the biological parents seem all bad. While this might seem an attractive solution to the problem of warring feelings of love and hate, it generally is a rather unstable solution. It avoids the difficult task of learning to live with people toward whom one has feelings of both love and hate.

2.3. Review of Empirical Literature

2.3.1 Previous Studies on Adoption and Inter-country Adoption

Adoption of children into a family occurs in all societies around the world. Adoption is a childcare and protection measure that enables an unaccompanied child to benefit from a substitute and permanent family care. Millions of children worldwide have been orphaned and the number of orphan population is rising dramatically due to different reasons. HIV/AIDs, extreme poverty, conflict, exploitation and other factors are imposing difficult situation on

family and children (UNICEF, 2005). These factors are a threat to children and it is enhancing the number of OVC in the world that contribute to the failing of traditional social systems that previously provided care to OVC, usually within the extended family (Brittingham, 2002).

It is more than obvious to understand that the place where children grow with full satisfaction is at their original home; with their biological father and mother. The presence of some problem at their home even cannot override the benefit it has for children's growth (Jean, 1961). In circumstance when a family fails to exercise its duties and responsibilities due to various reasons like death, placing a child to different child care alternative will be an option (Esther, 1957). Though the child in this condition is assumed to be the responsibility of the society at large, child care service is delivered formally through authorized bureaus; be it private or public (Jean, 1961).

Inter-country Adoption, one of the child care options, as per Roby (2004), is the multi-step legal process that culminates in the creation of a legally sanctioned parent-child relationship between the adopting parent and the adopted child and represents a unique way by which children are circulated between communities and societies across inter-national borders. For adoptive parents in the West, ICA represents one of several ways to create a family and parent a child, as well as a sentiment of altruism towards orphans in developing countries. ICA often privileges adoptive parents' understandings of adoption as a complete severance of ties with the birth family. Some adoptive parents view ICA as preferable to domestic adoption in order to avoid the sometimes uncomfortable situation of open adoptions that provide opportunity for a more inclusive upbringing of a child, giving space to both adoptive and birth parents and families in the child's life. For government authorities, ICA may represent a strategy to provide care for orphaned and vulnerable children; to control population growth; to mitigate the effects of famine, war and poverty; or to solve the "problem" of high numbers of children in public care (Brittingham, 2002).

ICA is situated within an international legal policy framework in the country of origin and the receiving country and falls within the scope of three inter-national children's conventions: the Hague Convention, the CRC, and the ACRWC. The concept of "best interests" is mandated to be "the paramount consideration" in ICA placements in the CRC and ACRW. In other words, all adoption practices should take into consideration the best interest of the child.

Ethiopia is among the countries ratified the international conventions. It means that all activities concerning any child expected to be guided by those conventions. The Revised Family Code of Ethiopia (2000) is the most important national legal instrument for adoption cases in Ethiopia. It announced in its preamble that one of the purposes of revision was to “amend the existing law in such a way that it gives priority to the well-being, upbringing and protection of children in accordance with the Constitution and International Instruments which Ethiopia has ratified”.

There are studies (Ayalew, 2002; Ashenafi, 2017; Desalegn, 2016) that are conducted in Ethiopia on issues related to adoption and inter-country adoption. For instance, a study conducted by Ashenafi (2017) focuses on examining the practice of domestic adoption in Addis Ababa, Ethiopia. In her study, Ashenafi shows that the awareness of the community about local alternative child care services has increased which has led to increase in the rate of domestic adoption. The study further indicated a decrease in the rate of inter-country adoption especially in regional states.

Similarly, focusing on the domestic adoption practices, studies by Desalegn (2016) and Ayalew (2002) showed the local or traditional, such as *Madego* and *Guddifachaa* adoption practices that play roles in advancing child protection, care, and support in Amhara and Oromo culture even though the practice varies from culture to culture and place to place. The studies have revealed how the local or traditional adoption practices as community based child problem interventions could create suitable environment for children in need or vulnerable children. The studies further indicated that the local or traditional adoption practices needs less resources, skill, and less expertise in the process compared to inter-country adoption. The practice of domestic adoption has been also studies various other researchers (e.g. Alula, 2018; Andargachew, 1973; Assefa, 1995; Petros, 2015).

Likewise, extensive studies (Asfaw, 1998; Assefa, 2018; Brittingham, 2010; Muluneh, 2017; The African child policy forum, 2012) have also been made on the practice of inter-country adoption in Ethiopia. For instance, the findings of a thesis which entitled “*Inter-country Adoption in Ethiopia*” focusing on the legal aspects of the practice, indicates the absence of age limit for adoption, the need for the age limit difference between the adoptee and the adopter, the need to follow international standard on the practice of inter-country adoption, indicating the fact that most serious abuses of inter-country adoption are associated with the inadequacy of follow up

works in the area (Asfaw, 1998). Similarly, a study conducted by Muluneh (2017) focuses on the legal framework and policy aspects of inter-country adoption practices. Muluneh's study conducted aiming to evaluate how the legal framework as well as policy issues has been used to protect the rights of children on international or inter-country adoption. Muluneh's study identified gaps in implementing international, such as CRC and ACRWC agreements as well as constitutionally guaranteed rights of children on international adoption process.

Another research conducted on inter-country adoption is Brittingham (2010) study entitled *"Birth Families and Inter-country Adoption in Addis Ababa, Ethiopia"*. In this study, Brittingham paid attention to examining circumstances in which birth families abandon their children for inter-country adoption in Ethiopia. The study's focus was trying to answer the reasons that Ethiopian birth families place their children for inter-country adoption. As per Brittingham study birth families' abandonment of children for inter-country adoption in Ethiopia is deeply and directly linked with social and economic inequality, even though inter-country does nothing to change the structural conditions which situate families to abandon their children. The study further showed how the conceptualization of inter-country adoption obscures the most inexpensive and highest quality option- enabling a child to remain within his birth abode or local arrangements for child care.

Despite the studies that were conducted on the topic of adoption (domestic or inter-country), in Ethiopia there are little or few studies conducted on the impacts of inter-country adoption ban on the life of children. As discussed in the aforementioned section, studies in the area of adoption focused discussing either domestic adoption or practice of inter-country adoption, often focusing on legal frame work. Thus, this study intends to assess the ban of inter-country adoption and its impact on the life children who are in need or vulnerable children. The study believed to give some insights on an effort to protect the best interest of the child in need.

2.3.2 The Practice of Adoption and Inter-country Adoption in Ethiopia

In Ethiopia, according to Ministry of Labor and Social Affairs (2005) report indicates, more than half of the populations are children under the age of 18. The report further indicated that the number of children living in difficult circumstances is increasing rapidly due to social, economic, political as well as cultural factors. According to Population Institute, Ethiopia is home to one of the largest populations of orphans and vulnerable children (OVC) in Africa: there are more than

five million one- and two-parent orphans, who represent more than six percent of the entire population of Ethiopia and number more than the total population of the neighboring country of Eritrea (cited in Brittingham, 2010).

Similarly, the earlier UNCEF's 1984 report showed Ethiopia was home to one of the largest population of orphans in the world. The central statistical agency's 2005 estimation, in Ethiopia there were approximately 5 million orphans aged 0-19 years. The high number of orphans is attributed to the loss of one or both parents to HIV/AIDS, other diseases such as tuberculosis and malaria, high maternal mortality rate, extreme poverty, famine, armed conflict, child labor practices, and migration (cited in Brittingham, 2010).

The rapid increase of OVC's had led Ethiopia into using different childcare services to alleviate the problem. Adoption is one of the alternative childcare services to children since every child needs a family, having a family for orphan has a lot of benefits on the child's holistic development. There are two kinds of adoption services in Ethiopia; inter-country adoption (ICA) and domestic adoption. The practice of ICA has since been transformed into a significant way of forming a family for those who cannot have children and families for children who cannot have or lost their biological parents due to factors mentioned above.

In Ethiopia, like any other traditional societies, there has been a strong culture of caring for the orphans, the sick, and disabled and other needy members of the society. The practice of adoption has long history in Ethiopia. Children have been adopted by people who had no children of their own, by those who wanted to help the destitute families, or by those who wanted to strengthen their relation with other unrelated families. For instance, traditionally called *Madego* or *Guddifachaa* is the most common practices of Amhara and Oromo Ethnic groups in Ethiopia. (Tsegaye, 2001; Radeny and Bunkers, 2009)

The practice of *Madego* or *Guddifachaa* used to refer to the process of taking another family's son or daughter as a child of the family and making a member of family with all the privileges, rights, responsibilities and other duties based on the cultural norms of the adopters. It is often a community based approach that requires less resource, strict customary and modern legal support. The practice *Guddifachaa* among Oromo society has a central place in a socio-cultural welfare system for children in the community that links the tradition of childcare and a support

system to the modern child welfare systems. It supports the idea of the best place for a child is family system (Negari, 2006). The practice of Madego or *Guddifachaa* as community based child problem intervention has been creating a suitable environment for vulnerable children (Desalegn, 2006). The practice adoption was a sacred practice among the traditional communities, and the adopters considered the adopted child as their own offspring.

Ethiopia is also the African country of origin that has placed the most children for inter-country adoption with families from different countries. Inter country adoption from Ethiopia got into spotlight due to their rapid and incessant growth. For instance, in between 2004-2012, the numbers have sevenfold compared to the period 1999-2003. Since then, due to the promotion of national measures, such as domestic adoption, a declining tendency can be observed although the rate of inter-country adoption remains high (FDRE, 2015).

Inter-country adoption is an adoption that involves a change in the child's habitual country of residence, whatever the nationality of the adopting parents. It also includes an adoption that involves parents of a nationality other than that of the child, whether or not they reside and continue to reside in the child's habitual country of residence. United States is a country of destination for many inter-country adopted children.

A study by Brittingham (2010) indicates in between the years of 1998 and 2009, US citizens adopted 9,284 Ethiopian children; in 2009 alone the Department of State's annual report on visa issuance shows that 2277 adoption visas were issued to Ethiopian children. As Brittingham further indicated US citizens adopt the most Ethiopian children, and adoptions from Ethiopia to the United States have shown dramatic increase each year.

The country sending the second largest population of children for adoption from Africa to the US, Nigeria sent 110 children in Fiscal Year (FY) 2009. According to Department of State, Ethiopia ranks second in the world only after China (3,001 visas in FY 2009) for children adopted by US Citizens, and tentative data shows that Ethiopia will surpass China in the total number of children placed with US families in 2010 (cited in Brittingham, 2010).

2.3.3 Implications for Domestic and International Adoption

Adoption is also defined as some system which has complex nature. According to Claire Coles (2005), the adoptive child might have different character of the children in the U.S. child welfare

system, as many as 70–80% are from families where substance abuse is a problem, and a higher percent of exposed children are eventually placed for adoption vs. reunification. Drug-involved children may also remain for a longer time in foster care. Agencies advise that all parents contemplating adoption should assume that the child has had prenatal exposure. Alcohol exposure is also a significant problem, especially for children adopted internationally, particularly those from Eastern Europe. Exposure to heroin, cocaine, and other drugs are also common in children from Asia and Latin America.

Children of persons with substance use disorders bring substantial histories of developmentally challenging environments and maltreatment into adoption. That is to say, environments that, due to social, educational, and financial challenges, is not able to provide the support needed for optimal emotional and cognitive development. In general, these children experience higher rates of school absenteeism, and they are almost three times more likely to be abused and more than four times more likely to be neglected. Drug- and alcohol-exposed children who are constitutionally more sensitive, temperamentally more difficult, premature, and in other ways biologically compromised have increased vulnerability to environmental stressors. Alcohol- and drug-affected children have higher likelihoods of having specific behavioral and developmental service needs, including behavioral regulation problems and learning problems.

Charles A. Nelson, (2005) also indicated in his study that another problem of the children are directly associated to their placement in the institution. He contends that Institutional care should be considered a last resort, and if children are young when placed there, efforts should be made to move them to permanent families as early in life as possible.

Exposure to institutionalization early in life leads to reductions in brain size, with possible reduction in brain activity and head circumference. Profound early neglect, such as institutionalization, leads to dramatic changes in brain structure, with a differential effect on gray vs. white matter. Cortical gray matter is unaffected by foster care intervention, whereas white matter volume is increased by foster care intervention.

Janice King (2007) suggested another ways of mechanisms so that adoptive families and adoptive child's minimize the negative implication of the process. According to him Adoptive families and adopted children face issues that other families do not. These core issues can

include mastery or control, entitlement, claiming, unmatched expectations, family integration, separation, loss and grief, attachment, and identity formation. An effective practice framework for adoptive families is family-centered, strength-focused and normalizing, family-directed, community-based, multi-disciplined, and adoption and culturally sensitive and competent.

Domestic and International Adoption assumes to improve behavioral health outcomes for youth and their families. Most states have an array of services available to youth adopted through their state child welfare systems. Child welfare services provide an adoption assistance agreement, which is an actual contract signed with the adoptive family that provides a monthly board payment. Other services include day care; counseling/ therapeutic services; respite; tutoring; mentoring; residential care; and services not paid through medical assistance or other state resources. States also provide professional and parent education, therapeutic services, and residential treatment.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter presents the research methods that are used in the process of data collection and analysis. This chapter discusses the research design, research participant, sampling techniques, data sources, research site (location of the study) and data collection techniques and study area chosen. In addition, this chapter presents about the data analysis. Finally, the chapter presents ethical issues considered in the course of conducting the research.

3.1 Research Design

The research design employed for this study is qualitative. The rationale of using qualitative research design lays in its paramount importance of providing detailed descriptions and analysis of the quality or the substance of human experiences in its context. Qualitative studies provide richly descriptive and uses words than numbers to convey what the researcher wants to learn about the phenomenon under study.

The qualitative design is believed to generate rich, detailed data that leave the participants' perspectives intact and provide multiple contexts for understanding the phenomenon under study. In this way, qualitative research used to vividly demonstrate phenomena or to conduct cross-case comparisons and analysis of individuals or groups. It also attempts to understand and make sense of phenomena from the participant's perspective (Marrian, 2002). Hence, the study has given the participant's participants' own experiences and perspectives to understand the impact of the ban of inter country adoption on the life of the child's life.

Qualitative research design would be most appropriate for this particular study since the study tries to uncover the practices and experiences of Inter-country adoption in Ethiopia and the impact of inter-country adoption ban on the life of children. In this study narrative analysis is used to describe the overall experiences of child's life related to inter-country adoption ban.

3.2 Research Site

This study was conducted in Addis Ababa. In Addis Ababa, there are about 35 private and 3 government orphanages. Among all the orphanage centers, *Kibeb-Tsehay* is used as a place to conduct this particular study because it is the center for a significant number of orphan children. *Kibeb-Tsehay* is one of the orphanage centers administered by the Addis Ababa BoWCYA Office. The center is able to place nearly 300 children for domestic adoption in the past four years.

The Addis Ababa city Women, Children and Youths Affair Office is primarily responsible government body for overseeing the domestic adoption placement in Addis Ababa in collaboration with both government and private orphanages. According to BOWCYA, *Kibeb-Tsehay* placed very significant number of children through local adoption in the past five years compared to other government and private orphanages operating in the city.

Therefore, this study was chosen the research site for the fact that it encompasses all the sample type and sample population that was needed to conduct the research, i.e., MoWCYA, BoWCYA, orphanage like *Kidane mihret* and *Kibeb-tsehay*, Adoptive Family and orphan children.

3.3 Study Participants

The participants of this study were individuals who have knowledge and experience about inter-country adoption. The study particularly involved individuals in the adoption process, working in the banning law of inter-country adoption, orphanages, and intermediaries' higher officials and experts at MoWCYA, BoWCYA, orphanages like *KidaneMihret* and *Kibeb-Tsehay*, Adoptive Family and orphan children.

Summary of Research Participants' Profile

No	code	Organization	Position
1	KI 01	MoWCYA	Department sub division head
2	K1 02	MoWCYA	Director, Child protection directorate.
3	KI 03	MoWCYA	Directorate of Child Support Services and Inspection

4	KI 04	BoWCYA	Child Support Specialist
5	KI 05	<i>Kibebe-Tshehay</i> Orphanage	Social Worker
6	KI 06	Adoption Agency	Program manager
7	KI 07	<i>Menen</i> Police Station	Officer
8	KI 08	<i>Kidanemihret</i> Orphanage	Founder
9	KI 09	<i>KidaneMihret</i> orphanage	Orphan Children
10	KI 10	<i>Kidanemihret</i> orphanage	Orphan children
11	KI 11	Adoptive parent	parent
12	KI 12	Adoptive Parent	Parent

3.4 Sampling Techniques

Samples for this study were recruited from MoWCYA, BoWCYA, orphanages like *KidaneMihret* and *Kibebe-tsehay*, Adoptive Family and orphan children. Non-probability, purposive sampling was used to identify the potential research participants. After a brief introduction about the research, i.e. its objectives, methods, purpose of the study, potential participants were purposefully approached from the MoWCYA, BoWCYA, orphanages like *KidaneMihret* and *Kibebe-Tsehay*, Adoptive Family and orphan children. The study recruited individuals who have knowledge and experience about inter- country adoption. Notwithstanding purposeful selection, all potential study participants were invited to participate in the study of their own free will and consent.

The initial recruitment was began by presenting the official letter of support taken from Addis Ababa University, Sociology department, and by introducing about the research as well as the overall objective of the study in order to gain access to the setting and initiate the process of selecting the potential study participants. The numbers of research participants were 12 (twelve).

The number of research participants was determined by the amount of data collected from each participant. That is, the participants were recruited until the saturation point was reached or it become saturated (Dawson, 2007). After each potential participant had agreed to participate in the study, contacts were made via phone to make a time and select places that were suitable for them. In all cases, the participants were given information about the research and the overall objective before the interview to take place.

3.5 Data Collection Tools

This study used multiple data collection tools to collect the data needed to achieve the objective of the study. Using multiple data collection tools together to explore the same phenomena made it the study very interesting to increase the depth of understanding of the phenomena understudy. Besides, it enabled to triangulate and offset the weakness of one tool by the strength of the other. Thus, in this study, the data collection tools include: Interview and Observations were used to collect the data necessary to accomplish the objective of the study.

For the sake of exploring the ban of inter country adoption and its impact on child's life, in-depth interview and observation were used as the main tools throughout the study. These tools were used with the belief that data gathered through different data collecting instruments would produce richer empirical evidence. In doing so, the researcher was mindful of the benefit of using multiple sources. According to Cresswell (2003), employing multiple data collection instruments helps the researcher to combine, strengthen and amend some inadequacies of the data gathered by a single instrument. The following sections elaborate more on the data collection tools the study used.

3.6 In-depth Interview

An in-depth interview was the major data collection tool this study used. As per Somekh and Lewin (2005) an interview is much more than just a tool, like a drill to screw deeper into the discursive structures that frame the worlds of the subjects, study participants. An in-depth interviewing is the most commonly used data collection tool in qualitative research. The in-depth interview takes seriously the notion that people are experts of their own experience and so best able to report how they experienced a particular event or phenomenon (Darlington and Scott, 2002).

For this particular study, an in-depth interview was the most appropriate data collection tool. This study used an in-depth interview to meet the research purpose and best answers the research questions of the study. As for the qualitative approach, in-depth interview helps the interviewer and interviewee not to stray away from the subject matter under study though it helps to have a better understanding.

The interview had questions which will be self-developed by the researcher. The interviews were conducted by local language of the area (in Amharic) in order to facilitate for the interviewees to explain their idea in detail. Then, all interviews were transcribed first in Amharic and then translated in to English language after the data collection via interview completed. The interviews were estimated to take between 40 to 60 minutes at a location of participants' choices. The purpose of the interviews was to ensure that participants were given a chance to voice their experience and to further explore the insight and knowledge that the individuals have of the particular experience. Thus, in this study key informant such as managers, founders, social workers, and others of orphanage were included as key informants of the study. As per Payne and Payne (2004) key informants, i.e. those people whose social position in a research setting give special knowledge about other people, processes, or happenings that is more extensive, detailed or privileged than ordinary people. The data were collected until the saturation point reached.

An in-depth interview with open-ended questions had been employed to get in-depth information regarding the issue under study. Further, the interview was a semi-structured interview, i.e. the researcher had a number of predetermined questions and had the freedom to probe far beyond the answers to the standardized questions.

The interview takes place in the place that is convenient for the respondents. The questions themselves were based on the objectives of the research. The intention was to provide a more an in-depth look of any phenomena that is occurring after the inter country adoption is banned.

In addition, interviews were conducted using open-ended questions so that the respondents will be able to provide an authentic reporting experience, rather than experiences that may align with any theoretical leanings regarding inter country adoption in Ethiopia.

3.8 Observations

Observation is one of the qualitative tools used in this particular study. This tool was used to cross-check what the participants said and what actually exists. Observation encompasses listening and watching the activities and people participated in the matter understudy study. Thus observations are conducted at the research site and the surroundings to make sense of it.

According to Payne & Payne (2004) observations are conducted to study human experiences such as behavior, actions, conversations, interpersonal relations and processes. For this study, observation guide and checklist were prepared and checked out before the observations were conducted. Having these, the actual realities of the organizations were compared with what has been said by the key research participants. Particularly, observation was done in the orphanage's compounds and their foster care to critically look at the environment they set up for the children; whether it centers on what is best for the child and whether it meets the standard criteria.

The qualitative research aims to get a better understanding through firsthand experience, truthful reporting, and quotations of actual conversations. It intends to understand how the participants derive meaning from their surroundings, and how their meaning influences their behavior.

The qualitative research uses observation as the data collection method. Observation is the selection and recording of behaviors of people in their environment. Observation is useful for generating in-depth descriptions of organizations or events, for obtaining information that is otherwise inaccessible, and for conducting research when other methods are inadequate.

3.9 Secondary Sources of Data

Secondary data used to see what previous studies have found out and to identify gaps. For the sake of making this research more valid and worthy, relevant secondary sources helpful to this study were reviewed. These included: published and unpublished materials like books, journals and articles and the proclamation in the area understudy.

3.10 Methods of Data Analysis

In qualitative research, data analysis is simultaneous with data collection. So, in this study, the data analysis began with transcribing and translating all the data word by word. It means that all the recorded data of all the participants' responses and all the notes taken during key informant interviews were transcribed first in Amharic (local language) and then translated into English. For the purpose of accuracy, the researcher listened to recorded information several times. Then,

the researcher transcribed the data that had been collected from the interviews to get a general sense, i.e. reduced data. Note taking and audio record was the techniques used to collect the data from the participants. The data collected through audio record was transcribed to written notes and the data collected via note taking also arranged to manageable notes. Observation note that was taken during the field work was one source of data for the study to come up with some meaningful themes on the way to dig out the roles and the challenges in depth.

Note from observation checklist is also converted to organized notes. Then, the reduced data were displayed in the form of summaries or proportions of various statements, phrases, and terms. After a repeated reading, the data collected from all key informants were categorized into different themes based on the research questions of the study. The content of the data that had been collected from key informant interview are compared and analyzed with the content of the data from document review and vice versa. Then, verifiable conclusions are made as the analysis proceeds.

3.11 Ethical Consideration

The interviews had been conducted after the researcher explained the purpose of the interview and assured the participants that their views would exclusively be used for academic purpose. As the purpose was introduced in the introduction part of the interview guide to the respondents, it confirms that the respondents' confidentiality is protected. The researcher also did not personalize or brand any of the response of the participants during data presentations, analysis and interpretation. Besides, the entire instruments used for this research are duly acknowledged.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF RESULTS

4.1. Background of the Participants

The data presented in this section under each theme is gathered from 12 (twelve) key participants who have a practical involvement in the processes of adoption in one way or another. Their involvements include managing adoption agencies, holding positions in department sub divisions and leadership in the MoWCYA, being founders of non-government organization and orphanage centers, assigned to the position of social affairs expert in government offices, and children at the orphanage and adoptive families. The number of key informants is limited due to the time constraint and COVID-19 and it is believed that the selected informants can provide the researcher with enough information. The researcher believed that the data collected via this approach has reached at the point of data maturation so that it can be analyzed with enough inputs. In the process of the key interview administration, each respondent were assigned by a unique ‘code’ from K01 – K12. Hence in the analysis part each of them will be described in accordance with the code they are assigned.

4.2. Past History of Adoption in Ethiopia

One of my respondents in the research represented by KI 03 has briefly described the past history of adoption. According to him,

“Adoption was a very common process in Ethiopia. Forms by which children born outside a family unit are taken into the family have existed since time immemorial in Ethiopia. These forms have varied depending upon the ethnic, religious and regional groupings involved. The relationships created range from rather loose affirmations of close friendship and mutual interest to complete assimilation of the outsider as if he had been born within the family”.

This presentation has a comparable substance with the views of Structural Functionalists as it emphasizes altruism, senses of humanity in rescuing OVC. Accordingly, family-hood in society signifies important social institution and that they play a key role in stabilizing society by working on OVC in their own institutions. It also designated that the family - and its members – are expected to perform certain functions that facilitate the structural arrangements and prosperity of society and its constituents.

Each constituents of a society plays its role by raising an orphan child and nurtures it as it is his own. As time passes by legal ways of adoption was developed and inter-country adoption also takes place. Few years back adoption process was facilitated through MoLSA³, many children's were also sending through inter country adoption. The famous actress Angelina Jolie is one example of adoptive families who take a child from Ethiopia. Domestic adoption was law back then. Ethiopia becomes one of the top sending countries. The process of ICA is abused not only by adoption agencies but also by authorities in the MoWCYA and other governmental institutions such as in the Woreda i.e. to facilitate child trafficking and send their own relatives (non-orphans) through the process. Most of the respondents claim that there is a serious gap on applying ICA as subsidiary to other domestic alternative care options which are prioritized over ICA under the National Children's Guideline. This is because ICA adoption served as a main source for financial gain of child care institutions and the amount of donation they obtain depended on the number of children. Yet the system was manipulated by different stakeholders. Taking many things into the consideration finally the government banned inter-country adoption on January 9, 2018.

4.3. Reason for the Ban on Inter-country Adoption in Ethiopia

Ethiopia was plagued by various wars the HIV/AIDS epidemic in the 1990s when many children's were orphaned. As a result of this, the problem of overcrowding was an option and it was a process that allowed children to travel to different parts of the United States and countries while many children were sent aboard during this process, this type of adoption has been stopped only recently.

In this case, both KI 01 and KI 02 claim that one of the main reasons for the decision to stop was because of the socioeconomic status of the country had reached, and the psychological, physical and emotional problems that children had to grow up out of their Country.

However, many respondents argue this reason of that economic growth manifested by the gross domestic product (GDP) of a country may not necessarily reflect the economic capabilities of nationals of that country.

³Ministry of Labor and Social Affairs.

Besides, this intention was further justified by the enactment of the Proclamation No 1070/2018 which ultimately aimed at ‘harmonizing’ the Revised Family Code of Ethiopia with the National Children’s Policy that plainly excluded ICA from alternative child care options.

KI 01 separately stated that

“the primary purpose of the ministry was to develop a policy that was ‘best’ for the children. Various studies have been conducted on this policy. These studies focused on what kinds of alternatives are important for the lives of children. At the time of this study inter country adoption were excluded from the option for identification, social and physical problems affecting the lives of children. When the adoption was made out of alternatives, it was in the old family law, however, that it was necessary to amend the law so that the two could fit. The UN recommends that we use the option to allow children to grow up without leaving their home country”.

The UN recommended this alternative because of two reasons, according to the Agency: a) ICA can’t to fully compensate for the love and care, and b) the children have to enjoy in their natural homes and for exposing them to the identity crisis and other problems that will affect them socially and psychologically.

Furthermore, according to KI 03, the main reason for the ban is the gap in the law enforcement organs. He cited sending children who are not eligible for adoption and using them for various purposes. In addition, for him, the process of adoption of the policy is not well documented. As a result, the impact assessment on the draft of the policy highly relied on the memories of the staff members of the different governmental organizations and NGOs involved in the process of development of the policy and very little documentation for reference.

This finding related with the previous literature of Brittingham which stated that study entitled *“Birth Families and Inter-country Adoption in Addis Ababa, Ethiopia”*. In this study, Brittingham paid attention to examining circumstances in which birth families abandon their children for inter-country adoption in Ethiopia. The study’s focus was trying to answer the reasons that Ethiopian birth families place their children for inter-county adoption

KI 04 to his side stated that

“due to the lack of adequate supervision the children are expected to various attacks and are exposed to different media. Children are subject to a variety of identity crises because of the death of children as well as the culture and of their identity of their Country.

KI 04 also describe how identity crises hurt the children's as a results from persistent doubts about one's ethnic, gender, religious, sexual, or racial identity, and describes the inability to resolve a profound personal challenge when faced with it. For him, the adoptive children often face this trauma when they are adopted by foreigners. Intolerance may be expressed towards non-members, that is, outsiders (adoptive families). This statement is almost consistent with the advocacy statements stated by the FDRE MoLSA has also strongly for identity crisis certainly resulted in curiosity as to one's own background and being different from adoptive parents.

He further uttered that

“the new, restrictive adoption policy has a lot to do with Ethiopian pride. Ethiopian children, he says, should be brought up where they were born so they can help the country move forward. Whatever quality of life they might find in a place like the United States, he says, could never replace national pride Even if we are poor, it's better to be with our society and nationality is not replaced by money.”

In this regard, one of the justifications given by the government of Ethiopia to announce the ban is the intention to control the damage to the image of the country and national pride of its people possibly associated to ICA. Here, the allegations of the receiving states could be an evidence for the existence problems on the process of ICA and an alarm to give due regard for the process than a point for its ban. Here, the government of Ethiopia would have other ways to examine the stated problems on ICA and take other alternative measure to suppress the problems and to keep the best interest of the child simultaneously. However, the only measure becomes banning ICA.

KI 03 identified another factor that is the increase in the number of children who are deported while they have a family. Many brokers in the middle of the country are cheering their child on the idea that your child will go overseas to help you. After the children leave, parents often complain to BOWCYA that their child has not returned. This deterioration of the system has made the damage more damaging to children than the benefits.

The document titled “Closure Strategy for Ethiopia-Australia Adoption Program” owned by the FDRE Attorney General and Minister for Emergency Management in 2012 showed that there were different brutal ethical problems and corruption involving ICA both in Ethiopia and the receiving countries.

4.4 The process to declare the Ban

KI 01 uttered that “*the previous family law was amended to include option that would be useful to children*”. According the National Child Policy of the Government of the Federal Democratic Republic of Ethiopia (April 2009), the primary purpose of enabling children who have been separated from their families temporarily and permanently is to provide support through the promotion of a variety of domestic support services. One of these services is foreign adoption, where the adoption family, the natural family love and care not replaced, and the children and beneficiaries of this option are exposed to culture and country of identity as they are exposed to the psychological and social problems of vulnerable children in the country today.

However, amid these understandings and realities of the Country, the ban was announced with no period of demonstration before application. But the announcement of the Proclamation No 1070/2018 does not affect the processes that started before its effective date. Because, if there was a real threat as claimed by the government for the identity and physical integrity of children, and if the ban could enhance the interest of the children by protecting them from such threat, the ban should have taken retroactive effect, in which case, the children whose processes have started before the effective date of the ban could have been protected from all the threats, if any, that the ban aimed to control.

The government of Ethiopia, as noted in the Family Code, also has believed that the children should only benefit from available programs in the domestic settings and under local approaches. As stated by KI 02, the FDRE family law, unlike the National Children’s Policy, has introduced various stakeholders when the amendment was submitted to the council of ministers, and then led to the house of representatives, and then facilitated the discussion of the concerned body by preparing three public hearing. This introduction of important stakeholders can possibly allow people’s sense of ownership of the policy and in turn their participation on implementing the domestic alternatives provided under the policy. However, it was not practically come into apply this opportunity on the ground.

During my discussion with KI 02, which was considered as an argument, was the idea that foreign adoption was important to children on the street who had no choice. However, this argument was rejected because a child had never been sent out of the street. After the discussion, the proclamation sent to parliament and passed by majority vote. Besides, there was no any prior alternative mechanism devised to overcome the problems associated to ICA, before announcing the ban as the last resort.

4.5 Available Alternatives Remained for the Children

There are currently more than 5million vulnerable children. Five options have been set up by the government for what options are best for these children.

KI3 and KI4 explain that one alternative is to collect resources from the community to support vulnerable children and make the community accessible to more children at his own expense.

However institutions providing community-based child-care services indicated that they are overwhelmed by the huge demand for various types of family-preservation services in the community, while family-based alternative child-care service providers are reportedly intimidated by the wide misunderstanding, i.e. higher sense of resentment and negative attitude towards them in the community. Further, both domestic alternative care options, i.e. community-based and family-based care facilitators have challenges of financial and material resource constraints, shortage of qualified human resource, bureaucratic procedure, and lack of follow-up reports. Even though it is stated that it is one of the possible alternatives , the assistance from community-based care is insufficient to cover food, educational materials and other expenses of children.

The second alternative is reunification and is a process of bringing back children who have left the family for a variety of reason. The government will reunify the street children. This involved the police and/or government orphanage providing the street children that come to them and want to go home. Most of the street children living in Addis Ababa are from the country and made their way to the city for various reasons. Sometimes, they just want to go home and they head to the police station and/or the appropriate government office while the police are looking for their family in the country. Once the family is found they will arrange and facilitate back to their homes for reunification.

But according to KI 06 this option is criticized as

“The reunification program for the OVC on the streets of Addis Ababa does not seem to be operative as most of the children that were reintegrated and reunified with families came back and continued to live on the streets. The claim that there are adequate and efficient domestic alternative to the existence of these gaps does not hold water.”

The third is called the foster family care, and is a process whereby the children are left to the custodial family for a period of time.

The fourth is domestic adoption and is a process of keeping children in the family for adoption.

The fifth and last is to be kept in the institution (orphanage). And it is considered to be the last resort. The ban would likely cause children to stay longer in orphanages (at least for those who couldn't find an adoptive or foster parent and/or who cannot find a relative to stay with and get community-based care). It might cause children to stay in orphanages until they age out (reach the age of 18). In addition children's are also staying at group homes which are available for the vulnerable children. Since the adoption of domestic adoption, there has been widespread adoption this option and the domestic adoption rate is increasing.

Additionally, both domestic alternative care options, i.e. community-based and family-based care facilitators have challenges of financial and material resource constraints, shortage of qualified human resource, bureaucratic procedure, and lack of follow-up reports.⁴⁰⁶ As a result, the assistance from community-based care is insufficient to cover food, educational materials and other expenses of children.

4.6 The Impacts of the Banning of Inter-country Adoption on the Child's Life

The ICA was one of the alternative child care options by which Ethiopian OVC attain psycho-social development opportunities including demo family care. However, the retrospective decision and practice to ban the ICA has resulted in multifaceted complications in the situation where there are no new alternatives introduced to manage the problems of OVC.

According to KI 02,

“There was much debate before the adoption; a public hearing was held before the ratification of the proclamation by making the relevant bodies available. Previously

many children from Ethiopia were sent abroad for adoption. There were over 60 adoption agencies that worked well for these adoption agencies and there were some others who benefit from the process. Since this adoption process was not properly coordinated and in the absences of adequate information to relatives, relatives here complained to various government bodies”.

Consequently, there were initiatives introduced across the Country to create awareness and promote domestic alternatives of adoption and child care by the government. For instance, community-based care has been highly employed by promoting every family to donate financial or material supports during certain times in a year to support OVC living here and there with their parents or relatives. A structure called Community Care Coalitions (CCC) was also introduced at grassroots level to facilitate community-based care initiatives under the top level coordination of the MoWCYA and its structures in districts.

Orphan centers and adoption agencies criticized the ban to compromise the most viable option of the OVC without providing an adequate alternative care option at domestic level. The positive implications of the ban cannot be determined now in the absence of adequate domestic alternatives.

KI 04 in particular has mentioned about some failed adoption stories as exaggerated narratives. According to co-founder of the *kidaneMihret* orphanage, (i.e.KI 08), they don't get the chance to comment when foreign adoption was stopped. She said “*foreign adoption has not been told with many success stories rather the bad stories are highly exaggerated and overrated*”. For example, a great many of them have gone abroad and many are in a good condition. Hanna William, who is a bad figure for foreign adoption came from the same orphanage, although her death was tragic, many children are still in good condition.

Another justification is raised by most respondents that domestic alternatives are not all immune from the identity crisis, labor exploitation, and abuse problems. For instance, there is a gap in awareness of the people as to the concept of those alternatives in a strict sense of the term. On domestic adoption, the equal rights of the adopted child and biological child, including inheritance discourages people from adopting. Further, adoptive parents tend to not disclose the manner in which child became part of the family, misunderstand the process as charity for the

child excluding their legal obligations and accountability for meeting the basic needs and rights of the child. This results from misconceptions about adoption, i.e. gap in accepting it as one form of family formation in the society. Such situation is worsened by the fact that there is no effective controlling mechanism as to the quality of care the children get in domestic alternative care mechanisms. The other issue is on OVC with cross-sectional problems such as OVC with disabilities, developmental delay, and nutritional deficiencies. For those children, the likelihood of being supported through domestic alternatives is highly unlikely. MoWCYA asserts that we should critically examine foreigner's inclination to adopt those children, i.e. they may have a latent motive behind raising those children. Mere suspicion of the ministry with no concrete evidence to support the same is neither conclusive for the existence of a latent motive nor to label the motive if any, negative. The ministry further asserts that the government will take responsibility for those OVC with cross-sectional problems. The implementation of this responsibility, however, lacks a guarantee. With the poor economic position of Ethiopians to address those special needs and the stigma attached to the orphans, especially the ones with special needs.

KI 08 also contends that not every story of an adoption is a failure. She mentions the story of a baby-girl as one of the many good examples of children who went aboard for adoption. She narrated a living story that

“A baby was taken from the city of Jimma. When the girl was found abandoned she didn't have two hands or feet. This happened when her biological mother tried to have an abortion and suffered injuries to her body when the baby was born. Police give this baby to kidanemiheret orphanage. Since the adoption of a foreign adoption does not happen on that time, the founder of kidanemihret orphanage wrote a letter to foreign parents seeking the custody of her child. After a while, 3 parents volunteered but compared, it was given to one parent. Her adopted family had previously adopted a disabled child from a rural part of Ethiopia many years ago .this adoptive father is a well-known surgeon who has worked for many years and has worked hard for his son to work with artificial limbs for many years. These parents have been childless for many years and have given birth to their own children a few years. It was only when they had their own child that they needed to adopt a more troubled child to give thanks to the creator after giving birth to their own child. Currently, their daughter is in good condition and will be

working with her adoptive father after a few years to make her hand work. Different disabled people, mentally ill HIV- positive people, and children with a lot of problems were widely adopted during overseas adoption and found solution to their problems”.

Fragmented assessments made onto the success and failures of adoption showed in this regard that, not all aspects of the ICA are failures. For instance, in cases where domestic alternatives are unsuccessful, the ban on ICA has resulted in children to end up in orphanages, or to join the streets, and even in the death of children. These impacts were almost definite to happen on OVC who cannot benefit from domestic alternatives due to various motives.

KI 04 and KI 08 stated almost a similar utterance that one of the problems that the ban of a foreign adoption now has on the lives of the children is first, the increase in the number of children with disabilities, mentally ill, HIV infected and many children who have been taken seriously during adoption. These children are not needed or adopted by domestic foster families and these children are currently in crisis. The problems of these children were widely solved at time of inter-country adoption.

KI 05 mentioned that the second problem that

‘The children have been in orphanages since the ban of the adoption’ is loss of attention for their deep down feelings. Although there are so many staff and caregivers in this orphanage, it is difficult to share their feelings and thoughts because they change daily in addition the child’s also face attachment disorder when they are adopted even domestically”. This fact coincides with the attachment theory discussed in the above section.

Attachment disorder refers to psychological illness present in some infants and older children who have difficulty relating to or accepting a parental figure as the primary caregiver. The problem is more common in children who experience difficult circumstances in early life most children with attachment disorders have been previously neglected and/or abused, and many have had multiple caregivers and placements. Some indicators of attachment disorders that the social workers identified include self-destructive behavior, sleep disorders, , inappropriate emotional responses, such as laughing at another’s pain, above or below average tolerance to pain, and poor personal hygiene. The issues of attachment are more problematic in adopting a child with special needs. As it is mentioned above as adoptive parents attempt to attach to a child

whose attachment ability is impaired by developmental delays, the attachment will either be non-existent, distorted or focused on negative behaviors.

KI 05 suggested a possible remedy for the prevention of attachment disorder that the most children are facing.

“The best preventive measure against attachment disorder is for children needing families to be placed with loving adoptive families at as young an age as is possible. If that is not possible, children should be placed with foster families with whom it is likely they may stay. If an institutional setting is needed, then it should be staffed with sufficient and consistent caregivers such that infants and small children can be given individual attention.”

According to KI 06, the third one is that- parents often choose a healthy boy and girl when adopting a domestic child lastly when foreign adoption is denied, agencies are closed and children who have gone before have made it difficult to get information.

Thus this finding contradicts with the previous study stated that In Ethiopia,, there has been a strong culture of caring for the orphans, the sick, and disabled and other needy members of the society. The practice of adoption has long history in Ethiopia. Children have been adopted by people who had no children of their own, by those who wanted to help the destitute families, or by those who wanted to strengthen their relation with other unrelated families. For instance, traditionally called Madego or *Guddifachaa* is the most common practices of Amhara and Oromo Ethnic groups in Ethiopia.

4.7 Who are Adoption Agencies?

KI 06 is a senior expert in one of the adoption agencies visited by the researcher. He elaborates the process of adoption through agencies as mentioned below.

“The adoption agency is an international organization head quartered in another country and has a branch office in Ethiopia. The agency is an organization that coordinates the adoption process. When people in that country apply for adoption, they try different ways to evaluate whether they are eligible for adoption. They are guaranteed economic, psychological and crime free. However, upon confirmation they will send their documents to Ethiopia. These agencies are from different countries. Each agency has the government’s permission to do this. Adoption Agencies works with the government as

Kibebe-Tsehay and private orphanages like Kidane mihret from this Country. The agency works to support orphans, such as children on the street as long as they go. At the government level, adoption is seen as a last resort. Looking for other option for a child is only considered overseas if it is lost. Foster care or returning to the relative is good option, where adoption is considered the last option is not available. Accordingly, if one of the children is found on the street and police leave a notice and nobody says that the child is mine, that child is considered eligible for adoption. If the policeman testifies that the child is orphaned, a request to be adopted abroad will be accepted and the case will open to the court. Foster care or returning to the relative is good option, where adoption is considered the last option if these option is not available. If the policemen testify that the child is orphaned, a request to be adopted will be accepted and the case will open to the court. If a case goes to court, an appointment will be made to the court. This it will write to parents in other country waiting to adopt a child. They will be notified that a child has been assigned and will be informed about the child's condition. The adoptive family will come to this country after the court date. On the day of the court date, the child someone from the orphanage and someone from an agency are available. The court will decide if the parents are eligible to raise the child after the child has made the necessary request. The decision paper will be given to MoWCYA and the adoption agency. If a parent is still alive, they will attend and explain to the court that he can't raise his own child. Then he sign that I gave my son permission. After the child has gone through this process and go to their country with their adoptive child, the parents are expected to report the child's psychological and physical development every 6 months. Next comes a birth certificate for the child and then goes to the immigration and process a passport the court paper will then be entered into the embassy along with passport. Parents will continue to spend the time with their children until the process ends. The embassy will issue to visa to the child after seeing all this, they take the child and go home. Parents send report about their children every six months to the age of 18 through the agency.”

Some documents prepared in connection to the legal organs also show that there are some gaps in the legal and institutional framework for ICA that might expose children to the alleged problems raised by the government. For instance, the FDRE National Alternative Care Guideline

provided the manner into which ICA should be conducted under section D, although it has regulated issues from eligibility requirement to post-placement follow-ups. However, as per the Guideline, the primarily responsible organs for conducting post placement follow-ups are the adoption agencies themselves.

4.8 The Children's Living Status after the Ban on Inter-country Adoption

As I have visited two orphanages and as I have been told, the lives of the children are often the same in the nursery. They wake up in the morning, they make up their bed, eat breakfast and study for five hours and help the staff in the yard as much as they can.

After lunch, they return to the game and stay at work until the evening. Doing the necessary work, study and work, eventually they eat dinner and go back to bed. As I talked to the kids in custody they said they get everything they needed during their time in the orphanage. However when they have a different feeling the lack of someone to consult with is a bad part of being in the orphanage. They said that if the children get a chance to grow up in the family they will take it as their first choice and that they will go for it.

During my visit the children have a comfortable living area, during, sleeping, TV watching area and all room are neat and tidy. They have babysitters and caring mothers. During my visit, most of the children were disabled and mentally ill. These children need special care, but they are unable to do so due to the limitation of the orphanages. I can see the impact of the ban on inter country adoption has had on the institution during my visit.

KI 09 and KI 10 are living in the orphanage for more than a decade. Even though they are surrounded by others in the children's homes, they felt alone. They call their living status in the orphanage very routine and depressive.

It is portrayed by KI 09 that

"There were many times when I wanted to talk to someone who is close to me but unfortunately there was no one out there. Of course this orphanage helped me a lot I had no one to lay my shoulders on. I have no complain about my facilities but I don't have that significant one to share my feeling with I have no one to talk about my future plans. Leaving in the orphanage is a bit difficult. I didn't have the simple preparation for life; didn't know how to budget money or have a grasp of other life skills. Another thing about

this orphanage care is that since we don't communicate that often it delinks children or disconnects us from the very family that they know, and because of the many years of separation, it is very difficult for those relationships to be relieved".

KI 10 also stated that

"I really disagree with the banning of inter country adoption. I have seen many of my friends taken to foreign country they send us their photos. They also updated us about their education status. I can tell they are living in a good situation. They are doing well. We had that hope of going to foreign country learn and change our lives. But unfortunately the ban changed everything at all. I can say that the ban didn't consider our feeling it would be good if the government consult with us before taking a decision".

This also indicates that the ban did not involve the opinions of OVC who are old enough to express their feelings. For instance, children above the age of 10 could be old enough to express the problems they are facing along with their needs. However, the ban doesn't involve the participation of children which is one of the guiding principles on the national and international instruments pertaining to children's rights.

The above finding support the literature of Charles which contends that Institutional care should be considered a last resort, and if children are young when placed there, efforts should be made to move them to permanent families as early in life as possible.

KI 04, KI 02 and KI 07 commonly stated that Orphaned children have moved into various orphanages since the ban of inter country adoption. Of course the last of the option is considered to be in the orphanage and when this foreign adoption is banned, more children are obliged to be there.

KI 05 clarifies that According to *kibebetsehay*, children will have no problems with material or food while in the orphanage. The children have mothers to care for them as well as caregivers. However, because the mother is caring for all children, they are not able to make a special care and approach to a child. As a result the children find it difficult to share their feelings or to express their feelings. The children I met in orphanage say that even though all things are facilitated in the orphanages they don't have a significant one when they want to share their

feelings. The children remain in foster care after a foreign adoption ban. The focal point of their stay is *KidaneMihret*, *kibebe-tsehay* and *kechene*.

These days, all option is in use and domestic adoption is growing. Various government bodies are adopting foster children as an example of domestic adoption. Top government officials including the prime minister have tried to educate the public on adoption a child themselves and becoming role models for local alternatives.

4.9 Domestic Adoption and its Qualifications

The number of children in orphanages has increased since the prohibition of foreign and the government has worked to raise awareness about domestic in cities and municipalities. However, this is not done enough and more awareness is needed. There are several requirements that foster families must adopt before adopting children. According to the BoWCYA, an entity must meet the following criteria before giving children into foster families. KI 04 has elaborated each and requirements as listed below.

- a. For a person less than 25 years of age and over 65 years of age, who Is one of the spouses who is at least 25 years old, and who can provide evidence from the government, Resident and Birth certificate or passport
- b. Proof that the income of the child is sufficient to raise the child: A letter of remuneration or a renewed business license or carbine libre house map, and Bank notebook for rent.
- c. Evidence of any incurable, chronic and contagious disease and mental illness.
- d. Proof that they are exempt from any criminal act that they are able to present it to the concerned government body.
- e. Applicants must submit a written application to the Addis Ababa Women's and Child Affairs Office stating that the couple's agreement/date, month and year of adoption, and the age and time of the child seeking adoption are adopted.
- f. Couples who can submit evidence of legal marriage from the party concerned
- g. Those that can submit a recommendation or letter of support from the *Kebele* or trusted institution about adoption.
- h. If you are an indicator of unmarried women or men and you meet the above condition, you will receive service to women by giving priority.
- i. Professional report on home surveys.

j. Two passport-sized passports must provide photographs.

After confirming all of these requirements, BoWCYA works to connect children with parents a child support request.

KI 11 and KI 12 described the living situation as adoptive parents as a great opportunity of dream come true. A dream comes true of having a child. They claim that they have been through all the steps that have been mentioned above and it is worth it. They also mentioned that they treat their adoptive children as their own. KI 11 said *“adopting a child is has feeling that could not be expressed. It is something that everybody should if they have the ability”*.

In spite of the government’s initiatives to support the OVC by domestic alternative care options and the above identified requirements, there are some points of concern that should be discussed. One of these points is that the magnitude of the vulnerability of OVC is not clearly identified in Ethiopia. Neither the number of OVC nor the severity of their problems is known which makes interventions for their problems difficult and sometimes ineffective. The government lacks comprehensive data that reveals the real and exact magnitude of the vulnerability of OVC. The national children’s policy depended on situational analysis conducted and served as a base for the policy. However, such situational analysis among other things is criticized for being unable to estimate the number of children in difficult situations, one among which is OVC. Here, whether domestic alternatives provided under the policy are adequate enough for the existing OVC cannot be determined. With such limitation, the government’s claim to have adequate domestic alternative care options does not stand a critical inspection. Thus, if domestic alternatives do not fit the existing OVC along with the magnitude of their problems, the ban would likely leave a number of OVC in orphanages or on the streets. Thus, domestic adoption is not a sole alternative option for the OVC. The fact that adoption has a domestic base does not guarantee the current status of the people on adoption, i.e. awareness, willingness and economic capability to adopt children. However, the fact that adoption is not the sole domestic alternative is a good stand. On the second issue, the responses stated that the problems that necessitated ICA in Ethiopia still exist and visits to orphanages and reports did not show problems on ICAs, however, the development level of the country warrants better protection for the OVC by the exclusive focus on domestic alternatives. The number of OVC that leave the country through ICA was declining to 300-400 children/year since the mid of 2011 as the government

discouraged ICA with process and procedures. This decline in the number does not necessarily mean that those children are getting support from domestic alternatives the same way the ban on ICA is not an evidence for the adequacy of domestic alternatives.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

ICA offers a multitude of opportunities for the OVC. However, it is not an alternative that Ethiopia has to practice for an unpredictable future. But it is also important to create and facilitate a favorable and inclusive environment to bring up and support OVC employing domestic care alternatives except the ICA option. In this regard, this research attempts to analyze accounts of respondents, including their views, their knowledge, their experiences and their questions regarding the banning of inter country adoption.

The banning of ICA in Ethiopia is accompanied by the announcement of legal instruments that foster the ban and repealing the laws that permit ICA. However, it is understood that this process is exploitation by the government of Ethiopia. Because, the government do have a lot of options to protect the OVC from needlessly sent for ICA to foreign countries, and still can help those who completely necessitate it to be treated only via ICA. This further predicts the potential opportunities of the augmentation of various reasons that calls for the implementation of ICA in the Country.

Besides, the government of Ethiopia would better consider the realities of the Country and its people when banning the ICA officially. For instance, the capability of domestic child care alternatives to mitigate the challenges of the OVC, including those issues associated to identity crisis, is a grave apprehension. Accordingly, the available alternatives which are in their infant stages of implementations require cumulative fulfillment of the awareness, willingness and economic capabilities of the people of Ethiopia. Until then, the fate of the OVC would be staying in orphanages or on the streets for as long as it takes to get support from domestic sources or until they reach the age of adult.

The hesitation of the adequacy of domestic options, the compromised quality of care in orphanages, the risk of living on the streets and those who need special care like Peoples with disabilities and other problems necessitate ICA to continue as a valid option in Ethiopia. Besides, ICA is not always problematic. There are plenty of stories where, through the loving care and support of adoptive families, babies and children separated from birth parents for whatever

reason, be it death, poverty, neglect, violence or environmental catastrophe, thrive and develop into well-adjusted adults with their own individual sense of identity and belonging.

Every bit of decision that circulates around and focus on OVC as a unique point of analysis should be guided by a principle namely- ‘the best interest of the child’. According to this principle, the decrease in the number of children who left Ethiopia for ICA shows the lesser numerical scope of the negative impacts of the ban but not specific for not compromising the best interest of the child on subjective standards.

Further, it is open to doubt maintaining the reality that the OVC ensure the necessary services from domestic sources. For instance, orphans with cross-sectional problems would suffer most as ICA was their only viable chance of having a family-based alternative care. But the ban did not involve the voices of the OVC who are old enough to express the same. This is to mean that the ban doesn’t involve the participation of children. Thus, even if the ban does not show Ethiopia’s infringement of its global, regional and local obligations, the functions of the ban is questioned as it violates the best interest of the child and the right to participation principles. To this extent, the amendments made onto the revised Family Code of Ethiopia was needless in that many of its contents did not contribute anything for the alleged complications that the ban intends to avoid. Rather, legal interventions were significant to address the problems on ICA. However, the government of Ethiopia took a shortcut and banned the process than facing the challenge of solving the problems in it.

Inability to take alternative child care measures to protect the children from the alleged psychosocial complications, abuse and other stated problems prior to the ban demonstrate such statements. In addition, the ban on ICA can probably cause the placement of children in domestic alternative care options without due regard to the appropriateness principle on the international and national legislative devices. Here, on promoting domestic alternatives and on the fact that such alternatives are the last chance for the child to get alternative care; children could reluctantly be placed in a family environment that does not promote their well-being and safety. The ban might result in a desire to place the children in any possible arrangement so that the government will not be responsible for the gaps that result from the ban.

The various affirmative allegations of the ban generalized that it could discourage parents who might abandon their children to benefit from ICA. For instance, children who can be covered by domestic child care alternatives can easily get a chance to be raised within Ethiopian culture, norms, and values. However, the problems in domestic child care alternatives are still among the most crucial apprehension.

In general, it is the researcher's stance after these analysis that the ICA should continue in Ethiopia being one the alternative child care opportunities. But the government of Ethiopia should take administrative measures to recognize, prioritize and beat all problems associated to ICA. It is also fundamental for the government to comply with the guidelines of necessity and suitability principles to promote and protect the 'best interest of the children'.

5.2. Recommendation

- a. Formalized ICA adoption should remain in place and accepted by the government of Ethiopia parallel to the domestic child care alternatives. Despite being an option that has been promoted by a number of external factors as the most advantageous for the protection and best interests of the child.
- b. The government of Ethiopia should develop official procedures to respond to the identified problems associated to ICA and the processes of administering the ban as well. A successful means of executing the assumed governmental measures should also be adopted. Then, on the time the ban is lifted, such measures that pledge to the performance of essential and principles and guidelines should be strictly applied to ICA as the last resort to address the problems an OVC is facing.
- c. The government of Ethiopia should subsidize ICA to the nation of the Country virtually to promote legalized domestic adoption leans on a singular vision of the 'suitability' of care arrangements imposed in contexts where other visions might prevail across societies. This will help to ensure the application of the principle of co-responsibility among the countries.
- d. The stakeholders should establish a variety of forums where children's can express their interest
- e. The media must make the various realities around accessible to the public by engaging different stakeholders

- f. Civil society organizations must work on different thematic areas in order to help orphan and vulnerable children's.
- g. A well-organized researches are needed in order to clearly examine the ban of inter-country adoption that can be used a tool for policy advocacy.

References

- Addis Solomon (2011). A History of Ethiopia's Newest Immigrants to the United States: Orphans.
- Alula, H. (2018). Knowledge, Attitude and Practices towards domestic adoption and Foster care service among Employees in selected branches of commercial bank of Ethiopia in Addis Ababa
- Andargachew, T. (1973). Training and Development of Manpower for the Social Welfare Services. University of Michigan.
- Ashenafi, H. (2017). *Exploring the Practice of Domestic Adoption: the Case of Selected Organizations in Addis Ababa, Ethiopia* (Doctoral dissertation, Addis Ababa University).
- Assefa, M. (2018). The Ban on Intercountry Adoption in Ethiopia: Implications on the Right to Alternative Care.
- Assefa, T. (1995). Traditional coping mechanisms for child care. CRDA Workshop on Non Institutional Child Care, Addis Ababa, Ethiopia.
- Beckstrom Jonah H. (1972). Adoption in Ethiopia: Ten Years After the civil code" Journal of African Law. Vol.16 No.2.
- Bethany Willis & Katie Hrapczynski (2015). Symbolic Interactionism: Advancing Adoption Theory, Research, and Practice
- Bonilla-Silva (2004). Eduardo and Lewis, Amanda. "I Did Not Get that Job Because of a Black Man...": The Story Lines and Testimonies of Color-Blind Racism.

Brittingham Sarah.(2010).Birth families and inter country adoption in Ethiopia.

Brittingham, S. (2010). Birth families and Inter-country adoption in Addis Ababa, Ethiopia

Brodzinsky, D. M; Singer, L. M & Braff. (1984). Children's understanding of adoption. Child Development. 55:869–878.

Brodzinsky, D. M; Singer, L. M & Braff.(1984). Children's understanding of adoption. Child Development. 55:869–878.

Chamberian P and Weinrott M (1990), specialized foster care: treating seriously emotionally disturbed children.

Charles A. Nelson, (2005), The Effects of Early Psychosocial Deprivation on Brain and Behavioral Development: Bucharest Early Intervention Project

Chernet, T. (2001, March). Overview of services for orphans and vulnerable children in Ethiopia. In *Report version of presentation at national workshop, Kigali, Rwanda.*

Child welfare information gateway (2010). Impact of adoption on adopted person.

Claire Coles. (2005) Domestic and International Adoption: Strategies to Improve Behavioral Health Outcomes for Youth and Their Families

conflict theory. (2013). In K. Bell (Ed.), *Open education sociology dictionary*. Retrieved from <https://sociologydictionary.org/conflict-theory/>

Cresswell, J.W., Clark, V.L., Guttamanna, M.L., and Hanson, E.E. (2003). Advanced Mixed Methods Research Design. Thousand Oaks.

Creswell, J. (2009). Research Design: Qualitative, quantitative, and Mixed Methods Approaches.

- Cullen, E. (1957). Adaptations in the Kittiwake to cliff- nesting. *Ibis*, 99(2), 275-302.
- Darlington .Y & Scott D (2002).*Qualitative research in practice: Stories from the field*
- Dawson, C. (2007). A practical guide to research methods: A user-friendly manual for mastering research techniques and projects.
- Desalegn, N. (2006) Guddifachaa Practice as child problem intervention in Oromo Society. Unpublished MA Thesis, College of Social Sciences, Addis Ababa University.
- Dr. Peter Selman, (2012). “Global Trends in Inter-country Adoption: 2001-2010”, Adoption Advocate.
- Duressa, A. (2002). Guddifachaa: Adoption practice in Oromo society With particular reference to the Borana Oromo. *Unpublished Master’s thesis*. Addis Ababa University, Addis Ababa, Ethiopia. Retrieved from [http://etd.aau.edu.et/bitstream/handle/123456789/3059/Ayalew% 20Duressa. pdf](http://etd.aau.edu.et/bitstream/handle/123456789/3059/Ayalew%20Duressa.pdf).
- Gerth, H. H., & Mills, C. W. (1946). From Max Weber: Essays in sociology. New York: Oxford University Press.
- Hafen Bruce C. & Clark J. Reuben. (2004). The Hague Convention On Intercountry Adoption And American Implementing Law: Implications For International Adoptions By Gay And Lesbian Couples Or Partners.
- Hafen Bruce C. & Clark J. Reuben. (2004). The Hague Convention On Intercountry Adoption And American Implementing Law: Implications For International Adoptions By Gay And Lesbian Couples Or Partners. John Wiley & Sons, Inc.
- Hans Van Loon,(1995). Hague Convention of 29 May 1993 on Protection of Children and Cooperation in Respect of Intercountry Adoption.

- Hiwot Ashenafi (2017).Exploring the Practice of Domestic Adoption: the Case of Selected Organizations in Addis Ababa, Ethiopia.
- Kislinger Lara (2013), Inter-country Adoption: A Brief Background and Case Study, available at www.adoptionpolicy.org/pdf/backgroundCS.pdf.
- Liptak, K. (1993). Adoption Controversies. United States of America: Franklin Watts.
- Marczyk, G., DeMatteo, D. &Festinger, D (2005). Essentials of behavioral science. New Jersey: Los Angeles, CA: Sage
- Melat Assefa. (2018). The Ban on Intercountry Adoption in Ethiopia: Implications on the Right to Alternative Care.
- Merriam,B.(2002) *Qualitative Research In Practice: Examples for discussion and analysis*, San Francisco, CA: John Wiley & Sons
- Meskerem Desalegn (2015).The Role of Childcare Institutions in Seeking Other Childcare Alternatives to the Best Interest of the Child.
- Miall, C. E. (1987). The stigma of adoptive parent status: Perceptions of community attitudes toward adoption and the experience of informal social sanctioning. *Family Relations*.
- Miall,C. & March,K. *Journal of Family Issues* (2005) *Open Adoption as a Family Form: Community Assessments and Social Support* ,sage publication, Retrieved from (<http://jfi.sagepub.com/cgi/content/abstract/26/3/380>)
- MOLSA (2005). National Action Plan on Sexual Abuse and Exploitation of Children (2006-2010). Addis Ababa: MOLSA.

- MoWCA. (2009). *Alternative Childcare Guidelines: On Community-Based Childcare, Reunification and Reintegration Program, Foster Care, Adoption and Institutional Care Service*. Addis Ababa, Ethiopia.
- Muluneh, (2017). *International Adoption of Children in Ethiopia: A comparative analysis with South Africa*
- Nancy B (2003). *Social work practice with children*. Second ed. Newyork. The gulf press.
- Onwuegbuzie, A.J., and Collins, K.M. (2007). *A Typology of Mixed Methods Sampling Designs in Social Science Research*. The Qualitative Report.
- Payne, G. & Payne, J, (2004). *Key concepts in social research*. London: Sage Publications Ltd
- Pepper, J. (2018). *Adoption: The current challenges*
- Petros, S. (2015). *The experiences of adoptive parents with domestic adoption*
- Phillips Charlotte.(2013).*Intercountry adoption— controversies and criticisms*.
- Proclamation No. 213/2000, *The Revised Family Code of Ethiopia*, Federal Negarit Gazeta, Addis Ababa, 4ht July, 2000.
- Quinn, M. (2002). *Qualitative research and evaluation methods*. (3rd Ed). London: Sage Publication, Inc.
- Radeny S, Bunkers K (2009). *Toolkit for Positive Change: Providing Family-Focused, Results-Driven and Cost-Effective Programming for Orphans and Vulnerable Children*, Save the Children Federation Inc., Addis Ababa, Ethiopia.
- Ryan Chantel (2016). *Intercountry Adoption: Past, Present and Future Concerns Regarding its Existence and Regulation*.

- Seale, C., Gobo, G., Gubrium, J. F., & Silverman, D. (Eds.). (2004). *Qualitative research practice*. Sage.
- Selman Peter,(2009). The Rise and Fall of Inter-country Adoption in the 21st century. Sage Publications.
- Simegn Petros. (2015).The Experiances Of Adoptive Parents With Domestic Adoption.
- Smolin David (2018).The two faces of inter country adoption: The significance of the Indian adoption scandals.
- Somekh, B.& Lewin,C.(2005). *Research Methods in Social Science*. London : Sage Publications
- Strasbourg (2011). ADOPTION AND CHILDREN: A HUMAN RIGHTS PERSPECTIVE.
- Tadesse, Z. (2014). Role of Civil Society Organizations in Development: Issues and Challenges of CSOs in Dire Dawa Administration.
- Van Loon, J. H. A. (1990). Report on intercountry adoption. Permanent Bureau of the Conference, Hague Conference on Private International Law.
- Wallace, S.R., “International Adoption: The Most Logical Solution to the Disparity between the Numbers of Orphaned and Abandoned Children in Some Countries and Families and Individuals Wishing to Adopt in Others?”
- Watkins, M., Fisher, S. (1993). Talking with Young Children about Adoption. United States of America: Vail-Ballou Press.

Annex

Interview Guide-1

Interview Guide prepared for the Authorities in Ministry of Women, Children and Youth Affairs (MoWCYA) on assessment of the Ban on Inter country Adoption in Ethiopia and its impact on the child's life

Dear Respondents, the main objective of this questionnaire is to solicit relevant information on the impact of banning Inter-country Child Adoption (ICA) on the orphans and vulnerable children in Ethiopia, with special reference to Addis Ababa. The study is being conducted in partial fulfillment of the requirement of Masters' Degree in Sociology at Addis Ababa University. Your keen support and assistance is very much needed for the success of the research. Hence, I kindly ask you to provide accurate and honest information that will enrich my research. I assure you that your individual response to the questions will be treated with maximum confidentiality and anonymity unless you show willingness for the disclosure of your identity and personal views on the topic. I thank you in advance for your genuine and truthful information.

Bethlehem Getachew

Guiding question

1. What initiated your Ministry to issue a law on banning the proclamation of Inter Country Child Adoption in Ethiopia?

2. What economic, social and spiritual imperatives underlie the promulgation of this law?
3. What was your role in the making of the proclamation?
4. Apart from people from your ministry, which stakeholders have participated in the lawmaking process?
5. Would you please tell me the phases through which the lawmaking process passed?
6. Did all stakeholders participate in all the phases of lawmaking?
7. Did the lawmaking process provide any room for the children, their guardians or rights based organizations to express their opinion?
8. If the answer for the above question is yes, what platforms were organized for such consultations?
9. If not, why not?
10. Who was responsible for the drafting and the legislation process?
11. Did the law encounter any opposition? If yes, what kind of opposition? If not, why not?
12. What is the main content of the law?
13. What are the major implementation strategies?
14. Who is responsible for the enforcement of this law?
15. Was there any comparative assessment of the advantages and challenges of local and inter-country child adoption?
16. What does the aftermath of the banning look like?
17. Are all stakeholders abiding by the law?
18. What was the reaction of international adopters?

19. What was the response of local adopters and orphanages?
20. Following the banning of the law, did the local child adoption activity increase?
21. What is the overall assessment of your ministry about the impacts of the banning of Inter-country Child Adoption on the life of the children?
22. What is its implication on your organization?
23. How does it help your ministry to mitigate the problem of the orphans, destitute children and their parents/guardians?
24. What strategies do you have to increase the prospect of children being adopted by local adoptive parents?
25. What works did you accomplish to resurrect the spirit and practice of Gudifacha or modern child adoption in Ethiopia?
26. What are your post-adoption follow up and monitoring strategies?
27. How effective are these strategies in mitigating the problem of child abuse?
28. How do you collaborate with the law enforcement agencies to protect the rights and the physical well-being of the adopted children?
29. Which modality is more preferred in-terms of destitute child care; orphanage or family based adoption?
30. Tell us the advantages and disadvantages of the two modalities.

Thank so much for your cooperation.

Interview Guide-2

Interview Guide prepared for the adaptive families on the assessment of the Implications of the Law Banning Inter Country Adoption (ICA) and its impact on the child's life.

Dear Respondents, the main objective of this questionnaire is to solicit relevant information on the impact of banning Inter-country Child Adoption (ICA) on the orphans and vulnerable children in Ethiopia, with special reference to Addis Ababa. The study is being conducted in partial fulfillment of the requirement of Masters' Degree in Sociology at Addis Ababa University. Your keen support and assistance is very much needed for the success of the research. Hence, I kindly ask you to provide accurate and honest information that will enrich my research. I assure you that your individual response to the questions will be treated with maximum confidentiality and anonymity unless you show willingness for the disclosure of your identity and personal views on the topic. I thank you in advance for your genuine and truthful information.

Bethlehem Getachew

Guiding questions

1. What initiate you to adopt a child?
2. Is it because of the identity crisis that the child face after he get adopted by foreigner or is it to help the child?
3. Do you know Ethiopian children are adopted by foreigners?
4. If yes, what are the advantage and disadvantage of such adoption?

5. Which types of adoption is good for the child in terms of physical, mental, psychological well-being?
6. Does your child know he/she is adopted?
7. In what type or way you treat the child with your biological child?
8. Can I observe your residence?
9. What satisfaction do you obtain from adopting a child?
10. Do you recommend other families to locally adopt children?
11. Are there any legal barriers to adopt children in Ethiopia?
12. What provisions of the law you think need improvement, change or cancelation to make the law more appealing to needs of the adoptive families and the children?

Thank so much for your responses.

Interview Guide- 3

Interview Guide prepared for the for the children raised in the orphanages on the assessment of the Implications of the Law Banning Inter Country Adoption (ICA) and its impact on the child's life.

Dear Respondents, the main objective of this questionnaire is to solicit relevant information on the impact of banning Inter-country Child Adoption (ICA) on the orphans and vulnerable children in Ethiopia, with special reference to Addis Ababa. The study is being conducted in partial fulfillment of the requirement of Masters' Degree in Sociology at Addis Ababa University. Your keen support and assistance is very much needed for the success of the

research. Hence, I kindly ask you to provide accurate and honest information that will enrich my research. I assure you that your individual response to the questions will be treated with maximum confidentiality and anonymity unless you show willingness for the disclosure of your identity and personal views on the topic. I thank you in advance for your genuine and truthful information.

Bethlehem Getachew

Guiding question

1. Why are you here in the organization (orphanage)?
2. How is the living status in the organization?
3. What advantage did you get by being in the orphanage?
4. What about the disadvantages?
5. Do you have the interest to be raised in a local family/Ethiopian family if you get the chance?
6. What about being adopted by a foreign family?
7. What do you think are the advantages and disadvantages of the two forms of adoption?
8. Have you ever heard of the banning of foreign based child adoption/inter-governmental child adoption in Ethiopia?
9. What is your reaction?
10. Is it good or bad?

Interview Guide- 4

Interview Guide prepared for the children raised within the house of an adoptive family on the assessment of the Implications of the Law Banning Inter Country Adoption (ICA) and its impact on the child's life.

Dear Respondents, the main objective of this questionnaire is to solicit relevant information on the impact of banning Inter-country Child Adoption (ICA) on the orphans and vulnerable children in Ethiopia, with special reference to Addis Ababa. The study is being conducted in partial fulfillment of the requirement of Masters' Degree in Sociology at Addis Ababa University. Your keen support and assistance is very much needed for the success of the research. Hence, I kindly ask you to provide accurate and honest information that will enrich my research. I assure you that your individual response to the questions will be treated with maximum confidentiality and anonymity unless you show willingness for the disclosure of your identity and personal views on the topic. I thank you in advance for your genuine and truthful information.

Bethlehem Getachew

Guiding question

1. When and how did you join this family?
2. What is your status in this family?
3. What advantage did you find after joining your foster parents?
4. What about the disadvantages?
5. Do you have the interest to be raised in a foreign family if you get the chance?

6. If your answer is yes, why do prefer a foreign family to an Ethiopian foster parent? If not, why?
7. What do you think are the advantages and disadvantages of being adopted by a local foster parent?
8. What about that of a foreign parent?
9. Have you ever heard of the banning of foreign based child adoption/inter-governmental child adoption in Ethiopia?
10. What is your reaction?
11. Is it good or bad?
12. Do you enjoy equal treatment with the biological children of your adoptive family?
13. If your answer is not, what major problems do you face?
14. Do you know that you have the right to enjoy equal rights with the children of your foster family?

Thank for your genuine response.

Interview Guide prepared for the Authorities in Ministry of Women, Children and Youth Affairs (MoWCYA) Addis Ababa on assessment of the Ban on Inter country Adoption in Ethiopia and its impact on the child's life

The objective of this interview is to assess the views of officers in MoWCYA (who participated on the preparation of the law) on the implications of the law banning ICA and its impact on the orphans and vulnerable children.

Hence you are kindly requested to respond to the questions as your information will be helpful for effective accomplishment of the study and as it will be kept confidential unless you show willingness for the revelation of your identity and personal views on the consent form.

Guiding question

- 1) How does the process go from traditional adoption to institutionalized adoption and to inter country adoption and what is the reason to ban inter country adoption
- 2) Is there an exemplary court case of inter country adoption
- 3) What about in our country?
- 4) Is there anything that the case contribute to the banning law of inter country adoption
- 5) What are the main reasons to ban inter country adoption
- 6) What possible solution does the banning law offer
- 7) Do you observe any change
- 8) What possible alternative does the children's get when inter country adoption is banned
- 9) To what extent have you assure the sustainability of the child's living condition