

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
INSTITUTE OF GENDER STUDIES**

**IMPACT OF DEVELOPMENT-INDUCED DISPLACEMENT
ON FEMALE HEADED HOUSEHOLDS IN INNER CITY
SLUM AREAS OF ADDIS ABABA: THE CASE OF
SHERATON ADDIS EXPANSION PROJECT**

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To the study locality female household heads

Who were willing and generous enough to share their lifelong experiences with
me

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Abstract

Development-induced displacements dismantle stable life of a community and if not carried out properly result in involuntary resettlements. Involuntary resettlements usually adversely affect the most vulnerable and marginalized groups in a society.

The main focus of this study is to identify the potential impact of development-induced displacement on female-headed households based on a case study in inner city slum areas in Addis. In general as the literature shows involuntary resettlements result in further impoverishments or deteriorations of the livelihood of the poor and vulnerable groups, among them female-headed households are the most affected. The issue of displacement especially in urban areas in Ethiopia is a recent phenomenon and the gender aspects of it have not been adequately discussed in past studies. This paper shows that the effects of displacement as revealed in the case study are also similar to that of other countries as stated in the literature. The paper also highlights some of the gender issues in relation to urban development-induced displacements and resettlements in Addis.

The research is based on in-depth interview with purposely selected fifteen female household heads and a sample survey on 102 (51 female and 51 male) households purposely selected slum area designated for Sheraton Addis Expansion Project (the former Woreda 14 kebele 21, 22&25 in 'Arada' and 'Kirkos' sub cities). It examines the livelihoods of slum dwellers in general and female-headed households in particular. The findings indicate that illiteracy rates among women are higher compared to their male counterparts. Most female household heads are engaged in home based income-generating activities and their incomes are less compared to their male counterparts. Mutual support groups have high priorities among the poor in slum areas and especially women value and depend more on these organizations. Analyses of conditions of houses also show that female-headed households occupy poor quality houses.

Displacements, which can be regarded as shocks to their livelihoods further, aggravate their conditions. Female-headed households, which have dual responsibilities due to their gender roles as care taker of the household and income earner, lose their site related socio-economic advantages after relocation. They are not able to continue their existing engagements in the new resettlement site and they also incur additional transport costs to reach working place or to access basic services. Resettlement at different sites or to the outskirts of the city also result in loss of their mutual support groups and affects women's safety and constrains their mobility which in turn limit their participation in economic activity.

At present, however, no proper preparation and implementation tools are there on the part of the city government. Though there are policy guidelines, rules and regulations regarding women both at national and regional level they are not adequately incorporated in the city government's plans, strategy and programs. Implementation strategies do not consider interests, needs and capabilities of female-headed households, as they do not get voice in urban representation and in urban planning and implementations. In general the issue of gender has not been properly mainstreamed in each sector programs.

The process of displacement and resettlement, which does not consider the needs and interests of women and implemented in line with gender neutral strategies and guidelines do not bring about sustainable development. Therefore there is a need for a concerted effort on the part of all concerned to ameliorate the negative consequences of development-induced displacements on vulnerable groups such as female-headed households.



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Acronyms

AACAWUDB	Addis Ababa City Administration Works and Urban Development Bureau
AACG	Addis Ababa City Government
AACGBOFED	Addis Ababa City Government Bureau of Finance and Economic Development
AACGBOH	Addis Ababa City Government Bureau of Health
AAWAO	Addis Ababa Women’s Affairs Office
CSA	Central Statistics Authority
ECA	Economic Commission for Africa
F	Female
FHHs	Female-Headed Households
ILO	International Labour Organization
LDP	Local Development Plan
M	Male
MHHs	Male-Headed Households
NCTPE	National Committee on Traditional Practices of Ethiopia
ORAAMP	Office for the Revision of Addis Ababa Master Plan
TGAAC	Transitional Government of Addis Ababa City
TGE	Transitional Government of Ethiopia
UN	United Nations
UNDP	United Nations Development Program
WAO	Women’s Affairs Office
WB	World Bank

Introduction

Gender based inequality manifests itself in various forms in all aspects of human activity. Women do not have complete political, economic, and social equality as they are denied some of the legal and political rights accorded to men. In most societies deep rooted cultural belief allowed women specific roles in society. Ethiopian women are considered better suited for child bearing and home making, the private life rather than public life or business or politics. Such belief kept women at home with low education and economic resource while men controlled position of employment and power. In developing countries women usually constitute a greater proportion of the population in the slum. They are among the poorest of the poor. Women in families especially those with female household heads are among the vulnerable groups. Development interventions aimed at urban renewal, which results in relocation of slum dwellers usually, have adverse effects in the livelihood of the affected population. This paper aims to investigate the situation of female-headed households in Addis taking as case study of the Sheraton Addis Expansion Project.

Addis Ababa, the largest urban center in Ethiopia was found by Emperor Minilik and his wife Itege Taitu and became permanent seat of the central government since its foundation in 1887. Based on 1994 population and housing census the population is about 3.0 million, out of which 52 percent are female and 48 percent are male. The average annual growth rate of the population of the city is 2.9 percent (CSA, 1999).

The city and its surroundings have the higher concentration of economic and social activities in the country. By virtue of its geographical location, it is the transportation and commercial center of the country and almost all import-export transactions take place in the capital. The city hosts a high number of international and regional organizations such as the headquarters of the African Union and United Nation Economic Commission for Africa as well as the seat of many other multinational organizations and diplomatic missions. Despite such national, regional and international importance, the city hardly meets the required quality and standard in its physical fabrics, level of infrastructure and service provision. The larger part of the city area is predominantly occupied with unplanned, dilapidated substandard structures. Like other cities in third world countries,

the inner city of Addis Ababa consists of many residential houses, which share space with the commercial sector and government and private office buildings.

Low-income households predominantly occupy the inner city of Addis Ababa as there are better opportunities to be engaged in income generating activities due to proximity to clients than in the city outskirts. The presence of major governmental and private offices, and commercial centers, creates favorable conditions for the existence of formal and informal business activities, attracts various economic agents to the inner city. According to UN Habitat urban slum report (2005) about 85 percent of the inner city of Addis accommodates slum areas.

Most of the inner city slum is located on lands, which are highly suitable for urban development programs that have high potential for return. The implementation of local development plans requires the conversion of the urban poor residence to other profitable use and the city administration has relocated slum residents to prepare land for new developments in accordance with the plan. Urban renewal and inner city redevelopment programs are major strategies to develop the under utilized prime lands, to meet the present urban needs and guide the development of the city according to the master plan (ORAAMP, 2002).

The growing high demand for space in the inner city of Addis resulted in pushing the urban poor to the periphery of the city. According to the data obtained from Addis Ababa City Government Land Development Agency, within ten years interval (1994-2004), nine thousand households were relocated from the inner city. The main reasons for the relocation of the people were the implementation of local development projects, construction of ring roads, other road expansion and new building construction programs.

The relocation or displacement process mostly affects the poor. During resettlement the loss of residence, assets and uprooting from the existing pattern of means of living is a barrier for further improvement of the livelihood of the poor. The displacement of households and economic units deprive them and affect either their home or employment or both. From present conditions of the inner city of Addis one can assume relocation due to development programs to be undertaken is high.

The majority of the slum population is originally from rural areas. They migrate to urban centers for various reasons. In the case of women, divorce due to early marriage, lack of access to land and heavy domestic workloads etc... are some of the causes. Such women usually migrate to urban centers in search of a better life /shelter and employment/. However, having no education or skill end up as domestic servants or subsequently being engaged in the informal sector like petty trade, brewing local drinks or serving in bars or restaurants. As Schlyter observes, the majority of the poor and uneducated women on the margins of the urban labor market, engage themselves in household and neighborhood activities, which are central to their economic survival and residence (Schlyter, 1988).

According to the socio-economic survey report of the 'Arada' sub city, kebele 16, female-headed households /FHHs/ account for about 50 percent of the households in the inner city slum areas of Addis Ababa (BWUD, 2003). Moreover, a case study on '*Sub-standard Houses and Gender Differences in Addis Ababa*' reveals that, in inner city slum areas of Addis ('Teklehaymanot' and 'Kirkos' localities), the proportion of female-headed households is 51percent, while in the newly planned legal settlements the proportion of female-headed households is 17 percent (Eyob, 2000).

In the analysis of data in the study, qualitative methods are used. However, quantitative methods have also been employed to substantiate qualitative data. Quantitative measures such as income of households treat households as harmonious units and limit our understanding of gender and poverty. So together with the income based human poverty concept is used in the analysis of the study. The concept of human poverty helps to show the relationship between gender inequality and poverty. As households are important units of poverty analysis, the human poverty concept makes it possible to disaggregate and analyze data on household members. This approach helps for discussion on variations in access to basic services (education, health...) as related to gender. It also helps to analyze conditions of vulnerable groups especially in times of shocks such as displacement.

In-depth interview has been conducted with purposively selected female household heads. They have expressed their views and have given their testimonies. Their views on

conditions of life, working engagements, household chores, family relationships, participation in social organizations and their reaction towards displacement and relocation have been recorded and transcribed. Quotations from their testimonies that are relevant to the analysis have been translated and included as supporting evidence to the appropriate chapters of this study. The Amharic version of testimonies of the sampled each household heads is sited as footnote in the respective pages to indicate what have been actually said by them as some ideas may be lost by translation. All names used for research participants have been changed to factitious names to safeguard their confidentiality.

This research document therefore focuses mainly on the potential impact of development-induced displacement on female-headed households in slum areas of Addis Ababa, the statement of the problem; rational, purpose and objective of the study are briefly described in the introductory section. The first chapter deals with research methodology while literature review and conceptual framework are discussed in the second chapter. The third chapter deals women's livelihood in slum areas in Addis and the fourth chapter briefly describes plans and policies for relocation. Chapter five discusses profile of the sampled population. The last chapter (chapter six) contains a discussion on the potential impact of urban relocation as related to women and gender mainstreaming and finally summary and conclusion.

Statement of the problem

Implementation of local development plans disrupts the lives of communities, which live in the central part of the city. Women and especially female headed-households that comprise about half of the inner city dwellers and who do not have resource and skills are mostly affected. Displacements that detach them from their social and economic engagements in their previous residences create various socio-economic problems. As heads of their families these women had dual roles of being income earners and caretakers of their households. Since most of them are self-employed in home based income generating activities or engaged in the informal sector near to their residences, they lose their socio-economic advantages, when they are displaced from their homes and business areas. Furthermore, when they are relocated to the outskirts of the city, they are

forced to travel long distances to work, to sell and buy goods, to get social services and participate in voluntary associations. As S.Parasuraman (1993) in his study on '*Impact of Displacement by Development Projects on Women in India*' observes, female-headed households are concentrated in various resource poor categories of urban population without property and wealth. In the process of resettlement women lost out many advantages they enjoyed in their original place of residence. Resettlement takes women far away from their natural homes and affects their welfare, as support in time of crisis that might have come from parents and relatives are lacking.

According to UN-HABITAT 87 percent of the informal sector business in Addis Ababa are done by women (HABITAT, 2006). As a result many displaced families specially that of the female-headed households, single women usually being the only breadwinners and caretakers of their families, were exposed to social and economic impoverishment.

Presently, the City Government provides only residential houses for displaced households. There is no proper consultation on how they maintain their livelihood in the new resettlement areas and there are no profit sharing mechanisms in the development process. As Brehanu's study on '*The Impact of Urban Redevelopment: The Case of Casanchis*' finds out, all the displacee did not participate in any stage of the project. In addition due to loss of the previous sight related source of income, 59 percent of the displacee has lost their monthly saving or deposit. The negative consequences of displacement had not been assessed on how the displaced people engage themselves in income generating activities in the resettlement areas. Local development plans also do not consider gender, as an issue in the implementation strategy, and gender analysis had not been performed during the revision of the city's master plan. It was also observed by UN-HABITAT that, regulations and guidelines for implementation of laws and policies are often very technical and have not been developed from gender perspective. Moreover, lack of representation and gender awareness among decision-making bodies and exclusion of vulnerable women such as slum dwellers, are major factors for the negative effect of displacement on women (UN-HABITAT, 2004).

This research paper therefore examines questions that arise from the displacements and relocations of slum dwellers in Addis Ababa, due to the implementation of urban

development programs as related to women which need to be answered particularly major impacts of displacement on female-headed households, and how such displacements affect women and the major challenges, and the means to overcome them.

Rational and purpose of the study

Due to lack of appropriate skill and working capital the majority of women in urban slum areas are low wage earners. They are engaged in all types of odd jobs such as, selling ‘injera’ and ‘tela’, fuel wood gathering and selling, working as housemaids as well as prostitution and brothel and bar management (TGE, 1993). On the other hand, as observed in previous studies in Ethiopia the impact of development-induced displacement had not been seen and discussed from gender perspective. Policies and regulations in relation to displacement in urban areas are not gender sensitive. There is limitation in addressing the gender dimension of development-induced displacement. There is also a gap in use of research methodology. Unlike feminist research findings were conducted using quantitative methods. This study plans to analyze the impact of displacement in inner city slum area of Addis Ababa with special emphasis to female household heads using qualitative method of analysis.

Thus, conducting research to identify the impacts of displacement on female household heads is expected to fill the observed gap and eventually contribute to facilitating favorable conditions for potential female-headed households that may be affected by displacement. In addition, assessing and identifying socio-economic impacts of displacement would have relevant policy implications that would be useful for the efforts of implementation of urban development plans, by bringing the issues of women to the attention of policy maker.

Objectives of the study

The general objective of the study is to investigate potential impacts development-induced displacement and its socio-economic consequence on female-headed households in inner city slum area of Addis Ababa.

Specific objectives

- To analyze slum dwellers socio-economic profile in general and explore the life experience of female household heads in particular with respect to urban displacement;
- To analyze policy environment with respect to slum development;
- To examine the process of development induced displacement and the role played by the government

Chapter One

Methodology of the Study

Feminist methodology is a distinctive way of studying or performing research about women by shifting the focus of the standard practice from men's perspective in order to reveal the locations and perspectives of women by raising women's consciousness. Marjorie L. DeVault in *'Talking Back to Sociology: Distinctive Contributions of Feminist Methodology'* characterized feminist methodology "as a field of inquiry united by membership in these overlapping research communities-bound together not by agreement about answer but by shared commitments to questions" (DeVault, 1996:30). The main aim of feminist research has been to find what has been ignored and suppressed, that is to "bring women in" and to reveal the diversity of actual women's lives and the ideological mechanism that have made women's lives invisible (ibid, p.32). Shulamit Reinherz in her studies on *'Conclusions/An inductive definition of feminist methodologies'* remarked that, feminist research makes the invisible visible, brings the margin to the center, puts spotlight on women as competent actors, understands women as subjects in their own right rather than objects for men and looks the world through women's eyes (Reinharz, 1992).

Thus, to conduct feminist research and to bring women to the center of the study and address social, political and economic subordination of women, applying qualitative research methodology is more appropriate. Qualitative methodology helps to explore women's experiences and helps to explain why and how they are affected by displacement and what challenges they face. Applying qualitative methodology also enables the researcher to explore the perceptions of female-headed households of slum dwellers from their own standpoint. Isabel Dyck in her study of *"A feminist Method"* points out qualitative method such as observation and in depth interview seem particularly appropriate for exploring women's lives and producing interpretative account of their action (Dyck, 1993).

It is a fact that displacement and resettlement affects both women and men. The main focus of this study, however, is to identify the impact of displacement on female-headed

households. The strategy applied to undertake the research is case study. As Martyn Denscombe in his study on *'The Good Research Guide'* point out case study allows the use of multiple methods, which facilitate the validation of data through triangulation and facilitates analysis of significance of phenomena for future events and show limits of generalization (Denscombe, 2003). Thus using case study to carry out research enables the researcher to dig out the factors that affect female-headed households more than male-headed households.

To represent the population being studied and to see in depth the life history of women in slum areas, fifteen female-headed households were selected purposively based on their housing ownership /owner, renter/, age and social status. The sample population size was determined based on the relevant information obtained after the preliminary assessment of the research site. About 73% of the respondents are from Kebele owned rental houses, while the rest (27%) are private house owners. They were interviewed using open-ended questions either in their houses or in their working place. Interviewing them in their houses helps to have more insight about their livelihood and to observe the physical condition of their houses and surrounding environment. Moreover, other than the door-to-door visits of each household, formal and informal interviews and discussions with local administration officials, urban planning experts, Sheraton Expansion Project coordinators and key persons in the study area have been held. The discussions and the visits were mainly to investigate in-depth the livelihood of female-headed households and observe the benefit they get from the study area.

1.1 Ethical consideration

To get entry and negotiate access for conducting the research, places where respondents of the study frequent such as market places, worship areas, social gathering events etc... were identified. Appropriate effort has been made to establish friendly relationships in order to get access to the study site. Repeated site visits to observe the site and have informal discussions with respondents about their general attitudes and conditions of their lives in the area have been conducted.

It was explained before hand to respondents about the objectives of the research and how the findings contribute to the potential displacee female-headed households. It is important to develop mutual trust and friendly relationships so that they could give reliable information about their life experiences. Assuring them about the confidentiality of the information they provide, they were informed that the data is only for this particular research purpose, and in case a need arises to use it for any other purposes it will be done so only after they have given their consent. After securing their consent the researcher was able to arrange interview sessions with each of them

1.2 Research Method

The study was conducted first by reviewing related literature to the topic. As Marshall and Rossman (1995) on their article on '*How to Conduct the Study*' point out, reviewing literature helps to understand more the subject or research issue. It also helps in collection of basic and quantifiable information that is related to the objective of the study and enables to identify weather the selected topic has already been researched or not. It also helped to develop research questions and the conceptual framework of the research.

To collect relevant information for conducting the research, site visits had been done before and after starting the actual fieldwork. Before the actual fieldwork began site visit was performed to introduce the purpose of the research, to agree upon the appropriate time for fieldwork and to get permission from Kebele administration. The fieldwork took a total of about three months during this period as long as 8 hours a day have been spent for collecting data and recording the interview. Frequent site visits of the households affected by relocation programs were conducted to get greater insight of the present physical conditions of the areas and their surrounding environment. Personal observation is used to understand the culture and process of the group being investigated. It also helps very much to collect more qualitative information about the lifestyle of female-headed households and through cautious observation of their daily routines and activities or their socio-economic interactions within the community, helped the researcher to find out their pattern of behavior.

In fieldwork observation, things are observed as they normally happen in their natural settings; such observation is dedicated to collecting data in real life situation and enables

to get firsthand information rather than relaying on secondary sources (Denscombe, 2003). Moreover, it enables the researcher to uncover interesting data, relevant issues around the research and to dig out something that nobody has talked about during the interview, because they may not want to talk about it or they might think that it is not important. During site visits the researcher listened to what women in slum areas have to say to each other in their daily interactions, observing how they carry out their daily routines either at home or their work place; what their coping strategies for survival were; and their reactions towards relocation when they registered for compensation at the 'kebele' office. Moreover, during the span of the study time the researcher got the opportunity to participate in traditional social gatherings (coffee ceremony, 'mahiber', 'teskar'...), which helped to observe more of their interactions and have more insight on their way of life.

To obtain perspective of slum area female household heads, in-depth interview was conducted with 15 female household heads selected for the study using tape recorder. Though the purpose of the interview was explained to respondents before hand, there were mixed reactions to the use of tape recorder during the interview. Some were hesitant at first and wanted more assurances that the interview will not be used for mass media. As the interview progressed, however, they felt relaxed even forgot that they were being recorded. In-depth interview provides a framework for deciding on the most efficient and adequate research strategy Marshall and Rossman (1995). An in-depth interviewing method allows recognizing women's own statement, perception and attitude using the language and meaning women give to their experience in the existing context (Dyck, 1993). Moreover there are no comprehensive studies on the livelihood of slum area women in Addis. Thus as Patti Lather (1998) in her study on '*Feminist Perspectives on Empowering Research Methodologies*' points out, to make the invisible life experience of women visible, and pave the way towards ending women's unequal social position and to see the world from women's place in it, in-depth interview is more appropriate for this research. Semi-structured interviews were also conducted to get information from the Keble Administrative Office and other concerned government institutions and NGOs. This data also helped to get more insight about the surrounding environment and the

displacement process. Semi-structured questionnaires have also been used for the interview to get information about the demographic and socio economic characteristics of slum dweller.

Both Primary and Secondary data are used in this study to obtain basic and relevant information that are required to carry out this research. The primary data are collected through observation, in-depth interview, and detailed household survey using questionnaire. The sample household information was obtained from the head of the household or the spouse. In case where both were absent other visits were arranged to get the reliable data. The interview with each female household head took place women to women with no other person around. Formal and informal interviews were also held with concerned key informants, such as, kebele, sub-city and city administrative officials, representatives of private developers and NGO's who operate in the community.

Furthermore to get more insight about the situation of female-headed households focus group discussions have been held with two groups, each focus group with five participants based on their housing ownership, age and involvement in different economic activities. Discussion point was raised to get information about their reaction towards relocation. As Sue Wilkinson in her studies on '*Focus Groups: A Feminist Method*' points out, focus group discussion provides a context for the collection of interactive data and offers opportunity for direct observation of the group process. It is relatively naturalistic conversational exchange and draws on peoples every day life; its interactive nature produce data that give insight, which would not be available outside the group. It is a natural process of communication like argument, challenge and disagreement. In focus-group discussion participants who belong to a social group interact with each other and enable to observe diversified behavior of participants. Thus using focus group discussion in feminist research enables to avoid the problem of decontextualization and exploitative power relation (Wilkinson, 2004).

Official written documents in sub cities and Keble archives containing relevant data on household basis, and basic information about household heads and family members, housing conditions, amount of rent, site plan.../, sub-city project coordinating office progress reports related to the issue have also been analyzed. Analysis of such official

documents (minutes of the resettlement committee, letters, progress reports, application of displacee...) bring out some basic facts on the socio-economic and demographic characteristics and other displacement related issues of the slum households included in the study. However, displacement is a very sensitive issue and accessing detail information from kebele was not an easy task. Some of the local government staffs were reluctant to cooperate suspecting that the findings of the study may not please them or their superiors as these may jeopardize or affect similar future relocations.

1.3 Study Site and Sampling Design

According to the Office of Revision of Addis Ababa Master Plan, 80 percent of the total area of Addis is designated as slum. Thus to develop this area through urban renewal program, 23 separate local development plans had been studied (ORAAMP, 2001, 2002). Based on this information, an inner city slum area where presently the implementation of one of the development plan is on progress, Sheraton Expansion Project has been purposely selected as representative of the inner city slum areas. Thus, the findings from the case study can be generalized to apply to other similar inner city slum areas.

The research site is located between 'Arada' and 'Kirkos' sub-cities in the former wereda 14 kebele 21, 22 & 25, and it is homogenous and small in size. According to the information from Sheraton Expansion Project Office the total number of households to be displaced are 2,919 and out of these, 1,358 (47percent) of the households are found in 'Arada' and the remaining 1,561(53 percent) in 'Kirkos' sub-city. The total number of population to be displaced is about 16,600 out of which 54 percent are female while the remaining 46 percent are male. Out of the total households to be displaced 102 households were taken as a total sample size /50 percent from each male-headed and female-headed households/. The sample size has been allocated proportionally for each sub-city based on the total number of households. Each household is selected using systematic random sampling based on the kebele sub-division for administrative purposes. Thus 47 percent of the households selected were from 'Arada' sub-city while the remaining 53 percent were from 'Kirkos' sub-city.

In addition, based on the information obtained from the respective sub-city administration offices the sample households were proportionally selected by type of ownership of the houses; seventy three percent of the respondents are kebele house renters, while the remaining twenty seven percent are private house owners. During the survey 577 people were enumerated, of which 329(57%) are female while the remaining 248(43%) are male.

The sample size is decided with 95% confidence interval. To determine the sample size the formula (Air University, 1996) applied is:

$$\begin{aligned}
 \text{Sample size} &= \frac{[N*Z^2] P^2}{[B^2*(N-1)] + [Z^2 * q^2]} +10\% \\
 &= \frac{2919*(1.96)^2*0.5^2}{(0.1)^2*(2919-1) + [(1.96)^2*0.25]} \\
 &= 93+ (93*10\%) \\
 &= 102
 \end{aligned}$$

Z=95 % confidence interval=1.96

B=0.1= precision level

P=q=0.5

(The Kebele dwellers are homogeneous; design effect is negligible, which implies non-response rate effect assumed not to exceed 10 percent.)

1.4 Data Recording and Analysis

In order to manage and analyze the data properly and to form a coherent flow of ideas, interview with respondents was tape-recorded and field notes was taken on daily observation of fieldwork. Each interview was transcribed at the end of the recording and analyzed together with the field notes and events observed during the interview were organized in each fieldwork. Information from the interview was coded according to the categories and a common theme was selected, each interview was assessed and classified with the selected theme. Detailed cases were interpreted to get answers to the stated research questions. The transcribed interview was coded and categorized with the selected common theme.

Critical cases were selected for more detailed analysis, the selected transcripts had been repeatedly read and interpreted with references to a particular question and the result of the interpretation, which relates to the specific case, was recorded in written form. After organizing the in depth-interview data, it was triangulated with the data observed from focus group discussion and personal observation.

Furthermore, to substantiate the qualitative data quantitative method has also been applied. The quantitative data were obtained through questionnaire survey to gather information on demographic and socio-economic status of households, and physical condition of houses in the study area. Semi structured questionnaires that have been prepared and pre-tested were used. The first part of the questionnaire focused mainly on the demographic and socio-economic conditions of household members, such as age, sex, marital status, employment, level of income...etc, while the second part was related mainly to research problems and the third part was about the physical conditions of the houses.

Quantitative data was analyzed using SPSS software in form of table and descriptive analysis was made; this information from the quantitative data was used to substantiate the qualitative data. People who are going to be displaced are usually discontent as there is no clear and transparent guideline for the compensation of displacement. Usually compensation mechanisms differ on the type of program to be implemented. Thus, some respondents were reluctant to cooperate or to provide reliable information regarding their income. However, to obtain the possible nearest income data, attempt was made to assess the level of household expenditure for cross checking. If significant variation observed between household expenditure and income, adjustment measure were taken for the household income. Both estimate of monthly household income and expenditure were structured in range like (Birr 100-300). Categorizing income with broader interval helps to minimize the under reporting of income and expenditure

The information obtained through qualitative method and categorized in common theme such as background status of households /history of marital and migration status, education, employment and other socio economic back grounds/ survival strategy in slum

area, common life experience and reaction towards relocation were combined with the compiled quantitative data for analysis.

An attempt was made to include issues from related studies for comparative purposes. Questions from Jenice Perlman's *'The Myth of Marginality: Urban Poverty and Politics in Rio de Janeiro'*, Tilahun Girma's *'Squatter Settlers in the Periphery of Addis Ababa: Characteristics and Links with the Inner City'* and Desta Jula's *'Slum Dwellers Characteristics and Livelihoods'* have been used.

Although it would be useful to have data on past experiences of development-induced displacements, the researcher was not able to collect primary data on past experiences of displacement and resettlement due to limited resource and short period of time. Since the interview and discussion was conducted in Amharic, and translating their exact response into English and finding the exact words to describe their feelings was difficult and it will not give the same flavor /sense/ as it was explained by the respondents in Amharic.

Chapter Two

Literature Review and Conceptual Framework

2.1 Literature Review

With regard to literature related to the study much research has been conducted in the past on the subject of the conditions of life of slum dwellers. Studies on urban development-induced displacements have also shown trends, extent, causes and consequences of such displacements. The following is a brief review of these and a few recent studies on the subject in Ethiopia. As there are no extensive studies on the subject in Ethiopia, there is a gap or limitation in finding case studies, which are relevant to the study. Thus, other countries' experiences are used to fill the gap.

2.1.1 Cause and Trend of Displacement

Development interventions in urban areas usually resulted in displacement of the existing settler. Public sector authorities usually operated slum clearance and economic growth and demand for inner city space by the private sector have also resulted in forcing out the slum-dwellers. Regarding the extent and trend of displacements, studies on the subject show that the extent and trend of development-induced urban displacements have changed from time to time.

As Forbes Davidson in his studies on *'Policy into Practices'* (1993) asserts that, in general during the last few decades three distinct displacements/resettlements have been distinguished in most western cities. The first trend that prevailed during the 1940s to 1950s had a negative attitude toward slum dwellers that were perceived as eyesore to the larger community and as illegal settlement. The settlements were cleared and their inhabitants were ejected without compensation. The second trend of relocation refers to the experience of most western cities during 1960s when evictions were carried out with provisions for displacee. Governments provided alternative shelters and distant relocation continued to free some valuable land in city centers. During the 1970s and 1980s total relocation was abandoned in favor of slum improvement approaches. During that time the sudden growth of third world cities made inner city lands scarce and expensive. This situation caused urban development-induced relocations and the problem of inner city slums was perceived as a much broader urban problem. It also became apparent that

living in inner city slums provided employment opportunities to the poor. Moreover, the impact of large-scale resettlement became visible and the adverse effect of the programs on the displacee was gradually recognized. The 1970s relocation seems to consider the economic and social needs of existing residence (Davidson, 1993).

The author's findings are significant in the fact that these trends are relevant to most developing countries today.

Michael Cernea, (1993) on his extensive studies based on World Bank projects, indicates that, "Rising populations, growing economics and increasing land scarcity ensure that in the coming decades the number of people displaced by planed infrastructure development will continue to grow." He also points out that, because of high urban population densities displacement from individual urban development program results in a higher number of displacees.

With regard to the consequences of displacement, Cernea and Dwivedi, assert that displacement is not only shifting from ones physical environment, it consists of uprooting from the existing life style and source of livelihood without alternatives. People displaced from their homes and resettled in other areas face social relation and community network breakdown. Most of the displaced people are from low-income groups, illiterate, unskilled and with no adequate assets. (Cernea, 1993, Dwivedi, 1997). "Vulnerable groups at particular risk are indigenous people, the landless and semi-landless; the female headed households which though displaced may not be protected through land compensation provisions" (Cernea, 1993:50). Therefore it will be challenging to rehabilitate displaced people without the intervention of government and non-government agencies.

The situation described by the authors are significant in that they apply to most relocation programs and the findings in the case study are seen for similarities or differences with these assertions.

2.1.2 Women, Displacement and Development

Jenice E. Perlman in her studies of slum removal and forced relocation in Rio de Janeiro also points out, that most of the time relocation sites are located far from the city center, where land is relatively cheaper. According to her findings the most significant effect of relocation is that the displaced people would have to travel long distance to the work place and working women who depend on odd jobs and work as domestic maids in middle and upper class areas would be more affected. As their earning from such jobs is not enough to cover their transport costs, the consequence of the relocation is the decline of family income. Women who are engaged in petty trade activities will lose their clients. Urban social services such as schools and health facilities are inaccessible and of lower quality than the city center (Perlman, 1976).

The author's finding is relevant to this study in the sense that similar situations exist in employment in city slums in Addis and the distance the women have to travel to their work place or city center after displacement. The extent in the decline in family income and the inaccessibility of basic social services can also be analyzed and compared.

As Cernea (2000) observes, the condition of some people enjoying the gains of development while others bear the pains raises major issues of social justice and equity. The most widespread effect of involuntary displacement is the impoverishment of considerable number of people and such impoverishment, with its lack of social justice and equity, manifest anywhere in the developing world when involuntary resettlement occurs. Displacement invites significant material and cultural loses to the affected population. The conventional planning approaches that cause many to be displaced and allow only a few to be "rehabilitated" do not adequately protect against risks and loss of entitlements and rights. The author describes the deficiencies in conventional planning approaches and the consequences of involuntary resettlements, which can be used as supporting evidence for a similar situation in the case study.

According to UN-HABITAT, in 2001 about 924 million people almost, one third of the world's urban population, lived in slums and 43 percent of them account for developing countries, where as in sub-Saharan Africa 70 percent of the population live in slums. It is also projected that the number of slum dwellers will double in the next 30years. UN-HABITAT Global Campaign for secure tenure (especially the urban poor) promotes negotiation as an alternative to forced eviction, that minimized displacement by market forces, realization of housing rights and specifically affordable shelter for all. It is also well known, that people

who fear eviction are not likely to operate to their maximum potential, or invest in improving their homes and neighbor (HABITAT, 2004a)

The exclusion of women from access to land push divorced and widowed rural women to move towards the cities, where they join the increasing number of female-headed households in slum urban areas. Globally an estimated 41 percent of female-headed households live below the locally defined poverty line and close to one third of the world's women are homeless or live in inadequate housing. For example, in Kenya where women head 70 percent of all squatter households, over 25 percent of women slum dwellers migrated from the rural homes because of land disposition (HABITAT, 2004b).

The consequences of displacement, which are common to both men and women, may affect women more adversely. In some situations women may not be entitled to documentation in their own name. Most of the time the house and other assets are registered in their previous spouse's name, and this hinder the relocation process of female-headed households. Women having less opportunity for employment and other economic activities, less access to credit, skill training and education, also have effect on displaced women given the higher number of female-headed households. The report states that:

Cultural traditions often make women dependent on fathers, husbands, or sons for tenure security and deny basic rights to divorced or widowed women. All to often property rights are vested in men and women are denied legal protection. Such discrimination is both unjust and contrary to good management, in that women are generally considered a lower risk against default than men, and female-headed households frequently form a high proportion of low-income groups. Property rights therefore need to be seen in terms of the extent to which women enjoy equal right with men, and addressing any gap should be a priority of tenure policy. (HABITAT, 2004 a:4)

As described above the number of women living below the locally defined poverty line, the extent of their homelessness, their lack of entitlements to documentations, their dependency on men for tenure security... etc are common features in most developing countries which also applies to the findings in the case study.

As S.Parasuraman points out, in his article on the Impact of '*Displacement by Development Project on Women in India*', displacement deprived access to services and

provisions such as market place, schooling and health care services and things that alter access to basic service provisions affect women and children seriously. Women are also less mobile than men and the break down of villages and social units affect them more severely. Most displaced people especially women prefer to resettle as part of pre-existing community neighborhood or kinship for many reasons. For women kin relationships still constitute the prime source of access to information, economic assistance and a variety of other support. Furthermore, the author observes that, house construction and maintenances are a male domain activity. In time of displacement taking care of construction of houses is a very difficult task for female headed-households. They do have neither the skill nor the know-how on how to supervise the overall housing construction and control of the building materials. This will be additional burden to female-headed households (Parasuraman, 1993).

The author described the conditions of women in India in case of displacement such as lack of access to basic services, loss of neighborhoods kin relationships, inability of women to construct or maintain houses etc..., which is also relevant to the main findings of the study.

A study by Action Aid International with Combined Harare Residents' Association on '*The Impact of "Oppression Murambatatsvina/Restore Order" In 26 Wards of Harare High Density Housing Areas*', found out that most of the displaced people lost their shelter and source of income. Moreover as a consequence of operation a high proportion of female-headed households became more vulnerable to abuse (Action Aid International, 2005)

Hirut Terefe in her study on '*The Impact of Displacement on Women and Children*' observes:

People are obliged to take new roles previously exclusively done by men or jointly. Women assume responsibility when they have to take children and flee under great risk. The fact of leaving home also means loss of means of production. This forced women to engage in an informal sector like petty trades, serving in someone's house, brewing 'tela'/local drink/ for sale etc. Still women continue their role as sole providers doing household chores in an inhospitable environment (Hirut, 1996: 282).

As it is known women's domestic role involves variety of commitment and obligations; such as child care, preparing meal for the family... etc, in addition to these they are primarily responsible for domestic related traveling such as shopping journey which need time and space, when and where to be carried out. Moreover, fear of sexual harassment and physical assault prevent women from going out unaccompanied and they fear over the use of public transport. The problem faced for women's escorting and safety coupled with unreliable public transport restricted them to their immediate local environment, which contributes to the problem of social isolation (Pickup, 1988). In the case study those who are private house owners are going to be resettled at the periphery of the city. As these areas are largely undeveloped lacking even some basic services such as electricity and water, it is evident that they face similar problems as discussed above.

John Rennie Short, on a study on *'The Urban Order: An Introduction to Cities, Culture and Power'* also argues that, there is significant difference in the way women and men experience the city, however, the design and organization of the city is based on men's interests and from their own point of view excluding women's interest. There is male domination in the city design that reinforces gender bias. The city is designed on masculine desire to control disorder and the "place" of women. Women's use of urban space is more constrained than men's. Women are more sensitive to the fear of men and sexual violence and this has structured their behavior in many cities. They have their own strategies of individual safety, that include avoiding certain place at certain times, going to certain places at certain times only when accompanied or not participating in an entire repertoire especially at night (Short, 1996).

The above cited authors mention variety of women's domestic roles and related travels that require time, questions related to their safety... etc which are also major concerns of the study.

Moreover, Roberta Woods in her article *Women and Housing* observes, in market based economy accessing good quality affordable housing is a problem for female-headed households, because access to housing is by ability to pay rather than by housing need. Thus women who lack access to resource, and earn less than men are less likely to

purchase a property and to be owner-occupier. Moreover they are over represented in local authority housing and under represented in owner occupation with the exception of widowed. Even if they access to owner occupation, it is to poorer quality housing and they spend more of their earnings to be owner-occupier, the reason is that access to owner occupation is linked to household income. However, women's employment pattern and level of pay lag far behind those of men (Woods, 1996).

Jane Millar in her study on '*Lone Mothers*' in Britain also points out that, majorities almost 91 percent of lone parents are headed by women and most of them are low-income groups who are on the margin of poverty. Furthermore, lone mothers are more likely to live in over crowded sub standard houses, usually in inner city areas where the housing condition and amenities are very poor (Millar, 1987).

The two authors mentioned above describe conditions related to housing of female-headed households, which is also relevant to the analysis in the case study.

On the other hand, international laws recognize women's equal right to access own and control land, adequate housing and property, but socio-cultural, political and economic structural factors hinder women from enjoying their right. According to a UN report (1998), "Gender inequality is expressed in inequitable access to power, to incomes and to resources. In the context of material, human and non-material resources, access to resources means a possibility to use them. To have enough power for decision-making with regard to resources is to have control over them."

In general as stated in the UN report of 1998:

Problems related to gender inequality, are obstacles for human development. Each country may have its own peculiar problems in social interaction of the sexes and status of their women. Obviously, gender inequality cannot disappear by itself: the result oriented state policy based on consideration of existing women's status, support from the civil society and women's initiatives are needed for that.

Margaret Schuler in her study on '*Empowerment and the Law: Strategies of Third World Women*' argues that, development is a shift to a more desirable status and it is a continuous process that comprises social, political and economic aspects. It is a process

of positive change with respect to people, proper technology and proper planning in social, economic and political terms. Development is investing in people in order to enlarge their choice. Modernization is a process of development and it is progress by itself. The new development concept is that development should target human beings as the subject and object of development. It is concerned with enhancing the human capabilities of all members of society, not only by one part or another. Sustainable development cannot come about if there is marginalization or exclusion of vast sectors of the population from its main productive apparatus. Both men and women are prime agents of development, and they need to be recognized, addressed and mobilized, to create healthy society and better environment for societal development. Ignoring the participation of women who comprise about half of the world's population, will not bring effective and efficient development. In order to insure sustainable development, equal participation of women and men in the planning and implementation of development programs is essential (Schuler, 1986).

Kate Young in her study entitled '*Planning Development with Women*' also points out, in the 1970's significant attention was drawn to women through UN first world conference on women and the selection of women's year 1975. In addition, feminist movement highlighted the exclusion of women in development. The United Nations accepted Women in Development approach as a guiding principle, which was consequently accepted by government and non-government development Agencies. The approach was grounded in modernization theory, which held that the experience of achieving economic development through industrialization could be generalized to all societies as they become modernized. This approach, however, has been criticized for fitting women to development, and for not recognizing women's reproductive role. A woman in development approach does not consider transforming the unequal power relation (Young, 1993).

During the 1980's the gender and development approach, a holistic approach that emphasizes the equal participation of women and men in the development process emerges. It recognizes the subordination of women and the contribution of men, and provides an alternative to modernization theory, which was a foundation to women in

development approach. It considers the totality of social organization and the analysis address the unequal gender power by seeking to transform unequal power relation. Gender and development approach recognize the need for special measures for women and the marginalized groups to participate and benefit fully from the development (ibid).

As stated in the year 2000 UN Millennium declaration there is now a growing concern about slum dwellers at global level and a millennium development goal of improving the lives of 100 million slum dwellers by 2020 in Africa. In this regard UN-HABITAT's Global Campaign for Secure Tenure has a dual focus on advocating change and assisting member states to introduce innovations, which strengthen the tenure security of the majority of people especially the urban poor. It addresses issues of forced evictions and secure tenure property rights for both men and women and the rights of women to equal inheritance.

2.1.3 The Case of Ethiopia

Considering studies in Ethiopia related to the topic we see that the subject is dealt with more recently and the studies are few in number most being academic/university students' study papers.

Nebiyu (2000) undertook a study on '*The Impact of Development-induced Displacement*' taking the case of Sheraton Addis Project, woreda14 Keble 24, 25. The project was implemented in 1994 by displacing 718 households to Kotabe district Wereda 28 Keble 04 at the periphery of the city around CMC area. All the displaced were resettled at the same time and same place in well-built new houses with improved basic facilities and public services. Since the resettlement site was at a far distance from the city center the developer provided bus service for two years. In general the displaced people were provided with well-organized living environment and kebele house renters were paying the same amount of previous house rent for the new house. The study finding was that 99 percent of the displaced households were highly satisfied with the physical condition of the resettlement houses. However, the study points out income of female-headed households decreased as unemployment rate in the new resettlement site has increased by 9.9 percent from the previous area and recommended that high consideration should be

given to female-headed households who were involved in the near by market for their livelihood. The major factors that brought change in the employment status are the lack of potential clients and markets, which account for 73 percent. According to his study 30 percent of the relocated stressed that the disintegration of the neighborhood ties had created lack of mutual help and social security. However, men especially those who were government employee were not affected much by displacement.

Birhanu (2006) also conducted a study entitled '*Impact of Urban Redevelopment on the livelihood of displaced people in Addis Ababa*' on the implementation of Casanchis local development plan. According to the study about 600 households were affected by the program, and were partially relocated at eight different sites and at different time at the semi urban area of the city. Major finding of the study was that, partial resettlement has disrupted their social network and neighborhood ties. Contrary to Nebiyu's where 99 percent of the displaced were satisfied with the new resettlement houses only 2.5 percent of the displaced households were satisfied. Moreover, the program was launched as an emergency campaign without the necessary implementation tools such as policy plan, legal framework and proper institutional framework. As a result the displaced households were relocated to new site where basic infrastructure and public facilities were inadequate. Thus they lost their diversified source of income; most became impoverished and marginalized and become dependent on others for their livelihood.

Another study on '*Urban Renewal in Addis Ababa: A Case Study of Sheraton Addis and Casanchis Projects*' by Abebe (2001) reveals that development projects that were implemented by private developers are relatively better and efficient than the government's. He concludes that the implementation of urban renewal projects both by government and private developers lack proper institution, policy-planning, legal framework and participation of all concerned bodies; and finally recommends further studies on the socio-economic impact of the implementation of urban renewal programs.

Desta (2004) study on '*Slum Dweller Characteristics and Livelihood in Addis Ababa*' found out that survival strategies for female-headed households in slum areas of Addis include renting part of their dwelling /room/, self employment in the informal sector,

wage labour and economic contribution of the children. He further recommends that urban upgrading program as more feasible to improve the housing condition of the slum dweller and their livelihood.

Meron (2004), in her study on '*Female-headed Households and Poverty in Urban Ethiopia*' examined the extent of their poverty and vulnerability by comparing them with male-headed households in urban areas of Ethiopia based on 1999/2000 household income, consumption and expenditure survey and welfare monitoring survey of the Central Statistics Authority. The finding reveals that female-headed households comprise 40.9 percent of all households in urban Ethiopia, and the majorities about 63.4 percent of them are illiterate and 39 percent are unemployed. Moreover, household headed by women are poorer and vulnerable to poverty than household headed by men. The study also finds out educational attainment of the household head, household size (high number of children in the family), locations of residence in the region and employment status is key determinant of poverty.

Another more extensive study entitled '*A Comparative Analysis of Female and Male-headed households in Addis Ababa*' has been undertaken by Tizita (2001). She conducted comparative analysis of female and male-headed households in two woredas of Addis Ababa. The finding reveals that more proportion of both female and male households experience poverty; while women are more vulnerable to poverty because of their low level of education. The study recommends facilitation of educational access to rural and urban women as long-term strategies and the integral efforts of government, NGO and community to create enabling environment to develop skills of female household head as a short-term strategy.

Eyoub's (2000) study on '*Substandard Houses and Gender Differences in Addis Ababa*' focuses in examining factors affecting access to housing due to gender difference. Seven different sites, which represent all areas in Addis, were selected to conduct the study. The study found out higher number of female-headed households in all substandard housing categories. The studies significance is in showing that these households are the poorest among slum dwellers.

Among the above cited studies in Ethiopia, the first taking the Sheraton Addis Hotel Project which was implemented by a private investor found that the relocation program was relatively better as it was done in a coordinated manner. The second, the implementation of Cazanchis local development plan, which was implemented by the government was not well planned and had a negative impact on the displacee. The third, which considered both government and other private relocation programs, described the lack of proper implementing mechanisms. Two other studies on poverty and female-headed households found out that women are vulnerable than men due to low level of education and employment status. These findings are used as supporting evidence to substantiate the findings in the data analysis of the case study.

2.2 Conceptual Framework

2.2.1 Marginality and Urban Poverty

The issue of slum dwellers and displacement are closely related to the issue and concept of marginality and urban poverty. Thus, it is relevant to look into the concept and definition of poverty and related terms for analysis using gender perspective.

In general, there is no agreement on a clear-cut definition as poverty is multidimensional phenomena which are understood in many senses or conceptualized based on the frame of reference of different disciplines. Poverty can be conceived as absolute or relative and it can also be associated with inequality, vulnerability, and social exclusion. “The concepts used to define poverty determine the methods employed to measure it and the subsequent policy and programme packages to address it.”(Lok-Dessallien, 1998:17)

In measurement of poverty the focus was generally on absolute poverty, which has been defined as private consumption per person falling below a particular level. As Jane Millar and Caroline Glendinning in their article on *‘Invisible Women, Invisible Poverty’* also observes, up to now most studies of poverty have largely focused on the financial circumstances of families or household units and fail to recognize the extent and cause of poverty which is experienced by women. However, poverty is not gender-neutral (Millar and Glendinning, 1987) Nowadays, as Baulch (1996) Lipton (1997) point out that the

consumption/income approach to defining poverty has come under criticism and the concept of poverty and its causal explanations have been broadened.

UNDP's contribution helped to broaden the understanding around the conceptualization and measurements/assessments of poverty and vulnerability as well as by introducing new approaches to poverty elimination policies. According to this approach based on the Human Development Report introduced in 1997, poverty represents the absence of some basic capabilities to function and this "reconciles the notion of absolute and relative poverty since relative deprivation of incomes and commodities can lead to absolute deprivation in minimum capabilities."(UNDP 1997:16) Human poverty (as distinct from income poverty), refers to the denial of opportunities and choices for living a basic human life which takes into account more than the minimum necessities for material well-being and views poverty as multidimensional. While measurements of income poverty, such as the head-count ratio (HCR), focus on levels of absolute income poverty, the human poverty index (HPI), focuses on capabilities such as access to clean water, health services and level of literacy. The above cited report also argues that across countries there are systematic relationships between gender inequality, as measured by the Gender Development Index (GDI) and the general level of human poverty, as measured by the HPI (ibid).

Households are important units of poverty analysis, the human poverty concept makes it also possible to disaggregate the household and analyze the relative poverty or well-being of household members. Such an approach focuses the discussion on gender differences in deprivation in basic education, health services and life expectancy and socially constructed constraints on the choices of various groups such as women.

In inner slum areas of Addis most dwellers are poor. Among the poor there are vulnerable groups, which include female-headed households. The conceptualization and measurement aspect discussed above are useful for analysis of poverty using gender perspective. Thus it is in light of the above understanding of the concept of poverty that the study aims to analyze the conditions of slum dwellers particularly that of women. With regard to the conditions of slum dwellers, various researchers have researched on the subject and described their situations.

Among the earlier thinkers Karl Marx in *'Das Kapital'* (1906) described the grim picture of the living conditions of the English working class in slums in London during 1863. Marx analyzed and explained the cause as an inevitable outcome of the capitalist system. According to him all this can be rectified only with the change of the system and triumph of the working class.

A more recent study by Perlman, indicates that the poor living in slums, as the result of their living conditions have been automatically assumed to have a series of associated economic, social, cultural and political characteristics. Thus, from her study of slum areas in Rio de Janeiro, 1968-1969 she observes a concept closely related to poverty, marginality is often referred to as both myth and a description of social reality. Marginality is used as an overall view of the lower classes and as an explanatory statement of why poverty exists and why they are "outside" the standard functioning of society (Perlman, 1976). The other view is Marxist; marginality is not caused by poor housing conditions or by characteristics of individuals or groups, but by a form of society rooted in the historical process of industrialization and economic growth in the developing nations. Still another view links marginality to the consequence of a new model of development (or underdevelopment) that has a basic characteristic the exclusion of vast sectors of the population from its main productive apparatus.

Perlman also pointed out that the analysis of how these myths are applied as instruments of social control despite their total lack of confirmation in empirical reality is relevant for all countries which have large populations of urban poor. She says, this situation exists for the large majority of the people everywhere in the world and rejecting the way these problems have been interpreted according to the marginality vision by no means implies rejecting their social significance or the urgent need for more adequate theoretical conceptualizations. Thus, our final word should serve not to close this topic but to open it to the research for the new perspective-one that will combine both theory and reality and bring social research closer to the real social issues (ibid).

2.2.2 Model for Population Displacement and Resettlement

In this study the main issue to be analyzed with respect to female-headed households is the impact of development-induced displacement. Displacements can be seen as destabilizers /shocks /that usually result in dismantling stable livelihoods. With regard to developing comprehensive theoretical model or framework for identifying impoverishment risks to be prevented and reconstruction strategies for resettling displaced populations to be implemented, Michael Cernea, in his Risk Reconstruction and impoverishment model explained:

What is too little understood both by professionals and scholars alike are the social impact of displacement and relocation. When resident peoples are forced to move, certain general impacts can be expected. But the collective social impact on the community or other social organizations differs widely from case to case; to date no mode exists to predict the cumulative effect (Cernea, 2000:16).

The impoverishment risks and reconstruction framework /IRR/, which was recently, developed by Cernea (2000) builds upon and further advances the prior modeling efforts. Aside from distinguishing risks he identified four distinct interlinked functions that the risk and reconstruction model performs: as a predictor (warning and planning) impoverishment; as a guide for formulating a research hypotheses and conducting theory-led field investigations research. The author explains that depending on local conditions, the intensity of individual risk varies. However, pattern identification makes it possible to predict that such risks are typical and are likely to emerge in future comparable displacement situations. Preventing or overcoming the pattern of impoverishment would require risk reversal. This can be accomplished through targeted strategies, backed up by adequate financing. The model's dual emphasis, on risks to be prevented and on reconstruction strategies to be implemented, facilitates its operational use as a guide for action from landlessness to land-based resettlement, from joblessness to reemployment, from homelessness to house reconstruction, from marginalization to social inclusion, from increased morbidity to improved health care, from food insecurity to adequate nutrition, from loss of access to restoration of community assets and services, from social disarticulation to networks and community rebuilding.

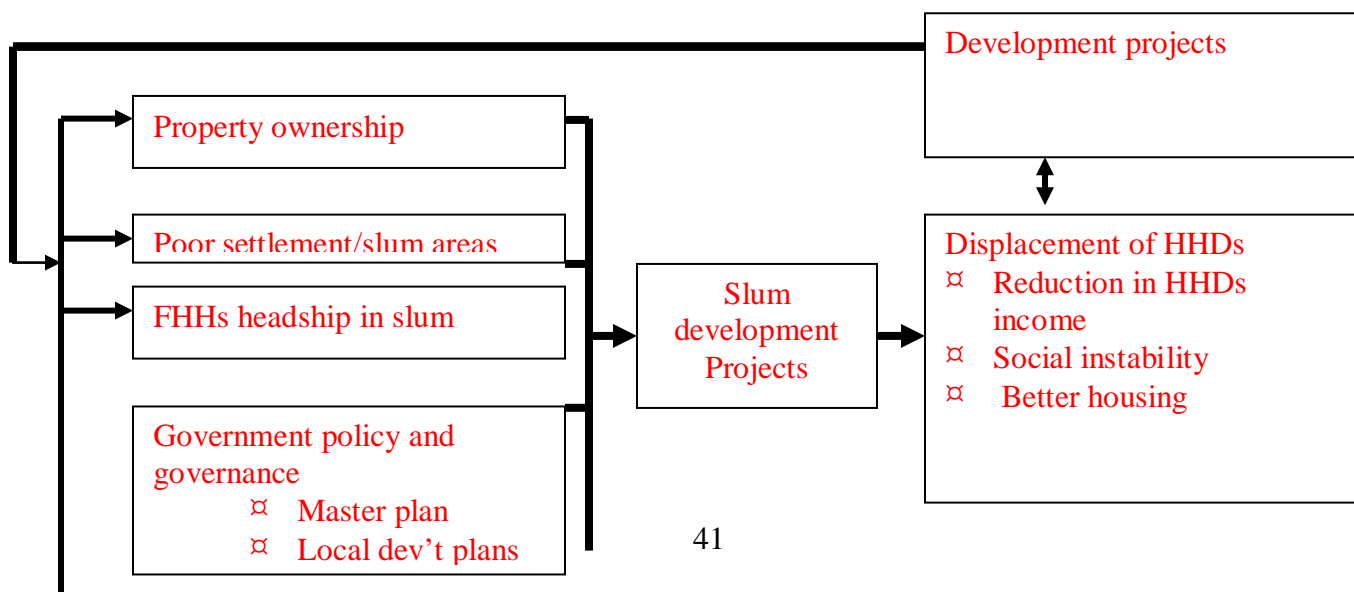
Understanding the linkages among these variables enables decision makers to trigger chain effects and synergies in mitigating or remedial actions. The author suggests that the

framework can be employed not only for individual projects but also for general policy formulation and it can inform all the social actors in resettlement, that is governments and decision makers, social researchers, project designers, the resettlers themselves, implementation agencies, and other involved parties.

There is some doubt, however, as De Wet (2001) observed, in Cernea's IRR model assumption that resettlement problems can be erased by improvements in planning as resettlement process has its complexities. De Wet recommends an open ended flexible approach to resettlement planning, which recognizes that projects rarely proceed according to plan.

In general, though there is some doubt and Cernea's model is meant to apply to all resettlement programs one can draw some lessons, which can be applied to urban relocation programs. One can make some basic assumptions based on the above discussion and past experience on similar projects.

As can be seen from the figure below, in a slum development project the actors involved are on the one hand, government policy through the master plan that is going to be implemented, property owners, settlers in the slum (the poor) which include the female-headed households. Implementations of slum development projects results in displacement of slum dwellers and the resulting possible negative outcome of this are loss of employment /reduction in income/ and social instability for households especially vulnerable groups such as female-headed households. A probable positive outcome is better housing for the displaced households.





2.2.3 Feminist Perspective

As to the question of introducing the gender perspective as related to the study, the subordination of women is central to the concept of patriarchy and system of production.

Patriarchy operates on state level in that the distinction between public as male and private life as female has been inherent in the formation of state societies. The state represents and defines the separation of public and private life as the differentiation of woman from man.

Frederic Engels in the '*Origin of Family, Private Property and the State*' elaborates that; primitive society was organized in matrilineal genes that revolved around the mother. However, the establishment of private property and the emergence of commodities as exchange value and profit lead to a change in mode of production and patriarchal takeover. Commodities were privately owned by men and exchange for other goods which gives rise to surplus value. All surplus wealth was accumulated by men and the woman's domestic labour began to become less important in comparing to the wealth accumulated by man. Therefore because of the economic shift in power the man become the head of the household and the woman become degraded and reduced to producing children. The family was transformed into monogamous male dominated nuclear unit. In this nuclear family the husband obliged to earn money and support the family, which gives him superior position. On the other hand household domestic labour where woman was confined lost its public character and become private sphere (Engels, 1972).

Josephine Donovan in her study of '*Feminist Theory*' pointed out socialist feminists like Zillah Eisenstein had seen the domestic labour as inherently alienating to women, and any tasks pre- assigned to a particular group are alienating, since they are not freely chosen. Moreover, the sexual division of labour in a society organizes non creative and isolating work particularly for women (Donovan, 2004).

In a capitalist society patriarchal interests are represented by men of the capitalist class, who enforce the sexual class relation of patriarchy, and these relations are represented as the natural differentiations of male and female. Patriarchy gives priority to male, while making women “different” or less or the “other” and it establishes the sexual division of labor and patriarchal controls within the market (Eisenstein, 1986).

Catharine Mackinnon in her article '*Feminism Marxism*' and the state asserts that modernization theory is for the public realm that is occupied by men who left the private sphere to become modern, while in contrast the family, the household and village are perceived to be as constraints to achieve modernity. In early modernization theories, tradition and traditional values associated with women were viewed as incompatible with modern institutions. The same author argues that isolation in the home and intimate degradation is common for all kinds of women. The private sphere that separates and confines women is a political sphere, which is a common ground for all women's inequality. The private sphere is social institutions where by women are deprived of primary activity through which male supremacy is expressed and enforced (Mackinnon, 1987).

Jane Lewis and David Piachaud in their studies on '*Women and Poverty in the Twentieth Century*' (1987) also observe that, women's work is less rewarded than men and their work includes disproportionate share of unpaid work, like rearing children, caring for the husband and other, which contribute to inequality and women's poverty (Lewis and Piachadu, 1987). Besides, compared to men women spend most of their time in doing unpaid work and they will be left with little time for paid work and this contributes to women's time poverty (ECA, 2004).

According to Marxists the question of women is seen with respect to women's position in the system of production. The key explanatory factors in Marxist analysis of women in capitalist society, focuses on women's exclusion from wage work and their confinement to the "non-productive" share of housework. The sexual division of labor is caused by private property and the commoditization of waged labor. Engels, argues that women's subordination is a form of oppression resulting from the institution of class society and

maintained because it serves the interests of capital. Male dominance, according to Engels, was inextricably bound up with capitalism and the ruling class and would disappear with the advent of a socialist revolution and the wholesale entry of women into the waged labor market. Engels also indicated that surplus value is associated with male production which has exchange value, while women's product was for use value, and his proposition as a solution to the problem of women's oppression is for women to be engaged fully in the public work force equally with men and eliminate their confinement in the private domestic labor (Engels 1972).

According to Donovan's study Marxist feminists such as Christine Delaphy, challenge the ideology of capitalism and patriarchy. They believe that although women are divided by class, race, ethnicity and religion they all experience the same oppression for being women and they need to develop analogous true consciousness of their own oppressed condition. The theory focuses on broader context of social relation in the community and includes aspects of race, ethnicity and other differences. Socialist feminist also argue that, it is not only capitalism that benefit from women's role in the labor market, it is also men as husband and father who receive personalized service at home; they assert that patriarchy is exploitation of wives labor by their husbands (Donovan, 2004).

Radical feminists such as Shulamith Firestone, on the other hand, explained women's oppression by focusing directly on sex or male/female inequality in biological reproduction independent of and more important than class inequalities. "The near-universal male dominance over women demanded explanation, and it was not sufficient to argue simply that it was functional for capital (Sharon and Parpart, 1988:3). According to radical feminists male dominance in society pervades every aspects of life social political or institutional. Male dominance extends from private to public domain of life and operates at family, community and societal levels. This shows that the oppression of women is everywhere, and almost assumes a universal dimension. It starts at the very basic level of survival, where men dominate every aspect of life they control resources; services, power and they are the main decision makers at all level. Patriarchy use as a strategy fabrication of ideology to rationalize, justify, legitimize and perpetuate the oppression and exploitation of women through propaganda, socialization of the young,

education ...etc. At the global level we see the dominance of patriarchal society for a very long period of time. As a primary actor in the socialization of children, women pass on the culture of patriarchy to their children and grand children and so on. Thus, as Nancy Folbre, argues "patriarchy is neither an aspect of capitalism nor an autonomous system, but rather a mode of production in patriarchal social formations" (Folber, 1988:61).

According to Sarah Grimke, women's and men's souls and rational faculties are the same, but women's incapability came from the unequal treatment of the upbringing and deprivation from education of women. They believe that women and men are equally created and then whatever is right for a man to do is right for a woman to do. Their assumption is that, lacks of education prevent women from perceiving the general principle behind the fact, and these keep them from analyzing their own situation critically. Moreover, they assert that male female difference is a matter of social environment. A change in socialization or social circumstance would produce different gender identity at all levels (Donovan, 2004).

As Srilatha Batliwala in her study on '*Education for Women's Empowerment*' observes, the process of empowerment must begin in the mind by changing women's consciousness. This means creating awareness of how gender as well as other socio economic and political forces are acting on her, helping her break free of the sense of inferiority which has been imprinted since earliest childhood. It means organizing and challenging existing order, visible manifestations of consciousness change, which the world around is forced to acknowledge, respond to and accommodate as best it may. As the struggle to gain access and control of resources is integral to the empowerment process, successful women's empowerment means the loss of men's traditional power and control over women both within and outside the family. Women's empowerment, which is not against men, but against the system of patriarchy and all its manifestations must seek to organize the poorest, most oppressed and exploited sections of people in the empowerment process (Bataliwala, 1995).

In general as Jane Vock in a study on '*Demographic Theories and Women's Reproductive Labour*' points out:

Clearly, whether patriarchy is defined as the rule of the father or the domination of women by men; whether it is seen as inseparable or autonomous from the social relation of production; or whether it is seen as materially and or ideologically based, there is a consensus that the control of women's childbearing capacities is integral to the operation of patriarchy (Vock, 1988:83).

Among the theories cited above, the liberal feminist theory is most appropriate for the analysis of women's situation in the case study. The liberal feminist view helps to look at the cultural position and gender relation and the existing patriarchal structure in the study of inner city slum area household's particularly female-headed households. Women suffer from lack of power in social and economic sphere of life. Their lack of power reflects in their less education level, less income, less control over their own income, less bargaining power in selling their own produce and labor, less participation in decision making body, less access to production inputs and resources and employment opportunity than men.

In light of these conceptual frameworks this paper assesses the condition of women in case of development-induced displacement. As the main issue of this study, slum dwellers and the effect of displacement especially on women is also an issue of poverty, findings in the case study are analyzed using the basic concepts of poverty especially the human poverty approach, while income based approach is used to a limited extent. Thus, both qualitative and quantitative methods are used in the analysis of data on gender and poverty. In relation to development induced displacements, which can be regarded as shocks that disrupt the normal livelihoods of the poor or vulnerable groups, the '*displacement and resettlement model*' developed by Cernea is used for analysis of the consequences of displacement. In gender, analysis of the concept of patriarchy, state and unequal power relations as explained by liberal feminists and socialist feminists are used to analyze the situation of women and suggest possible remedial actions to improve status of women narrow the existing gender gap and empower them.

The following chapter discusses the livelihood of women in slum areas based on their background status, life experience, survival strategies and their reactions towards relocations.

Chapter Three Women's Livelihood in Slum Areas

This chapter focuses mainly on key characteristics of female-headed households among slum dwellers in the selected study slum area of the former wereda 14 kebele 22, 21 and 25 that is allocated for the expansion of Sheraton Addis project. Most of the discussion in this and the following chapter is mainly drawn from the researcher's fieldwork. On the basis of interview survey carried out with 51 female-headed and 51 male-headed household, dwellers in the study locality and in-depth interview with 15 female-headed households to explore more the livelihood of female household heads and to have more insight about their reaction towards relocation. Thus personal observation of the study locality during the collection of survey data and in-depth interview and formal and informal discussions with the study area dweller especially with female-headed households is the main input for this chapter.

On the basis of household interview survey female-headed households constitute half of the total study area households. The main selection criterion for the interview and survey questionnaire was ownership status of the houses. Therefore based on the existing housing ownership of the study area households 27 percent of the sample were owner occupiers while the remaining 73 percent are kebele house renter. All households interviewed were family based units.

Table 1. Family type of households

Household who have children	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Yes	45	88	46	90	91	89
No	6	12	5	10	11	11
Total	51	100	51	100	102	100
Relatives in the household						
Yes	24	47.1	14	27.5	38	37.3
No	27	52.9	37	72.5	64	62.7
Total	51	100	51	100	102	100

Source: survey former woreda 14, kebele 22, 21, 25, May20-August3,2006

The survey result indicate in Table 1 above shows a slight tendency for female-headed households to be extended because relative (daughters or sons-in- laws and their children...) other than children and parent are significant, which is 47.1 percent while for male-headed it is only 27.5 percent. Moreover there is no significant difference between female and male-headed house hold heads in having their own children. From the total sampled female household heads about 88 percent of female-headed have their own children and they experience being mother and the remaining 12 percent also have either adopted or raised their relatives' or other's children. This implies that all of them have experienced being mother.

The average size of female-headed household unit is 4.9 members, while average size of male-headed household units is 6.5 (see Annex B). No significant difference is observed between female and male household heads, the majority about three fourth are in the working age group 15-65 years old, with mean age of 55.24 year for female against 56.24 year for male.

Marriage is one of society's most important units, which is a socially recognized and approved union between individuals, who commit to one another with the expectation of a stable and lasting intimate relationship. Child marriage is practiced in most parts of the country and traditionally it is considered as alliance between two families rather than between two individuals. In rural parts of the country arranged marriage is common in which the bride and groom had no say at all. The study reveals that because of traditional factors mostly women marry at an early age.

Table 2. Age at first marriage of sampled population by sex

Age at first marriage /year/	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Less than 18	60	51.7			60	32.1
18-24	41	35.3	24	33.8	65	34.7
25-29	11	9.5	17	23.9	28	15.0
30-34	4	3.5	22	31.0	26	13.9
35 and above			8	11.3	8	4.3
Total	116	100	71	100	187	100

Source: survey, former woreda 14 kebele 22, 21, 25 May20-August 3, 2006

As the above table indicates more than half of sampled female population has practiced early marriage before they reached 18 years of age and 48.3 percent of them married after 18 years of age. On the other hand there is no male household head that married before 18 years of age, only 33.8 percent married at the age 18-24, while the majority about 66.2 percent of male sampled population married after they reached 25 years of age.

Another table indicated below shows the marital status of household heads surveyed and among other things how female-headed households are formed.

Table 3. Marital status of household head by sex

Marital status	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never married	3	5.9	3	5.9	6	5.9
Currently married	9	17.7	44	86.3	53	52.0
Separated	4	7.8			4	3.9
Divorced	9	17.6			9	8.8
Widowed	26	51.0	4	7.8	30	29.4
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22, 21, 25 May-August3, 2006

At present as it is indicated in the above table the majority (more than three fourth) surveyed female household heads are widowed, divorced or separated while their male counterparts are only 7.8 percent. About 17.7 percent of female household heads are married while their male counterparts account for 86 percent. The remaining 5.9 percent are single or have never got married. Therefore the main causes for the formation of female-headed households in this case study slum area are widowhood and marital breakdown. The main reasons for women to divorce their husbands are desertion by their husbands (in some cases husbands set up home with other women), violence, infidelity and lack of financial support.

Most female household heads in slum areas are migrants from rural and other urban centers (71.4 percent in this case study) and the majority of them migrated to Addis prior to 1972. The study reveals that these women migrated to Addis in search of employment and better livelihoods. Hardships in rural life for women, divorce due to early marriage, lack of access to land and heavy domestic workloads etc... are some of the causes for their migration to urban centers (see Annex D).

Tsedale Abate born in Wello, illiterate and now 50 years old, says she first got married at the age of 16 and migrated to Addis after living with her husband only for a year. When she first came to Addis she was engaged as housemaid and was forced to quit the job when she got pregnant. After some years she got married to her second husband with whom she had two of her children. When her husband died eighteen years ago her children were still young, she engaged herself in elementary activities, to provide for her family. She has another child (her fourth) out of wedlock. In explaining the hardships faced by women in rural areas Tsedale says, it is expected of a woman to do lots of very tiring jobs each day; besides preparing food for the family, she is engaged in grinding and pounding grain, collecting fire-wood and dung, fetching water, and participating in farm activities such as weeding, raking, harvesting, preparing and trashing field. She is also responsible in taking care of the elderly and sick family members. After giving birth to a child she rests in bed only for a few days; before she resumes the domestic chores and working in horticulture around her compound. She goes on to say that in contrast, in urban areas there are grinding mills for flour; you don't have to go too far to collect water if you have the water taps; fuel wood and consumption items can be purchased from the near by markets within the locality...etc. When women give birth, relatives, neighbors and/or friends help her in taking care of the household chore and she can rest up to 40 days. Thus according to her, life for women in urban areas is relatively better than in rural areas.¹ Though migrant women face many problems in adapting to urban environment, remembering the workloads/hardships they had to endure in their rural homeland, prefer to stay in Addis rather than go back to their homeland.

In rural areas the standard traditional practice for girls is mostly to get married at an early age (usually before 18 years of age), which gives large intervals for women's reproductive age. As most couples don't have appropriate awareness about family planning and/or proper access to reproductive health services, they usually give birth to too many children without medical assistance. "Ethiopian women on the average give birth up to seven children" (TGE, 1993:16). This affects their health status and results in high rates of maternal mortality. Even in Addis only 56.4 percent of women get assisted

¹ Tsedale Abate Kebele 21, July14, 2006

delivery and family planning prevalence is only 42 percent (AACGBOH, 2005), while female genital mutilation prevalence rate is 69 percent (NCTPE, 1998).

According to this survey, about 55.5 percent of the female migrants were very young; less than 20 years old when they migrated to Addis. However, due to tradition of early marriage, about two third of them had already been married. When they first came to Addis these young migrants with little or no education about one third of them were able to be engaged only as domestic servants; where they usually served as housemaids and baby sitters (see Annex D). Usually young migrants with little or no education joined the sector. Though it has no job security this sector of employment is an easy entry for female migrants into the urban labor market. They earned very minimal salary and some worked without salary for some time and were provided only with food and shelter by their respective employers, till they were acquainted with the urban way of life and acquired more work experience. Most reported that their employers exploited them as there were no formal contract agreements and even when there were written agreements their employers kept the documents. As Jackly Cock in her study of '*Domestic Servant in South Africa*' observes, the law does not protect domestic servants; there is no legislation, which stipulates their minimum wages, hours of work and other conditions. They work long hours and the work is monotonous and repetitive it involves close supervision and control by the employer. In addition domestic servants differ from other waged workers in that, other waged workers sell their labor power as commodity for definite period of time in exchange for money wage. They lack maternity benefit, paid sick leave, unemployment and disability insurance (Cock, 1988).

Most of the time they encounter sexual abuse and are exposed to rape and unwanted pregnancy and give birth out of wedlock. Usually their boyfriends do not give recognition to the child and this makes them more vulnerable besides their low income. When their employers discover their pregnancy they will be dismissed instantly. Thus in time of child bearing these women face extreme hardships; being alone without family or nearest relatives to support them in Addis; especially shelter becomes major problem for them. One third of the female household heads interviewed has experienced out of wedlock birth and rear their children without their father's support.

Demitu Data born in Welayta, illiterate, 52 years old and currently married says she first got married at the age of 15 and gave birth to two of her children. After she got divorced (from her first husband) at the age of 18, she came to Addis in search of employment leaving behind the children with her parents. In Addis she was first engaged as a housemaid. After working for two years she got pregnant, and was abandoned by her boyfriend. When her employer discovered her pregnancy, she was dismissed immediately and suffered a lot to get shelter. Later on she was able to share a room with another household as cohabiter ('debal') after that she was assigned to a temporary shelter by the kebele administration. As she was unable to resume her work as housemaid she became street vendor, which included mainly selling, boiled beans around 'tej-bets'.² In this way she was able to raise her son, who is now a policeman and visits her now and then.³ Tsedale who also encountered similar experience as Demitu recalls the days when she slept in the streets with her new born baby due to lack of shelter. Tsedale was also able to raise her son, but he quit school and engaged himself in informal activities in the neighborhood. He died recently (June, 2006) due to sickness diagnosed as typhoid. She was still in her grieves during the interview.⁴ Thus for migrant rural women who do not have relatives or friends to give them support, adopting to urban life is very difficult, let alone getting better employment opportunities.

In rural areas for women who have neither access to resources nor educational opportunities marriage is the only means of livelihood. Families also urge their daughters to get married at an early age.

Dinkinesh born in Gondor 55 years ago came to Addis at an early age when her mother died. She has got six children out of her three short lived marriages and she says "*I am not fortunate with husbands; they all left me one after the other*". At present she lives by herself; out of the support she gets from her children. Her first daughter had left for Dubai in search of a job and sends her some money. In explaining about age at first marriage she says, "*In my homeland if a woman is around age twenty and single*

² 'tej bets' is a place (like barroom) where 'tej' (an alcoholics drink, made of honey, like mead) is served.

³ Demitu data, kebele 22, May 27, 2006

⁴ Tsedale Abata, Op.cit

everybody inquires why she is unmarried; it is almost a taboo not to get married at that age unless there is something wrong with that girl.”⁵ For these women, marriage usually means more responsibilities and additional burdens. In rural areas married woman have lots of workloads both in the house and at farm plots.

On the other hand, for men marriage usually means having unpaid worker and a companion. A wife takes care of her husband by preparing his food washing his clothes and accomplishes other household chores, while he is expected to cover the household expenditures if she doesn't have any means of income. In contrast even if the wife has other sources of income or works outside to earn her living, her husband, is not obligated to share in the household chores. This is related to tradition or culture, which has persisted to the present day. Usually women spend most of their earnings to the household needs while it is less common among men. Millar and Glendinning point out, that specially in poor households women manage scarce resources and try to make ends meet and they expend a substantial amount of time and efforts on unpaid domestic labour which is given no value (Millar and Glendinning, 1987). Most of the times in case of separation and marriage dissolution rural women end up with no means of income to sustain their lives and as they are already fade up with their marriage; they migrate to urban areas aspiring for better life or to get employment.

Chaltu Gonfa born in western Shoa, illiterate and now a 76 years old widow, says:

*I first got married at age thirteen. After I miscarried twice, one day my husband came home drunk and ordered me to wash his feet. When he saw that I was hesitant to do it he said, 'Oh! I presume you are pregnant then; if you were a cow it would be better to slaughter you'. He said this in reference to my being unable to give him a child that I got very angry at this and replied 'Ok! Then, it will be better for me to get out of this house before being slaughtered like an animal'. After that I left him to go back to my parents and subsequently came to Addis with one of my aunts.*⁶

⁵ “መቼም ለባል አልታደልኩም በተለያዩ ምክንያት እነለያያለን፤... በተወለድኩበት አካባቢ ሴት ልጅ ሳትዳር 20 ዓመት ከሆናት እንደነውር ይታያል ሁሉም ለምን አታገባም እያለ ይጠይቃል”(Dinkinesh Kebede, Kebele 25, May 20, 2006)

⁶ “በ13 ዓመቴ ተዳርኩ አንድ ቀን ማታ ባለቤቴ ሞቅ ብሎት መጣና እግሬን እጠቢኝ አለኝ አኔም ነፍሰጡር ስለነበርኩ አላጥብም አልኩት እሱም ‘እርጉዝ ነሽ መሰለኝ ላም ብትሆኝ ለልኮንዳ ትታረጁ ነበር’ አለኝ ይህንንም ያለው ላም በተከታታይ ስትወልድ ከሞተባት ለልኮንዳ እንድትሆን ትታረዳለኝ፤ እኔም ሁለት ገዜ ልጅ ስወልድ ስለሞተብኝ ካላደገልኸ ምን ዋጋ አለኸ ማለቱ ነው ልጅ በጣም ይፈልግ ስለነበረ። ስለዚህ እኔም በንዴት ‘ከመታረዴ በፊት ከዚህ ቤት ልውጣ’ ብዬ ትዳሩን ትቼ ወደ ቤተሰቦቼ ተመልስኩኝ” (Chaltu Gonfa, Kebele 22, 4 July 2006).

Kidist Abebe who was born in Wello and now a 61 years old widow says that she got married at the age of 14 and had a son with her first husband but when she couldn't put up with him, as he was always nagging; she left him taking her son with her and came to Addis to live with her sister. In Addis she was first engaged as a housemaid; after working for a year she met her second husband who was a carpenter and with whom she had four children. When her second husband died she was engaged in elementary activities like washing clothes for households in the neighborhood to sustain her family. She says that as she is illiterate or has no skill and her husband didn't leave her any property she couldn't engage herself in any other worthwhile activity.⁷

Most of the urban poor are concentrated in inner city slum areas where there are better opportunities to be engaged in income generating activities than in the city outskirts. According to ILO (1997) women particularly prefer the informal sector because of its flexibility in participation. It enables them to combine the household responsibility with income earning opportunity by choosing their own time, place of work and activities. The informal sector provides tailored services which large enterprises may not find attractive. Moreover, there is usually no compliance with regulations because of being small. Those who are engaged in the informal sector can improve their capability by acquiring skill on the job that otherwise would not have access to training. As Sylvia Chant in her study about '*Female Household Headship and the Feminization of poverty*' puts it, female-headed households compared with their two-parent counterparts in terms of access to resource and productive assets, puts them in the position of time poor and self-exploitative in the interests of overcoming income deficiency. This in turn, constraints their possibility for rest and leisure, personal well being, health and investment in income generating activity (Chant, 2003).

The survey data reveals that out of the surveyed female household heads more than half of them have monthly incomes of less than 300 birr (which is equivalent to 34 US dollars); these women are almost all (92 percent) illiterate. More than two-third of them (68.6 percent) get their incomes from informal sectors, pension, support from relatives,

⁷ Kidist Abebe, Kebele 25, June 7, 2006.

and by renting part of their dwellings. In general there is positive correlation between income and education in that income rises with higher levels of education.

Table 4. Percentage of Average monthly income of households by Educational background

Educational level	Percentage Distribution of Monthly Income of Household heads											
	Less than 100		100-300		301-600		601-900		Above 901		Number	
	F	M	F	M	F	M	F	M	F	M	F	M
Illiterate	80.0		27.6		2.5	2.5		10.0			13	2
Non formal			24.1	6.9	17.5	10	20	10.0		11.1	16	9
1-6		20.0	10.4	13.8	12.5	20		30.0			8	16
7-8			6.9		7.5	17.5			11.1	11.1	5	4
9-12			6.9	3.4	7.5		20	10.0	5.5	22.2	8	13
Collage and above					2.5					39.0	1	7
Total	80	20	75.9	24.1	50.0	50.0	40.0	60.0	16.6	83.4		
	4	1	22	7	18	22	4	6	3	15	51	51

Source: survey, former woreda 14 kebele 22, 21, 25 May-August3, 2006

As the above table shows from the total sampled female household heads one fourth are illiterate, a third of them can only read and write. While only one out of six have high school education and only one out of fifty have further training after secondary school the remaining one fourth having only elementary education. In general more than half of slum female household heads had no education and this hinder them from being engaged in the public sphere as they become alienated from the larger world outside their home or locality. As the literature states they are being confined in the private sphere, which is the primary site for women's oppression. This implies that they are not able to access written information, which helps them to have more insight about the outer world. As pointed out by Josephine Donovan in her study of *'Feminist theory'*, the assumption of liberal feminists such as Sarah Grimake is that, lack of education prevents women from perceiving the idea behind the fact and analyzing their situation critically (Donovan, 2004). June E Hahner in her study about the *'Struggle for Women's Right in Brazil from 1850-1994'* also states that:

Improvement in literacy and schooling could help open the way into the modern world for both men and women. Literacy, after all, is more than a technical skill; it makes possible new kinds of competencies and can weaken continuities in traditional behavior. It facilitates the maintenance of communications network wider than ones own locality and can promote skepticism about local opinions by providing access to other viewpoints. For women, a lessening of the disparity between female and male literacy rates can have tremendous implications helping them enter a larger world. Increased dependence on writing rather than on oral communication might ultimately help to bridge the gap between male and female experience, since the spoken world tied to the speaker's physical presence, conveys the speaker's gender in a way that the written word cannot. (Hahner, 1990:13)

Women's less level of education also limit their competition in the urban labor market to have better employment opportunities. In the case study, at the time of migration 72 percent of the women were engaged in unpaid family work. After migration almost 44 percent of these women continued their previous unpaid family works while 31 percent were engaged as housemaids. Since they had neither education nor skill training they were not able to get better employments or lead better lives, which they aspired before their migration to Addis. As Almaz Eshete observes, women's participation in formal sector is very low, since employment in the formal sector require higher level of education and skill which women lack and this gives an advantage to men. In contrast to formal sector jobs, informal sector employments do not offer social security or employment benefits (Almaz, 1994).

Thus most women who have lesser education earn lesser amounts. In contrast, 86 percent of male migrant household heads surveyed were able to improve their educational status after migration, and got access to better employment opportunities while none of their female counterparts did improve further than non-formal education. Even those women who were born in Addis do not continue their education due to lack of money.

Asegedech Desta, who was born in Addis 42 years ago is currently married and has three children. Previously she was engaged as cleaner in a government office but retrenched during structural adjustments, says, *"I attended school up to grade six; as my parents were poor and couldn't afford no more to send me to school, I quit (school) and got married at the age of seventeen. I planned to resume my education after marriage but I*

was unable to do so.”⁸ Thus the main factor for female household heads in the study area to be engaged in informal activities and earn low income is their lack of education.

Education of women is also a crucial factor for development as women with formal education are less likely than those with no education to adhere to traditional practice such as early marriage. Educated women become career oriented and financially independent. Such women marry late or stay single which means limited number of children as they are enabled to decide on the number and timing of having children. It is also a key for increase in survival rate of children, improved life as well as for economic empowerment; for better employment opportunities and access to decision-making positions, better education is a major criterion. However, in Ethiopia where 85 percent of the population lives in rural areas, educational facilities are not at near by distance and most of the time women do not get education opportunities. As almaz Eshete, in her study on *‘Population and Women in Development’* asserts, because of tradition and culture families prefer to send boys rather than girls to school (Almaz, 1994). For instance Asegedech says that, her son has attended technical school and now he works as a carpenter in a workshop, while due to lack of money she couldn’t send her daughter to any vocational school.⁹

Most slum area female household heads that migrated from rural areas do not have access to educational opportunities. Even when they attend schools they usually are unable to peruse their education past the elementary grades. Among those who try, many do not attend regularly, or even give up education due to pregnancy, childbirth or care, sickness of household member etc... For these same reasons, some were not able to benefit even from the literacy campaign programs, which were launched in 1978 during the ‘Derg’ regime. On the other hand their male counterparts benefited a lot from the programs. Thus, while most men transferred to formal education and improved their grades, women who once tried to participate in literacy campaign programs could hardly read and write. For example, Birnesh Seid born in Wello, now 50 years old and divorced with five

⁸ “ቤሰቦቹ ችግራችን ስለነበሩ በ17 ዓመቱ ትምህርቱን ከ6ኛ ክፍል አቆርጬ ትዳር መሠረትኩኝ፣ ባል ካገባሁ በኋላ ትምህርቱን እቀጥላለሁ ብዬ አስቤ ነበር ግን አልሆነም፣ኑሮ አልሞላልኝም” (Asegedech Desta, Kebele 22, June 16, 2006).

⁹ Asegedech Desta, Op.cit.

children says, “I tried to participate in the literacy programs back then, but my children were little babies and I was forced to withdraw after attending few classes.”¹⁰ Senayt born in Western Shoa, illiterate and now 60 years old widow with 6 children also says, “Once I started to attend the literacy program, but I couldn’t follow it up regularly and ended up with nothing; as I still couldn’t read and write.”¹¹ As Wanna Leka and Tsion Dessie in the ‘External Evaluation Report of Basic Development Education Pilot Program’ indicate the participation of women in adult education was less than 20 percent (Wanna and Tsion, 1992).

In general, according to Central Statistics Office, About 23.4 percent of women in Addis are illiterate, 22 percent have primary education 41.4 percent have secondary education while only 4 percent have attended college and university level education. (CSA, 1999). In the past before 1974 even in urban centers parents preferred to send boys to school than girls because as was the tradition parents viewed marriage as the ultimate goal for their daughters.

Belaynesh Mekuria, who was born in middle class family in Addis and now 73 years old divorced, said that, she was one of the first female students in the former Empress Mennen School where she attended up to grade three when her father told her for a woman she is educated enough; and not to go to school anymore; and she was forced to an arranged marriage at the age of 14. Subsequent to her marriage she got a job at Zewditu Memorial Hospital as a dresser and worked for two years. Later on, when her husband did not like her going to work anymore she left her job to be a housewife. As Janet MacGaffey in her research on ‘Women in the Second Economy in Zaire’ explains, since men believe a wife’s economic independence threatens their authority they do not like their wives to work (MacGaffey, 1988). Now, in her old age, Belaynesh Mekuria says that the two things she regrets the most in her life are quitting school and her job early. Life would have been very different she says mentioning her childhood friends who have

¹⁰ “የመሠረተ ትምህርት ፕሮግራም መከታተል ሞክራ ነበር፣ ግን ልጆቼ ህጻናት ስለነበሩ መከታተል አልቻልኩም አቋረጥኩት” (Birinesh seid, Kebele21, 7 July 2006).

¹¹ “አንድ ሰዎን የመሠረተ ትምህርት መከታተል ጀምሮ ነበር ግን በአግባቡ መከታተል ስላቻልኩ እጄን አጨብጭቤ ተመለስኩ አሁንም ማንበብና መጻፍ አልችልም” (Senayt Mekonin, Kebele 21, July 20, 2006).

perused a different course.¹² Tsedale also says that her husband was engaged in work out of Addis for a long period of time that she entered into the business of preparing and selling ‘tella’ to subsidize the household income; when he came back, however, “*he was so angry and told me not to do the job anymore saying that he is capable of covering the family expenses.*”¹³

Most female household heads understand the importance of education and they want better education for their children. They aspire better life for their children; saying that they don’t want their children to lead life in poverty, like them, they want their children to be somebody. For instance, Tsige Abebe who is now 40 years old and separated from her husband has one daughter and works in a kebele restaurant. She earns birr 140 per month out of which she has to pay 50 birr for her daughter’s school fee and lives at a very minimum cost. She says that her family is in a very poor condition after her husband left them, as she has neither skill nor education she couldn’t find any other job. She doesn’t want her daughter to be like her so, she want to take good care of her daughter’s education as much as she can.¹⁴ Yeshe Ijigu who was born in Gonder 42 years ago has never married, but has a son out of wedlock. She says, she came to Addis at the age of ten with her mother for medical reasons and remained. She has attended school up to grade eight. As she couldn’t find any other employment she is engaged in selling firewood and charcoal in the neighborhood. She has high hopes for her son and pays for his schooling.¹⁵

When we look at the marital status of the respondents, most female household heads are widowed or divorced. In contrast male household heads, the majority of them are currently married. The main reason for the difference is that widowed or divorced men remarry soon as there is usually no one to take care of children and household chores. Some of the widowed and divorced women interviewed respond that they do not want to remarry because of the bad experience they encountered with their previous marriages. Teyba Dilaya, who was born in Western Shoa and now 45 years old a divorced woman,

¹²Belaynesh Mekuria , Kebele 22, August 4, 2006.

¹³ “በጣም ተናደደና እኔ ትዳሬን መሸፈን አያቅተኝም በሎ እንዳልሠራ ከለከለኝ” (Tsedale Abate, Op.cit).

¹⁴ Tsige Abebe, Kebele 22, 3 July, 2006.

¹⁵ Yeshe Ijigu, Kebele 21, 2 August, 2006.

with four children, says that her husband abandoned the family for another woman when she was pregnant with her fourth child and the family never got financial support from him. Now she is forty-seven years old and she says, “*I do not want ever to remarry because I have enough experience about marriage and to go back to it (marriage) after divorce is foolishness*”¹⁶ Birinesh, who also has regrets about her past marriage, says:

*I made the greatest mistake of my life in being dependent on marriage for my subsistence. While I was younger and stronger, I used to work hard, I was the one who built this house out of my own savings; if I were on my own, I may not have suffered so much to sustain myself; now my husband left me and our five children with nothing.*¹⁷

Senayt says, “*After my first husband died I didn't remarry. Why should I? It is better to be alone, attend church and live with the minimum means.*”¹⁸ Demekech a 78 years old widow whose husband died 40 years ago says in explaining her reasons for not remarrying, “*After the death of my husband I decided to remain widowed when I reasoned out that my children will have a hard time with a step father.*”¹⁹ As Sylvia Chant in her book, ‘*Women Headed-Households: Diversity and Dynamics in the Developing World*’ observes, “Resentment of and resistance to stepfather arises for a number of reasons. One is that children may not be able to come to terms with ‘replacing’ their fathers with someone else” (Chant, 1997:243). Yeshe Ijigu who is single and has a son out of wedlock says, “*I never tried to get married. I don't want it. Why should I marry?*”²⁰ Tsige Ababa, also explain that she got separated from her husband 8 years ago but she never wants to go back to marriage. “*Why should I marry? At present marriage means inviting problem on myself, it is better to live alone rather than suffer in bondage.*”²¹ As Chant pointed out, women choose to remain alone after conjugal break down rather than to form other relationships and women who live without partners do so

¹⁶ “ትዳርን ያላየ ይሞክረው ካሁን በኋላ ትዳር መያዝ ማለት መጀጃል ነው” (Teyba Delya Kebele 22, May 27, 2006).

¹⁷ “አፍላ ባለሁ ጊዜ ጎበዝ ነበርኩኝ፣ ቤቱን እኔ ከወር ወጭዬ ቆጥቤ ነው የሠራሁት፣ ባሌ ለትዳሩ አያስብም አንድ ወር ቢሰጥ ሌላ ውር ይጠፋል፣ ፊቱንም ትዳሩን ትቼ እራሴን በራሴ ባስተዳድር ይሻል ነበር፣ እንግዲህ እራሴን እራሴ ነኝ ለወንድ ተገዥ ያደረግሁት” (Birinesh Seid, Op.cit.)

¹⁸ “በልጃገረድነት ያገባሁት ባሌ ሞተ ከዛ በኋላ ሌላ ትዳር አያምርም፣ ምን በወጣኝ ባል አገባለሁ፣ ቤተ ክርስቲያን ሂጄ፣ እግዚርን ለምኔ፣ ትንሽ በልጅ እኖራለሁ” (Senayt Mekonin, Op.cit.)

¹⁹ “ባለቤቴ ከሞተ በኋላ ልጆቼን ማወቃቀስና ዓይን ማስገባት ነው ብዬ ሌላ ባል ሳላገባ ብቻዬን ኖርኩኝ” Demekechh Woldesemaiat, Kebele 21, August 4, 2006.

²⁰ “ትዳርን በፍፁም አልሞከርኩትም፣ እንደውም አልፈልገውም፣ ምን ሊያደርግልኝ?” (Yeshe Ijigu, Op.cit.)

²¹ Tsige Abebe, Op.cit.

by choice not by lack of opportunity. Men's incomes though potentially beneficial, can carry too many conditions to make them worthwhile (Chant, 2003).

It is clear that the main factor behind widowed and divorced women to remain alone is the hardship they experienced in their past marriages. There are unequal relationships between husband and wife, which are like "master and servant". Married women usually need their husband's permission or consent in most things they need or want to do. In contrast women are not expected to give their consent; in fact they are not expected to know what their husbands are doing. As John Staurt Mill in his book '*The Subjection of Women*' explains, the wife's position under the common law of England is that, "She can do no act whatever but by his permission, at least tacit. She can acquire no property but for him; the instant it becomes hers even if by inheritance, it becomes ipso facto his."(Mill, 1869:20). These women remember the exploitation of their labour by husbands in the name of marriage and well being of the family, and their lack of freedom and decision making on matters that concern both partners. Thus, most women prefer to be alone after marriage breaks down. Sylvia Chant in her Study on '*Women-Headed Households: Diversity and Dynamics in the Developing World*' observes:

The biggest direct cause of women's non-marriage or separation is male desertion, and indirectly, the conflict induced by their partners' disengagement from household commitments and/or pursuit of 'outside' activities (for example, socializing with male peers, dinking, gambling, extra-marital affairs) (Chant, 1997:258).

This implies that they could not bear the experience of mal treatment by their previous husbands and they want to do whatever they like to do, to go wherever they like to go, rather than having partners who become masters on their livelihoods. Belaynesh Mekuria says, "*I built my house after I decided not to marry again, because a husband 'takes' my home.*"²² Chant also assert that, "Most female heads are satisfied with their home lives and seem to enjoy greater peace, stability and security than they did as wives in male-headed households" (ibid.:222).

When men get older, sick or retrenched from work and unable to provide for the family, wives shoulder all the responsibility of the household. Many engage themselves in income generating activities. For example, Asegedech Desta says that, when her husband

²² "ቤቴን የሰራሁት ባል ሲያስመርረኝ ሌላ አላገባም ብዬ ከወሰንኩኝ በኋላ ነው፣ ደግሞ ባል አግብቼ ቤቴን ይቀማኝ?"(Belaynesh Mekuria, Op.cit.)

who was working in a building construction enterprise was retrenched in 1992 because of structural adjustments, she was employed as a cleaner to sustain the family income. Later on when he got sick and stayed in bed she had additional burden of taking care of him.²³ Abebech Degefu, who was born in Sidamo 57 years ago, widowed and with six children says, she got married at the age of 16. After a while she divorced from her first husband and migrated to Addis with her parents. In Addis she remarried; when her husband got sick she shouldered all responsibilities of the household besides taking care of her husband. She is now engaged in various activities (such as preparing and selling ‘injera’, ‘ambasha’, and ‘tela’) to earn her living. She works hard to cover household expenses, school fees for her children, electric and water bills and monthly contribution to ‘idir’. In addition to this one of her sons who is intellectually disabled has to attend special school for the disabled; taking and returning him from school is also her responsibility.²⁴

In contrast, most men do not choose to remain alone, and remarry soon after conjugal breakdowns. Usually men prefer to marry women many years younger than them, as women who do not have their own means of livelihood are obligated to marry men who are much older than them. One of the male household heads surveyed, Felke Kassa who was born in Wello, whose wife died a year ago and have 4 children has already remarried, to a women 15 years younger than him. He says “*I remarried soon, because I needed somebody by my side to take care of me and my children.*”²⁵ Usually older men who have the means marry younger and more energetic women so that they take good care of them, their family, and other household chores and be free of their worries. Phillipe Fargues in ‘*The Arab World the family as Fortress*’ explains the existence of age gap between spouses is universal and men are usually at older age than women. The age gap varies from country to country and the reason is that the husband must dominate the wife by his greater age in order to keep the patriarchal structure alive (Fargues, 1996).

Female household heads, dependent on income from informal activities and who do not have sustainable income for their livelihood are more vulnerable when they become

²³ Aseggedech Desta, Kebele 22, June 16, 2006.

²⁴ Abebech degefu, Kebele 22, 27 June 2006.

²⁵ “ባለቤቱ ከሞተች በኋላ ልጆቼን እንድታሳድግልኝና እንድትንከባከብኝ ሌላ ሚስት አገባሁ” (Feleke Kassa, kebele 22, May 23, 2006.)

older, especially if they do not have children who are financially capable to support the household. As Jane Lewis and David Piachaud, pointed out, in their study about ‘*Women and Poverty in the Twentieth Century*’ “The cause of poverty among women is associated with old age, sickness, disability and unemployment in addition the under valuing of women’s work both paid and unpaid, leads to women relatively greater income insecurity” (1987:49-50). For example, Meseret Yeshitila who is now more than eighty years old widow said that, she lived with her daughter and two of her grand daughters, but her daughter was not financially capable to take care of her, so she lives on her own; she earns her living by helping to bake 'injera' in two households in the neighborhood. As she is not able to cover her expenses with the money she earns, she sometimes begs at the near by church or in front of her house to pay for house rent and 'idir'.²⁶

Besides taking care of the household chores, elementary activities which many women engage into to earn their living, such as washing clothes baking 'injera', preparing 'tella'²⁷ and 'areke'²⁸, takes a lot of their time and energy. Senayt Mekonin, says:

*The process of preparing 'tella' is tedious and time consuming, to prepare 'tella' one has to pound 'gesho' and grind 'bikil'. Moreover, roasting the corn flour using firewood for a long time is tedious and results in back pain. Preparing 'injera' using firewood or dried leaves and twigs is also tedious work.*²⁹

Since most households in slum area especially female-headed households are found in low-income category they cannot afford to buy appropriate household utensils. They lack access to women friendly technology as only 30 percent of female-headed households included in the survey have electric stoves to bake 'injera', and the majority of them do

²⁶ Meseret Yeshitila Kebele 25, July7, 2006.

²⁷ Process of preparing 'tella' on average takes 10-15 days. First 'gesho' (dried leaf from 'gesho' tree) and 'bikil' (fermented wheat or barely) is mixed in water and kept in a washed and steamed pot for three days, till it ferments and this mixture is called 'tinsis'. After that roasted corn, (barely or sorghum) is mixed together with 'tinsis' to change it into 'difdif' and kept 3-5 days till it ferments. Then the 'difdif' is mixed with water, sealed and kept 4-5 days till it is filtered and ready for drinking as 'tella'.

²⁸ Process of preparing 'areke' is also similar to 'tella'; the difference is the final mixture or 'difdif' is boiled to be distilled and its alcoholic content becomes very high.

²⁹ “የጠላ ሥራ አድካሚ ነው ሲወቀጥ፣ ሲፈጭ፣ ጥሬውን የተፈጨ በቆሎ እስኪበስል እሳት ሥር ላብ ጠብ እስኪል ተቀምጦ ሲነኩር፣ ሲደፈደፍ ያ በጣም ያደክማል! ወገብም ይቆርጣል፣ እንጀራም እንደዚሁ ሲቦካ አብሲት ሲጣል፣ ሲጋገርር!” (Senayt Mekonin, Op.cit)

not even have access to modified traditional stove ('lakech mitad') which costs birr 300 each.

Jane Millar in her study on “lone mothers” taking the case of Britain observes, “Lone mother are likely to live in inner city area substandard low quality houses than other families” (Millar, 1987: 169). The majority of female-headed households /41.2 percent/ share a kitchen for two or more households and 17.7 percent do not have access to any kitchen facility. Some of them use open spaces at the back or front of their homes to cook food and this lack of space makes it even more difficult to use appropriate technology or improve existing ones.



Plate 1. woman bakes ‘injera’ with traditional stove. The kitchen walls and roof are covered with plastic and iron sheet and it is located adjacent to the toilet.



Plate 2. woman bakes 'injera' with modified traditional stove(Lakech mitad) . The fixed 'laketch stove is located on the veranda.



Plate 3. woman engaged in washing clothes (laundry) in the neighborhood around the study area along the street due to lack of space.



Plate 4. Women engaged in petty trade in the open mini market (Gulit) in front of the main gate of Sheraton Addis Hotel around the study locality.

Thus, many household activities /such as washing clothes preparing 'tella' and baking 'injera' using fire wood, dry leaf and twigs/ done by women are tedious, time consuming and labor intensive. Moreover, women usually do not feed themselves properly as they give priority to other members of their family and they sometimes eat leftovers from the family. Women who are subjected to such livelihoods tend to be over worked, malnourished and frequently exposed to poor health.

As these women grow old, sick, too weak or unable to take care of the household, they become dependent on their children or other relatives if they have them. The survey result reveals that among the children it is usually the daughters that live with their parents that come to the aid of their mothers. Other than helping in the household chores, these girls usually engage themselves in elementary activities or street vending which

may include prostitution to earn their living. When boys are able to have their own means of income they prefer to live with their friends rather than helping and sharing whatever they get with their parents.

Beletech Bekele (now 38 years old), who was born and lived in this locality, had been engaged as bar lady until seven years ago, says, *“Most settlers in this area are very poor and when women become destitute they work in bars, because these jobs require no degree or diploma.”*³⁰ Asegedech also says that, women enter into such professions when they become very destitute due to the high degree of poverty in slum area.³¹ Out of the total 15 female household heads interviewed one third (33.3%) responded that they have been engaged in washing clothes, preparing ‘tella’ and baking, and selling ‘injera’ and ‘ambasha’³² in the streets. This activities task their labor a lot and when they are unable to do it especially during sickness and old age, they become dependent on their children, relatives or go out to beg. Chaltu who was engaged in preparing ‘tella’ for many years says that, she had been affected by the heat from the firewood and developed bad infection on her foot and she is no more able to continue the job. She goes on to say, *“I have two married sons but neither of them support me; they have their own family to take care of. It is only my daughter who is still with me that supports me out of her meager earnings(profits) by selling ‘ufo’³³ that she buys from hotels and restaurants.”*³⁴ Usually unmarried daughters stay longer with parents and help them by shouldering some responsibilities and sharing the household burden. Even after they are married some of them come to visit them regularly and try to help in anyway they can.

Another female household head, Tsedale Abate says that during her younger days she earned her living by doing laundry work in her neighborhood. It took 6-10 hours a day

³⁰ የሰፈሩ ነዋሪ በአብዛኛው ችግረኛ ነው፣ በተለይ ሴቶች ችግሩ ሲጠናባቸው ዲግሪና ዲፕሎማ እማይጠይቀው የቡና ሴት ሥራ ይቀጠራሉ”(Beletech Bekele, Kebele 22, July 3, 2006).

³¹ Asegedech Desta Op.cit.

³² Ambasha is a local bread prepared using stove for baking ‘injera’.

³³ Ufo is leftover food, from restaurants or hotels. About 10 Kg of ‘ufo’ costs 5-7 Birr while one person’s meal which is equivalent to about 700 gm costs 1 Birr. Out of the 10 kg a profit of about 5-7 Birr is expected. When there are no buyers it is dried or toasted to be eaten or sold. Sometimes soup is prepared at home to be eaten together with ‘ufo’.

³⁴ “ሁለት ትዳር የያዙ ወንዶች ልጆች አሉኝ ግን አይረዱኝም ያው ለሚስቶቻቸው ነው፣ የምትረዳኝ ሴት ልጄ ናት ኡፎ እየሸጠች” (Chaltu Gonfa, Op.cit.)

depending on the type and volume of cloth to be washed. Some of her clients are very particular and gave her special orders, which took a longer time. She did this for years, which caused her back pain and now she is no more able to do the job and stays at home most of the time. She says it is her daughter of 21 years of age who does “tebarare sira” meaning working here and there, which includes activities of street girls, or prostitutes that support the household.³⁵

In general, households in slums live in poor congested settlements with almost all dilapidated housing unit coupled with inadequate basic housing facilities. The situation is worse for women and children who spend most of their time at home. Out of the surveyed female household heads more than one-third live in houses with mud floors and 4 out of ten female-headed households use shared kitchen while two third of them access shared pit latrine on average for seven households. More than 17 percent do not have any access to kitchen and toilet facilities. The kitchen and toilet are attached and, and they are in a very bad condition, dilapidated and without proper wall and roof. Thus women who spend most of their time at home doing household chores such as preparing food for the family, and taking care of babies suffer the most from not having proper kitchen and toilet facilities.

Out of the total female household heads more than one fourth live in single room house and most use these rooms or the space in front (veranda) to cook food and store some of kitchen utensils. According to Habitat slum report living in overcrowded houses has impact on health of the people especially in transmission of infectious diseases and it also infringes on people privacy including sexual privacy for adults (Habitat, 2005). Dinkesh who lives in a single room with four of her children, says that, when one of her children got respiratory infection (tuberculosis) her other child also got infected due to lack of proper ventilation in the house.³⁶ Most female-headed households lived in the area for more than 33 years. Though conditions are bad they prefer this area due to market access and availability of relatively better job opportunities as most of them are engaged in the informal sector, which are mainly available in the inner city.

³⁵ Tsedale Abate Op.cit.

³⁶ Diknesh kebedeOp.cit.

Thus for slum female household heads housing is more than dwelling unit, it serves them as a work place as most of them are engaged in home-based income generating activities. As Chant points out, housing is important production asset for female-headed households, because if they have young children, income-generating activities need to be home based or women have limited access to employment (Chant, 1997). Most of the respondents, however, said that if they had better incomes on a sustainable basis they would prefer to live in a better non-slum area.

Due to lack of finance to buy electric stoves and pay monthly electric bills, out of the surveyed female-headed households 70 percent used traditional stoves for baking ‘injera’ using firewood(see Annex E). Out of the 15 female household heads interviewed more than one fourth (27 percent) who are engaged in elementary activities like washing clothes, petty trade and the likes, and who do not have sustainable monthly incomes have stopped baking ‘injera’ at home to eat on daily basis; rather they preferred to buy it when they get enough money. Many of the interviewed responded that in the absence of ‘injera’ they usually eat boiled potatoes and maize especially during wintertime.

Amakelech Gudeta born in Western Shoa now 65 years old, widowed and with 5 children, says she first got married at the age of 15, then migrated to Addis with her husband and lived in this locality for 50 years. When her husband died 25 years ago she engaged herself in selling vegetable to sustain her life. She goes on to say:

*I had stopped baking ‘injera’, because the price of ‘tef’ and firewood is becoming more expensive. Instead I buy ‘injera’ when I have enough money; otherwise we eat bread, boiled maize or other cereals. Life is becoming hard and more expensive; the beggar’s life is better than ours because they beg money from people.*³⁷

Tsedale also says,

³⁷ “የጤፍና ማገዶ ዋጋ ሲወደድ እንጀራ መጋገፍን ትቼ ገንዘብ ሳገኝ እንጀራ ገዝቼ እንበላለን ካለዝያ የተገኘውን ዳቦም፣ በቆሎም ሆነ ድንች ቀቅለን እንበላለን፣ አሁን ከኛ ኑሮ የኔብጫ ይሻላል ከጻድቃን ተቀብሎ ይበላል” (Amakelech Gudeta, Kebele 21, August 3, 2006.)

Previously I used to bake 'injera' at home; and we had it for our meals on daily basis, but now due to high price of 'tef' I have stopped baking it and we don't eat it on a daily basis anymore instead, we buy and eat 'injera' once every three day; other days we eat boiled potato, maize or cereals."³⁸

In Addis most people prefer to eat 'injera' at least once in a day, but the main reason for the shift in type of diet is due to high price of 'tef' and cooking fuel and slum dwellers are the most affected.

According to Addis Ababa Women's Affairs Office, women's death due to HIV/AIDS in Addis Ababa is 47 percent while that of their male counterparts is only 34 percent (AAWAO, 2005). In slum areas of Addis HIV is spreading at increasing rate. According to the information from Rejoy-Ethiopia NGO who works in Kirkos sub-city kebele 25, there are 240 HIV positive persons who get support from the NGO. The support includes monthly allowances of 50 birr and skill training like sewing. Out of the interviewed 15 female household heads one fifth of them give care for HIV victims in their homes. Coupled with existing workloads and their numerous other problems this is additional burden to the affected households. One of the female heads interviewed, Beletech was born in this locality in a poor household. When her parents got separated she stayed with her mother. She quit school after completing grade 9 and become a street girl. After a while she was married to a policeman who took her to 'Moyale'. After ten years of marriage she got separated from her husband when he was retrenched from the police force and came to Addis leaving her only daughter to her husbands. In Addis the only job, she could find is to work in a bar as a cashier and/or bar lady. Later on when she applied for a visa to go to an Arab country in search of employment, she discovered her HIV positive status during medical check ups. She resumed her work in the same place for a year until she became too sick. Now she sustains her life from the donation she gets from a local NGO that operates in the kebele. As she is also a member of 'Mekdim' (an association formed by people who live with HIV) the association helps her in buying medicine. Beletech says:

³⁸ “እንጂራ እቤት ስጋግር በየቀኑ እንበላ ነበር፣ አሁን የጤፍ ዋጋ ስለተወደደ እንጂራ እምንበላው በሦስት ቀን አንድ ቀን እየገዛሁ ነው፣ በተረፈ ድንችም በቆሎም የተገኘውን ጥራ ጥሬ ቀቅለን እንበላለን” (Tsedale Abate, Op.cit.)

*As I have no one with me, here in my locality my neighbors and specially the youth know that I am HIV positive and when I get sick they take me to the hospital, tell my medical history to the doctor and support me in every way they can. If I am relocated, I am not sure whether I will be able to get the support, which I get in my present neighborhood. It is also very hard to disclose yourself to people with whom you are not well acquainted with because one cannot be sure what their reactions would be.*³⁹

In the slum area the main factor for the spread of HIV/AIDS is lack of awareness and poverty, as parents do not have sufficient income to spend on children education children become drop out of schools. Usually girls who go out to the streets and end up becoming prostitutes or street girls to get money. As Almaz observes, “Poverty and lack of status for women that forces vulnerable women and children into prostitution also place them at grave risk of infection with HIV and the development of AIDS”(Almaz, 1994:191). Asnakech also says, many young girls in slum areas are not much conscious of the pandemic and do not realize the negative consequences of becoming a prostitute. Their priority is getting money to fulfill their immediate needs. According to the information from kebele administration the number of victims who disclose themselves to get support from NGOs is increasing.

Most of slum area female household heads do not have blood relatives in Addis, thus there is positive bond of trust and mutual reliability among them. They rely on their friends and neighbors in case of sudden accident in the households. During sickness or when women give birth, it is the immediate neighbors or friends that first come for help. Thus there used to be a strong social network within slum area community especially among women through participation in community social organizations like the 'mahiber', which is a religious mutual support network and it is a kind of club, which normally members meet, once a month on a particular Saint's day in each member house or in church. As Richard Pankhurst in his study on 'A Social History of Ethiopia' indicates usually women have their own 'mahiber' entirely separate from the men's; when member of either sex could not attend a gathering a spouse might attend the gathering (Pnkhurst, 1990). Slum dwellers also give high priority for 'idir', which is a non-profit organization

³⁹“ያለሁት ብቻዬን ነው፣ ‘ኤች አይ ቪ ፖዘቲቭ’ መሆኔን ጎረቤቶቼ ያውቃሉ በተለይ ወጣቶቹ በጣም ይረዱኛል፣ ስታመም ከነመድሀኒቱ ሆስፒታል ይወስዱኛል፣ ስለህመሜ ያስረዱልኛል፣ ከዚህ አካባቢ ብርቅ ግን ግን ይረዳኛል፣ ስለህመሜ ለአዲስ ጎረቤት መግለፅ ይከብዳል ማንነቴን ቢያውቁ ሊያገሉኝ ይችላሉ የሚል ስጋት አለኝ”(Beletech Bekele, Op.cit.)

that helps its members when bereaved. Members of 'idir' make monthly contributions and in return provide money for funeral expenses and helps with funeral arrangements.

According to Desallegn Rahmato's study on '*Rural Women in Ethiopia: Problems and Prospects*', mutual support networks are:

often informal, small to medium in size, reciprocal in principle and based on equality of contributions. Some are formal, but most are informal. Their informal setup and fragile appearance is deceptive, for unless the women involved become separated (as in resettlement or migration), the networks continue to function over a long period. At the deeper level MSNs are discrete platforms for moral boosting and consciousness raising for women, as well as a means of pooling resources and acquiring low level credit opportunities. They function also as forums for the exchange of experience and of information, for example, about market behavior, the movement of goods and of prices etc., both of which may have economic significance. (Dessaiegn, 1990:38)

Women's 'idr' is formal arrangement organized kin and residence basis, and as a kind of replica of the main 'idir' of the households. Women's 'idir' are frequently called upon for death and mourning occasion, when the bereaved family is provided with food, cash or produce to help it meet its expenses. Preparing of food and refreshment and serving it for guests (about 200-500) after funerals and it is also serving guests in the bereaved family for several days after the funeral. The women's 'idir' members also engage in work sharing and other support activities like wedding in the family. Mutual support networks like 'idir' and 'equb' are based on women's needs; they are not bureaucratic either and they allow individual participation at micro level. It is a survival strategy employed by women to mitigate the effects of economic and social stress. (ibid.:31)

Mintiwab Zewde born in Western Shoa and now 78 years old and divorced first got married at the age of 16. She came to Addis with her husband and her son. When she got divorced she was engaged in perfume factory as a labourer. She was also able to raise and educate her niece along with her son. She retired from work 15 years ago and now lives out of the support gets from her niece who still lives with her. She lived in this locality more than 40 years. In explaining 'idir's' importance she says, "*our 'idir' is very well organized and it helps a lot when we encounter major problems such as death in the*

family.”⁴⁰ Chaltu Gonfa, who is now 76 years old, also says “it’s ‘idir’ that helped burry three of my children.”⁴¹ Amakelech says “I am poor and have no relatives in this locality, so I pay 21 birr per month for my ‘idir’, otherwise, who will burry me?”⁴² Though slum dwellers especially women relay and give high regard for social organizations such as ‘idir’, nowadays many have resigned and could not participate in women’s ‘idir’ due to economic factors and their failures to meet their obligations. Presently, increase in death rates among the dwellers mainly due to HIV/AIDS has made it very difficult for some women to fulfill their commitments as members and this has gradually weakened the women’s ‘idir’. Out of the fifteen female household heads interviewed, a fourth (27%) responded that they have stopped participation in women’s ‘idir’, but most of them continue to participate in men’s ‘idir’ and pay their monthly contributions. This is because as they explained, in case of death in the family they are unable to cover expenses for the burial. Others said that they have contributed a lot so far "out of the mouth of their children" and don't want to stop now. Birinesh Seid says that, “when I had the means I used to participate in several ‘idirs’ now I have none because when one is deprived of the basic means one abandons everything”⁴³. Three other women interviewed said that in addition to monthly contributions in case of death in a member’s household, another criterion to be member of women’s ‘idir’ is for each member to contribute and serve the food for three consecutive days. They say that they had to withdraw from women’s ‘idir’ as they were not able to fulfill the obligations especially in incidences when there are more than one or two deaths in a day. Nevethes, they continued their membership in men’s ‘idir’ as they only have to pay monthly contribution and needed the organization to take care of burial ceremonies.

When slum area female household heads received the notice about their displacement many were shocked and worried about their future. In the past they have encountered shocks in their lives such as death in the family or their beloved but they were able to

⁴⁰ “ዕድራችን የተደራጀ ነው ሀዘን ሲደርስብን በጣም ይረዳናል”(Mintiwab Zewde, Kebele 21, July20, 2006).

⁴¹ “ሦስት ልጆቼን ስቀብር የደረሰልኝ ዕድራ ነው” (Chaltu Gonfa, kebele 22, July 4, 2006).

⁴² “ድሃ ነኝ ዘመድ በቅርብ የለኝም፣ ሰለዚህ ስሞት ማን ይቀብረኛል’ ብዬ በወር 21 ብር ለዕድር መዋጮ እከፍላለሁ”(Amakelech Gudeta, Op.cit.)

⁴³ “ዕድር የለኝም ክፉን ያርቅ እና በፊት ከአንድም ስድስት ዕድር ነበረኝ፣ አሁን ትቸዋለሁ ሰው ለሆዱ ሲያጣ ሁሉንም ይተዋል” (Birinesh, Op.cit.)

overcome all this and resumed their lives in their slum houses. Thus the notice of displacement threatened their livelihoods. Displacement and resettlement is a change in a stable livelihood of households and it challenges the viability of livelihood systems. Thus displacement and resettlement is a shock to the relocatee. Female-headed households experience a wide range of shocks to their livelihood systems and this in turn deteriorates their overall living conditions. The coping mechanism, which women adopt to overcome such shocks also exacerbates their vulnerability in terms of food deficiency and poor health status.

Shelter is one of the basic necessities for any human being and the majority of them do not have savings to spare for the new resettlement houses. For example, Yeshi and Demietu say that when they received the notice of displacement they worried a lot thinking about the things that will happen to them after displacement. How they are going to sustain their lives in their new locality? They spent most of their lives here. They like their neighbors and the neighborhood and didn't like to move out to any other neighborhood, for them living here means more than anything else.⁴⁴ Demietu also says:

*In this area I can engage myself in selling vegetable or any other home based activities. I used to prepare 'tella' but the smoke irritated my eyes and could no more tolerate the exhaustion. Now I am engaged in selling 'ufo' and as this area is a place for the poor, I have many clients. However, "Who will be my clients when I go to live somewhere else? When I think of relocation I always think of what I will do for living there; whether it is possible to continue my business in the new site. The kebele administration didn't conduct proper consultations on how we sustain our lives after relocation and I don't think they have prepared any rehabilitation program for us. It must be the city administration's responsibility to resettle us properly."*⁴⁵

Amakelech who is engaged in selling vegetables in the near by market in front of Sheraton Addis Hotel for more than forty years says, Here, in the inner city, "I can easily

⁴⁴Yeshi Ijigu, Kebele 21, August 2, 2006 and Demietu Data Kebele 22, 27 may 2006.

⁴⁵“እዚህ ሠፈር ስኖር እርቦኝ ጦሜን አድሬ አላውቅም፣ የተገኘውን ድንችም ሽንኩርትም ሸጠን በልተን እናድራለን በዚች በቤቴ መሸታውንም መሸጥ ሞክራለሁ ጭሱ ዓይኔን ስላመመኝ ተውኩት፣ አሁን የምሠራው ከሆቴል ትርፍራፊ(ኦፎ) አምጥቼ በመሸጥ ነው፣ ሳይሸጥ የሚተርፈውንም አድርቄ ድርቆሽን እሸጣለሁ ሰቸገርም ለልጆቼ ፈርፈር አድርጌ እመግባለሁ እኔ ከዚህ ሠፈር መነሳትሽ ነው ሲባል ኑሮዬ ይሰማኛል ምክንያቱም በሮ አዳሪ ነኝ የምንሄድበት ሠፈር በሮ ማደር ሊኖርም ሳይኖርም ይችላል ይህም አኔን በጣም ያሳስበኛል። በምንሄድበት ሥፍራ ኑሮአችንን እንዴት መቀጠል እንደምንችል ቀበሌ ምንም ምክር አልሰጠንም እንዴት እንደምንቋቋም ዝግጅት ያደረገ አይመስለኝም እኛን በአግባቡ መልሶ ማስፈር የቀበሌ ሃላፊነት ነው” (Demietu Data, Kebele 22, May27, 2006.)

access the market for goods and do not spend much for transportation, but when we are displaced I have no idea how to manage my business."⁴⁶ Moreover, she goes on to say that none of her children are educated enough to get worthwhile employment or sustainable income to support her.

Aster who is 52 years old, divorced and engaged in her own business of baking and selling 'injera' for the last ten years says:

"To get a room in a condominium they say I need to pay birr 2,000 for the down payment, but I have nothing, not even a coin. The sub-city administration has informed us that those who are not capable of paying for condominiums will be relocated in temporary shelters or other kebele houses in different localities, however, when the time comes for our houses to be demolished we don't know for sure where we are going.

She also goes on saying *"I like my neighbors we are just like a family, when we leave from this place it means like separating from the family."*⁴⁷ Senayt, a widow who is engaged in preparing and selling 'tella' since her husband's death says:

*For me to be relocated in condominium is the same as living in convent. How am I going to prepare 'tella' there? To resettle us in houses without traditional kitchen means to suffocate us. Those who have the means may not encounter problems they can cook using electric stoves, but for those of us who neither have access to electric stoves for baking 'injera' nor income to pay for electric bills will face problems. Can we eat 'injera' without baking it? Therefore, the government should take into consideration our style of life in slum areas, how we struggle to survive to maintain our household and need facilitate favorable conditions in the relocation site where we can engage ourselves in income generating activities to sustain our livelihood."*⁴⁸

A few other women interviewed also say that they like to live in condominium houses but the minimum amount of payment is beyond their financial capacity. Out of those who complained about payments for rent for condominiums, 85 percent are female-headed households. Beletech says, *"When we resettle in a new locality, we can have clean*

⁴⁶ “ውይ! ውይ! እኔ ከዚህ ብሄደ ምን ሰርቼ አድራሰህ? እኔ ሳስበውም ፍርሃት ፍርሃት ይለኛል እዚህ ሰፈር በቀላሉ ከቅርብ ገበያ የምሸጠውን ዕቃ መግዛት እችላለሁ ብዙም የትራንስፖርት ወጪም የለብኝም” (Amakelech Gudeta, Op.cit.)

⁴⁷ “ኮንደምንዬም ለመግባት በቅድሚያ ሁለት ሺህ ብር መክፈል ያስፈልጋል እኔ ግን ቤሳቢቲን የለኝም፣ ቀበሌም መክፋል ያልቻለ ሌላ ቀበሌ ቤት ተፈልጎ ይሰጠዋል ብሏል ግን ያም በተራው ሰፈርስ እንዲሁ ሲንከራተቱ መኖር ነው...ጎረቤቱም ፍቅር አለው ልክ እንደቤተሰብ ማለት ነው ከዚህ ሰፈር ስንለቅ እንደቤተሰብ መበተን ማለት ነው” (Aster Gebre Micheal, Kebele 21, July 21, 2006.)

⁴⁸ “አሁን ከዚህ ተነስቼ ወደ ፎቅ መግባት እንደሚሉት ከሆነ ወደ ገዳም መግባት ነው እንጂ ምኑን ጠላ ጠመቅሁት እዛ ላይ ወጥቼ ጠላ አልጠምቅ፣ በተለይ ለኛ የሀበሻ ኩሽና የሌለበት ግቡ ማለት እማይሆን ነው፣ አቅም ላላቸው ጥሩ ነው፣ በኤሌትሪክ ይጠቀማሉ፣ እኛ ደሀዎቹ አቅም የሌለን እንጀራ በምን እንጋግራለን ወይ ሊጡን በጥብጠን አንጠጣ፣ እንግዲህ መንግሥት ሥራችንን ተመልክቶ እሷ ጋግራ፣ ይቺ ጠምቃ ብሎ ልፋታችንን ተመልክቶ ጉልበታችንን ሳንሰስት እንደየአቅማችን የምንሰራበትን ሁኔታ ቢያመቻችልን?” (Senayt Mekonin, Kebele 21, 3 August 2006.)

houses. I prefer to live in a condominium even sometimes going hungry, but who will resettle me in condominiums without paying”⁴⁹. Asegedech also says, "Who does not want to live in new, decent houses? The problem is, however, the payment for such houses.”⁵⁰

This shows that most female household heads are not owners of houses. As Roberta wood (1996) observes, Women are less likely to live in owner occupied houses due to their less access to resource.

Woinishet Gebremichael, 65 years of age and who was born and lived all her life in the locality argues that, "In general the living condition of the slum dwellers is very low; especially women rare their children under extreme difficulties; most eat one or two meals a day. Thus if they are displaced from this area their lives will be in danger.”⁵¹

Abebech also says that, “the poor are burden for government, if they get employment or access to the means of income there will be harmony. Thus the government needs to facilitate condition for employment creation where the poor can be engaged in.”⁵²

In general, from the above discussion we understand that female-headed households do not usually benefit from resettlement programs. Due to lack of money they are unable to resettle in the new resettlement houses. To resettle in condominium house they need to pay a minimum of 1,000 Eth Birr for studio type housing and a monthly payment of more than Birr 54; while at present the majority of them pay less than 10 birr per month for house rent. During focus group discussions they said that they are willing and happy to live in new decent houses, which they will own after covering the cost. The main problem is, however, that they don't have any saving to pay for the new houses. Their monthly incomes do not enable them to cover expenses such as payments of electric and water bills. While at present they sustain their lives by engaging in home based activities such as selling ‘tella’, ‘injera’ etc... using traditional methods, in condominium houses

⁴⁹“እምንሠፍርበት አካባቢ ንጹህ ቤት እናገኛለን፣ እኔ ኮንዶሚኒየም ቤት መኖር እመርጣለሁ ባይበሉ ባይጠጡ ውስጡ ገብተው፣ ለጥ ቢሉ ይበቃል ግን ክፍያው ከየት ይመጣል?” (Beletech, Bekele Op.cit.)

⁵⁰ “አዲስ ንፁህ ቤት ማን ይጠላል ችግሩ ክፍያው ነው” (Asegedech Desta, Op.cit.)

⁵¹“ባጠቃላይ የሠፈሩ ነዋሪ በጣም ዝቅተኛ ኑሮ ደረጃ ላይ ያለ ነው፣ ሴቱ ቅጠል ጠርኅ ሸጦ ነው ልጆቹን የሚያሳድገው አብዛኛው ነዋሪ ቁርስ በልቶ ምሳ አይደግምም፣ ምሳ ከበላ እራት አይደግምም ችግረኛ ነው፣ ሰለዚህ ከዚህ አካባቢ ቢነሳ ህየውቱም ይኖጋል” (Woinishet Gebremicheal, Kebele 21, 20 may 2006.)

⁵²“ደሃ የመንግስት ሸክም ነው፣ ደህ ሰርቶ ከገባ፣ ከበላና ከጠጣ ፣አገር ሰላም ሆነ ማለት ነው መንግስት ማድረግ ያለበት ሥራ መስጠት፣ ፋብሪካ መክፈት ነው” (Abebech Degefu, July 4, 2006.)

they are unable to prepare them using such methods. They will not be able to afford the cost of using improved technology such as electric stove for baking 'injera'. Thus, considering their style of life some means should be devised to ease the hardships they encounter in the new localities after the relocation.



Plate 5. Traditional kitchen utensil for baking ‘injera’ and preparing ‘tella’.

Chapter Four

Plan and policies for Displacement and Resettlement

The study site is found in 'Arada' and 'Kirkos' sub Cites in the former woreda 14 kebele 22, 21, 25. Sheraton Expansion project area covered 24 hectares of land and it is located on the western side of Minilik II palace, and at the north and eastern side of Sheraton Addis Hotel.

Historically the place is core area of the city, where the first dwellers of Addis Ababa settled during Addis Ababa city foundation in 1887. The foundation of Addis Ababa has a gender face, Itege Taitu wife of Emperor Minilik II was the one who suggested to the Emperor to construct the palace in the place and move here from 'Entoto'. As Tajebe Beyne in his Study '*Addis Ababa Tinager*' states, before the foundation of Addis Ababa the Emperor Minilik's palace was at *Entoto* in the northern hillside of Addis Ababa and the Emperor and his wife Taitu would bath in the hot spring at 'Filwiha'. One day while they were resting at their tent after taking the hot shower, Itege Taitu discover the joy of having natural hot spring, the hotness of the climate and the beauty of the surrounding and asks the Emperor's permission to construct a house around 'Filwaha'. After she got his consent, the house was constructed under her supervision while the Emperor was touring on his usual administrative routine around eastern and southern regions. After the house was built she made the Emperor to agree to move his palace from 'Intoto' to 'Gebbi', which was later known as Minilik II palace. At first the area around the palace was called 'Finfine'; the city acquired its present name by Itege Taitu; when she saw the new blossom on the trees that grew around the hot spring she gave the name 'Addis Ababa' meaning (New Flower in Amharic). The nearby areas of the 'Gebbi' were given to different high-ranking officials, and they settled around the palace with their servants and followers. Each high-ranking official created settlement called 'sefers', which means living quarters (Tajeb, 1976).

The study area is one of the first settlements that is known as 'Fitber', which means front gate of the palace and 'Serategna Sefer', the workers quarter. Most of the people who settled in this area are lower class population, those who were slave and served in the palace as cook, domestic worker, guard and the like. The city's first settlement plan had

three nodal points and Minilik's palace ('Gebbi') formed the first major node of the urban settlement, which was mainly political and administrative center. The second node of development was around St Giorgis church, which was religious and socio-cultural center, while the third node was the area around 'Piassa', which was business center. (Bahiru, 1987)

According to the information from 'Arada' and 'Kirkos' sub cities and Sheraton Expansion Project Office the total households to be expropriated are around 2,919 with a total inhabitant of around 16,600 of which 54 percent are females and the remaining 46 percent are males. Average household size of the area is 5.7 persons per household. Out of the total housing unit, 27 percent of the houses are privately owned, while the remaining 73 percent are government owned houses. The topography of the area is sloppy and there are problems of flood during the rainy seasons. The area is also densely populated with almost no open space within the area for children's playground or for other communal activities; usually the dweller uses the roadside for construction of tents during mourning.

4.1 The City Government Plan and Policies for Relocation

According to the city administration's three years (2003-2006) plan, slum areas of Addis Ababa are to be replaced by condominiums gradually. However, there is no housing project aimed at the urban poor who can't afford to access any formal housing and there is no special project aimed at improving the living condition of slum dwellers of Addis Ababa.

Information from the Addis Ababa City Land Development and Administration Agency reveals that, Sheraton Expansion Project is the second phase of Sheraton Addis Hotel Project, which was implemented in 1994. According to Midrock Ethiopia, the plan for Sheraton Expansion Project is to expand the hotel service by constructing additional rooms for guests, and to house traditional Ethiopian cuisine and the likes. During the implementation of the first phase the owner of the project carried out all the displacement and resettlement process. During the second phase, however, the owner had already paid the lease price for the land and is waiting to take clear land for implementing Sheraton

Expansion Project. Thus Addis Ababa City Administration is responsible to clear the site and handover to the developer according to the contract agreement; it is the responsible government body for the displacement and resettlement of the dwellers around Sheraton Addis Expansion Project. A task force has been established at sub-city level to register the study area households and collect data for compensation. On the other hand, implementation of such huge project requires pre-feasibility survey, political will, commitment, legal policy framework, sustainable resource, and participation of the affected community at every stage of planning and implementation.

Tovi Fenster in her study of '*Gender Planning and Human rights*' argue that, "Planning is a very powerful action since it distracts the future individuals and groups by shaping economic, social, cultural and physical spaces, which usually meet only the need of powerful actors in society." (Fenster, 1999:8) She also says, planning is the spatial mirror of social relation and those who are the dominant group in the society dictate principle of planning. Moreover, the goals of planning are usually formulated by dominant groups (politician, planner) who control the resource (ibid.).

However, detailed studies on socio-economic and demographic characteristics of the households and their livelihood had not been conducted. In addition, according to the information from the city administration Land Development and Management Agency, the resettlement process is expected to be in accordance with the new proclamation for compensation. On the other hand article 7.6 of the proclamation for compensation says that "valuation of formula for determining compensation for various properties and detail prescription applicable there to shall be provided by regulation" but regulation for the implementation of proclamation No 455/2005 had not yet been issued by the Federal Council of Minister or by the City Administration. However, in mid April 2006 the local government announced a deadline, to evacuate the study area on July 7, 2006. The short deadline given for evacuation created a sense of shock among the affected dwellers. However, as the construction of resettlement houses were not completed no displacement took place until now. This implies that the city government planed to relocate the study area households without prior and adequate preparations.

Furthermore, in relation to the amount of compensation payment, article 7.2 of the proclamation for compensation states, “the amount of compensation for property situated on the expropriated land shall be determined on the bases of replacement cost of the property”. Past experience shows that the value of the house is calculated based on the estimation of city government GIS database where the value of the house is estimated before 10 years. Tamirat (2006) on his studies of *‘Inner city Renewal in Addis Ababa Challenges and Prospects’* taking the case of ‘Somalitera’ and ‘Sengatera’ local development plan implementation process also argue that, the compensation price for private house owner is around three fold less than the market price.

However, the survey data reveals that 92.4 percent of the study area houses are constructed of wood and mud, and they are constructed before 33 years, thus the valuation of their replacement cost will be very minimal. Moreover, in the resettlement site houses are expected to be constructed according to the building permit regulation, which require houses to be constructed by durable/cement and stone, brick or hollow blocks/ construction material. As a result of this the compensation price will not enable them to replace their house in the new resettlement site. This implies that due consideration should be given to the economic status of slum dwellers and the current price of construction material.

Article 8.4b of the proclamation for compensation states that, an urban land holder whose land holding has been expropriated “be paid a displacement compensation equivalent to the estimated annual rent of the demolished dwelling house or be allowed to reside free of charge, for one year in a comparable dwelling house owned by the urban administration”. For private house owner-occupiers the city government pays one year's house rent or provides them with equivalent public houses free of charge for a year; this is to give them time to finish constructing their houses within that given year. On the other hand, all the city administration dwelling houses had been occupied, and finding rental houses in the city especially for extended family type is very difficult. Moreover, at the existing construction material market situation, it will be difficult to construct a house

within a year, since access to construction material at manufacturing cost require long intervals.

As discussed in the previous chapter female-headed households in the study locality live in poor conditions and they are more vulnerable than their male counterparts. Thus in time of relocation they will be more affected; because of their gender roles they do not have the experience and exposure to the public life. In relation to this we can see that female household heads the majority of whom are engaged in the informal sector and almost 51 percent having incomes below birr 300 will face many constraints; to replace their houses with the compensation money, accessing construction material require either to have large amount of money at current market prices, or long intervals to get at manufacturing cost. During the survey sample households were asked about problems they face in the displacement and resettlement process and the result is presented in the following table.

Table 5. Problems encounter and special treatment needed for women during relocation

Problems female-headed households encounter	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Lack of proper documentation	3	5.9	6	11.7	9	8.8
Lack of know-how to follow up the compensation process	6	11.7	14	27.5	20	19.6
Lack of capacity and exposure to build a house	42	82.4	31	60.8	73	71.6
Total	51	100	51	100	102	100
Special treatment needed for women						
Establishment of small scale projects near the resettlement site	29	56.8	35	68.6	64	62.8
Skill upgrading and micro finance credit	14	27.5	10	19.7	24	23.5
Provision of well developed resettlement site	8	15.7	6	11.7	14	13.7
Total	51	100	51	100	102	100

Source: survey, former woreda 14, kebele 22, 21, 25 May-August/2006

As the above table shows about 71.6 percent of the respondents say that lack of capacity and exposure to build a house is a major problem, which women face during resettlement. Thus, women who shoulder responsibilities of both domestic and non-domestic activities, and who do not have experience and exposure on how to construct and follow up the construction activity because of their gender role and socialization, will face a lot of constraints. In addition about 62.8 percent of the respondents say that there is a need to establish small-scale projects near the settlement site where women could engage themselves to get income for their livelihood.

Aselefech Gebre who was born in Addis, and now 75 years old and divorced says she got married at the age of 16 and went to live in Dessie with her husband. After her divorce 25 years ago, she moved back to Addis to live in a house she built on her mother's plot in the present study area. Now she lives on monthly house allowance she receives as a

compensation for her expropriated house in Dessie. She doesn't have the necessary legal documents for the house she is currently living and could not be registered for compensation. As there is no one to help her and she herself is too weak to follow up the legalization process she says she is helpless and could do nothing except waiting for whatever is going to happen.⁵³

As observed from site visits most private house owners' especially female household heads are relatively older or advanced in age. They don't have the potential or capacity to follow up construction of their houses unaided. This is an indication that age of displacee need to be considered especially when there are no children or other relatives around to help them in constructing their houses.

The main objective of urban planning is to bring sustainable development both for physical condition of the city and the socio-economic life of the dweller. One of the strategies devised by the City Administration to improve the city image is to replace the existing dilapidated houses with condominium houses and to get open land for other investments. However, in the implementation process the government does not give due consideration to the socio-economic status of inner-city slum dwellers. Young also pointed out, true development is the ability of a society to meet the physical, emotional and creative needs at acceptable level and raising the standard of living of the population. It allows equal distribution of social wealth in which all citizens have a voice in decision-making process (young, 1993).

Ayalnesh weldegebreal 86 years old widow, who was born in Addis and lives in her own house says "*development is not merely construction of buildings and asphalt roads but, development also means meaningful change or improvement in our lives*".⁵⁴ Urban development programs do not usually consider the interests and needs of the urban poor. There are no improvements regarding the socio-economic status of the dweller and they do not benefit from the implementations of urban development programs. Thus the physical development of the city is not backed by the socio-economic development of the

⁵³ Aselefech Gebre kebele25, May 26,2006.

⁵⁴ “ልማት ማለት ህንጻ መገንባትና እስፋልት መገንደ መሥራት ብቻ ሳይሆን የኛም ኑሮ ሲሻሻል ነው” (Ayalnesh Weldegebreal Kebele 25, June1, 2006)

slum dweller. On the other hand, the Expansion Project enables the investor to get more profit at the expense of the evicted slum dwellers that lose their site related benefits and social networks as the consequence of the implementation of the project.

Projects that combine profit sharing give the greatest promise for restoring and improving the living standards of the community. During the survey households were asked whether they get benefit from the implementation of the project and 84.3 percent of female and 78.4 percent of male-headed households respond that they do not get any benefit from the implementation of the project. As Nebiyu (2000) indicates in the implementation of the first phase Sheraton Addis Hotel Project, 22 percent of the relocated household heads were given employment opportunities in the project site; among those employed only 37 percent stayed in the job for less than 12 months. The majorities, 78 percent of the household heads, were not involved in getting employment opportunities. This is due to the problem in the project design where the concept of benefit sharing had not been considered at the outset. Walter Fernandes in his study *'From marginalization to sharing the benefits'* assesses the economic and social marginalization of project-displaced people, paying particular attention to the position of women and minority tribes in India, pointed out that permanent job given to displaced persons is one mode of reducing displacement (Fernandes, 2000).

Table 6. Benefit sharing from the project

Benefit sharing	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Yes	8	15.7	11	21.6	19	18.6
No	43	84.3	40	78.4	83	81.4
Total	51	100	51	100	102	100

Source: survey, former woreda 14, kebele 22, 21, 25 May-August/2006

According to the City Administration's resettlement plan, those who are public/Kebele/house renters will be resettled in condominium houses at 10 different sub-city in different sites, where there are vacant condominium houses. There are four types of condominium houses starting from studio type up to three bedrooms and their payment also differ based on their size and the minimum payment. For studio type of houses monthly payment is

free of any interest rate and for one bedroom monthly payments include two percent interest rate, while for two and three bedroom houses monthly payments include bank interest rates.

Table: 7 Condominium houses selling price

Type of houses	Area of the house In m ²	Selling price /m ²	Total price of the house / Birr/	Advance payment	Payment period /year/	Monthly payment ⁵⁵	Monthly salary /Birr/
Studio	24	665	13965	1047.98	20	53.82	215.28
One bedroom	30	665	19950	1995	20	91.57	366.38
Two bedrooms	40	980	38000	7600	15	304.00	1216
Three bedrooms	60	1110	66600	19980	10	587.41	2319

Source: Addis Ababa City Administration Housing Agency, 2006

Furthermore, information from Addis Ababa Housing Agency reveal that the amount of studio type house is Birr 1,047.98 in advance payment to get the key and monthly payment of 53 Birr. And for one bedroom, 2000 Birr in advance payment to get the key and monthly payment of 91.5 Birr, while for two and three bedrooms apartments one has to pay 7,600 and 19,980 Birr in advance payment to get the key and monthly payment of Birr 304 and 587.41 respectively.

On the other hand, as the study reveals, 80.5 percent of female-headed households pay a monthly rent of less than 10 Birr and the majority of them, almost 80 percent, earn their income either from home-based or site-related activities. Thus other than being expensive for most of them, they may not be able to continue their existing site related business after relocation; as condominium apartment may not be in accordance with the activities in which female-headed households are engaged in.

However, most female heads interviewed have indicated that if they are to live in condominium houses they need to be engaged in income generating activities to be able

⁵⁵ For Studio type of houses monthly payment is free of any interest rate, and for one bedroom monthly payments include two percent interest rate, while for two and three bedroom monthly payments include bank's interest rate.

to pay for their monthly household expenses. For example, Asegedech says, *I do have neither savings nor relatives to get collateral for loan from banks to pay for condominiums but as I am a citizen why doesn't the bank give me loan considering my citizenship as collateral.*⁵⁶ This shows desperation and hopelessness on the part of those who cannot afford to pay. Most are willing and would like to live in condominiums, but their problem is money, as most couldn't afford the payment for such houses. According to the document obtained from the



Plate 6. Condominiums constructed in Arada sub-city locality.

⁵⁶ ገንዘብ የለኝም፣ ከባንክ ለመበደርም ዋስ የሚሆን ዘመድ የለኝም፣ ባንክ ለምን ዜግነቴን ዋስ አድርጎ አያበድረኝም?” (Asegedech, Desta op.cit.)



Plate 7. Condominiums under construction in Yeka sub-city.

kebele administration office, out of the total households who apply to be resettled in other kebele houses, 85 percent are female household heads, which claim to have no financial capacity to pay for condominiums.

The Participation of the community in the design and implementations of resettlement programs is very crucial, and the planning regulation for the implementations of local development plans also emphasizes the participation of the displacees. However, the study area households did not participate either in the planning of development projects or in the implementation programs and there were no proper consultations on how to sustain their livelihood in the resettlement site.

Table 8. Consultation on resettlement for study site households

Consultation	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Yes	14	27.5	21	41.2	35	34.3

No	37	72.5	30	58.8	67	65.7
Total	51	100	51	100	102	100

Source: survey, former woreda14 Kebele 22, 21, 25 May20-August3, 2006.

As the above table shows, 72.5 and 58.8 percent of female and male-headed households respond that they didn't get any consultation on how to sustain their lives in the new resettlement site. Moreover, when they were called to attend meetings, which were arranged by kebele officials to be informed about the displacement, most female-headed households didn't participate. Instead they sent their children to these meetings and even those who attended (the meetings) did not give their opinions on the displacement issue. The main reason for not participating in the meetings is that being a women they are shy and do not have the exposure to express their ideas and feelings about the issue freely in meetings like this where most of the discussion is dominated by men. For instance Amakelech says that she has attended the meetings but she didn't participate in the discussion because as she explains, *"I am illiterate and I don't have experience to speak in public."*⁵⁷

This kind of behavior reflects Ethiopian traditional culture, which is deeply rooted in the society and the majority, is still governed by traditional and customary law. Women who consist of more than half the population are vulnerable and their lives are dominated by these traditional or cultural practices. Traditionally, for example, women are not supposed to speak freely in public; a woman, who dares to express her views, is labeled 'milase rejim' meaning long tongued. Parents do not allow their child girl to speak loud in the presence of strangers or guest in the house. A good girl is one who is submissive and keeps silent in public; as a result women lose confidence and develop inferior self status. They internalize and accept the situation as a norm to be a good woman and marriageable, since marriage is the only means of livelihood for uneducated women. As another Amharic proverb goes "a place for women is the kitchen while for men it is the court (public)."⁵⁸ This implies that the society has specified women's role to be management of the household/caring for children, preparing food for family.../ and their

⁵⁷ “እኔ ደንቆሮ አደለሁ? ስብሰባም ብሄድ ምኑን አውቄው! ከዚች ከገበያ ሥራዬ በቀር ምንም አላውቅም ስለዚህ ምንም አልተናገርኩም” (Amakelech Gudeta, Op.cit.)

⁵⁸ “ሴት በግጅት ወንድ ባአደባባይ”

working place is limited to the smaller part of the house, which is kitchen while for men their work place is outside, the public place or the court. Another proverb states, “However much a woman is knowledgeable, it is accomplished by man.”⁵⁹ It implies that women are incapable of any accomplishments by themselves; they always need men's help to do something worthwhile.

As it is stated in the literature review part, studies in urban development issues have been dominated by men and they are designed and implemented from male perspective, who are the domain of the public sphere, hence such studies do not give attention to women's need and concern who are relegated to the private sphere, because of their gender role. Neither the structure plan nor its implementation strategies are gender sensitive and they give more priority to the physical planning of the city rather than the well being of the slum dweller in general and female-headed households in particular. Thus majority of women are constrained to the domain of the private sphere and even constituting more than half of the study locality slum population needs and interests did not get voice and representation in the urban development planning and implementation.

Information from focus group discussion with female household heads reveals that those who own private houses want to be relocated in a well developed place; as they now live at the city center where all basic infrastructures are present and public services are at a walking distance and the place relatively safe and secure for living.

⁵⁹ “ምን ሴት ብታውቅ በወንድ ያልቅ”

Table: 9 Advantage of living in inner city for study site households

Advantage of living in inner city	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Availability job opportunity	11	21.6	5	9.8	16	15.7
Market access and comfortable for living	40	78.4	46	90.2	86	84.3
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

As the above table shows about 78.4 and 90.2 percent of female and male-headed households respectively prefer to live in inner city area due to its accessibility to market and being convenient for living. While 21.6 percent of female as opposed to 9.8 percent of their male counterpart prefer the locality for availability of job opportunity. They point out that, compensation should be calculated based on the existing housing market, so that they can construct their houses on time. They also indicate their preference to stay in their houses till they finish constructing their new houses instead of compensation for one year housing rent as it is a problem for them to move for the second round. Moreover, as rental houses from private house owners is not dependable; usually rent charges are at increasing rate in Addis, so that the rent compensation will not enable them to pay rent till they finish construction of their new houses. In addition some of them do not have the exposure to the public life and are not able to follow up construction of houses and will not be able to construct within a year. Thus those who are in their old ages want to be compensated with constructed houses instead of compensation money.

4.2 Policies and International Instruments towards Urban Development Program

Women are usually more vulnerable than men and their dignity freedom and equality (their human right) are more violated due to traditional practices, which are based on a ‘normative’ male model and applied to women after as an after thought. Thus it lacks representation and feminist perspective in its formulation. Moreover, the exclusion of women from position of public power at national scale prevents them from being involved in decision making, in shaping laws and institutions (Fenster, 1999).

‘The constitution of the Federal Democratic Republic of Ethiopia’ (1997) article 43(2) states that, "Nationals have the right to participate in national development and in particular, to be

consulted with respect to policies and projects affecting their community", and Article 43 (4) states that, "The basic aim of development activities shall be to enhance the capacity of citizens for development and to meet their basic needs". Furthermore in relation to displacement Article 44(2) states that, "All persons who have been displaced or whose livelihoods have been adversely affected as a result of state programmes have a right to commensurate monetary or alternative means of compensation, including relocation with adequate state assistance."

In attendance to external pressures and based on the above mentioned article of the constitution, the Federal Democratic Republic of Ethiopia has issued proclamation No. 455/2005 '*Expropriation of Landholdings for Public Purposes and Payment of Compensation*' and in article 8(7) it states that, "The detail prescriptions applicable to compensation payable under the Article shall be provided for by regulations". However, a year has passed and the regulation for compensation payment had not yet been issued. In the definition part of the proclamation it states that:

'Public purpose' means the use of land defined as such by decision of the appropriate body in conformity with urban structure plan or development plan in order to ensure the interest of the peoples to acquire direct or indirect benefit from the use of the land and to consolidate sustainable socio-economic development.

However, it doesn't see the interests of men and women differently; as the literature shows, women and men have different interests and needs based on their gender role.

Moreover, article 35 of the constitution states that, "The historical legacy of inequality and discrimination suffered by women in Ethiopia taken into account, women, in order to remedy this legacy, are entitled to affirmative measures". Article 35(6) also states that, "Women have the right to full consultation in the formulation of national development policies, the designing and execution of projects, and particularly in the case of projects affecting the interests of women". Still, the 'Expropriation of Landholdings for Public Purposes and Payment of Compensation Proclamation' is not gender sensitive; the proclamation doesn't take into account the different needs and interest of women and men in the process of relocation and compensation.

In addition, 'The 1993 National Policy on Ethiopian Women' states that, "Making sure that women participate in the formulation of government policies, laws, regulations, programs,

plans and projects that directly or indirectly benefits and concern women as well as in the implementation thereof"; it also states that "the regional Women's Affairs Sector, shall ensure whether gender issues are properly reflected in the preparation of every development plan, researches and studies, as well as make amendments and ensure its implementation". However, this policy is still a long way from succeeding in delivering its goals of affirmative action by strong organization, one that is able to address gender issue effectively. Addis Ababa City Administration Women's Affairs Office is not in a position in its present organization of representing the interests and concerns of women in the policies and development plans of the city.

4.3 World Bank Policy on Resettlement

The World Bank has directives that explain policy procedures on involuntary resettlement and conditions the borrower should follow during involuntary resettlement. According to Parasuraman displacements due to development projects give rise to the dismantling of community structures; and diminish cultural identity, traditional authority and the potential for mutual help and loss of productive assets and income source (Parasuraman, 1993). Thus to overcome these displacement problems the World Bank has designed policy on how to plan and implement involuntary resettlement. The main objective of the Bank's resettlement policy is to insure that population displaced due to the implementation of development projects should benefit from the development project, and based on this objective resettlement plans should be developed aiming at improving or at least restoring the economic base for those relocated. Moreover, organizational framework responsibilities for resettlement should be strengthened or create a special resettlement unit within the project entity (WB, 2002).

To increase acceptability of resettlement plan, to reduce dispersion, to sustain the existing pattern of group organization and to retain access to cultural property it would be useful to displace people as part of the preexisting community, neighborhood, or kinship group. It implies that if they are displaced as part of community they will not lose their social support and assistance provided by the existing neighborhood ties in time of need. Otherwise they will face social disarticulation and develop feeling of insecurity. In addition the involvement of involuntary resettler and hosts prior to the move is crucial and they should be consulted and informed about the resettlement plan and they should be able to choose from a number of

acceptable resettlement alternative. Moreover, institutionalized arrangements like regular meetings between project officials and communities should be provided for resettlers and hosts to communicate their concerns about the resettlement program to project staff throughout planning and implementation (ibid).

The World Bank policy directive on involuntary resettlement states, "Resettlement plans should be built around a development strategy and package aimed at improving or at least restoring the economic base for those relocated". Moreover, the bank's policy states, "Particular attention must be given to ensure that vulnerable groups such as indigenous people, ethnic minorities, the landless and women are represented adequately in such arrangements" (WB, 2002:4).

However, in the implementation of Sheraton Expansion Project the city government has a plan to resettle the dweller in condominiums, to which each household must pay in advance a minimum amount as a down payment and a fixed monthly payment for all types of houses as indicated in table 7. There is no special treatment arranged regarding female-headed households in the process of resettlement and compensation. Thus, the majority of female household heads which account for 51 percent of the total and whose monthly incomes are less than Birr 300 will not be able to resettle in condominiums. Thus planning and implementations of relocation programs should be participatory so that the needs and interests of all concerned and especially vulnerable groups are adequately addressed.

The Bank's policy stresses the importance of legal framework and states that, "A clear understanding of the legal issues involved in resettlement is needed to design a feasible resettlement plan." Furthermore it states that:

The identification of several possible relocation sites and the demarcation of selected sites is a critical step for both rural and urban resettlement. For land-based resettlement, the new site's productive potential and locational advantages should be at least equivalent to those of the old site... For urban settlers the new site should ensure comparable access to employment, infrastructure, services and production opportunities. (ibid.5)

On the valuation of and compensation for lost assets the Bank's directives state that:

Some types of loss, such as access to (a) public services; (b) customer and suppliers; cannot easily be evaluated or compensated for in monetary terms. Attempts must therefore be made to establish access equivalent and culturally acceptable resources and earning opportunities. (ibid.)

In addition, the resettlement plan must pay due attention to the needs of vulnerable groups at particular risks such as the landless, semi-landless, and female-headed households and the resettlement plan must include land allocation or culturally acceptable alternative income-earning strategies to protect their livelihood.

However, the city government has not yet issued compensation directives based on the proclamation for compensation. Relocation sites for kebele house renter is at different sites in ten sub cities and assigning relocation houses is based on ability to pay. On the other hand, most female household heads in the study area are engaged in home based activities in the informal sector. Thus when they are relocated to different parts of the city they lose their site related activities or clients. The resettlement site for owner-occupier is at the outskirts of the city where infrastructure facilities are less developed. Thus till now no mechanism has been devised to compensate the livelihood of slum dweller in general and female-headed households in particular except compensation of residential houses.

Regarding access to training, employment and credit, the Bank's directives state that:

The resettlement plan should, where feasible, exploit new economic activities made possible by the main investment requiring the displacement. Vocational training, employment counseling, transportation to jobs, employment in the main investment project or in resettlement activities, establishment of industries, incentives for firms to locate in the area, credit and extension for small business or reservoir aquaculture, and preference in public sector employment should all be considered where appropriate. (ibid.:4)

In relation to the above mentioned out of the surveyed sample households 86 percent respond that to overcome problems which female-headed households face in the resettlement site there is a need to establish small scale projects near the resettlement site, give skill upgrading training and provide micro finance credit for the relocated female-headed households so that they can engaged themselves in income generating activities in the new resettlement site. However, past experience show no such kind of arrangement and even at present the city government has no plans as related to the above.

4.4 Human Rights Instruments

Development induced displacement is not only physical displacement but also livelihood displacement that deprives people of their means of production and socio-cultural setting. Involuntary resettlement often violates basic right listed in *'The 1948 Universal Declaration on Human Rights'*. In other cases, the rights to adequate housing, education, participation in

cultural life, *'The International Covenant on Civil and Political Rights'*, and the right to culture, listed in *'The International Covenant on Civil and Political Rights'*, have been violated.

Ethiopia is one of the members of the international community states that have accepted the human right instruments adopted by the United Nations and other regional organizations. Some of the international conventions and declarations that provide human rights freedom had been adopted by Ethiopia.

The article 1 of the *Declaration on the Right to Development* states that:

The right to development is inalienable human right by virtue of which every human person and all people are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.

In this case study the displacees do not properly participate in the planning and implementation of the displacement and resettlement process. The study finding reveals that, more than 72.5 percent of female and 58.8 percent of male-headed households do not get any consultations on how to sustain their lives during resettlement. Moreover, 84.3 percent of female and 78.4 percent of male do not benefit from the implementations of development programs. Thus their rights to development have not been properly addressed.

In addition the article 3 of *'The International Covenant on Economic, Social and Cultural Right'*. Says that, "The states parties to the present covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present covenant".

In relation to this, female-headed households the majority of whom are engaged in site related informal activities, lose their engagement in the new resettlement site. To ensure the equal right of men and women, women's need and interest should be incorporated in the planning and implementation stages of urban development programs.

The *'International Covenant on Civil and Political Right'* (ICCPR) on article one states that, "All persons have the right of self-determination. By Virtue of that right they freely

determine their political status and freely pursue their economic, social and cultural development". And article (2) also states that:

All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

However, in this case study most women who are engaged in home based informal activities lose their site related client and this implies that they will be deprived of their means of subsistence.

The preamble of the '*Universal Declaration of Human Rights*' states that:

Whereas the people of the United Nations, have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

In addition article 1 of the declaration states that, "All human beings are born free and equal in dignity and rights." And Article 28 of the declaration states, "Everyone is entitled to a social and international order in which the rights and freedoms set forth in this declaration can be fully realized."

In relation to the above mentioned past studies on the implementation of Casanchis local development plans show that the project has resulted in homelessness or landlessness of the affected people and this situation has aggravated the acute shortage of housing problems in the city (Birhanu, 2006). In this case study more than 50 percent of female-headed households have monthly average household incomes less than Birr 300 and about 86.9 percent of women work place is either in their home or in the near by kebele. Thus after resettlement they require additional transport costs on their already meager incomes which results in further deterioration of their livelihoods.

With regard to land, '*International Labour Organization Convention 169 Concerning Indigenous and Tribal Peoples in Independent Countries*', stipulates "governments must respect the right of indigenous people to participate in development planning that affects them". It further states in Article 16(2), that:

Where the of relocation these peoples is considered necessary as an exceptional measure, such relocation shall take place only with their free and informed consent, where there consent can not be obtained, such relocation shall take place only following appropriate

procedures established by national laws and regulations, including public inquiries where appropriate, which provide the opportunity for effective representation of the peoples concerned.

Moreover, Article 16(5) states that, "persons thus relocated shall be fully compensated for any resulting loss or injury".

In this case study the right of slum dwellers to participate in the planning and implementation process is not fully respected. Women due to their gender roles and socialization process are not used to fully participate in public meeting together with men. Thus, their interest and needs are not adequately represented in the displacement and resettlement process. Moreover most women who are engaged in site related activities do not get compensations for their site related advantages.

In relation to women, '*Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)*', on Article 2 states that, "States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women" and to this end undertake "all appropriate measures, including legislation, to modify or abolish existing laws, regulations, custom and practice that constitute discrimination against women". It further states in article 7 "States parties shall take all appropriate measures, to eliminate discrimination against women in the political and public life of the country and in particular, shall insure to women, on equal terms with men", and this is "To participate in the formulation of government policy and the implementation thereof and to hold public functions at all level of government."

In relation to the issue the Addis Ababa City council should see to it that women's voice are properly represented and the needs and interests of women are considered in their policies, rules, regulations and their implementations.

In general as indicated above, Ethiopia is a party to all major international human right instruments that are adopted by the United Nations and other regional organizations. There are constitutional principles and women's policy that address the women's issue. However lack of proper implementation mechanisms and tools and lack of political commitment hinder women's benefit from their constitutional right. The law simply shows commitment of the government, but there has to be further action in terms of making it good for the people.

Chapter Five

Profile of the Sample Population

The analysis of the socio-economic and demographic characteristics of the slum population helps to understand the situation of slum population; moreover, the consequence of urban development on slum households will also be influenced by the socio-economic and demographic characteristics of household. The following section of the study indicates the socio-economic and demographic characteristics of the inner city slum area population.

Information on age-structure is essential for the analysis of the socio-economic characteristics and planning of community institutions and services, such as school, hospital, recreation center facilities, children play ground and other public facilities...etc. Total population enumerated as shown in the following table 10 are 577, of which 329 are female and 248 are male. The enumerated population has a sex ratio of 80 males per 100 females. The sex ratio as 1994 census was 93 males per 100 females. A sex ratio of this survey shows that there are more females than males.

Table 10. Age structure of sampled population

Age Group	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
0-4	11	3.3	5	2.0	16	2.8
5-9	23	7.0	12	4.8	35	6.1
10-14	33	10.0	25	10.1	58	10.0
15-19	56	17.1	37	15.0	93	16.1
20-24	42	12.7	46	18.6	88	15.3
25-29	37	11.2	25	10.1	62	10.7
30-34	23	7.0	21	8.5	44	7.6
35-39	22	6.7	12	4.8	34	5.9
40-44	12	3.6	10	4.0	22	3.8
45-49	13	4.0	10	4.0	23	4.0
50-54	10	3.0	9	3.6	19	3.3
55-59	14	4.3	5	2.0	19	3.3
60-64	13	4.0	13	5.2	26	4.5
65+	20	6.1	18	7.3	38	6.6
Total	329	100	248	100	577	100
Mean age	29.26		30.34		29.73	

Source: survey former woreda, kebele 22, 25, 21, May20-August3, 2006

As shown in the table above, most of the female population (29.8 percent) falls under the age group of 15-24, while the percentage for male is 33.6 percent. The mean age of slum area population is 29.26 and 30.34 for male and female respectively and about 61.3 percent of female and 60.6 percent of male are below age 30. In addition children below age 15 were

found to be 20.3 percent female and 16.9 percent male. Economically active population age 15-64 is 75.8 and 73.6 percent for male and female respectively. The remaining 7.3 percent male and 6.1 percent female are age 65 years and above. The pattern of age distribution of slum settler resembles larger proportion of economically active population aged 15-64 which is 74.5 percent of the total.

Table 11. Age of household head by sex

Age Group	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
15-64	38	74.5	39	76.5	77	75.5
65 and above	13	25.5	12	23.5	25	24.5
Total	51	100	51	100	102	100
Mean age	55.24		56.24		55.74	

Source: survey former woreda 14, kebele 22, 21, 25, May20-August3, 2006

The data on age of household heads on table 11 above shows no significant difference between the age of male and female household heads. Mean age for the sample slum household head is 55.24 for female and 56.24 for male. The age structures of the household heads indicate that the majority of them (about 75.5 percent) are in the working age group 15-64, while the remaining one fourth (24.5 percent) are in the age group 65 years and above. Respondents especially among those in the working age and older groups, 62.8 percent, say that there is a need to establish micro business activities in the resettlement localities where by women can engage themselves in income generating activities and the remaining 23.5 percent say that there is a need to facilitate micro finance credit and skill training to develop entrepreneurship among female-headed households. (See Table.5)

Dependency ratio that is defined as the ratio of population aged below 15 years and above 64 years to population of working age 15-64, is found, as shown on the table in Annex A, to be 34.1 (with dependency ratios of 25.3 for the young and 8.8 for the old). As to the 1994 population and housing census result for Addis Ababa were 52.3 (young age dependency ratio of 48.3 and old age dependency ratio of 4.0). Thus lower dependency ratio is observed for inner city slum dwellers that are for every 100 percent in the productive age group there are about 34 young and old dependent to be supported.

Information on household size and structure are very essential for planning, policy formulation and implementation of socio economic programs and the data can be used for projecting households, which is very crucial for urban development planning. Household size helps to determine the type and size of public services, infrastructure facilities and houses to be developed.

Table 12. Household size by type of household

Household size	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
1	1	2.0			1	1.0
2-3	13	25.4	7	13.7	20	19.6
4-5	19	37.3	15	29.4	34	33.3
6 and above	18	35.3	29	56.9	47	46.1
Total	51	100	51	100	102	100
Average household size	4.9		6.5		5.7	

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

As the above table shows, in this case study locality the average household size of the dweller was found to be about 5.7 persons per household, which is higher than the 1994 census result obtained for Addis Ababa that is 5.1 persons per household. The distribution of household size shows that households with 1-3 members comprise 27.4 person for female compared to 13.7 person for male. Households with 4-5 members comprise 37.3 percent for female and 29.4 percent for male, while households with 6 and more members constitute 35.3 percent of female compared to 56.9 percent for male. Further analysis of mean household size by background characteristics of the household head as indicated in Annex B shows a relationship between monthly average incomes of household and average household size. Households with monthly average income 100-300 have average household size 5 persons and those who get monthly income 601-900 have average household size 7.3. This shows that average household income and household size have positive correlation until income range 601-900, then after falls with the household income. The household size for income group 1200 birr and more is 6.4 persons on an average. It is observed that there is no significant difference between married female and male-headed household mean household size, which is 6.7 persons each. On the other hand, divorced and widowed female-headed households have less family member, which is 4.9 and 4.8 respectively.

This shows that married couples have more household members than non coupled household. The possible explanation for this is that probability of having additional children is less for non coupled family than the married one and this can be one factor for having less number of family sizes in widowed and divorced female-headed households. As the member of household increase, average monthly incomes also increase because household member above age 15 can be engaged in income generating activities and this increases average household incomes. In general the data on household size indicate that the sampled slum area has larger family size and it is densely populated. Thus in time of relocation there is a need to facilitate the necessary infrastructure services, public facilities and job opportunities in the resettlement site for the relocatee.

Table 13. Household members with relation to head of household

Relation with the head of household	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Head of the household	51	15.5	51	20.6	102	17.7
Spouse	43	13.1	10	4.0	53	9.2
Children	163	49.5	155	62.5	318	55.1
Others	72	21.9	32	12.9	104	18.0
Total	329	100	248	100	577	100

Source: survey, former woreda 14 kebele 22, 21, 25, May20-August3, 2006

Table 13 above shows that children constitute a large share (about 55.1 percent) of household members in the sampled slum inner city areas. The nuclear family rather than the extended kinship predominates the study slum area. Moreover, headship rate by gender indicates that, male are slightly predominant (20.6 percent) than female (15.5) percent. Data on age structure of the sampled population show that about one third of the populations are very young, in the age group 5-19. Thus in the resettlement site education facilities such as primary and secondary education and play ground for children and recreation center for the youth need to be accommodated.

In most society family is formed within marriage. The proportion who entered in marriage union and age at first marriage especially for female determine fertility rate. Moreover

classification of population by marital status also affects housing demand. Thus classification of population by marital status has significant importance for much analysis.

Table 14. Marital status of household heads by sex

Marital status	Female		Meal		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Never Married	3	5.9	3	5.9	6	5.9
Currently married	9	17.7	44	86.3	53	52.0
Separated	4	7.8	-	-	4	3.9
Divorced	9	17.6	-	-	9	8.8
Widowed	26	51.0	4	7.8	30	29.4
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22, 21, 25 May20-August3, 2006

As shown in table 14 above, out of 102 households surveyed 5.9 percent of both male and female are single and 17.7 percent female, and 86.3 percent male are currently married, while the remaining 68.6 percent female and 7.8 percent of male are either divorced or widowed. One possible explanation for the disparity between male and female in marital status is usually male household heads tend to remarry soon after conjugal break down while female house hold heads prefer to remain alone or live as a lone parent rather than getting married after conjugal breakdown.

As indicated in Annex C. data on marital status of the slum population shows that the highest proportion (64.3 percent of male and 54 percent of female) are never married, while married population constitutes 33.7 percent of male and 28 percent of female followed by 12.8 percent of female and 2 percent of male are widowed while the remaining 2.9 percent of female are divorced. The result of the survey is similar to that of the 1994 population and housing census report. These indicate that the proportion of widowed and divorced is high among women while the proportion of married is highest among men. This implies that remarriage among male is higher than female (CSA, 1999).

In general there is a significant difference in marital status between female and male household heads.

Fargues pointed out, the existence difference in marital history of men and women. In Mauritania on average there is 10 years age gap between spouse ages at first marriage. A man aged 20 has nine chance out of ten being still unmarried, while at the same age more than half of the women are married, one out of six are already divorced. Moreover, at the age of sixty, nearly all men are still married; there are almost no widowers or divorced. On the contrary at the same age three women in ten are still married, two others are divorced and half of them are widowed (Fargues, 1996). In this case study also mean age at first marriage for female is 18.7 year, while that of male is 26.9 year. This implies that there is eight year age difference between spouse ages at first marriage.

Table 15. Percentage of age at first marriage by year of first marriage

Year at first Marriage	Age at first marriage /year/														Number	
	<15		15-19		20-24		25-29		30-34		35+		percent			
	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M
Before 1968	48		45	32	7	37		5		21		5	100	100	40	15
1968-1977			58		37	31	5	23		38		8	100	100	19	13
1978-1987	7		45		31	25	17	37		19		19	100	100	29	16
1988-1997			30		30	10	30	30	10	40		20	100	100	10	10
1997+			17		55	15	11	31	17	46		8	100	100	18	14
Number	21		48	6	32	18	11	17	4	22		8			116	71

Source: survey, former woreda 14 kebele 22, 21, 25 May20-August3, 2006

The survey data as shown on table 15 above reveals that, age at first marriage increases with time slightly for both female and male population. In the case of women, before 1968 almost half (48 percent) of girls marry before they reach age 15. For the periods 1968-1977 about 95 percent of the girls marry in the age group 15-24, while 69 percent of male married after 25 years. After 1988 it rose up to 34 years for girls while for their male counterpart it was above 35 years. The data shows age disparity at first marriage between female and male, this indicates that age at first marriage for female population was increasing significantly over time for the past thirty-eight years. The possible explanation for the increase of age at first marriage is that the participation of women in education has increased in the past three decades and this can delay girls' marriage. In addition in order to be married couples need to have their own house and in the past 33 years after the nationalization of urban land and extra house accessing residential house is sever problem in Addis.

Among those interviewed, Demitu says, “*I was fifteen and my husband was very much older than me when we got married; as he was jealous and frequently used to beat me for no reason. I divorced him*”⁶⁰ Asegedech who is married female household head also says she got married at the age of seventeen, while her husband was forty one years old, and he married her because he didn’t have children from his previous wife.⁶¹ Women usually marry older husbands, since marriage is considered as a means of living for those women who do not have their own means of income. Most of the time these women enter into marriage not by their consent but by their parents will and marriage for them is means of leaving.

In rural areas for uneducated women marriage is means of livelihood. Due to tradition and male dominated gender relation, and the high value given to girl’s virginity they are forced to early child marriage, sometimes less than 15 years. In rural household women are engaged in domestic chores and other workloads and spend 13 to 17 hours working in a day. Economically they are dependent on their husbands and in case of divorce they usually end up with nothing. Thus when their marriage breaks down through divorce, separation or death of a spouse they usually prefer to migrate to urban centers in search of jobs rather than staying, reconciliation with husbands or remarriage.

The inner city of Addis Ababa is center of gravity for migrants; people from different life circumstances came to Addis for different reason; nevertheless the main factor for rural urban migration is economic.

Table 16. Origin /place of birth/ of household heads

Place of birth	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Addis Ababa	15	29.4	8	15.7	23	22.5
Other Urban	2	3.9	3	5.9	5	4.9
Rural	34	66.7	40	78.4	74	72.6
Total	51	100	51	100	102	100

Source: survey, former woreda 14 keeled 22,21,25 May20-August3, 2006

⁶⁰ “የመጀመሪያ ባለን ያገባሁት በ15 ዓመቴ ነው፣ በዕድሜ ብዙ ይበልጠኛል፣ በጣም ሀያለኛ ነው፣ ብቻ ዝም ብሎ ይቀናል ይደባደበል በዚህ ተለያየን” (Demitu Data, Op.cit.)

⁶¹ Asegedech Desta, Op¹cit.

The survey data on table 16 reveals that out of the sampled household 29.4 percent of female and 15.7 percent of male are born in Addis Ababa and 3.9 percent of female and 5.9 percent of male are migrant from other urban centers while the remaining 66.7 percent of female and 78.4 percent of male are migrant from rural area. Thus most household heads about three fourth have rural origins and they came to Addis at different times through rural-urban migration. There is a slight difference between female and male in relation to place of birth. About 70.6 percent of female are migrant from rural and other urban part of the country while their male counterpart accounts for 84.3 percent. In general Out of the total sampled 102 household heads 79 (36 female and 43 male) are migrant from rural and other urban areas. Almost all of the migrants about 98 percent came to Addis directly from their place of origin.

Different people migrate to Addis for various reasons. The survey result on Annex D also shows that the majority (57 percent) of migrants in slum area came to Addis in search of better employment, followed by better education, and move with the family, which is 19.0 and 13.9 percent respectively. The rest 10.1 percent came for other different reasons. Further analysis on the background of migrants shows that, 8.3 percent of female and 2.3 percent of male household heads migrated to Addis at age less than 10. The majority of the migrants are in age group 10-19 at the time they migrate to Addis, which account for half of female and 41.9 percent male, followed by age group 20-29, which comprises 33.4 percent female and 41.9 percent male. Those above age 30 comprise 8.3 and 13.9 percent female and male respectively. This shows that the majority of female (58.3 percent) migrated to Addis at very young age as teenager before they reached age 20 moreover as Perlman (1976) pointed out migrants are dynamic and motivated, they want to achieve better life in the future. In this case study also, the main reason for the young migrant to come to Addis is in search of better opportunities.

Shelter and employment are major factors in adapting to urban life for newly arrivals. At the time of migration out of the total 79 migrant households heads 86 percent of female and 79 percent of male migrant household heads have relatives, homeland fellow or both in Addis Ababa. As family is extended type and kinship tie is very strong in the Ethiopian society especially in the past, they didn't arrive in Addis as a total strangers; majority of them had someone to turn to who offered accommodation at the time of their migration. Moreover, 75

percent of female and 67.5 percent of male migrant household heads came to Addis before 1972 during the days of the Emperor; while, 25 percent of female and 32.5 percent of male household heads migrated to Addis after 1973. The main reason for high number of migrants during 1960's and early 1970's is the attractions to urban centers such as Addis for better opportunities, employment, education and other social services. Thus the majority of the migrant household lived in slum areas of Addis for more than 34 years.

Data on job of migrant household heads before and after migration to Addis Ababa shows that, out of the total female migrants 72.2 percent were unpaid⁶² family workers, while the remaining 2.8 percent were self employed and 11 percent were job seeker and student. On the other hand 35 percent of male migrants were farmer and 33 percent were student, while 7 percent were job seeker and 4.6 percent were government employee and the remaining 13.9 percent were self-employed. Hence, after migration 44.4 percent of female migrant continue their un paid work while 30.6 percent of them engaged as domestic servant. On the other hand 23.3 percent of male migrants are engaged in continuing their education and 27.9 percents were job seeker. This implies for untrained and unskilled migrant finding job is a difficult task. Especially female migrants couldn't improve their livelihood engagements; the only jobs they could easily access in urban area were to work as housemaids. Moreover this job offer them minimal income and most of them were not able to improve their living condition.

Literacy status and educational attainment of slum household head at the time of migration is very low it indicates that the majority 86.1 percent of female were illiterate while their male counterpart accounts only for 32.6 percent. This indicates that majority of women who migrate from rural area had no or little education at the time of migration. The main reason for the existence of significant education disparity between female and male migrant is that, in rural area due to tradition prevalence of early marriage for girls is very high and schools are located at far distance. Thus they lack opportunity for education. As Almaz Eshete remarked, socio-cultural and economic barriers such as early marriage, adolescent pregnancy, demand for girls labour to help their mothers, preference of parents to educate male children than girls and other factors contribute to lower chances of girls enrolment at

⁶²Woman (a housewife, daughter, female relative or non relative), who work or participate in the household chores without any payment for her labor.

school and high drop out and repetition keep a great number of women out of school (Almaz, 1994). Although more than half of female migrants almost 55 percent have already experience early marriage before they migrate to Addis Ababa, while their male counter part accounts for 30 percent. The remaining 44.5 percent of female and 70 percent of male were single or never married before they migrate to Addis Ababa.

Table 17. Educational background of household heads

Level of education	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Illiterate	13	25.5	2	3.9	15	14.7
Non formal education	16	31.4	9	17.7	25	24.5
1-6	8	15.7	16	31.4	24	23.5
7-8	5	9.8	4	7.8	9	8.8
9-12	8	15.7	13	25.5	21	20.6
Above 12 grade	1	1.9	7	13.7	8	7.9
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22, 21, 25 May20-August3, 2006

As it is indicated in table 17, about 25.5 percent of female and 3.9 percent of male household heads are illiterate. Thus during the process of relocation these women face problems to participate and follow up their compensation process. Uneducated women can't read the contract agreement on compensation. About 31.4 percent female household heads have attended non-formal education (read and write) as opposed to 17.7 percent of male; while 41.2 percent of female have attended elementary and secondary education as opposed to 64.7 percent of male. The remaining 2 percent of female have attended higher education as opposed to and 13.7 percent of male. In general most of the study area dwellers have low level of education. However, there is a significant difference between female and male household head educational level. The number of illiterate female head is more than six fold of their male counterpart. At higher level of education the participation of women decreases, while that of men participation increases.

Education is important factor for women's development. If a girl is educated she will tend to marry late and this means limited number of children. Educated women who are likely to practice family planning are able to be engaged in worthwhile economic activities. Such women take good care of their children's education and health. In general education

increases the aspiration of women and enhances their employment outside home and helps them to have easy access to economic empowerment, which paves the way for the emancipation of women.

Table 18. Employment status of sampled population

Employment status	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Employed	137	71.0	110	71.0	247	71.0
Unemployed	56	29.0	45	29.0	101	29.0
Total	193	100	155	100	348	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Table 18 shows among economically active slum population surveyed aged 15 years and over, 71 percent of both female and male economically active slum population are employed, while 29 percent of the surveyed population are unemployed. The survey result reveals no difference between female and male sample population employment status.

Table 19. Occupation of sampled population

Type of Occupation	Male		Female		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Office work	21	19.3	24	22.6	45	21.0
Service	20	18.3	13	12.3	33	15.3
Trade	6	5.5	2	1.9	8	3.7
Technical	15	13.8	3	2.8	18	8.4
Casual	9	8.3	7	6.6	16	7.4
Daily laborer	19	17.4	4	3.8	23	10.7
Elementary	19	17.4	53	50.0	72	33.5
Total	109	100	106	100	215	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Information on type of occupation were collected during the survey from those employed and the result on table 19 shows that 44.2 percent of the sampled population are engaged as daily labourer and elementary occupation, followed by 21 percent that accounts for office work, while 19 percent are engaged in service and trade work and the remaining 15.8 technical and casual work. Further analysis on type of occupation by sex indicate that 50 percent of female are engaged in elementary activities which require neither education nor skill training while their male counterparts engaged in such activities are only 17.4 percent. Moreover, 22.6 percent of female are also engaged in office work where the majority of them work as clerk and secretary. As Glindinng and Millar, (1987) observe, women's gender related roll the

unpaid work are transferred from home to work place and are accorded low value and paid less.

There is a significant difference between male and female type of occupation, most of the study area female population (53.8 percent) are engaged in jobs which require no education and skill while in contrast their male counterpart engaged in such job accounts for only 34.8 percent.

Table 20. Current work place of sampled population

Current work place	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
In the house	65	44.8	4	3.5	69	26.6
No fixed work place	12	8.3	36	31.6	48	18.5
In the near by Kebele	61	42.1	50	43.8	111	42.9
Outside Addis Ababa			9	7.9	9	3.5
Far from home	7	4.8	15	13.2	22	8.5
Total	145	100	114	100	259	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

The survey data on table 20 indicate that 42.9 percent of the employed population's work place is found to be in their kebele and surroundings. A significant proportion about 26.5 percent of the total population performs their work in their dwelling houses, while 18.6 percent have no fixed work place, especially those who are engaged in daily labor and casual works usually work at construction sites in different parts of the city. The remaining 8.5 and 3.5 percent currently work far from their home and outside Addis Ababa respectively. Further analysis on place of work indicate that 44.8 percent of female who are involved in home based activities and small business perform their work in the house they are living while their male counterparts who perform their work at their homes are only 3.5 percent. There is a significant difference between female and male current work place. In Ethiopia, contrasting with western societies, men do not help in household chores. Even if women are working outside home, household chores are women's sole responsibility. Thus their will be additional burdens when these women are relocated to places where there is distance to their work place or to access basic services.

Table 21. Means of transportation to work place for sampled population

Means of transportation	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
City bus	9	6.2	24	21.0	33	12.7
Taxi	13	9.0	10	8.8	23	8.9
Walking	120	82.7	63	55.3	183	70.7
Service from employer	3	2.1	8	7.0	11	4.2
Other			9	7.9	9	3.5
Number	145	100	114	100	259	100

Source: survey, former woreda 14 kebele 22,21,25 May20 –August3, 2006

As it is indicated in table 21 majorities about 70.7 percent of employed household members' work place is at a walking distance, while 12.7 percent use bus to their working place. The remaining 8.9 and 4.2 percent use taxi and employee service respectively. Moreover the inner city slum area covered in the study is highly serviced in terms of education, health facilities and market place for daily consumption items and other services are available. Therefore, the inner city slum dwellers do not travel long distances in search of such facilities. Further analysis on means of transportation to work place by sex indicate that 82.7 percent of female walk to their working place while only 55.3 percent of their male counterparts work at a walking distance. From this one can easily observe how the women's work place is attached to their residential area. There is a significant gender gap in the use of mode of transport, women whose work place is at home and within walking distance do not use any means of transport while only 17.3 percent use bus, taxi or service from employer to travel to their work place while in contrast that of their male counter part accounts for about 36.8 percent. Thus, in time of relocation they will face additional transport cost to their already meager income, which is shown in the table below.

Table 22. Monthly average income of household by sex

Monthly income/birr/	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Less than 100	4	7.8	1	2.0	5	4.9
100-300	22	43.2	7	13.7	29	28.4
301-600	18	35.3	22	43.1	40	39.2
601-900	4	7.8	6	11.8	10	9.8
More than 901	3	5.9	15	29.4	18	17.7
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25, May 20-August 3, 2006

Information on monthly combined average household income and expenditure were collected an attempt were made to reconcile income and expenditure when there is significant variation. The percentage distribution of household income on table 22 indicate that almost 33.3 percent of the sampled household heads have monthly income less than birr 300; the remaining about 39.2 percent has monthly income between birr 301-600; while 27.5 percent have monthly income greater than birr 600 and above. The proportion of female household heads that have monthly income less than birr 300 is about 51 percent; while the proportion of female household heads with income between birr 301-600 is 35.3 percent and the remaining 13.7 percent have monthly income above birr 601. On the other hand the proportion of their male counter part with monthly income less than birr 300 is 15.7 percent; while the proportion with income between birr 301-600 is 43.1 and the remaining proportion of male household heads with income above birr 601 is 41.2 percent. There is a significant gender gap in the level of household incomes; female household heads are over represented in low-income groups.

Table 23. Source of household income

Source of income	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Salary	14	27.5	26	51.0	40	39.2
Self employed formal			4	7.8	4	3.9
Self employed informal	14	27.5	7	13.7	21	20.6
House rent	8	15.6	1	2.0	9	8.8
Pension and support	15	29.4	13	25.5	28	27.5
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Table 23 indicate salary as major source of income for slum area sample households, which constitutes 39.2 percent, followed by 36.3 percent, which comprises house rent, pension and support from relative, while the remaining 24.5 percent are self-employment. Further analysis on source of income also reveals that 27.5 percent of female household heads source of income is salary as opposed to 51 percent of their male counterpart, while 45 percent of female household head source of income is house rent, pension and support as opposed to 27.5 percent of their male counterpart and 27.5 percent of female and 21.5 percent of male household heads source of income is self employment. There is also a significant difference in relation to source of income the major source of income for female-headed household is

pension, support from relative and house rent which accounts for about 45.0 percent while that of their male counter part about 51 percent is salary which is a sustainable income. On the other hand in the study area there is problem of over crowding and congestion but people rent part of their houses to subsidized their income as Tizita Mulugeta in her study of *'Comparative Analysis of Female and Male household heads in Addis Ababa'*, asserted that, people lease part of their dwellings at the cost of their comfort, by confining them to one or two rooms at most, to get money to fill income gaps, but they are exacerbating the problem of overcrowding (Tizita, 2001).

In the survey data is collected on physical condition of the study area slum houses and facilities associated with the structure. The result of the survey presented in Annex E. reveals that 27.4 percent of female and 15.7 percent of male-headed households live in one-room houses and 41.2 percent of female and 53 percent of male live in two room houses while 19.6 percent of female and 13.7 percent of male-headed households live in three room housing and the remaining 11.8 percent of female and 17.6 percent of male-headed households live in four room and above houses. On average 5.7 persons live in one household and there are 1.1 households in one housing unit. There is a slight difference between female and male-headed house holds. Female-headed households are over represented in one-room houses and under represented in 4 and above room houses.

Moreover, the survey data reveals that the majorities about 62.7 percent of female-headed households live in house with less than 25 meter square, while their male counter part accounts only for 45.1 percent. As the literature shows women are with lower earning than men and are less likely to gain access to good quality affordable housing, which is accessed by ability to pay than by housing need. Female-headed households with lower income and who are not able to purchase property like men are over represented in local authority housing and under represented in owner occupation, because women's employment pattern and level of pay fall far behind those of men (Woods, 1996).

As observed from the study site visit, major problems in relation to number of rooms in the housing unit is that, households with one or two rooms do not have separate bedrooms for children and couples and all member of the households including couples slept in one room and this has a negative impact for the socialization of their children. Moreover, most of one

or two room houses do not have enough space for setting beds for all family members. Thus, during night time all furniture of the houses such as chairs and tables would be moved to one side of the room and the children sleep on the floor some of them do not have even mattresses.

There is no significant difference between female and male household regarding number of room in the housing unit. Most of the houses where 68.7 percent of households live in one or two rooms with areas less than 25 meter square have problems of ventilation. Due to scarcity of space usually the dwellers cover the front side of their houses (veranda) with iron or plastic sheet and use it for storing some household items or as a kitchen to prepare food. Therefore, these houses do get neither proper ventilation nor light during daytime and they use electric light throughout the day. On the other hand, this has a negative impact on the health status of the household members, in that when there is a communicable disease like respiratory infection in one house every member of the household will be exposed to that disease.

In addition construction material of houses is one indicator of the living condition of household. As it is observed from slum area study locality, almost all houses are in dilapidated poor condition. The survey data also reveals that, 92.2 percent of the houses are made up of wood and mud, and only 7.8 percent are made up of durable material cement and stone, brick or hollow blocks. The 1994 population and housing census report also reveal that 82.2 percent of all housing unit in the city are constructed from wood and mud (CSA, 1999). Moreover, most of inner city slum area residential houses in Addis are constructed before the nationalization of urban land and extra houses and more than seventy percent of them are owned by kebele.

There is no significance difference between female and male regarding the construction material of the houses. Floor type of houses show the condition of housing units surveyed and 35.3 percent of female and 27.5 percent of male-headed households are living in mud floor houses, while the remaining 64.5 percent of female and 72.5 percent of male-headed households live in houses with cement concrete or lumber floor houses, this implies that more females are living in poor quality houses. In addition to wall and floor construction material, roof type is another indicator of housing quality and as it is observed from site visits all houses have corrugated iron sheet roof and most of them are very old and leaking. About

20 percent of female household heads interviewed reported that though they have leakage problems, they were not able to maintain their roofs expecting eviction at any time. Dinkinesh who lived in kebele house for the last 18 years says, the house has physically deteriorated; when it rains the roof leaks; however, since the implementation of the first phase of Sheraton Addis Project she couldn't maintain the house expecting evection at any time.⁶³

Woinishet Gebremicheal who was born in Addis, now 65 years old and widowed says, she lived in the kebele for more than 45 years, and paid a monthly rent of birr 4.50 per month for the house she rented from the kebele. Five years ago when she retired from work where she worked as a labourer in a perfume factory, she used her retirement compensation money to maintain the house. The Sheraton Expansion Project Coordinating Office has told the dwellers in a meeting that it is not possible to take any part of the demolished house because the city administration is compensating for demolished houses; as she is no owner of the house, however, she will not be compensated for the expense she incurred in maintaining the house.⁶⁴

Out of the total sampled households, 62.7 percent of female and 58.8 percent of male-headed households use shared pit latrine. On average 7 households share one pit latrine, while 17.7 percent of female and 11.8 percent of male have no access to any type of toilet facilities. The survey revealed that 95 percent of the total households are without bathing facilities. However, according to UN Habitat (2005) '*Slum Report*', toilet facilities shared by more than two households are inadequate thus only 19.6 percent of female and 29 .6 percent of male-headed households have adequate toilet facilities. And this in turn implies that the problem of access to toilet facilities is in general severe in the study area and is more visible on female-headed households. Moreover, it was observed that even among those who reported to have pit latrines, most of the pit latrines were in dilapidated conditions and is hardly used by the dweller. Especially during the rainy season they are over flooded, and are very difficult for women and children to use. Thus defecting in plastic bags, in the open space and open ditch is common among children and those who do not have access to toilet. Beletech who lives as

⁶³ Dinkinesh Kebede, op.cit

⁶⁴ Woinishet Gebremicheal, Op.cit

‘debal’ (cohabiter) with another family in the neighborhood says she doesn’t have any access to toilet facility; she uses plastic bags for defecation and through it to the ditch.⁶⁵

Nowadays, the kebele administration is trying to construct public toilets at selected sites in the kebele and more than seven households use a single toilet; nevertheless, these toilets are not constructed for women and men separately and the problem of access to toilets is still severe among women and children especially during night time. As women and children are at home most of the time they are inconvenienced more due to lack of toilet facilities while men who do spend most of their time outside home may find other alternatives especially at their work place. It was also observed that there are problems of inner access roads within the study area for exhauster vehicle (for liquid waste collection and disposal) to empty full pit latrine when the need arises.

In connection to kitchen facilities, there are only about of 3.9 percent of female and 5.9 percent of male who have some kind of modern kitchen in their houses and 78 percent of female and 86.3 percent of male have private or shared traditional kitchen, while the remaining 17.7 percent of female and 7.8 percent male have no type of kitchen facilities. Most cook their food in their one-room houses or use the front of their house/veranda/ for cooking. Traditionally cooking is exclusively women’s responsibility; it is almost a taboo for men to enter a kitchen let alone cook food. Although most use kerosene for cooking, a substantial proportion uses wood for cooking. As it is indicated by UN-HABITAT, cooking with firewood without using chimney or proper ventilation exposes one to respiratory infections as a result of inhaling the smoke. In addition “the concentration of respirable dust is highest when cooking is done inside a house using traditional stove and this will increase incidence of chronic bronchitis.” (Habitat, 2005: 27) Meseret Yeshitila says, as she has no access to kitchen facilities she used to bake ‘injera’ with firewood inside her single room house, but when the smoke irritated her eyes too much she started to use her veranda for cooking.⁶⁶

There is a significant difference between female and male-headed households in accessing kitchen facilities and greater numbers of female-headed households live in single room house congestion and lack of ventilation is more pronounced in their households. These conditions

⁶⁵ Beletech Bekele, Op.cit.

⁶⁶ Meseeret Yeshitila, op.cit

together with the type of fuel used for cooking exacerbate the existing poor ventilation in the house.

As observed from the site visit most of the kitchens are in bad condition with no walls and proper roof, some are covered with plastic sheet; most are kebele owned and had not been repaired nearly for the past 33 years. In addition they are built adjacent to toilets and are not convenient for women who spend most of their time in preparing food in the kitchen. Their location is not hygienic as the smell from pit latrines cause respiratory diseases and flies and other insects can easily contaminate the food.

Furthermore 30 percent of female and 51 percent of male use electric stove for baking 'injera', while 70 percent of female and 49 percent of male use firewood. Some of those who used electric stoves for baking 'injera' had stopped using it on daily basis due to high price of electric consumption; instead they use firewood when its price becomes cheaper. Further analysis on type of fuel used for cooking indicates that all households in the study area used all types of fuel (wood, charcoal and Kerosene) for cooking their food other than 'injera'.

The survey result on source of water shows no significant difference between female and male households and most of the households who rent kebele houses lack access to private or shared water meter in their compound and these account for 55.9. Thus they purchase water either from the public tap water or from private vendors. Purchasing from private vendor paying 25 cents for 20 liters of water and they need up to 60 liters per day; when they wash clothes they need to purchase additional 150 liters per week. However according to the information from the respondents individual household on average needs about 2,400 liters per month and expend about 30 Birr for purchasing water, but if they have their own water meter they will pay less than seven birr per month. Moreover within household women are responsible for collecting water and its use for cooking, washing clothes and other domestic hygiene. Therefore if water is not easily accessible, it will be additional burden on women and collecting water from public tap takes more time. On the other hand all households use electricity for lighting facilities, however one third of the total surveyed households don't have their own electric meters and 37 percent of female and 27 percent of male use shared electric meter.

Table 24. Existence of problem in the household

Problem	Female headed		Male headed		Total	
	Frequency	percent	Frequency	Percent	Frequency	Percent
Food shortage	21	41.2	10	19.6	31	30.4
Sanitation	14	27.4	21	41.2	35	34.3
Living space	13	25.5	16	31.4	29	28.4
Other	3	5.9	4	7.8	7	6.9
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25 May 20-August 3, 2006

The survey data reveals that 41.2 percent of female-headed households have food shortage problem in their houses while their male counterpart accounts only for 19.6. Tsedale who lives out of income support from her grown up children says “*I do not have sustainable income on monthly basis, thus sometimes I face food shortage in my household.*”⁶⁷ About 27.4 percent of female and 41.2 percent of male-headed households have sanitation problem while 25.4 percent of female and 31.4 percent of male-headed households have living space problem, as they are over crowded.

Table 25. living situation before and after five years

Living situation Compare to	Female headed		Male headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Previous five years						
Much worse	49	96.1	46	90.2	95	93.1
Little worse	2	3.9	4	7.8	6	5.9
Little better			1	2.0	1	1.0
Much better						
Total	51	100	51	100	102	100
Five years from now						
Much worse	43	84.3	40	78.4	83	81.4
Little worse	3	5.9	3	5.9	6	5.9
Little better	4	7.8	8	15.7	12	11.7
Much better	1	2.0			1	1.0
Total	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25 May 20-August 3, 2006

During the survey households were asked about their living condition before and after 5 years and the majority about 93 percent of surveyed households respond that living situation at present is much worse than previous five years and about 81 percent of them also respond that it will be much worse and expensive in the coming five years. Only 9.8 percent of

⁶⁷ “የወር ገቢ ስለሌኝ አንዳንዴ ምግብም ችግራ ነው” (Tsedale Abate, Op.cit.)

female and 15.7 percent of male sample population respond that their life will be improved in the future. Aster who prepares and sells 'injera' for living says:

I don't expect life to improve in the coming five years, because from past experience I observe that life has not improved; cost of living has always risen in the last five years; I find it difficult to cover daily expenses; for instance, cost of basic necessities has gone up so high that I am unable to buy food items such as 'tef'.⁶⁸

Tsige also says:

At present cost of living has become very expensive; especially for people like me who has no other source of income. I live with my five years old daughter and it is very hard for me to cover her expenses. I think it will be harder for those who have more children. Therefore from what I see now, for low-income people like me life is a struggle for survival and I think it will even be harder in the future.⁶⁹

As home is where they usually start and do business, housing is a critical asset for poor urban households. If housing rights are not protected it is a threat to their livelihood. People's relationship with other people based on trust and reciprocity, which is also an asset to the poor, can be eroded by the stress they encountered during relocation. As indicated by United Nations 1997 Human Development Report, the loss of any one of these assets can lead to the loss of many others inducing a downward spiral. Lost income puts stress on human relationship and can lead to the loss of social and political assets. The loss of assets transforms poverty into the chronic poverty that can extend to the next generation (UN, 1997).

In general the above discussion on socio-economic profile of sampled population shows that for the majority of slum dwellers living conditions are bad and the situation is worse or severe for female-headed households. Most female household heads are engaged in diversified home based informal activities for their livelihoods and food insecurity is more visible in female-headed households than their male counterparts. Thus women in the study locality are impoverished or economically marginalized.

⁶⁸ “ባለፉት ዓምስት ዓመታት ኑሮ እየናረ ነው፣ ድሮ በብር የሚገዛው ኪሎ ጤፍ አምስት ብር ደርሷል፣ እየባሰ ይሄ ደብዳቤ ብዬ አስባለሁ ወደፊትም ይሻሻላል ብዬ አልገምትም”(Aster Gebremariam, Op.cit.)

⁶⁹ “ኑሮ በጣም እየናረ ነው እንደኛ ዓይነቱ መኖር አይችልም፣ እኔ አንድ ልጅ ማሳደግ ከብዶኛል ብዙ ልጅ ላላችው በጣም አዝናለሁ፣ አሁን ኑሮ እንደኛ ላለው ንሯል ወደፊትም የባሰ ይጨምራል”(Tsige Abebe, Op.cit.)



Plate 8. Toilet besides kitchen without proper walls and roof tops.



Plate 9. Child defecating in the open along the inner roads is a common scene.



Plate 10. Woman waiting for her turns to fetch water from public tap, while keeping herself busy with some of her household chores.



Plate 11. Queues for collecting water from public tap in the neighborhood.



Plate 12. and 13. Poor quality and dilapidated houses around Sheraton Addis Hotel.



Plate14. A house lacking light and ventilation; the front part of such house (veranda) is covered with iron sheet to be used as place for cooking (kitchen).

Chapter Six

Potential Impact of Development-Induced Displacement and Gender Mainstreaming in Addis

Impact of development-induced displacement depends on how relocation programs are planned and carried out. There will be greater satisfaction of relocation programs if income and livelihood of the displacees improves. In practice, however, it is very rare to find positive satisfaction of relocation; many studies point out the negative consequences of relocation.

There is a lack of uniformity in compensation payments among resettlement programs. As it is discussed in the literature part, resettlement conducted by private developer is handled relatively better than those performed by the government. In addition resettlement guideline developed by the Addis Ababa City Council do not usually consider needs of the displacee in general and women in particular; women's' needs are different from that of men due to their gender roles such as caring for children, performing household chores...etc. Thus usually in urban areas women are engaged in small business activities that are located at or near their residence. On the other hand, displacements usually dislocate established lives of the affected people and need proper consultations and rehabilitation programs. Lack of such implementation tools or mechanisms by the concerned body usually results in displacement-induced impoverishment.

6.1 Potential Impact of Development-induced Displacement

Development-induced displacements often affect the economically, politically, and socially most vulnerable and marginalized groups. The issue of gender disparity in the displacement and resettlement process has been ignored. Women often experience the adverse consequences of forced displacements more strongly than men due to their engagement in small businesses.

The study assesses the potential impact of development-induced displacement in Sheraton Expansion Project based on the socio-economic profile of the dwellers and looking into previous studies on the impact of development-induced displacements in Addis Ababa. As it is discussed in the literature part development-induced displacements have many risks such as homelessness, joblessness, impoverishment, marginalization...etc. Thus this chapter of the

paper discusses socio-cultural and economic impact of development-induced displacement on the affected people in general and on female-headed households in particular.

Displacements detach people from their neighborhoods where they had deep attachment. As discussed in the literature part, development-induced displacements usually result in breaking up of families and neighborhood ties existing in the former site and there are problems of assimilation. Slum areas are characterized by strong neighborhood ties especially among women; they tend to be comparatively more committed to social or peer relationships. Coffee ceremony for example, is one form of social gathering performed among immediate neighbors or women peer. The ceremony takes place after they have accomplished their daily routine. During the ceremony they discuss the daily events, problems encountered in managing the household, taking care of children and share information on market situation and other social activities; they consult each other on different aspects of their livelihood and share each other's experience. It is one of women's leisure time especially for those who do not have work outside home. If a peer member needs help the other tries to help particularly in taking care of the neighbor's children or keeping the house. In describing their social integration Woinishet says:

If we don't see each other in a day, my neighbors will knock at the door and ask as to the well being of my family; we have lived in this way for many years; things are going to be different when we leave this place as some of us may not even see each other let alone continue the existing mutual help.⁷⁰

Nebiuy (2000) observes assigning resettlement house randomly not considering neighborhood ties results in losing ties that had many socio-economic mutual benefits especially among the poor. As Perlman in her favela studies also found out, "In contrast to the favelas, where doors were always open during the day, the doors of the new apartment building are always kept closed. The layout and scale of the housing project is not conducive to the sense of spatial and social intimacy that is so much a part of favela life." (Perlman, 1976:221). The main factor for having close neighborhood ties and mutual help is that as most household-heads are migrants from rural areas many have neither immediate family nor blood relatives within Addis. In the words of Dinkinesh: "*I have no blood relatives in and*

⁷⁰ “ሳንተያይ ከዋልን እከሊትን ዛሬ አላየሁም ብሎ አንኳኩቶ እንዴት ዋላችሁ ምነው ጠፋችሁ የሚል ጎረቤት ነው ያለው፣ በዚህ ሁኔታ ነው ረዘም ላለ ጊዜ እየተሳሰብን አብረን የኖርነው፣ እንግዲህ ስንበታተን አንኳን መረዳዳዳትና መተያየቱም ይቀራል” (Woinishet Gebremichael, Op.cit.)

around Addis; it is only my friends and neighbors whom I count on in time of need; I rely on and value very much this mutual help among my friends and neighbors.”⁷¹

As most residents in slum areas are in low-income groups (41.2 and 19.6 percent of female and male-headed households respectively), they experience food shortages in their households (see table 24). This implies that women are more vulnerable to food shortage than their male counterparts. They are also unable to save a part of their income to cover their expenses in time of need such as sickness or death in the family. Thus, they give high priority to community-based mutual support groups such as ‘idir’, which takes care of the major share of expenses in case of death in the family.

As shown in the table below, 92 percent of the slum dwellers have a social organization ‘idir’. Most joined this organizations/mutual support groups as soon as they came to live here and the majority (about three fourth of the residents in the study locality) have lived for more than 34 years in this area.

Table 26. Social Participation and mutual help among households

Social Participation	Male headed		Female headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Idir	48	94.1	46	90.2	94	92.2
Idir and Mahiber	1	2	4	7.8	5	4.9
No participation	2	3.9	1	2.0	3	2.9
Total Number	51	100	51	100	102	100
Mutual help among friends						
Much more help	47	92.2	46	90.2	93	91.2
Little more help	4	7.8	4	7.8	8	7.8
Little less help			1	2.0	1	1.0
Much less help						
Total Number	51	100	51	100	102	100
Friends and neighbors who count in time of need						
All	46	90.2	46	90.2	92	90.2
Most	4	7.8	5	9.8	9	8.8
A few	1	2.0			1	1.0
None						
Total Number	51	100	51	100	102	100

Source: Survey, former woreda 14 Kebele 22, 21, 25 May20-August 3, 2006

⁷¹ “በቅረብ አዲስ አበባ ምንም ዘመድ የለኝም ለኔ ዘመዶቹ ጎረቤቶቻችንና ጓደኞቹ ናቸው ስቸገርም የሚደርሱልኝ እነሱው ናቸው እተማመንባቸዋለሁ ስጋቴም በምንሄድበት ስፍራ ምን ዓይነት ጎረቤት ይገጥመኝ ይሆን ብዬ ነው” (Dinkinesh Kebede, Op.cit)

According to the new resettlement program, those who are tenants of government houses will be relocated at different sites in ten sub-cities based on their level of income and ability to pay for condominiums, rather than on the basis of their social ties. Thus due to relocation in different parts of sub-cities it is very unlikely that the former community-based mutual support groups ('idir' and 'mahiber') will survive relocation.

There is a strong tie or bonds within the sample slum area households and network of interaction such as personal relationship in families and neighborhoods and local association are highly practiced. Out of the sampled households 97.1 percent respond that they belong to 'idir' and/ or 'mahiber', only 3.9 percent of male and 2 percent of female-headed households respond that they do not participate in such organization. Abebech says, *"We like our 'idir'; it is well organized; it gives us some sort of satisfaction or self respect as it takes care of lots of things in incidences of death in our families"*⁷² One of the measurements of the cohesiveness of a community is the ability to help each other; in relation to this 91.2 percent of the sampled households say that there is much more help among friends and neighbors.

In addition 90.2 percent of the sample households respond that they could count on someone who is not a member of the family for assistance in time of need. Tsige remembers the time of her daughter's birth when she was alone as there was no one in the family beside herself at that time; she was also short of money to buy basic necessities; however, her friends among neighbors offered their good hands in time of her need.⁷³

As it is indicated in the discussion in the previous chapter, private house owners are to be relocated at the periphery of the city where the land price is relatively cheaper than the city center. However, social and physical infrastructures of the resettlement area at the outskirts of the city are not well developed. Thus private house owners among slum dwellers lose these services they are accustomed to in inner city centers such as hospitals, schools, market centers, worship places...etc. These services are either inaccessible or at far distance to the resettlement sites. The survey data reveals that about 76 percent of the household heads migrated from rural areas attracted by city life and better opportunities/facilities. In connection to this, Zewidinesh Tesema 57 years old, who was born in northern Shoa and migrated to Addis at the age of 10 and now lives in a house she inherited from her deceased

⁷² “ዕድራችን ቆንጆ ነው እንወደዋለን መከበሪያችን ነው፤ ዕድራችን ስንሞት መሰብ ከማዞር ያድነናል”
(Abebech Degefu, Op.cit)

⁷³ (Tsige Abebe, Op.cit)

husband, and rents parts of it to subsidize her income says, “It is forty seven years ago that I came from my rural origin to Addis in search of better life; I know no other place than this; now they are sending us to the outskirts where we might not find basic necessities and services nearby.”⁷⁴

Among those interviewed many private house owners said that the replacement compensation prices are not enough to construct new houses. Amakelech aged 65 and who owns a house in the study locality says:

*Since the allotted compensation money is not enough for the construction of replacement houses we prefer to be compensated like the previous displacee from around Sheraton Addis area; the investor had promised to threat us in a similar way, but now the sub-city administration says as the investor has already paid the lease price for the land there is no possibility for compensations like the previous ones.*⁷⁵

Belaynesh, another private house owner aged 73 says:

*We lived here for a long time and had our contributions for its development; we are not against further development of this locality, however, we need to be resettled in a place where we can find the basic things necessary for our lives. If we are compensated properly we are not against relocation; we want to be compensated with built houses similar to those displaced by (the first phase) Sheraton Addis Project; especially those of us who are aged will not able to construct replacement houses.*⁷⁶

Demekech, aged 78 who is owner-occupier also says she does not know what to do in time of relocation; “maybe my grandson will help me in constructing the replacement house.” She further remarks, “I want to live in an area where I can find a worship place near by; I always worry when I think of where I will be relocated.”⁷⁷

Despite obstacles that hinder them from access to resources, many women are involved in income generating activities. They engage themselves particularly in small home based activities which are compatible with their household responsibility. During resettlement they

⁷⁴“ የተሻለ ኑሮ ፍለጋ ከገጠር ወደ አዲስ አበባ ከመጣሁ 47 ዓመት ሆነኝ አሁን ግን ተመልሰን አስፈላጊ ነገሮች ወዳልተሟሉበት የከተማ ዳርቻ ልንሰፍር ነው” (Zewdinesh Tesema, kebele 22, June 26, 2006.)

⁷⁵ “የሚሰጠን ካሳ ግምት ቤት ሊያሰራን ስለማይችል ቤት ተሰርቶ ከዚህ በፊት የሸራተን ሆቴል ከተሰራበት አካባቢ እንደተነሱት ይደረግልን፣ ባለሀብቱ ከዚህ ቀደም ቃል ገብቶልናል ልክ እንደበሬቶች የሸራተን ተነሽዎች ቤት ሰርቶ እንደሚሰጠን፣ አሁን ግን ክፍለ ከተማው ባለ ሀብቱ ቦታውን በሊዝ ገዝቶታል ሰዚህ ምንም እንደበሬቱ የሚደረገ ነገር የለም ነው የሚለው” (Amakelech Gudeta, Op.cit.)

⁷⁶“በአካባቢው አድገንበታል ሰፈሩንም አልምተነዋል፣ አኛ የሰፈሩን ልማት አንቃወምም ግን አኛንም መልሶ የተሟላ ስፍራ ሊያሰፍረን ይገባል፣ በአግባቡ ልንካስ ይገባል፣ ከዚህ በፊት ከሸራተን ሆቴል አንደተነሱት ቤት ተሰርቶ እዛው ይሰጠን፣ በተለይ ዕድሜያችን የገፋው ቤት መስራት እንችልም” (Belaynesh Mekuria. Op.cit.)

⁷⁷ የልጄ ልጅ ቤት መስራቱን ያግዛኝ ይሆናል...እኔ መኖር የምፈልገው ቤተክርስቲያን ያለበት አካባቢ ነው፣ የት ያሰፍሩን ይሆን አያልኩ ሁሌ እጨነቃለሁ” (Demekech Woldesemiat, op.cit.)

are detached from their business and lose their clients and site related markets. As Parsurman observes, due to loss of the traditional sources of livelihoods and the inability of the households to replace previous sources, women involve themselves in the most exploitative sectors such as working in construction and stone quarry sites as daily laborers. He also asserts that development projects failed to assist women with skill training and facilitate entry into self-employment activities (Parasuraman, 1993).

Most sampled slum dwellers that are self-employed to generate income for their livelihoods are economically dependent on their residential area. About 43.1 percent of female-headed households and 23.5 percent of male-headed households get their income from site related activities and from rents on part of their dwellings. Hence when they are displaced they lose their means of income. Information obtained from in-depth interview and focus group discussion with female-headed households clearly indicate that at present they are able to access and engage in income generating activities because of their location at the central business district area where every physical and social infrastructures are easily accessible. They say that the inner city slum area is a place for the poor; even the jobless can survive here as you can get something to eat at least once in a day. Here a person can buy 'gursha', which is almost equivalent to one meal for fifty cents. About 98 percent of those interviewed for the survey responded that the inner-city slum area has advantages for job opportunity and market access. Thus many among the displaced find it difficult to sustain their lives after relocation especially in the absence of well planned rehabilitation programs.

Previous studies on impact of displacement also substantiate the above-mentioned accretions. Birhanu (2006) in his study found out that percentage of self employed (both formal and informal) which was 52.4 percent before displacement decreased to 11.9 percent after displacement; the same study indicates that unemployment also increased by 40.9 percent. Nebiyu's (2000) study also indicates a 10 percent increment in unemployment in the new settlement. As Cernea in his *'Impoverishment, Risk and Reconstruction (IRR) Model'* asserts; involuntary displacement and resettlement results in unemployment (Cernea, 2000).

As indicated in the literature part, the major effects of relocation to the outskirts of the city are the long and expensive journey to work on crowded and unreliable transport systems. The relocation site for private house owners is at a far distance (up to 10 km) from their present settlements. At present majority of the slum dwellers (86.9 percent of female and 47.3

percent of male household heads), work place is either within their house or at a walking distance from their homes and they walk on average less than one km to their work place; whereas in the relocation site they travel up to an hour or more each way to their work place and it cost them each 2 Birr if they travel by bus and 5 Birr when they take a taxi.

Past studies on relocation show that among those displaced from Sheraton Addis Hotel area and relocated to ‘Kotebe’, 82.7 percent walked short distances to their work place before relocation; while in the new settlement it was found out that 91.3 percent of household heads travel by taxi or bus to their work place and 72.6 percent of them spend more than 2 birr each day and 28.4 percent less than 2 Birr per trip for daily transport (Nebieuy, 2000). Slum area households are predominantly low-income earner who cannot afford cost of transport to their work place and this will create additional burdens on their already meager income. Birhanu (2006) also found out in relation to those displaced from Casanchis, previously their working place was at walking distance and after relocation their homes were far away from their working place (11-12 km) and takes much longer time and greater expense to travel to their work place. He also observes how such situations affect working women, due to relocation at inaccessible site; with additional burdens because of their domestic roles coupled with lack of access to transport, they are unable to reach their work place on time and usually end up losing their jobs if they are employed. Perlamn (1976) found out that, relocations to the outskirts of the city seriously affect working women who were engaged as housemaids and babysitter, etc, in middle and upper class homes as their monthly earnings were not enough to cover cost of transportation and they needed arrangements for their child care after favela removal. Abebech says:

*Dwellers in this locality are poor; we live at the core of the city center and earn our living from all types of odd jobs going about here and there; facilities we need such as, market places schools, and health centers are found at near by distance; here we don't have to spend money for transport; I don't know how especially those of us who have no regular means of income can sustain our lives when we are relocated?*⁷⁸

The survey results indicate that 51 percent of female and 15.7 percent of male-headed households have incomes less than 300 Birr and they can't afford additional transportation costs. Long distance journeys to get to social services such as hospitals, markets, ...etc, become additional burden to women whose domestic role require a variety of obligations;

⁷⁸ “የሰፈሩ ነዋሪ ደሃ ነው አካባቢው ለሁሉም አማካይ ስለሆነ ሁሉም ገቢያውም ት/ቤቱም ሀኪም ቤቱም በቅርቡ ይገኛል፣ ከዚህ ሰፋር ስንኖር የትራንስፖርት ወጪ የለብንም፣ ግን ከዚህ ስንነሳ በተለይ አስተማማኝ ገቢ የሌለን አንዴት መኖር አንደምንችል አላውቅም” (Abebech Degefu, Op.cit)

activities like caring for children, preparing meal for the family, which affects women's job location and this is why usually women prefer to work in locations near to their houses. Shops at the outskirts of the city are more expensive and do not allow purchasing on small quantities; women who are in low income group and primarily responsible for domestic related shopping are constrained in finding convenient shopping as related to their incomes. In addition for women long journeys have risks of sexual harassment and physical assault, which prevent women from traveling unaccompanied. Such fears prevent women from going out and often restrict them to the immediate local environment, which contributes to the problem of social isolation for housewives (Pickup, 1988). Original Woldegeorgis in her study on violence remarked that according to Walta information report, rape constitutes 7.4 percent of violence case reported to law enforcements in the year 2000. (Original, 2004)

Beletech says:

*Here in this locality we find consumption items relatively cheaper and in small quantities; in the neighborhood shops and open markets at our doors; for example, one can buy items like sugar and coffee in small quantities for 0.25 or 0.50 cents. When we are relocated we may live in new or better houses but I don't expect to find such convenient markets there.*⁷⁹

Another problem is that most women engaged in the near by markets for their livelihoods may not find such markets near by after relocation. Among those relocated to Kotebe three women travel each day by bus to markets found in their previous locality in search of their former clients. Thus, women engaged in petty trades and dependent in the near by open markets for their business or livelihoods are affected by relocation.

According to existing compensation policy those engaged in own business will not get compensations for loss of their business; as the city government gives compensations only for residential houses. Those who do business in houses rented from kebele and government agencies will not get replacement houses for their business; rather based on free market policy they have to bid for such houses. Those who own private business houses will be compensated only with residential houses at the periphery of the city and as this is largely a residential area they are unable to continue with their business.

⁷⁹ “ እዚህ አካባቢ ሁሉን እንዳቅማችን እናገኛለን ከበራችን ወጣ ብለን በስሙኒ ስኳር በሀምሳ ሰንቲም ቡና እንገዛለን ግን እምንሰፍርበት አካባቢ አዲስ ወይም የተሻለ ቤተ እናገኛለን የስሙኒ ስኳር የሀምሳ ሰንቲም ቡና የምንገዛበት ገብያ አናገኝም ይህም ችግር ነው” (Beletech Bekele, Op.cit)

In the study area about 73 percent of the dwellings are kebele owned while the rest belong to private owners; most dwellers have rented kebele houses whose monthly rent are less than Birr 100.

Table 27. Monthly rent amount of Kebele (public) house by type of households

Rent Amount (in Birr)	Male headed		Female headed		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
2-10	24	66.7	29	80.5	53	73.6
11-20	6	16.7	5	13.9	11	15.3
21-30	4	11.1	2	5.6	6	8.3
Above30	2	5.5			2	2.8
Total	36	100	36	100	72	100

Source: survey, former woreda 14 May20-August 3, 2006

The table above shows that 80.5 and 66.7 percent of female and male-headed households respectively pay a monthly rent of less than birr 10, while the remaining 19.5 and 27.8 percent female and male-headed households respectively pay Birr 11-30 per month and only 5.5 percent of male-headed households pay above Birr 31. It was also found out from the in-depth interview and group discussions that out of the total included in the survey about one-fourth of female-headed households didn't pay their monthly house rents on time and have up to more than three years rent in back-payment.

In relation to monthly rent, Birhanu's (2006) finding shows a change in monthly rent payments between the previous and the new settlements included in the study. Previously 88.9 percent were paying less than Birr 20 and only 12.1 percent were paying 21-40 Birr. While in the new resettlement site the minimum rent amount is 41 Birr and 76.2 percent of them were paying 41-160 Birr and the remaining 13.8 percent were paying more than 161 Birr. When they were in the inner city most relocates rented part of their rooms for additional income source; while in the new settlements they were unable to do so as most houses had no enough rooms for the whole family.

After relocation, the main problem in relation to women is therefore their lack of financial capacity, especially when they lose their house related small-scale businesses. Yeshe says, *"I have no savings for advance payment; what I earn is only for daily consumption; where can I*

get that amount of money to pay the advance for condominiums”⁸⁰ If relocation is compulsory investors who develop the land and government should sit and discuss together to work out possible solutions to bring about meaningful changes in the planning and implementation stages of projects to reduce the negative consequences of development-induced displacements especially on vulnerable groups such as women and bring about sustainable development.

6.2 Displacement of Women and Gender Mainstreaming

The achievement of gender equality requires change from both women and men. Focusing on women exclusively, rather than on the social relationship in which both women and men are embedded, lack progress in changing women’s lives and influencing the broader development agenda. Gender is a cross cutting theme and its concerns cross-cuts all sectors and disciplines having greater relevance to it.

Gender equality exists when women and men enjoy the same equal opportunities, rights and responsibilities as citizen. That means that they have equal access to the economic resources, economic independence, and equal sharing of responsibilities for the family by women and men participation in decision-making, public life and social activities. Gender equality implies a real partnership between women and men and their shared responsibilities in removing imbalances in public and private life. Both women and men must fully participate in development process to meet the different needs of the society (Moser, 2005).

Achieving gender equality is a continuous process that requires long-term commitment and vision. Gender mainstreaming is a policy approach identified by Beijing Platform for Action at the 1995 Fourth World Conference on Women, which called for the promotion of a policy of mainstreaming, as one of the major means of achieving gender equality and empowerment of women. Therefore to achieve the ambitious goals gender mainstreaming was identified as the most important strategy. Following this the United Nations adopted gender mainstreaming in 1997 as the approach to be used in all policies and programmes in the United Nations system. Throughout the decade governments and civil society organizations across the world have sought to implement the platform for action and in so doing to develop

⁸⁰ “ በቅድሚያ የሚከፈል ምንም ገንዘብ የለኝም ቀኑን ሙሉ ስደክም ውዴ ያው ለምበላበት ነው በቅድሚያ ለኮንዶሚኒየም የምከፍለው ገንዘብ ከየት አገኛለሁ?” (Yeshe Ijigu, Op.cit)

successful gender mainstreaming policies, strategies and methodologies (Moser, 2005). According to United Nation Economic and Social Council:

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned actions including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is gender equality (UN, 1997:28).

Gender mainstreaming involves the consistent use of gender perspectives at all stages of the development and implementation of public policies, plans, programs and projects. Thus gender mainstreaming is a process that seeks to advance gender arenas and it is intended as a way of improving the effectiveness of mainline policies by making visible the gender nature of assumption, processes and outcomes. Moreover, it requires that gender analysis be recognized as a core competency of public policymaking. Important tools for developing gender mainstreaming and evaluation of its implementation are gender-disaggregated data, gender budgeting and national machines. In general successful gender mainstreaming requires political will and elected feminists in parliament; gender equality policy framework, state structures and mechanisms to support gender issues and enforce its commitments to gender equity; civil society engagement, along with gender expertise in civil society; availability of gender-disaggregated data and current research on gender equality; accountability, evaluation frameworks and involvement of both men and women. However evaluations of gender mainstreaming suggest that its development is heavily influenced by underlying theory of gender relations in the national context. On the other hand, obstacles to incorporating gender analysis in public policy are misunderstanding of the goals of gender analysis need for a broader definition of the concept of equality; lack of adequate tools, training and sufficient knowledge about gender equality issues both within government and throughout society (Moser, 2005).

Ethiopia being one of members of the national community states have accepted several important international conventions and committed to improve women's situation in the country. There are sufficient policy instruments and constitutional principles that address women's issue. As an expression of its commitments Ethiopia has issued very important policies articulating and insuring that the issues of women are well addressed in political,

social and economic sectors. The major ones are the Constitution of Ethiopia and the National Policy on Ethiopian Women.

The Policy has been formulated to focus on what the government ought to do for women, and what women must do for themselves through their own free association as well as to show the relationship between the two. To facilitate the implementation of National Women's Policy, to encourage women's participation, give them a fair share of the country's resources and promote women's voluntary organizations; Women's Affairs Office has been established in 1991 at national level under the Prime Minister's Office. The office is responsible for the coordination, facilitation and monitoring of women's affairs activities at national level. Regional Women's Affairs Sectors have also been established in the respective regional administrative offices to coordinate and facilitate activities related to women's affairs. Furthermore, women's Affairs departments in ministries and public organizations have been established to monitor, follow up and design ways of implementing the national women's policy effectively in accordance with powers and duties of the organization (TGE, 1993).

In this regard the Addis Ababa City Government has established its regional level Women's Affairs Office under the city council since 1993. During restructuring of the city government in 2003, Addis Ababa Women's Affairs Office has been restructured according to proclamation No. 2/2003 under Social and Civil Affairs Bureau; and its main responsibilities are to ensure that gender issues are practically addressed by all sector bureaus through mainstreaming of gender in all plans, programs and projects through the inclusion of the women's issue in all policies, laws and regulations, and to build capacity of women in general and poor women in particular, so as to enable them exercise their rights (TGAAC, 2003). The Addis Ababa Women's Affairs Office organizational structure goes down to sub-city and Kebele level. At the sub-city level the Women's Affairs Team is accountable to the Sub-City Social and Civil Affairs Office and at the Kebele level there are women focal points that follow up women's concern and there are also women's associations at kebele level (AAWAO, 2005).

According to the information from Addis Ababa Women's Affairs office, there has been some progress in women's political participation. For instance, at present 16.5 percent of City Council representatives, 22.5 percent of Woreda Council and 45.5 percent of Kebele council representatives are women. Employment by occupation at the city administration

shows that only 2.7 percent of women are at high-level managerial post, 30.5 percent in professional post, while the majority 52.7 percent of elementary work is occupied by women.

Other than the National Policy on Ethiopian Women, and the establishment of Women's Affairs Offices, sectoral policies on education, health and population ...etc have all included women's issues in their policy and programs. However due to the existence of structural factors /political socio-cultural and economic/ that hinders the advancement of women, policies and programs in relation to women's issue has not been fully and successfully implemented. For instance, though the constitution gives greater importance to the provision of equal social, political and economic opportunities to women, in practice no significant change had been observed in women's situation. The situation is even grim at grass root levels. Tsedale says:

*"I was a member of Kebele Women's Association; I used to pay Birr 1.25 monthly as membership contribution, but now I have stopped paying, and do not go to meetings anymore because I didn't notice any change or improvements in being a member to women's association."*⁸¹

Asegedech also says she has been chairperson of kebele women's association and she observes that most members of the association have stopped paying their monthly contributions saying that being a member didn't bring any change in their lives.⁸² Usually low-income women participate in women's association assuming that, being member of the association enables them to access some economic benefit. However, the aim of the association is to raise their consciousness and enable them to demand their rights and to struggle for their empowerment.

Addis Ababa Women's Affairs Office is no more accountable directly to the city council and is not a member of the City Government Cabinet as it was from 1993 until 2003. Thus there is no proper representation of women at the present Addis Ababa City Council; Women's Affairs Office which is responsible to ensure the mainstreaming of gender issues through the city government's policy, plans and programmes in all sectoral offices is not represented to give voice when such policies, regulation and guideline are decided. Out of the eight executive committee members in the present City Council there is only one female cabinet member.

⁸¹ "የሴት ማህበር አባል ነበርኩኝ በየወሩ 1.25 መዋጮ እከፍል ነበር አሁን ግን ምንም ጥቅም ሰላላገኘሁበት ስብሰባ መሄዱን ትቻለሁ ክፍያውንም እቋረጫለሁ" (Tsedale Abate, Op.cit)

⁸² (Asegedech Desta, Op.cit)

As it is discussed previously, Ethiopia has ratified many important international conventions, and tries to address the issue of women in all political social and economic sectors. However, the implementations of the policy lag far behind. For instance, Education is a key factor for economic empowerment of women. Educated women can compute to a better job. In relation to education, the 1994 Educational Policy advocates for the improvement of girls education but the literacy rate among women is still 24 percent and the participation of women in higher education is still at minimal stage only 2.4 percent of women are attending higher education (CSA, 1999).

Access to improved health service is one of the major factors that positively affect the quality of life of the community in general and women in particular. Access to improved health facility results in decrease in child and maternal mortality. The 1994 health policy also advocates for improved health services but the coverage of mother and child health provisions shows that medical assisted delivery is only 56.4 percent in Addis Ababa. In addition the 1993 National Population Policy emphasizes the need for reduction of fertility rate and effective family planning services; however, contraceptive prevalence in the city is only 42 percent. This implies that about half of the female population does not have access to mother child health care service and more than half of women are also unable to determine on the number of children they want to have. The 1998 Policy on HIV/AIDS advocate to take appropriate measures to stop its transmission but death of women due to the pandemic in Addis is 47 percent. The Cultural Policy states for the abolishment of harmful traditional practices step by step but according to the 1998 baseline survey on harmful traditional practices the prevalence of female genital mutilation is 69 percent in Addis Ababa. In spite of the hugeness of the city's problems, however, the government budget covers only the running cost of the Women's Affairs Office; the rest has to come from NGO's and other donor organizations (AAWAO, 2005).

Though there are encouraging policy instruments, which promote the issue of women, policies and programs are not enough by themselves. There is a need for political commitment and further action in terms of implementing the policies and programs towards facilitating women's advancement in the Addis Ababa City Administration. Moreover gender needs have to be acknowledged as a cross cutting-theme, relevant to all areas of programming. From the above discussion we understand that gender mainstreaming at the

City Administration level has not been properly conceived among decision-making bodies. As Naila Kabeer in her Article '*Gender Mainstreaming in poverty Eradication and the Millennium Development Goal*' points out, "If gender issues are not brought up to the diagnostic stage it is very unlikely they will appear in the action or monitoring stage" (Kabeer, 2003:205)

For instance according to the information from Addis Ababa Women's Affairs Office when each sector bureau of the city government prepares its sector development plan they simply add women's issue in their development plans without performing gender analysis to identify the gender gaps in the sector to be addressed. However, gender disaggregated statistics is the main tool for gender mainstreaming and successful gender mainstreaming require gender analysis or research on gender equity. In addition at the end of each budget year they do not report what has been performed in promoting gender issues; simply they report the general performance of the sector and do not support their report with gender-disaggregated data. Thus it is not possible to say whether gender has been mainstreamed in each sector policy, plans and programs. The main reason for not mainstreaming gender in the City administration properly is that neither the city council executive committee nor higher officials of each sector including Bureau of Finance and Economic Development are properly aware of gender mainstreaming in the preparation, implementation and reporting stages of the development plans of the city Administration. There are no gender sensitive baseline surveys carried out for sector office activities. Furthermore, there are no proper follow-ups; a controlling and evaluation mechanism devised by Women's Affairs Office neither in the preparation nor in the implementation stages of programs of development plans of the City Administration

As Kabeer observes, barriers to institutionalize gender equity are lack of political will, under funding of the units responsible for mainstreaming efforts; the marginalization and frequently shifting location of units within bureaucratic structures and the institutionalization of patriarchal interests in the norms rules and practices of organizational deep seated resistance by different divisions to taking on cross-cutting issues, such as gender, that would encroach on their budget allocation. (ibid: 203-204).

It is known that commitment and local resource are very vital in the process of mainstreaming. However, the Addis Ababa Women's Affairs Office has only running

budget; other incomes come from NGOs and donor fund. As Jo Beall in her article *'Trickle-down or Rising Tide? Lesson on Mainstreaming Gender Policy from Colombia and South Africa'* points out, "...mainstreaming depends on where the center of gravity for advancing gender equality is primarily located." Reliance on donor finance for mainstreaming gender is leaving the issue for them as well, and institutional change should not be externally driven. Successful gender mainstreaming requires a synergy between the objective of the international agenda and the groups advancing gender equality at the national level both inside and outside government (Beall, 1998: 529-30).

The process of gender mainstreaming is a complex exercise; it is a new form of gender politics and policy practice and involves consistent use of gender perspective. However, Addis Ababa City Administration decision-making bodies have been changed twice for the last three years. According to the information from Addis Ababa Women's Affairs Office the previous Transitional Government of the city was gender aware and tried to incorporate gender issues in its planning. For example, 30 percent quota for condominium houses and job creation in micro enterprise were allocated for women but there was no report on the performance of the 30 percent quota for women beneficiaries from the concerned sectors. There was also an attempt to perceive gender mainstreaming as a systematic agenda; at present, however, there is a gap in awareness in the current care taker City Administration Cabinet for mainstreaming gender as a cross cutting issue in every sector.

In the last thirteen years since the establishment of the Addis Ababa Women's Affairs Office, gender issue has not been systematically incorporated in each sector office activities. Gender sensitive indicators compatible with sector programs, to ensure how well the development plan (such as the 30 percent quota in housing and small business and micro enterprise employment creation) has achieved its gender targets and if it results relating to gender equality have been achieved, is not developed. One of the tools for successful gender mainstreaming is gender budget, but till now there is no gender audit on public expenditure and no mechanism have been developed to supervise activities of sectoral offices with respect to gender. This shows that there is no gender disaggregated data and no practice of gender budgeting.

Furthermore, during the revision of the city's master plan and preparation of local development plans gender issues have not been taken into consideration. The implementation

of local development plans according to Birhanu's (2006) finding in the case of Casanchis local development plan has resulted in further impoverishment and marginalization of the displacee. In the case study women who account for the majority of the poor in the slum localities are more affected. Tamirat (2006) also observes that though many renewal plans have been prepared for the city, most have not been implemented as required and the renewal programs give more emphasis on efficiency than social problem. Thus the approach and assumption of renewal should take into consideration efficiency and equity so as to implement the renewal projects effectively.

As it is discussed in the previous chapter in this case study development-induced displacement in Addis Ababa results in involuntary resettlement, that affects women socially and economically more than men, since men's and women's needs and interest are different. Thus decision on development induced displacement need to be gender aware and has to be made from gender perspective to address both women's and men's interest. Past performance on development induced displacement in Addis Ababa must be assessed based on gender disaggregated data. Moreover gender analysis has to be performed to identify the gender gaps to be addressed in a proper and coordinated manner. The agenda must be set in mainstreaming and institutionalizing development-induced displacement as human right issue. The survey data reveals that there are more number of female population than male, and their opinion need to be accommodated in urban intervention program.

As it has been discussed above there are also no proper tools and mechanism to develop implement and follow-up gender mainstreaming in the case of development-induced displacement. The Addis Ababa land development and management Agency is the responsible city government body for the process of development-induced displacement. However, there is no gender focal point at Addis Ababa land development and management agency that follow up the women's concern in relation to land development and management, and no gender disaggregated data on the annual and quarterly action plans and performance report of land development and management Agency. Authorities and urban planners in the agency are not gender aware, their perception is that, since they are serving both women and men equally according to the compensation guideline and directive in relation to displacement and resettlement. However, they fail to recognize the extent of women vulnerability to time poverty; due to the sexual division of labor they are engaged in domestic activity such as household chores, child caring and others that confined them in the

private sector. Thus women are not able to attend meetings and to participate as easily as their male counterpart whose division of labor engages them in the public sphere and they are more accustomed to participate in meetings and speak about their interests. As Hazel Reeves and Sally Baden on their study on Gender and Development observes that gender sensitive consultation and participation strategies give emphasis to the diversity of women's and men's need and interests, and enables to overcome generalization. Although socio-cultural norms that affect women's not to speak in public and vulnerability of women to time poverty, or poor timing or relative lack of mobility among women and even if they are present in meetings, they may not feel able to speak openly about their concerns. Thus in Communities where gender disparity are particularly marked, women may feel even less able to voice their gender priorities (Reeves and Baden, 2000). Kabeer also pointed out that, limited consultation takes place with primary stakeholders while having poor people participate directly in such consultation may take longer time to achieve (Kabeer, 2003).

Therefore in this regard the City Government Women's Affairs Office did not create continuous gender training and awareness to bring attitudinal change towards gender mainstreaming among policy makers, higher officials and plan preparation and implementation sector bureau experts. In addition lack of strong gender focal point responsible for promoting gender concerns within the sector and liaising with other department and intersectional steering committee to over see the link between different sector offices are causes for not mainstreaming gender in the sector offices.

In addition the existing problem in relation to gender issue and development induced displacements have to be framed and recognize and defined in order to develop gender sensitive compensation and resettlement policy in the Addis Ababa City Administration. Moreover, it is known that successful gender mainstreaming require accountability and evaluation. As Paola Brambilla in her article '*Gender and monitoring*' pointed out, evaluation establishes weather the positive outcomes planned by the project have been achieved. Moreover, participatory monitoring and evaluation process helps the target group to develop indicators to measure changes, which enables the monitoring and evaluation process to be owned by the beneficiaries rather than imposed on them (Brambilla, 2001). However till now there is no gender-mainstreaming guideline and checklist to follow up and evaluation performance of gender mainstreaming in the City Administration sector bureaus.

Addis Ababa being the capital city of Ethiopia and the seat of Federal Government, there are numbers of institutions who work towards gender including international organization and NGOs. However this opportunity has not been considered as enabling factors to work in a coordinated manner together to alleviate problem of poor female-headed households during development-induced displacement.

The main goal of mainstreaming gender in the process of development-induced displacement is to fulfill the different needs of men and women in the displacement and resettlement process. Thus to bring gender equality in the displacement process and to respect the political social and economic right of inner city slum dweller in general and women in particular, and to minimize the negative consequence of development-induced displacement, the issue of displacement due to implementation of urban development program has to be perceived as a public agenda to get the attention it deserves from policy maker. Moreover gender mainstreaming is a global agenda, more can be learned from other countries experience, and international institution and federal government of Ethiopia are willing to support women's empowerment.

Moreover concerted efforts at sectoral bureau, sub-city level is very essential, since gender and displacement issue cross cuts most of the sectors and individual sector efforts alone will not enable to bring sustainable solution to the problem of development-induced displacement. The issue of gender and displacement has got attention by UN-HABITAT and other international organization, and the main aim of MDG is also to improve women's life by achieving primary education and poverty reduction and moreover to improve the life of hundred million of slum dweller. Thus coordinating and working together with other non-governmental organization who are working around gender and urban settlement area will also enable to have easy access for financial support.

Conclusion

Slum dwellers in the study area have been told that they are to be relocated. The city government's plan in the implementation of Sheraton Expansion Project is to resettle the kebele house renters in ten different sub-city condominiums and to resettle the owner-occupier at three different periphery area of the city.

In case of shocks that disrupt the normal livelihood of slum dwellers their lives are affected. Development-induced displacements can be regarded as one of these shocks and implementations of slum development projects result in displacement of slum dwellers. Among the resulting negative outcomes are loss of employment/reductions in incomes, social instability for households especially that of vulnerable groups such as female-headed households. Past experiences show that slum renewal projects enable the investor to get more profits at the expense of the evicted slum dwellers that lose their site related benefits and social networks. Analysis of survey data reveal that most dwellers especially female-headed households prefer to live in inner city due to its accessibility to market and being convenient for living. Testimonies of slum dwellers surveyed, especially that of female-headed households also attests to this fact. Many of them worried a great deal when they received the notice about their displacement because their lives were threatened. They say they don't know what is going to happen to them after displacement; how they are going to sustain their lives and in what business to be engaged in, in the new locality. They like the slum areas because as they say it is a place for the poor; they find most things they need at their doors. They say they like neighbors and neighborhoods and live with each other like one big family; for them to be relocated in different localities means to dismantle the family.

The study shows that female household heads in slums are less educated than their male counterparts and they are predominantly engaged in elementary activities, which earn them less. For most of them their work place is either their house or nearby surroundings as opposed to their male counterparts, the majority of whom are engaged in different parts of the city. In time of relocation most women who are engaged in home based income generating activities lose their site related advantages. They lose their business or clients and if they are relocated at the periphery area of the city, as it is planned for private house owners, they do not get easy access to convenient markets or other basic services. Other than

additional transportation costs frequent long travels means more burdens to women who have greater family responsibilities at home because of their gender roles.

The city government's resettlement plan for slum dwellers who are kebele house renters is to provide decent condominiums. However, the majority of female-headed households who are engaged in home based informal activities and whose monthly incomes are less than Birr 300 are unable to cover cost of living in condominiums. They are unable to continue with their previous engagements because they perform their activities in traditional way and condominiums are not in accordance with such engagements.

The assessment of social participation of the study locality households reveals that dwellers especially women depend and give high value to social organizations or mutual support groups such as 'idir' or 'mahiber'. About 98 percent of households participate in such mutual support groups. The resettlement plan, however, leads to a break up of existing neighborhood ties; as they resettle in different parts, they are forced to form new 'idir'. Relocation in different sites brings people from different social status to live together, and results in social and psychological problems to affected communities. As the result of loss of mutual support that existed in their previous locality, they feel less secured in the new areas. All sampled slum dwellers support the development of their present locality; however, they prefer to be relocated as part of the community in 'kotebe' district around 'ALTAD' locality like the previous displacee from Sheraton Addis Project. They also want to be treated like them; to be compensated with new houses and pay the same amount of house rent they are now paying to kebele. Most owner-occupiers also want to be compensated with built houses in the same district like the previous ones.

The study also assesses the existence of major problems in households and most of female-headed households respond that there is food shortage in their households as opposed to few male-headed households. In slum areas women constitute a greater number of the population and among the poor women especially female-headed households are among the most vulnerable groups. In general women are found to be among the poorest of the poor especially due to their low level of education and poor employment status as compared to their male counterparts. Almost all households in the study locality, however, responded that their living conditions are worse of from the previous five years and that they have not

noticed improvements in their lives and they didn't expect it will improve in the coming five years.

There are favorable conditions to bring change in women's life. The existence of women's policy, the establishment of Women's Affairs Office at all levels of the city government structure, and the formation of Women's Association at kebele level are all positive developments. However, the issue of women had not been properly perceived among policy makers at the city administration decision-making bodies and much had not been done towards addressing women's problems. Thus efforts made by the city administration to develop the inner city by intervention programs or implementation of local development plans will not achieve its goal without considering women's condition in inner city slum areas of Addis.

Sustainable urban development requires a coordinated action by all concerned bodies. The government should develop a gender sensitive urban policy, rules and regulations towards alleviating the problems of displacement due to urban development. Priority should be given to vulnerable groups such as poor female household heads during the process of compensation and land allocations and housing finance. These women because of their low economic status are unable to get collateral for bank loan. Assisting women in housing means an increase in their means of income generation, since home for them is a place for work (economic activity, source of income...) beside shelter.

In Addis there are a number of government and non-government institutions that are working in advocacy and capacity building for women. There can be meaningful change and results can be achieved only if all institutions work together from planning to implementation stages avoiding duplication of efforts, influencing policy makers and allocating and utilizing resources effectively and efficiently.

Displacement and relocation programs need proper participatory prior preparations; however, most respondents in the study said that they didn't get any consultations on how to sustain their lives in the new settlement site. Even when meetings were held in kebele offices to discuss about the issue most women were not present and the few that were present did not voice their concern. They were either shy or have no experience to discuss such matters in a meeting dominated by men. This can be attributed to culture or tradition and their low level

of education. Thus the majority of women are constrained to private sphere and even constituting more than half of the study locality's slum population their needs and interests did not get voice and representation in the urban development planning and implementation. By denying them voices, which lead to further marginalization and deterioration of their lives, the displacement process contributes to women's lower status.

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Annexes

Annex A. Population by age group, sex and dependency ratio

Sex		Age				Dependency ratio		
		0-14	15-64	65+	All ages	Young	Old	Overall
Female	Frequency	67	242	20	329			
	Percent	20.4	73.5	6.1	100	27.6	8.3	35.9
Male	Frequency	42	188	18	248			
	Percent	16.9	75.8	7.3	100	22.3	9.6	31.9
Total	Frequency	109	430	38	577			
	Percent	18.9	74.5	6.6	100	25.3	8.8	34.1

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Annex B. Mean household size by background characteristics of the household heads

Characteristics	Mean household size by sex of household head		
	Female	Male	Total
Migration status			
Non migrant	5.1	5.6	5.3
Migrant	5.2	6.9	5.9
Ethnicity			
Amhara	4.7	6.4	5.5
Oromo	4.8	6.4	5.5
Gurage	4.4	7.6	6.2
Tigre	5	5.4	5.3
Other ethnic group	8	6.6	7.1
Marital status			
Never married	3.3	3	3.2
Married	6.7	6.7	6.7
Separated	4.25	-	4.25
Divorced	4.9	-	4.9
Widowed	4.4	7.0	4.8

Annex B. contd.

Religion			
Orthodox	4.8	6.5	5.7
Protestant	4.3	9.33	6.8
Muslim	6	5	5.3
Monthly average income (in Birr)			
Less than 100	2.8	-	2.8
100-300	4.7	5.7	5.0
301-600	5	5.9	5.4
601-900	5	8.6	7.3
901-1200	10	7.6	8.3
Above 1200	4	6.6	6.4
Sex	4.9	6.5	5.7
Total Number	51	51	102

Source: survey, former woreda 14 kebele 22, 21, 25 May20-August3, 2006

Annex C. Marital status of sampled population (age 15 years and above)

Marital status	2006 survey			1994 census
	Female (percent)	Male (percent)	Total (percent)	(Percent)
Never Married	54.0	64.3	58.5	60.6
Currently married	28.0	33.7	30.5	29.4
Divorced	5.2	-	2.9	5.6
Widowed	12.8	2.0	8.1	4.4
Total	100	100	100	100
Total population	206	262	468	

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Annex D. Background Characteristics of migrant household head

Characteristics of migrants at the time of migration	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Age						
<10	3	8.3	1	2.3	4	5.1
10-19	18	50.0	18	41.9	36	45.6
20-29	12	33.4	18	41.9	30	37.9
30-39			4	9.3	4	5.1
40+	3	8.3	2	4.6	5	6.3
Total	36	100	43	100	79	100
Education						
Illiterate	31	86.1	14	32.6	45	57.0
Non formal	3	8.3	10	23.3	13	16.5
1-6	1	2.8	11	25.6	12	15.2
7-8	-		2	4.6	2	2.5
9-12	1	2.8	5	11.6	6	7.6
College and above			1	2.3	1	1.2
Total	36	100	43	100	79	100
Marital status						
Never Married	16	44.5	30	69.8	46	58.2
Married	14	38.8	11	25.6	25	31.64
Divorced	5	13.9	2	4.6	7	8.9
Widowed	1	2.8			1	1.3
Total	36	100	43	100	79	100
Reason for migration						
Job assignment			2	4.7	2	2.5
Better education	3	8.3	12	27.9	15	19.0
Better employment	18	50.0	27	62.8	45	57.0
Move with family	10	27.7	1	2.3	11	13.9
Death of parents	2	5.6	1	2.3	3	3.8
Marriage	2	5.6			2	2.5
For medical help	1	2.8			1	1.3
Total	36	100	43	100	79	100

Annex D. contd.

Occupation before migration						
Self employed	1	2.8	6	13.9	7	8.9
Government employee			2	4.6	2	2.5
Agriculture			15	34.9	15	19.0
Unpaid family worker	26	72.2			26	32.9
Job seeker	1	2.8	3	7.0	4	5.1
Student	3	8.3	14	32.6	17	21.5
Other	5	13.9	3	7.0	8	10.1
Total	36	100	43	100	79	100
First urban job						
Self employed	1	2.8	8	18.6	9	11.4
Government employee	1	2.8	4	9.3	5	6.3
Employee in private			5	11.6	5	6.3
Jobseeker			12	27.9	12	15.2
Unpaid family worker	16	44.4			16	20.3
Domestic servant	11	30.6			11	13.9
Student	4	11.1	10	23.3	14	17.7
Other	3	8.3	4	9.3	7	8.9
Total	36	100	43	100	79	100
Have relative or homeland fellow in the kebele.						
Yes	31	86.1	34	79.1	65	82.3
No	5	13.9	9	20.9	14	17.7
Total	36	100	43	100	79	100
Accommodation						
Rented a house	3	8.3	6	14	9	11.4
Stayed with the family	12	33.3	2	4.6	14	17.7
Stayed with relative and home fellows	21	58.4	34	79.1	55	69.6
Bought own houses			1	2.3	1	1.3
Total	36	100	43	100	79	100

Annex D. contd.

Year of arrival						
Before 1972	27	75.0	29	67.5	56	70.9
1973-1982	8	22.2	9	20.9	17	21.5
1983-1991	1	2.8	5	11.6	6	7.6
Total	36	100	43	100	79	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Annex E. Housing Characteristics by type of household

Characteristics	Female		Male		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Material of the floor						
Cement concrete	24	47.1	20	39.2	44	43.1
Cement tile	1	1.9	3	5.8	4	3.9
Timber	8	15.7	14	27.5	22	21.6
Soil	18	35.3	14	27.5	32	31.4
Total houses	51	100	51	100	102	100
Material of the wall						
Mud and wood	47	92.2	47	92.2	94	92.2
Stone, Brick or Hollow block	4	7.8	4	7.8	8	7.8
Total houses	51	100	51	100	102	100
Number of rooms						
1	14	27.4	8	15.7	22	21.6
2	21	41.2	27	53	48	47.1
3	10	19.6	7	13.7	17	16.7
4	4	7.8	3	5.9	7	6.8
5 and above	2	4	6	11.7	8	7.8
Total houses	51	100	51	100	102	100
Built up area of houses						
Less than 25	32	62.7	23	45.1	55	53.9
25-50	8	15.7	13	25.5	21	20.6
50-75	5	9.8	11	21.6	16	15.7
More than 75	6	11.8	4	7.8	10	9.8
Total houses	51	100	51	100	102	100

Annex E. contd.

Source of water						
Private tap	14	27.5	15	29.4	29	28.4
Shared tap	9	17.6	7	13.7	16	15.7
Purchased	28	54.9	29	56.9	57	55.9
Total houses	51	100	51	100	102	100
Source of light						
Private meter	32	63	37	73	69	67.6
Shared meter	19	37	14	27	33	32.4
Total houses	51	100	51	100	102	100
Toilet facilities						
Private flush	2	3.9	3	5.9	5	4.9
Private pit	8	15.7	12	23.5	20	19.6
Shared pit	32	62.7	30	58.8	62	60.8
No facilities	9	17.7	6	11.8	15	14.7
Total houses	51	100	51	100	102	100
Kitchen facilities						
Private kitchen modern	2	3.9	3	5.9	5	4.9
Private kitchen traditional	19	37.2	20	39.2	39	38.2
Shared kitchen traditional	21	41.2	24	47.1	45	44.1
No kitchen	9	17.7	4	7.8	13	12.8
Total houses	51	100	51	100	102	100
Type of fuel used for cooking 'injera'						
Wood	36	70	25	49	61	60
Electric	15	30	26	51	41	40
Total houses	51	100	51	100	102	100
Other asset or facilities						
Radio	51	100	49	96.1	100	98.0
Television	35	68.6	43	84.3	78	76.5
Telephone line	31	60.8	29	56.9	60	58.8
Total houses	51	100	51	100	102	100

Source: survey, former woreda 14 kebele 22,21,25 May20-August3, 2006

Annex F. Educational Status of sampled population by back ground level

Characteristic	Education level						Total
	Illiterate	No formal education	1-6	7-8	9-12	12 ⁺	
Ethnicity							
Amhara	40.0	60.0	46.5	41.7	54.8	53.5	50.5
Oromo	20.0	14.0	16.5	13.2	16.4	16.3	15.8
Gurage	24.0	12.0	23.6	28.6	16.0	20.9	20.2
Tigre	4.0	2.0	2.4	6.6	5.5	7.0	4.7
Other	12.0	12.0	11.0	9.9	7.3	2.3	8.8
Total number	25	50	127	91	219	43	555
Religion							
Orthodox	80.0	96.0	83.5	89.0	90.0	83.7	87.9
Protestant	12.0	2.0	7.8	4.4	6.4	11.6	6.7
Muslim	8.0	2.0	8.7	6.6	3.6	4.7	5.4
Total number	25	50	127	91	219	43	555
Migrational Status							
Non Migrant	4.0	24	58.3	85.7	84.5	74.4	71.9
Migrant	96.0	76	41.7	14.3	15.5	25.6	28.1
Total number	25	50	127	91	219	43	555
Sex							
Female	92.0	72	63.6	61.1	48.7	19.4	57.0
Male	8.0	28	36.4	38.9	51.3	80.6	43.0
Total number	25	50	127	91	219	43	555

Source: survey, former woreda 14 kebele 22, 21, 25 May-August3, 2006

Annex G. Questionnaire for the Study on the Potential Impact of Development Induced-Displacement on Female Headed households of the Inner City Slum Areas of Addis Ababa / Arada Sub city Woreda 14 Kebele 22 and, Kirkos Sub-city Woreda 14 Kebele 21,25

101.Woreda	102.Kebele	103.House number

Part One: Demographic Characteristic and Socio-Economic Status

No	<i>Name</i>	Relationship to the head of household 1.Head 2.Spouce 3.Son/Daughter 4.other relative 5.Non relative	<i>Sex</i>	<i>Age</i>	Ethnic group 1.Amhara 2.Oromo 3.Gurage 4.Tigre 5.Others specify	<i>Religion</i>	Ask those above 7 years			
	1.Male 2.Female					Literacy status 1.Literate 2.Ilitirate	Is currently attending School? 1.Yes 2.No	Highest Grade completed Completed for grade 1-12 enter the grade and for grade above 12 th entre13	Reason for not attending school for those aged 7-18 1.I have learned sufficient 2.I could not pass the exam 3.Lack of finance 4.completed grade 12 5.Marriage 6.Need to work 7.Parents do not permit 8. Other specify ----- -----	
	104	105	106	107	108	109	110	111	112	113
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										

No	Name	Place of Birth 1. Addis Ababa 2. Other Urban 3. Rural	Years lived in Addis Ababa continuously	Marital Status for those above age 15	Year at first Marriage	Age at first marriage	Age of spouse at first marriage	Number of Children		
				1. Never married 2. Currently married 3. Separated 4. Divorced 5. Widowed				Male	Female	Total
		114	115	116	117	118	119	120	121	122
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										

No	Name	Employment Status	Type of Occupation	Current work place	Monthly income	Source of income	Estimate monthly expenditure	Distance of Work Place In Km	Means of Transportati on to work place	Transport cost /monthly/
		1. Permanent Employee 2. Temporary Employee 3. Self employed formal 4. Self Employed an informal 5. Homemaker 6. Un paid family Worker 7. Student 8. Unemployed 9. Other specify -----	1. Office Work 2. Service Worker 3. Trade 4. Technical 5. Solider 6. Casual 7. Daily Laborer 8. Elementary Occupation 9. Other Specify -----	1. In the house I live in 2. No fixed work place 3. In the near by kebele 4. Outside Addis Ababa 5. other specify ----- --	1. <100 2. 101-300 3. 301-600 4. .601-900 5. 901-1200 6. >1201	1. Salary 2. selfemployed formal 3. self employed informal 4. House rent 5. House rent and salary 6. Pension 7. Support from relative 8. 6 and 7 9. Other specify -----	1. <100 2. 101-300 3. 301-600 4. 601-900 5. 901-1200 6. >1201	1. < 1 2. 1-2 3. 2-3 4. 3-4 5. 4-5 6 >5	1. City bus 2. Taxi 3. Own car 4. Walking 5. Service from employer 6. other specify -----	
		123	124	125	126	127	128	129	130	131
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										

Part Two: Individual Questionnaire for the Head of the Household

Ask only migrant Head of Household					
When did you come to live in Addis Ababa?	Reasons for coming to Addis Ababa?	How did you get accommodation in the first 1-3 months you migrated to Addis Ababa	What was your main occupation before you migrate to Addis Ababa?	What was your main occupation the first 1-3 months after you migrated to Addis Ababa?	Who accompanied you when you come to Addis?
Enter the year you migrated to Addis Ababa	1.job assignment 2.better education 3.better cultural life 4.move with family 5.join family 6.death of parents 7.to find spouse 8.return migration 9.attraction to urban life style 10.better employment opportunity 11.others specify ----- ---	1.rented a house 2.stayed with family 3.stayed with relatives and home fellows 4.bought own house 5.constructed own house 6. Others specify----- --	1.Employer 2.Self.employed 3.Government employee 4.Employee in private organization 5.Un paid family worker 6.Agriculture 7.job seeker 8.student 9.other specify----- ---	1. Employer 2.self employed 3.Government employee 4.Employee in private organization 5.un paid family worker 6.job seeker 7.Domestic servant 8.student 9.other specify-----	1.no one 2.hometown fellows 3.relatives 4.others specify----- ----- ---
201	202	203	204	205	206

Ask only migrant Head of Household				
What was your marital status at the time you migrated to Addis?	What was your educational status at the time you migrated to Addis?	What was your age when you migrated to Addis?	Are there your relatives/hometown fellows in this kebele?	Reason for choosing the kebele
1.never married 2.currently married 3.separated 4.divorced 5.Widowed	1.Illiterate 2.Formal education 3.1-6 4.7-8 5.9-12 6.college and above		1.Yes 2.No	1.proximity to work 2.Due to relative 3.Avaliability of house rent 4.to live with family 5.Other specify-----
207	208	209	210	211

--	--	--	--	--	--	--	--	--

Years lived in the kebele	Social Participation 1.Idir 2.Equb 3.Mahiber	Friends and Neighbors who live here and can you count on when you need them	Mutual help among friends and neighbors 1.Much more help 2.Little more help 3.Little less help 4.Much less help	Do you have advantage of the place you live in 1.Yes 2.No	If yes, what kind of advantage 1.Availablity of job opportunities 2.Market access & Convenient for living 3.Possibilities of renting houses 4.Close to family or relatives 5.Other specify----- -----	Do you support the development of the area 1.Yes 2.No	Do you support the relocation in other place 1.Yes 2.No	Reason for not supporting relocation 1.Lose of income 2.Lose of social relation 4.Problem of safety 3.othe specify
212	213	214	215	216	217	218	219	220

Compare to 5 years ago, do you think your own life is	Compare to 5 years from now, do you think your own life will be	Do you get consultation on how to continue your livelihood in the new resettlement site	Will you get benefit from the implementa tion of the project	Problems which, FHHs face in the process of compensation	Especial treatment need for women during relocation
1.Much worse 2.Little worse 3.Little better 4.Much better	1.Much worse 2.little worse 3.Little better 4.Much better	1.Yes 2.No	1.yes 2.No	1.lack of proper documentation in case of inheritance 2.Lack of know how on how to follow up /not being familiar with the bureaucracy 3.Lack of capacity and	1.Establishment of small scale projects near the relocation site 2.Skill up grading and micro finance credit 3.Provision of infrastructure and social services 4.Otherspecify-----

				exposure on how to construct house	-----
221	222	223	224	225	226

Part Three: Housing Condition

Owner ship status of the house 1.Owner occupied 2.Rented from kebele 3.Rented from AARHA 4.Rented from private 5.Rent free 6.Other specify -----	Service of the house 1.Residence 2.Residence and commercial 3.Other specify -----	Built up area of the house in m² 1. < 25 2.25-50 3.50-75 4.more than 75	Total number of room in the housing unit	Total number of member of Households in the housing unit	Construction material of the wall 1.Blocket 2.Wood and mud 3.Iron sheet 4.Other specify--- -----	Construction material of the floor 1.Cement concrete 2.Brick tile 3.Lumber 4.Soil 5.Other specify----- -----	If rented amount of rent fee per month /In birr/
301	302	303	304	305	306	307	308

Housing Facilities	Major problem of the
---------------------------	-----------------------------

What kind of fuel is usually used for cooking 1.Wood 2.Charcol 3.Kerosene 4.Gas 5.Electrricity 6.Others specify -----	Kitchen	Toilet 1.Private 2.Shared 3.No	Water Tap 1.Private 2.Shared 3.Vend	Electric 1.Private 2.Shared	Telephone	Working Radio 1. Yes 2.No	Working Television 1. Yes 2.No	Is the house you live in adequate 1.yes 2.No	household 1.Food shortage 2.Sanitation 3.Road Access 4.Water 5.Living space (density) 6.Problem with neighborhoods 7.Othe specify----- ----
	1.Private 2.Shared 3.No				1. Yes 2.No				
309	310	311	312	313	314	315	316	317	318

319. What do you want to say more about women and relocation? -----

