

**ASSESSMENT OF THE CAUSES OF CHILD MIGRATION AND THEIR
CHALLENGES, THE CASE OF HAWASSA, SNNPR OF ETHIOPIA**

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MASTER OF ARTS: SOCIAL WORK

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CERTIFICATE

This is to certify that Mr. Shimelis Esatu student of MSW from Indira Gandhi National Open University, New Delhi was working under my supervision and guidance for his Project Work for the Course MSWP-001.

His project work is titled Assessment of the Causes of Child Migration and their Challenges the case of Hawassa, SNNPR of Ethiopia which he is submitting his genuine and original work.

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ABSTRACT

The phenomenon of street children is considered to be the most important problem facing children today in both the developed and developing world. Accordingly, this phenomenon needs to be assessed the causes and to be solved. To meet the objective, the street living children and youths, government and non-governmental sector officers have been participated in the study. The number of respondents were 103(20 female street living and 83 male) street living children and youths. The participants were selected using accidental sampling technique because these street living communities have no defined time and permanent living place. Street children are denied access to education, basic health care, adequate nutrition, leisure time and the safety and security of their homes, families and the community. In addition street children in Hawassa are vulnerable to wide and extreme violations of their rights. They are frequently abused in verbally, physically and sexually. Their situation is made worse by the negative attitude of the general publics who are insensitive to their predicaments and are less helpful.

The study found out that the causal factors of child streetism were analyzed in reference to the theoretical frame of the study. Hence, in this study the situation of living in poverty was found to be one of the factors to push children to move to the street. Parental problem was another factor for a child's decision to leave home to move to the street. Children's rational choice to live on the street and pressure from the culture on children to move to the city to work as early as they were able to work were other responsible factors for many children's street life involvement.

The community in general and the parents of the children in particular need well organized mobilization and awareness creation of the problem of street children.

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ANNEX-----LIST OF ABBREVIATION

ACPF	African Child Policy Forum
ACRWC	African Charter on the Rights and Welfare of the Child
AIDS	Acquired Immune Deficiency Syndrome
CBOs	Community Based Organizations
CEDC	Children in Especially Difficult Circumstances
COC	Center of Concern
CRC	Convention on the Rights of the Child
CRDA	Christian Relief and Development Association
CSA	Central Statistics Authority
DIRC	Drop-in and Rehabilitation Center
FGM	Female Genital Mutilation
FSCE	Forum on Street Children Ethiopia
GOs	Governmental Organizations
HIV	Human Immunity Virus
MGLSD	Ministry of Gender, Labor and Social Development (The Republic of Uganda)
MOLSA	Ministry of Social and Labor Affairs
NGOS	Non-Governmental Organizations
OAU	Organization for African Unity
SC Sweden	Save the Children Sweden
SLCYs	Street Living Children and Youths
SNNPR	Southern Nations Nationalities and People Region
UN	United Nations
UNCRC	United Nations Conventions on the Rights of the Child
UNICEF	United Nations International Children’s Emergency Fund
UMP	Urban Management Program

1. CHAPTER ONE

INTRODUCTION

1. 1 BACKGROUND OF THE STUDY

Street children are fast becoming a worldwide phenomenon. The vast majority of these children work and live in large urban areas of the developing world. More than half, 650 million, of the world's 1.2 billion people living in poverty are children (Landenberg et al. 2001, p: 122). There are no accurate estimates of the number of street children worldwide, and estimates often vary from one source to another.

In 1987 UNICEF estimated that over 50 million world children are exposed to street life, spending part or whole of their time in city streets working, begging or engaged in other illicit and criminal activities in their attempt to adapt to street life (MOLSA & RaddaBarnen Sweden 1988, p: 6).

Eleven years later Africa Journal (1998, p:3) reported that the number of street children worldwide ranges from 30 million to 170 million. Other non-governmental organizations estimated that there are 100 million children at risk (OMCT & SCF 2000, p: 39).

Compared with Latin America and Asia, the problem of street children is a comparatively new phenomenon in Africa. Sub-Saharan Africa is currently the least urbanized region of the developing world, with less than 30 percent of the population living in cities. It is catching up fast, however, and is currently experiencing the highest urban growth rates in the world. Local authorities in Africa are increasingly confronted with a rising number of street children (UMP, 2000). As with the global picture on street children, the data on street children in

Ethiopia is very limited, and studies and reports on the subject have come up with varying estimates.

A report by CRDA estimated that approximately 200,000 children were working and living on urban streets, of which 150,000 reside in Addis Ababa (2006, p:5).

In urban situations, where the cost of living is high, there is an expectation that children will contribute to family income. Some children run away from homes where they experience abuse. In ACPf studies, 6 per cent of children had run away from home to the street, but returned after the intervention of family members and neighbors. Street children, whether or not they have a place to return to at night, are obliged to earn an income. Sources of income include selling bottled water, snacks, newspapers; shining shoes, running errands in the market, and helping taxi operators collect fares. Street children face danger from gangs and competitors, and need to be street-smart to survive (Ibid Box 3, p: 1).

Therefore, in this study the Causes of Child Migration and their Challenges in Hawassa city will be assessed and documented for further study and use.

1.2 STATEMENT OF THE PROBLEM

The extent and nature of street children is possibly one of the most serious social problems in urban areas of the developing world. Despite the existence of the problem of street-ism in several countries, its size, nature and cause varies from country to country depending on the levels of economic development, cultural and traditional settings, institutional interventions and the level of social harmony and peace (Veale, 1996, p: 2).

The African report on violence against children underlined that many factors contribute to children resorting to living and working on the street. These include population displacement due

to war or economic crisis, leading to migration from the countryside; family breakdown, abandonment, loss of parents to HIV/AIDS or other causes.

Many of the new urbanities are forced to live in unplanned settlements (or slums) Despite the increased global effort especially over the last 13 years as a result of the millennium development goals (MDGs) which has resulted in a staggering 700 million people being lifted out of extreme poverty “approximately 1.2 billion people were still thought to remain in destitution in 2010” (World Bank 2013, p: 1).

In a changing global economy the global South’s expanding contribution to the market has resulted in productive urban epicenters springing up all over the developing World. This process has caused a mass migration people looking for improved living standards from impoverished rural communities in to these urban settings (Reale 2008). The sheer pace of such urbanization) characterized by in adequate public services, poverty, illness, illiteracy and “a crowded and unsanitary environment” (CSC, 2011, p: 12).

Within this context of poverty, rural migration and rapid urbanization, in many towns and cities in developing countries the sight of young people working, begging and sleeping on the streets has become a familiar sight. Typically described as ‘street children’ these youths are an intensely complex group of individuals who have all too often been both misunderstood and poorly treated.

In many least developed countries, the growing number of street children is one of the most serious urban social problems facing Ethiopia today. In the country children form a sizeable segment of the population.

According to Child Hope, an NGO working with street children in Ethiopia, street children have become a country wide epidemic, with over 100,000 children living and/or working on the

streets of Ethiopian cities. Another 500,000 rural children are not in school and live in extreme poverty, creating the potential for thousands more children to join the ranks of the country's growing number of street children (FSCE, 2003, p: 3).

Even though it is difficult to get accurate nationwide data, there are rough estimates indicating that there were about 27 million children in Ethiopia in 1994. Many thousands of children live under especially difficult circumstances (Meseret, 1998:1). The number of children aged below 15 years account for 48.6% of the total population in 1994 (CSA, 1995, p: 18).

Currently, Hawassa is one of the fastest growing cities in the country, and it has gained a reputation as an industrial and business center. Street children in Hawassa city share most of the universal features shared by street children across the world. The children often come from to the city and live and work on the streets. Both boys and girls are found with the gender balance highly skewed in favor of boys.

The city has created an opportunity for the recreation and hotel industries, and as a commercial center it has recently attracted many migrants in search of work and for a better life. With the continued growth of the city, as it is mentioned above it has been a growth in the numbers of children evident on the streets, many of whom to be attracted to the city for the same reason as the adults, with the hope for good income generating possibilities. There are no recent and accurate statistics to ascertain the exact number of children in Hawassa, although unofficial estimates put the number of street children in the city at more than 2000.

In 2007, the Ministry of Labor and Social Affairs in a study supported by UNICEF estimated the overall number of children on or off the street at around 150,000 with about 60,000 living in the capital. In 2003, the Forum on Street Children in Ethiopia conducted a study on the situation of street children in eight towns (Addis Ababa, Shashemenie, Hawassa, Bahir Dar, Dessie, Diredawa, Makalle and Nazareth).

According to the SNNPRS Labour and social affairs Agency report (2014), five major towns are prone to street life in SNNPRS. These are WolayitaSodo, ArbaMinich, Hosahina, Dilla and Hawassa and within this Major town 1918 SLCYs set their life on street. From the total SLCYs reported by the Agency, 1029 of them are found in Hawassa city (Ibid, 2014).

1.3. OBJECTIVES OF THE STUDY

1.3.1. GENERAL OBJECTIVE

The major objective of the study is to assess the causes for child migration and their challenges in the streets of Hawassa and the role of NGOS in reducing the problems.

1.3.2. SPECIFIC OBJECTIVES

The specific objectives of the study are;

- ✚ To make assessment causes for children come to the streets in Hawassa?
- ✚ To examine the living situation/ need of street children in Hawassa as an example of fast growing city.
- ✚ To analyze the major contributing factors those intensify the problems of street children in Hawassa.
- ✚ To evaluate the role played by NGOs in mitigating the problems of street children in Hawassa

1.4. RESEARCH QUESTIONS

- ✚ What are the causes of street living children to migrate to the city?
- ✚ How is the living situation of street children in Hawassa city?
- ✚ What are the major problems street children that encountered?

✚ What is the role of NGOs in alleviating or reducing the problems?

1.5. SIGNIFICANCE OF THE STUDY

As Hawassa is a fast growing city, the phenomenon of street-ism is relatively a recent phenomenon. Therefore, the research will especially serve to understand the reasons and motivations of children who move or pushed into the streets.

The results provide valuable information to governmental institutions and NGOs; help the social affairs department of the city in formulating programs for street children. It will also help NGOs working in Hawassa with valuable information about street children, and their needs, so that they could work in alleviating the tragedies of these needy children.

The research will also serve as source of information for other researchers and it may help social planners to give due attention to the glaring effects of streetism in Hawassa.

1.6. DEFFINITION OF CONCEPTS

1.6.1. The Street Children

The process of attempting to define street children has frequently led to a multifaceted and complicated group of individuals being awkwardly placed into inaccurate categories. These categories have been enveloped from a central normative assumption in the way people think about children, regarding them as passive, incapable of rational decision making and “as adults in the making rather than children in the state of being” (Holloway and Valentine,2000, p:63). Sociologist Kevin Ryan(2011) has linked this idea of adult ‘becoming’ to further notions that evolved out scientific investigation in the area of child development that began to make normative assertions about “a natural and thus healthy standard against which all children should

be judged”(Ryan 2011, p:447). Under this standard street children begin to explicitly disturb or violate established social norms “as they are considered so visibly ‘out of place’ on the streets” (Panter-Brick, 2002, p: 160).

These normative assertions initially narrowed people’s perceptions of street children, with early explanations about the phenomenon tending to oscillate between two poles; street children as delinquents and street children as victims (Butler 2009). The delinquent pole painted street children as in some way ‘different’, lacking the capacity to maintain healthy relationships with their families which had lead them to rebel and live on the streets (Grugel and Ferreira 2012).

In this way youths on the streets were seen to possess “a disrespect for social order and thus likely involved in urban crime and drug taking” (Butler, 2009, p: 14).

From the victimhood perspective however street children were seen as the passive target of “parental rejection, physical hardship, neglect and abuse which had forced them on to the streets to work and escape adversity”(Moura, 2005, p: 194).

In the past couple decades however a paradigm shift has occurred within research regarding children as a result of a “variety of authors bemoaning the lack of innovative research”(Holloway and Valentine, 2000, p:763). Labelled the new social studies of childhood (NSSC) it is a cross-fertilization of ideas from researchers across the social science disciplines (Holloway and Valentine 2000). NSSC contains two key tenets to be applied when approaching the study of the child “first that the ‘child’ should be explored as a political and cultural construction rather than as a natural phenomenon...second that children are active subjects operating within a social field with a part to play in their own representation rather than mere products of heredity and environment”(Ryan 2008, p: 554). Under this new perspective researchers are encouraged to

“bring children out from the margins and focus on them as social actors in their own right, with their varied lives and diverse experiences”(de Benitez 2011, p: 8). This shift in academic research was coupled with another important shift in development circles with the global ratification of the United Nations Convention on the Rights of the Child (UNCRC) in 1989 which moved emphasis significantly from “highlighting the needs of vulnerable children to defending their rights as participatory citizens”(Panter-Brick, 2002, p:155).

1.6.2. CHILDREN ‘ON’ THE STREET

Those children who are engaged in some kind of economic activity but might go home at the end of the day and contribute their earnings to their family sustenance. They may be attending school and retain a sense of belonging to a family. As a result of the economic fragility of the family, these children may eventually opt for a permanent life on the streets.

1.6.3. CHILDREN ‘OF’ THE STREET

Children who have in some sense chosen to fully participate in street-life and not only for economic reasons. They usually have a family accessible to them whom they may visit from time to time, but the street is their principal home. Children of the street lack homogeneity and clearly identifiable traits that set them apart from the rest of street children, share some distinctive life style which may be sometimes considered deviant by society.

1.6.4. HUMAN MIGRATION

According to Wikipedia it is the movement by people from one place to another with the intentions of settling temporarily or permanently in the new location. The movement is typically over long distances and from one country to another, but internal migration is also possible. Migration may be individuals, family units or in large groups.

1.7. CHAPTER PLAN OF THE STUDY

The study is structured into five chapters. Chapter one is the introduction of the thesis which gives a brief recap on the major key issues that forms the core of the thesis. The key issues in this chapter are background of the study which mainly focused on street children, objectives, and research questions, human migration, the significance of the study, definition of concepts and challenges, are incorporated and briefed.

Chapter two deal with Literature review which involves a general situation of children in Ethiopia, family breakdown and the emergence of street children, conceptualization of causal factors of streetism, poverty and the emergence of street children etc. and country profile and the specific study area of Hawassa city as well.

The profile of the points of origin of my informants also briefly presented. Finally, the chapter touches on the push factors emanating from their various areas which motivated their movement, and also the pull factors of the destination city. The information provided in this chapter is to help paint a mental picture of the study country, the specific area and the situations in both the origin and the destination points of my informants.

Chapter three covers issues on research design and methodology. The chapter evolves into the use of the methodological paradigm used, as well as the specific research techniques used on data collection process.

Chapter four deals with the presentation and the analyses of the chapter. The chapter presents the research results and further goes to analyze the data within the framework of the concepts and theories in chapter three. The analysis is structured around three broad thematic areas, under which sub-themes are developed.

Chapter five which is the final chapter deal with the summary, recommendation and the conclusion of the thesis. The summary covers the methodology, objectives and the research questions. The objectives of the thesis used to organize the summary of the results of the thesis, followed by the recommendations on the study and finally there is concluding remarks.

CHAPTER TWO

2. LITERATURE REVIEW

2.1. GENERAL SITUATION OF CHILDREN IN ETHIOPIA

In 1987 UNICEF estimated that over 50 million world children are exposed to street life, spending part or whole of their time in city streets working, begging or engaged in other illicit and criminal activities in their attempt to adapt to street life (MOLSA & RaddaBarnen Sweden, 1988,p:6).

Ethiopian culture, similar to its African neighbors, dictates a strong child work ethic, both in rural and urban areas. In rural areas there is no concept of early and late childhood; children are given some responsibility at the age of five or six. The combination of poverty and strong work requirements for children make a conducive environment for the economic exploitation of Ethiopian children. One manifestation of child labor in the cities and major towns is streetism (UNICEF, 2000).

The situation of children in Ethiopia is one of general malnutrition, poor hygiene, lack or shortage of proper clothing, essential social services (such as health, education, and recreation) and displacement due to natural and manmade disasters. The problems of homelessness (including those of street children) and child labor are quite common. With regard to girls, early marriage and abduction, harmful traditional practices such as female genital mutilation, incisions, cutting the tonsils/uvula and child prostitution are still widespread.

In short, the poverty that pervades the society is obviously observed in the living condition of children in the country (OMCT, 2001, p: 9).

Different groups of children are observed on the streets of Addis and other major cities. These include those who beg from pedestrians and drivers on sidewalks and at traffic lights: those who sit in the corners or walk on the streets undertaking different types of jobs such as shoe shining, street vending, providing change to taxi drivers, selling snacks, washing and watching cars, and carrying goods. Depending on the kind of jobs available in the city, children also engage in other types of jobs(Kibrom, 2008).

Although consolidated data is not available, Ethiopian children have suffered and are still suffering the cumulative effects of poverty and underdevelopment. Traditional practices of different ethnic groups are the other worst adversary of Ethiopian children (Tefera, 1996, p: 3).

2.2. FAMILY BREAKDOWN AND THE EMERGENCE OF STREET CHILDREN

Under normal circumstances, the natural parents, the family, could best afford a suitable family environment for a child. However, not all family circumstances are normal nor are the parents always around to offer the comfortable environment (SC-Sweden, 2003, p: 92).

It is true that parents offer the ideal home for the child to grow. But it is also an unfortunate fact in the reality of the world that millions of children are separated from their parents for a variety of reasons (Ibid: 96).

The family institution is going through a lot of upheavals. Fewer and fewer children have stable and caring family environments. Many families have broken up with children left to fend for themselves. Many families are also increasingly characterized by absent parents, lack of communication between parents and children, alcoholism and domestic violence. Many children run away to the streets to avoid violence and abuse in the family (Kopoka, 2000, p: 9).

Currently, it is common incidence to hear frightful stories of abuse of children by family members. Nowadays it is not surprising to see parents using force or threats to send their children out to beg, steal and work to earn income for the family. Adults are using children as sources of income and thus violating and denying children their basic rights as human beings.

Children become vulnerable to all forms of exploitation and abuse, and their daily lives are likely to be far removed from the ideal childhood envisioned in the CRC (UNICEF, 2006, p: 41).

In harsh situations, life on the streets may offer more opportunities for the child than life at home. Consequently, many children make a rational choice to leave home and live on the streets, drawn by the increased economic incentives and independence it affords (Sweta et al, 2005, p: 5).

Some claim that street children are more accurately conceptualized as ‘ones who abandon their families’ rather than are abandoned by them (Brick et al, 2000, p: 135).

2.3. CONCEPTUALIZATION OF CAUSAL FACTORS OF STREETISM

The problem of street children has become one of the urban problems which call for the attention of the international community. Experts from various angles proposed different socio-economic factors which they had found out in their studies; the existence of street children is a worldwide phenomenon and is directly related to social network instability, poverty and ensuing rural-urban migration (MGLSD, 1999, p: 2).

The study done by SNNPR Labor and Social Affairs Agency in 2011 the magnitude of the problem is increasing from time to time which are related to both pushing and pulling factors. Among the pushing factors family disintegration, poverty or searching for job, death of parent/s,

are the most frequently called causes while peer pressure, wrong image to city life, are said to be pulling factors. Both factors contributed to the rise of the problem as big as it is today.

. Broken family is taken by various experts to be the major cause for streetism (Gobena, 1994, p: 13).Tsegaye (1988) points out those family disruptions are “highly prevalent among families with poor economic conditions”. The urbanization process involves rural-urban migration. The migrant families overwhelmed with multiple adversities are unable to support their families in which case children are forced to join street life for better chance of survival (Eade, 1995, p: 278).

There are many contributing factors – political, social and economic – to explain the context behind the phenomenon of street children. These include poverty and child labor, economic migrations and the economic attraction of big cities, domestic violence exacerbated by economic and social insecurity and inadequate national child protection schemes in developing countries, war and the fragility of countries emerging from conflict. Under such circumstances, traditional social bonds are weakened or even destroyed and families torn apart (Jogv, 2012, p: 16).

2.4. POVERTY AND THE EMERGENCE OF STREET CHILDREN

Economic factors have been cited most frequently as the reason the majority of children are engaged in street life. According to Lusk et al (1989, p:293) “unlike street children in United States and other industrial countries, Latin American street children are gravitating to the street out of economic necessity. US street kids come from all social classes and are overwhelmingly from neglectful or abusive homes, where as their Latin American counterparts should be seen primarily as workers”. In Kenya, economic factors were also cited as the primary factor pushing

children to the streets (Wainaina, 1981). In many causal accounts of street children, street children are viewed as an inevitable outcome of urban poverty (Veale, 1996, p: 58).

As of 2002, around a billion children, close to half the world's children lived in urban areas. They live in sprawling mega-cities and in provincial towns, in cities that have existed for centuries and in rapidly growing centers within areas still perceived as predominantly rural (UNICEF, 2002,p:2). Over 80 percent world's urban children live in Africa, Asia and Latin America, and their numbers are growing fast (UNCHS, 1996). Africa, one of the least urbanized regions, already has more than twice as many urban children as North America (UN, 2001). The least developed countries are the richest in children. According to data of UN population division in 2004, 49 percent of the population of least developed countries was under the age of 18 while it is 21 percent for developed countries (UNICEF, 2006,p : 12).

Urban children are usually considered to be healthier, better housed, and better educated and with access to a wider range of services and opportunities than rural children. As shown in the above figure children are disproportionately represented among the poor, since the least developed countries tend to have the youngest population, and poor families tend to have more children than the affluent ones. Hence, hundreds of millions of urban children live in abject poverty (UNICEF, 2002, p: 2).

Poverty in childhood is a root cause of poverty in adulthood. Impoverished children often grow up to be poor parents who in turn bring up their own children in poverty (UNICEF, 2005, p: 15).

A crucial support for this cycle was a belief in a cultural inheritance of poverty. It was held that there was a distinct culture of poverty, which shaped people's attitudes to work and relief. Unless they were properly motivated, it was felt, paupers would be unable to improve their situation, and their attitude to work and to welfare would be passed on to their children (Scott, 1994,p:7).

Research evidences show that most parents seem to replicate the basic parenting style they experienced as children (Chen et al, 2001, p: 17).

Ethiopia is one of the poorest countries in the world as evidenced by a variety of indicators of wellbeing. According to World Bank 2004, Per capita income, life expectancy, educational enrolment, and access to health services are all very low. Over the last 30 years, life expectancy has shown little improvement and food production per capita has declined (Bigsten et al, 2003, p: 87).

Children, especially those from families of lower socio-economic statuses engage in different jobs to help with the household chores and generate incomes to support their families, feed and clothe themselves and pay their school fees. Often the jobs these children undertake are tiring and risky both physically and psychologically (UNICEF, 2006, p: 16).

Urban problem has become a significant problem in Ethiopia due mainly to rapid urbanization and population growth. According to Yohannes (2005, p: 31), there are studies, which argue that, the rural biased policies of the government also aggravated the problem.

2.5. CONVENTION ON THE RIGHTS OF THE CHILD AND STREET CHILDREN

Though Ethiopia has ratified the Convention on the Rights of the Child, the problem of child labor is widely observed. This might be related to several factors like culture, level of economic development and modernization. There is no sufficient information about child labor in terms of both quantitative and descriptive data. The necessity of qualitative and quantitative studies are realized when GOs, NGOs and International Organizations plan an intervention programs to mitigate the problems of children working on the streets as well as those who undertake various types of jobs at homes (UNICEF , 2000).

All human rights conventions apply to children, but children need a separate convention, since they need additional attention and protection (Tibebu, 2002, p: 61). The very first effort at the international level to adopt legal standards relating to the rights of the child can be traced back to the League of Nations. A special committee was established to deal with questions relating to the protection of children, and various relevant conventions were adopted, including the 1921 International Convention for the Suppression of the Traffic in Women and Children and the 1926 Slavery convention (Detrick, 1999, p: 13).

The Convention on the Rights of the Child (CRC) was adopted by the General Assembly of the United Nations on 20 November 1989, and it entered in to force on 2 September 1990 (Ibid; 1).

The convention heralded a vital shift in stances on children from victims and recipients of welfare to individual right holders. It covers all aspect of children's lives. It is legally binding and has been ratified by 191 countries (Tibebu, 2002, p: 61).

Member States of the Organization for African Unity (OAU) adopted a Declaration on the Rights and Welfare of the African Child in 1979, the international year of the child. This prefigured the African charter on the Rights and Welfare of the Child (ACRWC) which was adopted in 1990 by the Assembly of Heads of States of the OAU and which entered into force in 1999 (ACPF, 2007,p:12).

The rationale for the African charter was the feeling by member states that the CRC 'missed important socio-cultural and economic realities of African experience'. It stresses 'the need to include African cultural values and experience in considering issues pertaining to the rights of the child in Africa'. The charter challenges traditional African views that conflict with children's

rights on issues such as child marriage, parental rights and responsibilities towards their children, and children born out of wedlock (Ibid: 12).

The convention incorporates the whole spectrum of human rights: civil, political, economic, social and cultural and sets out the specific ways which these should be made available to boys and girls. It applies to all children and young people under age of 18 (Tibebu, 2002, p: 61).

The ‘Convention on the Rights of the Child’ on its preamble recalls that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance.

Moreover, ratifying countries are convinced that the family is a fundamental social institution and the natural environment for the growth and wellbeing of all its members and particularly to children. Thus families should be afforded the necessary protection and assistance so that they can fully assume their responsibilities within the community. Thus the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding (Detrick, 1999, p: xxi-xxii).

Particularly, Article 18 of the convention on the rights of the child deals with the principle that both parents have common responsibilities for upbringing and development of the child and the basic interests of the child will be their concern.

Moreover, Article 20 of the convention provides for the protection of a child deprived of their family. The Article read as follows:

1. A child temporarily or permanently deprived of his or her family environment, or in whose own interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the state.

2. States parties shall in accordance with their national laws ensure alternative care for such adults

Accordingly, states parties are expected to prevent discrimination against the most disadvantaged groups of children. This explicitly refers to children belonging to minorities or indigenous communities, disabled children, children born out of wedlock, children who are non-nationals, migrants, displaced children, refugees and asylum-seekers, and street children (Detrick, 1999, p: 78)

The convention has addressed comprehensively the rights, duties and responsibilities of parents and other persons legally responsible for children.

Generally, the international community has been there and again reminded that special attention must be paid to the various needs of vulnerable children who are victims of various forms of exploitation such as street children. (Fitsum, 1999, p: 17)

2.5.1 THE IMPACT OF THE CONVENTION ON THE RIGHTS OF THE CHILD ON ETHIOPIAN STREET CHILDREN

The acceptance of the convention by so many countries has finally tuned the recognition of the fundamental human dignity of all children and the attention given to ensure their wellbeing and development. The Ethiopian government had ratified the convention in 1991 and incorporated it into its legal system through proclamation number 10/1992 (Bulti, 2002, p: 69).

Furthermore, “the constitution of the Federal Democratic Republic of Ethiopia, under Article 36, clearly prescribes the rights of the child, making it a part of the country’s law” (Eshetu, 2002,p:

80). The Ethiopian government has also ratified the ‘African Charter on the Rights and Welfare of the child’ in 2002.

The Convention on the Rights of the Child is not an isolated body of laws; rather it permeates on all parts of domestic laws. In other words, once Ethiopia has ratified the convention, it is under a strict obligation to bring its previous national laws into conformity with the convention to facilitate its application (Tefera, 1996, p: 1). since the ratification of the convention in Ethiopia, the government has exerted plausible efforts in the implementation of the convention. These efforts included the harmonization of national laws with the articles of the convention and enactment of policies through the establishment of Child Right Committees (Country report, 2005, p: 75). Ethiopia is also a part to the adoption of the ‘Declaration for the survival, protection and development of children’, i.e. ‘World Summit for Children’. In adopting the declaration, it also committed itself to the development of a Plan of Action appropriate to the realities and resources available in the country. Accordingly, the government of Ethiopia prepared a ‘National Plan of Action for children and women’ in 1995 to improve the well-being of the Ethiopian children and to translate the convention in the tangible reality as per the Declaration of World Summit for Children. Formulation of the National Plan of Action is a concrete expression of the commitment of the government of Ethiopia to improve the condition and wellbeing of Ethiopian children (Bulti, 2002, p:69).

While these measures are encouraging steps towards the protection of the rights of the child in Ethiopia, the major test, however, is the implementation of the main principles of the convention at all levels which require great endeavor of all government, non-government and private sectors. In this regard much is remained to be done in all aspects (Eshetu, 2002, p: 80).

In a country where population growth is outpacing development progress and about 46 percent of the population lives below the poverty line, it is obvious that changes can come very slowly (Bulti, 2002, p: 70).

Besides the sever poverty of the country which has been seriously curtailing the implementation of the provisions of the convention, there are also noticeable gaps militating against the promotion of the rights of the child.

Foremost of these gaps is the absence of effective juvenile justice system in the country. Although there have been attempts to acquaint the law enforcement community with the percepts and provisions of the convention, a greater proportion of the judges and police and force do not have sufficient awareness about the rights of the child (Country report, 2005, p:75).

2.6. NON-GOVERNMENTAL ORGANIZATIONS AND CHILDREN

Non-governmental organizations (NGOs) are normally understood to be bodies which have been set up to provide humanitarian aid independent of the UN system or governments (Bennett, 1997, p: 15). Hilhorst (2003, p:215) defines NGOs as intermediary organizations that bring about development for the poor and marginalized people. Such NGOs involved in economic and social development have prospered with the ‘associational revolution’ sweeping the globe in the late twentieth century (Salmon, 1993, p: 1).

In Africa, NGOs involvement in development is traced back to the advent of missionaries to the continent. Studies show that, while engaging themselves heavily in the expansion of Christianity the missionaries gradually started establishing social service centers (Regassa, 2001, p: 12).

Civil societies, traditionally weak in Ethiopia (with the exception of churches), remain immature and somewhat misunderstood in the current era of relative political liberalization. The historical

centralization of power in Ethiopia, and the impulse to extend strict, and at times, arbitrary authority over various civil society actors made it very tough for civil society to develop (SC-Sweden, 2003, p: 14).

It goes without saying that the larger appearance of NGOs in Ethiopia, except the long-lived religious affiliated missionaries, has to do with the 1984 drought-triggered famine in Ethiopia. Gradually they took a leap into consecutive tasks of rehabilitation and development activities. Later on indigenous NGOs also rapidly mushroomed here and there and have joined international NGOs to alleviate the basic problems of the community (Regassa, 2001, p: 14).

Children are not always able to speak for themselves or to assess their own needs. NGOs have a responsibility to ensure that the short-term and long-term interests of children are effectively addressed in any relief and development programme (Eade et al, 2000, p: 270).

Non-governmental organizations are playing a very important role in promoting the welfare of disadvantaged children by planning, financing, managing and providing advice and counseling services for various projects set up to help poor children in general and street children in particular (Dessale, 1998,p :28).

In Ethiopia, children welfare responsibilities and overseeing the implementation of various programmes targeted at mitigating the problem of street children in especially difficult circumstances has been given to minister of labor and social affairs (MOLSA).

Since the economy of Ethiopia is not strong enough to generate resources for the needed social investment, assistance from both local and international NGOs will be essential to alleviate the various problems revolving around destitute children (Hope enterprise, 1997, p: 8). In this regard

a number of NGOs are coming to the fore to work on child rights and to fulfill the needs of children.

There are two levels at which programmes for street children are managed; firstly institutional care provided by the government and NGOs: secondly, support provided through the children's families and day-care centers making available supplementary food, medical care and education (TGE/UNICEF, 1993,p: 47).

Ethiopia in general and Oromia in particular at the moment are enjoying the benefit of NGO projects despite variation in space and time (Regassa, 2001, p: 1). According to a report on the implementation of CRC in Ethiopia (2005), more than sixteen NGOs were involved in addressing the problem of street children throughout the country. A local NGO has been providing transit shelter to protect street girls from being exposed to sexual abuses. The programme mainly focuses on provision of temporary shelter, washing facilities, counseling, education and family reunification (Pp.67-68).

At first glance what it means to be a child seems simple enough to explain. In western societies childhood is seen as a long protracted and protected period of dependence, in which going to school is a dominant feature. This concept of childhood begins to dissolve when one's view is shifted to other parts of the world (Geddes, 1997, p:2).

The most obvious way to define a child would seem to be in terms of age. The United Nations Convention on the Rights of the Child, adopted by the UN in 1989, defines a child as "every human being below the age of 18 unless, under the law of his/her state he/she has reached his/her age of majority earlier" (Eade et al, 2000,p:270).

In the centuries old Ethiopian legal code, the FethaNegest 1 however it was indicated that: “majority (adulthood), of the man is reached with the completion of the twentieth or twenty fifth years of age and for the women, with the twelfth or fifteenth years of age”. The age of twenty years was for the sons of wealthy families who are supposed to have learned enough at that age. The age of twenty five years was for the poor and unlearned young men. The same reasoning applies to the ages given for women (RaddaBarnen, 1997, p: 6).

The modern law of the country, the Ethiopian civil code of 1960, defines a child as every individual of either sex who has not attained the full age of 18, in accordance with article 1 of the Convention on the Rights of the Child. Nevertheless, articles 329 and 330 of the Civil Code state that for specific purposes a child may be emancipated at an earlier age. Such specific emancipation could take place either by marriage or upon authorization of the family council (OMCT, 2001, p: 14).

Meaning much more than just the space between birth and the attainment of adulthood, childhood refers to the state and condition of a child’s life: to the quality of those years. A child who has been kidnapped by a paramilitary group and compelled to bear arms or forced into sexual slavery cannot have a childhood, neither can a child put to hard labor in workshops in cities far from family and home village. Children living in abject poverty without adequate food, access to education, safe water, sanitation facilities and shelter are also denied their childhood (UNICEF, 2005, p: 3).

The concept of childhood as a period of protracted protection was developed in Europe in the 17thc. Today, most of the world’s children live in the earth’s poorest parts or in the slum and impoverished rural sections of the so-called developed countries. For children from poor families in these areas childhood is much shorter than it is for children from well-to-do families.

This is because poor children usually have to go to work from a very early age to support their families. For that reason the majorities of children in 17 poor countries either never go to school or, if they do, never have a chance to go beyond elementary school (Geddes, 1997, p: 2).

Millions of children make their way through life impoverished, abandoned, uneducated, malnourished, discriminated against, neglected and vulnerable. For them life is a daily struggle to survival. Whether they live in urban centers or rural out posts, they risk missing out on their childhood.

They are excluded from essential services such as hospitals and schools, lack the protection of family and community, and are often at risk of exploitation and abuse. For these children, childhood as a time to grow, play, learn and play safe is in effect meaningless (UNICEF, 2006, p: 1).

The experiences of these children contrast with the ideal of childhood as a time when children are allowed to grow and develop to their full potential (UNICEF, 2005, p: 1). From the above premises: if childhood is defined in a western sense, for many children in the world this is a broken promise, as they will never experience such a long period of care and protection. The gap between the reality in many parts of the world and the ideal childhood is clearly visible. Kofi A. Anan, former Secretary General of the UN, portrayed the reality as follows;

Nearly half of the two billion children in the real world, childhood is starkly and brutally different from the ideal we all aspire to. Poverty denies children their dignity, endangers their lives and limits their potential. Conflict and violence rob them of a secure family life; betray their trust and their hope. HIV/AIDS kills their parents, their teachers, their doctors and nurses.

It also kills them. With the 18 childhood of so many under threat, our collective future is compromised (Ibid: 1).

2.7. CHILDREN IN ESPECIALLY DIFFICULT CIRCUMSTANCES

Children are in especially difficult circumstances when their basic needs for food, shelter, education, medical care, or protection and security are not met. Such children are at great risk of suffering malnutrition, disease and possibly death. Unless their own situation changes, their condition of gross disadvantage will extend to their own children who may suffer even greater misery and suffering (CEDDS, 2001,p: 7). The plight of children in developing countries is all too well known to merit extensive discourse. In every major international forum, the needs of children and youth are the subject of intense debate and preoccupation. The 1990 ‘New York World Summit for Children’ is a vivid testimony to the concern that the global community has shown in recognizing the needs of children. The Convention on the Rights of the Child has addressed comprehensively the rights, duties and responsibilities of parents and other persons legally responsible for children. The international community has been time and again reminded that special attention must be paid to the various needs of particularly vulnerable children such as street children, refugee children and children who are victims of various forms of exploitation (Tedla, 1996, p: 49).

Innocent children throughout the world are still facing war and mass migration, social discrimination and illiteracy, malnutrition and epidemics, along with their socially disadvantaged families. Millions are wilting under especially difficult circumstances (Gobena, 1994, p: 1).

The situation of disadvantaged children in Africa is particularly precarious. An OAU/UNICEF report has put the plight of Africa’s disadvantaged children in the following informative manner.

Africa's children in especially difficult circumstances represent one of this continent's most urgent and devastating problems...robbing our children of their childhood and our societies of their future...dying too many Africa's sons daughters their inalienable rights, their most basic needs and any fair chance at life worth living...if we do not act now to rescue who suffer and sacrifice the most, future human and economic losses from such inaction will be intolerable and perhaps irreversible (OAU/UNICEF, 1992).

As in other least developed countries, the situation of children in general and children in especially difficult circumstances in particular, is very critical in Ethiopia. Along with women they represent the most vulnerable group in society (Tadele, 1996, p: 49).

Localized studies in Ethiopia have indicated not only that all categories of children in especially difficult circumstances (CEDC) do exist in the country but also that their number is mounting at an alarming rate. Their basic biological and psychological needs remain neglected in many parts of Ethiopia (UNICEF, 1991).

Although these children require substantial protection beyond what their families can offer, all of them can have particular problems that need to be specially addressed. The problem of poverty due to socio-economic stagnation, poor governance, environmental degradation coupled with rapid urbanization, drought and famine, armed conflict, destabilization of 20 families, have left thousands of children without physical and emotional care and living in extremely difficult conditions in poverty-stricken homes, on the streets and institutions (CYFWO, 1992).

Children in especially difficult circumstances include children who live and work on the streets, abandoned and neglected children, orphans, battered children, and children with disabilities, child workers, children in armed conflicts, child mothers (including child brides) and their

children, displaced and refugee children, children infected and affected by AIDS, children of imprisoned mothers, sexually abused children and sexually exploited children.

All of these undergo various forms of deprivation, abuse or exploitation, and in most parts of the world, these categories of children are on the increase (CEDC, 2001, p: 8).

Dealing with all the categories within a single study would be difficult. Here, in this study, where the aim is to study the situation of street children in Hawassa and the role of NGOs in meeting their needs, the scope is limited to the category of street children.

2.8. THEORIES AND MODELS

Two theories and one model which are much related with the research topic are discussed as follows.

2.8.1. THEORIES OF “PARENTING AND POVERTY”

The term “parents” and “parenting” are commonly used to refer to these people who provide significant care for children. These can be, besides the biological parents, the grandparents, other relative and also adults who are not biologically related to the child.

At the broadest level, parenting encompasses the provision of care directed at children’s physical, emotional and social needs. Thus the two key task of parenting and nurturance and socialization (Baumrind, 1991, p: 53)

The other component of the theory is the concept of poverty. There are two basic definitions of poverty in common use: ‘absolute’ poverty and ‘relative’ poverty.

Absolute poverty normally refers to a state in which income is insufficient to provide the basic needs required to sustain life (i.e. to feed and shelter children). Relative poverty defines income

or resource in relation to the average. It may also refer to the wider implications of living in poverty. Such as the inability to participate or contribute to society on an equal basis because of a lack of sufficient income (Iohongema, 2002, p: 99)

Underneath the debate about parenting and poverty is the fact that long term outcomes for children positive than for children in affluent families.

2.8.2. THEORY OF “CULTURE OF POVERTY”

The “culture of poverty” hypothesis down plays the primacy of parental psychological attributes in determining the outcomes for disadvantaged children. The culture of poverty thesis arose from the ethnographic work of Oscar Lewis study, five families (1959) examined lower class Mexican family life, while a later work, *La Vida* (1966), focused on Puerto Rican families residing in slum community on both New York City and Puerto Rico. Based on these ethnographies, Lewis argued that the “culture of poverty” existed (Rank, 1994, p: 27)

Supports of the “culture of poverty” theory contend that a set of values unique to the poor has based as a direct result of experience of living in poverty.

These attitude and values include alienation from the dominant culture, present time orientation, and a sense of oppression. The problem lied in “the existence of an outlook and style of life which is present time orientation, and a sense of oppression. The problem lies in “the existence of an outlook and style of life which is present orientation, and a sense of oppression. The problem lies in “the existence of an outlook and style of life which is present orientated and the refer attaches no value to work sacrifice, self-improvement, or service to family, friends, or the community” (Rank, 1994, p: 27)

As Lewis argued, once it [the culture poverty] comes in to existence, it tends to perpetuate itself from generation to generation because of its effects on children. By the time slum children are age six or seven, they have usually absorbed the basic values and attitude of their sub-culture and are not psychologically geared to take full advantage of changing conditions or increased opportunities which may occur in their lifetime the “culture of poverty”. The implications are that reducing parental stress. The theory asserts that this parenting style is transmitted through the generations, and thus creates barriers to children emerging from poverty. The implications are that reducing parental stress by raising income or improving the environments of poor parents will do little to produce positive outcomes for children. The aim should rather be break the culture of poverty by changing the attitudes and parenting style of materially deprived parents (Rank, 1994, p: 28).

2.8.3. THE RATIONAL CHOICE MODEL

Some authors have argued that many street children have made a measured choice to become involved in street life, choosing at some level the street, and giving up their life at home. In terms, it may be said that street children are viewed as being agents, not only victims having exhibited some degree of rationality in choice in the decision to move to the street. Rationality is inherent in the functionality of the behavior is concerned rational as long as it contributes to meeting the needs or goal of the individual doesn't necessarily seek out the set of conditions which will maximally satisfy needs, but the set of conditions that are the at least, sufficient (Simon, 1978)

This model implies that involvement in the street, at some level, fulfills certain functions for the child or youth and that this involvement is a rational adaptation to the context of the respective child's life, given his or her environment, past circumstances and experiences, and the choice open to him or her. Adaptation in this model however, does not mean that the one state that

involves in somehow “better” than other states of being; but that there exist multiple ways of satisfying the same needs. Thus adaption is not optimal but merely is good enough or satisfactory. In this model, a factor in the process of choice in the actor (Simon, 1978).

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

This chapter describes the methodological approach of my study. The choice of a methodological approach is indicated in research questions. The chapter is structured into three different broad activity groups namely; the pre-field work activities, during field work activities and the post field work activities. I structured the chapter this way in order for me to be able to give a detailed account on what actually goes into my research process. The first stage involved all the preliminary preparation before the actual data collection process. The second stage takes care of the actual data collection. The data collection methods employed on the field includes; interview, participant observation, and focus group discussion. The third stage finally touched on all the activities that go on after the data has been collected. This involved showing appreciation to informants, interpreted, transcribed, categorized, and finally the process written with the analysis of the thesis firmly in mind.

3.2. DESCRIPTION OF THE STUDY AREA

The study was conducted in Hawassa city administration the capital city of SNNPR and Sidama zone. It is located 275 km from the capital city of Ethiopia-Addis Ababa. Currently it is a fast growing city and tourists attracted by the city. It is sub-divided into eight sub-cities and 32 Kebele administrations (Hawassa city Administration, 2013). These eight sub cities are Tabor, Hayek Dar, Menehariya, Misrak, BahilAdarash, Addis Ketema, MehalKetema and Hawella-Tulla sub city. Based on the 2014 population projection of Southern Regional Bureau of Finance and Economic Development /BOFED/, the city has a total population of 219,206; of which 113,021 are men and 106,186 are women. The Hawassa Lake and the Tabour Mountain are also

preferred by the tourists to be visited. It is also known as the city of Nations Nationalities living together.

3.3. STUDY DESIGN AND METHODS

The research has employed descriptive research design with both qualitative and quantitative research methodologies. In quantitative methods the data are collected through questionnaire and analyzed by statistical tools like mean, standard deviation, percentage and frequency. In qualitative methods the data are collected through observation and interview and analyzed using narration.

3.4. UNIVERSE OF THE STUDY

In this study, the researcher has tried to assess the lives of children and their challenges on the streets of Hawassa. Among eight sub cities in Hawassa town Menaharia sub city was selected. This is because more number of street children were concentrated due to having some daily jobs like caring, begging and engagement on the daily activities. According to SNNPRS Labor and Social Affaires Agency (2014) report, there are 1029 street children found in Hawassa City. About 10% of the street children (n=103) street children considered as a sample size.

3.5. SAMPLING METHODS

Among eight sub cities in Hawassa town Menaharia sub city was selected. This is because more number of street children were concentrated due to having some daily jobs like caring, begging and engagement on the daily activities. According to SNNPRS Labor and Social Affairs Agency (2014) report, there are 1029 street children found in Hawassa City. About 10% of the street children (n=103) street children considered as a sample size.

The sample collected using accidental sampling technique. Because these street children have no defined time and place of migration to the city and defined list to be selected.

Table 1. Sample size by sex

Sex	Total population(N)	Sample Size(n)
Male	832	83
Female	197	20
Total	1029	103

Source: Own computation from SNNPRS Labor and Social Affaires Agency (2014) report

3.6. TOOLS AND PROCEDURES FOR DATA COLLECTION

The researcher considered both primary as well as secondary sources of data to generate on the causes of streetism and their challenges, the present living circumstances of street children and the challenges that faced by street children in Hawassa as exhaustively as possible. The primary data collected from street children, Women, Children and Youth Office Experts and NGO staff members which are working on street children. Annual reports of Women, Children and Youth Office and NGOs which are working on street children considered as secondary data sources.

The major methods of data collection in the study included questionnaire, observation and key informant interview.

3.6.1. QUESTIONNAIRE

Both open and closed ended questionnaire are used. The questionnaire was designed based on the causes of streetism, the living situations of street children, challenges encountered to street children and the role played by different bodies in mitigating the problems of street children in Hawassa.

3.6.2. OBSERVATION

The researcher has observed the street children's life in the areas of Hawassa where street children are highly concentrated. The researcher sat in a verandah of a cafés and observes what street children did, this direct observation gave an insight and help him to compare what they said and what they are doing, and to write expressive accounts of the living situation of children in the streets of Hawassa.

3.6.3. KEY INFORMANT INTERVIEW

The researcher has tried to prepare interview to collect detailed and reliable information about causes, living conditions and challenges of street children. An in depth interview also conducted with three women, children and youth office heads and three NGO experts which are working on street children.

3.6.4. FOCUS GROUP DISCUSSION

The researcher has conducted 2 focus group discussions; with children 'of' the street and children 'on' the street. 8 street children have been involved in the focus group discussion of children 'on' the street, while 6 street children also involved in the group of children 'of' the street. The majority of focus group discussants among children 'on' the street.

The researcher has also collected very detailed information regarding their families parenting style and occupation, their initiation to street life and their present living circumstances. The method also helped the researcher to reconcile the data gathered using other methods of data collection.

3.7. Data Analysis

Both qualitative and quantitative methods employed in data analysis. The collected data are tallied, coded, entered and cleaned using excel spread sheet. Categorical data collected through questionnaire and analyzed using frequency and percentage, whereas continuous data collected through questionnaire are analyzed using mean and standard deviation. The data collected through direct observation and key informant interview analyzed using narration.

CHAPTER FOUR

4. ANALYSIS AND DISCUSSION

This chapter deals with the analysis and discussion interpretation using descriptive qualitative data analysis methods of primary data that has been collected through qualitative accounts as in the section examining children's initiation to street life are derived from children's responses on the open ended sections of the questionnaire, in-depth interview and focus group discussions.

The data obtained from one hundred three street living children and youths, they were asked about their background and demographic history, the circumstances surrounding their initiation to street life, and details of their present life circumstances as well. In addition the experts from various government sector offices like Women, Children and Youth affairs, Labor and Social affairs, Police departments and also a local NGO working on the SLCYs called Center of Concern have also been participated during the interview.

Tabulations were obtained from the relevant variables and then the data was interpreted and analyzed in detail. As it is mentioned that 'children on the street' are usually child workers and their involvement in street life is mainly for economic reasons. 'Children of the street', on the other hand, are defined as those who for the most part have contact with their families and the street is their main living place. Although it is acknowledged that some children who sleep at home may have only insignificant attachment with their family and the street is their main

socializing influence, the sleeping place (home or street) is used here as the main indication of level of engagement in street life.

This analytical section discusses in detail the demographic information of street children, their precipitation to street life and the whole story of their current life circumstances.

4.1 DEMOGRAPHIC ANALYSIS

4.1.1 PROFILE OF THE INTERVIEWED STREET CHILDREN

Street living children and youths were asked about their age, accordingly the result of their responses described as follows:

Table 2. Age Profile of Street Children

Age range	Male	Percentage	Female	Percentage	Total	Percentage
6-10	5	4.85%	-	-	5	4.85
11-15	16	15.53%	8	7.76%	24	23.3%
16-18	64	62.14%	10	9.7%	74	71.84%

Source: Field observation

Regarding on the number of Male Street living children who found on the streets of Hawassa are (82.52%) which means it is greater than that of female because the number of female are only 17.47. The researcher has discussed with w/roAlmaz an officer in Hawassa city administration Women Children and affairs department she explained that when the girls grow up they are easily engaged in prostitution.

In explaining this sex breakdown among the street children population, Rizzini (1991) attributes the small proportion of girls on the street to the fact that families attempt to keep girls at home, where they could help with household chores. Another aim is to avoid them becoming involved in Prostitution.

The expert in Hawassa city Administration Labor and social affairs office AtoAbera also explained that

“The girls are socialized by their families according to their culture and are often taught to be obedient and caring, therefore they tend to have fewer behavioral problems as judged against to boys. Since girls have fewer behavioral problems, they usually have less conflict with their families and do not need to leave their house. Families might drive girls away from home by other means, if necessary, such as marrying them off at their early age”.

It is also hypothesized that girls are potentially more vulnerable to abuse than boys and this may be a deterrent to girls to engage independently in street life (Veale, 1996, p: 7).

Concerning the age of street children, for reasons which have generally remained unexamined and unexplained, it has been assumed in the literature that the majority of street children worldwide is aged between 9 to 14 years. (Aptekar 1988, Razzini 1991). Not in agreement with

this assumption the researcher found that the majority of street children in Hawassa are aged between 14 to 18 years.

The researcher also observed that there are children below the age of five who, together with their mother Sidamaigna, engage in begging activities. Unfortunately these families could not be included in to the research to the extent as wished, because they were not willing to discuss.

Children aged six to ten years constitute only about five percent (4.85%) of the population. Slightly above twenty one percent (24%) make up the age ranges of eleven to fifteen. About three quarter (71.84%) of the street children represent the age range of 16 to 18 years.

4.1.2. STREET CHILDREN’S EDUCATIONAL STATUS

Street children were asked about their educational background, because education is one of the key instruments in an effort towards breaking the cycle of poverty.

Table 3. Education Status of Street Children

Educational status	Grade 1-5	Grade 6-8	Grade 9-12	Never attended	Dropped out
Number	23	12	2	36	30
Percentage	22.33	11.65	1.94	34.95	29.15

Source: Field observation

The majority of interviewed children (36%) even if the chance to attend their education they are on and off. As the above data shows that almost (30%) of the total were dropped out. The majority of street living children (35%) have never got the opportunity to join their formal school. Few of them nearly (2%) have reached high school.

It is known that education for children is a must and Ethiopia has trying to achieve universal access for all children whereas most of the children as the researcher observed being out of school this showed that, the majority were denied of their right to education. They dropped out of school for the most part because their parents were not able to provide them educational materials. In this regard the experience of Ledamo, aged 16 was a good example;

“My name is LedamoHagirso born Sidama zone Gorcheworeda I had six sisters and two brothers, I was good performer from grade 1-3 and I used to score 1st rank. My parents unable to afford my educational materials and school fee therefore I obliged to drop out my education, all my sisters married in their early age.”

4.1.3. Category of street children

Regarding on the category, it is common that the street children and communities have their strata and categorization. The criteria of categorizing street dwellers based different social, cultural, economic, political, and years of experience on street.

The result, revealed that the categorization is made based on duration of living on street which means that Senior SLCYs are those who lived on street more than six years and the Junior SLCYs are those who lived on street less than six years.

The other category is based on the types of work, children engaged with such as those who are working carry different commodities, push carts, washing care, shoe shine, fetching water and

also Seller children (those who engaged with petty trade and street venders), Beggar (those who beg for living).

In addition they are categorized according to geographical location where children lived in, Ethnicity, and behavior.

Table 4: The following table shows the ethnic composition of street children

Ethnicity	Sidama	Wolayita	Gedeo	Gurage	Do not know	Total
Frequency	51	42	5	4	1	103
Percentage	49.5	40.7	4.8	3.8	0.97	100

Source: Field observation

As indicated in the table above ninety percent (90.2%) of the children were ethnically Sidama and Wolayita this is because the zones are found near to Hawassa and people can easily migrating to the city.

4.1.4. Duration and stages of street life

Several scholars who have studied the prone and cones of street life states that in street life there are a number of stages for becoming street children and youths and the stage differ from place to place, time to time depending on the dynamism.

In this study 103 SLCYs were participated and tried to examine the stages of street life of Hawassa city. The findings of this study identified and highlight the stages of "becoming a

street children and youth" & the elements that shape engagement in, & disengagement from, street life and summarized herewith.

Based on the result found, first, the newly arrived children mainly stay at a place called 'Meneharia' area at least for the first three days according to the respondents. Then, they start to establish friendship with the senior children on the street and enjoy together, sharing food and sleeping place together.

My name is Dumarsa I am 15 years old, before coming to Hawassa I heard only the good image of the city. I have decided to come here for searching job when I arrived I do not know where I was going therefore I still reside around Bus station (Menaheria) area and the former street living children who spoke the same language provided care and support .”

During the focus group discussion most of street living children also shared the Dumarsa's experience.

After some time they start begging (Kifela), and then they using their own unique language that is commonly familiar with the street situation. As a result, they internalize the norms and values of the group so that they can learn how to live together and start working. Gradually a street child move from place to place looking for money based on the interaction they established with other children who are already familiar with the street situation.

When they find someone from their original locality, according to the respondents, children prefer to be with that individual and there is a tendency to behave similarly with that individual in the long run. For instance, most of the time if the newly arrived children meet the hard working child, there is a tendency that children also become a hard worker. In contrast, if he/she

meet a child who experienced cigarette, 'chat', sniffing Benzene, drinking alcohol and using drugs , there is also the possibility that individual follow the footsteps of the addicted child/children.

Children under 14 years of age pointed out that, as the duration of their stay increases, they started to use Cigarette, Chat/stimulus plant/, sniffing Benzene which are indicators of seniority. In this stage, according to the respondents, they can manage to handle problems easily.

As a challenge, the basic characteristics when children arrived for the first time, according to the respondents, they tend to lose their property, money, clothes and shoes. Unless, they issue 'ye shamaGenezeb' peaceful to the senior group leader, they face severe harassment.

During the focus group discussion the female street children raised that they become the victim of rape by groups of street children unless they belong to the gang. In order to save themselves from sexual abuse and other harassment they prefer to hide and separate themselves from male street children particularly during the night time.

The other challenge is to get to eat left over foods ('Bulle') until a certain period of time. Children expressed that begging is one of the characteristics of street living children particularly under 14 children both male and female street children usually engage on begging 'Kifela'. But gradually they start working.

Once they get familiar with the city, they start working like carrying goods, collect chat and metals; they serve as messengers and so on. The working situation is mainly based on language and ethnicity. Children who are unable to adapt easily to the street life, prefer to go home and live with their parents. Children who become addicted tend to engage on begging in an entertaining way. At the same time, they also participate in a group in an illegal act. Children

pointed out that peer influence is one of the major contributing factors for behavior modification for children living on the street.

4.1.5. Current dynamics of street life in Hawassa

Changes have been observed on the street particularly the number of street living children increases from time to time in large numbers. In connection with this we have thoroughly discussed with the children and other concerned officials as a result a number of positive and negative changes have been stated by the participants accordingly it briefed as follows;

A. Positive aspects

During the FGD they have been explained the positive aspect of the street life that the availability of entertaining activities such as TV, movies, and some what the 'freedom' they enjoyed on the street taken as a positive aspect of street living.

It is obviously known that different literatures shown SLCYs are frequently abused by police officers, as they explained that there are some progresses on Police harassments compared to previous time. They also pointed out that police considered them as a source of all crimes committed on the street. To some extent children admitted that they are responsible for their actions that is the inappropriate behavior they display on the street attract the attention of the police towards themselves.

The other positive aspect according to the respondents is that if they want to be changing themselves, there are a number of potential opportunities from the government and NGO's like COC and other private organizations. These organizations are ready to empower and support the street living children.

Another positive aspect raised is that children learn/understand one another how to get money, develop skills how to communicate with friends and the community, helping each other and

sharing what they have, For instance: eating together is one of the positive aspects mentioned by the respondents.

Surprisingly they revealed that as a result of long duration of stay and the establishment of a good relationship with the community, the community members realizing that they feel the responsibility of caring the street living children.

B. Negative aspects

They have also explained that children they are constantly exposed to heat and cold without proper clothing and no place to sleep at night. In addition they also briefed some violence occurs based on Gender, age, ethnicity and disability influence the risks of violence to which they are exposed and their responses to violence. For example, street boys tend more to replicate violence as aggressors and report more physical violence (Raffaelli, 2000), while girls tend to internalize violence and may be more vulnerable to on- going abuse and victimization (Barker et al., 2000). Girls also tend to be vulnerable to additional forms of violence in crisis situations when compared to men and boys (The African Child Policy Forum, 2006) and more likely (although by no means exclusively) to be subjected to sexual violence, often with limited access to preventative measures and other health services (see Van Bueren, 2007). Younger children's relative physical weakness can expose them to violence from older children and adults, although they can also attract protection.

Ethnic differences stigmatize some children on the street more than others, making them more vulnerable to violence. The children who comes from Wolayita and other parts are abused by those children whose origin from Sidama.

As the positive aspect they have mentioned that even if there is some progress regarding on the abuse by policemen it is also exists when working on the streets. Abuse and beating by elderly children from the streets are problems all working children have to endure.

Moreover, each job has its own hazards. For example, those children who provide changes for taxi drivers explained that sometimes taxi drivers beat them, spit on them, or shove them.

Some complained that gangs snatch their money. For children sleeping on the streets their shoe shinning boxes get stolen while they are sleeping. Particularly for the newcomer, life on the street is rough.

The other important point which was mentioned by the SLCYs is due to lack of adult supervision being easily exposed to various kinds of addictions such as Cigarette, Chat, Benzene, local drinking, developing unwanted behavior on the street such as theft, begging etc. In general they are more susceptible to unwanted pregnancy, HIV AIDs and sexually transmitted diseases, injury, depression and health problems.

4.1.6. FAMILY PRESENT PLACE OF RESIDENCE

The street children were asked about their families' current place of abode to find out the migration status of street children in Hawassa. From the children's responses more than half (84%) of the families of street children are being out of Hawassa. This indicates that the majority of the SLCYs not from Hawassa city rather from the nearby zones. As the key informant officer from Labor and social affairs office reflected that most of the children from Hawassa city are going to Shashemene, Dilla or Addis Ababa.

It was also observed that there are almost six percent (5.82) SLCYs are orphaned due to unknown reason. There are also (9%) of the population replied that they do not have any

information about their parents whether they alive or not even could not properly explained their kebele. During the discussion with the COC (an indigenous NGO working on the wellbeing of SLCYs) Social worker Ato Dires witnessed that he has observed during reunification time there were so many children who do not know their specific birth place and unable to reunified them.

He explained the case of a child called Ebenezer;

“Ebenezer who do not know his own father’s name and joined the DIRC when he was six years old we the social workers have tried to trace his family with other children based on the information which they have given, unfortunately he was not reunified because he did not told us the real information, in other time he again gave us another information still not yet reunified.”

4.1.7 STREET CHILDREN’S FAMILIES OF SOCIO-ECONOMIC STATUS

Every street child has a reason for being on the streets. While some children are lured by the promise of excitement and freedom, the majority are pushed onto the street by desperation and a realization that they have nowhere else to go. Even if the magnitude of the problem varies from one household to the other almost all families of children are found in difficult economic problems. In addition they revealed that the street children are poverty-stricken and their needs and problems are a result of wanting. Street children go through the struggle of providing themselves with basic things such as food, shelter, health and clothing.

Most of the children pushed to the street because of their family unable to fulfilled the above basic needs, during the focus group discussion some children revealed that their parents pushed them to out and earn money;

“My name is Addisu I am 13 years old, both of my biological parents are alive my father is working as daily laborer and my mother is housewife we were in critical problem because there was nothing to eat they could not afford my education materials therefore they pushed me to work and earn money then I obliged to stopped my education from grade 2 and engaged in the street life for the last three months.”

Furthermore, during the interview and focus group discussion the majority of the children’s guardians or parents work as domestic workers, vendors, peasant farmers, self-employed, petty sellers. Over all the fact that more than half of the living parents have jobs does not seem to prevent street involvement of children. This is because, according to focus group discussants, the low income of the employed family member(s) was not enough to support the needs of their family in the contemporary sky rocketing living costs. The result showed the involvement of children to street work in order to bridge the gap within the household economy.

As indicators of socio-economic status, children were asked about the educational background of their parents, in general it was identified that the educational status of parents was very low. It is obvious if the parents of low occupational status are low educational level of parents. Lack of education limits opportunities, particularly in urban settings where the value of labor depends on the scarcity or otherwise of skills.

In such less educated society both parents may be obliged to work to respond to their family’s demands. In this case, loneliness or lack of adequate supervision was hypothesized to push a child to the street in search of friendship and support.

4.2. Community definition from SLCYs' points of view

Street children were asked as to what they felt the general public's opinion about them as "street children" because their attitude could shape their relationship with the wider society. The majority of street children felt that the general public disliked them, distinguished them as 'trouble makers' and that they should be forcefully removed from streets. In focused group discussions, street children said they were treated violently.

In addition to this they felt disrespected and were subjected to hostility by police and security guards over and over again. Most of the children on the street were highly fearful of the police force in Hawassa, and some among the interviewees feared that they may be beaten by the police while having a lie-down roadsides.

In general Majority of the participants (SLCYs) expressed their understanding of community who lived in Hawassa city in the following manners:

- "People living together in a similar condition and specified location like us"
- "People living together in kebeles, woredas, and Zones". They categorize community in to three parts. Such as Community of origin, street community and the surrounding community
- "People living in our surrounding area who provide us money and other materials on the street", "Our friends on the Street", and "Our families".
- "migrants and people who struggle for survival and support each other and share similar resources"

4.2.1. Respondents expression on their belongings

The researcher has tried to discuss with the respondents about their belongings during the focus group discussion accordingly they have mentioned the following community they belong in Hawassa.

- For protection purposes they have mentioned Police and guards working in various organizations, regarding on provision of food primarily they mentioned Hotels and community members in order to be healthy and hygienic the Health centers during their illness and local NGO like COC to be hygenic.
- Street community because they are living together in a similar style and environment, by sharing food, cloth and money, they also protect and support each other and speak similar language.
- They believe that they are belonging to Sidama's because most of them are from Sidama Zone. Even others feel as if they were Sidama's because they are living among Sidama speakers.

4.2. 2.Expectation of SLCYs from the community they believe they are belonging

Children expressed that their parents and families fulfill their basic needs if they have, they provide them love and affection. But here in Hawassa they lack adult supervision, love and affection but they didn't get job opportunities in their original communities. Children also expect from the community in which they are currently living with: love, affection, protection, access to education, job opportunity, health services, toilet services, trust and respect and finally they have also expected from the community that to get them out of the street life.

Most of the respondents belong to the 'Meneharia' community because they provide them food and job opportunities. Moreover the behavior of street living children around 'Meneharia' according to the respondents is positive unlike other areas, they provide protection to the new comers and in general it is relatively the best area to stay in.

4.2.3. Types of services actually received from the community

SLCYs got food mainly 'Bulle' (left over foods) and shelter during the night particularly for female street living children from nearby community. They go to Church and Mosques to meet their spiritual gratification. They go to police station to protect themselves from abuses. They get medical treatment from health centers. They get advice from the members of the surrounding community. They get protection from guards in various organizations during the night. They get the toilet services in DIRC and also with payment particularly from 'Meneharia'. They also get support from each other like care, sympathy, sharing food, working together and protecting the newly arrived children from abuse and other sorts of harm and injury.

4.2.4 Perceived social obligation for SLCYs and common public utility

Children pointed out that they feel the responsibility to:

- Behave appropriately and avoid drug taking and all sorts of addiction so that they get recognition and acceptance from the communities and the government
- Participate in the community work and urban sanitation programmes
- Care and support each other, sharing what we have so that others care us.
- Respecting the norms and values of the society
- Participate in the crime prevention and abide by the rule of law
- Support hotel owners by giving services

- Provide services to the community as messengers so that we gain trust from the community

In relation to this, children expressed that they share many things in common with the community. For instance: religious institutions, health services, in crime prevention, language, participating in cultural and religious festivals, market and business interactions, hotels and restaurants.

4.2.5 Attachment and relationships with the community

Some of the attachment and relationships do children establish with the community are:

- Good relationships and communications with their friends
- Good relationships with the business organizations and private individuals and limited numbers of the community members
- Good relationships with Guards working in various organizations particularly during the night time.
- Positive relationships with police according to children/youth living on the street (above 15 years old)
- Not strong relationships with police and most of the community members because of the negative attitude of these members towards them.
- Loose relationships with all the community members' particularly female street living children. They explained that they just lead simply their own lives.

4.2.6. Knowledge of SLCYs on community structures

Children mentioned that they are aware of the community structure particularly community of origin where children came from. For instance: to meet their religious gratification, people usually go to the Church or Mosques, we also do similarly. When conflict arise in the community, community leaders and elders are responsible to intervene and working for the reconciliation process. When they get sick, the community members usually go to health centers and to the traditional health treatment 'experts'. For mutual support during crises or death, the community establish 'Eddir' to support one another. For saving money, the community usually establish 'Ekub' to meet their economic needs.

4.2.7. Participation of SLCYs in faith based organizations

Majority of the participants responded that they usually go to churches such as 'Muluwongel', 'Surafel', 'kelehiwot', Catholic, 'MedihanAlem', 'Gebriel'. On contrary, few numbers of children said that they have stopped going to church since they used to be discriminated by the religious community as a result of their presence with dirty cloths and don't have new clothes and shoes that enable them to participate with the community in religious activities.

4.2.8. Category of Community crucial in changing the lives of SLCYs

They mentioned that

- Their families.
- The surrounding community.
- Police.
- Organizations like COC.

- Health centres,
- Hotels and cafés are some of the most important to change their lives.

4.2.9. Accessing for legal and other livelihood services

The majority of them do not have access to legal services because they have no information. They usually go to police. If police ignores them there is nowhere to go to report the case. Few numbers of children realized that they can go to other government agencies like children and women's affair bureau when their rights are violated. Besides NGOs like CoC, it is found that government organization engages street living children on various small scale income generation activities particularly through the social affairs bureau.

4.2.10. Desire and plan of the SLCYs lived on the streets of Hawassa city

Majority of the street living children and youths have stated their wish in the following manner and summarized accordingly:

- The desire to work hard and meet their basic needs
- The desire to see the positive attitude of the community and police towards street living children
- The need to avoid drugs and unwanted behaviors
- The need to have access to education, shelter, health, safety and security and the creation of job opportunities
- The desire to go home and live with their parents/Guardians

CHAPTER FIVE

4. SUMMARY AND CONCLUSION

The research has shown that most of the street living children and youths are coming from the adjacent woredas of Sidama and Wolyita zones. This creating multi-dimensional problems and challenges for the city.

Individual girls and boys of all ages are found living and working in public spaces, and are visible in the great majority of the city centers.

As the study shown that there are several factors that pushed these children to work due to poverty because of many of the children have raised during the study time that their parents were unable to support the family and the children do not have access to nutritious food or proper clothes. In addition it was identified that the parents have extreme difficulty paying school fees because parent (parents) and siblings or older siblings are unemployed. Harmful traditional practices such as early marriage also have its own contributions especially in the cases of female they obliged to be domestics and prostitutes.

The result also shown that the street living children and youths working on street are more vulnerable to such economic problems which made things difficult to cope their struggle not be survive.

Street children are unprotected working children who are highly vulnerable to exploitation by the work itself and by others. Their lives on the streets leave them few opportunities to access basic needs like food, shelter, education and basic health services.

A very high number of children almost (35%) never gets education opportunity in formal education this is contradict with the aim of the government to accessed universal education for all children.

The reason identified for the larger number of children pushing them onto streets lie in the increasing number of families surviving under extreme poverty and strained family relationships.

Besides, some cases showed that children move to the streets by making rational choices.

The false image about the city on the accessibility of jobs and can easily to earn money, this wrong image pulling them to migrate to Hawassa.

Furthermore, it was identified that broken families, death of parent /s, large family size also the reason that the children pushed to out from their original residential areas.

5.1 RECOMMENDATION

The children are still migrating mainly from the SNNPR zones of Sidama and Shebedinodue to various reasons therefore it is recommended that the Government, NGOs, CBOs and community at large should exert their effort and will be collaborated to minimize the problem at grass root level.

There are various organizations are working in the city for the alleviation of the problem of street living children and youths. It was observed that there was lack of collaboration, integration and strong partnership among themselves therefore it is better to strengthening networking and partnership this help them not to waste the resources.

The majority of street children were engaged in menial jobs like shoeshine, carrying goods, selling tissues and 'kollo'. Irrespective of all the sacrifices and efforts they made to be self-supportive, the meager income obtained from street work was not enough to cover even the most essential basic needs and they are unprotected working as well as they being highly vulnerable to exploitation by the work itself and by others hence it is recommended that the concerned

government and non- governmental organizations support them in organized manner and should protect them not to be abuse verbally, physically and sexually.

.Street children who work and live on the streets of Hawassa are found to be vulnerable to wide and extreme violations of their rights. Faced with these situation, very few are forced into crime and confrontation with the general public. Significant numbers of these boys and girls seek temporary relief from their situation through substance abuse.

The efforts of both government and NGOs, local and international, in the socio-economic development and the alleviation of poverty in Hawassa are not undervalued. However, the impact they brought on the living standards of the poor people or beneficiaries is not that much significant compared with the amount of money incurred for specific projects. There are still more children suffering from hunger, more in unfavorable conditions and many more living on the streets of Hawassa.

Family planning and family support programs should be reinforced for the creation of enabling environments for families to provide adequate care and support for their children. Skill training for street children along with guidance and counseling is also considered as useful measures to develop a sense of self-reliance in children.

Concerned government departments and NGOs should create job opportunities for street children and enhance children's creativity by providing training, reunite street children with their families where they still exist; improve the economic status of the families of street children, and establish care institutions for young street children. They should also allocate sufficient resources for awareness-raising campaigns against domestic violence and support for child victims and

increase awareness-raising efforts against child abuse by developing different mechanisms by which child rights messages are disseminated to the society.

The city administration and NGOs working on child rights and welfare should give due attention to children's views in all matters that concern them; establish children's parliament at city level and allow children to consult with members of the national and regional parliaments and government officials.

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QUESTIONNAIRE ITEMS

Annex A

I. PERSONAL DATA

1. Respondents name (voluntary) _____ 2. Sex _____ 3. Age _____
4. Birth place: Region _____ Town _____ 5. Ethnicity _____

II. FAMILIAL DATA

6. Your parents are currently living in this town _____ Out of this town _____
7. Are your father and mother both alive? Yes _____ No _____
8. If your answer for question 7 is no which one is dead? Father ____ Mother ____ Both ____
9. When your father or mother died how old were you? ____
10. Your birth order is _____
11. You lived with your parents until the age of _____
12. Is there a street child from your family? Yes __ No__
13. If your answer for question 12 is yes, what led him/ her to the streets?
Poverty ____ Death of parents/ guardians _____ Family breakdown _____
Friendship with other children _____ other (specify) _____
14. Do you frequently meet your parents? Yes __ No ____
15. If your answer for question 14 is yes, how frequently do you meet your parents?
Daily _____ Weekly _____ Monthly _____ other (specify) _____
16. How do you fill during home visits?
Very well accepted and treated ____ somewhat accepted ____
Parents and siblings are in different __ Other (specify) _____

17. If you don't visit, why not?

Too far _____ I am not on good term with them _____ Expensive _____

No use of visiting them _____ other (specify) _____

18. Do you get support from your parents? Yes__ No __

19. If yes what type of support do you get from your parents?

Food ___ Shelter __ Affection___ Clothing _____All of the above _____ None _____

20. If your parents are not supporting you, what do you think are the reasons?

Poverty _____They are dead _____ Separation _____ Others (specify) _____

21. Where were you living before you come to Hawassa? _____

22. Why did you come to Hawassa? War_____ drought/ famine _____ to find work
_____ Health reason _____ other/specify _____ don't know _____

23. Before coming to Hawassa, what activity were you involved in? _____

24. What is the location/ street you are living currently _____

III. EDUCATIONAL BACKGROUND

25. Mother's educational level

Illiterate ___ Primary___Grade___ Secondary___ Grade___

26. Father's level of education

Illiterate ___Primary___Grade___ Secondary___Grade___ College _____

27. Respondents level of education

Illiterate _____ Church school _____ Koran school _____ Primary school_____ Grade
_____ Secondary school _____ Grade _____

28. Are you currently attending school? Yes ___ No ___

29. Reasons for school discontinuation _____

IV. INFORMATION ON PRESENT SITUATION

30. What activity are you involved currently?

Vending _____ Begging _____ Brokering _____ Carrying _____ other (specify) _____

31. What is your daily income? _____

32. What is the source of your food?

I buy ___ I get from institutions _____ I beg _____ I collect left over _____

I share with others _____ Others (specify) _____

33. How many times do you eat in a day? _____

34. Where from do you get clothes? I buy ___ I share with others ___ I beg _____

Others specify) _____

35. Except the one you are wearing, do you have extra clothes? Yes ___ No ___

36. How frequently do you wash your clothes? _____

37. Do you usually wear shoe?

Sleeper _____ Canvas _____ Other sandals _____ Leather ___ Other (specify) _____

38. Where do you sleep?

Relatives house _____ Street _____ Abandoned building _____

Market place _____ Verandah _____ Railway station _____

Gutter/Tunnel _____ Other (specify) _____

39. Do you save money? Yes _____ No _____

40. Where do you save your money? _____

41. How much do you save per day? _____

42. Do you give money to others? Yes _____ No _____

43. If your answer to question 42 is yes to whom do you give? Parents _____
Others _____

V. SECTION ON SEXUAL ACTIVITY, HABIT AND CRIME

44. Do you have any health problem? Please specify _____

45. Do you have personal habits like smoking and chewing chat? Yes___ No___

46. Which of the following habits do you have?

Type	Age of start	Amount/day	others/specify
Alcohol drinking	_____	_____	_____
Smoking	_____	_____	_____
Benzene sniffing	_____	_____	_____
Other (specify)	_____	_____	_____

47. Have you ever been seriously harassed? Yes___No___

48. If your answer for question 47 is yes, how?

Verbal violence ___ physical violence ___ Sexual abuse _____ Stealing _____ others_____

49. If your answer for question 48 is yes, usually by whom?

Kebel workers ___ Other street children___ Police ___ Parents ___ Other (specify) _____

50. Have you been arrested by police? Yes _____ No _____

51. If your answer for question 50 is yes, how many times have you been arrested in the past? ___

52. What is/are the reason/s of your arrest? _____

53. Did you ever get support from NGOs? Yes_____ No_____

54. If your answer for question 53 is yes, what are the services? Food _____ shelter _____ cloth
_____ education _____ Health _____ other/specify_____

INDEPTH INTERVIEW

- Origin Name _____ Sex _____ Age _____ Religion _____
Ethnic group _____ Where born _____

FAMILIAL

- Tell me briefly where you have spent time since first leaving _____
home _____
- When was that? _____
- Are your parents alive? _____ Are they living together? _____ Divorce/ separated? _
- How long after parents' divorce/ separated did you leave home?
- Did your parents remarry? _____
- How long after remarriage did you leave home? _____
- Occupation? _____

DEMOGRAPHIC DETAILS

- Where are your parents living? _____
- Have they always lived there? _____
- If relevant, trace movement of family and reason why? _____
- Brothers/ sisters? _____
- Position in the family? _____
- No of siblings? _____
- If your parents' divorce who provides for you and your family? _____
- Has your father more than one wife? _____
- Who did you live with before coming onto the street? _____

ECONOMIC

- Tell me a little about the living condition in your home; If relevant, what type of dwelling? Brick ____ Mud ____ Dwelling (sack/cloth) ____ Bamboo/sticks ____
- How does/ did your father earn his livelihood?
- Informal/ daily laborer ____ Self-employed/ has skill or trade ____ Private employee ____ Petty seller or trader ____ Farmer ____ Gov't employee __ Don't know ____
- What is/was your mother's means of livelihood?

Informal/daily laborer ____ street seller ____ employee ____ Skilledworker/self-employed ____ house servant ____ beggar ____ House wife ____ other/specify ____ don't know ____

SITUATIONAL

Describe for me a typical day for you at home before you come on to the streets:

Schooling _____

Activities _____

Who did you spend most of your time with: _____?

Time with parents: _____

Can you tell me something you like and dislike about this life?

what was life like for you at home?

CIRCUMSTANCES OF INITIATION TO STREET LIFE?

Can you describe for me the circumstances surrounding the first time you left your family to come to the streets?

Reason for leaving home? _____

When was it? _____

Determine background to these circumstances;

Precipitating event: _____

Sequence of actions: _____

Reaction of others: _____

Did you communicate your decision to leave with significant others? _____

Any preparation/ plans? _____

What did you take with you? _____

Did similar incident occur before? _____

What did you do before? _____

Why did you leave this time? _____

What was your purpose in leaving? _____

Did any of your family or friend at home ever leave home to come to street? _____

What did you know of life on the streets before you left home? _____

Had you ever been to Hawassa before? Describe previous experience;

What did you plan to do? _____

Alone or with others? _____ Describe what you did when arrive at in Hawassa?

Eg. Got of the bus...

Subsequent contact with home/ extended family after first leaving home. If yes, explore what factors influenced children remaining on street vs. returning home.

PRESENT CIRCUMSTANCES

Present relationship with family _____ Job _____

Describe for me what you did yesterday: work (is this the usual pattern?)

Under what circumstances would you think of returning back home?

Tell me three things you like about your life now, and three points you dislike

1. _____ 1. _____
2. _____ 2. _____
3. _____ 3. _____

Other children have you found some of the following a problem. Rate in order which ones you had the biggest problem: Getting food _____ Bullying by older boys _____

Getting a job _____ Place to sleep _____ The police _____ Being robbed _____

Why do you stay on the streets? (Child's word)

What do you hope to do in the future?

what attitude do you have to the society? Positive ____ alienated ____
other/specify _____

FOCUS GROUP DISCUSSION ITEMS

1. Can you give details of the problems you faced being street children?

2. Could you please tell us what you understand by the word “community”? Probe: community of origin, street community and surrounding community.

3. To which community in Hawassa do children believe they belong? And why?

4. What expectations do children have from these communities? Probe: by comparing community of origin and communities in Hawassa either on the streets or the surrounding communities.

5. What kind of services/supports do they get from these communities?

6. What kind of social obligations do children feel they must fulfil towards the community to which they belong? Probe by relating to responses from Question Two_____

7. What do they share in common with the community to which they belong?

8. What kind of attachment and relationships do children establish with community?

9. Assess children's knowledge of the community to which they feel they belong to? Do children know about the community structures, institutions, community leaders, elders and religious leaders?

10. In your opinion, which community is most important for street children while attempting to change their lives?

11. What do you think NGOs and government should do to help street children? (Shelter, food, education, health, facilitate reunification...)
