



ADAMA SCIENCE AND TECHNOLOGY UNIVERSITY
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DEPARTMENT OF PSYCHOLOGY

**THE PREVALENCE, CAUSES AND PSYCHOLOGICAL CONSEQUENCES OF
BEGGING IN ADAMA CITY: THE CASE OF AFAN OROMO SPEAKING BEGGARS.**

BY:
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JUNE, 2016
ADAMA

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Demographic Profile of respondents

Abbreviations

MOLSA: Ministry of Labour and Social Affairs

ERDA: Elshadai Relief and Development Association

ACALSAO: Adama City Administration Labour and Social Affairs Office

ACAWCAO: Adama City Administration Women and Children Affairs Office

ILO: International Labour Organization

NAHD: Noble Action Holistic Development

ABSTRACT

The main objective of this research was to investigate the major causes, prevalence and psychological consequences of begging in Adama among Afan Oromo speaking beggars . In order to achieve the objectives of the study, the researcher has conducted an in-depth interview with 20-beggar respondents (14 males , 6 females) found in three sites of Adama city Administration Namely, Franco around Bus Station, Mabrat Hayil and Saint Merry church area. The respondents were selected using snowball sampling technique. In addition, two key informants from Labour and Social Affairs office of Adama City Administration and One concerned NGO namely Noble Action Holistic Development (NAHD) were purposefully selected for interview. Observation was also used to investigate the major techniques that beggars used while they ask for alms and their social interactions. After the information were gathered using these instruments, the data were analyzed and described using qualitative approach. Accordingly, the economic, socio-cultural, environmental and health problems were found as a main causes of begging that pushed the respondent from their home and the social settings of Adama has also pulled or attracted some participants to do begging. Because of begging on the streets, the respondents have developed different psychological and social problems. Therefore, the major social consequences associated with begging were conflict, isolation, limited social interaction, discrimination and low sense of community. Furthermore, shame, guilt-feelings, fear, identity crisis, abuse, stress, depression, hopelessness and suspiciousness were some of the major psychological consequences associated with begging. Begging is not merely an individual problem rather it is as well a societal problem. Finally, based on the major findings, which are major Causes, Consequences and prevalence, possible suggestions and recommendations are forwarded to curb the existing problem of begging in Adama.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Though there is no sufficient literature and written documents which revealed the where and when of the practice of begging, some oral traditions and hearsay indicated that it was started when people began a competitive life across the entire world (Lucas, 2007). For example, begging did not exist in primitive societies since these people were characterized by living and working together, and supporting one another in different ways (MOLSA, 1992). However, later when the population increased, resources diminish at a faster rate. Therefore, human beings begun competition over the scarce resources to satisfy and maximize their endless needs and wants. It is through this process that the “rich” and “poor” emerged. Then, the “poor” were not able to survive and had difficulties to fit the condition so they started begging as a means of fulfilling their needs (Nieuwenhuys, 2001).

In Ethiopia, the problem of begging has begun to grow and expand due to different interrelated causes that happened in the past. During the last 30 years, in a gap of 10 years, the country has suffered from recurring drought that lasted quite long. This brought about mass displacement and disintegration of social structure and systems. Therefore, in the last few years the number of people who are displaced has increased at an alarming rate. The proportion of people living in extreme poverty has been growing rapidly and the worsening situation of the urban poor has become serious. Accordingly, large segments of the poor people have been subjected to begging (MOLSA, 1992). Woubishet (2005) has also indicated the emergence of begging practices is related to the existence of private ownership of property and it has become a wide spread activity. The study further remarked that the prevalence of begging has increased throughout human history due to the socio-economic problems associated with natural and human made crises.

One of the most urgent reasons for the frequent occurrence of the problem of street begging is the religious teaching related to alms giving practiced in different cultural context of the country.

Therefore, this alms giving has always contributed to the steady growth of the problem. Both the Christian and Muslim religions claim that alms giving are sacred and that it will help the followers to get an eternal life in the heaven as well as salvation for the believers. The religious leaders always encourage and motivate their followers to contribute and share what they have with the beggars while they preach and teach on holidays and other spiritual ceremonies (Lucas, 2007). Religion is believed to have some contribution towards the augmentation of begging. Therefore, this controversial issues regarding the contribution of religion to the expansion of begging needs further investigation.

Begging is a complex and multifaceted problem that is mostly caused by multiple and interrelated individual, family, society, community and structural factors. There are clear causal and consequential correlations between begging, homelessness, poverty, mental illness, drug dependency, and inadequate access to housing, income and health support services (Burke, 1999; Lee & Farrell, 1003).

In relation to the nature of begging and its consequences, there is a hot debate among social science scholars whether begging is a kind of work or not. Its consequences on the beggar themselves and the society in general is also uncertain. Some literatures and theorists for example Arnold (2008) have characterized some begging as a form of work, one with elements of artistry and skill acquired through exercise, experiences and observation of role models. However, for some others like Bardach (2000) begging is generally an activity of last resort and more acceptable means of satisfying immediate needs than resorting to other criminal activities such as theft, drug dealing, or prostitution. In addition, those engaged in begging have also reported that begging is a harsh necessity that is humiliating, demeaning, degrading, frustration, excluding, marginalizing, discriminating and time-consuming (Bardach, 2000).

The notion that people who beg are ‘fraud’ or commonly misrepresent their circumstances was found to be a myth (Patrick & Kennedy, 2001). Street beggars have believed that living outside home is to be “out of place” and breaking fundamental norms deemed ‘natural’ for child development namely nuclear families and households (Ennew, 2002). Likewise, according to a research conducted by Emerald Property Management (1983) majority of the people who participate in beggary have found begging as embarrassing and degrading experiences and they

frequently come across harassment, verbal abuse, and in many cases physical and sexual assault by members of the public. In addition to the mentioned consequences of begging, life in the street is horrible, especially for females and children. In such step-up (begging on the street) is susceptible to various problems such as prostitution, rape, HIV/AIDS, drug smuggling, robbery and joblessness completes the vicious cycle of protracted poverty (Wamisho and Menore, 2009). To put in a net shell, street beggars can experience many problems related to the activity they are involved. Being disadvantaged and marginalized section of the society, they develop psychosocial problems such as a sense of alienation, depression, dependency, shame, stigmatization, discrimination and other health related problems such as sexual harassment. They will also be affected by sexually transmitted diseases including HIV/AIDS (Helina as cited in Lucas, 2007).

In specific expression begging in Afan Oromo is not usual. The culture and living tradition of the society matters. But in recent years due to urbanization and expansion of cities, the farmland becomes scarce. Hence, many Afan Oromo speakers started begging in the nearby towns. This serious problem needs assessment.

1.2 Statement of the Problem

There is nothing surprising with beggary, if it is confined with people incapable of working but the existing trend includes mass of physically active members of the society including farmers having plenty of land for livelihood have also become part of the activity (Aberra, 1987; Kinfe, 2003; Woubishet, 2005). Beggary as a coping mechanism to various political, economical, social and environmental crises may not also be subjected to criticism, but when it is taken as a means of livelihood, its importance and sustainability need to be researched (Tafere, 2007).

In Ethiopia, literature on street beggars is limited but growing. Within the contexts of vulnerability to the street life of begging, few studies have explored how many people have pursued such unconventional life paths, including survival sex work and encounter harassment, abuse, discrimination, marginalization and other forms of exploitations. Despite such unconventional consequences, begging is very essential in terms of generating income (Tatek, 2009). Based on the survey research conducted by Elshadai Relief and Development Association in (2007), the number of people engaged in begging in Ethiopia is believed to range from

180,000-200,000. Surprisingly, 97% of them were capable of working to earn a living, but they are forced to beg as Supplementary sources of income and they move to places known for their tourist attraction to earn money.

Therefore, places such as Addis Ababa, Bahir Dar, Harar, Hawasa, Adama, etc ... are their destination centers. Moreover, about 50,000 people in Ethiopia who have possessed land, property, enough means of living and healthy are involved in begging activities (ERDA, 2007). Among the total members of beggars found in Ethiopia, from 131,769 to 143,000 beggars are located in Addis Ababa streets (ERDA, 2007). The rest are found in different tourist centers and other cities of the country. Therefore, developing cities like Adama needs assessment and attention to solve the problem. (Felix Holman & Tabor G/Medhin PP23)

Adama City is a transit railway located in the Eastern Showa Zone of the Oromia Region, linking Addis Ababa to Djibouti. The growth of trade and commerce in the city has its own pull effect to attract many economic migrants, children and young people in particular in relation to working with orphans and vulnerable children (OVC). The existing network of duty bearers in Adama has affected a response to the most needy and vulnerable within the city. These duty bearers would recognize as municipal bodies and NGO's. Consequently, the researcher is interested to clarify these doubts about the prevalence of begging and its magnitudes as well as the psychosocial consequences associated with begging.

Hence, the researcher is motivated to conduct this study because of the following justifications: It is a huge economic, social and cultural crisis as well a burden for the country because a number of physically able-bodied individuals are observed while they are asking alms from the public on the streets. Adama being the center of Commerce, conference, and Tourism, it is better to keep its security, sanitation and eliminate all forms of social evils including begging so that we can realize the overall development of the country. In Oromo culture begging is an act of shame. Therefore, the researcher believes that, reducing this act is the method of nation's image building. Moreover, the researcher believes that "Helping the poor will multiply their numbers". Giving alms to the beggars in a random form is an apparatus for generating many social parasites that totally depend on the help of others. In addition, this is the way that we abuse or misinterpret

B.F Skinner's theory of operant conditioning through rewarding and reinforcing in appropriate behavior (begging) in our daily activities.

There are limited researches done on the area of begging in the country. For example, Woubishet (2005), has tried to investigate the voice of this marginalized part of the society (beggars) living around churches in Addis Ababa to some extent. Tatek (2009), explored "sikella" the survival strategies of Ethiopian child beggars, Abera (1987), on the other hand, underlined the issue of eradicating begging from the face of Addis Ababa, Lucas (2007) has also studied the determinants of child begging in Addis Ababa, and Kinfe (2003) and (Tafere, 2007) has shed some lights on the issues related to migrant beggars. Kibrom Berhe (2008) conducted research on the life of Children on the streets of Adama. Hence, little is done so far on the causes and prevalence of begging in Adama. Moreover, there were no researchers who studied the psychological consequences of begging, especially beggars coming from Oromia and speaking Afan Oromo in detailed through qualitative methods. Therefore, the main intention of this research was to find new evidences concerning the causes, prevalence and psychological consequences of begging in Afan Oromo and to fill the gap that other researchers have not yet explored it.

More specifically, this study was designed to seek answers to the following basic research questions.

1. What is the prevalence and extent of begging in Adama City among beggars speaking Afan Oromo?
2. What are the major causes of begging in Adama among Afan Oromo speaking Beggars?
3. What are the techniques used by beggars to get alms from the society in the study area?
4. What are the psychosocial consequences of begging on beggars speaking Afan Oromo?

Hence, the researcher is motivated to conduct this study because of the following justifications:

1. It is a huge economic, social and cultural crisis as well as burden for the country because a number of physically able-bodied individuals are observed while they are asking alms from the public on the streets.

2. Adama being the center of Commerce, conference, and Tourism, it is better to keep its security, sanitation and eliminate all forms of social evils including begging so that we can realize the overall development of the country.

3. In Oromo culture begging is an act of shame. Therefore, the researcher believes that, reducing this act is the method of nation's image building.

4. Moreover, the researcher believes that "Helping the poor will multiply their numbers". Giving alms to the beggars in a random form is an apparatus for generating many social parasites that totally depend on the help of others. In addition, this is the way that we abuse or misinterpret the (B.F Skinner's theory of operant conditioning through rewarding and reinforcing in appropriate behavior (begging) in our daily activities.

1.3.Objectives of the Study

1.3.1.General Objective of the Study

The general objective of this study is to investigate the major causes, prevalence and psychological consequences of begging in Adama with a particular emphasis on beggars who speak Afan Oromo.

1.3.2. Specific Objectives of the Study

In line with the general objective mentioned above, this research will be aimed to:

1. Indicate the prevalence and extent of begging in Adama among beggars speaking Afan Oromo.
2. Examine the major causes of begging in Adama among beggars speaking Afan Oromo.
3. Investigate the major techniques used by beggars to get alms from the society in the study area.
4. Find out the psychological consequences of begging on beggars speaking Afan Oromo.

1.4. Significance of the Study

Conducting a research on the causes, prevalence and psychosocial consequences of begging in Adama City among Afan Oromo speaking beggars is important for the following reasons.

- 1.It could serve as a stepping-stone for other interested researchers to conduct further investigations on the problem or issues related in Ethiopia, in general, and other spoken languages in different parts of the country in particular.

2. It gives an insight or empirical knowledge about the nature and impacts of begging to all concerned bodies and it will help them to disseminate the knowledge to the community so that the society would have a better understanding of this social pathology.

3. It could show a direction how to prevent, intervene, and promote the psychological and social wellbeing of the beggars in particular and the society/community in general through posing recommendations to all concerned bodies since street beggars are the reflection of our insecurity.

4. Hence, we could have a healthy and wealthy society who will change the image of the country and realize the advancement of the society.

1.5. Scope of the Study

Although, ways of begging vary from time to time, place to place, culture to culture, language to language and country to country, it is quite common in every society whether it is developed or not and affects the social structure and well being of many people according to their level of development. Conducting a research on the nature of begging and its associated problems in general has been found to be difficult because of financial and time constraints and the obscured nature of the problem. Therefore, to make the research objectives attainable in the intended time, the researcher has delimited the study in terms of the area to be covered, subject to be selected, and problem to be studied.

Although begging as a social pathology is possibly emanating from multi-faceted reasons, and causes different problems such as physical, social, and psychological, this study is confined to the main causes, prevalence and psychological consequences of begging in “Firanco Bus Station, Mebrat Hayil and Saint Merry Church” area with a particular emphasis on 20 beggars who are begging in Afan Oromo.

1.6. Operational Definition of Terms

- ❖ **Active begging** –it is a category of begging, in which an individual is approaching people in a public place and asking them for money.
- ❖ **Aggressive begging** – it is a form of begging in which an individual is following or repeatedly asking alms from the people by using force.

- ❖ **Beggars** –individuals who make their living through asking alms/begging activities.
- ❖ **Begging** –it is the process of receiving or getting alms from members of society for the purpose of survival or making easy money using different techniques and tactics.
- ❖ **Passive begging** –refers to sitting or standing in one place with a sign and/or a receptacle entreating donations.
- ❖ **Psychosocial consequences** –refers to the psychological problems (such as frustration, depression, degrading the self, lowering confidence, identity crisis, shame, guilty feeling, and over suspiciousness) and social problems (such as conflict, isolation, limited social interaction, discrimination, marginalization, low senses of community and prejudice) experienced by beggars because of their occupation in the study area.

1.7. Organization of the Paper

The paper contains four chapters. The first chapter deals with back ground information, statement of the problem, objectives of the study, significance of the study, and definition of key terms, method and organization of the paper. The second Chapter deals with literature review on the meaning and theories of begging and related issues. Chapter three deals with the research method used. The forth chapter focused on data analysis and discussions. The last Chapter devoted to the summary, conclusion and recommendations. In addition, the paper has annexes and references.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This section consists of the meaning and nature, theoretical explanations, types (techniques), causes, prevalence and extent of begging. The psychological and social consequences of begging are also explained in detailed. The researcher has linked the problem with different research findings or theories and its causes and psychosocial consequences are seen from the context of the Ethiopian culture.

2.1 Meaning and Nature of Begging

2.1.1. Definition of Begging

Even though, ways of begging vary from time to time, place-to-place, culture-to-culture, and country to country, it is often quite common everywhere in the world despite the difference in its magnitude and severity. The concept of begging can have various definitions given by many scholars and experts depending on the type of people engaged in the activity and purpose of begging (Lucas, 2007). Thus, it is better to look at some of the definitions given by different individuals and institutions to the term begging from different perspectives.

In 2004, the International Labour Organization (ILO) has defined begging as:

A vast and complex range of activities whereby an individual asks a stranger for money because of being poor or needing charitable donations for health or religious purposes or reasons. Beggars may sell small items, such as dusters or flowers, in turn for money that may have a little to do with the value of the items for sale (cited in Delap 2009; pp 3).

In addition, the technical committee of Ministry of labour and Social Affairs of Ethiopia MOLSA (1980s) has defined the term begging in the following way;

Begging is a method of earning ones living from the income obtained by other means of formal sectors of the society by using age, health, and economic conditions as a means for gaining sympathy. These individuals involved in these activities impede the health functioning as well as socio economic development of the society or it refers to an activity emanated from poverty and destitution. It is a

request practiced to obtain money or other alms from others that one is unable to get by oneself because of factors such as poverty, physical or mental problematic (Ministry of Labour and social Affairs and the Italian cooperation, 1992; pp 2).

However, for the purpose of this study, begging can be conceptualized as an act of asking alms to ensure one's own survival.

2.1.2. Nature of Begging

Begging is a despised but widespread human activity in which a person articulates his/her skills to create an emotional appeal on others in order to collect money or food items from almsgivers. Of course, begging is a parasitic way of life, but it does not have a direct risk or danger to the host. It is a painful fact that the alms givers contribute in some ways to the expansion and perpetuation of the practice of begging; because the more beggars receive, the less incentive they have for work and leading a decent and productive life (Lucas, 2007).

Despite its socio-religious roles, however, the practice of begging has increasingly been viewed as a “distressing industry” in social policy. The existing researches have also treated begging as an activity that constitutes “social ill” and a “problem of society” (MOLSA, 1992). Thus focus on the way and how adults perform it (Woubishet, 2005), with a particular emphasis on disabled individuals. However, able-bodied children and young people are engaged in street begging either full-time or part-time as a way of livelihood, or supplementing their income.

Although begging has recently become a “hot topic” for public debate and media commentary (Wilkinson, 2005), it has received relatively little attention by policy makers, social workers and other charitable organizations. This is perhaps surprising, since the occurrence, persistence, and incidence of begging itself represents of failure of public interest and social policy (Dean, 1999).

The notion that begging is “offensive” or constitutes a “problem” has persisted Since 1800s. it remains a criminal offence in most countries of the world. For example, in Australia begging or gathering alms is a criminal offence that puts any person who begs or gather alms is guilty of an offence. The maximum penalty for begging or gathering alms is imprisonment for one year for a first offence and imprisonment for two years for the second or subsequent offences (Vagrancy Act, 1966).

However, the problems of beggary in Ethiopia do not get the attention of the government and even the public at large and that is why its prevalence and extent is doubling from time to time.

Furthermore, the world of beggary like any other way of life is full of challenges, plans and aspirations, symbols, prejudice, skills, techniques, conflicts, etc. the Orthodox Religious Ceremonial day (day of the saints) and places of the temple environs are the stage where the beggar population exhibit their skills as actors and dramatists. Begging is a business, which demands commitment, competitiveness, tactfulness and alertness. The fit will survive and the novice and uncompetitive will lose in the social contest for the scarce resource, the alms (Woubishet, 2005).

2.2 Theoretical Explanations of Begging

While conducting a research, researchers have associated, or linked the nature, type and causes of the problem with other well-established scientific theories and findings that. Consequently, the researcher has found and made a linkage with the following relevant psychological, philosophical, social and economical theories that can frame the research problem.

2.2.1. Social Dominance Theory

From social psychologists and sociologists point of view, people could not have an equal power, status, role, privilege, and resources. They have assumed and believed that social stratification existed and will persist over a generation and it is an inevitable social phenomenon as far as human beings exist in this world. Because of the above-mentioned stratification of difference, many people could have limited or no power, status, roles, and resources and conversely others fully dominate the power and resources to the largest extent. This will lead to unequal treatment and discrimination of individuals based on races, ethnic group and other social categories by the dominant and powerful groups. (Sidanius.&Pratto,1999)

Therefore, according to the social dominance theory, the dominant and more authoritative individuals can oppress, discriminate, exclude, marginalize, prejudice and alienate those with limited or no power and resources. People with such problems are subjected to move and migrate into their nearest milieus. Thus, their fate could be to make a living through involving in

different activities such as porters, security guards, messengers, lottery vendors, commercial sex works, beggary and other odd jobs (Gut kind, 1974).

2.2.2. Theory of Reasoned Action/Planned Behaviour

This theory suggests that the decision to engage in a particular behavior is the result of rational processes in which behavioural options are considered, consequences or outcomes of each are evaluated, and a decision is reached to act or not to act. The decision is then reflected in the behavioral intentions, which strongly influence overt behavior Ajzen&Fishbein, Ajzen, (as cited in Baron & Byrne, 2005). From economist's point of view, this reasoned action is the same with the rational choice theory in a sense that individuals are rational and behave in ways expected to maximize their well-being, given their constraints. In terms of income earning behavior, we expect individuals to choose the occupation that maximizes their happiness among the ones of which they are capable. Consequently, to understand why a person picks a particular occupation, such as begging, one must know which job characteristics are preferred and what factors constrain job choice (Smith, 2005).

Therefore, according to this theory, the decision to engage in begging is an investment that incurs costs with the expectation of returns over time. Both the costs and returns are monetary (economical) and non-monetary (psychological) type. Beggars try to calculate the net-benefit analysis that they could earn and it is after computing that they will reach in the decision to beg (Oberai, 1987). This theory is highly similar with social exchange theory-which state that people would like and are motivated to maximize their advantage (gain or benefit such as economic earnings) and want to minimize their disadvantage (cost or loss such as psychological satisfaction) in their daily activities and interactions for the sake of living Thibaut, Kelly, & Nord (cited in Lindgren, 1981)

2.2.3. Social Exchange Theory

Social exchange is an application of economic theory to interpersonal relations. In economic exchanges, money is the reinforcer, whereas, in social exchanges, the reinforcer is social approvals; therefore, social approval may be considered as the “money” in social exchanges Nord (as cited in Lindgren 1981).

The basic essence in social exchange is quid-proquo, meaning something is exchanged for something. In order to make life meaningful or to get their necessities, human being would like to pay certain cost at the expense of certain gain. Similarly, beggars acknowledge, respect, appreciate, and recognize the alms givers to contribute a certain gift as the expense of their psychological makeup (degrading themselves). Finally, the alms givers will assume that we will get a grace in the heaven and would be salivated for their contributions. This theory of social exchange is a kind of reciprocating and scratching their backs between the beggars and the almsgivers in their everyday activities.

2.2.4. Realistic Conflict Theory

According to Sigmund Freud the famous Austrian Psychologist of the 20th century, and Thomas Hobbes the British Philosopher of the 17th century, biologically or genetically human being is selfish, destructive, nasty, brutal, short, irrational and hedonistic or pleasure seeking animal. It is sad but real that the things people want and value most — good jobs, nice-homes, high status — are always in short supply. This fact leads to competition among social groups over valued commodities or opportunities (cited in Kalat, 2005).

There is a popular belief in economic principle, which states that “resources are limited and human wants are unlimited”. Therefore, in order to satisfy and achieve the endless wants and needs, human beings compete over the scarce resources and finally conflict is firmly observed because of these limited resources either individually or in groups. In short, the less competent will be subjected into do begging (MOLSA, 1992 &Woubishet, 2005). From the very beginning, the practice begging was instigated because of private ownership of property or competition over the scarce resources.

2.2.5. Behavioural Theory

Behaviorists argue that environment helps to verify the behavior of a person. Behaviours produce outcomes. The outcome determines how often the behavior will occur in the future. In effect, our environment selects successful animals. The most extreme statement of environmental determinism came from one of the pioneers of behaviourism Watson as cited in Kalat (2005), who said.

Give me a dozen of healthy infants, well formed, and my own specified world to bring them up in and I will guarantee to take any one at random and train him to become any type of specialist. I might select-doctor, lawyer, artist, merchant-chief and others, even beggar-man chief-regardless of his talents, penchants, tendencies, abilities, vocations, and race of his/her ancestors (Watson 1925, pp. 82).

Any behavior that we develop in Thorndike and Skinner (1972) studies is known as operant conditioning (because the subjects have operated on the environment to produce an outcome), or instrumental conditioning (because the subject's behavior is instrumental in producing the outcome). According to this theory, the ways that we behave, act, feel and think in our daily activities are the result(s) of the consequences of our action. That is, we learn our behavior through the process of reinforcement and punishment. In short, behaviours can be reinforced /strengthened/ by presenting favourable events or by omitting unfavourable events. Conversely, behaviours can be punished (suppressed) by presenting unfavourable events or by omitting favourable events. Thorndike and Skinner (1972)

Therefore, from this perspective, begging is a behavior experienced and practiced by many people as a way of life everywhere in the world because beggars found it as an acceptable and reinforcing. The norm, value, belief or the culture in general reinforce or encourage street beggars by giving different incentives either in the form of cash or kind so that beggars will multiply and increase their numbers from time to time. According to social psychologists, sociologists, anthropologists' begging is classified as a social evil or social disease. Thus, the society contributes to the steady increase of the problem of begging through rewarding and reinforcing beggars. We are encouraging dependency and generating many social parasites in the community we live in (Tafere, 2007).

2.2.6. Social Learning Theory

According to social learning theory (Bandura, 1976; 1986), we humans learn our behavior before we directly try them for the first time. Learning, especially in humans, is resulted from observing the behavior of others by imitating their behavior. People learn their action, feeling, and attitude and in general their behavior by watching while others are reinforced or punished and they will

imitate the behavior from their models. Finally, they will act and behave accordingly. Likewise, according to the social learning theory's assumption, when individuals are seriously affected by social, political, economical, environmental and other problems, they will be subjected to do different things depending on their own choices, skills, abilities the consequences of their own actions and the influence from others. Unfortunately, one might begin or start begging to challenge the above social and economic problems and then found it interesting, demanding and even profitable. Therefore, finally, other individuals who are affected by the same or different problems will follow the footstep of this individual through imitation and they will consider the person who is engaged in begging as their model. These theorists have believed and attributed the cause of begging to the above social phenomenon.

2.3 .Types of Begging

There are various classifications of begging given by different scientists and researchers depending on their own culture and individual viewpoints. However, the following three basic elements are included and emphasized in all classifications given by these theorists. According to Dean and Gale (1999), begging is classified into three categories based on the techniques used by beggars to get alms from the host. These are active, aggressive and passive begging.

In addition to Dean and Gale classifications of begging in terms of the techniques used by beggars to get alms from the donors, MOLSA has also undertaken research some 18 years ago in Addis Ababa and classified the types of begging in different ways. The findings of this research indicate that, the forms/types of begging that were highly pronounced during those days had been the following types.

2.3.1. Begging by Destitute

This kind of begging is often practiced around religious institutions especially during saint days and public areas (Woubishet, 2005). The disabled and older segments of the society are highly involved in this activity as sources of generating their income. However, due to their disabilities, their mobility is restricted to only in and around the churches and mosques. Observing beggars who are looking for alms in the aforementioned places is also becoming impale sights (MOLSA, 1992).

2.3.2. Begging by Religious Students

Begging practiced because of traditional beliefs is the second type. This form of begging was practiced and experienced by religious students of the Orthodox Church. To be priests of the Ethiopian Orthodox Church, students (YekoloTemari) have to go to distant places to get their church education. As most of them devote their time in their education, they used begging as a means of their subsistence and they mostly have stayed in begging until the completion of their church education (MOLSA, 1992).

2.3.3. Begging Embedded as a Norm among Some Societies

There are people who migrate from historically famed place of Amhara region of Lalibela to Addis Ababa to be involved in beggary. The “Lalibelo, or Haminas” no matter how rich or poor they are, will involve in begging activities. They believe that begging is part of their own norm that they have inherited from their own ancestors for several years and passed to generations. Stopping begging is believed to bring leprosy on the non-beggars McCan (cited in Tafere, 2007).

Haminas do not beg around churches or public places, they go from house to house and beg only in the early hours mostly from five to six o’clock in the morning. They call the attention of alms giver by their loud special wordless songs, produced with a very high voice, similar to European opera songs. Since they do not beg because of poverty, they accept only money for alms in contrast to destitute that are offered leftover food especially when they beg house to house (MOLSA, 1992).

2.3.4. Begging as a Ritual Service for Churches

This form of begging is mainly done for the construction of churches, religious festivals (saint memorial days) than for personal interest. Groups of priests, Sunday students, and other followers believe this is a way to get God’s grace, mercy and interest in the name of the church (MOLSA, 1992), commonly do it.

2.4. Causes of Begging

Various scholars from the field of Economics, Sociology, Anthropology and Psychology have given different possible reasons based on their empirical understanding on the nature, causes, extent, consequence of begging in different part of the social world and have designed their own preventive mechanisms. There cannot be one sole cause of begging; rather it is a holistic and cumulative effect of a number of factors (Tafere, 2007). Accordingly, scholars from the above disciplines hypothesized and attributed the major precipitating causes of begging and its unwelcome consequences in relation to their individual view points and the culture of their particular society. The following are human and non-human causes of begging that seriously affect the whole stratum of a society.

2.4.1. Economic Causes of Begging

Begging is a complex and multifaceted community problem that is caused by multiple and interrelated individual and structural deprivations. Begging is the most striking social problem affecting the large portion of the world's population and it is mainly caused by poverty. Because of poverty or other economic reasons, many people were shifting their profession into begging to satisfy their immediate needs and/or as supplementary sources of generating income through alms giving Veale (as cited in Tatek, 2009).

In Ethiopia, poverty is quite common especially in areas where drought is frequent. Historical documents witnessed that migration from drought prone areas of northern regions of Ethiopia to Addis Ababa has been going on for many years (Kebede, 1994; Lalem, 2002). As most of the migrants lack formal education, training, knowledge, they earn money being porters, security guards, messengers, lottery vendors, commercial sex works, beggars and other odd jobs (Gut kind, 1974). For example, during the twin tragedies of famine (1962 & 1972-73) and rural poverty, large masses of farmers from Lalibela flooded into Addis Ababa, where majority of them earned money through beggary McCan, 1987:3 (as cited in Tafere, 2007).

Nowadays the same problem was happening in Eastern part of Oromia specifically Afan Oromo speakers from drought victim Harerge Zones flooded to the central part of the Country for the sake of livelihood. Many of them are participating on begging.

According to Aberra (1987) and Woubishet (2005), beggary as a way of livelihood may involve large segment of the society due to economic factors such as low income, high unemployment rates, fast rising cost of living, and high rate of population growth, drought, and credit overdue, lack of money to pay for medical care, education, etc... Therefore, the fittest will survive or compete with the situation; conversely, the naïve will struggle with the situation and take up begging as an alternative means of survival. In this regard, the economic reason is a central cause for begging.

2.4.2. Social Causes of Begging

A part from the economic causes, individuals would be attracted to conducive and suitable social settings and are also pushed from their residences to other benevolent environs to do and participate in begging due to different social problems. Actually, the social and economic causes of begging are interrelated and interdependent and one might be the cause for the other in the social structure /stratification of a particular society. Therefore, the unfavorable social conditions such as conflict/war, early marriage, divorce, segregation, discrimination, stereotype, and prejudice are some of the social problem that push and drive individuals to lead their lives through begging and other means of earnings (Balan, 1981; Beyer lee, et al 1976; Worku 2006).

In addition to the above-mentioned causes, family disorganization can significantly increase the number of beggars in a certain social settings; family is an integral part of our social system, which influences our patterns of behavior and activities. Any disturbance in our home condition especially in the case of a poor ones leads to a breakdown of family, which in return gives rise to beggary. Deaths of parents, death of the husband, death of the breadwinner, step parental treatment, maltreatment disruption in the family, or desertion by the husband are some important factors responsible for begging (Ramasamy, 2004).

On the other hand, lack of parental control is also another factor that contributes its own lion share to the augmentation in the prevalence and extent of begging. In the industrial centers, parents do not have the required control over their children, where often the mothers and other caregivers are also go to factories for work. The result is that children's energies may turn to any direction. If they fall into bad company, they may develop wanderlust, which may lead to beggary. Moreover, Social Custom is still another possible cause for many people to engage in

begging practices. Some of the castes and tribes ask for alms only because they believe that begging is their unique features and they are often migratory in character (Ramasamy, 2004).

2.4.3.Environmental Cause of Begging

In addition to the above-mentioned reasons as to why many people joined this social evil begging, there are also natural factors that aggravate the prevalence, extent and consequences of begging. Environmental factors such as drought, climate change, pest invasion, flooding and other catastrophes could affect the productivities of farmers in rural areas and push them to migrate from one place to another place to fulfill for their necessities. In rural areas, land degradation, deforestation, and other environmental conditions are directly linked with their productivity and life conditions. If they are not in a position to sustain their life through agriculture and if they are highly affected by environmental conditions, then they would prefer to move into urban areas and engage in non-farm activities including begging (Tafere, 2007).

2.4.4.Political cause of Begging

Mostly, poverty in general and begging in particular is a political matter as much as an economic one. Politics can be considered as a cause of begging in the sense that if individuals are not agreed with the existing political system of their country, they are forced to move from their country to another place. Right after their arrival, they will encounter financial problems in the destination area and they have started begging as last resort. In addition, the political ideology that a particular country is following can determine the direction of its development. For example, in the past, communism was the dominant political ideology everywhere in the world. After communism is failed, capitalism begins to revolve across the entire world with the exception of developing countries. Starting from this people instigates competition over resources and the world is dichotomized in the poor and rich. Therefore, this creates unequal economic, political and socio-cultural relation, and transmitted through generations. It is something experienced by people as they pass through life and involves a range of deprivations, processes and relationships, some of which are more amenable to possible policy interventions (Tafere, 2007). A strategy for poverty reduction with any chance of success must be a long-term one. It requires integrate attacks on many fronts, including the legal, political and cultural and particularly the organizational as well as the economic. Such a strategy cannot develop as a

technical matter —it is political and involves values, interests and public discussion, which must come from the people themselves (Woubishet, 2005).

2.4.5. Cultural and Religious Causes of Begging

Begging is not a natural phenomenon. Rather it is a social construct that seriously affect the wellbeing of individuals in particular and the society or community in general. In the past, the stories of begging on street read since the Bible Chapters of Old Testament; and were not a problem at a ‘tolerable’ level. Street begging becomes a problem when it is massive, lucrative business profession for livelihood, habit and finally become a culture (Wamisho and Memore, 2009).

Starting from Middle Ages, the spread of begging was reinforced by Christian doctrine of alms giving. Pities for the poor expressed by alms giving have been considered a means of salvation from the threat of divine punishment after death and it is a method of washing away one’s sin and ensures a grace in the heaven (MOLSA, 1992). Therefore, religious teaching practices related to alms giving have always contributed to the steady growth of the problem of begging around the globe including Ethiopia (Tatek, 2009).

Theoretically, in the past the cultural or religious affirmation to the practice of begging is not acceptable in many ethnic groups in Ethiopia with the exception of a few:

In wollo province of Amhara region, the people known as “Haminas or the Lalibelas” believe that they could survive by begging and nothing was wrong about it. “God bestows that on us”, they said. These people beg due to the belief that they will become lepers unless they are engaged in the begging practice (MOLSA, 1992; pp 8).

Generally, research findings indicate that culture and some traditions such as norms, values, folks and mores in multicultural societies prove to support or at least accept the practice of begging. Parents and children from Pakistan and Roma community who participated in research have spoken begging as a ‘traditional’ activity that is almost inevitably passed from generation to generation (Delap, 2009).

2.4.6. Health Problem as a Cause of Begging

There is a general belief which states that “the absolute wealth of a nation can produce a healthy society”. Therefore, from this it is possible to infer that the health conditions of a given society are related with their levels of socio-economic status. If people in certain social context are very poor, they will probably be affected by different health related problems and as the result, they lack adequate access to medical or health care services. Therefore, they would be subjected to entreating and other forms of searching money to save their life. However, there are other health related problems, which are not directly resulted from economic factors, or reasons which make individuals to lead their life through alms giving (Ramasamy, 2004).

One of the most critical and even some times socially accepted causes for begging as an occupation among different ethnic group is their health conditions. The health problems such as sickness, disease, disability, impairment etc are considered as fundamental reasons for begging. Some diseases are curable and preventable at the beginning, but in the long run, they may become chronic and incurable and may need to be treated continually for years or entirely across the life span. Diseases such as syphilis, T.B, some skin diseases, leprosy, and mental disorder turn most people to begging (Ramasamy, 2004). In addition, physical disability or infirmity such as blindness and deafness force many people to beg, when the economic conditions of their families did not allow sustain their well-beings. Developing countries carry the largest burden of disability as the result of civil war, poor access to health facilities, harmful traditional practices. As the result, they have a large numbers of street beggars (Wamisho&Menore, 2009).

According to the research conducted by EDRA (2007), out of the total beggars found Addis Ababa about 4% of them are disabled and 5% are too old and have nobody to take care of them. Giving alms to the disabled rather than to able-bodied individuals is considered as more appropriate and should give priority (Wamisho&Menore, 2009).

In a net shell, the physical, mental, emotional, personal and other behavioural problems will force many people to ask for alms instead of finding other jobs in their surroundings.

2.4.7. Lucrative Business as a Cause of Begging

Easy gains and enough income from begging attracts many people to fall in it instead of honest labour which suffices not even to keep the body and the soul together. Because of this, many people turn it into this business. Some groups operate in cities to force children and other individuals in this activity. The gang trains persons how and where to beg, acts as a foster parent to these individuals who are deliberately maimed in order to evoke sympathy of passer-by and look after their welfare. There are professional kidnappers or individuals who entice away children from parents and then commit in-human cruelties, to change them into pit-able individuals so as to exploit them (Ramasamy, 2004).

Generally, as mentioned above, there are different causes of begging which forced many people to the street life and made their routine activities through asking alms from the public. Some of the major causes of begging are economic, social, environmental, political, cultural and religious, health related problems and lucrative business. Since the causes of begging are different, their consequences are quite also different. The literatures on the areas of begging in Ethiopia in general and in Tigray Regional State in particular are scanty. Therefore, this research will present and at least attempt in part to fill this gap in relation to the major causes, prevalence and psychosocial consequences of begging.

2.5. Consequences of Begging

The act of begging has negative repercussions on both the human dignity and image of the nation. Begging has many impacts on the life of the people who beg and other non-beggars in a given society. Economic, cultural, political, psychological, social and other health related problems are some of the consequences of begging. However, the researcher was limited to the psychological and social consequences of begging pertinent to the objectives of this study.

2.5.1. Psychological Consequences of Begging

Some literatures and theorists characterized and classified some techniques of begging as a type of work. Because it involve an elements of artistry and skill acquired through exercise, experiences and observation of their role models in the area that they live. However, others label as a massive personal, social, and community problem that degrades and underestimates the dignity and personality of those individuals who participated in begging as well as it distorted the good will and image of the society. Therefore, from this it is better to understand the consequences of begging are uncertain (Arnold, 2008).

In relation to the psychological consequences of begging, the research conducted by Ennew (as cited in Tatek 2009), indicated that people engaged in begging recognize it as a ‘problem’: street beggars believed that, living outside home is to be “out of place” and breaking fundamental norms that deemed ‘natural’ for their personal development. Other research has also shown that most people who beg have experienced severe trauma early in life and are extremely damaged people. In addition, begging is embarrassing and humiliating activity and people involved in it frequently came across harassment, verbal abuse, and in many cases, physical and sexual assault by members of the public (Emerland Property Management, 1983).

Moreover, there was also another research conducted by Fitzpatrick & Kennedy (2001), pertinent to the consequences of begging. Therefore, respondents in this research have asked how they feel while they are asking alms from the public and they replied their psychological consequences and experiences like this’ “Being we are street beggars, we feel embarrassed, demeaning, humiliating, depressed, and we feel like a “nobody” and a “second citizen” within our country.” However, we budged to begging because we lack another choice.

2.5.2. Social Consequences of Begging

Even though the psychological and social consequences of begging are interrelated, for understanding the detail nature of the problem, it is better to distinguish them. Thus, being begging is a serious social problem it has an immense consequences on the beggars and the begged from. The social consequences resulted from on beggars are discrimination,

marginalization, segregation, prejudice, isolation, conflict, and limited social relationships and interactions (Arnold, 2008).

In addition, Bow (1968) has once set forth, transience is perhaps the most striking and pervasive characteristic of this street-corner world. It characterizes not only the subtler social relationships but also the more obvious spatial relationships those within the network of interlocking and overlapping personal communities at any given time but the movement in and out of these networks.

2.6. Begging in Ethiopia

Ethiopia is the cradle of humankind having its own distinctive multicultural societies living together through mutual understanding and cooperation. The economic activity of the country is largely depends on agriculture. In addition, since the Ethiopian culture is collectivist, the people have been helping and supporting one another in different ways. Therefore, in the past there were no beggars in the country. When individuals have faced a certain economic and other social problems, they were helping them in all the ways they can because they have a strong feeling of cohesiveness and belongingness among themselves. Thus, the poor people were not subjected into begging activities rather they were assisted in such forms (MOLSA, 2992). However, at different times in history and in different places, the problem of begging was observed in the country due to different interrelated causes. Actually, there is no sufficient literature, written documents that revealed the where, and when of the practice of begging has been started. Now the prevalence and extent of begging is continuously inflating from time to time and as a result, many people are facing different dilemmas on the street corners of the country. Therefore, the problem becomes a serious national threat that fades the work cultures of some people in the country (Woubishet, 2005).

The major causes of begging observed in other countries of the world found in different literatures were somewhat similar with the major causes of begging found in Ethiopia since begging is mainly resulted from scarcity/poverty/. However, there cannot be one sole cause of begging; rather begging is holistic and cumulative effect of a number of factors (Tafere, 2007). Accordingly, scholars from the above disciplines hypothesized and attributed the major precipitating causes of begging and its unwelcome consequences in relation to their individual

viewpoints and the culture of their particular society. Generally, economic, social, cultural, political, environmental, and health problems are some of the major causes of begging in Ethiopia.

According to Aberra (1987) and Woubishet (2005), beggary as a way of livelihood involves large segment of the society due to economical factors such as low income, high unemployment rates, fast rising cost of living, and high rate of population growth, drought, and credit over due, lack of money to pay for medical care, education, etc ...

In addition to the economic cause, the unfavourable social conditions such as conflict/war, early marriage, divorce, segregation, discrimination, stereotype, prejudice and other disorganizations were some of the social problems that push and drive individuals to lead their live through begging and other means of earnings (Balan, 1981; Beyer lee, et al 1976; Worku 2006). On the other hand, some cultural groups of societies in wollo province of Amhara region were participated in begging activities due to cultural and spiritual matters (MOLSA, 1992; Lucas, 2007).

Moreover, environmental causes were also another reason for begging. Environmental factors such as drought, climate change, pest invasion, flooding and other catastrophes could affect the productivities of farmers in rural areas and forced them to migrate from one place to another place to search their necessities. In rural areas, land degradation, deforestation, and other environmental conditions are directly correlated with their agricultural productivity and other life conditions. These natural factors aggravated the prevalence, extent and consequences of begging in Ethiopia (Tafere, 2007).

On the other hand, the health condition of individuals is can also be considered as a determinant of begging. Health problems such as physical disability, visual/hearing impairments, handicaps, ailments and psychological problems can limit the potential and interest to work and made them to involve in different activities. Therefore, in order to sustain and made their daily bread and other necessities these people having such a problem were started begging on different sites ad corners of the country (Wamisho, &Menore, 2009).

2.6.1. The Prevalence and Extent of Begging in Ethiopia

Early human societies had no beggars. In this early civil society, there were numerous substitutes for charity such as slavery, remarriage, prostitution, client age, and vassalage. Social conditions such as changes in the economic order or political stability, break down of agriculture, increasing the cost of living, religious ideals and practices, the crusades, migrations, decay of feudalism, a plague or famine, all give rise to begging (Woubishet, 2005 & Tafere, 2007). When people were becoming civilized and progressed, alms giving to the poor has considered as a holy deed and begging was an honorable act. Ancient religious feasts included alms giving as a ritual. The existences of old support systems for economically dependent were also limited the spread and extent of the practice. Some of these forms of support were polygyny, prostitution, slavery, client age and vassalage (Lucas, 2007).

At different times in history and in different places, the problem of begging increased due to socio-economic disorganizations and changes. In terms of the place and time, there is no written documents which exactly indicating where and when the practice of begging emerged in the world in general and in Ethiopia in particular (MOLSA 1992). However, oral reports have indicated that the practice has existed for centuries especially around religious places and in the rural areas.

The prevalence and extent of begging and beggary are still untapped in the social science studies. Despite the long history of beggary in Ethiopia, only finger counted works are available to explain what the sector looks like. Thus, there is no evidence that proves the beginning of beggary in the country. However, historical accounts revealed that in around 1520s there were more than 3000 beggars, who receive alms from the people in the ancient city of Axum Ilffe (cited in Tafere, 2007). In addition to the above research findings, the study conducted in collaboration with Addis Ababa Chamber of Commerce showed that those 15-20 years ago; there were no able-bodied beggars in Addis Ababa (Desalegn, 2000). However, currently begging is becoming a culture among different groups of society. This research further illustrates that out of 500 sample beggars taken ten years ago, 53% of them had job, and 85% were illiterate. Nowadays, it is a common knowledge that thousands of beggars in different Cities are

living in temporary camps, plastic shelters, and on the road obtaining their daily bread from alms givers (Lucas, 2007).

It is through this process, the tragic social disease or social parasite is progressed and affected individuals who directly participate on the activity in particular and the whole structure of the society in general.

2.6.2. The Psychological Consequences of Begging in Ethiopia

Since the cause why people instigate begging is quite different, the psychological and social consequence of beggary is also different. In addition, there are individual differences on the impacts of begging on the people who did it. Some ones are firmly affected but others are not. In Ethiopia, there is no sufficient literature that revealed the psychological and social consequence of associated with begging. According to (Woubishet, 2005) the social consequences resulted due to begging in Addis Ababa were alienation, marginalization, social exclusion and poor social interaction. However, street beggars in Addis Ababa are cooperating and helping each other in various ways, saving and sharing materials and emotional resources, exchanging skills, supporting each other, and defending their own groups, all of their activities were based on friendship, personal proximity and group affinity (Woubishet, 2005 and Tatek, 2009).

Life in streets is horrible especially for females and children. In such step-ups prostitution, rape and HIV/AIDS, drug smuggling, robbery, and joblessness will complete the vicious cycle of protracted poverty (Wamisho, & Menore, 2009). Hence, dedicated, well-planned and funded, strategic multidisciplinary approaches to alleviate urban poverty with its consequence remain to be the urgent call of the citizens, government and concerned partner of Ethiopia. It is clear that the government of Ethiopia has long ago pointed that begging is a national threat and our number one enemy (Woubishet 2005). Beggars can experience many problems related to their occupation. Being they are disadvantaged and marginalized section of society, they develop psychosocial problems (such as a sense of aloneness, depression, dependency, shame, stigmatization, discrimination and other healthy related problems such as sexual harassment in turn they will be affected by sexually transmitted diseases including HIV/AIDS Helina (cited in Lucas, 2007).

Furthermore, the research conducted by Andargachew (1996) has pointed out that there are 15 street individuals dying per day in Addis Ababa due to cold weather conditions and many are suffering from different psychological and social problems. However, scholars have argued that since the numbers of streets are continuously increasing from time to time in Addis Ababa, the vulnerability to various psychosocial problems and the number of persons die per a day is also simultaneously increasing (Reporter magazine, January 8, 2011 pp 67).

CHAPTER THREE

METHODOLOGY

3.1 Study Design

The study was designed to follow qualitative approach in finding and examining the major cause, prevalence and psychological consequences of begging in Adama City with a particular emphasis on beggars speaking Afan Oromo. The reason for using this design is that, this approach helps the researcher to explore a full picture and facts about the nature and problems associated with begging. This approach helps the researcher to build a complex holistic picture, analyze words and reports, detailed views of informants, and conducts the study in the natural settings of the participants.

Although there are different strategies of inquiry while conducting qualitative research, phenomenological inquiry was found to be the most suitable and appropriate with this research problem. Because this is an inquiry strategy, which enables the researcher to identify the essence, causes and psychological consequences of begging that participants have experienced due to their involvements in begging activities as described by them in their real settings. Therefore, this approach attempts to get an in-depth opinion from few of the participants who take part in the research processes but the contact and interaction with those people tends to last longer.

3.2.Data Sources

The data for the study was collected mostly from primary source which has been conducted by using interview that took place with Afan Oromo speaking beggars. The researcher has also used secondary data from concerned governmental and non-governmental organizations.

3.3. Population

The total population of this study was beggars who speak Afan Oromo and who are engaged in begging activities on the streets of Adama City. The total numbers of beggars who speak Afan Oromo is not identified but it is small in number. Hence, the emphasis of the research was on 20 beggars who were begging in Afan Oromo. But, their number was increasing according to the information gathered from the office of Labour and social Affairs.

3.4 Study Area

Taking the beggar population found in all sites of Adama who speak Afan Oromo has been found to be impossible and was not manageable considering the time and financial constraints into account. Thus, in order to achieve the intended objectives of the study, the researcher was limited and focused on three sites of Adama City , namely “Firancc”, “Bus Station,” “ Mebrat Hayil” and “Saint Merry Church” area with a particular emphasis on 20 beggars who were begging in Afan Oromo.

Among the eighteen kebeles of Adama, these sites are purposefully selected. The reason why the researcher has selected and interested to conduct a research due to concentration of Afan Oromo speaking beggars with a particular emphasis on beggars coming from the surrounding localities. Then, the researcher was motivated to investigate the major causes and prevalence of begging and its associated psychosocial consequences among beggars who speak Afan Oromo in the selected areas.

3.5 Sample and Sampling Techniques

Since the population of this study is hidden, mobile, not registered and the activity by itself does not demand any license, it was difficult to use probability-sampling technique to capture a sample from this obscured population. The respondents taken for this study were selected through non-probability sampling technique. The researcher has selected 20 respondents 14 male,6 female using snowball-sampling technique. By snowball, it means making an initial contact with one respondent purposefully and through him/her the researcher has taken the followingsample. This is a kind of selecting participants by using chain referral. The researcher continued to take respondents from the target population using this chosen procedure until a saturation point has been reached.

In addition, four key informants (one from one NGO namely, Noble Action Holistic Development (NAHD) and the others from Labour and Social Affairs, Women and Children Affairs and Police offices of Adama city Administration have been purposefully selected for interview.

3.6 . Instruments

In this study, the instruments used to collect data were semi-structured interview, observation, Focus Group Discussion and Document Analysis. The source of the document is Adama City Administration Labour and Social Affairs Office.

As a main tool of data collection, the researcher has conducted an in-depth and extensive interview with the already selected sample of respondents in line with the objectives of the study. The researcher has employed semi-structured interview. This method of data gathering instrument is more flexible and enables the researcher to modify and revise the specific questions posed during the data collection processes. Despite its weaknesses, semi structured interview consists of predetermined questions which can be changed depending on the interviewer's perception of what is more appropriate and inappropriate with a particular interviewee and additional questions may also be included Robson (as cited in Creswell, 2009).

The interview was made on the respondent's mother tongue, that is Afan Oromo for the purpose of simplicity and uniformity. This process has facilitated communication between the researcher and respondents and promoted exchanging of ideas, experiences and they can freely express their feelings. The researcher has spent at least half an hour with each respondent during the process of interviewing.

3.7 .Procedures

Right after the concerned bodies had approved the proposal, the researcher had developed an interview questions and observational guidelines. These instruments helped the researcher to gather all the necessary data from the respondents pertinent to the objectives of the research. Therefore, after the instruments have been developed, the English version of the interview questions were translated into Afan Oromo for the purpose of clarity and intention of obtaining relevant data from the respondents. Based on the objectives of the study, the researcher has developed an interview questionnaire in English version.

3.8 . Data Analysis

To analyze the data obtained from interview, tape recorder has been used as a helping instrument to record everything what was being said by the respondents in addition to taking notes, observing their social interactions and the techniques used while they were begging. Thus, the

researcher gets the chance to listen to the recorder data from the audio recorder in a safe and suitable setting. These carefully and attentively listening the audio cassettes helped the researcher to recapitulate and check the major issues and themes that might have been missed when the data collectors will take notes during the data collection processes.

After constantly listening and understanding the data, the researcher had transcribe and translated the audio-recorded information from the form of sound into a written, more meaningful, organized and semantic ways for better understanding of the data. The more the material will be read and looked repeatedly, the more familiar it will become and more obvious important themes and patterns will become (Dawson, 2002). After each interview and focus group discussion has been conducted, the data is transcribed. Therefore, the researcher was able to develop and produce an interview. This format includes practical details about the time and place, duration of the interview and focus group discussion, the participant's opinion concerning the causes and consequences of the problem, and details about the contents and the emerging themes of the interview. This summary format is helpful to easily understand and analyze bulk and disorganize data in crude ways (Dawson, 2002).

Having the objectives of the research in mind, the data were organized for the purpose of analysis by bringing all the responses according to the basic research questions. This enabled the researcher to compare the interview responses from different participant's view on some questions. Therefore, based on this, the main themes and major quotes that had emerged from the views of the respondents were selected and organized in reliable manners. This task involved categorizing the responses for each research question and coding the responses according to the specific points.

CHAPTER FOUR

ANALYSIS AND DISCUSSION

4.1. An Overview

This chapter analyzes the data obtained from 20 Afan Oromo speaking beggars, interviewed on the street of Adama; and concerned government and NGO's experts in the city. Beggars were asked about their background and demographic history, the circumstances surrounding their initiation to street life, and details of their present life circumstances.

Once all the necessary data were gathered and coded, the researcher has transcribed the data into more organized and meaningful ways for better understanding and communicating the major findings about begging in Adama. Consequently, the data were arranged, categorized and interpreted according to their basic themes.

The data were structured and synchronized in the following sections by categorizing the responses obtained from the participants using qualitative approach in line with the objectives of the research. In this analysis part, the researcher has thoroughly dealt the prevalence, major causes and psychological consequences of begging in Adama among Afan Oromo speaking beggars. Moreover, the main techniques that beggars have used while they ask alms from the public have evidently stated. Therefore, based on the major findings of this investigation, the researcher has correlated and discussed the results with the existing literatures, posed conclusions about the problem and has forwarded possible means of tackling the causes and evil effects of begging.

4.2. Prevalence of Begging in Adama

Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), Adama city has a total population of 220,212, an increase of 72.25% over the population recorded in the 1994 census; among those 108,872 are men and 111,340 women. A total of 60,174 households were counted in this city, which results in an average of 3.66 persons to a household, and 59,431 housing units. The four largest ethnic groups reported in Adama were the Oromo (39.02%), the Amhara (34.53%), the Gurage (11.98%) and the Silte (5.02%); all other ethnic groups made up 9.45% of the population.

Based on the projection of 2007 census, The information gathered by Adama City Administration Labour and Social Affairs office in 2015 G.C to implement Urban Safety net program indicates that, the total population of the City increased into 353,825. Among these total population, 21.27% are found under poverty line.

The number of beggars was also increasing according to the information gathered from different kebeles of the city. In 2013, 361 street beggars were identified. In 2015 the research conducted showed that the numbers of street beggars were increased into 437 people.

Table 1. Demographic Background of the Respondents.

Sex		Age			Marital Status	
Male	Female	<25	26-44 years	>44years	Married	Unmarried
14	6	2	6	12	12	8

4.3. The Major Causes of Begging

The researcher has identified and come up with the following pushing and pulling factors that make the respondents to be destitute and made their survival through begging on the street of Adama. In addition, the psychological consequences associated with begging have been thoroughly investigated in detail.

Based on the data that the researcher has gathered from the respondents using the already developed instruments, it has found to be possible and more meaningful to regroup and classify the major precipitating causes of begging in the study area into different but interdependent variables. Therefore, these are economic, social, and environmental and health related problems of begging. Since the nature and type of begging vary from time to time and place to place, the causes of begging in the study area has presented here differently for illustrating in a clear picture about the nature of the problem.

4.3.1 Economic Cause of Begging

According to the data obtained from majority of the respondents, the scarcities of financial and material resources have stimulated them to drift into the new life of begging here in Adama in different corners of the city. In this empirical research conducted with the respondents, there are different types of economic reasons that triggered many of the respondents to be tempted to work on the street lives of begging. These forms of economic causes that are highly responsible for the respondents to ask alms from public in the study area are small land holdings /landlessness, unintended credit overdue, unemployment and poverty. Each of these economic causes of begging will be analyzed comprehensively in the following sections.

i. Shortage and low Fertility of Land

Land is one of the basic resources required for agricultural production and it is essential for the existence of human nature. In the past, the world has an abundant source of land for agricultural purpose, however, gradually through time, when the population growth was rapidly boomed, in contrast, the farmland is continuously fragmented into small size plots. The other problem of migrant farmers was low fertility of their farmland. Currently, the population growth and the land holding size per individuals are not proportional. Thus, people with small land holdings were subject to be involved in different productive and non-productive works including begging.

Therefore, whether shortage of land is a major pushing factor for begging or not, the investigator has made a rigorous interview with the selected samples of beggars in the study area with reference to the underlying causes of begging and why do they instigated begging. Subsequently, according to these drifted or migrated respondents found in Adama, the problem of landlessness and shortage of land for cultivation has been found to be a fundamental reason for their involvement in begging. They found it difficult to maintain a sustainable life on the scarce resources and small land holdings in their village Therefore; they are forced to move into the surrounding Cities. Hence, the following reasons of begging and its comprehensive explanations had been replied and quoted in their authentic manner by some of the respondents in relation to shortage of land.

One informant had described how the problem of land and low productivity of her farmland led her to begging as using her hidden name:

My name is FA. I was born in Mi'eso Woreda of Western part of Harerge Zone and I got married when I was 16 years old. Then, I get my first child in my early 17 years and now I am 40 years old woman having five children. It is evident that in our woreda, there is scarcity of farmlands especially for youths and we are the best examples of people who are vulnerable to various problems because of shortage of land and drought problem every year observed in our woreda. As the result, we see many people moving from our community to the surrounding Cities to search and satisfy their immediate needs and wants. Therefore, first we were motivated and influenced to come to Awash Arba Town of The Afar Regional state with my husband and we have agreed that my husband has been participating on small trade activity and I myself started serving others in kitchen work .But we could not survive because of low income we earned. Lastly we decided to move to Adama with my husband and five children and subjected in to the streets of begging. Therefore, unless we improved our living standards, we will never give up begging until we die. ("F" is the first letter of the respondent and "A" is the first letter respondents' father name)

M.S. was another female beggar aged 42 years old coming from the same woreda has also attributed her main cause for asking alms from the society in a crowded areas of Adama Bus Station to poverty resulted from shortage of land and low productivity of her farmland in her residence. ("M" is the first letter of the respondent and "S" is the first letter of the respondents' father name).

A male respondent coming from Mi'eso woreda has also articulated the impacts of small land holding size in the following way:

I was a farmer having an adequate plot of land and able to feed my parents when I was a young man. However, gradually when I bear ten children, I could not afford to feed parents properly. When I become very old man aged 76 years, my family members are increasing from time to time and all of my sons and

daughters have married and produced offspring. Conversely, the farmland that I have is still constant as it was before. Therefore, we cannot satisfy our necessities with this plot of land. My sons and daughters do not have their own farmland and still they shared from my own. Consequently, because of that, I necessitated to embark into begging on the street to support my families.

As it is depicted earlier, the extent of land fragmentation is increasingly becoming an obstacle for some of the respondents in their home land. The average land holding size per household is continuously decreasing and as the result, they decided to migrate into different areas to do begging and other activities. From this expression, implicitly it is easy to guess the effect of small land holding on the condition of food insecurity. This is negatively correlated with the increase in the family size. Some parents do not consider their farmland while they give birth or there is no proper family planning program. Due to this, the respondents have relegated to the street life of begging.

ii.Unemployment and Land Grabbing due to Urban Expansion

Though the causes and extent of unemployment differ from country to country, region to region and culture to culture even from time to time, the problem is common to all countries of the world. Therefore, in this study unemployment was also another major cause of begging that pushes many respondents from their home region to the streets of Adama and made their routine activity and living via begging in addition to other forms of work. Lack of employment opportunities which accommodates all productive age groups in Oromia Regional State was firmly observed and hence able bodied individuals were also shifted their attention to do begging in different areas of the country including Adama. In fact, this increasing rate of unemployment is not only a regional but also a national issue that threatens for maintaining sustainable development in the country at large. In supporting the issues of unemployment as a main cause for the involvements of the respondents in begging, one adolescent has putted his explanations in the following scenarios.

I have completed a grade 12 schooling in my birth place, Akaki Woreda,Oromia Special Zone Surrounding Finfine. Unfortunately, I decided to quit myself to search employment because my parents have failed in an extreme starvation for

the last 10 years due to farmland grabbing in the name of investment. My father was hired as a guard in a company established on our farmland for two years. But the owner decided to fire my dad from his work and brought his relative. Immediately, I felt very sad and left my birth place and I have started a daily labour in Addis Ababa. Yet the money that I have earned through this work did not satisfy me and I cannot support my parents as well. Subsequently, I have searched better destination areas, where labour is highly demanded and lastly I decided to come to Adama but all things become wrong. My eventual involvement in begging was the last resort to make a survival. (Said a male respondent aged 28 years old).

Similarly, one female respondent aged 39 years old has narrated and described the major reason why she has joined into the depressing side of soliciting alms from the community on the public areas like this:

The major factor that pressed me to this dimmed life of begging is mainly attributed to lack of other alternative employment opportunities in the community where I lived before (that is saden sodo woreda of South west Shoa). In addition, as the size of our family member is increasing from time to time, the land that we inherited from our clan is becoming small and small. Moreover, I have observed other people in our province who were unemployed but now transformed their living conditions through other activities moving outside their village. These individuals have bought fashion clothes, shoes, paid their arrears and build good houses by the money they earned working something moving far away. Therefore, since I was unemployed, I have to do something out of my village and I have to change my life. That is why I came to Adama before 11 years. Unfortunately, my imagination was odd. I could not survive. The life was challenging. The I was influenced more through others actions and directly, I decided to join into the street life of begging with two of my children.

On the other hand, another participant has expressed his main reason for his final involvement in begging activity in the following manner:

I am 53 years old and came from Dader woreda of Eastern Harerge Zone, due to placement program of the government in 2004 from Harerge to Chewaka of Ilu Ababor Zone. As we arrived to the placement area I have decided to come back to my home but there was a problem of drought, and I have decided to stay in Adama working some businesses. Before I have started begging as a way of life, I have worked in another business related career in Adama. That is selling traditional Teeth brush. However, the money I have earned from my business was not enough to survive, I have faced and experienced a sudden addiction of drug and financial crisis of 200 birr per day. Finally, I am forced into begging in order to cope up the problem that I have faced and to get food.

According to some of the respondents, the labour market and expansion of Cities to accommodate the productive age group in their community in particular and their region in general is therefore lacks consistency. The land grabbing investment was also another causal factor for unemployment as mentioned by the participants. Finally, this issue was pressed the respondents to cherish their existence by participating in begging activities.

In addition to begging, some physically able respondents were also involved and devoted in other lower paid activities such as hauler, sentinel, warder, washing clothes, baking bread and Injera (a cultural food of Ethiopian society) when they have free time out of their normal activities (begging). In some cases, some beggars moved from their residences to Adama with all their family members. Then, they made a division of labour among them in order to increase their income and to simplify their living conditions through cooperation in doing things together. Based on this divisions of labour, in most cases the women (wives) with their children have engaged in asking alms from the community but the men (husbands) are involved in other non begging activities such as selling Napkin Softs and traditional teeth brushes and some of them are guards in different organizations.

iV. Poverty

Poverty is a condition in which an individual is unable to meet his/ her natural basic needs as to function normally as a parcel of the society in a given community. Since the downfall of communism where everything has been shared together, poverty and unemployment stands as

two major social problems that cause different health risks as well as disorganization within the individual, family and community levels. The poor suffers a lot due to such a low income that they find it too tough a task to manage the domestic affairs like food for children, their clothing, medical care, education and other opportunities (Ramasamy, 2004).

In addition to other causes of begging, the researcher has also found poverty as one of the main reasons why many respondents were drifted into the street life of asking alms from the public. It is better to forward what they have replied in reference to poverty as a cause of begging in the study area as follows.

“A poor person who is gravely affected by poverty will also experience another problem.”

In short, problem after problem. The respondent used this proverb to indicate the double problem that she encountered. That is the health problems that she was intentionally came to treat was never achieved and the incident happened because of missing her sister.

From the above descriptions concerning the cause of begging, it is possible to understand that the respondents were pushed from their home village to Adama after they were suffering from different health related problems. The respondents were moved from their woredas by assuming of getting sufficient medical care facilities in the destination area. Besides, there are individuals who were migrated from different Zones of Oromia in the past and were engaged in different activities in Adama. Nevertheless, because of health problems, some individuals gave-up their occupation and they instigated begging as a primary source of income. Another respondent also explained his experience of begging:

*I came from Addis Ababa, to solve my financial and food insecurity or poverty in general. When I was in my residence, I have experienced different problems resulted from poverty. This poverty was the cumulative effect of integrated drought, shortage of land and credit overdue observed in our community. Therefore, in order to alleviate these scarcities and these problems, I am now asking the people of Adama to stretch their hands using different techniques on the street instead of theft. “**Hatuu manna Kadhachuu Wayya**”*

The interviewee has quoted this saying to mean, **“Begging is better than stealing.”** (Replied one interviewee aged 32 years old).

There was a general sense from old age beggars and young people living on the street that they had been abandoned by NGOs and that no one was approaching them for assistance or even discussions around the children’s needs.(Felix Holman &Tabor Gabremedin P32)

Therefore, economic causes of begging needs assessment in the City administration in order to tackle problem in organizing, rehabilitating the abled human labour and making them productive.

Economic problem has been found to be one of the major causes that relegated many respondents from their home to Adama and lead their life through asking alms from the public. According to Tatek (2009), begging is the most striking social problem, today affecting the large portion of the world’s population and is mainly resulted from poverty. In addition, Abera (1987) and Woubishet (2005) have also attributed the main causes of begging to low income, credit overdue, unemployment and lack of money to pay for different services. Accordingly, the researcher has also found similar findings with these causes of begging.

Besides these results, the researcher has obtained the problem of landlessness or small land holding size and seasonal unemployment as a main causes of begging in the study area.

4.2.2.Health Related Causes of Begging

In fact, it is not surprising (at least culturally accepted) when disabled bodied who are not capable of working are engaged in asking alms from the public. However, it is a massive economic, social, and political crisis when productive age groups have devoted their time in begging activities on the street. Interestingly, in this research, the investigator has also conducted an inquiry whether the health status of the respondents in the study area made them into begging or not. Therefore, the existing trend has showed that both able bodied and disabled bodied are working and involving, in street begging. According to the extensive interview carried out, majority of the participants are physically able-bodied but are involved in begging activities because of economic, social, and environmental problems happened in their home region. On the other hand, few individuals who have experienced different health problems who did not get adequate health care facilities in their region were found while they were participating in begging

activities. Therefore, in order to get better medical health services and make their life healthy, they prefer to move to Adama as their best destination center. When they arrived at Adama, they have experienced or encountered financial problems as well as lack of roofs to sleep under for their shelters. Finally, in order to challenge these challenges and to secure their well- beings, they have started begging as an overtime activity concomitantly to their medical care and checkups.

As indicated and pointed out by some of the respondents, health problem is found as one of the main reasons for their involvement in begging. The beggars have explained and quoted how they began asking alms from the people in the following parlanges.

I came from Goba town of Bale Zone, for the sake of getting adequate medical services. I have attempted all my best to treat in the surrounding Health institution but I cannot recover into my 'normal' health conditions and I decided to travel to Adama. Immediately, when I have arrived in Adama, I have gone to Madihnealem Hospital and paid 250 birr for medical examination only. In addition, they have asked me a huge amount of money that is impossible to afford without the help of other people. After I have trapped in dilemma because of financial and health problems, I made a decision to treat the benefactors to stretch their hands in order to save and prolonged my wellbeing. Therefore, I get surgery through the money that I have collected from the benefactors. Still I am begging with all my health problems to fulfill my daily breads or foods. (Male respondent aged 55 years).

Similarly, a 60 years old woman (the researcher found around Saint Merry Church) has expressed her justification as follows.

I came from Gurawa Woreda, Eastern part of Hararge to Addis Ababa. Because I have come across with some traumatic health problems, which were found to be impossible to cured in my zone. Therefore, I was interested to tread for searching out better medical treatments and keep my health conditions good. Moreover, my sister (she is living in Addis Ababa) was also informed me to come to Addis Ababa and made medical examination. By considering these issues into account, I

have moved from my residence. Unfortunately, when I have arrived in Addis Ababa, I lost my sisters' address phone and all things become terrible. Eventually, I found another possible means of searching money via asking alms from the community to assured my existence in line with investigating my sister. My families were searching my address for 10 years, then I decided to change my address from Addis to Adama. Still I am leading my life on the street of Adama.

To cross check the data obtained from the respondents (beggars), the researcher has conducted an in-depth interview with the key informants of Adama City Administration Labour and social Affairs Office, Women's Affairs Office and Police offices. Therefore, the interview has revealed that the prevalence of begging in Adama is increasing from time to time due to different health related problems observed in the country. In Oromia, including in all other regional states of Ethiopia, there are no adequate health service institutions, which provide care and support to people as it is expected. In addition, in Ethiopia there is only one mental institute hospital (that is Amanuel Specialized Mental Hospital) which is found in Addis Ababa that provides psychological treatments to people coming from different corners of the country. Furthermore, there is an assumption that, the charities given to people who are disable, old, children, handicapped, impaired, and patients suffering from different diseases such as HIV/AIDS by the nongovernmental organizations found in Adama. This has a major impact towards the increment in the prevalence of beggars in the study area. Hence, many people who are not satisfied by the medical service given in their resident area would like to run away into Adama from the eastern part of the Country for better medical care. However, after they have arrived in Adama, these people with different health problems had experienced several hardships in relation to capital, food, shelter and other necessities in addition to their maladies. Finally, to make all things possible they start begging (According to the data obtained through interview with Officials and experts of Adama city Administration).

The favorable atmosphere of the city and access to different facilities such as health care services in Adama for eastern parts of the country has a positive correlation for the inflation of begging. Heath care institutions such as Adama General Hospital, Adama Hospital and Medical College and other private Hospitals that provide psychological and medical treatments to the needy coming from different corner of the country. When patients are cured in these hospitals, they

encountered financial problems and as a result, they have been subjected to the street life of begging to get for food and medical purposes. Once they started begging, they found it difficult to escape from the activity because of financial merits and adaptations. Therefore, these institutions have their own vital roles for escalating begging in Adama. Several respondents with certain health problems were pushed from their residence to Adama because of lack of access to different health services facilities in their village.

4.2.3. Environmental Causes of Begging

In addition to the above mentioned reasons of why many people have joined into this social evil (begging), there are also natural factors that aggravate the prevalence, extent and consequences of begging in the study area. According to the respondents, the frequent drought happening, the seasonal nature of agriculture resulted from climate change in eastern part of drought victim woredas were some of the environmental factors that are directly correlated with the main causes of begging. Because of these factors, the respondents are pushed from their home region into Adama to sustain their existences through asking alms from the potential donors.

To identify the major environmental factors that were highly responsible for the expansion of begging in the study area, the researcher has interviewed the respondents. Accordingly, one informant has replied and described the environmental determinants of begging as:

I was a farmer having a huge farmland in my residence Bosat woreda of Eastern Shoa Zone. However, because of the intense and brief drought happened in the last three years, my productivity had been reduced more than ever before and as the result; I have fallen in a massive famine with my parents. Eventually, I made a decision to be engaged in begging activities in different sites of surrounding towns. (Replied by a male respondent aged 53 years).

On the other hand, the seasonal nature of agriculture in drought victim woredas was also another determinant factor that relegated many farmers to move and perform begging in the study area. The farmers in some woredas are harvesting only once in a year (summer season) and they have spent the rest seasons in participating on other off-farm activities within and outside their village specially moving far away.

In relation to the seasonal nature of agriculture in the region as a cause of begging, one respondent coming from Wora Jarso Woreda, North Shoa Zone has replied that:

Since this time is winter (Bona) season, I have nothing to do in my home because the agricultural yields have already harvested during the autumn (Birra) season. Actually, this year, the agricultural productivity (output) is not promising like the usual due to the shortage of rainfall in the summer season. During the free season (dry season), I have moved always to Adama intentionally to do begging as additional source of generating money from the people. (Responded by male participant aged 50 years old).

Therefore, the fluctuation in the seasons resulted from variations in rainfall leads to seasonal unemployment in the region in general. The suitability of seasons or periods was one factor for begging to occur as mentioned by some respondents. The rainy season “Ganna”(summer) is considered as a peak period to undertake agricultural activities. Thus, they would remain in their village to be involve in on-farm and off-farm activities. At the same time during this season, it is difficult to ask alms from the public in the study area because of the heavy rainfall observed in the city. However, during the slack season (dry season) they would prefer to migrate so that they can support their families and gain better income through begging.

4.2.4.Socio-Cultural Causes of Begging

According to Sociologists, Historians, Social psychologists, Anthropologists, and other social scientists, social problems (such as beggary, juvenile delinquency, alcoholism, prostitution, unemployment and crime) are usually developed due to sociological and cultural failures in the history of humankind. In addition to the above-mentioned causes of begging, it was also found that the socio-cultural factors such as family disorganization, lack of appropriate parenting style and social customs has significantly increased the prevalence and extent of beggars in the study area. These factors were considered as pushing factors, which made many people to be migrated from their residence to areas where there are adequate social and economic facilities. Furthermore, begging as a social event presupposes a convenient social setting, a potentially responsive and relatively large number of passer-by. Conversely, the suitable social environment or set up in Adama has its own impact to pull or attract many respondents to the street life of

begging from their birth place. Consequently, the socio-cultural factors that pushed the respondents from their communities and spent their day-to-day activities through begging on street corners are elaborated and synthesized here in under the following section.

i. Family Disorganizations

In this research, some respondents have pointed out family problems as causal factor to seek alms from the people of Adama. Accordingly, their opinion is putted in its authentic manner as follows:

I was a farmer living in Western Shoa in Gindeberet Woreda. I was able to feed my families properly without any problem during Derg Regime 26 years back. . However, at times, my son gone away from home without informing us where exactly he is going because there was a disagreement within my family members. Since I feel something wrong because of his decision, I have made an in-depth investigation where his final destiny could be. Accordingly, I got some rumours revealing that he is living around Harerge engaging in activities of trading Chat. Immediately, after I have found this information, I decided to go to Harer for searching my son but I could not found him. As the result, I was very upset because of the inconvenience happened. Finally, when I came back from Harer to my families, I have faced financial problems for transportation and food purposes when I have arrived in Adama. Eventaully, I exposed myself to the street life of begging to solve my financial troubles. (Replied by male respondent aged 68 years old).

As it is illustrated in the above analysis, the respondent was forced to ask alms from the community in the study area due to the family disorganization developed in his family members. Family is an integral part of our social relationship that influences our patterns of behavior and activities. Therefore, any disturbance in home condition especially in the case of a poor one leads to breakdown of family members; which in return gives rise to beggary.

ii. Lack of Appropriate Parenting Style

Another socio-cultural factor that is highly responsible for the occurrence of begging in the study area in addition to the above-mentioned causes was lack of appropriate parenting style. How parents rear and treat their children can significantly influence and determine their future behaviours. If children are treated in a harmful ways, considered as an asset, and do not participate and reflect their own ideas in the decision made which concerned them; they dislocate themselves from the mainstream and devote their time in veranda through soliciting. Therefore, this scenario was clearly observed in the study area.

For better understanding of the nature of the problem that subjected the respondent to the street life of begging in relation to inappropriate parenting style, it is described the cause in the following case.

My parents are not poor, their economic activity is mainly depending on agriculture, and they do have many cattle. Based on the division of labour they have made, they assigned me to keep and raise these cattle. However, I was not happy because of their decision since my intention and interest was how to start and pursue education. One day when I was keeping these cattle, I saw my friends while they were going to school wearing uniform clothes and fashion shoes. Then, I have very disappointed and decided to move to the surrounding Town, Arsi Negelle to find my relative living there. But I could not find the address of my relatives and My childhood life was diverted on that turning point. Then I started to search money through begging and other means. I came to Adama before two years with Minibus drivers to live here. Still I am begging. (Male respondent aged 16 years coming from Arsi Negelle Area).

In fact, according to the interview conducted with three experts of Labour and Social Affairs, Women and Children Affairs and Police Offices of Adama City Administration, the major causes of begging in Adama is not only attributed to one single cause rather it is the holistic results of a complex and multiple interrelated factors. From this in-depth interview carried out with those experts of the sectors, the researcher has obtained the following responses regarding the main causes of begging or why the people were devoted their time to

asking alms from the public. Subsequently, the group of experts from Labour and Social Affairs Office, Women's and Children Affairs and police Offices have replied that:

Begging as a problem is originated from various causal factors. Factors such as economic, social, environmental, political, psychological, and health related problems are considered as a major causes of begging. However, in most cases the economic and social factors play a vital role in pushing the respondents to beg on the street of Adama either as supplementary source of income or as a means of generating their daily bread. Furthermore, large numbers of beggars from the surrounding rural and small urban towns and majority of them were from the eastern part of Ethiopia especially from drought victim Woredas. There are many pushing and pulling factors, which forced and/or attracted them to move and do begging as a means of earning their necessities and or making a profit. Naturally, in order to survive and fulfill their basic needs, these people are asking money and food from the potential almsgivers if they do not have another option of earning money. Conversely, once they involved in begging, some individuals (beggars) are highly attracted by the money that they have earned through begging in Adama. Hence, others are following the footstep of these beggars and have been increasing their numbers through time because the average income earned through begging in Adama is estimated to 50 birr per a day. Therefore, these beggars will never want to lose the opportunity that is why we observe many people engaging in begging in the street of Adama.

It is difficult to give a particular cause or set of causes for the rapid expansion of begging among Afan Oromo Speaking beggars. However, the problem of begging which is today affecting quite a large segment of the people is resulted from multifaceted natural and human made factors. **Therefore, in this study, the major causes of begging are emanated from economic, environmental, socio-cultural and health related problems that were observed in the home of the respondents.** This is consistence with the research findings of Woubishet (2005) which has found that the world of beggary requires a wordless communication and tacit between the beggars and the begged from.

4.3. Consequences of Begging

4.3.1. Psychosocial Consequences of Begging

As mentioned earlier, begging is caused by different multifaceted individual, social structural and systemic failures. Therefore, it is a serious problem that affects the social, psychological and physiological wellbeing of the beggars themselves and the public at large. Even though begging has many consequences, the researcher has explored the following major psychosocial consequences pertinent to the objectives of this study.

4.3.2. Social Consequences of Begging

The social consequence of begging is one among the many problems that beggars have experienced and encountered while they ask alms from the public. The data obtained from the participants revealed that, begging leads to various social problems. The respondents have stated that conflict among each other, poor social interaction, isolation, low sense of community and discrimination from the main streams or their participation in every societal aspect were some of the social consequences of begging. Actually, the social problems are highly interlinked with the psychological consequences and the psychological disorders were leading the respondents to develop poor social adjustment in the study area. Therefore, the major social consequences associated with begging were stated here under the following.

i. Conflict

Conflict is a deliberate attempt and action to resist, oppose or coerce against the will of others. It is a social process found at all times and in all social groups and perhaps even in some non-human animals. Even though there are different root causes of conflict; in this research, conflict occurred because of the struggle for existence or survival and the reduced supply of the means of subsistence. Begging has caused conflict among beggars as state by 18 years old male informant.

He expressed his quarrel with other beggars in this way. **“Most of the time I quarrel with other people (beggars) to get food in front of Saint Merry church”**. In addition, the researcher has observed while beggars were playing gambling “Mabrat Hail. At that time, when one beggar has won the game, others have shown a mixed feeling and fighting each other.

ii. Isolation and Poor Social Interaction

In addition to conflict, isolation and limited social interaction were also severe social consequences of begging as mentioned by some of the respondents. Social relationship is an essential component of social interaction and is one of the main features of human behavior. Man cannot live in isolation and isolation of individuals can be valued as a negative. That is why people do not like to be separated or excluded from their members. On the other hand, most of the time, beggary is considered as disgraceful and deviation from the cultural standards of any society and finally leads to isolation and broke social interaction on the beggars. Therefore, in this study, the respondents have considered begging as a means of excluding or alienating from the mainstream sections of their society.

According to a 42 years old female participant, the social impact resulted from begging is more than cause of begging itself (poverty). The social impact of begging is extremely difficult, tempting and intolerable. She has also stated that:

I have been isolated from my relatives, neighbors and from my birthplace. Now, I am not lucky to participate in the religious and other cultural ceremonies celebrated in our community. Because of this, my every day social interaction and relationship with other people is very poor.

In addition, a 60 years old male respondent has asserted that: “Life on the street plus begging is very dangerous both for us and the host Community. **‘yeroo daandiirra deemnee kadhannu uummanni heddu nu jibba, waan ta’e nuuf kennuufis fedhii hinqabani. Nu sodaatu, nufaana haasa’uus hinbarbaadani Kadhaan ummata keenya biratti safuu waan ta’eef’**” The respondent was used this quotation to mean that, **“when people see us while we are begging on the street, they feel shocked, frustrated and even they are not voluntary to communicate with us.”** Therefore, it is better to say we are living in an empty space.

Moreover, another female informant aged 30 years old has added, “Begging limits my social contact and interaction’. However, ‘I have decided to keep my life through begging instead of dying because of starvation.”

In Adama, begging is considered as a little bit better than stealing and other forms of illegal actions because if you did such kind of actions you will be immediately sent in to jail in addition to other forms of punishments. Instead of suffering from hunger at one’s own home, begging is deemed as a last resort to satisfy their biological needs. These participants give much emphasis to biological needs such as food, instead of social and psychological needs such as the need for affection, love, affiliation and belongingness.

The social contact and interaction of the respondents were very poor because they faced adjustment problems and they are separated from their beloved relatives. The respondents have also reported that they tend to hide themselves when they see people from their community where they have grew up. If people from their community see them, they will be criticized and underestimated.

In supporting the above expression, one 73 years old man has replied his opinion about the social consequences of begging like this:

I am hiding myself from these who know me in my residence. Because begging on the street in our culture (Oromo) is considered as an act of degrading one’s own dignity and it is unacceptable. For example if you commit crime like killing someone, You have been punished by begging to pay the compensation (Guma). That is called “Hirpha” The nation has respected culture to help each other instead of begging like “Busa Gonofa” Even though I am doing this, the life of begging in Adama is also very difficult but I do not have a nother option and the people do not know me who am I. Asking alms from the people is very shocking and the outlook of the people is negative even though they gave us money. “kadachuun gubachuudha”

This Afan Oromo version is used to mean, **“Begging is burning.”**

Conversely, to challenge my financial problems, I have convinced myself to tolerate and resist all forms of social consequences resulted from begging. Because, I assumed and calculated the economic consequences are over weighted than the social consequences associated with begging.

iii.Low Sense of Community

According to Maclver, community is defined as “an area of social living marked by some degree of coherence.” As man is a social animal he rarely exist alone rather with human being, for many reasons is mingling with other fellows around his/her surrounding and is in a continuous process of interdependence (cited in Ramasamy, 2004).

Based on the information obtained from some of the informants and the practical observation conducted in the study area, the beggar respondents have lacked a sense of community and even they did not satisfy what makes them a community. Because their participation in the social, political, economic and other affairs were very limited due to the migratory nature of their work and they do not settled in one specific area. Therefore, they do not contribute their own voices and choices in every societal development. In addition, beggars were one of the main pollutants that change the good image of Adama by throwing unnecessary materials, fritter away their wastes at everywhere and sleeping on the streets by making plaster shelters. As germs make their own survival by sucking bloods from the human body, so do beggars make their existence by asking alms from the human community. In short, beggars are simply social parasites that completely depend on the help and assistance of the host community without exerting and contributing their own values, participations and other requirements. Being beggars were marginalized, excluded and discriminated they have limited their participation in the community where they have grown up and even in Adama; their psychological sense of community and responsibility were minimal.

iv.Discrimination

Discrimination is a negative behavior or action towards members of a specific individuals or social group based on the distinction made on the grounds of nature (such as sex) or social categorization (such as colour, race, income, status and other classifications made to put

individuals or social groups under different strata. Likewise, some of the respondent of this research have reported that they have been discriminated from different activities in their residence and in the study area as well for being they are beggars. Therefore, beggars have posses neither political nor economic powers in their community. As some of the participants have also further described, beggars are subjected to discrimination and hence they were out casted from the mainstream society. Some community members are insulting them by saying “son of beggar”. As a result, beggars occupy the lower social strata; they have limited social interaction and community participation. This discrimination involved and extreme social isolation and segregation. When the researcher has interviewing the participant beggars, some people were nodded their heads, they treat him (the researcher) as a beggar and even they were not voluntary to communicate with the researcher. The researcher has also observed that some people have discriminated to beggars using non-verbal symbols despite the fact that they give them alms by showing very gloomy, frown and depressing faces. At the same time, while they give money, they insulted verbally using loaded and offensive words such as poor, cheater, nonsense, and other adjectives. The social prejudice and discrimination associated with begging was very dehumanizing and degrading and this in turn lead to various psychological problems such as low self-esteem, less self-confidence, poor social relationship and even self-defeating behaviours on the beggars.

Furthermore, one respondent has described the social discrimination that he was experienced due to begging in the following manner:

Even though people gave money to the beggars, I believe that most of them do not have positive outlook or attitude on us and they do not treat as “normal” human beings. Therefore, it is possible to understand the social consequences of begging resulted from the perception of the people are almost proportional with the causes of begging. We (the beggars) are powerless because our choices and voices have not been heard and valued in all aspects.

On the contrary, other respondents have explained that there is nothing wrong with begging and they have not been experiencing any social problems associated with begging in the study area. As indicated by 56 years old male informant, he started his speech by saying “**kadhachuun**

yakka miti kennaa rabbiiti”(if God bestowed, you can be (do) all”). “Since I do not stay for a long period in begging activity, I do not experience any social problems due to begging”.

Surprisingly, another 60 years old man has responded that “I do not experience any social and psychological problems due to begging”. Some respondents even do not consider begging as problem at all. For example, 76 years aged man believes that:

Begging is not a problem from all perspectives and even from the Holy Bible viewpoints. A problem occurs when you suffer from hunger and other related crisis in your home. If you are not physically fit (able), asking alms from the people to serve yourself cannot be considered as a sinful act. My social relationship and interaction with other people in the community where I have settled is fine and I am supported by one organization monthly with my peers. Therefore, I do not experience any psychosocial problems as the result of begging and I will not give up begging.

He further added that “if begging is a problem, why the government did not take any serious measures against begging and beggars”? The old man has supporting his argument by raising the benefits that he is getting from begging.

4.3.3. Psychological Consequences of Begging

As stated before, the social consequences of begging leads to psychological problems as it were depicted by some of the respondents. The social and psychological components were intertwined and function through interdependence and synchronization. There were a poor social relationship and communications or social exchange in the study area, it were unlikely to feel the respondents highly excited and happy psychologically. Therefore, the major psychological problems or consequences that those beggars have experienced because of begging were fear, depression, loneliness, hopelessness, identity crisis, anxiety, stress, lower self-confidence and self-esteem, shame, guilt feeling and different forms of abuses.

i. Shame and Guilt Feeling

The psychological problems such as humiliation, shame and feelings of guilt associated with begging were some of the serious problems that most beggars have encountered while they ask alms from the public in the study area. According to the respondents, not all community members react positively when beggars have asked money from them. Some participants have been insulted for being they are exposed into the street life of begging. Because of this, some beggars have developed a sense of inferiority and even they have evaluated themselves negatively for being they are found on the wrong place. As 18 years old young male respondent has replied, “Treating life through begging is not considered as life at all. Actually, I am doing what I hate because of poverty”. The young boy has also added his episodic psychological experiences resulted from begging in the following ways:

When I was sleeping on the porch (veranda), my clothes, shoes and all the money that I have earned through begging has been stolen. In addition, some people in the community insult me while I am asking them money. Others also degraded me by saying ‘it is a great shame when able and young adult like you are asking alms by stretching their hand on the streets;. Consequently, I developed confusion, shame, guilt and frustration. I found soliciting the people to give anything that you have is the most mortifying and humiliating phenomenon.

In addition, as stated by an old man:

People have been insulting me since I start begging. This slur is a threat to myself and lack humanity as well. However, it is a little bit better than theft. Because when you beg, you may at most be insulted but the act of theft may send you to jail.

Another 56 years old man has also mentioned the psychological consequences of begging as: “begging and streetism are dreadful and humiliating for me. However, I do not have another option. I am still begging despite all the psychological problems such as shame and guilt feeling resulted from it”.

ii. Verbal Abuse

The other form of psychological consequence resulted from begging on the street of Adama was verbal abuse. As forwarded by some of the participants, beggars have been insulted, mistreated, violated and neglected from all affairs of societal involvements in both their birthplaces and begging sites of Adama. Therefore, beggars are the most ostracized and oppressed segment of their societies and hence they have developed a psychological problems such as annoyance, irritation, anger and other forms of psychological disturbances.

In supporting the above-mentioned psychological consequences of begging, a 20 years old female respondent has explained her resentment and abuse as:

Most of the time people embarrass me by asking questions such as: “why do not you work?”; “you look good, able, healthy and therefore, why do you beg?”. However, these words are not motivational terms. Rather these raised phrases have been spoken in an offensive ways and at the same time slur is an inevitable while I beg. These statements made me nervous and shocked. Even though the psychological effect of verbal abuse is very dehumanizing, I do have an extreme economic problem that is impossible to tolerate. Therefore, I prefer to suffer by psychological problems rather than dying because of starvation. I do not have another opportunity and begging became my last resort. “wayita kadhattu ni arrabsamta, tuffatamta, akkasumas namoota birootiin jibbamta”.

(“While you beg, you will be insulted and whipped by others”). The respondent was used this sentence to indicate the consequences of begging.

Even though begging is a means of livelihood for many beggars, several respondents do not like the insult associated with begging. A 35 years old participant expressed her disappointment that she encountered while she was begging on the street as: “One day I was begging with my seven years old daughter and at this occasion one man came to me and said “**Mucayyoo kee kana akkaataa kadhata barsiisaa jirtaa**”? Literally, “**Are you teaching your daughter how to beg**”? His slander was a derogating to me and to my daughter as well. Really, it has broken my heart.

iii. Identity Crisis

Before stating the identity crises that respondents have experienced because of begging, first it is better to understand what identity crises mean from psychological point of view. Identity tells us who we are, whom we resemble, and those who we do not resemble. Conversely, the inability to answer those questions appropriately will lead to identity crisis. The senses of identity can be developed or is the sum total of all social relationship with the family, peers, friends, community, institutions, and the culture in general.

Taking the above fact into account, the information obtained from the participants has revealed that begging in Oromo culture is strictly prohibited. However, many beggars came from different parts of Oromia Zones to Adama for begging by breaking this strict fundamental norm. As far as identity development is strongly correlated with cultural experience and socialization, it is possible to infer that the respondents have been experiencing identity crisis.

On the other hand, some participant beggars have come up with their kids intentionally for begging. Therefore, these kids will later develop identity crisis because they are growing without so much care and compassion on the streets. The future destiny of these children will probably be involved in begging and they will be susceptible to various criminal activities. When they reach the stage of adolescence, they will begin to ask questions such as; “who am I?”, “Who are my parents and what their job is?”, and “who will I be?” Therefore, these adolescents tend to answer these questions in negative ways and they will be confused about their future. In addition, some participants have spent their time on the street while they were asking alms and they have assumed as they lose their dignity, cultural values and norms.

In line with identity crisis, one female respondent has expressed her threat about her and her children as well in the following way:

My children are rising without receiving the love and attention of their father and relatives. In addition, I myself is confusing and even I am not quite sure about my future occupation. Likewise, I am also suspicious about the life of my children because they have been experiencing disorganized and messy life conditions on the street with me.

Moreover, sitting down on the streets and asking alms from the public is very shocking and it was associated with losing identities. Because the reaction of some people was very frustrating as most informants have replied and this in turn leads to a serious psychological pathologies.

iv. Stress

Stress is defined as any physical, social and psychological event that is perceived as a potential threat to physical and emotional wellbeing. Since stress is inevitable, nobody can be free of stress regardless of his/her personality. However, there is an individual difference in coping and managing the causes of stress or stressors. Even though stress can affect and impaired all the physiological, sociological and psychological functioning of the human body, but the intention of the researcher was to investigate the major psychological consequences of stress associated with begging pertinent to the objectives of the study. Therefore, based on the interview conducted with the participants, beggars have experienced and affected by hassles, despair, tension, depression, hopelessness and loneliness due to begging and as a result these will led to a serious psychological disturbances on the beggars.([https://www. psychologist world.com/ stress /whatis.php](https://www.psychologistworld.com/stress/whatis.php)

Some participants have reported that being a beggar exposes to different problems. For instance, they have experienced different maladaptive behaviours in the place where they beg. As it mentioned and clarified by one 20 years male participant:

The life of begging is boring, irritating, routine and troublesome. Nevertheless, I did it as a last resort because I get hungry. Most of the time, I sleep without having a dinner. Even I have sold my clothes for food but I could not tolerate it. In addition, gangsters have stolen the money that I have earned through begging from my pocket while I was sleeping on the veranda. Therefore, due to those problems, now I am shocking, irritating, upsetting and I have developed distress.

In order to get better money through asking alms, all the beggar participants were budged from their resident to Adama. However, they are separated and dislocated from their families, peers, relatives and other cultural ritual of their community, and as a result, some beggars have

developed psychological disorders. One female participant aged 42 years old has justified her hatred experiences encountered in the street life of begging as:

Begging is a little bit better than stealing but it is still considered as the most shameful and anxious activity. I have spent the religious and other public ceremonies that I was celebrated in my home region while I am begging on the streets. Therefore, when I remember these days, I feel depressed, loneliness, hopelessness and less sense of confidence in addition to other social consequences.

Similarly, during the interview session, one informant has conveyed the distressing and painful psychological consequences of begging as follows:

The involvement in begging activity is very ferocious and embarrassing that strain my psychological makeup. When I am asking alms from the passer-by, I derogate, blame, and criticized myself for putting on the wrong place. Therefore, my selfconfidence and attitude has been deteriorating and I am now highly susceptible to other health related problems. "kadhachuun Gubachuudha".

The respondent has used this expression to imply, **"begging is burning like a fire."** However, I do not have another means of generating my daily bread.

Furthermore, one respondent has faced difficulty of adjustment and he elaborated the condition that he was experienced in the following paragraph.

Since my mother tongue language is Afan Oromo, I have had trouble of understanding what has been said and what was to be said right after my arrival in Adama especially begging language. In addition, I faced difficulty of adjusting myself with the environment because I have been sleeping on the street and had nothing to eat. Due to these problems, I have been depressed, and stressed, regretted, disturbed and highly anxious. Even some times, I am assuming that my future life will be worthless.

From the aforementioned psychological consequences of begging, it is possible to understand and forward different psychological problems. Respondents have experienced problems of acculturation; stress or depression resulting from the differences in cultural experiences and other background variables between their village and their destination. Some respondents especially have faced difficulty of understanding Amharic language, the language which is largely in begging activities in Ethiopia, and have encountered severe adjustment problems with all life conditions. This conflict in culture or culture shock was the main psychological problem that affects emotional well being of the respondents.

Moreover, the information obtained through practical observation has revealed that, some beggars have experienced different psychological and social problems. Based on this observation, these beggars were very suspicious and even they were not voluntary to communicate on different issues with the almsgivers. If somebody is willing to communicate with them, they tend to assume that he/she will come either to steal their money or to take them into jail. Therefore, from this it is possible to recapitulate some beggars have lower self-confidence and self-esteem. If the host community were not interested to give and cooperate with the beggars in terms of cash or kind while they are asking for help, some of the beggars were insulting to the people outwardly for their negative reactions. While others are frustrating, regretting and becomes hopeless inwardly reflect in their emotions and/or feelings.

The name given to beggary has a negative connotation and hence begging was considered and labeled as a shameful, degrading, dehumanizing and humiliating activity. However, because of the major causes of begging mentioned earlier, many people were pushed to do this social evil on the streets as a last resort. Consequently, they experienced and came across many social and psychological problems associated with begging in addition to the problems that forced them to move from their community.

While beggars have asked alms from the public not all people could reacted positively and give money or other items. Some people in the study area negatively reacted, degraded, insulted, and abused verbally when beggars asked them alms. Consequently, those beggars who experienced such harmful, humiliating, and mortifying conditions have developed emotional problems such as fear, anxiety, trauma, hopelessness, self-hatred and depression and eventually identity crisis.

Generally, begging imply multiple social and psychological deprivations, not simply because of lacking sufficient food to eat or a roof to sleep under in. The psychological consequences of begging found on the street beggars of Adama are consistence with the research findings of Fitzpatrick & Kennedy (2001) who revealed that the consequences of begging as embarrassing, demeaning, humiliating and depressing the psychological makeup of the person who is begging.

The social and psychological problems could not be seen as separate and different entities rather they are interdependent each other. The poor social interaction and relationships, discrimination, conflict, and other socially constructed adjectives towards begging and beggary has led to serious psychological problems on beggars. The respondents have experienced different psychological problems associated with begging on the streets. Some of the major psychological consequences of begging that beggars have encountered in the study area are such as shame and guilt feeling, identity crisis, fear as the result of verbal abuse, stress, anxiety, depression, suspiciousness, hopelessness, loneliness, and problem of adjustment.

Most people perceive begging and beggary as something that is socially unacceptable and dehumanizing activity that degrades the personality of someone who is doing it. However, because of different problems, many people have started begging on the street by violating the cultural values and norms. As the result, they feel guilty and ashamed for their involvements in begging. Since all the beggar participants are migrated the community where they grow up to new social environment, some of them have developed adjustment problems and culture shocks. Due to this, the participants were affected by stress, acculturation, loneliness and lower self-confidences.

4.4.Major Techniques of Begging

In order to get alms from the potential donors (hosts), the beggars in the study area have used and exercised different techniques and approaches of begging based on their experiences, skills, abilities and talents. The techniques that beggars used have a strong message and it helped them to produce an emotional appeal on the public. According to the respondents and the practical observations of the researcher, the world of beggary was full of challenges and competitions. Because it is a theatre where the beggars have demonstrating their skills as actors like dramas on the public areas such as churches, mosques, and other temple environs on days of the saints.

Begging is a business, which demands commitment, competitiveness, tactfulness and alertness for searching aids. In this scenario, the fit will survive and the novice and the incompetent will be lost in the social contest for the scarce resources while they are asking alms. Even though there were different techniques and approaches of begging while beggars were asking alms from the host community, for our convenience, it is better to regroup and assign these various techniques of begging in to Dean and Gale (1999) classifications. Such classification is made based on the mobility and activities of the beggars while they are asking alms from their clients. Therefore, these are active, aggressive and passive begging .

4.4.1.Active Begging

Active begging was one of the primary techniques in begging that the respondents have widely used and practiced to get alms from the public in the study area. The beggars were systematically approaching to the people in their normal day-to-day activities and touched the attention of the public. As a result, the people contributed at least what they have in their pocket. Accordingly, the respondent beggars who have used this approach of begging while they are entreating alms from their hosts in the study area have replied and elucidated this technique in the following forms.

I stretched my hand and asked the people to give me coins. If they are not voluntary, I ask them repeatedly using polite words by telling them why I am begging and the problem that I have experienced before. I am communicating with them (almsgivers) by saying, 'Dear brother, please buy me bread?' 'My sister, give me some coin?' 'My father/mother, give me money so that I can buy a lunch or dinner'. In this ways, I told the people to give me money. I am as well reciprocating their financial roles through blessing them by calling the name of the saints and angels. However, if I find nothing, I may possibly change my sites of begging to other corners of the city.(Replied by participants).

As it indicated in the above explanation about the techniques of begging, most of the participant beggars in Adama are used active techniques of begging while they ask alms from the host community. They are frequently changing their sites of begging from one place to another place to exploit money using empathetic approaches and spiritual words by calling the name of

Angels, Saint Marry, Jesus and other Saints to feel emotionally and impress the attention of almsgivers in the study area.

In addition, according to the information obtained from Adama City administration Labour and Social Affairs office and through the empirical observations conducted during the data collection processes, beggars have used different approaches of active begging. Consequently, some beggars in Adama have marked different types of collars on their body using tomatoes, red colours, and made their visible body parts to be bleeding so that they can get better money from the people. They also use children for begging, especially those with physical disabilities in order to get the sympathy of almsgivers. These could be their own children or belong to others and in some cases rented them for making money. There are also instances when children were purposely injured to get the attention of almsgiver.

Moreover, according to the interview conducted with the key informants and beggars on the major techniques of begging, beggars are asking alms from the community by illustrating their existing problems as something that is difficult to solve without the help of others. Thus, they persist to beg by articulating financial troubles. For example, they ask, “Please, would you help me? Because I am suffering from lack of money for transportation, food, medical care”. And “I have been stolen all the money from my pocket?” etc.. Right after they got the money, they exalt the donors by using phrases such as “Let God help, love, bless, and rescue you from all forms of sin, wrong and puts you in the heaven”. Even though participants in the interview have underlined that not all individuals who participate in begging have used the same approach and techniques while they are entreating alms, some beggars have more talents and skills to impress and trigger the public to share and support what they have than others.

Moreover, some other beggars have used a number of melodious spiritual songs and begging songs to attract the attention of the bystanders (passer-by). Therefore, by either sitting on the street comers and other taxi terminals or moving from one home to another home, beggars have dramatized and exhibited their personal difficulties using well-organized and rehearsed songs in order to obtain alms from the public.

4.4.2. Passive Begging

For searching money and other necessary items from the people, some beggars were exercising and practice passive techniques of begging; the most silent forms of begging. These beggars sit down in predetermined places near to churches, mosques and other potential areas so that they show a sign of begging using gestures and other inanimate symbolic representative of objects that really show their difficulties. Therefore, the potential almsgivers are highly concerned to the problems of these street beggars and are motivated to give them what they have either in the name of God by expecting an eternal life in the heaven or in altruistic attitudes to the beggars. In supporting this passive technique of begging, a respondent who has practiced this approach replied his technique in the following ways:

Since I am physically weak, too old and having a certain health problems, I do not move from place to place to collect money from the community. Rather, I prefer to wait for the alms givers by sitting down in front of Saint Merry church. This happened particularly when it is the days of saints and if there is spiritual ceremonies. (Male interviewee, aged 66 years).

The information obtained through observations from the beggars in their everyday activities and in-depth interview carried out with one member of Noble Action Holistic Development (NAHD), there were beggars who have their own fixed and constant places or sites of begging. These individuals beg passively by sitting or sleeping down on the street corners, putting some written notes and handouts as a license showing the severity of their problems, medicines prescribed by health experts and pseudo doctors, their previous good-looking photos, their religious pictures of saints and hugging children (using children for begging). The interviewee has also revealed that, sometimes males were sleeping on the street by wrapping (covering) their sensitive body parts and hugging something that looks like a newly born infant. Their main intention of doing this was making themselves as similar as females who give birth on the street and through this method; they can get better money from the public. This technique is very systematic and unexpected that male beggars used in the street of Adama in order to get alms by deceiving the community at large.

Furthermore, the information obtained from the participants of Adama City Administration Labour and social Affairs, Women and Children and police offices has revealed that beggars have used different techniques asking money from the hosts. Of these, the main techniques that beggars who are physically competent and fit are engaged in begging activities by articulating their appearances like individuals who have real physical problems so that the people could not easily identify or discriminate them from those who are disabled and impaired. Such beggars are very much related and seemed physically disabled, hearing and visually impaired in order to make sense by the public and will support them in terms of either coin or kind for their existences.

4.4.3. Aggressive Begging

This form of begging is most coercive action that beggars used by threatening the community to provide what they have without their interests. When the respondent beggars were asked about the techniques of begging that they have used while they ask alms from the passer-by, they do not list down aggressive techniques of begging as means of searching money and other necessities from the people. Rather the participants have used both active and passive approaches of begging because these forms of begging are more effective, create emotional appeals on the target population, and will motivate them to contribute their own share for the beggars. However, according to the information gathered through observation, there were exceptional techniques of aggressive begging (such as crying, shouting, insulting and nagging towards their customers) in order to get alms from the host community by threatening them. Therefore, the almsgivers were interested to give at least some coins in order to escape from these very dehumanizing and irritating actions of the beggars. One day when the researcher was attempting to observe the techniques of begging that beggars have used, the researcher has found that:

The day was Monday, 27 April 2016 that orthodox followers were celebrating this spiritual day in Saint Merry church. At this occasion, many beggars were dramatizing their arts to attract the attention of the followers and earn better money from them. However, the attention of the researcher and other followers were diverted into one beggar who was sitting down, crying and shouting loudly in the church. Most of the people were shocked by the actions of the beggar and they tossed coins to the area that he has demarked in front of him. In addition, the researcher has

observed that there are beggars who insulted and abused individuals who were not willing to cooperate and provide alms for them. During the data collection processes, one beggar came and asked money aggressively to the researcher. Then, the researcher has replied “sorry, I do not have money, let God help you”. The beggar was happy because of the reaction of the researcher and meanwhile, the beggar responded aggressively and said. “If God could help me, why I am asking you?” “Far away from me, you are a selfish man”. Then, the researcher was surprised because the reaction of the beggar. On the other hand, some beggars were also appeals emotionally by using dramatic sad songs to win easily the sympathy of others. Blind and disabled beggars mostly use these techniques.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1.Summary

This study was designed to investigate the major causes, prevalence and psychological consequences of begging in Adama with a particular emphasis on Afan Oromo speaking beggars.

In order to accomplish the objectives of the study, the researcher has conducted an in-depth interview with 20-beggar respondents (14 males and 6 females). These respondents were selected using snowball sampling technique. In addition, three key informants from Adama City Administration Labour Social Affairs Office(ACALSAO), Adama City Administration Women and children Affairs Office(ACAWCAO) and Noble Action Holistic Development (NAHD), were selected purposefully for interview. Moreover, to explore and show the prevalence of begging in the study area, documents from Adama city Administration Labour and Social Affairs office were referred. Furthermore, researcher's observation was also used as a data collection instrument to investigate the social interaction of beggars and the major techniques that beggars have used while they ask alms from the public. After the researcher has collected the information-using interview, document analysis and observations, then, the data was analyzed and described using qualitative approaches by posing quotations and opinions of the respondents fully. Based on this extensive analysis, the major findings of the study are summarized in the following.

This study revealed that there were varieties of natural and human made causes that push the respondents from their residence to Adama to do begging activities on the streets. These causes of begging can be classified in to four categories. These are economical, environmental, socio-cultural and health related problems. Some participants have attributed their main reasons why they are involved in begging on the streets to economic factors. Economic causes/factors such as poverty, shortage of land, landlessness, unintended credit overdue and unemployment (seasonal unemployment) were some of the major factors.

Environmental cause was also another major factor that increases the prevalence and extent of begging in the study area. Even though, most of the beggars came from rural areas and do have

farmlands, however, due to the frequent drought observed in the drought victim Woredas and the seasonal nature of agriculture, they could not able to feed themselves and their families.

Finally, they decided to move far away from their residence area and lead their life through asking alms from the people.

The socio-cultural problems observed in the community of the respondents were also found as one of the main causal factors that forced to move the beggars from their village. Socio-cultural problems such as family disorganization (death of the breadwinner, maltreatment and family disturbances), lack of appropriate parenting style were some of the determinant factors that push the respondents into the streets of begging.

Pertinent to the objectives of the study, the social and psychological consequences associated with begging has thoroughly probed. Therefore, based on the interview conducted with beggars themselves and careful observations, begging on the street has massive psychological and social problems. Therefore, the social problems associated with begging were a serious problem affecting the well-being of the respondents in their everyday activities. The social consequence resulted from begging on the streets were such as conflict or quarrelling among themselves to win the competition of gaining their own survivals, sense of isolation, and limited social interaction among themselves and the host community. In addition, beggars were also discriminated and excluded from all societal participations in their birthplace communities and in the study area as well. Hence, being they are discriminated, marginalized and isolated from the mainstream section of their societies, they do not have a psychological sense of community.

If the social environment get disturbed, it would be difficult to expect good and appropriate psychological wellbeing in a given human company. Because their psychological satisfaction can be measured by the cost and benefit analysis that they have made in their social interaction through social exchanges. Therefore, the social problems that beggars have been experiencing due to begging in turn led to severe psychological problems. As the beggars have explained and reported, they come across different psychological problems. Some of these problems are, they broke the fundamental norms and waiting for alms on the streets, some people have insulted, degraded, dehumanized and derogated the beggars verbally using very offensive words. Consequently, the beggars have been ashamed of what they are doing on the streets and develop

a guilty feeling, identity crisis, and hopelessness for asking alms on the wrong places. In addition, since there are cultural differences between the community where beggars grew up and the place where they begged from, they have faced difficulty of adjusting themselves with new social environment. Eventually, because of these cultural differences, some beggars were suffering from acculturation; stress, depression, anxiety and loneliness resulted from conflict and shocking in cultural differences.

Moreover, beggars in the study area have used multiple techniques and tactics while they ask alms from the public. To impress and get the attention of the almsgivers and to search out better profits, beggars have exercised their own strategies, skills, arts and abilities. Beggars have widely used three major techniques while they ask alms from the public in the study area. These are active, passive and aggressive techniques. However, majority of the respondent beggars were used and practiced active technique of begging; they ask the potential almsgivers through approaching them in systematic and artful methods. Still other beggars are asking alms through sitting down or sleeping on fixed or constant places by describing their problems using some written short notes and other symbols by passively observing the potential almsgivers. Besides, in the case of this research most of the respondents have exercised aggressive techniques of begging while they ask alms from the people through nagging, shouting loudly, asking aggressively, crying and other means of threatening.

5.2 Conclusion

This study was aimed at investigating the causes, prevalence and psychological consequences of begging in Adama among Afan oromo speaking beggars. Therefore, from this research the following conclusions were drawn.

- It is difficult to give a particular cause or set of causes for the rapid expansion of begging among Afan Oromo speaking beggars. However, the problem of begging which is today affecting quite a large segment of the people is resulted from multifaceted natural and human made factors. Therefore, in this study, the major causes of begging are emanated from economic, environmental, socio-cultural and health related problems that were observed in the residence of the respondents.

- The host community and the social facilities including the nongovernmental organizations found in Adama were also other pulling factors that attract the attention of many people to perform and involve in asking alms on the streets. Theoretically, almost all people in the study area hate begging and beggars but practically, they have been helping and supporting to the beggars in their daily activities. Therefore, their thoughts and action were inconsistency. From this, it is possible to infer that those people have cognitive dissonances.
- Implicitly, it is we the people that are highly responsible for the rapid raising of beggary in Adama through encouraging beggar by sharing and contributing something that we have in terms of either cash or kind for their undesirable actions (begging). This form of giving alms is very random and unorganized. As a result, the alms would not be allocated to those individuals who are really in need of it. This increases the prevalence of begging and many people were folding to the streets of Adama to ask alms from the people. Therefore, it is better to advocate, “Helping the poor will multiply their numbers”.
- The name given to beggary has a negative connotation and hence begging was considered and labeled as a shameful, degrading, dehumanizing and humiliating activity. However, because of the major causes of begging mentioned earlier, many people were pushed to do this social evil on the streets as a last resort. Consequently, they experienced and came across many social and psychological problems associated with begging in addition to the problems that forced them to move from their community.
- Depending on their individual talents and arts, beggars have dramatized their problems in a way that they can persuade the almsgivers using different tactics and approaches of asking. Meanwhile, they created an emotional appeal on the people and sympathy so that people cooperate and share what they have in their pocket.
- The federal government of Ethiopia has been making beggary and begging out of its concerns and it is possible to conclude the government is passively observing or made beggary out of its domain or concerned. Unless certain policy measures and interventions could be taken to curb the problem of beggary in the country.

5.3. Recommendations

Based on the major findings of this study, the researcher has recommended the following possible intervention mechanisms to eradicate beggary from the study area and the living place of the beggar respondents.

- There is no adequate and clear legislations that helps to curb the problem of beggary in Ethiopia. Therefore, nationwide, uniform and comprehensive legislation in the country should be developed or enacted to reduce beggary.
- Community, politicians, religious leaders and mass media should play significant roles by disseminating the knowledge obtained from the findings of this research to the community at large so that the beggars and the community as well should develop or brought behavioral change about negative impacts of begging on themselves and their country's cultural, social and economic development.
- Governmental and Nongovernmental organizations should facilitate to develop the psychological sense of community and social integration on the people through the mechanisms of inclusion or connecting the beggars with one another in their community such as neighborhood associations, community cooperatives and religious congregations.
- Family disorganization leads many people to resort to begging with no other means of survival. Therefore, social welfare and rehabilitation services by trained social workers, counselors, community psychologists and other professionals should be given to those individuals who really need help and then they will escape from this distressing life.
- Both the Regional and City Administration labour and Social Affairs Offices should give much emphasis in order to solve the existing problem of begging and sustain the overall development of the region and the city.
- Our cultures of supporting to the beggars should be organized and objective. We observe so many people while they distribute their coins to the street beggars randomly and hence this would have a positive impact for the increment of the numbers of beggars in the study area. It is better to support beggars in an organized way.

- Further more comprehensive researches should be carried out on the areas which are prone and susceptible to migration and poverty in relation to the sense of community, interdependence, cohesiveness and other community problems. The more the community is cohesive and interdependent, the more they will solve their communalities problem easily. In addition, other interested researchers should conduct an investigation on whether beggary should be condemned or not by clearly observing the economic and cultural impacts of begging on the country at large.

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APPENDIXES-1-

ADAMA SCIENCE AND TECHNOLOGY UNIVERSITY
SCHOOL OF EDUCATIONAL SCIENCES AND TECHNOLOGY EDUCATION
DEPARTMENT OF PSYCHOLOGY
SEMI STRUCTURED INTERVIEW GUIDE

This interview is developed with the basic assumption of examining the major causes of begging the prevalence and psychological consequences of it in Adama among Afan Oromo speaking beggars. Therefore, being as respondents, your contribution and willingness have an imperative role in successfully achieving the intended objectives of this research on time.

Having this in mind, you are expected to give authentic and correct responses to the questions posed by the interviewer. The purpose of this research is a requirement for Master of Arts Degree in Social Psychology. Finally, I would like to acknowledge and appreciate your participation, dedication and cooperation in advance.

Thank you!

Part _I: Background Information of Respondents.

➤ The starting time for interview _____

➤ The ending time for interview _____

1.Code_____

5.Residence_____

2.Age_____

6.marital Status_____

3.Sex_____

7.Educational Background_____

4.Religion_____

8.Occupation_____

Part - II: Causes of Begging

1. When do you begun/start begging? _____

2. Why do you begin begging? _____

3. Did you have any work before you begin or start begging?

Yes ☐ No ☐

3.1 If your answer to question number 3 is yes, please mentioned the type of work and the reason why do you leave it? _____

4. Do you involve in begging permanently or temporarily? _____

4.1 Why do you beg permanently or temporarily? _____

5. What is your daily average income that you get from begging? _____

6. Do you save what you earn or spent it for your daily consumption? _____

6.1 If you save how much? _____

7. What do you do with money that you get from this activity? _____

8. What did you do with this money? _____

9. What are the strategies or techniques that you have used to get arms from the society?

10. Do you want an intention to return or leave begging if you get enough means of living?

Yes ☐ No ☐

10.1 If your answer to question number 9 is no, specify why not? _____

11. Why do you prefer Adama as a destiny rather than other nearest cities?

12. How much cost do you incur for transportation and from where do you get this money?

13. Is there any significance in your living conditions before and after entering to beggary?

Yes ☐ No ☐

13.1. If your answer is yes to question a number 13, mentioned the differences?

Part III: Psychological Consequences of Begging

1. Do you think that begging is a problem? Yes ☐ No ☐

1.1 If your answer to question number 1 is yes, mention these problems?

1.2 If your answer to question number 1 is no, why?

2. What do you feel about this means of earning money? _____

3. List the major psychological experiences that you have encountered while you are engaging or participating in begging? _____

4. Have you ever encountered any kind of health problems because of your occupation (begging)? Yes ☐ No ☐

4.1 If your answer to question number 4 is yes, please mentioned these problems?

5. Mentioned the social problems that you have developed because of begging?

6. Explain your daily interaction with other people in the community you live?

7. Do you participate in any societal affairs in the community that you live?

Yes ☐ No ☐

7.1 If your answer to question number 4 is no, why?

8. During your stay in Adama, what benefits and challenges do you have encountered?

9. What is the attitude of the society towards begging?

10. How do people perceive you while you ask for alms?

11. In what mood do people are willing or voluntary to give alms for beggars?

12. What do you feel if anti begging policies should be developed in Ethiopiaand what Could be your future occupation? _____

13. What do you suggest as a respondent to alleviate or solve the major causes and psychosocial consequences of begging? _____

Appendix-2-

ADAMA SCIENCE AND TECHNOLOGY UNIVERSITY

SCHOOL OF EDUCATIONAL SCIENCES AND TECHNOLOGY EDUCATION

DEPARTMENT OF PSYCHOLOGY

SEMI STRUCTURED INTERVIEW GUIDE

SEMI STRUCTURED INTERVIEW CONDUCTED WITH KEY INFORMANTS

This semi structured interview is designed to grasp the necessary information/data/ from the key informants of officials and experts of Labor and Social Affairs Office of Adama City Administration and Non-Governmental Organizations , about the causes and prevalence of begging in the study area.

Since you are part of the solution to the problem of begging and your contribution plays a significant role in realizing the objective of this study, the researcher is interested to collect data from you.. Therefore, you are expected to respond genuinely and accurately to the following questions.

Thank you in advance!!!

- Name of the Organization _____
- Starting Time _____
- Ending Time _____
- Position of the interviewee _____

1. What are the main purposes and objectives that your organization /institution were developed for? _____

2. Would you think that begging is a problem?

Yes ☐ No ☐

2.1 If your answer is yes to question number 2 why? _____

2.2 If your answer is no to question number 2 why? _____

3. What are the major causes that made people to be engaged in begging activities?

4. What is the reaction /response/ of the community towards begging? _____

5. What is the role of your organization/institution/ in preventing the problem of beggary and rehabilitating to the people who lead their live through begging?

6. Indicate the trends, extent and prevalence of begging in Adama?

7. What are the techniques that beggars have used to get alms from the society?

8. Have you ever tried to quit beggary or made corrective measures to return and resettled beggars in to their previous residence from Adama?

Yes ☐ No ☐

If your answer is yes,

- What were the prevention, intervention and promotion measures you have taken to improve and rehabilitate the welfare of people who are on the street of begging?

YUUNIVARSIITII SAAYINSII FI TEEKINOOLOOJII ADAAMAA

MANA BARNOOTAA BARUMSA SAAYINSII FI TEEKINOOLOOJII

MUUMMEE BARNOOTA XIIN-SAMMUU

GAAFFII KADATTOOTAAF QOPHAA'E

Gaaffileen kunneen yaada bu'uuraa ka'umsa, babal'inaa fi dhiibbaa gochi kadhaa xiin-sammuu kadhatoota Afaan Oromootiin Magaalaa Adamaatti kadhataa jiran irratti fiduu danda'u irratti xiyyeeffata. Kanaafuu akka gaafatamaa tokkootti, gumaachii fi fedhiin isin dhimma kanarratti qabdan galma gahiinsa qorannoo kanaatiif shoora ol'aanaa qaba.

Kana sammuu qabachuun, gaaffilee dhiyaataniif deebii sirrii fi madaalawaa kennuutu isinirraa eeggama. kaayyoon qorannoo kanaa barnoota digirii 2ffaa(MA) xumuruuf kan qoratamudha. Deeggarsa naaf gootaniif durseen isin galateeffadha.

Ulfaadhaa!

Kutaa 1^{ffaa}: Odeeffannoo Waliigalaa

- Sa'aatii Gaaffii fi Deebiin eegalamu _____
- Sa'aatii Gaaffii fi Deebiin xumuramu _____

- | | |
|------------------|------------------------------------|
| 1. Koodii _____ | 5. Bakka jireenyaa _____ |
| 2. Umurii _____ | 6. Haala Fuudhaa fi Heerumaa _____ |
| 3. Saala _____ | 7. Sadarkaa Barnootaa _____ |
| 4. Amantii _____ | 8. Haala Hojii _____ |

Kutaa 2^{ffaa}: Sababawwan Kadhaa

1. Yoom kadhachuu jalqabde? _____
2. Maaliif gocha kanarratti bobbaate? _____
3. Osoo kadhachuu hin eegalin hojii biro qabda turee? Eeeyyee yookiin Lakki _____
- 3.1. Yoo deebiinkee gaaffii lakkoofsa 3ffaa "eeyyee" ta'e, hojiinkee jalqabaa maal akka ta'ee fi maaliif akka dhiiste ibsi? _____
4. Kadhaa kanarratti idileedhumaan hirmaattamoo darbee darbeetu? _____
- 4.1. Maaliif idileen yookin darbee darbee kadhata? _____

5.Galiin ati giddu-galeessaan kadhattee guyyaa guyyaatti argattu meeqa?_____

6.Maallaq kadhattee argattu kana niqusattaa?_____

6.1.Yoo niqusatta ta'e meeqa qusatta?_____

7.Maallaqa kadhaarraa argamu kana maaliif oolchita?_____

8.Uummatarraa kadhattee waa argachuuf toftaa fi tarsiimoon ati fayyadamtu maali?_____

9.Hojii jireenyakee fooyyessu yoo argatte,kadhaa kana dhiisuuf fedhii qabdaa?Eeyyee yookin lakki_____

9.1.Gaaffii lakkoofsa 9ffaaf deebiin kennite “lakki”kan jedhu yoo ta’e,Maaliifi ibsi?_____

10.magaalaa Adaamaa dhuftee kadhacuufmaaliif filatte?_____

11.Gara magaalaa Adaamaatti dhufuuf baasii geejjibaa hangam sitti fudhate?Maallaqa ittiin dhufte eessaa argatte?_____

12.Erga hojii kadhaa irratti bobbaatee jireenyakee irraatti fooyya’insi dhufeeraa?Eeyyee yookiin Lakki_____

12.1.Gaaffii lakkoofsa 12ffaaf deebiin kennite eeyyee kan jedhu yoo ta’e,garaagarummaan jireenya keerratti dhufe maali?_____

Kutaa 3ffaa: -Dhiibbaa xiin-sammuu irratti kadhaan Fiduu

1.Gochi kadhaa rakkoodha jettee yaaddaa?Eeyyeeyookiin Lakki_____

1.1. Gaaffii lakkoofsa 1ffaaf deebiin kennite “Eeyyee”kan jedu yoo ta’e,rakkoo kadhaan qabu ibsi_____

1.2.Deebiin kennite “Lakki”kan jdhu taanaan,Maaliif?_____

2.Waayee maallaqa kadhatanii argachuu kanarratti yaada maal qabda?_____

3.rakkoo xiin-sammuu yeroo kadhattu siqunname tarreessi?_____

4.Gocha kadhaa kanaan walqabatee rakkoon fayyaa simudate jiraa?Maalinni?_____

5.Sababa kadhaatiin rakkoon hawaasummaa simudatee beekaa?Ibsi_____

6.Walitti dhufeenya guyyaa guyyaan hawaasa waliin qabdu ibsi?

7.Iddoo jireenyaatti dhimmoota hawaasummaa adda addaa irratti hirmaattee beektaa?Ibsi.

8.Adaamaa keessa yeroo turtetti faayidaan argattee fi rakkooleen siqunnaman maali?

9.Ilaalchi hawaasni gocha kadhaa irratti qabu maal fakkaata?

10.Yeroo ati maallaqa isa gaafattu hawaasni akkamitti si hubata?

11.Fedhii fi haamlee akkamiitiin hawaasni kadhattootaaf maallaqa kenna?

12.Imaamatni kadhaa dhorku osoo Itiyoophiyaa keessatti hojiirra oolee,Maal yaadda?Hojiinkee fuula duraahoo maal ta'uu danda'a?_____

13.Sababawwanii si rakkoolee xiin-sammuu gochi kadhaa qaqqabsiisaa jiru irratti akka dhimmamaa tokkoottifurmaata maal keessa?

**አዳማሳይንስናተክኖሎጂዩኒቨርሲቲ
የሳይንስናተክኖሎጂት/ቤት
የሳይኮሎጂዲፓርትመንት**

ለዋናዋናመረጃሰጪዎችየተዘጋጀቃለምልልስ

ይህቃለምልልስየተዘጋጀውለአዳማከተማአስተዳደርሰራተኛናማህበራዊጉዳይባለስልጣናትናለኖ ብልአክቭንየልማትናእርዳታማህበርዋናተጠሪዎችነው፡፡የዚህቃለምልልስዋናአላማየልመናመን ስኬ፣ውጤትናስርጭትንእንዲሁምልመናበማህበራዊናስነ

ልቦናዊያለውንተፅዕኖለማወቅበአደማከተማየሚገኙአፋንኦሮሞተናጋሪዩኔቢጤዎችየተመለከተ መረጃእንዲሰጡንየተዘጋጀነው፡፡እንደሚታወቀውእናንተየመፍትሄውአንድአካልሰለሆናችሁ፤የ ዚህንጥናትአላማለማሳካትየናንተእገዛትልቅሚናይኖረዋል፡፡የተጠቀሰውንአላማእውንለማድረግ ከናንተግልፅናትክክለኛመረጃእጠብቃለሁኝ፡፡ጥናቱየተደረገበትዋናዓላማአጥኚውበማህበራዊስነ ልቦናየጥበብማስተርየመመረቅያፅሑፍየተዘጋጀምርምርናው፡፡

ስለዚህምለትብብራችሁምስጋናዬንሳልገልፅአላልፍም፡፡

አመሰግናለሁ!

- ቃለምልልሱየተጀመረበትሰዓት _____
- ቃለምልልሱየሚያልቅበትሰዓት _____

ሀላፊነት _____

የድርጅቱስም _____

1. ድርጅታችሁ/መስሪያቤታችሁየተቋቋመበትዋናአላማዎችናግቦችምንድንነው?

2. ልመናችንግርነውብለውያስባሉ? አዎ ☐ አላስብም ☐

2.1. መልስዎአዎከሆነለምን? _____

2.2. መልስዎአላስብምከሆነለምን? _____

3. ሰዎችበልመናእንዲሰማሩመንስኬየሚሆኑዓበይትምክንያቶችምንድንናቸው?

_____ማህበረሰቡ

ለልመናየሚሰጠውምላሽምንድንነው? _____

4. የልመናን ግርላማ ስወገድና በልመና የተሰማሩትን ሰዎች መልሶ ለማቋቋም የድርጅታችሁ ሚና /አስተዋፅኦ ምን ድንኳን ነው? _____

5. የልመና መጠን፣ ስርጭትና ሂደት በአዳማ ምን ይመስላል?

6. ምጽዋት ለማግኘት በልመና ላይ የተሰማሩ ወገኖች ምን ምን የልመና ስልቶችን ወይም ዘዴዎችን ይጠቀማሉ?

7. መለመን መፈቀድ አለበት ወይስ ቅጣት ሊጣልበት ይገባል?

8. ለልመና ምክንያት የሆኑ ነገሮችና ተዛማጅ ማህበራዊና ስነ ልቦናዊ ግሮችን ለመቅረፍ የሚያስችሉ መፍትሔዎችና የመፍትሔ ሀሳቦች ምን ድንኳን ናቸው?
