

RURAL-URBAN MIGRATION AND THE EXPANSION OF YOUTHS' BEGGING IN JIGJIGA TOWN, EAST ETHIOPIA

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Abstract

Nowadays migration is the hot issue of the world and Africa in general and Ethiopia in Particular. However, due attention has been given mainly to international migrations. The internal rural-urban migration has received less attention. Currently, internal rural-urban migration causes a significant impact on the socio-economic development of Ethiopia in general and Jigjiga town in particular. Located at the most eastern part of the country, Jigjiga town has been serving as the transit route for international emigrants and destination to internal immigrants. The main objective of this study is, therefore, to appraise the causes and course of flow of immigrations from the surrounding rural areas to Jigjiga town and assessing the economic activities of immigrants mainly beginning at Jigjiga town. Using the qualitative method, this paper tries to fill the gap in this regard. The data has been collected through interviews, FGD, non-participant observations, and text analyses. Snowball sampling was employed to access the immigrants at Jigjiga town.

The findings of this study reveal that a significant number of destitute Oromos originating from East Hararghe Zone were a refuge in Jigjiga town where they were tried to make a living through begging in the streets, at the gate of the mosques, or going from house to house asking for food. The migrants, mainly women and children, were waiting for Friday midday prayers to end, hoping to get alms from people leaving the mosque and they have wandered from one individual house to another to beg cooked meal. Most of the migrants are addicted to drugs mainly chat and cigarettes.

Key words: Begging, Jigjiga town, Migrants, Rural-Urban Migration, Youths

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1. Introduction

Death, Birth and Migration are the three main factors that affect population dynamics. Migration has been defined as the movement of people from one geographic region to another, which may be on a temporary or permanent basis while rural-urban migration refers to the movement of people from rural areas to the urban, Jigjiga town in this case (Adewale, 2005: cited in Belay 2011). The rapid growth of rural-urban migration has been a common feature of developing countries which occurs in response to natural and manmade factors. Thus, the rapid geographic shift of people from rural to urban regions in different countries has been the result of both rural pushing and urban pulling factors (Hossain, 2001). This rural-urban migration in developing countries is accompanied by positive and negative consequences for the area of both origins and destinations.

In Ethiopia, many factors have been responsible for the overwhelming rural-urban migration. Historical documents witnessed that rural-urban migration from drought-prone areas of the countryside to urban has been experienced for many years (Belay, 2011). Thus, migration in Ethiopia has been common as well, mainly in the form of rural-urban migration flows (Fransen and Kuschminder, 2009: cited in Belay 2001). As a result, the rural-urban migration trend in Ethiopia can be explained by several so-called pushing and pulling factors. Belay (2011) summarizes the main pushing factors in Ethiopia as overpopulation, famine, poverty, land scarcity and lack of agricultural resources. In addition to these pushing factors; many rural people are being pulled to Ethiopian urban areas as a result of the development of these areas into more important business centers (Betemariam and White, 1999)

But the bulk of migrants to Jigjiga town do not have skills or formal education that enable them to find good paid, secure employment in the formal sector, and they have to engage in the informal sectors. So that they earn money by being beggars, street vendors, housekeepers, daily laborers, loading and unloading of goods, commercial sex workers, Shoeshine, and handcart pusher (interview 2014). The migration of the rural population has not been without very difficult challenges. The first problem encountered by both the migrants and the host community is accommodation or an increase in slums. This problem brings other problems like infectious diseases, sexual abuse/harassment, and expansion crime and drug consumption. If migration is continuous, after a long period it reduces the number of young and able-bodied people from the rural village. This may cause an imbalance in the quality of human resources between rural and urban areas, which may eventually impede rural development (Bhuyan et al, 2001).

2. Statement of the Problem

These days, migration has become the hot issue of the world and Africa in general and Ethiopia in Particular. However, due attention has been given mainly to international migration. Internal rural-urban migration has been given less attention. But, at the moment, the internal rural-urban migration is increasing in Ethiopia in general and into Jigjiga town in particular and it has a significant impact on the socio-economic development of the country. Especially, the destitute Oromo migrants from East Hararghe made their prime destination in the Somali Region of Jigjiga town and they relied on begging as a means of livelihood and survival (Ahrens, 1998). Indeed, in the absence of other means of livelihood, more and more migrant people would determine to beg, some temporarily and some permanently. Many studies of Beggardom shows that people engaged in begging are disabled peoples who are incapable of working, displaced or migrant children, orphans and destitute aged people who have no supporters. In addition to these, a variety of other reasons which include a shortage of money for transportation because of loss of money as a result of theft or robbery; shortage of money for medical treatment; detention for a long time; are also reported as causes for begging. However, in the study area, Jigjiga town, people with full health conditions mainly youths have been engaging in begging and they considered begging as means of livelihood. Most of these people are migrants who came from the East Hararghe Zone.

Indeed, nowadays begging becomes a means of earning a livelihood in urban areas in general and in Jigjiga in particular for the youth population. However, it does not mean that they have begged and lived without any challenges. They have experienced various challenges such as unwanted pregnancy, high child mortality, sexual harassment and social segregation. Nonetheless, those youths could contribute a lot to the socio-economic development of their country. In such a way, like most of the socio-economic problems of Ethiopia, the youths' beginning becomes a key problem in Ethiopia in general and in Jigjiga town in particular. However, little has been done on the problem of migrants' beggars and no detailed studies have been conducted in Jigjiga town concerning youths' migration and subsequent youths' begging in Jigjiga town. Therefore, this study will fill this gap to some extent.

Objectives

The main objective of this study is to appraise the causes and course of flow of peoples from the surrounding rural area to Jigjiga town and assessing their economic activities mainly begging at their destination, Jigjiga town

Specific Objectives

- A. Assess the causes of peoples' migration from the surrounding rural area to Jigjiga town
- B. Appraise the course of peoples' migration from East Hararghe Zone to Jigjiga town
- C. Examine the economic activities of migrants in Jigjiga town
- D. Assess the situation of youth migrants' beginning in Jigjiga town

Basic Research Questions

1. What factors motivated youths to migrate towards Ethiopia
2. What are the economic activities and social situation of migrants at their destination, Jigjiga town?
3. Why migrants do prefer begging as a means of living?

Delimitation and Limitation of the Study

Geographically, this research has been delimited only to Jigjiga town while thematically, it focuses on migrants of Jigjiga town especially on those who came from east Hararghe zone woredas and who have been engaging in begging as means of livelihood. This research has the following limitations. I have serious challenges to get key informants and respondents so that the sample becomes limited which may not be representative enough. I have used only the qualitative method because my study subjects were illiterate and could not read and fill questionnaires but it was imperative if the quantitative method was jointly used. Since migration is sensitive, some respondents did not volunteer to give appropriate information and to disclose their name and others have also tried to politicize the case. Nevertheless, adequate care has been taken to keep the authenticity and quality of this paper by scarifying whatever financial, time and energy it required.

3. Research Methods

Study Area

Jigjiga is a town in the most eastern part of Ethiopia and the administrative capital of the Somali Regional State of Ethiopia. The town is located approximately 628km east of Addis Ababa, 105 km east of Harar and 60km west of the border with the Republic of Somaliland. The town has a gentle slope with an altitude that ranges between 1720m and 1620m above sea level. In 2007, of the total population of 4,445,219, 14.0 percent was enumerated as residents of urban areas, which is slightly lower than the national average. The census also identified 458,310(10.3%) migrants in the region. It is one of the fastest-growing urban centers in the country. According to the official central statistical abstract, the total population of Jigjiga town was estimated to reach 293,931 in July 2010 of whom 158,066 are men and 135,865 are women. Its urban population grew by about 228,136 between 1997 and 2010, an increase of more than three-fold.

The town is administered with 20 Kebeles. The major sources of livelihood in the town are small scale business, informal trade, cross border trading, contraband, civil service employment, carpentry and remittance from abroad. The town enjoys the supply of food grains vegetables, root crops, animal resources and importantly khat (a flowering plant that causes euphoric sensations when chewed) from adjacent rural districts and far places. Jigjiga is the hub of migrants. While it is the transit for international migrants for those who came from other parts of Ethiopia to

migrate to the Arab world and it hosts many internal migrants especially from eastern Ethiopia.

Research Design

The descriptive research design within the qualitative domains is employed for this particular study. To achieve the objectives of this study effectively, a qualitative strategy is adopted as the most suitable approach for a descriptive study. The qualitative method will produce a description of the situation, events, people and system of interaction. The primary data has been collected through different instruments such as interviews, non-participant observation and focus group discussions (FGD)

The interviews were both unstructured and semi-structured which allowed the respondents to quite freely explain their experiences from, and ideas of migration and general life condition of migrants in the study area. The researcher has also used secondary data. The secondary data has been collected from various documents like books, researches, proclamations, regulations, journals, magazines, articles, proceedings and oral traditions. Purposive snowball and available sampling technique were employed to access migrants whereas other respondents were selected based on their experience, exposure, role, and influence on migration, labor and social affairs of the study area. Due to the very nature of qualitative research, the exact number of samples was not predetermined rather the data collection had been continued until the point of theoretical saturation reached. In such a manner, 60 migrants (26 male and the rest 34 female), 10 individuals from various stakeholders and a total of about 70 individuals were interviewed as key informants and participated as discussants in this study. Moreover, informal discussions and interviews have been also conducted with dwellers of Jigjiga town.

Structured Interview: The researcher has carried out formal interviews using structured close and open-ended questions both for migrants in the study area and stakeholders. However, the researcher has modified the questions as the research progressed to meet new agendas that emerged in the research process. In such a way formal interview was served as a key method of gathering information for this study.

Unstructured Interview: Interview where there is a liberty to formulate questions as to when it comes to mind around the research topic was deployed. It is similar to conversations. The interviewee is given a fairly free range to talk about any aspect related to the broad interests of the researcher. The first question asked of one interviewee might differ totally from the question asked of the next interviewee. There are several types of unstructured interviewing such as in-depth interviewing, focus group interviews, narratives, and oral histories Saunders et al (2007). Unstructured interviews such as in-depth interviewing, focus group interviews, and oral histories were deployed, migrants and other stakeholders.

In both types of interviews, the researcher was asking the question in a face to face manner and tried to shape the questions in such a way as to induce the respondents to answer questions instinctively and without any restraints. As a result, the researcher was able to investigate further issues emerging from the interview that considered appropriate to the respective interviewees.

Focus Group Discussion (FGD): Typically FGD brings together five or more people who share similar experiences or concerns or socio-cultural backgrounds to talk about specific issues (Liamputtong and Ezzy, 2005). FGDs are usually conducted with help of a moderator in an environment or setting that permits participants to engage in a relaxed manner in lively discussion for one or two hours. In this study, the researcher has organized three FGDs in the study area. The FGD started with the researcher making a brief speech detailing the nature and objective of the study and by promising that the information generated could be kept confidential.

Observation: A great deal of the information was gathered through observations the researcher made. Here, an attempt was made to observe the lifestyle and situation of migrant beggars and take notes on different issues in relation to the subject under consideration. Through personal observations, data regarding socio-demographic characteristics and physical conditions of migrant beggars; beggars' paraphernalia, structure and organization of begging, migrants' presence to the passers-by, means of capturing attention, typical expressions and terms of address used by beggars; and the reaction of the passers-by to the plight of the beggards and vice-versa. Their overall impoverishment and modes of interaction were observed. During the whole process of data collection, the researcher has used the help of native speakers as a translator. In addition, all discussion was made with local vernacular language i.e. Amharic and Afan Oromo and Af Somali and when the necessary tape recorder was also employed. Finally, the collected data were classified and summarized in the subsequent topics and discussed through qualitative descriptions. The interviewees and the discussants of this study were not volunteers to reveal their name and their identity too. Hence, I have never mentioned their personal name.

4. Results And Discussions

Many studies approved that considering the socio-economic and demographic nature of migrants such as sex, age, marital status, wealth status, and educational background is very crucial. Thus, the topics hereunder deal with the socio-demographic nature of migrants and factors motivating rural-urban migration.

Migrants Characteristics Age and Sex Profile

The study of rural-urban migration in Ethiopia found that migrants are mostly male under the age of 30 (15-30) years (CSA, 1999). Unlike that of the study conducted Central Statistical Authority (CSA) this study approved that most of the migrants to Jigjiga town were females under the age of 30. The study conducted by Feleke et al (2006) also found that even though children have participated in the rural-urban migration, most migrants to Addis Ababa were young males and females from different ethnic groups.

The results of this study show that the rate of migration was found significantly higher for the people who belonged to the age group of (10-20) followed by (20-30) about 50.9 % and 33.9%, respectively, (indicating that youths, among others, are more migratory) and the rate was about 15.2% for the age group of above 30 years. The age of migrants to Jigjiga town shows that majority of them were youths and of working age at the time of their first migration. The proportion of migrants remarkably decreased with an increase in the age group. The average age at the time of migration was found about 21 years. This proves that elders are less interested in rural-urban migration. However, what makes unique the migrants of my study area-Jigjiga is that most migrants bore many children while they were living on migration. And in this instance, the numbers of children the age of fewer than 12 years are very high.

In terms of gender as one of the demographic factor, perhaps the most important form of social differentiation that influence migration propensities for this research, in the case of migrants to Jigjiga is dominated by the female with a proportion of 56.7% and it is 43.3% for male migrants (see the table below). This seems to be different from the study conducted in Addis Ababa (Belay 2011) where migration is characterized predominantly by the movement of males.

Table 1: Some Characteristics of migrants at Jigjiga

Characteristics		No. of Respondents	Percent
Sex	Male	26	43.3
	Female	34	56.7
Educational status	Illiterate	50	83.4
	Primary, 1st cycle (1-4)	10	16.6
	Primary, 2nd cycle (5-8)	0	0
Marital status	Single	20	33.3
	Married	24	40
	Divorced	16	27.7
Family size	3 and below members	6	10
	4-6 members	22	36.7
	7-10 members	24	40
	More than 10 members	8	13.3

Source: Own survey, 2014

Education Status

As mentioned earlier, the selectivity of migration varies according to the education of migrants too. Most studies of rural-urban migration found that relatively better-educated shows the highest propensity to migrate (Deshigkar and Grimm, 2005; Hossain, 2001 cited in Belay 2011). But the findings of the Central Statistical Authority (1999) in Ethiopia showed that 70% of internal migrants were illiterate. As the latter case, the present study results show that 83.4% of migrants are illiterate and there are a low proportion of migrants who attained primary school level of the first cycle—grade 1-4 (16.6%) and none of them have attended the second cycle level grade (5-8) or more.

Marital Status

The migration decision of an individual is also influenced by marital status. The result of this study reveals that more than half (33.3%) of the migrants were single, 40% were married and 26.7% were divorced at the time of or before their journey. This indicates that early marriage is mostly practiced among females in rural areas of their origin.

Place of Origin

Drought prone area of Eastern Haraghe Zone is the prime sources of immigration of Jigjiga town. All the 15 weredas of East Hararghe Zone have at least some pocket areas with needy populations, those regularly requiring major relief food intervention in the recent past are Fedis, Babile, Girawa, Gursum, Gola Odana and Goro Gutu. These woradas were drought-prone areas repeatedly hit by famine and their peoples were forced to migrate (Ahrens, 1998). However, there are also migrants from other parts of Ethiopia from the South, Amhara and Tigray region. Nevertheless, migrants from Eastern Hararghe Zone have a significant socioeconomic impact in the study area and therefore, this study has focused on migrants who came from Eastern Hararghe Zones.

Prior Migration Experiences of Migrants of Jigjiga Town

Migrants of Jigjiga town were asked about their migration experiences whether they were visited any other urban centers before they arrived in Jigjiga town or not. It was reported that only a few of them had visited other places before their arrival in Jigjiga and the majority of the respondents (85.6%) were directly coming to Jigjiga from their rural origin while about 14.4% were living for some times at Harar city. This contradicts the theory of the "Ravenstein Law of Migration." Ravenstein (1885 and 1889 cited in Belay, 2011) argues that migration is a step by step process which takes place first from a rural area to nearby towns, then to other medium town steps and finally to the capital city. The same to the "Ravenstein Law of Migration", Bjerer (1985) argues that a large number of urban

migrants in Ethiopia have lived at least in one other town before moving to the large town. But this law of migration does not apply to the migrants of this study. As mentioned, most of the migrants were directly coming to Jigjiga town. Migrants' entry into the urban centers of Jigjiga is their first exposure to urban life and independence from parental control. It is expected that they were facing new situations at the initial stage of adjustment and adaptation to the urban way of life in the capital city. Hence, it is also equally important as other impacts of migration to analyze what problems migrants face just at arrival and during the course of their life at the place of destination.

Factors Motivating Rural-Urban Migration to Jigjiga

In developing countries, those with low-to-middle incomes within the global ranking, rural-urban migration is very much driven by, or at least related to the uneven geography of employment, income, opportunities or available of drought in the rural area or just due to lack plain need of survival (Skeldon,1990; cited in Ayman 2002).

Most of the previous studies indicate that migration is motivated by pushing and pulling factors. Markos and Gebre-Egziabher (2001) state that, population pressure, famine, poverty, land scarcity and lack of agricultural resources push the rural people to the urban areas of Ethiopia (cited in Belay, 2011). But the question arises which factor is more important, pushing or pulling? This study is, therefore, assess whether people migrate due to compelling circumstances that push them out of the place of origin or they are lured by the attractive conditions in the destination place. The results of this study show that both pushing and pulling factors have their own role. However, the pushing factor is significant than the urban pulling factors in the study area. This study also approved that the causes of rural-urban migration towards Jigjiga town are recurrent drought and peer or relatives, who were earlier migrants and settled at Jigjiga, pressure was the major pushing and pulling factors respectively. The root cause of the rural-urban migration from East Hararghes towards Ethiopia, however, was recurrent drought. Some woradsEast Hararghe Zone as having suffered from famine due to the total disappearance of autumn main season agricultural products of 1997/98. The main reason for these episodes was the late onset of the summer rains. Moreover, the rains were unreliable, uneven and insufficient. Recent publications of CARE, focusing on the weredas of Bedeno, Girawa and Kurfachelle confirm the then generally unfavorable weather patterns. Consecutive poor production seasons led to overall food security problems it was "very serious" in Fedis and Babile. The seriousness of the situation was underlined by an alarming phenomenon- significant numbers of people, entire families, leaving their home areas migrating as far as Jigjiga and beyond (Ahrens, 1998).

Following these episodes, there was a serious and series of migration from Fedis other nearby districts to Jigjiga and this event becomes the turning point for the subsequent intermittent migration from Fedis and other neighbor districts to Jigjiga town. The first comers then informed their non-migrants friends and relatives about Jigjiga town and then many people began to immigrate into Jigjiga.

Through this process, potential migrants find out more about opportunities in that particular city than they would be likely to find out other locations.

Still, there are other pulling factors for why migrants from East Hararghe Zone prefer Jigjiga as their destination. These were its proximity, the availability of job opportunities and the almsgiving culture of the Somali peoples. Especially the last factor took a lion share. For one thing, the Somali prepared food once and it should be eaten at one time and the surplus should be avoided. If once they ate their lunch they prefer fresh food for their dinner. Hence, they offer these surplus cooked foods for those migrant beggars. Moreover, the Somali people have the habit of almsgiving especially on Friday and other religious festivals. These cultures highly encourage migrants from east Hararghe to prefer Jigjiga as their best destination.

The Working and Living Situations of Migrants at Jigjiga Town

The bulk numbers of migrants to Jigjiga do not have skills or formal education that enable them to find good paid, secure employment in the formal sector, and they have to engage in work in the informal sector. So that they earn money by being beggars, street vendors, housekeeper, daily laborers, loading and unloading of goods, commercial sex workers, Shoe shiner, and handcart pusher (interview 2014). Most of the jobs of migrants are gender-based: females engaged in begging, housekeeping, Commercial sex and street vending while males' works as daily laborers, shoeshine and pushing handcart and donkey's cart. The youth migrants from Gurage and Hadya have dominated shoe shining and informal small business activities in Jigjiga. There are also Tigrian migrants who have been involved in the selling of brooms and barter systems what we call Liwach in Amharic. However, this research has targeted on migrants who come from east Hararge where the majority of female and youth beggars of the study area came from.

Begging as Means of Livelihood of Migrants in Jigjiga Town

Ministry of Labor and Social Affairs–MOLSA (1992) defined begging as a method of earning one's living from the income obtained from other sectors of society using age, health and economic conditions as a means of gaining sympathy. Begging is generally viewed as an activity emanated from poverty and destitution. The encyclopedia of social work in India (1968) viewed beggars as mobile charity seeker people who could easily be noticed by the way they live and earn money essential for survival and most of whom are homeless and live in the open or in the impoverished huts.

As was mentioned above, begging is one means of livelihood for migrants at Jigjiga town. As the main aim of this study, the researcher has given due attention to begging than other means of migrants' livelihood. Indeed, a significant number of migrants at Jigjiga town have been engaged in begging by wandering from one individual home to another.

The response of the respondents and the conclusion of FGD reveal that more than 98% of migrant beggars are females and children less than the age of 15 years while males were engaged as daily laborers. Most of the time, they prefer late morning to solicit cooked foods by saying *Leben Walalo* meaning my brothers and sisters as common means of communication with the almsgivers. They focus on taxi and bus stations, mosques, especially after Friday, praying and in the place where peoples are summoned to beg cash. They employ various means of gaining sympathy. Mainly they used their infants and children as a means of gaining sympathy. Since they have no access and awareness about family planning, most of the migrants' beggars have an extended family. Each adult beggar woman has 6 offspring on average. The children of these migrant beggars were employed as a means of begging in two ways. The first mechanism is for "advocacy begging". In this type of begging, mothers beg the name of their infants. The most appealing of this type of begging observed when a woman who has very recently given birth to a baby lies on the ground with her infant who is mostly exposed so that every passer-by may see and another person. Most probably the woman's mother and in some cases her husband or the woman herself beg for or in favor of the infant. When the infant becomes at the age of half-year to three years they shoulder and used these children to provoke sympathy among almsgivers. When children become at the age of 3-15 years, their parents send them to beg for food and cash. In this case either they supervised and follow up with the children the near distance or they let them independently beg and bring the gained things whether it is cooked food or cash money. They employ infants and children because they believed that the society may have a sympathy for the children than for adult women. In addition, children have no knowledge that begging is a taboo means of livelihood (Researchers observation, FGD conclusions and interview ,2014).

After they collected cooked meals from individuals home either by themselves or through their children (mainly daughters), they ate the meals together in a group with their husbands and friends. They used the cash money to purchase *Khat*, cigarettes and used for *shisha* consumption. They don't worry about their tomorrow and they have no habit of saving all at all. Only a few of them put aside money for their relatives.

But it doesn't mean that migrant beggars remain beggars. Some of them have changed their means of livelihood from begging to other various informal sectors such as street vending, small scale trading, and housekeeping. Some are also become relied on gathering and selling pieces of charcoal or waste remnant parts of charcoal from a place where charcoal is stored (Observation and interview 2014).

Living Conditions of Migrants at Their Destination, Jigjiga Town

The result of this study shows that a large proportion of destitute migrant beggars at Jigjiga don't have access to shelter, medication, either potable water or water for washing and educational opportunities. Females are vulnerable to unwanted pregnancy, sexual exploitation including rape and abduction. Their

clothing is usually dirty and torn rugged and so that they are poorly dressed. They rarely washed their body. Death, disease, physical disability and insanitary living conditions seem to be generally natural and inevitable consequences for the migrant beggars. They are ill-nourished, ill-housed and ill-dressed. They are often ill with different diseases such as stomach pains, cough or colds and have wounds and scabies. As their life nearly entirely depends on the goodwill of alms-givers, they are poorly dressed, malnourished or essentially eat spoiled foods. Most of them are homeless & illiterate, most often they get sick and they beg and live in similar environments. It is in these regards that they share a lot in common, yet, there are internal segmentation and diverse patterns in terms of interactions among themselves (FGD, interview and Observation, 2014).

According to the interview made with migrant beggars and key informants, most of the beggars are homeless and live in the open or in the plastic or impoverished huts while they spent the day time wandering here and there and chewing khat somewhere in the pocket area of the town. Generally, beggars have spent the night in various place. Some very few beggars managed to live in either rented or owned houses, quite large numbers of beggars are observed sleeping outside either on the street, plastic shelters or impoverished huts. Still, others sleep in the Chat madeb—a place where the chat is selling at the day time. Housing is very poorly maintained and very dirty. The plastic shelters that are common these days do not have any guarantee that they will stay up for more days; they will be torn down or dismantled, very often by either the government or the owner of the land. Moreover, their shelters were vulnerable to accidents, will be dismantled and collapsed by winds, rain and flood. Such shelters rarely enjoy the security of continuousness (interview and FGD conclusion, 2014).

Drug Consumption Status of Migrant Beggars of Jigjiga Town

The result of this study shows that most of the expenditure beggars incur is for chat, smoking and entertainment while they obtained the cooked meal through the beginning and they fulfilled their food demand in such manner and they do not spend money for food. Most of the cash money obtained by beginning or digging was used for drug consumption purposes. Especially males are very active in drug consumption than women and they are extremely addicted to a drug such as chat, cigarette, shisha and alcohol to some extent. Comparatively, males are very active in all of the above drug types while females are chewers and only a few women were smoke cigarettes and they consumed shisha in the group. Men deployed most of their time for chat chewing and sometimes they took the local alcohol-Areqi and beer after chat chewing. Generally, both males and females are highly addicted to drug consumption. In most cases, men are responsible to bring cash money so as to buy chat and cigarettes while females and children are expected to beg cooked meal. However, sometimes females are also expected to purchase chat for their husbands.

Challenges Encountered by Migrants at the Place of Destination, Jigjiga Town

Migrants are vulnerable to various types of challenges. Many studies indicate that migrants usually face problems during the course of their life in addition to the problems encountered at the time of arrival. In this study, information was collected from many migrants about the nature of the problems they faced during their stay at the place of destination in Jigjiga town. For the sake of discussion, these challenges have been grouped into the following subtopics: unwanted pregnancy, high infant and child mortality, sexual harassment like rape and social segregation.

Unwanted Pregnancy: according to my respondents all most all females at a productive age gave birth to more than one child. This was because, for one thing, destitute migrant females are vulnerable to unplanned pregnancy due to unsafe sex and rape. Moreover, these migrant women have no opportunities and access to the birth control mechanism. All of the interviewee women at a productive age have children from two to thirteen in numbers. on average each woman has 6 children (interview and FGD conclusion 2014). Each child has been employed as a means of getting alms because children are considered as an instrument to create sympathy among almsgivers. They never attended any kind of education and most of the children were undisciplined and insulter in their behavior (observations 2014).

High Infant and Children Mortality: The result of this study shows that a large proportion of destitute migrant beggars at Jigjiga has no access to shelter health, pure water and education opportunities. A number of migrant beggars generally live a very unhygienic lifestyle, cooking, sleeping and even defecating in the same area, because they have no toilet. Hence, infants having low immunity are very vulnerable to different kinds of diseases. In addition, mothers have no any kind of pre or post-birth follow-up even they never see a hospital or any kind of treatment. Moreover, infants and children are exposed to sunlight, very cold temperature, rain and bad smell. They ate the spoiled meal and wear dirty torn down clothes. Hence, about half of infants and children died in less than five years age-old. Others become disabled and victims of chronic diseases. The results of both interviews and FGD made with migrant women approved that almost all of migrants women who relied on begging have lost half number of their infants and children before the age of five years with death.

Sexual Harassment: According to the response of the interviewees and a conclusion of FGD, more the 90% of migrant beggar women were victims of sexual harassment in one or other ways. They have no legal protection or shelter to live in it. Especially, girls are the most vulnerable to rape, abduction or other kinds of sexual harassment. They were exposed to sexually transmitted diseases mainly HIV/AIDS, and faced psychological frustration and depression. Especially, at night time they have nothing to save themselves from sexual exploitation and harassment. One of my respondents said that the police force or other legal bodies are not responsive for the help shouting of migrants because the migrants have no good

image and they have discriminated socially and they never get social services. Even police forces have raped them at night time.

Social Segregation: Migrants beggars of Jigjiga town have faced various type of discrimination and social segregations. The Somali called them “Qoti” meaning the one whose livelihood is dependent on digging. Socially, they have been discriminated and undermined. For instance, the Somali migrant rarely wander for the beginning. Because unlike those the Oromos or other ethnic groups, the Somali migrants have social back up and they have also two more options other than beginning: either they incorporated in refugees’ camp or supported by their clans. So as to cope with the social segregation, other ethnic group migrants mainly Oromos of East Hararghe have adapted themselves to a new environment in terms of the physical setup of the area, and the culture too. Their interaction with the people in the urban area mainly with the Somali let them lose their traditional culture where they grew. In such a way most of the destitute Oromo migrants become assimilated and acculturated with that of the Somali peoples. However, whatever they assimilate with the Somalis they never scape from social discrimination and segregation (FGD conclusion 2014)

5. Conclusion and Recommendations

Conclusion

The main objective of this study is to appraise the flow of migrants from the surrounding rural area to Jigjiga town and assessing their main economic activities mainly begging and social situations at their destination, Jigjiga town. A Qualitative method was deployed to address the objectives of this study in depth. The data were collected through Interviews, Focus Group Discussion and Observations. Totally about seventy individuals participated as interviewees and discussants.

The socio-demographic natures such as age, sex and marital status and education status of migrants of the study area have been well appraised. Accordingly, the rate of migration was found significantly higher for the people who belonged to the age group of (10-20) followed by (20-30) about 50.9 % and 33.9% respectively and the rate was about 20.2% for the age group of above 30 years. In terms of gender as one of the demographic factors females are higher than males with a proportion of 56.7% and 43.3% for female and male migrants respectively. The result of this study concerning marital status reveals that (33.3%) of the migrants were single, 40% were married and 26.7% were divorced at the time of or before their journey. In terms of education, results show that 83.4% of migrants are illiterate and there are a low proportion of migrants who attained primary school level of the first cycle– grade 1-4 (16.6%), of whom none of them were the attended second cycle level grade (5-8) or more.

Drought prone areas of Eastern Haraghe Zone are the prime sources of migration to Jigjiga town while both pushing and pulling factors have motivated migrants to flow into Jigjiga. However, the pushing factor is slightly significant

than the urban pulling factors. This study approved that the causes of rural-urban migration towards Jigjiga town are recurrent drought and peer or relatives, who were earlier migrants and settled at Jigjiga, pressure was the major pushing and pulling factors respectively. The root cause of the rural-urban migration from East Hararghes towards Ethiopia, however, was recurrent drought. Some woredas of East Hararghe Zone have suffered from famine due to the total disappearance of autumn main season agricultural products of 1997/98. Following these episodes, there was a serious and series of migration from Fedis other nearby districts to Jigjiga and this event becomes the turning point for the subsequent intermittent migration from that and other neighbor districts to Jigjiga town. In addition, other pulling factors such as proximity, the availability of job opportunities and the almsgiving culture of the Somali peoples. Especially the last factor took a lion's share.

The socioeconomic activities of migrants of the study have been assessed. It is approved that the livelihood of migrants of Jigjiga town depended on begging street vending, housekeeping, daily labor work, loading and unloading of goods, prostitution, shoeshine, and handcart driving. Most of the jobs of migrants are gender-based: females engaged in begging, housekeeping, prostitution and street vending while males work as daily laborers, shoeshine and pushing a handcart. The youth migrants from Gurage and Hadya have dominated shoe shining and informal small business activities in Jigjiga. There are also Tigrian migrants who have been involved in the selling of brooms and barter systems what we call Liwach in Amharic. However, this research has targeted migrants who come from east Hararge where the majority of female and youth beggars of the study area came from.

Among others, begging is one means of livelihood for migrants at Jigjiga town. As the main aim of this study, the researcher has also given due attention to begging than other means of migrants' livelihood. Indeed, a significant number of migrants at Jigjiga have been engaged in begging by wandering from one individual home to another. The response of the respondents and the conclusion of FGD reveal that all most all of the migrant beggars are females and children less than the age of 15 while males were engaged as daily laborers. Most of the time, the migrants prefer late morning to beg cooked foods from individuals house by saying Liben Walalo meaning my brothers and sisters as common means of communication with the almsgivers. They also focus on taxi and bus stations, mosques especially after Friday praying and in the place where peoples are summoned to beg cash. They employ various means of gaining sympathy. Mainly, they used their infants and children as a means of gaining sympathy. The children of the migrant beggars were employed as a means of begging in two ways. The first mechanism is for "advocacy begging". In this type of begging, mothers begin the name of their infants. When the infant becomes at the age of half-year to three years they shoulder and used these children to provoke sympathy among almsgivers. When children become at the age of 3-15 years, their parents send them to beg for food and cash.

However, it doesn't mean that migrant beggars remain always beggars. Some of them have changed their means of livelihood from begging to other various informal sectors such as street vending, small scale trading, and housekeeping. Some are also become relied on gathering and selling pieces of charcoal or waste remnant parts of charcoal from a place where charcoal is stored and sold.

The study has also assessed the life condition of migrants especially those who engaged in the beginning. Accordingly, large proportions of destitute migrant beggars at Jigjiga have no access to shelter, medication, educational opportunities and either potable water or water for washing. Females are vulnerable to sexual exploitation such as rape, abduction and unwanted pregnancy. Their clothing is usually dirty and torn rugged. They rarely washed their body. Death, disease, physical disability and insanitary living conditions seem to be generally natural and inevitable consequences for those migrant beggars. They are ill-nourished, ill-housed and ill-dressed. Most of the beggars are homeless and live in the open or the impoverished huts, plastic shelter, street and Chat Medeb while they spent the day time wandering here and there and chewing khat somewhere in the pocket area of the town. Generally, the migrant beggars of Jigjiga town have led a miserable life.

Most of the cash obtained by the beginning was used for drug consumption purposes. Especially males are very active in drug consumption than women and they are extremely addicted to drug such as chat, cigarette, shisha and alcohol to some extent. Males have consumed above drug type while females are chewers and only a few women were smoke cigarette and they consumed shisha in the group.

Finally, Challenges Encountered by Migrants at the Place of Destination Jigjiga Town has been also well assessed. This study disclosed that migrants in Jigjiga town are vulnerable to various types of ups and downs. They have faced problems during the course of their life in addition to the problems encountered at the time of arrival. In this study, information was collected from many migrants about the nature of the problems they faced during their stay at the place of the destination-Jigjiga town. Accordingly, these challenges include but are not limited to the following: unwanted pregnancy, high child mortality, sexual harassment like rape and social Segregation.

Recommendation

- The federal government, Somali and Oromia regional governments as well as non-governmental organizations working in Jigjiga town should arrange short term vocational and skill training for youth migrant beggars and deploy them in small scale businesses. Side by side series of awareness creation and psychological training should be delivered to recover their psychological frustration. There are various NGO in Jigjiga town and these NGOs should, therefore, do their best to extract these migrants from this socioeconomic crises

- The almsgivers and the society at large should not extend their charity for able-bodied beggars rather youths' begging should be discouraged by different mechanisms. The traditional way of giving charity in Jigjiga town has encouraged the able-bodied beggars to take advantage of it with the genuinely needy. While the intention of an alms-giver may be good, the beneficiary is not always likely to be a genuinely needy person. People must give through a sense of social responsibility to the needy members of society.
- In order to minimize migration from its sources as well as maintain social stability, it is strongly recommended that the early warning systems at zonal and wereda levels be strengthened. In a time of crop failure, the government should intervene as immediately as possible before the people opt for emigration.
- As a mid and long-term strategy to reduce the vulnerability of certain areas, such as Fedis wereda, which were the main sources of migrants for the case under consideration, it might be useful to look into the possibility of helping farmers to diversify their choice of cropping patterns.
- Further detail and deep research should be conducted in migration and youth begging of East Ethiopia

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