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Title: Assessment of African Great Lakes Urban Refugees Rights to the
City of Addis Ababa, Ethiopia

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DECLARATION

I hereby declare that Dissertation entitle ASSESSMENT OF AFRICAN GREAT LAKES URBAN REFUGEES'S RIGHTS TO THE CITY OF ADDIS ABABA is my original work and has not been submitted earlier to IGNOU or to any other institution for the Fulfilment of the requirement for any course of study . I also asset that no chapter of this manuscript in whole or in part is lifted and incorporated in this report from earlier work done by me or others.

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CERTIFICATE

This is to certify that Mr KWIHANGANA JOHN CHRISTIAN student of Master of Social Work from Indira Gandhi National Open University (IGNOU) New Delhi, was working under my supervision and guidance for his project work entitle: ASSESSMENT OF AFRICAN GREAT LAKES URBAN REFUGEES'S RIGHTS TO THE CITY OF ADDIS ABABA which he is submitting is genuine and original work.

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Acronyms

AIDS: Acquired Immune Deficiency Syndrome

ARRA: Administration for Refugee and Returnee Affairs.

E.O.C: Ethiopian Orthodox Church

FDRE: Federal Democratic Republic of Ethiopia.

HIV: Human Immune Virus.

IMF: International Monetary Fund.

JRS: Jesuit Refugees' Service

M: International Organization for Migration.

NGOs: Non Governmental Organizations.

OAU: Organization for African Unity.

RRAD: Refugees and Returnees Affairs Department.

UDHCR: United Nations Declaration of Human Rights

UN: United Nations.

UNHCR: United Nations High Commission for Refugees.

US: United States

WB: World Bank.

Abstract

The great lake refugee: the challenges to get urban status and their socio-economic challenges while living in Addis Ababa, Ethiopia

By Kwihangana John Christian

May, 2016

The researcher took the case of African Great Lakes Refugees (Refuges from Burundi, Congo Democratic Republic and Rwanda) In Addis Ababa (The Capital City of Ethiopia) to answer the following research questions.

- a) How do Great Lake Refugees get Urban Status in Addis Ababa?
- b) How adequate is "the right to the city" approach to explain the everyday struggle of Great Lakes Refugees for Right and Resources? and
- c) What kind of urban policy measures can Ethiopian government take in order to create smooth environment to those refugees?

The research is a qualitative case study where a total of 28 refugees and 12 leaders and staff from governmental institution (ARRA) and nongovernmental organizations such as; JRS, UNHCR, RRAD were interviewed.

The interviews captured, described and discussed the respondents own ideas, opinions and experiences.

The researcher found out that the urban refugees exist and interact in two different social milieus. On one hand the refugees have no right to open business and even if they can have capital(here they do not have any means to generate incomes :the one who can survive are to ones who have relatives or friends abroad who send them the money)on the other hand there are refugees who are under one nongovernmental organizations called Refugees and Returnee Affairs Department (RRAD) Under Ethiopia Orthodox Church :these groups of refugees get monthly assistance which is equivalent to fifty(50\$) dollars.

The study has evaluated that this amount of money is not enough to keep those refugees surviving in the city of Addis Ababa.

The study has also reviewed that the government policy regarding the urban refugees and these who get chance to live in the city of Addis Ababa are not fine with the environment in with they are living in. In short the study has reviewed that those refugees have no right to participate in governance of the city, no right to business, no right to move outside the cities, etc. The researcher has gathered data through interviews, observations, discussions and questionnaires.

Chapter 1: INTRODUCTION

1.1. Background of the Study

Currently the world population who are living in the cities are at about fifty percent (50%) this is same true for the Africa where the urban population counts nearly forty percent (40%) of the total population (UNHABITAT, 2008:11) African population was one billion in 2009 and the increment of people who will be in cities is expect to hit 1.23 billion in 2050(UNHABITAT, 2010:11)

There is more urbanization that just the concentration of people in cities. Most urbanization occurred in Europe, North America and Asia following shift from agricultural economies to industrial and service economies. However Africa is not the case where urbanization was due to colonization and it's after math.

The African system of public services and the expansion of Para- statai agencies led to high rate of new employment opportunities in urban areas particular in capital cities (Mabogunjie, 2005:6)

Nether less there was decline of Africa cities soon began following the oil crisis in 1973 and many Africa government would no more sustain their transcend urban bases. So many African states approached IMF and WB in so called Adjustment Programs Structural and many African faced many problems because of the debits and many countries found them having their population below poverty lines (Mabogunjie, 2005:6) We cannot ignore the characteristic of Africa cities nowadays where the poverty is rampant and many urban dwellers are living in slums and shanty houses .The

African cities are also characterized by the big gap between the rich and poor where we found millionaires and billionaires while there are many people who are living below one dollar per day. It is known that most of Africa cities are full of people who migrate from rural area (rural-urban migration) we can also observe the migrants who are driven because of the conflict. This is more the case of refugees who are not citizens of the host country or the city in question but whose settlement and "stay" impacts the host cities in a number of ways. Consider East Africa and Central Africa where the insecurity have been the experiences of every one life. Take the case of the Congolese civil war that has started in late 1996 and the Burundian ethnicity war that has characterized the Burundians history form 1987 and the Rwandans genocide of 1994 that left many people without relatives thus all these Issus have caused many refugees to seek refuge in Ethiopia and other countries. Here I have not to ignore that Ethiopia is not only hosting the refugees from the African great lakes region but the majority are from south Sudan, Somalia, and Eritrea; and according to UNHCR data as of December 2015 Ethiopia was hosting more than seven hundred twenty thousand (720, 000) refugees where the majority were south Sudanese that constituted more than forty percent (40%) of the total refugee population.

Many refugees prefer to live in towns or cities for different reason such as educational opportunities securities concerns, job opportunities, better housing etc

For the job opportunities, Ethiopia may be different from other countries, while the Geneva conventions of 1951 states that the refugee has right to employment in the hosting country Ethiopian government reserve the right to work of the work for refugees where no refugees is entitled to work in Ethiopian territory under any condition.

As a researcher has been told by the respondents who have skills and knowledge to work if the condition permit, they say that whenever they apply for job they are asked to provide the work permit which is provided by ARRA. Unfortunately whenever they request ARRA They always receive the responses that Ethiopian government does not allow refugees to work. The next step I am is to define **a refugee**: according to Geneva convention of 1951 in its article 21, a refugee is a person who owing to well founded fear of being persecuted for reason of race, religion, nationality, membership of particular social group or political opinion, is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail her/himself of the protection of that country.

Thus according to this definition a refugee is defined by one's country of origin and her/his inability to go back to his/her country of origin, instead of right or privileges that a host country will be willing to provide her or him. Hence, most countries in Africa keep the refugees in camps

According to Kibreab(2003:60) the governments prefer the refugees to be in camps for the different reasons such preventing or minimizing the economic, social and cultural interaction, minimizing the competition over scarce resources, minimize risk such as of terrorism, etc .As mentioned above the refugees are facing the problems associated with these government policies and according to Kibreab urban refugees are the most neglected and abused groups of peoples in developing countries "whose " do the basic fundamental rights are often abused by the security body of the hosting state(Kibreab,2003:60)

Beating them however the refugees succeeded to penetrate in to capital cities and venture in different economic activities.

But here I have to mention that the city of Addis Ababa is not the case where and even if the refugees can be successfully in entering the city of Addis Ababa there will have no means to work there.

A number of studies (Sienkiewicz, 2007), Campbell, 2006) Kibreab, 2000), (Jacobsen, 2002) have now been conducted researches where urban refugees where the contributions of urban refugees to the host cities economy are duly recognized.

For example, Sienkiewicz, (2007:7) urges that if states Altered their existing and enable the displaced people to work, then governments will benefit Campbell(2006:407) did a thorough study of Somali refugees in Eastleigh Nairobi concluding, as such these urban refugees, like other migrates and traders, now have visited economic interests in Eastleigh while war may have brought many refugees Eastleigh in the first place ,peace negotiations alone will not necessary take them all back home.

Jacobsen (2002:594) also argue ” a policy that sought to incorporate long standing refugees in to the host society would increase human security of everyone living there”

As you can see these arguments try to persuade the host governments to embrace urban refugees, benefits from their skills, knowledge and resources and promote policies that allow refugees to live in the cities instead of being locked in camps.

But integration is easier said than done. Embarking on such project requires more than issuing identification documents, business or driving licenses or enrolling children of urban refugees to public schools. Rather it requires

- ❖ grappling with the nation of citizenship both at national and urban level,
- ❖ assessing the social capital of urban refugees and its economic relevance in the host cities, and
- ❖ Studying host- refugee relations while studying the potential impact of integration for urban refugees.

Accordingly, this study takes the case of the African great lakes refugees in Addis Ababa, (the capital city of Ethiopia) to inquire research and arrive at the conclusion on the following issues:

- The study looks at the concept of ‘right to the city’ and its origin,

- the study looks at the case of the African great lakes refugees in the city of Addis Ababa to consider whether the debate about ‘right to the city’ speaks to the African experience of cities or not.

It looks at the strength and weakness of the right to the city ‘approach when applied to the case of refugees in African cities in general and Addis Ababa in particular.

- the study bring up political police recommendations to better state –refugees relations and urban governance these recommendations were made by refugees themselves ,governmental and nongovernmental officials who are dealing with the issue of refugees in Addis Ababa

There is a lot of theatrical debate about with term citizen meaning. According to Vasnyi (2006:231),the etymology of word ‘‘ citizenship’’ reveals it urban origin: there is a clear connection between the word citizen and the word that we now translate in English as city-state’’ nevertheless,

the term citizenship has been more associated with membership in a national political community'' (Purcell, 2003:571) but even with the confines of the nation state, defining citizenship has always but a controversial' issue.

According to Merriam – Webster: A citizen is an inhabitant of a city or a town; especially: one entitled to the rights and privileges of a free man; it also defines a citizen as native or naturalized person. Who owes allegiance to a government and is entitled to protection from it. According to the definitions given above you can witness that the citizen has rights and privileges and the government has the obligation to provide protection to him/her, however such rights based on definitions have come under fire from others who help on communitarian and ethical belongingness to the nation. For instance the civic republicans upheld that the citizen is more than a voter or tax payer; but he/she would have to devote the better part of his/her time and energy to public interest. SaskiaSassen(2006)

(Dagger, 1982:718), for civic republican, therefore citizenship is public vocation to be pursued and mastered in a given cultural and political community. Dagger (1981) argues that the city in its diversity and multiculturalism is eroding the civic and communitarian basis of citizenship at the national level. Some scholars argue that we all are human beings who need rights and protection and we belong to one global Community, therefore they argue for cosmopolitan citizenship .For instance according to Baubock(2009:475),cosmopolitan citizenship refers to ''duties of solidarity that human beings have toward others across the country border and one's identity.

While some people are arguing about cosmopolitan citizenship others are and even proposing the global citizenship (Linklater, 1998:27). There is some criticism for different thinkers and here I am going to discuss in short some criticisms.

For the cosmopolitan who are based on the idea of political community with shared values and commitments which is not practically in some case for many nation states therefore, the cosmopolitan cannot survive nowadays where each country depends on others (this is for instance the case of labour where countries need the overseas employee who come with some skills and technologies and even the developed nations need manpower from the third world states).

The attempt to understand the relations between cities and citizenship has how led to the discovery of the socialist Henry Lefebvre. Whose works talk about the right to the city? He coined this term "the right to the city" in 1968 in his book entitled 'Le Droit à la Ville' in his book he criticized the capitalism. Lefebvre's right to the city points out the need to configure citizenship at urban level here there are three points to get from Lefebvre's works which talk about urban citizenship

1. His approach was revolutionary where he opposed the notion of nation – state (PURCELL, 2002:1006) he pointed that to get the citizenship does not necessary need to be born in a given country or to have parents from that country. For him people should have the rights and protection because they are living in that city or town (they can be immigrants and even strangers).
2. He also argues that people living in that city should have rights to participate in political decision making that affect their lives he said that the right to the city must not stop on having legal status but also to participate in different activities (Dikec ,2009:76)

3. He says that people living in city should have full and complete usage of the occupy urban space (Purcell, 2002:1006).

1.2. Statement of the Problem

As the researcher has mentioned early the right to the city have been focus on the European milieu and most of the authors such as (Lefebvre (1968) Dagger (1981), Bauboc

(2003), etc have been points on the western cities where the African cities have been forgotten.

Now let us start by describing the African cities; most African cities are surrounded by rural areas and there are high immigrants from rural areas African cities have the problems of political representations and participation (according to Diamond: 1999)

Most of African states and indirectly cities are relied on foreign aids.

The researcher has come to realize that studying the right to the city in Africa will be of an immense importance as most theoreticians (the first ones) and every right to the city was seen in western context.

Most of the African cities are full of the refugees who fled their countries because of conflicts. Thus, taking in to consideration urban refugees in Africa will help in understanding how refugees struggle for their rights in Africa in general and in Ethiopia in particular. While the Europeans are busy to control what they call illegal immigrants, raising the sentiments of xenophobia and racism against these aliens,

in the Africa the issue is different especially in is urban areas where the refugees cases in some countries like south Africa, and most of the Maghreb states the issues of violence, harassment and xenophobia are rampant (Simon A.2001; Nyamnjol, 2007:2006; Nyaoro, 2010).

In few word the refugees are the alien's inhabitants of the African cities that is why one has to ask quests such as what does the right to Addis Ababa city mean ?what does the right to African city mean? And how the African great lakes refugees in particular and other refugees in general struggle to get right and resources amidst such hostility? The answers to these questions one has to look at the hierarchies and relationship of inclusion and exclusion informed by geographic location, race ,religions and language that determine accessibility to the city of Addis Ababa in particular and to the other African cities in general(my emphasis) terms (Nyamnijoh 2007:79)

Last any discussion about the right to the city as most of African urban refugees use the host cities as transit corridors for international migrations which is the opposite of western legal or illegal immigrates who need to settle there permanently as those refugees (in host countries) are considering themselves as the sojourners, in this case they have no stability psychologically which make them more vulnerable.

For instance asking one refugee from Burundi in Addis Ababa he told me that no One has a plan to stay, everyone dreams to go to the western countries and none has a plan and even to save money for their own children school fees.

Given the entire mentioned one can argue that the right to the city theory would gain a lot by the taking in to consideration the African situations on the other hand, employ of the right to the city approach using the case of urban refugees will contribute a lot to the study of forced immigrants in Addis Ababa Ethiopia.

As when one talks about refugees most people will point out to those refugees who are living in camps and have no ideas for these urban refugees as the researcher has mentioned early in Addis Ababa there are at about four thousand two hundred (4,200) urban refugees who are very few comparing with the member of those who are in the Ethiopian refugees which count around seven hundred thousand (700, 000). Those refugees who are living in Addis Ababa have no right to work (the Ethiopian government reserve any right to the Geneva Convention of 1951 where no refugee have right to work in Ethiopia by any means, this is opposite of article 21 of UN. refugees conventions. Asking refugees they told me that they do not have rights to movements where the identify cards provided by the Ethiopian government in collaboration with UNHCR Ethiopia (the Amharic one mentions that no refugee has right to move out of Addis Ababa without permission provided by ARRA and even though they have the identity cards).

For those different reasons I have conducted the study to bring the struggles of the African great lakes refugees in particularly and other refugees in generally who are living in Addis Ababa.

According to Pamell and Pieterse,(2010:148), the concept of the rights based city offers innovative ways of advancing debate don't developmental state as opposed to neoliberal Pamell and Pieters model lays out a generation of rights.

The first generation of rights focused on individual rights for voting, health and education which the second ones is based on the rights to housing, water, energy they have also considered the third right of generation. The right to the city include right to transportation, social amenities public safety, right of free movement inside and outside the city, right to be represented, right to participate in the city decisions making, rights to make business in the city, right to attend religious institutions, right to privacy, and many other rights.

1.3. Objectives of the study

1.3.1 Main Objective

The main objective of the study is to discover the really causes of obstacles that that African great lakes refugees are facing in order to get their rights in the city of Addis Ababa.

1.3.2 The specific objectives

The specific objectives of the study are the following:

- . To discover the government policies that hinder the refugee rights to the city of Addis Ababa
- . To discuss with the stake holders regarding the way they can improve the refugee rights to the city of Addis Ababa.

.To collect all relevant information concerning the challenges that the great lakes refugees are facing while staying in the city of Addis Ababa.

.To examine the way Ethiopian governments and other institutions which are in charge of refugees implement the declarations and conventions regarding refugee rights.

1.4 Research Questions

- How do African great lakes refugees struggle to get urban status in Addis Ababa?
- What is the socio-economic and political challenge they are facing after getting urban status?
- What kind of urban policy measures can African cities in general and Addis Ababa city in particular take to manage displacement driven urbanization and use it for positive social change?

The city of Addis Ababa and African great lake urban refugees in Addis Ababa are selected for this study. The research questions are defined in the following objectives;

1. it aims to find out the adequacy of the right to the city literature in Addis Ababa context,
2. It investigates refugees host city relations taking particular case of African great lakes refugees in Addis Ababa city,
3. the research looks at the religions, educational and other institutions of great lake refugees,
4. Finally the study provides historical analysis of Ethiopian national policy on the refugee issue.

It attempts to show how the refugees start to come to Ethiopian in general and to Addis Ababa in particular. The main purpose of this study is to shade light on how refugees from African great lakes get the urban status, their rights in the city of Addis Ababa and what the challenges they are facing while living in Addis Ababa.

1.5 Significance of the Study

As a researcher has mentioned early the literature on cities focus more on the western cities where African cities have been given little attention. The link between conflicts city has not been adequately.

Therefore, this study has some theoretical by why of the refugees get urban status in Addis Ababa and how difficult for them is to live in Addis Ababa. The study also aims to reflect on how the Addis Ababa city is coming to deal with the issue of urban refugees by looking in to international, national and city policy and legal instruments. In addition to these particular interviews with refugees and other people dealing with the issues of refugees in Ethiopia. The study also presents a set of policy recommendations that would help to facilitate relationship between urban refugees and the city of Addis Ababa.

Methodologically, the study has brought many advantages such as understanding the real issues those refugees are facing to get their right to the city and what the government is doing to solve problems.

1.6 Limitation of the Study

It would have been more reliable to conduct the study, so as to arrive at better conclusions, however the study is confined to selected aspects due to some constrains.

During this research the major problems which border the study are the following:

- The time and money constrains to collect more information especially the time I spent with each individual was very limited because most of those refugees are not very happy when you spend more time with them without providing some incentives. But here I do not mean that I haven't collect enough data.
- The bureaucratic system especially with the Ethiopian Administration for Refugees and Returnees Affairs (ARRA) where i spent many days waiting to meet the right people for interviewing.
- Some other problems that I encounter during the collection of data were the availability of the participants for interviews at the right time in the right place.

1.7 Organization of the Study

Chapter one: deals with introduction, **Chapter two** Talks about literature on the right to the city and emerging debate on urban citizenship. It looks at difference between the new and old theoretical debates about "right to the city", **Chapter three** deals with research design and methodology of the study. The researcher has also explained why he used a qualitative case study to address the research questions the researcher has raised, it also discusses about the data collection, the sampling procedural and the analysis of the data collected from the field, **Chapter four** is about the data analysis such as: making of urban refugee's i.e. economic refugees, social refugees, political refugees, etc.

Chapter five deals with conclusions and recommendation made by refugees and other policy actors.

1.8 Keys Words and Their Definitions:

Refugee: a refugee is defined as ones who fled his/her country of origin because he/she is afraid to be persecuted because of his or her race, religion, ethnicity, political opinion, nationality, membership to a given social or political group, etc and he/she is unable or he/she is not willing to go back because of fear and is not sure that he/her country is able to provide him/her full protection.

Reparation: where refugees voluntarily are returned back to their countries of origins if there is peace.

Resettlement: this second durable solution happens when UNHCR tries to ask for refugees a third country where they go and stay as their home land.

Local integration which happens when a hosting country accepts to settle refugees and integrate them in their own societies.

Chapter two:

REVIEW OF LITERATURE

2.1. The rights to the City

This chapter is dealing with the literature concerning the right to the city. It starts with its meaning of the right to the city and then elaborates the theoretical debates about urban justice (social justice in the city of Addis Ababa)

According to the French sociologist Henry Lefebvre in his book “Droit a` la Ville” literally means “ the right to the city” he defines the right to the city as the right to information and the right to difference. For him the right to information will include the right to have access to information regarding one’s rights and the government policies concerning urban refugees what they are supposed to respect and what government is supposed to provide to them. In the book “Droit a` la Ville” of Henry Lefebvre the criticism about how the capitalism accumulates everything and the remaining people get almost nothing (Mathivet, 2012:21).

According to Gilbert and Philips, 2003:317 for Lefebvre the Right to the city is to be claimed through the right to difference, which is the right to claim, struggle and redefine the relation between domination and appropriation. City dweller should have the Rights to information, Rights to expression, Right to culture, Right to identify in difference, Right to self management (Gilbert and Phillips.2003:317).

Lefebvre proposed a contemporary formula for social citizenship, expressing a social project which requires a new political contract between the state and the city dwellers in order to reduce the gap between the state and government, and between the institutional power and the power of civil society.

2.2 Urban Citizenship

Lefebvre suggested that these people who are living in the city must have the rights to vote and even to have their representatives.

Here Mark Purcell makes a link between the Right to the city literature and the normative theories about cities and citizenship Purcell (2003:577) argues, ‘‘Lefebvre’s right to the city model rest urban citizenship on in habitant, instead of loyalty to the national state scale. Purcell said that Lefebvre imagined that these city dwellers have only Two major rights which are rights to participate in the production of urban space Purcell (2003:577) he continues saying that according to Lefebvre the city dwellers were seen to have rights to live in, the city right to play in city, rights to work in the city, right to represent or be represented in the city administration and decision making.

The point here is that there was an idea that people can have right to live, work and do other activities and even if they are immigrants such as refugees as other displaced persons (Purcell 2003:580)

According to Baubock(2003:149) the Purcell nation of urban citizenship is different from formal citizenship. Nation- state have three basic mechanisms for allocating or providing citizenship which are that one who have both or one parents from that country,

ones who were born in that territory and those who are naturalized because of different circumstances.

For Purcell his idea is based on permanent residence where people get citizenship because of the years they spend in that country. Baubock said that those notions of *ius domicile* was used or applicable during the past where people got rights because they have been living in a given country for some number of years for instance this could be the case of Sweden in 1975. The Swedish government produce the right to vote for everyone who has been living permanently in the Swedish territory legal for at least three years (Baubock 2003:151).

According to Baubock, all the Nordic countries have followed the Sweden's footsteps since then, but Germany for instance didn't apply the same where only immigrants can have right to vote until district levels but not more than that.

While Purcell embraces the notion of urban citizenship or rather citizenship, he also criticise Lefebvre concept is that he also criticise of an *in habitant* for him the weakness in Lefebvre's concept is that he conflate his idea of *in habitant* with the category *class*(Purcell,2002:106) for Purcell such formulation narrows shown the political agenda of the *in habitants* in their daily lives (Purcell,2002:106)but also there is critics about Purcell who sees city's night as global for some people they see that the possibilities for global citizenship can work in some regions like these of European union, but cannot be applicable in some region where people are radical to their cultures and languages

Babcock has also criticized the so called global city where he said that people from different countries and cities may not have the common interest which will not be very easy to bring them under one government (Bauboc, 2003:156)

According to UNHABITAT during its forum talking about the topic on right to city in 2010 they came in the introduction of world charter on the right to the city which was based on three fundamentals: the exercise of full citizenship, the democratic management of the city via direct participation in planning and governance and the social function of the city and urban property.

Nowadays there is truly amazing how different policy makers such as world bank IMF, UNESCO, UNHABITAT, etc narrating their own version on what they mean by right to the city there. Here are many criticisms on how these policy makers define the right to the city in opposite ways where the right such as city rights of the middle ages to receive the income from markets, tolls, and taxes or modern right to specific urban service have not been taken into consideration. The reports define the right to the city as the right than enable all inhabitants and communities whether women or men, established residents or incomes to access in liberty and freedom the benefits of city life (UNHABITAT/UNESCO 2009:36) it also encourage the city dwellers to support governments to achieve these rights.

According to Earle 2018:8 the diffusion of the term right to the city has led many definitions and confusions. At its most minimal, Earl continues stating that the idea is reduced to the right to be maintained in the city which is to be housed and get services. For this point we will see if all the city dwellers including urban refugees get the equitable services from those who are in charges of them.

According to Melissa Garcia Lamarca (in2011) Concerning the Right to the City She mentioned that the Concept of the Right to the City is manifested in practice, the actions that come to mind are always rooted in struggle.

She also said that Lefebvre right to the city was the rights to all city dwellers; regardless of citizenship, ethnicity, ability, gender and so forth, to participate in shaping the city image. It is about the right of the excluded and marginalised to be part of the production of the city for their needs and aspirations rather than exclusively those of capital as occurs in most urban development to be met in the process. The right to the city thus fundamentally challenges existing power relations and the deep roots of the capitalist system that drive urban development and the production of urban space, including social, political and economic relations.

2.3 Liberalism and the just city

There are many words that we use every day, but when it comes to the way we define them it becomes difficult. Justice is among these words, some people may understand it in sense of doing rights, addressing inequality, providing basic needs to the underserved, marginalized or needy, etc. Here I have to mention that the issue of social justice gained attention in the studies of David Harvey, Manuel Castells, Richard Senett, and lately, Susan Fainstein. Otherwise, much is not written about justice per se but almost all theoretical perspective about urban problems implies one or other models of justice. The oldest argument on urban injustice comes from liberal thinking and philosophy. For Dreier Mellenkopf and Swanstorm's place matters provides a summary of this philosophy. The liberal thesis began by asserting that place where we live (in the city) affects our access to job and other public or private services such as education health facilities, recreation centres etc (Dreier et al, 2001:2) Therefore we can say that those who live in the city where there are no many facilities or access to education, and health institution find difficult to compete in the sense of job and to survive in the sense of health.

The liberal came up with some recommendations which are:-

- to revise the suburban bias in urban development,
- ensure human capital development in inner city and,
- Attacking income poverty in a regional fashion.

Fainstein holds that a just city has to deal with the issues of democratic decision making, cultural tolerance, economic empowerment and distribution (Fainstein 2010:24) came up with the recommendations participations and about how the just city should look alike, because the way the westerns look city justice may be differ from the way Chinese see it. Here he meant that the just city should be the city that fit all the city dwellers just not to be the copy of other states, or people regarding the way they view a just city.

2.4 New liberalism and urban justice

This ideology was emerged in the mid of 20th century and the Keynesian regime of accumulation (Boudreau et al, 2009:24)

The authors say that person who most symbolizes this ideology was the mayor of New York City Rudy Guliani (Boudreau et al, 20009:23). For him new York city's problem was not its concentrated poverty and staggering inequality but the city government its self

Siegel says.' between a unionized work force, rapidly expanding the social justice and the need for public work projects, the city was forced repeatedly to raise taxes and borrow'' (Siegel, 2005:7)

So Giuliani's reform aimed at downsizing government.

The process of neo-liberalization has entailed much creative destruction not only prior instrumental framework and power but also division of labour ,social relations, welfare provisions ,and Technological mixes, ways of life and thought reproductive activities, attachments to the land and habits of the heart. The neo- liberalism undermined democratic ideals welfare, housing and education cuts and in short the neo-liberal reforms have increased inequality within cities

2.5 Social Justice and Rights to the City

The right to the city is like a cry and demand a transformed and renewed right to urban life, this is was according to Henri Lefebvre (1996:158)

In linking geographical mobility with contemporary Globalization, Zygmunt Bauman(1998:77)has declared “nowadays we are all in move” In distinguishing between different groups of mobile travellers, Bauman divides people on the move into affluent tourists and impoverished vagabonds, that is between those who travel from place to place as “ vicarious or actual privileged consumers of the world as globalized spectacles” and these uprooted, desperate people who are forced to move by straightened circumstances which are beyond their controls(quotation from Faulkner 2004:13)for affluent tourists, faster forms of travel, streamlined border controls ,and ballooning service industry catering to their every need and desire have transformed what were once inaccessible places into exotic adventure lands for their leisure class. In opposite the movement of vagabonds take place out of necessity, not as a consequence of the calculated choice of consumer preference Bauman (1998, 94)

In the past several decades, displacement has emerged as one of the most persistent themes in human rights law, as well as a central focus in the scholarly fields of immigration, Diaspora, and refugee studies. Such scholarship has been instrumental in prompting a great interest in questions of the forced mobility of unwilling subjects, along in the linkage of these concerns to discourse of social justice and universal human right, citizenship and national belonging (Bales 2004; Bauman 2003; Landau 2006; Ong 1999; Simmone and Gotz 2003)

As a conceptual framing device, displacement is linked to various modalities of coercive movement, the use of power, and the for politics of inclusion and exclusion in a global age that typically celebrates hyper mobility as the emblematic embodiment of personal and collective freedom, displacement focuses instead on mobility as a distinctive kind of coerced movement as against the will or wishes of subjects'' (Delaney 2004, 848) Who because they are deemed to be out of place or are compelled to relocate. As a concrete manifestation of enforced, displacement draws attention to the macro technologies of power, or how people are denied entry or removed against their will. The spatial practices of expulsion and exclusion blend together in ways that bring to light the capillaries of the working of power hidden in everyday life (Delaney 2004, 848)

2.6 Beyond the Just City

Martin Luther King (1969) said that we have moved in to an era where we are called upon to raise certain basic questions about the whole society. We are still called upon to give aid to the beggar who finds himself in misery and agony on life's high way. But one day, we must ask the question of whether edifice which produces beggars must not be restricted and refurbished.

According to Harvey and Potter (2009:40) ideals of justice and practice of political power have marched along very much hand in hand! So this project of developing ideal type of just city ignores the economic and social –political context with injustice itself emerges, and develops.

They (Harvey and Potter) this in criticising Fainstein's outline of just city comprising tenets of democracy, equity, and diversity. For instance what qualities injustice is a slave owning or feudal society in different for what qualities for injustice in this capitalism society. Therefore we should vary the types of justice that the oppressed, underserved seek from the establishment.

According to Mustafa Dike(2009:74)The right to the city does not imply a 'clean' and quaint city where the good citizen mingle on its street, crowding its beautiful parks, and living there happily ever after. As Lefebvre (1996:195) argues it does not abolish conformation and struggles on contrary.

While Lefebvre argues that and even the strangers have right to have representatives and participation to the city administration, Kant has argued the opposite where he mentioned that the strangers do not have rights to the city but have only right to visit it or pass through (Dikeck 2009:76)

As conclusion the Right to the city must not stop on the right to participation, right to urban space, right to have urban citizenship, but it should be the right that lead to the full rights, rights to freedom ,rights of social justice, rights where everyone is treated with respect and dignity, rights where everyone in the city is equal in having access to the basic needs such as water, electricity, house, food and the right without discrimination regarding one's origin ,race, gender tribes, religions, etc .

The refugees like other human being have to have the equally right like other city dwellers this is basic on universal human rights where everyone has right to move, to eat, to have shelter, and other basic needs.

2.7. Conventions and Declarations on Refugees

Here researcher starts by looking back the reasons why those conventions and declarations came into existence. A refugee as human being has rights: these rights are such rights of movement (freely), right to be treated with dignity, right of privacy, right to job or work ,right to have basic needs such as shelter ,water, food, right to information, right to religion, right to assembly, etc. And now let me highlight some conventions and declarations made at regional and global level regarding refugee rights and see if the government of Ethiopia is fully implementing those declarations and conventions or if these is a gap to be narrowed.

2.7.1 The United Nations Declaration of Human Right (UDHR)

Before the researcher goes to the next points ones have to remember that a refugee wherever he/she is human being who has universal and inalienable right. Those rights are of 1948. Let us see some articles that talk about those universal declarations on human right:

- Article 3: the right to life, liberty ,and security of person
- Article6:the right to recognition on everywhere as a person before law
- Article7: the many dignity and being protected by law
- Article 13: the right to freedom of movement and residence within the borders of each state.
- article 17: the right to own property alone as well a in association with others

2.7.2 The United Nations Conventions on Refugees (1951) and the Revised Protocol (1967)

As a researcher mentioned above the universal declaration of Human Right took place in 1948, the United Nations following this declaration has adopted its convention on refugees and decided to establish its High Commission for Refugees (UNHCR) in 1951. And let us see some articles of United Nations High Commission for Refugees

UNHCR (United Nations Higher Commission for Refugees)

Here one starts by providing some information regarding background of the UNHCR and I will give add information in the next sections of this chapter. The United Nations Higher Commission for Refugees (UNHCR) is one of the United Nations (UN) branch (it is under social, economic and culture department) .This commission came into existence after world war two. After the world war two there were many people who left their home because of the war and they became homeless. There was no one to take care of them, so in order to provide assistance to those people the United Nations member came together to establish this department with the duty to provide the basic assistance to those group of people. The commission has its headquarters in Geneva, Switzerland. And now let us see some articles that deal with the refugees issues :the Article 1 of the Geneva convention deals with the Meaning of Refugee where it defines a refugee as ones who fled his/her country of origin because he/she is afraid to be persecuted because of his or her race, religion, ethnicity, political opinion, nationality,

membership to a given social or political group, etc and he/she is unable or he/she is not willing to go back because of fear and is not sure that he/her country is able to provide him/her full protection

Article 7 of the convention also states that the host country shall accord to refugees the same treatment as is accorded to aliens generally. Thus the signatories of the conventions should have favourable policies for refugees with regards to the acquisition of movable and immovable properties.

Article 14 of the conventions (we are talking about Geneva conventions of 1951) states that a refugees can have a gainful employment in the host country if he has completed three years living in that country, if he/she has a spouse who has nationality of that hosting country, or if his/her children possess the nationality of that hosting country.

Article 17 in its sub article 2 states that refugee has a right to have access to education, housing. For the revised protocol of 1967 some articles deals with right of refugees in hosting country and let us see some:

Article 16 in its sub articles 1 state that a refugee should have some access to the court of justice and law

Article 26 states that a refugee has right to free movement within the territory of hosting country and he/she has right to choose where to settle in that state that hosts him/her. In short both the United Nations declarations on refugees of 1951 and its revised protocol of 1967 clearly state what a signatory state has to do in facilitating refugees in the cases such as: free movement, choice of residential area, access to education, employment opportunities, etc and here the researcher has to mention that Ethiopian government has assigned both UDHR and the convention and protocol regarding the refugee rights and the status of refugees.

2.7.3 The Organization of Africa Unity (OAU) Its Declaration on Refugees

The African heads of states met in Addis Ababa (the capital city of Ethiopia) on 10th September 1969 and endorsed the OAU convention and protocol on Africa refugees.

And let us see some articles that deal with the right of refugees in Africa under OAU conventions and declarations:

Article 3 under its sub article 3 states that a person fleeing his country shall not be rejected at border, or been returned back. That is to say that if asylum seeker request for a refugee, a host country cannot reject him before being appeared before eligibility.

Under article 3(4) states that the OAU member states can appeal directly to other member states and through the OAU to assist in granting asylum to refugees if it finds it overwhelming or difficult to host those refugees.

The OAU stresses that signatory states undertake to prohibit refugees residing in their territories from attacking member states. However this could not be applied especially during 1970 and 1970 s when most fighters (guerrillas) entered in the camps and recruited many refugees as their military this was for instance the case of Rwanda and Congo where many Rwandan refugees who were in Congo Kinshasa were used by the former Rwandan military to attack and destabilize the Rwandan territory in the year 1994-2002.

2.7.4 Ethiopian Refugee Proclamation (2004)

Refugee proclamation no 409/2004 states that Ethiopia is providing asylum and protection to refugees and promoting their voluntary repatriation in safety and dignity whenever conditions permit. That is to say that anyone who approach Ethiopian government in request of asylum should not be undermined his right to be received and stay in Ethiopian territory and the government of Ethiopia has duty and responsibility to provide protection to those refugees whom it provided asylum.

As researcher has mentioned in previous sections Ethiopia was the signatory of Geneva Convention which took place on 28th July 1951 and its revised protocol of 31st January 1967 and it was also among AOU convention and declaration regarding the right of African refugees. The declarations and conventions on refugee was done on 10th September 1969 in its capital city Addis Ababa. And now lets us see some articles of Federal Republic of Ethiopia that state about refugees:

Article: 55 state that Ethiopia respect and implement the conventions and declarations which deal with the refugee status, protection, and non discriminate definition of refugees. Here I have to point on the issue of employment where in proclamation no 409/2004 in sub article 1(d) states that every recognized refugee and family member thereof shall in respect to the wage earning employment and education, be entitled to the same right and be subjected to the same restrictions as are conferred or imposed generally by the relevant laws on persons who are not citizens of Ethiopia

This proclamation also states that whosoever violates or abstract the implementation of the proclamation shall be punished in according with the penal code of Ethiopia.

The effective date of the proclamation shall come into force on 15th day june,2004 which was signed by GirmaWoldegiorgis who was the president of the federal democratic of Ethiopia at that time.

Chapter Three:

RESEARCH DESIGN AND METHEDODOLOGY

3.1 The Research Design

According to Yin (1984:13) the choice of a research design depends on three important factors which are:

1. The type of research questions posed
 2. The extent of control that an investigator has over actual behavioural events, and
 3. The degree of focus on contemporary as opposed to historical events
- A case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context.
 - It involves “systematically gathering enough information about a particular person, social setting, event or group to permit the researcher to effectively understand how it operate or function” (Berg, 2001:225) .There is therefore ample latitude as to what counts for a “case” in a case study design. For this study I have gathered information on a particular group of people i.e. African great lakes urban refugees in the city of Addis Ababa.
 - It can also be boarder or narrow in terms of their scope of analysis. For instance, the researcher ‘may confine his/her examination to a single aspect of an individual’s life’ or “assess the social life of an individuals and their entire background, experiences, role and motivation” (Berg, 2001:225). In my case , the study has much broader scope exploring such matter as;

- state –refugee relations
- The social network of great lakes urban refugees
- The livelihood of these refugees in Addis Ababa
- The different policing regimes on state-refugees relations in Ethiopia.

In brief, the researcher took the case of African great lakes refugees in Addis Ababa (Ethiopia) because Addis Ababa hosts a few urban refugees comparing with the number of the refugees that it hosts in the camps, The number of refugees in Ethiopian cities are also insignificant when comparing with neighbouring country Kenya where it host more than fifty thousand urban refugees (50,000) yet the total refugees that it (Kenya) hosts is less than of Ethiopia. The researcher has also chosen the qualitative methodology as long as it allows capturing process of state – refugees relations in way which it brings out the meanings that respondents attach with these processes, it also provided a range of data collection techniques which complement each other such as:-

- ✚ Interviews, observations, analyzing texts and documents and recording.

The researcher decided to conduct the case study for the design is favourable to conduct empirical inquiry on a contemporary phenomenon within its real life without (yin, 1984:23).As far as sampling is concerned.

The researcher used the urban refugees list of United Nations High Commission for Refugees (UNHCR), Administration for Refugees and Returnees Affairs (ARRA) the refugees and Returnees Department of Ethiopia Orthodox Church (RRD) and Jesuit Refugees Services (JRS) in Ethiopia. For screening and selections a total of twenty eight (28) refugees from both sex and different educational backgrounds have been interviewed.

The total sampling was almost apportioned evenly among four neighbourhoods that have the highest African great lakes refugees, thus a total of five men and four women's in two neighbourhoods and a total of four men and five women in other two neighbourhoods were interviewed.

For the officials who are working with refugees in Addis Ababa mainly from ARRA, UNHCR, RRD and JRS the total of twelve (12), three (3) from each office have been interviewed.

The interviews provide to be very useful and entertaining since it described and discussed the respondents own experiences, ideas and opinions. I found it useful because during the interviews I could observe the reactions, emotions and gestures of the respondents.

3.2 Description of the study area

Ethiopia is the country found in east Africa. As of 2015 the country was a home of at about ninety two millions population (92,000,000)Its capital city is Addis Ababa with the number of population ranged between four up to five millions(4,000,000-5,000,000). As I have mentioned from the beginning the civil wars in Congo Democratic Republic that took place from 1996 up to now, the civil war in Burundi from later 1980 and the Rwandan genocide have uprooted many people from their countries of origins and fled to other countries in search of better protection, in this way some refugees from these countries came to Ethiopia and the Ethiopian government have set to called urban program in collaboration with UNHCR, ARRA and RRD as the implementers and facilitators

Currently as December 2015 Ethiopia hosts at about seven hundred thousand (700,000) mainly from Somalia, Eritrea, and south Sudan. Surprisingly only 4,200 (four thousand two hundred refugees) have got chance to be included under Urban refugees.

The African great lakes refugees have also got opportunity in this case. These great lakes refugees constitute a significant number they are more than one hundred fifty (150) who are under this urban program. Those refugees as long as they come from far, they have total different cultures ,religions as the host country (Ethiopia) because of this they are facing multiple challenges while staying in Addis Ababa and I have to mention that they pass through difficult circumstances before allowed to live in Addis Ababa. There was no study done before on those groups of refugees, therefore this was an opportunity to narrow the gap.

3.3. Universe of the study

As it is mentioned before, Addis Ababa city host four thousand two hundred urban refugees (4,200) of whom only one hundred fifty (150) are the great lakes refugees. From one hundred fifty African great lakes refugees (150) are combined in forty (40) households, the researcher has taken the total twenty eight (28) participants not at random base, but in selective modes because of the cultural diversity, gender, age. For every house I have picked at least one member of that family focus on age and gender. And I have also selected the interview based the nationalities as I was dealing with three nationalities (Burundians, Congolese and Rwandans). The researcher has not picked all 40 households, but 28 households because there similarities in some house holds for instance one found three single house holds with the same nationality, age and gender . Thus the researcher has tried not to over study the same issue for same age group, gender and educational background.

3.4 sampling techniques

3.4.1 Sampling qualitative research

There two types of sampling which are quantitative and qualitative. The researcher has chosen qualitative sampling because it helps to ensure that all the key consistencies of relevance to the subject matter were covered and some diversity is included. (The researcher has used these techniques because he had to deal with three nationalities i.e. Congolese, Rwandans and Burundians and if it was by at random some nationalities would have no room to express their reactions, experiences, etc). During the case study the researcher has sampled and interviewed four different groups of people which are Refugee Community, Ethiopians Government, Non Government Organizations and International Organizations.

3.4.2 The sample matrix of interviews

Addis Ababa is city with at about five millions of inhabitants. The city is divided into ten sub-cities called KifleKetema in local language. Most of the refugees are residing in Bole sub city in Hayat Condominium, and in Nifas silk LaftoJemo Condominium. The refugees prefer to live in condominiums because the rental prices are relatively cheap and the owners are less involved in their lives.

I have interviewed a total of twenty eight (28) from these two different locations; fourteen men (14) and fourteen women (14).

Table.3.1 Informants by Gender, Age and Location

The following table shows the refugee informants by gender, age, and location.

Age	Hayat Condominium(Bole sub-city		Jemo Condominium(Silk NifasLafto sub-city	
	Male	Female	Male	Female
16-25	1	2	2	1
26-49	5	4	4	5
50 and above	1	1	1	1
Total	14		14	
Grand total	28			

3.5 Data collection techniques

3.5.1 Semi-structured interviews

The researcher interviewed a total of twenty eight (28) African great lakes urban refugees in Addis Ababa as Creswell (1994:15) defines interview as face to face or one –to –one interaction between the informant (client) and the interviewer. Interviewers are very useful especially “when the client cannot be observed directly, when the information collected can provide historical information and finally when the interviewer wants greater control over the line of questioning” (Creswell 1994:151).

Usually the interviewer will have a checklist of interview topic or a structured outline of questions that help him /her conducts interview. Semi structured interview refer to those interview format which use such guidelines.

During my case study I have used semi –structured interviews because interviews capture, describe and discuss the respondent’s own opinions, ideas and experiences. They also provide a deep understanding of social phenomena that what would be obtained from purely quantitative data” (Silverman 200:89)

Bryman(2004:3200) states that the focus in interviews is on how the respondent understands issues and events –that is what interviewee or respondent view as important in explaining and understanding events, patterns, and forms of behaviours” This makes interviews more useful in understanding city-refugee interaction in Addis Ababa compared to structured surveys where response categories are strictly coded.

The semi structured interviews also is flexible as it allows interviewer to rearrange the question orders

3. 5.2 Key informant interviews

In addition to interviews that the researcher has conducted with refugees, he also conducted interviews with those who have duties and responsibility of refugees who are living in Addis Ababa (the stakeholders in Addis Ababa refugee's matters) thus the research conducted interviews with the following personals and officials:

1. The Administration for Refuges and Returnees

Affairs (ARRA) under Ethiopia Government (3 informants)

2. The Department of Refugees and Returnees (RRD) under Ethiopia Orthodox Church(3 informants)
3. The United Nations Higher Commission For Refugees(UNHCR)(2 informants)
4. The Jesuit Refugees Service Under Catholic Church (Roman)(1informant)
5. Community Leaders of Refugees in the city of Addis Ababa(3informants)

Table: 3.2. Sample matrix for key informant interviews

No	Ethiopia Government Officials	Nongovernmental Organizations(NGOs)	International Organizations	Refugees Community and religious leaders in Addis Ababa
	Administration for Refugees and Return Affairs	Ethiopia orthodox church refugees and returns Affairs department (EOC- RRAD)	United Nations High Commission For Refugees (UNHCR)and JRS	Refugees Leaders
1	Charge of social affairs	The head of counseling	Protection officer of UNHCR	Congolese refugees community leader
2	Protection officer	The finance head	Country representative of JRS	Burundian refugee community leader
3	The education head	The head of education	Community service officer at UNHCR	Rwandan Refugee Community leaders

3.5.3 Document Reviews

Documents in social research always enter into social affairs in two ways which are receptacles of content and as agents in networks of action prior (2008:11) this study reviewed international national as well as a city level policy and documents of Ethiopia when it comes to the issue of hosting documenting and regulating international urban refugees.

Most documents have been got through Ethiopia Administration for Refugees and Returnees Affairs regarding the Geneva conventions on refugee's matter

3.6 Data process and Analysis

The researcher has attempted to emerge patterns and concepts from the data by analysing interview, discussions and documents into different thematic arrays and the researcher has used structured coding instead of open coding.

In short, this chapter explains the reason behind choosing the qualitative research instead of quantitative one. Qualitative research helps to ensure that all the key consistencies of relevance to the subject matter are covered and some diversity is included. The chapter also explain the reason why the researcher has chosen the African great lakes refugees who are living in Addis Ababa. The research chose this study because there were no other people before who conducted the research on such vulnerable and marginalised group of people.

3.7 Ethical Issues and Consideration

First of all the researcher has started by informing the participants the purpose of the study and what will be required from them. The issues of confidentiality and anonymity have been taken in to considerations; thus the reseacher promised them the shared information with them will not be shared outside.

The names of participants (interviewees) are not mentioned to protect those participants from any problems which they can face with the refugees stakeholders.

I have also been careful in choosing the types of questions as long as most of the refugees have been facing different issue in that time and past (for instance some have been facing discriminations, some have psychological problems, some are prostitutes, etc). The informant consents were given more consideration where they accept to chare information by their own will without pressures and intimidation from the researcher or other people.

Chapter 4: DATA ANALYSIS AND INTERPRETATION

4.1 The Meaning of Urban Refugees and Types of Urban Refugees

4.1.1. What's the meaning of urban refugees?

As it has been mentioned before the study deals with the challenges that African great lakes (normally Burundians, Congolese and Rwandans) are facing to get urban status in Addis Ababa. Here the study explains what mean urban refugees according to Administration for Refugees and Returnees Affairs (ARRA) Of the Federal Democratic Republic of Ethiopia, ones is said to be urban refugees if she/he fulfils the following criteria (as of December 2014)

- ❖ Having medical reasons: those are the ones who cannot get treatments in refugee's camps, in order to be allowed to come to Addis Ababa the referral is provided from the camp hospitals.
- ❖ Having educational reasons: those are the refugees who are pursuing their educations in different colleges and universities.
- ❖ Having security reasons: those who have been found to be under security concern in the camps and the government found that their lives would be threaten if they continue staying camps.
- ❖ The Eritreans who have been in the camps for at list six months and they have means to live Addis Ababa without asking government or other agencies help.

❖ The refugees from some countries such as Yemen and Egypt. During the interviews the researcher has found that most refugees have been living in Addis Ababa for more than five years. From twenty eight (28) whom I have interviewed the following table shows how long they have stayed in Addis Ababa, Ethiopia.

4.1. Duration of Great Lakes Refugees Stay in Addis Ababa.

Year of stay in Addis Ababa	Number	percentage
1-5	2	7%
6-10	16	57%
11-15	6	21%
16 and above	4	15%
Total	28	100%

(My own survey: 2016)As it is shown on the table: 2 respondents

have stayed in Addis Ababa from 1 up to 5 years, 16 respondents are living in Addis Ababa for 6 up to 10 years, 6 respondents are living in Addis Ababa and 4 respondents are living in Addis Ababa 16 years and above. Therefore the majority of refugees have been in Addis Ababa for a period of 6 up to 10 years (57%)

4.2. Types of urban refugees in Addis Ababa

After conducting interview the researcher has classified refugees in three categories which are: Political refugees,Economic refugees and social refugees.

4.2.1 Political refugees

While conducting interviews with those African great lakes refugees who were residing in Addis Ababa under the urban refugee programme. The majority fifteen out of twenty eight (15/28) showed that they have left their home lands because their lives were under threats. Those refugees fled Congo Kinshasa because of the civil war that erupts since 1996 during the liberation war that the label groups led by Laurent Desire Kabila (the former Congo Kinshasa president of republic) fought with Mobutu Sese Seko government. For Burundians those whom I have interviewed left their home land during different ethnic conflicts that rose since 1990. The Rwandans who have been interviewed have left their country during 1994 Rwandan genocide while other fled the country during the current government.

4.2.2 Economic refugees

It is true some refugees have left their countries due to economic reasons though most of the refugees showed that the main reasons were related to political issue, only six out of twenty eight(6/28) of respondents said that they have left their home land for economic reasons. For those who agreed that their reasons to quit their countries were to get better lives especially after they get chance to be resettled in western countries such as Canada, United States of America ,or other European countries. For instance one of the respondents said that the main reason to leave Burundi to come to Ethiopia was that after completing high school in Burundian capital Bujumbura he was not able to continue his education at university level and he could not get job, so he decided to go in search of better life.

Another refugee from Congo Kinshasa said that she came to Addis Ababa for family reunification because her older sister was living in United State of America.

4.2.3 Social refugees

There were other issues which are not related to either political or economical issues rather the social issues. One respondent said that after being infected by HIV she found most people knowing her HIV status and were stigmatizing her, this is how she left her country to come to Ethiopia. Another girl said that after meeting one Ethiopia boyfriend during the protestant church conference in Nairobi Kenya. she felt in love with that man and decided to come to live with him in Addis Ababa and after that she met friends (other refugees /who encouraged her to go and make registration at Administration for Refugees and Returns Affairs (ARRA) then she processed the case at one of refugees camps in Ethiopia finally she got reunification with her husband who is Ethiopian and now she is living with her husband in Addis Ababa.

4.3 Reception and Assistance in Addis Ababa

While interviewing those refugees the researcher has found that most of those refugees who came before 2005 were simply allowed to live in Addis Ababa because there were no refugees camps for the African great lakes refugees and after that the government has set the refugees camps for those who are coming from far And those African great lakes refugees. Since 2006 many refugees have been found themselves in the camps of Shelkole near Sudan boarder. They witnessed that from that time it was almost impossible to come to Addis Ababa unless you fall in the categories of urban refugee i.e. medical, security issue, educational issues, etc

As of 2006 every refugee who arrived in Addis Ababa is given at about two hundred fifty birr(250) which was equivalent to twenty five dollars(25US) for transportation to go to the camp and if there would be a claim he/she will be given referral from the camp officials to come to Addis Ababa.

For The Assistance according To UNHCR Addis Ababa Data as Of 2015 There Were Four Thousand Two Hundred (4, 200) where the African great lakes refugees who were getting assistance in Addis Ababa Ethiopia under the so called urban refugee program their number was at about one hundred fifty (150). The types of assistances which were provided was at about fifty dollar (50\$) monthly (this is the average per individual) and those money was for house rent, transportation, food etc

One of the refugee said that the money that she is receiving cannot and even be enough to rent a house of one room. I will explain later how those great lakes refugees survive with that amount of money

4.4 The refugee economic rights

Though Ethiopian government was one of the signatories of Geneva conventions and declarations regarding the refugee's rights to work. Ethiopian government reserves all rights regarding the refugees right to work under any circumstance, therefore refugees have no rights to be employed or do any other activities that generate incomes.

Here the questions to be raised is how do those refugees survive with only fifty dollar(50\$) per month and even they are the refugees who do not get assistance yet stay in Addis Ababa and even though it is illegal. The following reasons have been given by some of the respondents said: ' I live here not because I go and collect fifty dollars at the end of the month, but as long as I am a young girl I am sex worker. This is how I get the money to cover the remaining needs'.

Another boy said that he is earning his lively hood because he has a brother who is living in Australia. And another woman said that every Sunday she goes to different churches with her daughter and beg money to whom she meets at church.

4.5 Social challenges in Addis Ababa

The respondents (some of them) said that while reaching Addis Ababa from their own countries they have found themselves in very difficult conditions regarding the culture of Ethiopians which was very different from their own. For instance while the great lakes people used not to eat raw meat the Ethiopian do it often, the problem they mentioned that if they eat raw meat it does matter to them, but the problem was that they have been invited to eat it and they found it difficult situation because most of the time they were and even invited by the landlords. They also mentioned that the people here Addis Ababa use to discriminate them and even they call them monkeys, Africans, slaves etc. As one of the participants said that the big problem that he is facing is that when he approaches the shops to buy things where the prices are been raised when they found that he does not speak the Amharic languages. (the official language of Ethiopia) and another respondent said that while other people get rent for fair price if the land lord found that you are not Ethiopia, the price would be increased and sometimes there will be refusal to provide service.

4.6 Social Institutions: Religious, Educational and Community

4.6.1 Religious Institutions

During the time of research most of African great lakes refugees were attending one of the protestant churches which are found in HayaHulet (22) Bole sub city, Ethiopia. And they say that most of the refugees prefer to go there because they preach in language that they understand. They were few individuals who were attending one protestant church called Africa Beza church, it is also found in place called Megenagna and the medium of communication there war either Amharic or English.

Other people were attending catholic church which is found in Arat kilo(4kilo) in Arada sub- city ,Addis Ababa, this church also provide preaching in French languages which is understood by majority of those refugees.

4.6.2 Education institution

As of 2015 there was no pacific educational institutions designed for the African great lakes refugees, their children are forced to attend the public schools where they find very difficult to learn in the strange language i.e. Amharic.

The Ethiopian government has provided more than three hundred (300) scholarships for refugees students in higher institutions surprisingly there is no one from Africa great lakes refugees who got chance to learn. As one of the respondents said that there are notices at office that there is free scholarship and everyone has rights to apply and finally the game ends when they fill the forms. He said that they have no information about how the selection is done to get the one for scholarships.

4.6.3 Community organizations

During the research it is found that those African great lakes refugees have formal community organizations and those organizations were in charge for the conflict resolution among the community members and they do contribute to those who loose families. Those organizations elect leaders such as president, vice-president, treasure, charged of social affairs, secretary etc those leaders are also in charge to represent the refugee during the refugees UNHCR-ARRA-RRD meeting where the issues concerning refugees lives in Addis Ababa are raised even though (as the mentioned themselves) these committees are informally because their suggestions and recommendations are not given consideration during policy formulation of those stake holders.

Those leaders mentions that they have no means of transportation, they have no offices and have no power to challenge the government and other refugees stakeholders decisions, etc

4.7 The politics of refugee's rights in Addis Ababa

The Ethiopia government has recognized urban refugees after its OAU proclamation. The number of refugees in urban areas was of course very limited. Evidence I got from one old man from Congo Kinshasa told me that he came to Ethiopia as 1970 where Ethiopia government in collaboration with United Nation High Commission for Refugees (UNHCR) provided him money and used to rent houses for him, he also said that he was given the scholarship to go to Ghana for his university degree. In the beginning Of 2000 The United Nations Higher Commission ForRefugees (UNHCR) in collaboration with Ethiopia government under is For Refugees.

And Returnees administration Affairs (ARRA) and Ethiopia Orthodox Church (EOC) under its Department for Refugees and Returnees Affairs (DRR) made agreement to facilitate those refugees who were in capital city of Addis Ababa who this was concerning the ones who were under critical conditions especially under health back ground problems. The implementer of the program was DRR and this organization started with tens of refugees and those refugees were coming countries. As I have mentioned as of December 2015 the refugees who were under the urban program were at about four thousand two hundred (4,200) from different nationalities i.e. Sudan, Somalia, Eritrea, Congo, Rwanda, Burundi, and Yemen. I have to talk about how those refugees allowed being included under urban refugees program. As I have mentioned early there are four categories of refugees who are allowed to stay in Addis Ababa as urban refugees:

those refugees who are sick or have security concern, University students (refugee students) the Eritreans who have been in the camp at least six months and some refugees from Yemen and Egypt because there is no camps for them. If you can see you may think that the criteria are simple to fulfil, but very few refugees got this refugees chance camping with the number of that Ethiopian is hosting more than seven hundred thousand (700,000) were living in Ethiopian refugee camps as of December 2015, but only four thousand two hundred (4200) were under assistance plus few Eritrean refugees who were capable to live in Addis Ababa without requesting any type of assistance from governments or other nongovernmental institutions. This number is very limited because the government officials who are working in charge of refugees in the camps make this process (from the camp to Addis Ababa) very difficult or sometimes impossible because the government has set the number of refugees who can live in urban areas. (This was the witness of one of the refugee who faced this experience) but what are the rights of those urban refugees who got the miracle to stay in Addis? And how are they treated by different institutions and the refugee's stake holders?

The Urban refugees in Addis Ababa receive urban refugee's identity (ID card), surprisingly on those identity cards, it is written that it has no value outside Addis and in its Amharic version it is written than if a refugee needs to go outside the capital city of Addis Ababa and even in Ethiopian territory, and a special permission should be asked. Of course as I have told by those urban refugees that identification just help them not to be arrested by police in Addis Ababa city, but the problem comes when they need to go outside of Addis Ababa.

They continued saying that and even if it written that any urban refugees who need to move outside needs special permission most of them could not read it because it is written in Amharic they only understand it when the problems happen (when they found themselves arrested by police and being detained).

About different issues regarding refugee rights, one of the respondent said'' we are educated but we have no right to get a work permit as result our kids are suffering here while we are capable to work if the government allow us to do so''.

How do people (refugees) get those identify cards? as one of the respondents answered '' to get an urban identity card is not very difficult as compared to how it is very difficult to be allowed to be included under urban program, the Administration for Refugees And Returnees Affairs (ARRA) provides you the identity card which has a validity of three years. Anyone who is under urban program get it without problem, the document while you are travelling and even in Ethiopian territory, for some banks, you cannot and even use it to open bank book account or receive money from abroad.

4.8 Social institutions and legal protection of refugees

After having discussions with some community representatives, they mentioned that they are some institutions which are in charge of refugees' protection and assistance in Addis Ababa (though those institutions provide a minimum services comparing with what an urban refugee is supposed to have in order to live middle life). Those institutions are the following:

4.8.1 United Nations High Commission for Refugees (UNHCR)

As the researcher has mentioned early the United Nations High Commission For Refugees (UNHCR) came in to existence as of 14th December 1950 and its header quarters are based in Geneva, Switzerland and is member of the United Nations Development group, the organization come in to existence as the result of world two and it operates in many countries across the globe. Its main objectives are to provide a non political and humanitarian basis, international protection to refugees and seek permanent solutions for them.

The role of UNHCR in Addis Ababa is to provide some assistance such as the monthly allowance to those who are under urban program via RRAD, it also make sure that those refugees (get some of them) get durable solution which is to search a third countries for them. The UNHCR Addis Ababa also acts as watch dog to see if the government provide a refugee status in very clear way.

4.8.2 Ethiopian Orthodox Church

Department for Refugees and Returnees Affairs of the Church (ECO-DRR)

The Ethiopian Orthodox Church-Refugees and Returnee Affairs Department (EOC-RRAD) it is the department which is in charge of Refugees and Returnees Affairs. It was established by legal notice no 415 of 1972.

Its mission is to assist refugees and Returnees, fight HIV/AIDS pandemic by promoting sustainable development programs among refugees and returnees. Its headquarters are based in Addis Ababa, Ethiopia. This agency made an agreement with UNHCR and ARRA just to facilitate those refugees to get treatment, to send them to hospitals, make medical assessment,

pay the monthly allowance to those refugees who are under urban program as the researcher has been told by one of the agency official the cases of whom that the agency should assist are sent by UNHCR in collaboration with ARRA. As of December 2015 the agency was assisting at about 4200 urban refugees from different nationalities such as Somalia, Yemen, Eritrea, Congo Kinshasa, Burundi, Rwanda, Sudan, Egypt, and other countries.

4.8.3 Jesuits Refugees Service (JRS) Addis Ababa, Ethiopia

Jesuits refugees service (JRS) is an international catholic organization which has mission of helping refugees, forcibly displaced peoples and asylum seekers. It was founded in November 1980 and was officially registered on 19th of March 2000 in Vatican City. JRS operates in 51 countries and it has helped a total of 600,000 individuals. (This figure is at global level).

JRS Addis Ababa also offers language and computer training, library and internet services. While I went there (its location is in Arada sub-city, Addis baba city) I met refugees and told me told me that JRS is providing a vital help as most refugees can come and spend their time there. One of the respondents said that her children have no Where to spend their day except at JRS, but one of the respondents said that there is discrimination in providing training as all JRS workers are Ethiopians the most chance are given to Eritreans. (they speak the same language they have the same culture and at sometimes they have the same tribes, only boarders separate them) and refugees from African great lakes have no chance to get that training or other helps unless it is by chance.

While discussing with different officials from UNHCR, ARRA, EOC-RRAD, and JRS.

From UNHCR: the respondents said that the UNHCR has been making advocacy for those refugees to get durable solutions, but the probability is very narrow as only one percent(1%) refugees worldwide get opportunities to be resettled . They also said that they are negotiating with Ethiopian government to give more movement freedom to those refugees who are living in its territory.

From EOC-RRAD: the respondents generally said that the money that they receive from UNHCR is so little that is why they only provide fifty dollar per head. They also mentioned that the refugees expect more than what the agency is capable to provide.

From ARRA officials: the respondents said that the agency has a plan to increase the number of refugees in the urban program if they get more donations. about the work permit for the refugees they said that they are other branches and departments of government and most rules, regulations and law are done there (especially at house of representatives) therefore, they are making advocacy to let those refugees have work permits.

From JRS: the respondents said that they are working with not only Addis Ababa refugees but also with other many refugees from different camps, there is shortage of budget that is the reason behind for refugees not to be satisfied.

To conclude the governments of Ethiopia has been signatory of both Geneva and OAU conventions and declaration regarding refugees, yet they not are implementing what they have signed to do regarding those refugees free movement rights to work, non discrimination among nationalities. There is also negligence of UNHCR to be advocator of those refugees where there was no initiatives taken to address the issue at international levels regarding the urban refugees rights in the city of Addis Ababa.

The refugees in Addis Ababa have no one to make advocacy for their rights regarding the right to free movement, rights to employment, rights to education, right to be treated with respects and dignity, etc

Chapter 5:

CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

Before concluding this research (study), it is very important to go back to the major research questions of the study in order to summarise this study. Now to highlight some research questions which are: how do African great lakes get urban status? What are the challenges that they are facing after being allowed to stay in Addis Ababa? Do they have equal rights like other refugees from other nationalities to get access to education? Do they have right for free movement? Do they have right to employment? And what are the policy recommendations could be made to improve the lives and rights of those African great lakes refugees in Addis Ababa?

During the study I have identified that the Ethiopian government was putting more restriction to the refugees to come to urban areas. The criteria set by the Administration for Refugees and Returnees Affairs (ARRA) make the procedural very complicated especially for those refugees from the African great lakes. Becoming sick or being under the security concerns cannot be only reasons to let refugees come and settle in urban area. Lefebvre states that everyone should have rights to the city and those who are city dwellers should enjoy city freedom of movement; have the right to participate in city administration and the decision making.

The refugees in Addis Ababa are facing discrimination where the principle of treating every individual with dignity and respect is missing.

Those African great lakes refugees especially women and young girls indulge in bad behaviours such as prostitution that put them at high of being infected by HIV/AIDS and other sexual transmitted diseases.

The ways the officials who have duties and responsibilities for refugees, as one of the respondents stated ‘the UNHCR, ARRA and RRAD are just here to show international communities that they are helping refugees, but in reality there are the one who benefit instead of refugees’ the number of refugees in urban areas of Ethiopia is very limited four thousand two hundred (4,200) as of December 2015 and those who are under urban program receive very little or minimum help from those institutions which are in charge of them.

The findings show that urban refugees are not treated equal because some get more privilege than others. This is the case of Eritreans who can easily get access to education and can easily do business in the capital city of Addis Ababa (this is mainly because of related culture and some being belonging to the same ethnicity groups with Eritreans). The Ethiopian proclamation mention about the right of the refugees in Ethiopia and state that anyone who violates the proclamation should be punished by penal courts, however there is no implementation of the law and no one is willing to take step for change.

The refugees especially the urban refugees in Addis Ababa do not have most of the rights to the city; those rights have been mentioned by the French philosopher and sociologist Lefebvre.

Here I mean right to political decision of urban regarding the rights of urban refugees, there is no participation of refugees in decision making at local, city or national levels. This study is about how the African great lakes refugees suffer to get urban status, what are challenges which they face after receiving urban status, the injustice and discrimination they face while living in Addis Ababa ,how Ethiopian government and other institutions who all in charge of refugees treat those refugees .As evidenced in my study the history, practice of right to the city as stated by Henri Lefebvre, Liberalists and democrats of the western societies are totally different of the one that I have observed here in Addis Ababa one of the African cities, being told by the refugees' respondents (28 respondents), plus 12 other officials who are in charge of refugees of refugees in Addis Ababa.

5.2 Recommendations

After conducting interviews with refugees making observations hearing their experiences and challenges that they are facing to get an urban status. As also the researcher got opportunities to discuss and share ideas with the officials who are in charge of urban refugees. I came to classify these recommendations into two:

The following are the recommendations made by refugees and other actors i.e. UNHCR, ARRA

5.2.1 Promotion of Economic Rights and Opportunities

Most of the respondents underscored the need for enhancement of economic opportunities.

As I have mentioned in the various chapters refugees in Ethiopian territory have no right to get employment, for this case most of the informants wish that the governments of Ethiopia would allow those refugees who are living in its urban and camp areas to have right to open business or being hired by different institutions if they do have capacity to do so.

As I have mentioned in the previous chapter Ethiopia was the signatory of the Geneva conventions as well as Organization For Africa Unity conventions and declarations, where it states that every refugees has right to have permission for being employed or employ others if they have the capital(the money to start small or big business). Here they (the respondents) insist that the government should not prohibit refugees to work as long as it is one of the human rights. one of the respondents mentioned “ there are refugees who are educated and if they are given the chance to work they can work here and the benefit is not only for refugees but also the government of Ethiopia will benefit as long as they pay tax and they can create job opportunities to other Ethiopian people”

5.2.2 Creating Awareness among Refugees

The refugees most of the time do not know their rights, as one of the respondents said “most refugees do not know their rights, they think that they should be treated according to officials will” Here if the urban are taught and become aware of their rights, together they can ask for the government policy regarding the refugee’s rights especially for the employment opportunities where refugees can be able to feed themselves and their families. If the refugees are also aware of the rights they can together use social action to request some structural change for the policy that discriminate them.

5.2.3 Promoting the Culture That Does Not Discriminate

As researcher has mentioned in the previous chapter most of the refugees especially the one come from African great lakes are facing discrimination by the Ethiopian people.

This discrimination is showed by the names that they call them i.e. monkey, slaves, Afrikaans, therefore as most of the respondents showed that they are not happy with this treatment The government of Ethiopia should educate its people to respect every human being regardless of their culture, countries of origins, the skin colours ,beliefs, etc. The government can promote this by using media and other means such as Workshop, religious leader preaching, etc. for instance people should be taught that refugees have not to be charged more when they approach shops and other business people.

5.2.4 Promoting the Right to Free Movement

The refugees in Addis Ababa (those who are urban refugees) suffer more when they try to go beyond Addis Ababa, as one of the respondent said ‘‘we have identity cards which the government of Ethiopia provide unfortunately the identity is only for Addis Ababa , it seems that Ethiopia is only Addis Ababa, people face criminal charge if they go beyond Addis Ababa’’ .If you are a refugee in Addis Ababa, it does not mean that you are in prison there, if you only have rights to stay in Addis Ababa , it is nearly to be in jail where a prisoner has rights to move inside the prison house refugees need to go around, visit friends who are not living in Addis Ababa.

5.2.5 Equal access to education

Another set of recommendations were made around educational rights to those Africa great lakes refugees where the Administrations For Refugees And Returnees Affairs have shown a great discrimination while providing scholarship two of the respondents said that while most Eritrean refugees get access to education easily, it is a dream for a great lakes refugee student to know and even when is the date for examinations is.

The institutions which are in charge of educations should make sure that there is no discriminations during enrolment of the refugee students to the higher education, government should promote the culture or equal treatment of refugees regardless their countries of origin.

5.2.6 Providing More Durable Solution for These Urban Refugees

When I talk about durable solution, the respondents said that durable include three solutions which are **reparation**: where refugees voluntarily are returned back to their countries of origins if there is peace, **resettlement** this second durable solution happens when UNHCR tries to ask for refugees a third country where they go and stay as their home land and the third durable solution is **local integration** which happens when a hosting country accepts to settle refugees and integrate them in their own societies. Most of the African great lakes refugees have been in Addis Ababa for and even more than twenty years one of the respondents said

“we are living in Addis Ababa for many years without hope, our children are not going to nice schools, we do not have access to job we are facing daily discriminations, yet the UNHCR and Ethiopian government are not providing a durable solutions”

They wish if they do not get chance to go to the third countries, at least they deserve local integration where they can go for job, having their houses, sending their children to better schools etc

5.2.7 Increasing Monthly Assistance

As I have mentioned early refugees get less than fifty dollars (50\$) per head for monthly basis “this amount of money is a drop in the sea water, you cannot even use it to rent house ,our sisters, children, mother are engaging in prostitution in order to get the livelihood” mention one of the respondents. They argue UNHCR With its Partners to adjust the Monthly assistance according to the life condition in urban areas, they also argue that if they have rights to the employment they have no right to complain as long as they can generate incomes if there is no right to employment UNHCR has to think about them and try to increase the assistance otherwise they will (those female refugees) continue to engage in the behaviour i.e. prostitution that put their lives at high risk of acquiring HIV/IDS and other disease which are associated with unprotected intercourse.

5.2.8 Right to the City

Respondents from UNHCR, JRS and RRAD indicated that the Ethiopia government was the signatory of both Geneva and Organization For Africa Unity conventions and declarations,

therefore it has to promote the right of having access to the city especially those urban refugees should have equal right as of the Ethiopians as long as the government has allowed them to live there they continue saying that the urban refugees should have rights to participate in city administration decisions regarding the refugees treatments.

The refugees also should have right to get opportunity to own properties in urban areas as long as they fall the criteria of being

Urban dwellers. They should have other basic needs and being free to express their opinion in regard to the city life, etc.

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Appendix 1: Interview questions for African great lakes refugees in Addis Ababa

Age.....

Gender.....

Location.....

1. How long have been in Addis Ababa?
2. What was the main reason that let you have left your country?
3. Have you ever been in refugee camp before coming Addis Ababa / if yes, why did you come to Addis Ababa?
4. Who have received you while arriving in Addis Ababa?
5. Do you get assistance from government of Ethiopia or other social institutions, if yes what kind of assistance do you get?
6. How did Ethiopians receive you?
7. Do you have right to open business in Addis Ababa if you have the money to start it?
8. Are you employment in Addis Ababa?
9. Do you have an identity card issued by Ethiopian government, if yes how does it help you?
10. Do you face challenge to adapt to Ethiopia cultures?
11. How is the refugee security in Addis Ababa?
12. Are you participating in cities decision making?
13. Do you have recreation centres that you attend, if yes what are these centres?
14. Where do you attend religious ceremonials?
15. What is your suggestion for Ethiopian government can take to provide more right to the city?
16. Do you have any comment?

Appendix 2: Interviewee questions for community representative of the African great lake refugees in Addis Ababa.

Age.....

Gender.....

Location.....

1. When do great lakes refugees migrate to Ethiopia?
2. What are main reasons for those great lakes refugees to flee their own countries?
3. Generally speaking, are many African great lakes refugees found in the city of Addis Ababa or in refugee camps?
4. How do refugees get urban status?
5. What are the community organizations that African great lakes refugees have in Addis Ababa?
6. How do refugees get difficult services in Addis Ababa?
7. Do African great lake refugees face challenges regarding culture while arriving and staying in Addis Ababa?
8. Do great lake refugees have equal opportunities comparing to other refugees community to education?
9. Do African great lakes refugees engage in different activities that generate income in Addis Ababa?
10. Is Ethiopia authority implemented Geneva conventions and declarations regarding refugee's treatments?
11. Which agencies are in charge of urban refugee's protection?

12. Do Ethiopian government specify the right of urban refugees if yes, what are the main rights that urban refugees have in the city of Addis Ababa?
13. Do you think refugees are discriminate, harassed by different people in Addis Ababa?
14. Do African great lake refugees have their own religion and educational institution may in daily life of refugees from great lakes?
15. Do you have any opinion or suggest for Ethiopian government or Addis Ababa city administrate that they can take or improve in order to ameliorate the night of refugees in Addis Ababa?
16. Do you have any other comment?

Appendix 3: Interview questions for different institutions working with refugees in Addis Ababa

1. In your opinion, what are the reasons behind to make great lakes refugees and other refuges to come to Addis Ababa?
2. Do you think refugees have rights to settle in Addis Ababa if no why?
3. Do you think refugees have right of free movement?
4. Do you think refugees have rights to own business if no why?
5. Did Ethiopia sign the Geneva conventions regarding refugees if yes doesn't implement it?
6. Do you have information about proclamation that Ethiopian made regarding refugees?
7. What is the assistance that Ethiopian government or other institutions in charges of refugees provide to the urban refugees? If yes what are those assistance?
8. What are the roles of UNHCR in Addis Ababa regarding refugee's production in the city?
9. Are great lakes refugees own business in Addis Ababa, if yes what are those business and if no why do they not own them?
10. Do refugee community institutions play a vital role in lives of refugees in Addis Ababa?
11. In your opinion do great lake refugees have access to higher education, if yes what are university or collage that are they attending? If no why they do not attend them?
12. Do Ethiopia government provided local integrations to the refugees that fall in the criteria i.e. staying in Ethiopia for more than 5 years, marrying an Ethiopian

spouse, being born in Ethiopia territory ,etc if yes how many have they integrated ,if not what is the reason behind?

13. In your opinion what are the plan of UNHCR to provide durable solution to those urban refugees?

14. How do you evaluate relationship between ordinary Ethiopians with great lakes refugees in Addis Ababa

15. Do you think Ethiopian proclamation 408/004 regarding refugees are well implemented, if not what do you suggest to those individuals who are in charge of implementation to improve?

16. Do you have any other comment?