Hacettepe University Graduate School of Social Sciences

Department of Social Work

EVALUATION OF SHELTER SERVICES FOR INTERNAL UNACCOMPANIED MINORS IN AFRICAN'S POST CONFLICT COUNTRIES
"THE CASE OF BURUNDI"

Yvonne Tchaka KAREKEZI

Master's Thesis

Ankara, 2019

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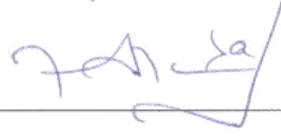Hacettepe University Graduate School of Social Sciences

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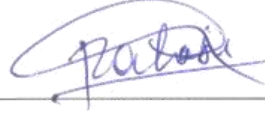
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ACCEPTANCE AND APPROVAL

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Yvonne Tchaka KAREKEZI tarafından hazırlanan " Çatışma Sonrası Afrika Ülkerinde İç göç eden Refakatsiz Küçüklere Yönelik Barınma Hİzmetlerinin Değerlendirilmesi: Brundi Örneği" başlıklı bu çalışma, **10/09/ 2019** tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Yüksek Lisans olarak kabul edilmiştir.

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Yvonne Tchaka KAREKEZI

DEDICATION

This study, which is the fruit of my three academic years spent in Turkey; is dedicated to my Beloved Mother Adèle IYABOSE, to my beloved sisters, and especially in memory of my beloved father Caripophore KAREKEZI.

ACKNOWLEDGMENT

ABSTRACT

Yvonne Tchaka KAREKEZI, "Evaluation of Shelter Services for Internal Unaccompanied Minors in African's Post Conflict Countries: "The Case of Burundi", Master's Thesis, Ankara, 2019.

This study describes the main factors that explain the increasing migration of internal unaccompanied minors in Burundi, especially in Bujumbura; It also explores the problems and risks that these internal unaccompanied minors face during their migration journey to Bujumbura. In addition, this study explores the formal social assistance intervention and its adequacy provided to these children by FVS-AMADE Burundi Foster center who served as study population area in this study.

A qualitative research approach was used that included the utilization of two different but narrowly linked semi-structured interview guide forms with a total of sixteen informants, thirteen internal unaccompanied minors and tree social workers. The analysis of the opinions of these informants was made with MAXQDA 2018 software by the use of thematic codes. In addition, the SWOT analysis tool was used for the third research questions of this study. The results of this study identified among other many factors, the extreme rural poverty; domestic violence against children within their families by stepfamilies and legal guardians as principal push factors that force these children to migrate; while the search of jobs opportunities, the search of safe environment; access to social infrastructures such as (education and health care) as well as family reunification were also identified as principal pull factors that attract these children to migrate to Bujumbura city. This study also identified; child trafficking, child exploitation; incarceration; ethnic denigration, criminal organization's attacks; etc, as the main risks that these children encounter on their migration journey to Bujumbura and after arriving in Bujumbura. Thus, this study suggests that a child protection intervention mechanism which aims to respond to the particular situation of the needs of these internal unaccompanied minors should be implemented. The child protection system and migration policies must prevent the risked migrations that expose children to violence and must be placed at all stages of the migration journey of these children; starting from

their home cities, up to their destination place. This study also presents a series of specific policies to address the necessities of internal unaccompanied minors in Burundi.

Keywords: Migration, Internal Migration, Unaccompanied Minor migrants; Social Welfare; Shelter Service; Foster Center, Post-Conflict Country.

ÖZET (TURKISH ABSTRACT)

Yvonne Tchaka KAREKEZI, Çatışma Sonrası Afrika Ülkerinde İç göç eden Refakatsiz Küçüklere Yönelik Barınma Hİzmetlerinin Değerlendirilmesi: "Burundi Örneği, Yüksek Lisans Tezi, Ankara, 2019. Bu çalışma, Burundi'de, özellikle Bujumbura'da, tek başına kalan çocukların artan göçlerini açıklayan başlıca faktörleri açıklamaktadır; Ayrıca bu iç refakatsiz küçüklerin Bujumbura'ya olan göçleri sırasında karşılaştıkları sorunları ve riskleri de inceliyor. Buna ek olarak, bu çalışmada çalışma nüfus alanı olarak görev yapan FVS-AMADE Burundi Koruyucu Merkez tarafından bu çocuklara sağlanan resmi sosyal yardım müdahalesini ve yeterliliğini araştırmaktadır.

Toplam on altı katılımcı, on üç şirket içi yalnız çocuk ve üç sosyal hizmet görevlisi ile iki değişik, fakat yakından ilişkili yarı yapılandırılmış mülakat rehberi formunun kullanımını içeren nitel bir araştırma tasarımı benimsenmiştir. Bu katılımcıların görüşlerinin analizi, tematik kodlama ve veri analizi ve SWOT analiz aracı kullanılarak MAXQDA 2018 yazılımı ile gerçekleştirilmiştir. Bu çalışmanın sonuçları diğer birçok faktör arasında tespit, aşırı kırsal yoksulluk; üvey aileler ve yasal vasiler tarafından aileleri içinde çocuklara yönelik aile içi şiddet, bu çocukları göçe zorlayan başlıca itici etkenler olarak; iş fırsatlarının aranması, güvenli bir çevre arayışı; (eğitim ve sağlık hizmetleri) gibi sosyal altyapılara erişim ve aile birleşimi gibi sosyal altyapılara erişim de bu çocukları Bujumbura şehrine göç etmeye çeken temel faktörler olarak tanımlanmıştır. Ayrıca, bu çalışma çocuk ticareti, çocuk istismarı; hapsetme; etnik kötülük, suç teşkilatının saldırıları; vb, bu çocukların Bujumbura'ya göç yolculuğunda ve Bujumbura'ya geldikten sonra karşılaştıkları başlıca riskler olarak belirletmiştir. Bu nedenle, bu çalışma, bu iç refakatsiz çocukların ihtiyaçlarına özel durumuna cevap vermeyi amaçlayan çocuk koruma müdahale mekanizmalarının uygulanması gerektiğini ortaya koymuştur. Çocuk koruma sistemi ve göç politikaları, çocukları şiddete maruz bırakan riskli göçleri önlemeli ve bu çocukların göç yolculuğunun her aşamasına yerleştirilmelidir; kendi şehirlerinden başlayarak, hedef yerlerine kadar. Bu çalışma aynı zamanda Burundi'deki tek başına kalan göçmen çocukların ihtiyaçlarını karşılamak için bir dizi özel politika da sunmaktadır.

Anahtar Sözcükler: Göç, İç-Göç, Sahipsiz Göçmen Çocuklar, Sosyal Yardım, Sığınma Hizmeti, Koruyucu Merkez, Çatışma Sonrası Ülke.

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ACRONYMS

APRODH : Association Burundaise pour la protection des Droits Humains et des Personnes Détenues

EEA: European Economic Area

EMN: European Migrant Network

CRC: Convention on the Rights of the Child

GCPEA: Global Coalition to Protect Education from Attack

IMF: International Monetary Fund

IBCR: International Bureau for Children Rights

ICG: International Crisis Group

IDPs: Internal Displaced People

IUMs: Internal Unaccompanied Minors

ISTEEBU: Institut de Statistiques et d'Etudes Economiques du Burundi

GDP: Gross Domestic Product

IOM: International Organization for Migration

NGO: Non-Governmental Organization

NELM: New Economic theories of Labor Migrations

NEM: Neoclassical Economic theories of Migrations

OVC: Orphans and Vulnerable Children

UCMs: Unaccompanied Children Migrants

UNHCR: United Nations High Commissioner for Refugee

UNICEF: United Nations International Children's Emergency Fund

INTRODUCTION

The present study entitled "Evaluation of shelter services for internal unaccompanied minors in African's post-conflict countries: "the case of Burundi"; talk about the rising rural-urban migration of unaccompanied minors toward urban centers in Burundi and in particularly in Bujumbura. The reasons explaining the rising migration of internal unaccompanied minors in Bujumbura city; the problems and risks these children encounter during their migration journey, as well as exploring the social work intervention made to these children are the aims of this study. In the purpose of this study; the terminology "internal unaccompanied minor" specifies the displacements of children who leave their home-cities in rural provinces to urban centers.

Child's migration phenomena is a complex and it can maybe understood under many facets: some children migrate because of poverty toward cities or countries where they intend to find different opportunities (such as jobs opportunities, access to an adequate education, access to healthcare; and other social infrastructures), others migrate to flee the abuse and violence of their parents or legal guardians; and some children too start migration journey with their parents fleeing political oppressions, environmental disasters, and other social problems, then find themselves afterward alone in migration journey (Verdasco, 2013, UNICEF, 2016); whatever the reason for migration, the evident reason for migrating is to have a better life in a safe environment. Therefore, in many armed conflict countries or countries that have been marked by armed and civil conflicts like Burundi; several problems such as (social, economic, political, problems; etc…) arise and create several migratory movements of people within and outside the concerned country looking for a safe place and social opportunities (Fransen, 2010). These migratory movements; are constituted by different categories of people including children. Some children are lucky to migrate with their families or legal guardians, other children migrate unaccompanied or become separated from their families or their legal guardians during migration. These unaccompanied children migrants constitute one of the categories more vulnerable in migration processes, as they migrate unaccompanied without their parents or legal guardians to protect them (UNICEF, 2015).

In recent decades, some African countries, especially sub-Saharan African countries including Burundi, have experienced several migrations flows (internal, external, and seasonal migrations; etc…); these migratory movements, whether on the African continent or elsewhere in the world; are not a new phenomenon (Charehwa, 2014; Beauchemin, 2015). Burundi in the last decades too; has witnessed a series of civil conflicts and social problems that caused many displacements out and inside the country, and the separation of family members. The first victims of these conflicts are children; and the number of children who migrate alone and those of children separated from their parents and legal guardian has steadily increased and are much more seen in Bujumbura city, the capital of Burundi (UNUCEF, 2016; UNHCR, 2016; Bukene, 2017).

The political instabilities due to different social, political, and economic crises since the independence of Burundi in 1962 until today created different social divergences that affected more the young population and children. The civil conflicts due to the ethnic problems between the Tutsi and Hutu and political insecurity that Burundi has experienced in 2015 aggravated the already existing situation concerning children's problems in Burundi; which include (child poverty; child trafficking, child exploitation for sexual commerce, the non-respects of human rights especially those for children, and the involvement of minors in rebel groups and other criminal organizations; etc…). During the recent civil conflicts and political insecurity that Burundi experienced in 2015; many children have found themselves caught during violent clashes and raids, with schools affected by the shots; the explosion of grenade everywhere in the country (GCPEA, 2018, pp. 90-91).

Today, the migratory movements in Burundi are mainly characterized by children and many are those who move within Burundi itself from rural to urban centers unaccompanied, especially to Bujumbura city, and it has become a serious problem that needs to be considerate given the problem that these children are exposed on while migrating unaccompanied (Save the child Burundi, 2016, UNICEF 2016, SOS-Torture Burundi, 2017). These children by migrating unaccompanied, expose them to many dangers during their migration's journeys seen the background of Burundi and the fact that Burundi is a post-conflict country; whose ethnic problems remain a delicate problem in some Burundian areas and the fact that Burundi still has several rebel

movements; and criminal groups within the country, especially in rural areas where most of these internal unaccompanied minors come from; this doesn't guarantee the security of these children during their migration's journeys, and even after arriving in Bujumbura city where most of these children are seen wandering in the streets in the precarious conditions (UNICEF-BURUNDI, 2015; Bukene, 2017).

Thus, in Burundi the phenomenon of internal unaccompanied minors has become remarkable due to the attention of elevated media voices (Bukene, 2017), because of many children (whose number are not yet determined) who are in the streets in the different cities of Burundi especially in Bujumbura city the capital of Burundi where many are seen wandering in the streets day and night in precarious conditions. Furthermore, Burundian detention centers has been reported to detain many unaccompanied children who share the same prison rooms with adults, especially Mpimba detention center in Bujumbura city which in 2016 had registered more than 225 unaccompanied migrant children jailed with adults (SOS-Torture Burundi, 2017; imvo, 2018), this aroused the medias and some national, local and international organizations, such as "APRODH, Ligue Iteka, Giruyuja; UNICEF; Save the child, Child war, IOM Burundi" to make heard that the future of children Burundi is worrying.

Although this phenomenon of internal unaccompanied minors is a reality in Burundi, it is not spoken; the reasons which explain the mass presence of these children in Bujumbura city and in other cities of Burundi have not yet been determined. Some studies stated that civil wars, particularly in Burundian rural areas, are one of the factors that would explain the growth of this phenomenon of internal unaccompanied minors in Burundi, and in particularly in Bujumbura city; others stated that there would be other unexploited factors that would explain better the gradual migration of these unaccompanied children in urban centers and especially in Bujumbura city (Akezanet-Burundi, 2017; Jeune Afrique-Burundi, 2018). The vulnerability of these children exposes them to many risks while they are migrating unaccompanied. These children may take different routes doubtful or dangerous during their journeys to Bujumbura, but we don't know more about it. As said before, seen the number of these unaccompanied migrant children who are in different streets of Bujumbura city without any assistance and in the precarious conditions, the factors that may explain their increasing migration

to Bujumbura incite to be explored, as well as the problems they face while migrating, and the social interventions that are made to them. Therefore, the present study looks at all different factors driving these internal unaccompanied minors in Burundi, and in Bujumbura city.

Through the use of qualitative approaches, the present study collected different narratives interviews with some of these Burundian internal unaccompanied minors who are now living in the foster center (FVS-AMADE Burundi in Bujumbura city) which highlight what these children go through as they participate in migration processes. In this study, children's opinions are important and could notify institution on how to considerate their needs and efficaciously implement policies that can help these children regarding this phenomenon rather than continuing to cut off and override their rights. Nevertheless, few studies make this research the center to their concerns. Only a few studies talked about this phenomenon of internal unaccompanied minors in Burundi, and there is an insufficiency of concrete and further research into the complex dimensions of these Burundian internal unaccompanied minors. In Migration's history, many researchers have focused on men's migration; but today we are more aware that women and children are also interesting cores for the understanding of migration's perplexities (Bukene, 2017). Highlighting the important aspects of Burundian internal unaccompanied minor's migration stories through this study will widen to understand the causes that explain the rising movements of internal unaccompanied minors in Burundi and particularly in Bujumbura city, their migration journey's problems, and experiences. The social work intervention that is made to these children are worth noting exploring given the number of these internal unaccompanied minors who are seen wandering day and night in the different streets of Bujumbura city in precarious conditions.

CHAPTER ONE

1. UNDERSTANDING THE RESEARCH PROBLEM

Burundi's migration history has been the subject of many researches, but studies concerning child migration within Burundi and especially those for unaccompanied migrant children within Burundi is poorly documented; whereas this phenomenon has become a crucial problem that endangers the lives of many Burundian children. The lack of sufficient information due to the small literature that has been at the center of this phenomenon of Burundian unaccompanied migrant children and their gradual movements in Burundian urban centers especially in Bujumbura city is making this phenomenon go unnoticed and Burundian children continue to face several problems from it.

Today Burundi is confronted with the problems of growing mobility of children in its urban centers. Among 11.6 million of Burundi's population, 5.9 million almost 50.4% are children underage of majority; and about 60% of the 130,562 internally displaced persons counted today in Bujumbura are children separated from their parents and legal guardians and forced to migrate alone (Child war Burundi, 2019).

Therefore, the internal migration of unaccompanied children in Burundi continues to be more increased in Bujumbura city. The study on child migration in Burundi done by Bararuzanza (2016) indicated that between 2012 and 2015 in Burundi there was seventh-pour cent of a rising number of unaccompanied children in Burundian urban centers (8 % in Bujumbura city, 5 % in Gitega city, 4% in Ngozi city). Also, the reports from Bukene (2017) and SOS-Torture Burundi (2017) had explained too, that from 2015 to 2017 the number of internal unaccompanied minors in Burundian urban centers increased by 38%, with 19% in Bujumbura city. This phenomenon is not isolated only in Burundi, as other post-conflict African countries are dealing with the consequences of urban internal unaccompanied minor's migrations. For example, in Central Africa the number of IUMs identified in Bangui city between 2013 and 2016 increased from 3 to 979 cases, and a similar phenomenon takes place in Freetown in Sierra Leone with 1,673 cases reported in 2011, increasing to 7,805 in 2015(Jeneune Afrique, 2016).

The reports from FENADEB (2015), and APRODH (2016) in (Bukene,2017,p. 41); had shown their concern regarding the Burundian children who are moving unaccompanied towards the urban centers, seen the several rebel movements and criminal groups that encircle rural routes. The same reports stated too that these children by migrating alone, they are exposed to many dangers that harm their lives, such as human trafficking, sexual commerce; and to other problems while staying in the streets. Also according to CNIDH (2016, p. 80) in 2015, many unaccompanied migrant children identified as street children in Bujumbura city were recruited in rebel groups; some died, others were thrown in jail accused to participate in the criminal activities of the rebel groups: seven unaccompanied children were reported dead on July 2015 in Bujumbura city, and seventy-seven unaccompanied migrant children were arrested, and among them fifty-one were imprisoned in MPIMBA detention center which is located in Bujumbura. Therefore, with such facts of children who live their home with the purpose of seeking help but end up by being deported in traffic or in prison, and sometimes losing their lives, this implies that, this phenomenon of unaccompanied migrant minors in terms of internal migration has become a significant social problem in Burundi that requires much attention; but unfortunately; despite the reality of this phenomenon, it is less spoken in Burundian's migration literature .

The poor literature existing on this subject and the lack of investigation and statistics which may determine how many internal unaccompanied minors are wandering in different streets of Burundi and particularly in Bujumbura have made it difficult to understand the rising migration of unaccompanied children within Burundi, and particularly in Bujumbura city. Recently, Burundian National and International NGOs have taken a closer interest in this phenomenon, but there are few studies that have been done on this subject. Most of the existing studies conducted in Burundi regarding child migration stem from a legal standpoint centered on the treatment of Burundian unaccompanied children who migrated in Tanzania, Zambia, and Uganda (Fransen, Varga, & Siegel, 2016).

Therefore, this study sought to complement the body of knowledge in the area of child migration in context of internal migration in Burundi, particularly regarding the factors that explain the raising internal migration of unaccompanied minors in Bujumbura city

where these children are more seen; the problems that these children face during their migration's journey up to Bujumbura , and the social work interventions that are made to these internal unaccompanied minors . Furthermore, this study is emphasized on children's opinions themselves, because they are the concerned study's population and they are better positioned to tell their own story than anyone else. The majority of studies done in this area in Burundi have focused more on adult's opinions as the main informants; and the child's voice has not listened; hence this study, sought to illuminate the voice of the child by doing a qualitative study focused on the migration's stories narrated by the Burundian internal unaccompanied minors themselves who migrated to Bujumbura city.

1.1. RESEARCH OBJECTIVES

The purpose of this study was:

(1) To describe the factors that motivate Burundian unaccompanied children to leave their home cities and migrate to Bujumbura city;

(2) To describe the problems that these children face during their migration's journey up to Bujumbura city;

(3) To explore the formal social assistance and its adequacy in term of shelter services offered to these internal unaccompanied minors by the concerned institutions who are willing to provide for their care and protection.

1.2. RESEARCH QUESTIONS

(1) What are the factors that explain the increasing internal migration of Burundian unaccompanied minors in Bujumbura city?

(2) What are the problems and risks that these internal unaccompanied minors face during their migration's journey to Bujumbura city?

(3) How is the formal social assistance that is offered to these children in term of shelter services by the concerned institutions who are willing to provide for their care and protection?

1.3. SIGNIFICANCE OF THE STUDY

The area of international migration has received a lot of attention to Burundi migration's literature. However, there has been very little attention to the child's migrations with a focus on children who migrate alone within Burundi, and the problems that these children face.

Therefore, this study aims to complement the studies done in this area of migration by focusing on internal unaccompanied minors. Furthermore, this study will be beneficial by bringing new knowledge on this phenomenon. Given the lack of enough literature on the problem of internal migration of unaccompanied minors in Burundi; this study will complement existing qualitative research information about the phenomenon of internal unaccompanied minors in Burundi.

This study should contribute too; to build the pillars of qualitative research on the studies of the phenomenon of internal unaccompanied minors living in the foster center and other humanitarian institutions. All-over, this study will serve as a reference for future researchers on the importance of collecting information from the perspective of affected children. Nevertheless; it is important to notice that many studies done on child migrations are more focused on adult opinions, putting aside the children who are the principal actors concerned by the present subject. Also; this study is important to complete that gape; because it is addressed directly to the opinions of the children.

In addition, in the academic areas, this study will enable social workers, as well as other practitioners from humanitarian and community development areas, to identify the weaknesses and strengths of the current formal social assistance offered to internal unaccompanied minors living in the foster center and in other humanitarian institutions that host these children.

Another interest of this study is that; although, this study is oriented in the academic areas; its results and conclusions can be used for purposes; advocacy, and to influence the formulation of policies and programs that fully address the needs of these children's cases; in Burundi as in other African post-conflict countries; or elsewhere around the world.

1.4. TERMINOLOGY

1.4.1. Migration

Migration is the movement of people within or outside their countries. The international organization of migration defines the term "Migration" as : "People's movements, enveloping any type of displacement of population; whatever the time it takes, constitution, and reasons; migration encompasses refugee's movements, people's displacements, or people's movements for different purposes; such as economic problems; family reunification; etc..(IOM, 2011).

1.4.2. Internal Migration

Rural-urban displacements also colled "internal migration", consists of "displacements of people from one area to another area within the same country with the objective or the effect of establishing a new home. This migration might be for short or long term or standing. Internal migrants leave their place of origin and choose to move in a specific place "city" within their countries; example: the rural exodus displacements; are defined as; internal migration (IOM, 2011).

1.4.3. Unaccompanied Minors

The concepts unaccompanied minors, or unaccompanied children, and separated children, are often used interchangeably and generally refer to all persons below 18 years old, who are not accompanied by his/her parents, legal guardians, or another adult people recognized by law as responsible of the child (IOM, 2004, p. 67).

> *The Convention on the Rights of the Child (CRC), in its Article 1 of of 20 November 1989, defines unaccompanied minors, or unaccompanied children as: "children who have been separated from both parents and other relatives and are not being cared for by an adult who, by law or custom, is responsible for doing so"*(IOM, 2011, p. 16).

The same article 1 of CRC of 20 November 1989; defines too; separated children as: *"children, who have been separated from their parents, or from their caregivers, but not necessarily from their other adult family members".*

In the purpose of this study, all the terms above; are used, and are referred to children unaccompanied; specifically, those who leave their place of origin alone in the context of migration and move to another city.

1.4.4. Social Welfare

The terminology "Social Welfare" doesn't have an explicit concept. The word "Welfare" means, human welfare or community. In time, the western had put in place a social protection system as an outcome to the urban center's industrialization. Thus, during the years, an agreement has emerged that governments are in charge of the protection of all people who can't take care of themselves for any reason. Thus, social well-being (Social welfare) is a question of a legislative set of laws for the equity of an entire society; rather than an individual need (Kwok, 2003, p. 2).

Social welfare is usually taken as a synonym for social work. Therefore, the term social welfare has a very loose signification and may mean different things depending on the jurisdictions in which it is employed for one country to another(ibid).

Nowadays; social welfare refers to a variety of activities and social services of humanitarian organizations; volunteers; governmental agencies providing assistance to people in needs and who are not able to take care of themselves. In another word, social welfare is a well-crafted program of state government, including social activities; resources or means destined to improve the well-being of people, families, and society as a whole; and efforts to eradicate or diminish the effects of social problems(John, 2017, p. para 1).

Whitaker (1990), argued that "social welfare" is the country's program established to contribute to the welfare of its population (p. 128). Closely, Howard (1994), has explained too, that "social security system or social welfare policy is often associated with government programs mandated by law. But also, the social welfare policy is also designed as public policy. Decision results obtained from the process involving parliament that represents all the people" (p. 4). This concept of 'well-being' I involved to children too. Thus Kaddushin (1988), stated that "child well-being is a series of social, emotional, educational, and moral".

In the purpose of this study, social welfare framework refers to Burundi government legislation texts based solely on the CRC and the United Nations that protect the children rights in all circumstances.

Indeed, to better understand what social welfare means, Berge (1991), explained it as: " a program-system; or services; that helps people within a given country; to deal with the social, economic, educational, and health care needs; that is fundamental to the maintenance of a nation's society "(p. 221). Similarly, Whitaker (1990), argued that the "vision of social well-being includes, for example, adequate education for successful participation in the economic system, socio-psychological treatment to understand and address personal crises when they arise, to have access to the employment and other social activities" (Whitaker, 1990, p. 29).

Therefore; from the different explanation on Social welfare highlighted above, in the purpose of the present study, a good social welfare policy of a given country centered on the protection measures that are in the best interest of its population, especially vulnerable children such as" internal unaccompanied minors, and other children in difficulty; etc, and also involves the participation of all other concerned members of that country in the implementation of these policies; in order to ensure the children's wellbeing.

1.4.5. Foster Center

The term "foster" means, offer, receive, or share parental tasks of the child with individuals or agencies that are not related by blood or legal relationship to the child's biological parents. Foster center can be explained as the supervision of fostering vulnerable children such as (street children, orphans, delinquents, handicaps, separated or unaccompanied migrants minors) in a given institution, private or governmental accredited by the government to provides care and protection to these children (Collins dictionary, 2017).

The literature on foster centers is distinctly very rich. To better understand the role of the foster centers, in the child's social protection system, the understanding of the role

that plays a foster center is important. Mather et al. (2007, p. 44) described the child's placement in foster care in its roots, and explained as follow:

> *"The foster care center is a social intervention within an institution that takes care of vulnerable children and in difficulty by placing them in a home where they will receive material assistance (shelters, meals, clothes,); psychological supports for those in need; health care; education, as well as protecting their fundamental rights as a whole".*

In addition to that, Lindsey (2003, p.7) and also said that the social intervention of a vulnerable child who is placed in a reception center is not limited to the reception center; but rather to return and assist the child in his family of origin if the child still has parents; on the other hand; to look for a foster family of the child, because the development of the child in a family contributes to his good psychological and social development.

1.4.6. Shelter Services

The term" Shelter", is a broad word which gives a precise explanation according to the context in which it is used. Indeed, according to the dictionary "Collins"; the term shelter means" a small house, a protected place, where people can get away from bad weather or danger. A shelter is constructed where houseless people can sleep and get food (Collins dictionary, 2017).

In the context of migration, shelter means emergency materials(house), including food and other support services (clothes, medicines, blankets for sleeping, materials of the house, tents) offered to refugees, asylum seekers, and migrants. Thus; in the purpose of this study, the shelter services; are all supports offered to unaccompanied migrant minors who have been assessed; not only includes material things; but also includes the protection program and psychological support given to children when they are placed in foster care centers.

1.4.7. Post-Conflict Country

The term post-conflict country, can be understood as a country who come out of war or other social conflicts, and that has found a peaceful resolution to a protected social or

civil war and where governmental in collaboration with non-governmental and international organizations are trying to help; to stabilize political, economic, military, and social tensions through a series of reconstruction projects (Parker, 2015).

CHAPTER TWO

2.COUNTRY BACKGROUND: AN OVERVIEW OF BURUNDI CIVIL CONFLICTS AND THE ORIGIN OF MIGRATORY MOVEMENT

2.1.GENERAL INTRODUCTION ON BURUNDI

Burundi is the former Belgian colonies and it is "officially called the Burundi Republic". It is a highlands country in Central Africa located on the Congo-Nile river divide in the heart of the Great Lake regions and the Horn of Africa. Among all its neighboring countries, the Republic of Rwanda is the nearest country to Burundi as both countries have the same historical and geographical backgrounds. Both named countries of the thousand hills; in other words, Burundi and Rwanda were once upon a time a single Kingdom "Urundi-Rwanda" for Belgian colonies. Burundi is neighboring by Tanganyika Lake on the West and by Rwanda which has only 26 000 km² in the North. It is surrounded by Tanzania in the East and South-East with 941,550 km², and in the West by the Democratic Republic of Congo with 2,345,410 km². Today Burundi's population is estimated at 11,610,090 inhabitants. Burundi is a very densely populated country with significant emigration, although it is the least globalized of the 140 countries see (WorldPopulation-Review, 2019).

Today the Burundi population is growing promptly; Burundi has the problem of the rising price of the food and its GDP per capita is estimated at $267.10. Burundi is placed among the world's first five poorest countries. Furthermore; Burundi has experienced significant migratory flows throughout its history, and most of the migrants were women and young children, who were fleeing the civil conflicts (ethnic conflicts between Tutsi and Hutu) and other political oppressions that marked the country since its independence in 1960 up today (WorldBankGroup, 2018, pp. 1-3).

Burundi's capital city is Bujumbura-Mairie with 97 neighborhoods, and 500. 000 population. Burundi's population is young with 60% and it is classified number 80 in the list of countries (and dependencies) by population. The density's population of Burundi is estimated at 451 per Km2, nearly 1,168 people per square meter, with:

- ➢ 25,680 Km2, almost 9,915 square miles of its total land areas;
- ➢ 14.0 % of urban population (1,625,264 people in 2019);
- ➢ 17.6 years of median age;
- ➢ 5.8 fertility index per women;
- ➢ 57,1 years age for men and 60,5 years age for women as life expectancy at birth (ibid).

Kirundi is the national language; all Burundians of origin which include the (Hutu, Tutsi or Twa) speak "Kirundi" language which is the only mother tongue language and the Bantu language that exist in Burundi. French is Burundi's second co-official language, it is a language, that is mainly used in the education system, and it is taught at school. Only a minority of Burundians can speak French. The French language is specifically used in schools, and it is mostly spoken in the big cities of Burundi, or by the intellectuals. English was only introduced in Burundi through teaching. Today, given that Burundi is membership of the East African Community "EAC", which includes Kenya, Tanzania, Uganda and Rwanda, whose are Burundi's neighbors and who use English as their official language; to facilitate economic exchanges and political relationships; Burundi has introduced English into its educational system; the same as the Swahili language much spoken in East African countries and in Burundian urban centers, especially Bujumbura (UN Burundi, 2016, p. 13).

Despite its economic and political problems, Burundi tries to follow the race of life of the today world by adopting the protocols of international legislative instruments, such as human rights, the rights of children; gender equality (30% minimum of women) in public administrations such as as in senate, in the ministries, as well as in the parliament, and other administration's services; etc; see for example (CNIDH 2016, p. 76).

The German was the first colonizers of Burundi between 1886-1916 and subsequently, Burundi was put under the tutorship of Belgian by the UN from 1916 till when Burundi got its independence on first July in 1962. The Belgian colonizers classified the Burundian population into three ethnic groups; whose: **Hutu**, who are the majority of the Burundian population with 85% (Bahutu), the **Tusti** (Batutsi) which represents 15% of the Burundian population; and the **Twa** (Batwa) a minority population represented by 1% of the Burundian population; see for example(UDS, 2016, p. 40; CNIDH 2016, p.77).

The ethnic classification among Hutu, Twa, and Tutsi cited above, who was once upon, three social Burundian communities, was the beginning of a fratricidal crisis and a series of genocidal civil war until today, which put Burundi to the rail and creating several social problems, which Burundian children are victims today.

Thus, to better understand the story behind the civil conflicts in Burundi; which are the origin of the political instabilities, and other social problems; such as(economic hardships; poverty, different migratory movements in which children are included; etc..) which Burundi has experienced since then up today; it is important to know how began the conflicts between "Hutu, and Tutsi" which are the origin of migratory movements within and outside Burundi.

2.2. THE ORIGIN OF BURUNDI'S MIGRATORY MOVEMENTS: ETHNIC- POLITICAL CONFLICT BETWEEN "HUTU" AND TUTSI" IN BURUNDI

2.2.1. Introduction

Those who know Burundi only through the media and other sources could wonder whether Hutu and Tutsi have always harbored and hatred for centuries. Indeed; the fact established by historians and other researchers on this question is that all ethnic groups have long lived in symbiosis; there is no literature that says about any ethnic conflict between Hutu and Tutsi in Burundi or Rwanda before the first half of 20th century.

Therefore, the history of Burundi has always been confused with that of Rwanda, although they were both once upon the Belgian's colonies Kingdom. Burundi, like Rwanda, was populated around the 8th century by the "Batwa", an indigenous or pygmoid population living in the forest by hunting. A few centuries later, a group of farmers and herders "Hutu" extending throughout Burundi, they are cohabiting with "Tutsi" the pastors came from the North who settled progressively in Burundi between the 5th and the 15th century. These three social groups (Hutu, Twa, Tutsi) with different origins, assimilated each other over time and eventually shared the same culture and traditions, the same language Kirundi, and religion; see for example (Jean-Pierre, 2005, p. 22; Laroque, 2007, pp. 17-21).

Unfortunately, living together between Hutu and Tutsi groups has not always been harmonious. The multiple ethnic and political conflicts that opposed them testify it by the following memories:

- ➢ in 1965 "great political instability: numerous assassinations and military coups between the Hutu and Tutsi";
- ➢ in 1972 "Massacres targeted against the Hutu elite by the Tutsi, the King Ntare V was assassinated in unspecified circumstances";
- ➢ in 1994 "civil war: the genocide of Hutu by Tutsi";
- ➢ in 2003 "Political tensions opposing the Government who was on power and the rebel groups of the opposition political parties: FNL and CNDD-FDD group";
- ➢ in 2011 "The Gatumba massacre";
- ➢ in 2014 -2015 "Political instability and civil war between Hutu and Tutsi" (Ritimo, 2019).

2.2.2. The Tutsi and Hutu before Colonization

The two so-called ethnic groups (Hutu and Tutsi) today in the conflict had rather several common values that can be noted through cultural and historical elements. Since the existence of the Burundian nation, Hutu, Tutsi, and Twa were recognized themselves in the language community that conveys a rich common cultural heritage, the same wisdom, the same vision of the world, a factor that has always brought together the whole people under other skies. Before colonization, the Burundians had a community religion. Burundians believed in the supernatural powers "Imana: God" creator, life-giver, master of the world and all beings concerned it. Burundi have celebrated the worship of "Kiranga: an imaginary God" with the cohesion characteristic of all those who share the same religion. Also, Burundians had the same traditions and cultures, they used to recognize themselves in the institution of "ubushingantahe" who largely contributed to the building of a united Burundi, communicating the same values without forgetting the inter-dynastic matrimonial relations often observed in the regions; see for example (Saur, 2014, p. 6; Manirakiza, 1996, p. 12; Lemarchand, 2002, p. 27).

Therefore; some scholars saying that Hutu, Tutsi, and Twa are ethnic groups; it is exaggerated because they have the same cultural characteristics; as it is highlighted above.

The use of the term "ethnicity" to characterize the Burundian community's groups (Tutsi, Twa, and Hutu) is abusive as long as one ethnic group identifies itself by its culture and tradition.

According to Jean-Pierre(2005) the existence of Hutu and Tutsi as ethnic groups in Burundi as in Rwanda remains a strange ethnic attribution at the level of the conceptual determination of the word "Ethnic" according to the science; because the two so-called ethnic groups; are two social groups from the same country; and which are distinguished neither by the language, nor by the culture, nor by the history, nor by the geographical space which they occupy. This remains a confusion according to the definition of the word "ethnic "; which is defined as "a group of individuals sharing the same socio-cultural heritage, especially language, living in the same place "; see (Roland, 1995, p. 14; Amselle & M'bokolo, 1985, p. 7).

Therefore; it is from the arrival of the colonizers and the missionaries, who tried to explain the settlement of Burundi based on a so-called Hamitic theory in which the Tutsi were identified as Hamites from Egypt or the Near East, Hutu as Bantu from Central Africa and Twa as a race out of the virgin forest. This Hamitic theory claims that Hutus, farmers, and mastery of iron technology dominated Twa (hunters) on the spot and that Tutsi (Pastors) in turn dominated the Hutu. Up today; there is no literature that tried to prove the hematic theory or to show that, there was any conflict or violence between the three Burundian social groups. Until now, the researchers didn't yet have scientific evidence to prove these successive migrations as described by the Hamitic theory and that, subsequently, an ethnic conflict would have broken out in Burundi before colonization (Chrétien, 1993, p. 87).

The hypothesis so far hardly contested by the researchers is that the Hutu, Tutsi, and Twa have always lived in symbiosis and the monarchy assigned them functions according to their areas of specialization (Chrétien, 2005, p. 49).

Thus, from the sixteenth century, the Burundian region was organized into kingdoms each headed by a mwami (king), who represented the image of Imana "the supreme and almighty god". One of the mwami, from the Nyiginya dynasty, eventually unified the country under his authority. In the exercise of power, the mwami could not govern alone, hence the establishment of a whole political, social, and economic administrative's

system organization. In every Burundi's district, there should be principally a "pasture leader" (usually from the Tutsi origin) for cattle rearing and a "chief of the land" (usually originated from Hutu); this "administration's system" was supplemented by military organization. The army chiefs were recruited generally from Tutsi and in the regiments, Tutsi and Hutu "lineages" (Chrétien, 2005, p. 55).

In fact, Tutsi and Hutu had land and cattle, although the power remained in the hands of a Tutsi aristocracy, the two "ethnicities" coexisted peacefully, and for several centuries Tutsi managed to wield the sense of power and governance. In short, culturally homogenized, and biologically mixed, the two groups lived in a certain social complementarity, albeit somewhat uneven, but maintained in a certain dynamic national cohesion. In addition, away from the main natural routes of communication, Burundi, like Rwanda, escaped the raids of slave hunters (today which explains the high density of the population) and, until the nineteenth century, to the great European explorers, Burundi achieved its greatest expansion during the reign of Mwami Ntare Rugamba "1796-1850". He endowed the country with a powerful and highly trained army and conquered a large territory. Under his rule Burundian society was divided into two classes: Tutsi and Hutu. This division corresponded above all to social classification, because a Tutsi could become Hutu and vice versa. This distinction between Hutu and Tutsi was strengthened with the German's arrival followed by Belgian colonizers, see (Chrétien, 1997, p. 21; Chrétien, 2005, p. 59; Laroque, 2007, p. 24).

2.2.3. The Begging of Stereotypical Perceptions of Hutu, Tutsi, and Twa

The stereotyped visions between the three Burundian community's groups were born from the identity manipulation by the colonizers and missionaries. Indeed; it is the physical anthropology developed during the colonization and which constituted the essential aspect of the differentiation of the "races" in the eyes of the colonizers. Thus; in the 1920s, colonial and missionary agents undertook ethnographic "studies" to strengthen the colonial authority that sought to create conflict between Burundians at all costs; a society which he was politically managing and dominating. According to Gaillimard (1982) cited by (NDAYISABA, 1998, p. 47); these studies, whose purpose was to divide Burundians, ended up being the seeds of racism, whose stereotypes were to proceed as follows:

> ➢ First, to assert the racial difference between the existing Burundian social groups. This difference was supposed to be made on anything: skin color, region, social class, number, school; etc.;

> ➢ To assert the supremacy among Burundian social groups by comparing one group to another. The superior group was supposed to be ranked at the top of the hierarchy;

> ➢ The privileges related to superiority were claimed to rely on political, religious, economic privileges; which means, the group that had more privileges was supposed to have more rights than others.

Thus, to establish the differences between these Burundian social groups, they considered their physical traits, which included (the size, the length of the nose, the dimensions of the lips and the color of the skin). As a result, the Tutsi were called " the giants" because of their slender heights; the Hutu "the short" by their small size, and the Twa "the dwarves" by their physical morphologies. This identity manipulation broke the national cohesion of the Burundians who were affected by these moral judgments and this reinforced the divisionist character of the colonial ideology(ibid).

From there, according to the Belgian colonizers; the "Twa" were considered as human being capable of the greatest attachment, of a dedication that more possibly participate as the dog's instinct than the recognition of man " ; as for the "Hutu" they were called negroes; black men with servile souls and habits of herds, animals that have been enslaved without ever sketching a gesture of revolt " ; while the "Tutsi" were described as: "smart, but easily sneaky, seemingly responsible, ignoring wrath but practicing cold vengeance. The Tutsi knew nor sympathy nor compunction; they are greatly distrustful and trust their closest people only, especially when it comes to theirs, finally, although cowardly, they are haloed intrepid warriors. The Tutsi were called the "lords" too by their intelligence, while the Hutu were exploited as slaves because of their physical forces; see (MBONIMPA, 1993, p. 9; NGAYIMPENDA, 2004, p. 31).

2.2.4. Impact of the Administrative Share Between Hutu and Tutsi

The colonizer was gradually imbued with caricatures to characterize the constituent of the Burundian community. They made extensive use of them in the administrative reform

which took place between 1925 and 1933. In the colonizer's vision, only the Baganwa (princes) who was often confused with the Tutsi were the only ones able to lead. The Hutu were automatically qualified as incapable. The Hutu leaders have been gradually removed from power for the benefit of the Tutsi. The same selection was been applied in the schools where all the favors were granted to the children of the princes and to the Tutsis on the detriment of the Hutu whom the colonizers were considering as simple farmers (MBONABUCYA, 1998, p. 38).

Therefore; in 1925, the colonial government decided to change the administration of Urundi-Rwanda; saying that all local leaders should be Tutsi; because they were better suited than Hutus to manage the country. In 1929; was created "Astrida school" for the son of chiefs to ensure the sustainability of the system. Only young Tutsi boys could go in that school; while the young Hutu boys were destined to become farmers like their parents. In other colonial schools, for example, arithmetic and French were taught to Tutsi children; while Hutu children were taught songs. This imbalance continued in schools; where a crisis was between Tutsi and Hutu intellectuals, since the Tutsi were in majority graduates next to Hutu, and the colonial power was usually stood on the side of Tutsi as independence approaches. This fed Hutu's discontent with Tutsi; because the colonizers granted many favors to the Tutsi leaving Hutu aside; see (Chrétien & Prunier, 1987, p. 64; Laroque, 2007, p. 67).

In 1933-1934; the Belgians, creating the first Burundian identity card with the specificity of the Hutu ethnic group and that of Tutsi on the card. This ethnic distinction had the effect of accentuating the social distinction between the two Burundian social groups; and then, both "Hutu "and "Tutsi "groups; officially became two ethnic groups, which later became racial segregation. Thus, while Tutsi continue to enjoy their considerable benefits from Belgians at the expense of Hutu; the Hutu were forced to work in plantations, construction sites, sawmills, etc. The Tutsis were ordered to whip the Hutus, otherwise, they were risked being whipped by the Belgian colonists. The institutionalized policy conveyed by the colonizers had developed a superiority complex among Tutsi, whereas among Hutus there was a strong feeling of rancor and hatred. From there; the Tutsi keep their places of chiefs under the control of the Belgians; see (Chrétien 1997, p. 52; Chrétien, 2005, p. 87; Laroque, 2007, p. 36).

2.2.5. End of Colonial Power: Beginning of Massacres between Hutu and Tutsi

It is after the end of the Second World War that the decolonization movements get in Burundi. Smarter and seeing themselves fit to lead Burundi, the Tutsi elite demanding the leaving of the Belgian colonizers. For the Hutu, they asked the delay of independence's request, and renunciation of the "double colonization" to which they had been victims: the one from Tutsi, and from the Belgians. The Hutu demanded to the Belgians to rid them of the first colonization(of Tutsi) which they never appreciated (Chrétien, 1993, p. 83);then; feeling betrayed by their "elite Tutsi" who turned in anti-colonialism; the colonial government and the missionaries decided in the early 15th century to turn in favor of Hutu more submissive and more malleable. Then, the Tutsi became their "enemies". The Catholic church amplified the Hutu movement. From 1957, they're openly started to support the Hutu movements that demanded social reforms. Holding the monopoly of education, the Church encouraged the education of Hutu who became their protest elite (p. 92).

In 1959, Rwanda began revolts motivated by the lessons learned from the colonizers (Germans, Belgians, and missionaries) led to the substitution of the "minority of Tutsi on power" by the "majority of Hutu on power. By systematically promoting the notion of "majority democracy", the colonial administration and the Catholic Church raised tensions between the two community' groups allowed the increasing rivalities between Tutsis and Hutus (MANIRAKIZA, 1992, p. 25).

Then, in 1959, the civil war broke out in Rwanda; thousands of Tutsi were hunted down and killed; more than 170,000 Tutsi fled to Uganda, Tanzania, Burundi, and DRC. The takeover of power by Hutus in Rwanda led to the departure of the king and the created the exodus of more than 200,000 Tutsi toward abroad. In Burundi, Hutu didn't have the opportunity to seize the puissance. Concerned about the critical situation in Rwanda, the Tutsi in Burundi instantly took the lead and took over the political power and the army. Unable to avoid ethnic conflict, Tutsis were dragged into the scroll of repression, especially after the murder of Prince Louis Rwagasore in 1961, a charismatic leader who

have been always opposed to ethnic discrimination and who had fought against of group division in Burundi; see (NSANZE, 2003, p. 30 ; SEMELIN, 2005, p. 44).

After independence, the colonizers left but their caricatural vision of the Hutu and Tutsi prevailed among the intellectual elite, the Tutsi and Hutu hunted each other, and tempted by this "social revolution". Political elite at the level of the National Assembly, the Government and the political parties. Thus, on 15ᵗʰ January in 1965, the assassination of Pierre NGENDANDUMWE, a primer minister from Hutu origin was interpreted by the Hutu as a serious provocation by the Tutsi. The unhealthy climate prevailed led to a coup attempt on 19 October 1965 by Hutu soldiers. At the same time, Hutu civils systematically started to kill their countrymates Tutsi; and for the first time in Burundi's history, the large-scale of massacres had just taken place for ethnicity alone. The coup will be foiled, the plotters will be tried and executed. It was "the beginning of cycles of violence that would mark the future of Burundi and the beginning of migratory movements within Burundi and to neighboring countries. Since then; the subsequent cyclical crises (1972, 1988, 1991) will only be a reissue of the 1965 scenario in Burundi: Tutsi attacks by Hutu extremists and repression by the army composed mostly of Tutsis after 1972; see (Chrétien & Dupaquier, 20017, p. 16 ; Lemarchand, 2004, p. 39; Ngayimpenda, 2004, p. 58).

This ethnic takeover was set up as a model for the attainment of power by part of the Hutu elite in Burundi. This rivalry of power due to identity manipulation by the colonizers and missionaries; ended up tearing the country apart; clashes between the ruling party and the opponents who are sowing economic and social imbalances for years to this day. This hatred between Hutu and Tutsi created by colonizers and missionaries; was passed from one generation to another (Kaiser, 1999, p. 13).

Today, although these two groups continue to share the same territorial space and their cultures; their cohabitations have limits: they work and mingle themselves together, but they don't marry each other. In some provinces of Burundi; Hutu and Tutsi have appropriated some areas and neighborhoods, where one of two groups and vice versa are not welcome; this is the case for examples of the "UMUGAMBA" region in northwestern Burundi that is dedicated to Tutsi, while the "IMBO" region in south-east of Burundi is dedicated to Hutu. For the Province of Bujumbura city the capital of Burundi, there are

also neighborhoods dedicated to Tutsi (Nyakabiga, Jabe, Musaga, Cibitoke, Mutakura, Ngagara); and (Kamenge, Gasenyi, Kinama, Kanyosha) for Hutu. In some neighborhood of Bujumbura, if you are Hutu or Tutsi and go to the Tutsi neighborhood and vice versa; you are lucky if you come out alive or without injuries. However, this animosity between Burundians (Hutu and Tutsi), results on all the cores of the Burundian population (eldest, adults, children). The resulting consequences of these conflicts largely affect children and they are the ones who pay the price of these conflicts first. For example; according to the National Federation of associations engaged in the field of childhood in Burundi's report (2015); during the 2015 crisis in Burundi, more than 200 young people including children (Hutu and Tutsi) were savagely killed, some by bullets, others burned in the neighborhoods "Jabe, Musaga, Cibitoke, and Kinama". The report stated too, that more than 31 children identified as unaccompanied children had been killed during April 2015, in the different neighborhoods of Bujumbura city, while 317 minors had been arrested and released after; see (Johannsen, 2015; Ndabashinze, 2016; vioafrique, 2016).

Thus, ethnic issues had an impact on the young Burundian generation and affect many of these unaccompanied migrant children who come from rural areas to seek works and other opportunities in Bujumbura. The fact that many of them, don't know historically and geographically the place of destination, nor the routes they will take during the migration toward Bujumbura; or any other city of Burundi, moving unaccompanied with their parents or legal guardians exposes them to danger. Furthermore, the fact that Bujumbura, despite that it is hosting many foreigners and rural migrants included children; it is among the first Burundian provinces gnawed of racism by the mentalities and behaviors of its population, in some of its districts as already mentioned, after Jenda and Rutovu provinces(Bukene,2017, p.41).

In 2013; APRODH reported receiving 23 cases of minors physically abused in Ngagara, Musaga, Kamenge neighborhoods. In 2017 also SOS-Torture announced the death of 3 children, 1 in Musiga and 2 in Kamenge in Bujumbura city (SOS-Torture Burundi, 2017).

In sum, ethnic problems between Hutu or Tutsi is one of the problems that these unaccompanied migrant children may encounter and may seem difficult to deal with during their migration journey, in their transits or stops in any city, village while migrating to Bujumbura and even after arriving in Bujumbura; because the ethnization

problem is a reality in the whole Burundian societies that affects everyone (adults as children). Düvell (2008), stated that the fact that most migrants don' know much about the reality of their destination place, or the routes they take while migrating, it increases the risks of problems that the migrant may have. Connecting this argument to Burundian internal unaccompanied minors, and with Burundi ethnicity problem as highlighted above, it would not be surprising, that these children are confronted with the ethnic problems; or other social problems related to Burundi's conflicts along their migration journeys to Bujumbura, and after arriving in Bujumbura and the fact that many of these children come from o rural areas and don't know more about the routes that they will take toward Bujumbura. Indeed, the research findings of this study will tell us more about it in the sixteen chapters of this study.

CHAPTER THREE

3. THEORETICAL FRAMEWORK AND LITERATURE REVIEW

This chapter introduces a theoretical framework and a literature review on child migration for the descriptive understanding of the increasing internal unaccompanied minors in Burundi, especially in Bujumbura city and the problems these children face with during their migration journeys.

3.1. THEORETICAL FRAMEWORK: INTRODUCTION OF MIGRATION THEORIES

Why people migrate?

Although they are many reasons that may explain the motivation of decision-making of people to migrate; the logical reason is the wish of having a peaceful and fulfilled life. Today, migration's strategies are seen as one of the most important social developments. Since humanity's history, individual problems and socio-economic problems continue to influence migratory movements. According to Suárez -(2001) cited in Gomez(2015, p. 7), despite the effects of migration, whether positive or negative, migration is a process that impacts adults as well as children, and for children who migrate unaccompanied, the problems they face with while migrating differ greatly from those of children who migrate with their parents .

However, many scholars have tried to explain the migration process under different theories. One of the most known theories that explain migration reasons, is the push and pull models. This theory introduces an explanation about why people leave their home cities or countries "Push factors" and why these people move somewhere else "Pull factors" (Castles & Miller, 2014, pp. 22-28). Other theories that are linked on push-pull model as factors that explain the migration phenomena, are (1) System theory, which explains too , the push-pull factors as factors in which between the micro and macro levels, interaction remains, thus, the micro push-pull factors refer to the individual's reasons for migrating, like social networks in the destination's place of the migrant(new environment); while Macro levels refer to the relations between the place of origin of the migrant and the hosting community in terms of politics, demography, and cultural

factors; also, the transnational migration approach is emphasized on the pull model as factors that motivate people and move where they have social connections, such friend , family members(family reunification), or where they may have opportunities to provide their need (Momenian, 2014, p. 27; Gomez, 2015, p. 8).

In the purpose of this study, we relied on push-pull theory to help us understand this phenomenon of internal unaccompanied minors in Burundi, why and what motivate these children to leave their home and move to Bujumbura city, the understanding of "Risks and vulnerability aspects" in child migration, will help us too, to understand the problems these unaccompanied migrant minors encounter along their journey to Bujumbura city; as well as others worldwide studies that talked on child migration.

3.1.1. Push-Pull Theory

The "push-pull theory" is introduced as the most theoretical model that explains the reason why people migrate. Indeed, the push-pull theory is most often understood as illumination which provides the reasons that some people are pushed out of their former locality while others have been attracted or magnetized to other places "(Castles & Miller, 2014, p. 25).

Therefore, migration theories have been developed from early essays attributed to Ernest George Ravenstein, who was a geographer during the nineteenth- century. Among his two essays appeared in 1885 and 1889, Ravenstein suggested the series of migratory laws. Ravenstein's migration law was based on the factors that cause migration movements from the observation of internal and international migrations in England around the 19th century. In this context, Ravenstei introduced many factors producing or having produced migrations included: bad laws "oppressive laws"; high taxes; economic problems, an uncongenial social environment; events forcing to migrate " compulsion", and an unattractive climate, etc (Piguet, 2013, p. 142).

Consequently, Ravenstein's laws are not completely theory of migration, but they introduce theoretical essays of migration according to Alan Simmons (1987) and Everett Lee (1966). Moreover, for Everett and Alan, the migration theory has to answer two important questions: why people migrate "the causes"; and what are the effects of

migration" goals or consequences" (Victor Piché, 2013, p. 155). From these questions, Alan and Lee meant, is that the migration theory must explain and give the causes that drive people to migrate, and it must establish the motivation and effects of migration; which will show how well the migration is achieving its goals or not.

Whereas push factors influence people's migrations; pull factors entice people in a given and specific new environment. Much like how "political oppressions, economic hardships, an uncongenial social environment; etc…" as said by Ravenstein above act as push factors for people to leave their places of origin (cities, or countries).

Along the same lines, Portes and Böröcz(1989) argued the same idea about Push-Pull factors. Portes and Böröcz stated that the causes of migration are explaining by the Push-Pull models. Push models presents negatives factors such as "poverty or economic problems, social problems, political oppressions; persecutions; an insecure environment; etc.." that motivate people to leave their home-cities/countries , while the pull factors present positive factors such as "safety environment, job opportunities; high salary in a given place; etc.." that attract them in a specific place. Portes and Böröcz added too; that the countries in conflicts, insecure cities or with the problem of the low economy are those who present many push factors that drive people to migrate (European Commission, 2000, p. 3).

Also; according to Parkins (2010, p. 6); Grujicic(2013, p. 13); migration is a phenomenon that has gradually increased during the recent years. Perkins stated too that, there are various factors which influence this phenomenon (war; social conflicts; violence; illegality; etc…) can be considered too, as the important factors that push people to leave their home cities/countries.

Evenly in agreement with the arguments mentioned above, Lee's study(1966) cited in Parkins(201,p.13) states that the motivation's reasons for migrants to migrate lie in a combination of factors associated with their places of origins and factors related to their destination places. Otherwise, personal factors and intervening obstacles might be also the reasons for their migration(ibid).

3.1.2. Push-Pull Migration for Social Reasons

Social problems have also been cited as influencing factors in child migration. A study done by, Hossain (2011) in Dhaka, Bangladesh, showed that certain social reasons influence children to migrate from rural areas in Bangladesh to Dhaka capital city. The study indicated that factors such as household structures, displacement, social networks, and kinship increase the chances of child rural-urban migration; because it becomes much easier to access social infrastructures (education, healthcare, works; etc..) for people in rural areas when they are relatively housed in the city. Closely related to our study in Burundi, Bararuzanza (2018, p. 63) stated that Burundian children in rural provinces migrate to urban centers accompanied by their parents or alone, not only because of social conflicts but in search of access to good education and access to adequate healthcare. Some children also flee arranged marriages, as well as traditional rituals such as circumcision of young girls, which are painful practices and seen as child abuse(ibid).

Along with the same note above, in Burundi as in other African countries (such as Mali, Niger, Uganda, Malawi) forced child marriages are popular phenomenons in rural areas and contributed to child migration (Shapiro & Gebreselassie, 2014. p. 39). Shapiro & Gebreselassie also added too, that sometimes young girls aged between 11 and 13 years old are forced to marry an older man; these young girls are very susceptible to these practices. Because of poverty, some parents try to seek at all costs the money from the dowry as the mean of getting out of misery by marrying their daughters with older and rich men without considering the effects (physically and psychologically) which their children might suffer as consequences from it (ibid). Linked to this, Castles & Miller(2003) in his book "The Age of Migration" also talked about the arranged migration marriage of young girls in the practice he called "mail order brides", a practice that consists in organizing marriages of young girls who are subsequently trafficked to other countries. Also, as Jackson (2002) in Charewa(2014, p.20) explained, some traditional practices in many African countries; which consists to force an underage girl to marry her elder sister's husband in the case her sister dies; these practices known as "keeping tradition" among so many other harmful traditional practices in regard to young girls, have been identified as reasons that force children to migrate inside or

outside their countries especially in Niger and Mali, where these practices are common (IOM, 2013); these children migrate to Burkina Faso and Ivory Coast to escape these practices in order to have a better life.

Thereby, as these studies above show, the push factors(reasons) for children to migrate are many and are sometimes linked to the traditions of their countries. As among the objectives of this study is to understand the factors that are behind the increasing migration of internal unaccompanied minors in Bujumbura city in Burundi; although there are not yet many studies that have been interested in the subject to elucidate this question ; we would not be surprised; if these reasons cited above, are among the reasons that would explain this phenomenon too. In a general manner, by using the push-pull theory we could get a wide picture of the migrant's motivation reasons for migration. Connected to the case of Burundian internal unaccompanied minors, it might not be surprised why these children decide to leave their home cities and move to Bujumbura city. However, this question is mainly researched based on the data obtained from interviews analyzed considering this theory, as the research results of this study will show us in the analysis of the findings of this study.

3.1.3. Risks and Vulnerabilities with Unaccompanied Migrant Minors

The aspect of risks and vulnerability, in this study, will help us to explore the problems and risks that these internal minors face and are exposed on during their migration journeys due to their vulnerability as children.

Therefore, the term "vulnerability" refers to characteristics that threaten the well-being of the child and increase the risk of abuse, neglect, exploitation, and violence to the child. While risks can be implied as to the possibility of a negative up short or an impact of violence, neglect, abuse, or exploitation of the child due to his/her vulnerability (Save the children, 2016, p. 8). Thus, in child migration studies; these two terms interpose each other as far as "child's vulnerability" due to his limited physical and mental abilities is considered as a laying opening to these risks. These risks can be seen in all the environment that surrounds the child "family, community, etc." (Verdasco, 2013, p. 9). In the case of children who migrate independently or unaccompanied; child's vulnerability increases the risks to the child to be confronted with dangers such as

exploitation; trafficking, abuse, rape of children which play at the expenses of child's physical and psychological ability.

According to Rao (2009) cited in (Glind, 2010, p. 9); children who migrate without their parents are particularly vulnerable to exploitation, intimidation, deception, and violence. And as they haven't yet reached the minimum age of employment and the fact of not having concrete information about the destination's workplace before the departure, contributes to the risks of the level of vulnerability and these risks exist both in transit as on the route and at the place of destination of these children. Furthermore, what may be started as voluntary decision-making to migrate, can turn into milking situation during the migration's journeys of these children (Verdasco, 2013, p. 9); migrant children have a mated vulnerability because they are both miners and migrants. Unaccompanied children female is more vulnerable to sexual abuse during the migration's journey; and at the destination place of these children, most unaccompanied minors work in the informal sector where they are more abused and exploited(ibid).

In the purpose of this study, the risk and vulnerability aspects of unaccompanied migrant children will help us to identify the problems that these internal unaccompanied minors face or are exposed on along their migration journey to Bujumbura.

3.2. LITERATURE REVIEW

3.2.1. Litterature on Child Migration

"Migration" is a word that includes a massive diversity of movements and situations involving people from all over the world (IOM, 2018, p. 1). Migration; is not a new phenomenon, especially in countries with a low economy like Burundi. Whatever can be the reasons for people to migrate inside or outside their countries, whether it is by voluntary or involuntary reasons; they do it to improve their well-being, whether for a choice taken personally or as a family (Lipton, 1980, p. 18).

The factors that cause migration are many and varied. According to Castle and Miller (2014, p. 28); migration is explained by many factors; and the most known, are related to the: social problems, political problems, cultural problems, environmental problems, economic problems; etc. Also, from Castle and Miller; migration is a universal

phenomenon caused not only by economic, social, or political problems; but, by different social divergences; by any situation or event that makes an individual feel uncomfortable, or that may deprive him to satisfy his needs and desires.

Therefore; the last decades have been marked by many forms of migration. International and internal migrations had worsened in recent decades, and an important number of migrants are moving from underdeveloped to industrialized countries. The means used to migrate and the actors who are involved in these movements are varied: parents; children, youth; leave their cities, their countries of origin, and go to look for jobs and other social opportunities, with the purpose of improving their lives outside their countries or cities of origin (UNICEF, 2018).

Bhabha and Schmidt (2006) in (Chavez, 2016, p. 2) stated that, children sought migration for many reasons: some decided to sought migration for family reunification reasons in the hosting communities, while others sought migration for fleeing oppression, poverty, and criminal organizations; as well as other forms of child abuse; etc. Although, these children sought migration for different opportunities; migration imposes on them many challenges which are fatal to them such as (falling into the hands of human trafficking, child exploitation; etc…) and in addition to that, some children are deported into detention centers because they don't have documents. Several studies done on child migration gave important attention to the migrations of children who cross the borders unaccompanied or accompanied by their parents or relatives to the industrialized countries like Europe and the United States of America; while most of child's migrations ; are internal migrants in developing countries; and especially, migrations of independent, separated, or unaccompanied minors (UNICEF, 2008).

For example; A study done by Glin (2010, p. 6) in Brazil, China, India, and Indonesia, showed that the of internal children migrants exceeded far those of international children migrants. Furthermore; according to Shahin(2009); a study done on Argentina, Chile and South Africa, about unaccompanied children migrants; showed that; inter-provincial migrations of children in these countries were 11 times higher than international migrations of children who leave these countries to foreign countries; this has been approved too; by the results obtained from a study conducted on different cities in Mali

and Ghana, in Ouest Africa; concerning the identification of street children; the results of that study concluded that most of the migrants in Accra and Bamako, the capital cities of Ghana and Mali; were unaccompanied children who had between 15 and 17 years old (Huser, 2005, p. 18).

In its article 606 published on child's migration in 2017; UNICEF indicated that 40% of migrants leave a developing country for an industrialized country. The same article underlined also that, nowadays, migration flows constitute, increasing numbers of young people and unaccompanied migrant children; who are more affected by the impacts of migration (UNICEF, 2017). Furthermore; UNICEF pointed out too that, studies on migration have shown that children are the most affected by migration in different ways: some children are left alone by their parents, because their parent decided to migrate to seek for jobs and other opportunities outside their country or city of origin, in order to support their families; other children migrate together with their parents following different reasons; some children too, migrate alone, independently of their birth-parents or legal guardians.

In 2016; they were 28 million worldwide displacement's children, among which included 12 million were child refugees and asylum seekers, while 16 million were internally displaced children due to social conflict and child violence. The same publication pointed out too; that fifteen thousand people included children people are displaced every day within African post-conflict countries (UNICEF, 2018, p.2).

Also; a study done by IOM in 2011 on child migration; IOM stated that children and young people's migrations today; outside or within their countries; accompanied or not; have become a recognized subject of current global and mixed migration flows. Moreover, today; in the discussion on migration studies and policies, child and young people's migrations are considered as new subject of concern and attention; even if, information on some children migration's categories; such us: " unaccompanied minor migrants"; are therefore poorly reflected in global debates (IOM 2011, p. 11).

According to the United Nations, Department of Economic and Social Affairs, Population Division too; in 2015 there were two hundred forty-four of million people worldwide living outside their country of birth; thirty-one million of them were children

in which more than twenty-one million were refugees; ten million of them were children forced to leave their countries of origin. Furthermore, in 2015, forty-one million people were internally displaced due to poverty, conflicts, and different forms of violence; and seventy million of them were children (UN, 2015).

As Ankikunmi (2015) stated, approximately 1/3 of all refugees around the world under the Un Refugee Agency's mandate about African internal migrations, are Africans and are hosted by other African countries; and nearly 5.4 million of refugees are from Africa, and children are included excessively among these refugees, and an estimate of fifty percent of almost African refugees are children. The United Nations High Commissioner for Refugees(2018); stated that children and youth represent the majority of inter-regional and international migration in Africa; UNHCR(2018) indicate too, that in South Saharan Africa, Central Africa; and in some regions of the Horn of Africa region; children compose 65 % among the migrant groups of which it assists (UNHCR, p. 2018, p. 25). As Ghatak (1991) cited by Filiztekin & Gökhan (2008, p. 2) stated that; internal migration plays an influent role in the labor market, acting as an equilibrating mechanism between rural and urban sectors especially in developing countries.

Thus; it can be said that internal migration is a complex phenomenon caused by economic, political and social aspects and it changes the human being lives. The effects of migration are relative; they are sometimes negative or sometimes positive; it all depends on the context and the factors that pushed a migrant to migrate. Although, migration as a phenomenon with both positive and negative effects, whether internal or international, migration, helps to improve migrant's lives and offers those concerned an opportunity to rebuild a new life. Migration presents both opportunities and challenges for societies, communities, and individual.

Although, today the phenomenon of children migrating unaccompanied inside and outside their countries has become a worrying problem in many countries; it has not yet received much attention in the literature. As it was introduced in the previous sections of this study; most of the existing studies done on unaccompanied migrant children have more focused on children who migrate outside their countries of origin, leaving aside the " inter-provincial" migrations of unaccompanied children within their

countries, which are much more observed in many countries as it is shown in the previous paragraphs.

According to Hartwell (2011) cited in (Mbutsa, 2013, p. 19); most of the existing academic literature on child migration talk only about children who cross border or maritime routes to foreign countries; whereas in several countries and especially in developing countries; there are many migratory movements of children traveling unaccompanied, but unfortunately there are few studies that talk about their cases.

In the case of Burundi; this phenomenon of internal unaccompanied minors has become too, a social problem that requires much attention; , but unfortunately; there is very little attention regarding it, with particular emphasis on the factors which explain the increasing migration of these children in Bujumbura; the problems these children face while migrating; or the intervention that are made to them. The existing studies as highlighted in the problem's statement of this study; have addressed the problems of child migration in Burundi by focusing much more on Burundian migrant children who cross the borders , see for example (Spaan & Van Moppes, 2006; Fransen, 2010 ; Purdekova , 2016; Fransen, Varga, & Siegel , 2016); other talked on child trafficking who cross the borders (Célestin, 2017; Bararuzanza, 2016); and other talked on the rights of these children left behind and separated during migration (Luthi; 2013). Whilst some efforts have recognized to some degree regarding Burundian children migrants; they didn't explore the problems concerning these children who migrate independently or unaccompanied, who are day and night wandering the big cities of Burundi, especially in Bujumbura city, where they are many in the streets.

Therefore; it is obvious to say that this phenomenon of internal unaccompanied minors in Burundi remains a subject to be more explored, qualitatively; by being interested in the opinions of these children; who are more concerned, so that it can be better understood; which can also allow to Social workers or other community development agents, to eradicate good conclusions for the sake of the well-being of these children.

3.2.2. The literature on Child Labour Migration in Burundi

In many societies around the world; children continue to be the most vulnerable social units. The latest ILO's estimations worldwide on child labor; show that they were one hundred and fifty-two million children in which sixty-four million were girls and eighty-eight million boys (ILO, 2017, p. 23). As we live in a century of unprecedented global economic integration, the pressure of competition is fueling, while the need of cheap labor on the labor market; and child labor is the most common and least expensive of all.

A study done by ILO in 2017claimed that; child labor is most widespread in countries with low incomes. The same study underlined the estimation of two hundred and eighteen million children worldwide; between five and seventy years old who were in working between 2012-2016. Among these children one hundred fifty-two million were victims of child labor; almost half of them, seventy- three million of them were working in unsafe child labor (ILO, 2017,p.13).

Therefore; the word "child labor"; mean:

> *labor performed by children believed to be too young; meaning that by doing so, they unduly reduce their present economic welfare or their future income earning capabilities, either by shrinking their future external choice sets or by reducing their own future, individual productive capabilities (Andvig, Canagarajah, & Kielland, 2001, p. 3).*

Thus; it can be said that "Child labor" is:

> *both a social and an economic problem; which includes different social and economic factors, including the role of children in their societies, as well as poverty and the accessibilities to the basic services. Child labour ranges from "work" that does not interfere with the education and development of a child to "work" that is exhaustive, dangerous or illegal, abusive, including slavery and child trafficking, prostitution, military activities or hazardous work that endangers the health, safety or morals of the child(ILO, 1996, p. 2).*

For example, Yinger (2000); said that the fact that a child is looking for work is among the reasons that explain child migration's forms in many countries of the world, whether in the formal or informal sector (Charehwa, 2014, p .17). Also; the literature argues that the impact of children labor in countries with the low economy, for example, is justified by the family's poverty and the inability of parents to provide the vital needs of their children. This leads children to make the decisions themselves to find ways to support themselves and their families; see for examples: (Basu & Van, 1998; Basu, 1999).

By considering the arguments above of Yinger(2000) and Basu(1998, 1999); It can be said that with the extreme poverty in Burundi, 68.9% in rural areas and 40.9 % in urban centers (Worldbank, 2016, p. 16); and the facts that some parents especially those from rural areas in Burundi cannot provide the needs of their children because of poverty; this could be one of the reasons that would explain why some children; whose these internal unaccompanied minors migrating to Bujumbura city make the decision themselves to leave their homes and go to search for work in urban centers; which directly make them victims of child labor market and other forms of human trafficking. Also, the fact that these children have no qualifications to require a specific work; there is a high probability for them to accept any work that will be proposed to them; and certainly, they have no choice; because all they want is to earn money to survive. But this remains only the supposition; the research results of this study; will tell us more.

However; child labor is one of the threats to Burundian children's future; given the high rate of poverty as mentioned in the previous paragraph. For example, a survey conducted by Burundian Institute for Statistics and Economic Studies "ISTEEBU " in (2014) in collaboration with UNICEF on child domestic who work in Burundian urban centers (Rumonge, Gitega, Ngozi and Bujumbura); revealed that there were 19.0031 children working as domestic servants in 2014. Among them, there were 13,239 girls and 5792 boys. 46% of these children were less than sixteen years old and fifty-four percent were between thirteen and fifteen years old. According to the same survey, the majority of these children came from the rural provinces: 27% from Bujumbura rural; 19% from Kayanza; 14% from Muramvya and 11% from Karusi (Ndamiye, 2016, p.3). Another survey conducts by Youth Solidarity for Peace and Childhood organization in

Burundi in (2018); revealed that five out of seven households in Bujumbura- Mairie employ underage girls (Nimpagaritse & Nkurunziza, 2019, p.7).

On the same note, these young children (underage girls) who work as housekeepers in Bujumbura city-run many dangers (such as sexual abuse; emotional abuse or even physical abuse) by their employers. A study done by CNIDH (2014, p. 46) indicated that these underage girls who come to work in Bujumbura city are generally sexually abused by their bosses or by other domestic workers; some of them become pregnant, and with the complicity of their colleagues they attempt illegal abortions, from which some of them sometimes lose their lives; also for some, when their bosses find that they are pregnant, they are fired immediately without any other form of a lawsuit. Having no place to go and being unable to find another job, these fired underage girls end up in streets or plunging into prostitution. Hence the existence of causal links between children domestic work and prostitution in Bujumbura city. The same study stated too that, among the children (boys) interviewed during the study on child labor in Bujumbura in 2017; the majority of children (boys) who were working as domestic workers didn't have rooms to sleep in the home of their employers. They slept in annexes, kitchens or living rooms on the floor without blankets or mosquito, which exposed them to falling sick.

Thus, it can be said that in Burundi, a child subjected to the labor market is generally due to the poverty of his family. The poverty of families coupled with that of children, as UNICEF-Burundi (2015) indicated it; this has an impact on the children's lives and especially those from rural areas, and it obliges them to work from an early age. According to Burundian economist Nshimirimana (2015); children and family's poverty, is one of the factors that cause the gradually migratory movements of rural children to urban centers; and which strengthens the child labor sector ; because these children they have the opportunity to work only in the informal sectors, which benefit their innocence and their states of poverty by exploiting them and paying them a poor salary (Ndamiye, 2016, p. 12).

Furthermore, Andvig, Canagarajah, & Kielland (2001, p. 2), stated that in most of developing countries child labor takes place at home. Among these works, some are

dangerous in relation to the physical skills of children. In addition, child health and nutritional status have greatly affected by the extent to which these works are harmful taking into account the precarious conditions in which these children are living.

Even though child labor remains a challenge to face by the Burundi government; it is also one of the problems that these internal unaccompanied minors experience during migration within Burundi. Child labor is a crime punishable by the Burundi government ; and it is a subject that has place both in the international legislation (ILO, Art 189) and in Burundi national legal framework of the Burundian Constitution of 2005, in the Labour Code which provides the legal age for admission to work at eighteen years old.

Also; it is important to understand that, child labor is not just about working in the fields, or in agriculture plantations. According to ILO, the work of children does not only result in the agricultural industry, minefields, and forced domestic works; for example: child labor forms are these situations in which children are exposed to the risks, which can destroy their lives, like when children are used to working in cocoa crops in some West African's country such us: Ivory-Cost; Senegal; Cameroun; etc…; also; the fact that in Burkina Faso, Burundi, Colombia, the Democratic Republic of the Congo, and in Sudan, children serve as soldiers in the army; and Rebel groups; etc. Furthermore, in some communities, girls and boys are trafficked for prostitution while others work in agricultural plantations and other industries. In Asia, Africa; and Latin America, children carry bricks; children who work long hours in such dangerous conditions; not only they are exposed to the risks that can make them become handicap; but also; their rights are violated. The unsafe forms of child labor make in danger; the health, safety, and morals of children and put children's lives at risk; see for examples: (ILO, 2000; ILO, 2007; ILO, 2014, UNICEF, 2015; IOM, 2017).

Although, there is confusion regarding the child labor definition as mentioned above; it is better to understand that child labor seeks a way to prohibit some forms of child labor and to accept other forms of works. To describe and analyze the ways in which children work and are exploited in agricultural societies in sub-Saharan Africa; such definition is needed to determine what work is intended for children or not. Thus, on the productive

plane; child labor can be considered as a job that creates economically; the interesting products or services for society.

It should be said too, that, in some situations, getting the child to work (the small jobs compared to his age) can be useful and be a way of learning for a child. As it has been indicated by the ILO (2017); not all forms of works are considered as child labor. A child to help his parents for some works at home related to the child's age; or a child to help his parents in the small business; or earning pocket money outside; when for example, it is not the time of school or during the holidays; as long as it remains small jobs that cannot harm the child's health; it is not therefore seen as child labor. On the contradiction; some types of activities contribute to the development of children and the well-being within their families; it helps the child to experience certain challenges that will help him to develop some skills and competencies that will serve the child in his future life.

For example; in old Burundian culture, a child was considered as an asset and an important workforce for the family; and then, a child from his young age was taught to do some small works; such as: cleaning the house, the eating tables, sweeping, to sew; etc…for girls; and for boys; they were taught how to draw water or keep the flocks, etc…; and this, was done in the context of preparing the child for the future, and in the case that his legal guardians or parents are absent, the child must take care of himself by imitating or applying what his parents have taught him; this was not considered as to force the child to do the harmful works, it was in the interest of the child to learn how to do certain things; and the level of learning and the works that children were taught to do, were at the limit of their age; and that was part of their education. Although the child could work in the old Burundian culture; the tasks entrusted to him were limited to his age; which is different from today's Burundi, wherein many Burundian communities; especially in rural areas; children are considered as adults; and their workforce is important to support the family even if there are harmful works ; they are recorded in all the works that an adult can do such as (working in the minefields or other agriculture's plantations, picking during the harvesting season, doing housework, etc ...); while the urban centers in Burundi like Bujumbura city and other big cities; misinterprets that culture concerning the small jobs that children could do in time; they

take advantage of the workforce of these children who come from rural areas to look for work in the city; by making them work harmful works and paying them an insignificant salary because they have no qualifications to request any specific work; they accept to do any work to survive; see for examples(Bukene, 2017 ; Bararuzanza; 2018).

Thus, in the purpose of this study, with whom one of the objectives is to know the reasons that motivate the Burundian unaccompanied minors to leave their home cities and move to Bujumbura, and to know the problems these children undergo while migrating; taking into account what the literature says above on child migration and child labor, as well as the different interpretations of the Burundian culture with regard to child labor by Burundian societies; this leads us to conclude that child labor can be both one of the factors that cause the migration of these Burundian unaccompanied children (for those children who are subjected to hard works by their parents or legal guardians in their homes), and it can be also one of the problems that these children face during or after their migration journey to survive (for those children who leave their home because of poverty, to go to search job opportunities in Bujumbura, or in other cities; etc...).

3.2.3. An Overview on Unaccompanied Migrant Children Within Burundi

The majority of unaccompanied migrant children in Burundi have neither shelter nor adequate food. Lucky are those who are in the foster centers, but a significant number are those who live in the streets by doing odd jobs. The latter are victims of assaults of all kinds, violence, hygiene problems; ethnic denigration; etc.

Although there are not yet sufficient studies talking on the extreme inter-provincial movements of these children to urban centers; the extreme rural poverty, the lack of land to cultivate for rural families, the war with its consequences and sequelae, the increasing rate of baby boom in rural provinces problem caused by the lack of family planning; would be the root causes that push many rural children to leave their homes toward urban centers (Célestin, 2017, p. 47). Family conflicts, lack of parental affection, polygamy, the irresponsibility of the parents, the dislocation of the families, the orphans maltreated by their caregivers also play a big part in rural-urban migration of children in Burundi (Care, 2014, p. 9). For example, one of the internal unaccompanied minors

found in the street in Bujumbura- city (Jacques Nibaruta, from Isare district in East Rural zone in Burundi interviewed by Care in (2016) during its study on "Intore Project: intelligent and brave child" said:

> *I chose to migrate here in Bujumbura city because of my parents.* Jacques was no orphan, but his parents were separated. *"My mother divorced my father with whom I was living and who later married a second wife. My stepmother never wanted me to live with them. She always told lies to my father about mistakes that I didn't do, and my father believed in everything she told him about me, and he beat me, it was my everyday life.* Jacques then decided to leave his house and came to look for a job in Bujumbura city where he ended up as a seller of eggs in the street. Jacques was staying with his employer who pays him 20000 FBU (almost 150 US dollar) a month. Jacques had hope that he will return to school one day. Jacques had chosen to leave his family despite himself because he could no longer stand with his abusive family.

As the example from Jacques cited above shows; child abuse of some parents or legal guardians to their children would be one of the factors that explain why some Burundian rural children migrate unaccompanied to Bujumbura city.

Apart the child abuse, child poverty in Burundi could also explain why some Burundian children decide to leave their families and move to urban centers like Bujumbura city with the hope of finding a job, to be able to provide for their needs. For example, UNICEF in its annual report in 2016; stated that; since April 2015, Burundi's socio-economic crisis and political insecurity; that the country has been facing; conducted the country on the reduction of foreign aid from 49.5% percent of the Burundian government budget in 2015 to 30.2% in 2016, combined with a sharp economic decline, there are budget cuts in some social sectors, while the needs of the poorest households have increased due to the socio-economic crisis. (Pilchick, 2016, p. 4) . This had a great impact on the child's situation in Burundi; and it has aggravated the already existing problem, of child deprivation basic needs and poverty. The UNICEF's report; pointed out the results of the analysis on multiple overlapping deprivations; which indicated that

78.2% of Burundian children are suffering from at least three deprivations of basic needs, and 69 % live below the national poverty line; which explains the extreme rural mobility of unaccompanied migrant children to urban centers (UNICEF, 2016, p. 1).

Other factors which would explain the rural mobility of unaccompanied children in Bujumbura are famine and rebel groups attacks. A report from ISTEEBU (2017) stated that Bujumbura hosts an important number of orphaned, unaccompanied and separated children mainly from Isare Cankuzo, Kayanza, and Kirundo provinces, who live in the different streets of Bujumbura. That report explained too that, the high rate of famine due to the low agricultural production in these provinces, as well as the numerous criminal attacks from rebel groups who are in those provinces would be behind the gradual movements of these children towards Bujumbura.

3.2.4. Problems that Affect Burundian Children

> *"Being a child in Burundi is difficult, and every day is becoming more difficult? "Said Jamel" (Mort, 2016).*

As it has already been highlighted in the previous sections, Burundian children (especially those from rural areas) are exposed and suffer from many problems (poverty, lack of access on an adequate education, child abuse; child neglect; child trafficking; child labour; child soldiers; violation of their right to identity; inadequate sanitary and medical structures; etc…) as an outcome of the long-term civil war that Burundians had gone through up today (Pilchick, 2016; Mort, 2016; Humanium, 2018). Although Burundi has ratified and adopted the Geneva's CRC despite that agreement; Burundian children continue to pay the price of Burundi's socio-economic and socio-political problems; their rights are scorned, and given the magnitude of the problems that Burundian children are suffering; especially those unaccompanied children came from rural provinces who are wandering day and night in the streets of Bujumbura city ; we cannot doubt to say that, the government is less interested in their fate. The problems that these children are facing are not much spoken, nor there are not enough studies done concerning these children.

In the following sessions; are some of the main problems that Burundian children are facing, and the laws established on these facts.

3.2.4.1. Street Children Problems

The problems security forces, in the performance of their duties, encounter daily, in rural and urban areas, street children, devoid of physical protection, and who are exposed to violence. These children called street children live permanently in the street and sleep under the stars (at the market, in the street, in the banana plantations; etc…) or in makeshift shelters. To remedy the situation, the Burundian government has set up centers for the protection and reintegration of street children. Nevertheless, the number of street children is still high in Burundian urban centers. A study conducted in 2010 by the Burundi government and UNICEF; has revealed the existence of nearly 3,253 children working and begging in the cities of Bujumbura, Gitega, and Ngozi (IBCR, 2014, p. 20). These children are also denied several rights, such as the right to health, education, and food. The police don't seem to be the appropriate body for the prevention of this phenomenon of street children since the multiple raids made don't prevent them from wandering elsewhere. However, to improve the situation, child protection committees have been created at the hilly level and at the municipal level, in accordance with the national mechanism that sought to take out of the street all children. The care of vulnerable children and the establishment of a viable framework for the assistance of children's rights in Burundi, is, therefore, a real challenge and an unavoidable necessity in a context where the young population represents nearly 60% of the total population. The major axes of this project, therefore, extend to the construction of different foster centers and a juvenile criminal justice system that aims to be more humanized and more attentive to the needs of victims.

3.2.4.2. Education Problems

According to Finnegan (2014), the problems of Burundian education system reflect not only on its colonial history or on its civil conflicts that tore apart it but also to the country's troubling economy. Nearly 60% of its population is literate. The government provides only compulsory and free primary education for children aged 7 to 12, and only 36% of them finish primary education. Enrollment in secondary education is limited to

only 14%, the majority of higher schools are in Bujumbura which limits access to higher education for young people from rural areas given the hight lifestyle in Bujumbura. The education sector receives only 18% of the national budget, and half of which is shared between secondary and higher education (Africa-Focus, 2018, p.15).

Due to the high rate of literates and poverty, in 2005, the Burundian government decided to make primary education free for all children. The school enrolment rate thus improved considerably, reaching 64% according to 2010 statistics. Nevertheless, disparities remain because of the remaining stereotypes, particularly regarding the education of boys and girls. (IBCR, 2014, p. 18). A recently study done by ISTEEBU (2016-2017) at the national level, indicates that, the number of boys attending school in Burundi exceeds that of girls: 79% for boys and 68% for girls at the National level; in urban areas, 92% for boys and 88% for girls; and in rural areas, 77% for boys and 65% for girls (Burundi-agnews, 2018, p. 6).

Therefore, due to child poverty in rural areas, many children are often obliged to put an end very early to their schooling to meet their family's expectations. Also, the marriage of girls is an attractive alternative, since it is to the husband to provide for the family; this encourages girls to get married early, and some parents force their daughters to get married before adulthood "18 years old according to the Law No. 22 in the family code of Burundian constitution" in exchange for the dowry, which is the money that is given to the bride's family before marriage according to the Burundian tradition((Bararuzanza, 2018, p. 52). A study done by ISTEEBU (2016) on domestic child labor by sex in Bujumbura city found that out of 14946 households surveyed 6378 households use underage girls between 14 and 16 years old who have fled their parents because of early child marriage (ISTEEBU, 2016, p. 63).

Thus; it can be said that poverty is among the main factors which might explain the increasing migration of unaccompanied minors from rural to urban centers, in particular in Bujumbura city if we consider the highlighted examples above. In addition, the problem of school perseverance remains the major handicap that affects all levels of the school system. The precarious economic context brings about 43.8% of young people to drop out of school to seek livelihoods by working in the agricultural sectors or at home.

Another study done on the education's problem of Burundian children by IVOMO (2018); has revealed that the problem of education especially the phenomenon of school dropouts in Burundi has gradually increased and raises many questions since the civil war in 2015. Furthermore, the data collected from provincial education offices by IVOMOin 2018, the number of students enrolled in school in rural provinces in the years 2016 to 2018 was 7,558,428; while the number of school dropouts in the same years (2016-2018) is 678,472. The average dropout rate for these three years (2016, 2017, 2018) is 8.9%.

By closely observing these statistics, it is clear that dropping out of school in rural areas is a serious problem that requires a lot of attention and study requests. and if this gap persists at the same rate and if nothing is done in the shortest time possible, the current school year (2018-2019) could result in nearly one million students of dropouts of school over 4 years.

3.2.4.3. Violation of Children's Rights

For most of the rural population living in poverty, birth registration is a major issue. The article 37 of the Burundian Civil Code provides that; the declaration of birth must be made within fifteen days to the register's office of the mother's residence, but more than "three out of five children in Burundian rural provinces are still deprived of this indispensable document for their fundamental right' protection". Ignorance and lack of recording structures in rural areas are the main causes of this problem. Thus; the study done by the government in cooperation with UNICEF in 2012; adopted some measures; as part of a free birth registration campaign organized with UNICEF. The identification of children is essential for the government and for children to prove their nationality, to have access to care and education or to be granted judicial treatment corresponding to the age of the child; or in the case, the child has problems with the law (IBCR, 2014, p. 18).

The violation of Article no 7 of the CRC "Right to Identity" due to the non-registration of births of many children in rural areas, as indicated in the previous paragraph, is one of the serious problems many children, whose these Burundian IUMs are victims. CNIDH (2016, p. 80) stated that during the civil conflict in 2015 in Burundi, many

unaccompanied children were involved in criminal activities with rebel groups due to the mistake of their age, while the minimum age to be recruited into the armed forces group in Burundi is 18 years old. Some of the internal unaccompanied minors died, others were deported into detention centers, in particular (MPIMBA prison in Bujumbura-Mairie) where they shared the same prison rooms with adults, which exposed them to the risk of and dangers such as (sexual abuse; etcç..). According to the UNICEF report from its partners and advocacy for children in conflict with the law (APRODH, LIGUE ITEKA) in April 2015, 77 unaccompanied children were jailed in the central prison "MPIMBA" in Bujumbura- Mairie city, and another 38 at the beginning of March 2016 (UNICEF, 2016, p. 9). Also, the report of SOS-Torture Organization Burundi revealed that on December 2016, the MPIMBA detention center had registered 10061 prisoners of which just over the half were in pre-trial detention, including 98 unaccompanied minors (SOS-Torture Burundi, 2017). On the same note; a study done by the Burundian Committee of the Rights Children in 2014, in its final conclusions, has expressed too, its worrying about the recruitment errors of children in the criminal activities of opposition political parties/ rebel groups due to inadequate birth registration system and the incarceration of these children with adults without verifying their age when they are caught by Burundian police or soldiers (IBCR, 2014, p. 18). This is also against the CRC' s article No 40, which Burundi has signed eighty of May in 1990, and confirmed it on ninety of October in 1990, which urges signatory countries to establish a juvenile justice system based in the best interests of the children and in the respect of their dignities.

3.2.4.4.Discrimination and Exclusion of Children

Burundian constitution focuses on the principle of non-discrimination in its article 22; however, it isn't always applied. Thus, discrimination against girls (in education and inheritance), children born out of wedlock, children in foster centers remains a reality. Albinos children suffer from stigmatization and abuse. Popular belief attributes mystical powers to them; the latter are victims of ritual sacrifices and they are forced to live in hiding without being capable to enjoy their education's rights, in other to avoid being side-lined or murdered (IBCR, 2014, p. 19).

Thus; children with disabilities and those from the Batwa minority are not only victims of discrimination but also of stigmatization and exclusion. Indeed, the main threat to children with disabilities is the denial of their education's right and the entertainment of the full development of their abilities. A study done in 2002 by UNICEF; identified 10,558 children with disabilities, mainly motor-impaired (50%), sensory handicapped (23%) and mental (27%), without adequate assistance. The origin of a significant part of the handicaps is post-natal (35%), and the physic handicaps being sometimes the result of the violence of the war and conflicts in Burundi. Since 2007, Burundi signed and ratified too, the Convention regarding the rights of handicaps and its protocol, but the implementation of the necessary measures to implement the rights of persons with disabilities remains lacking (Seleus, 2016,p.59).

3.2.4.5.Violence Against Children

Although there is little literature that talks about domestic violence and other abuse done to children in the environment that they courted dairy; an uncongenial social environment for a child such as (domestic violence, violence made to children within their families, or at school) could also be one of the factors that would explain the increasing migration of IUMs in Bujumbura city or in other Burundian urban centers; the example of Jacques mentioned on page 28 in this study testifies it.

Therefore, Burundi's report to the United Nations General Assembly highlighted innovations in measures that protect children from domestic violence and brutality in the Penal Code. The Constitution of Burundi "Every child has the right to special measures to improve or ensure his or her health and physical security and to be protected against any form of abuse". However, situations of violence are still common in the country. For example, in its concluding observations of 2014, the Burundian Committee on the Rights of the Child expressed concern about the persistence of corporal punishment in schools and prisons.

states that "every child has the right to special measures to ensure or improve his health and physical safety and to be protected against all forms of abuse". But despite these rights; the violence against children is still common in Burundi. For example, in its concluding observations in 2014, the Burundian committee in charge of children has

expressed its worrying about the persistence of corporal punishment in schools and prisons. In fact, Burundian domestic law does not explicitly prohibit such practices within the family, schools, and prisons as disciplinary measures. In addition, physical violence and sexual abuse have also escalated rapidly because of the combined effects of the civil conflicts that don't stop. The Penal Code reserves articles 554 to 562 to the criminalization of sexual violence, which has taken an alarming pace because of the impunity surrounding these offenses. Domestic rape or physical abuse by teachers or family members has become commonplace. In addition, the traditional and informal system of conflict resolution favors bargaining, and victims are silenced; the mistrustful and often inappropriate attitude of police forces to rape cases reinforces the persistent reluctance of victims to file complaints. (ICBR, 2014, p. 20-21).

3.2.4.6. The Problem of Sexual Commerce of Children in Burundi

Child's exploitation takes many forms in Burundi, which include child exploitation for sex commerce, child trafficking and the sale of children. While there is poor reliable data information on the sexual exploitation of children in Burundi; a study published in February 2012 highlights the causes of the expansion of this phenomenon. According to this study, the rural exodus due to the extreme poverty, the absence of alternatives and the weak application of impunity to the perpetrators of these crimes aggravate this phenomenon. The people involved are both locals and foreigners who are miners, businessman/women or tourists in transit (mainly nationals of East African countries), or truckers in the north, especially in Kirundo, Muyinga and Bujumbura cities (IBCR, 2014, p. 21).

According to information gathered during the Burundi Government's survey in 2012, it was found that in almost all Burundian urban centers, especially in Kirundo, Bujumbura and Muyinga provinces, the exploitation of children through prostitution is very frequented. The study indicated that, the operators of these crimes are generally women former prostitutes or tenants operators of bars, restaurants, houses of passage, etc; and that in all the four provinces investigated (Bujumbura, Muyinga, Ngozi, Gitega); there are houses known for child sex trading practices, sometimes these houses don't even have any indication or signs and remain closed.

For example:" In Bujumbura city, places such as (hotels, cinema rooms, bars, and restaurants) abound in the centers of the city where there are minor girls working as waitresses but in reality, they are sexually exploited. When there is an initiative to investigate these cases, these minor girls are brandished as adults with false identities "Said by the police authority in Bujumbura-Mairie province, interviewed on 20 November 2013 by MFPTSS" (CNIDH, 2014, p. 40).

To fight against this violence against children; the Burundian government adopted the Law number 1/015 of eighteen of January in 2005 and confirmed its protocol of "CRC". Child trafficking, sex commercial, and child pornography. The law number 1/13 of seventeen of September in 2007 allowed the ratification of the Convention of the Rights of the Child's optional protocol. Although the Penal Code doesn't define children's sexual exploitation, it nonetheless punishes forms of sexual exploitation in articles 538. Thus, article 539 punishes the perpetrator of any incitement to debauchery and prostitution and aggravates the sentence if the victim is a minor (NIYONZIMA, 2012, p. 9). Thus, the measures that protect children had been reinforced in the Penal Code articles 242 and 243, that condemns to 20 years of criminal servitude the introduction of individuals into Burundi or the removal of individuals from the country for the crime of sexual exploitation.

On the same subject, it is important to notice that, there are different ways in which the Burundian children fall in sexual commerce. For example, in the study done by CNIDH (2014); the study stated that, in the rural villages surveyed, the child traffickers target children abused by their families or legal guardians; or children coming in very poor families; they arrive with gifts like mobile phones and amount of money that they give to parents and propose them to find work for their children or that they will help the child for his studies, knowing that all this is wrong. When they reach their destination, these children are locked up in houses, tortured, starved, locked up for months for prostitution, and they are not treated for STIs and HIV / AIDS, because these traffickers make them change their place of detention across the country for the police to lose their footsteps; lucky are those who find a way to escape (CNIDH, 2014, p. 41). Also, these traffickers go to manipulate and seduce theses unaccompanied children who live in the streets by proposing them jobs (to work as housekeepers, in bars, in restaurants, and

hotels) to facilitate the first contacts and get familiarity with customers and traffickers. Subsequently, these children end up in prostitution under the complicity or constraint of their bosses who receive a large amount of money as remuneration from customers. Sometimes the prostitution' services are offered in the same place where these children are working, or the customers bring them to other places to bring them back later(ibid).

3.3. INTERNATIONAL LEGISLATION AND BURUNDI LEGAL FRAMEWORKS CONCERNING CHILDREN'S RIGHTS

3.3.1. International Legislation Regarding Child Protection

Despite the conflicts and the problem that Burundi has gone through up today; the child protection's rights are among the concern subjects of Burundi's government. Therefore; the article nineteen of the law number 1/010 of eighteen of March in 2005, established in Burundian's constitution, presents the integrality of the rights and responsibilities declared and legitimized by the CRC on child'protection. Thus, Burundi's government has established the legislations in the purpose of strengthening the child's promotion and protection's rights and these fundamental rights of the convention, are summarized as follow:

3.3.1.1. Non-Discrimination Against Children

All rights must be applied to all children without discrimination and without exception for their wellbeing. All countries that have signed these rights are required to establish a system to protect children from any form of discrimination.

Therefore, on the twentieth of November in 1989, the UN General Assembly adopted the "CRC"; which is the treaty strengthened by two optional protocols adopted on May twenty-five in 2000 which includes the most comprehensive legislative standards for the protection of children (Elbe, 2008, p.8).

That instrument of children's rights" CRC" comprises fifty-four articles focused on children rights and has been ratified by 193 different countries. The (Art. 2); which claimed the non - discrimination of Child; required to all signatory's countries to adopt the strict mechanisms which will protect children against all forms of discrimination or

punishment based on their status, activities, their opinion's expressions; their their parents, legal guardians or family member's convictions "; this goes too, to the street children's protection and for those of unaccompanied migrant children in or outside of their countries; see (Carpo, 2012, p. 13; Topçuoğlu, Karataş, Rittersberger & Demir, 2014, p. 83).

Thus, the articles 13 and 22 of the Burundian constitution are reflected on the measures taken by Burundi's government in the best interest of children by improving the access on the social infrastructures, which includes :

➢ Free child healthcare up to 5 years old
➢ Free primary school.
➢ Strengthen the protection of all Orphans and Vulnerable Children "OVC": street children; unaccompanied children migrants; orphans; handicap children; and children in conflicts with the law (BURUNDI -Constitution, 2018, pp. 13-14).

Furthermore; the process of directorial decentralization and the legislative policies that target to reduce the raising poverty of children and youth are among the substantial visions to improve the women and children's living conditions. These efforts sought to allow children to the access of the social infrastructures: birth registration centers, shelters; healthcare centers, education; etc.

3.3.1.2. Children's Best Interests

Article 3 of the "CRC" regarding children's rights; states that; in all and any situations concerning children, the children's wellbeings must be prioritized. children's opinions must be considered as their abilities evolve (Carpo, 2012, p. 14).

Therefore; Burundian legislation is emphasized on the child's protection in the wellbeing of the child. Under its Article nineteen in Burundi's constitution, highlights that children's best interests set established in article 3 of the" CRC" must be prioritized in all decisions taken by the courthouse, administration's measures, public and private social protection institutions in the dignity of children, no matter what situation the child is going through ; which includes also unaccompanied children migrants, orphans and other vulnerable children (BURUNDI- Constitution , 2018, p. 14).

3.3.1.3.Family Environment and Alternative Care

In Burundi, as everywhere else in the world, the place where the child has to grow up is first with his nuclear family, in other words with his biological parents. It is the parents' duties to supervise and support the child in all stages of his development: from childhood to adulthood. Thus; in its policy regarding child's protection; the government of Burundi; enacted the improvement of child's protection for their best interest, and it established too, the laws in Burundi's constitution focused on the healthy environment of the child by emphasizing on:

- Parent's Responsibilities

Article 289 of the Code of Persons and the Family on parental authority; requires the right of custody of the children by their parents and obliges them to maintain and raise the child according to their situation and their means. In the case of parent's irresponsibility or child abuse and neglect constantly, this article requires the intervention of the competent court to deprive the parents the custody of their child temporarily or permanently by placing the child in a foster center or host family. (BURUNDI- Constitution, 2018-, p. 19).

- The Separation from Parents: Children Deprived of Family Care

Also; Article 19 of the Code of Persons and the Family in the Burundi Constitution; entrusts child's custody to both parents; except in case of divorce or forfeiture of parental authority; where the court is obliged to choose which of the two parents will have the sole custody of the child (BURUNDI-Constitution, 2018, p. 20).

It is important to know that, the only known separation in Burundi of the child from his biological parents or legal guardians is "death", or "loss of views during migration's journey"; while other facts may be the reasons for the separation of the minor from his family such as, when the child can no longer bear the abuse (physical and emotional) of his parents as the example quoted on page 28 of this study shows ; or when the child is deprived of basic needs due to poverty or the irresponsibility of parents to take care of

their children; or in the case where the child is forced by his parents to get married without his consent; etc.

Despite all these laws established by the Burundian government to protect the rights of children; if we rely on the examples mentioned in the previous sections; it is clear that there is a failure of non-application of what these laws say; if not; they would not have so many children wandering in the different streets of Bujumbura-Mairie in precarious conditions and without any assistance; nor we will not read or hear in medias and articles that there are Burundian unaccompanied children jailed in the prison of MPIMBA with adults; nor there are children who are exploited and abused as it was highlighted in the previous sections. A new approach following the implementation of these laws is necessary, to solve this phenomenon of IUMs and the multiple forms of violence that these children undergo in the different cities of Burundi and in particular in Bujumbura where many are seen.

3.3.2. ACRWC "African Charter on the Rights of the Child and its Welfare "

The African Charter on the Rights of the Child and its welfare; are the legislative instruments grouping rights that protect the welfare of the child on the African continent. These instruments were based on the Geneva Convention (CRC). They were established by the Organization of the African Union in Addis Ababa in July in 1990. Burundi is among the signatory countries of these instruments; and it has adopted and ratified them in August 2000 (Burundi, 2010, p.16). According to these instruments; the child is defined as "every person under 18 years old in article 2 of ACWCR (ACRWC, 1990). ACRWC established and guaranteed to all children the specific rights, which include the right to:

- ➢ Development, and for life
- ➢ Access to medical care;
- ➢ To be protected against the harmful practices;
- ➢ To the family's protection;
- ➢ To freedom
- ➢ To education;
- ➢ To the privacy and dignity

> ➢ To the protection against all forms of abuse and torture;
> ➢ To the protection against all forms of discrimination (ibid).

Furthermore, some of the rights established by the ACRWC are specifically dedicated to migrant children, internal migrant children and to children refugees. The ACRWC declares that a separated child has the right to las any other child to be in contact with his parents whenever possible, and he is also entitled to information about his family members and their responsibility. These instruments also require all African states to inform the parents of the child that it is the government who apprehends the child or his agents.

Article 22 obliges each African State to prevent the early recruitment of children into the armed forces and to respect and protect and safeguard the welfare of children. Article 23, for example, protects the rights of refugee children and provides that each State establishes measures to protect migrant children, whether accompanied or not, to co-operate with all bodies concerned with the welfare of the child, and try to search for their parents or relatives. If the child doesn't have a family, the State must ensure that the child enjoys the same protection as any other child temporarily or permanently deprived of its rights in a family environment. In addition, article 23 provides the rights and the obligations protecting internally displaced children due to natural disasters, armed conflicts, civil unrest and the collapse of the economic and other social problems.

Article 24 guarantees the right of unaccompanied children deprived of a family environment for the temporary or permanent placement of the protection and social assistance in the foster centers, foster families or any other institution recognized by the Government and which is willing to provide care and protection to these children. Articles 27, 28 and 29; protect children from all forms of sexual exploitation, against drugs, abduction, child trafficking (ACRWC, 2018, 35).

In sum, the rights established by the ACRWC focus on the principal rights of the child which includes: the right to life, to education, to food, to health, to water, to identity, free expression, dignity, and protection against all forms of abuse or discrimination. Thus, these instruments are important in this study to design the rights protecting these

internal unaccompanied minors since these instruments state that "every child has the right to live in a healthy and protected environment in the best interest of the child".

3.3.3. Burundi National Child Protection's Policies

The Burundi National Child Protection's Policies is an area that involves both the Burundi government and many humanitarian organizations "national and international", given the tensions that have marked the history of Burundi (wars and conflicts); the existing extreme poverty of children and adults today , the insecurity of the country, and various other social problems, which have left many b children in critical conditions, such as orphanhood due to these civil conflicts and war, unaccompanied migrant children; child in army; and other categories of vulnerable children (CNIDH, 2017, p. 94). On the other hand, the promotion of internal unaccompanied migrant children's rights in Burundi seemed to be a new concept despite that it is a phenomenon that has existed for a long time, but which began to be slowly discussed specifically in the media (p. 95).

However in the purpose of continuing to promote the protection of Burundian children; the Ministry of Human Rights, National Solidarity, and Gender in 2017 has introduced the new measures to the existing national child protection's policies, in order to reduce the problems raised by the phenomenon of child mobility within Burundi whose implementation should serve as a benchmark for actions in favor of these children. According to this new policy, the main objectives are focused on three principles points:

1. To ensure the protective environment for children which include;

2. To focus on the child's welfare, in which the following 8 salient cores were highlighted to be considered:

- ➢ The commitment of national authorities to realize the right to protection: protection policies appropriate budgetary resources, public recognition, and ratification of the instruments International.
- ➢ Legislation and implementation: appropriate legal instruments and coherent application, responsibility and the abolition of punishment.
- ➢ Condemning harmful practices and encouraging protective practices.

> ➢ Organizing the open debate associating the media and organizations working for the protection of the child: silence being a major obstacle, positive practices should be encouraged, and the participation of children and families should be ensured.
> ➢ Practical skills, knowledge, and participation of children: involving children, boys, and girls, in their own protection by informing them of their right to be protected and by giving them ways to avoid risks and deal with them.
> ➢ Capacities of people in contact with children: to ensure that families, members of community, teachers, and members of the health, social services and police have the knowledge, motivation, and support child's protection.
> ➢ Provide all children with the social services, medical care, access to adequate education, which are entitled to them, without discrimination, as well as services targeted to protect children against all forms of violence, and which target to provide assistance in situations for children abused or separated by their families.
> ➢ Establishment of efficacious control systems such as data collection and monitoring of all children's movements and actions are put in place.

3. To ensure the participation of children in accordance with the provisions of Article 12 of the CRC concerning the respect of children's opinions in regardless of their ages, in the family, at school, in the community and in administrative and judicial proceedings.

This new policy has also highlighted that, with respect to the principle of the best interests of the child, all measures affecting children must be taken in accordance with the provisions of the CRC which provide instruction in this regard, and that this principle is applied to all children, especially when the decisions concern the child; and these decisions may include alternative care for an unaccompanied or separated child, assessment of the child's need for protection at risk, or identification of a durable solution for a separated child; and that it is necessary to ensure that the child can express his own opinion on the process, to guarantee its effectiveness(Mukene, Baranyizigiye, Ruratebuka, & Nshimirimana, 2017, pp. 10-11).

3.3.4. Burundi Legislation Regarding the Foster Centers

According to Seules (2016, p. 25); the successions of socio-political crises; as well as social conflicts in Burundi had an impact not only on the country's economy; but it has greatly affected the social life of the Burundian population and in particular the young population and the children.

In the study done by Célestin (2017); on the survivor's children of 1993 and 2015 Burundian socio-political crisis; the latter stated that, even if the statistics showed by ISTEEBU are not definitive; it must be understood that; because of Burundian socio-political problems; a significant number of children have become orphans; some children died ;and others were lost with their parents while fleeing the conflict and war zones(Célestin, 2017, p. 34). In one way or another; the problems that Burundi confronts; affect in the first place children's lives, and this is justified by the rural-urban massive movements of children on the pursuit of a healthy environment; and other social opportunities to improve their lives(Célestin, 2017, p. 23).

Therefore; on 19th October 1990; Burundi signed and ratified the "CRC" instruments; and the preface of these instruments indicates that in order for the total and harmonious development of the child to be ensured, it is preferable for the child to grow up in the family environment, in a good and healthy atmosphere surrounded by love and attention (Célestin, 2015,p. 27).

Thus; Armstrong (2011, p. 10); in her study done on the "analysis of children living in the foster center in Burundi"; said that; the article 20 of CRC; is focused on children who will grow up without families. Therefore; the UN Committee on the Rights of the Child has identified, the childcare by the extended family or other close relatives as the most appropriate option. If the family's option doesn't function, the adoption or the placement of the child in a foster center was given as the second alternative. That Committee stated too, that, institutional care should be considered as the last choice's option.

In February 2010, the UN General Assembly has adopted another legal instrument in the resolution 64/142 safeguarded the alternative care for children; in order to eradicate

and promote the implementation of instruments relating to the protection of the rights of the child and relevant provisions in accordance with international legal instruments concerning the protection and welfare of children deprived of the protection and care of their parents. (ibid). Thus; these Guidelines; provided guidance to the UN Member States as a basis for policies and practices, including the maintenance or return of the child to his or her family or, alternatively, to find another appropriate solution and permanent titration. However; the Constitutional Act of Burundi of March 18, 2005, in its article 30 specifies that: "The family is the basic unit in every society"; every child has the right to have a family and to be protected by his society or the State by the necessary measures due to his status of minor " (Armstrong, 2011, p. 10). According to the study done by UNICEF (2014, p. 12) regarding the foster institutions in Burundi, it indicated the existence of more than 98 foster care centers in Burundi; with a total number of "5,520" children ; in which "2,619 " were girls and "2,901" were boys; and there were other centers, which were in construction during that period. Among the 98 children care centers analyzed, 15 were for children with disabilities; other care centers were for children in difficulties: orphans; unaccompanied migrant children; street children; and children offender; etc. That study showed too that; some of these foster care centers were opened during the crisis period of 1993 -2005; while others were opened during the years 2006-2011. In order to coordinate the management of child protection in the foster centers, the government of Burundi, with the collaboration of civil society which include national and international NGOs regarding the child's protection mechanism and financial support; has adopted the Minima standards to the solutions for all vulnerable children (orphans, unaccompanied migrant children ; etc..), deprived of family care. The ministries of Solidarity and Human Rights and that for Gender and Social Affairs are responsible for the coordination, monitoring, and evaluation, as well as the functioning of these foster care centers (Burundi, 2011, p. 5).

Although these fosters centers exist in favor of children in difficulty such as IUMs and other OVC; there is no study that explains why there is an important number of IUMs who remain in the different streets of Burundian cities especially in Bujumbura without any shelters; while according to (Célestin, 2017, p. 13) there are about more than 35 foster centers under the supervision of National and International organization in Bujumbura. Thus, many questions might arise regarding the existence of these foster

care centers and the fact that there are many IUMs in Bujumbura-Mairie city who are in the street without any shelter: don't these foster care centers have enough means to take these children out of the streets; or is it the quality's problem of the shelter services that these foster care centers offer to those children that make these children prefer to stay in the street? Although, one of the objectives of this study is to know the quality of shelter services that these foster care centers offer to these IUMs. The research findings of the present study will clarify this issue in the 6th chapter of this study.

CHAPTER FOUR

4. RESEARCH METHODOLOGY

4.1. INTRODUCTION

This chapter presents the methods used to conduct this study. Its presentation reflects on my choices according to the methods used in this study. It is important to highlight that, the primary data concerning the field study with the study population were conducted using the qualitative approach; while the secondary data concerned the consultation of documents and academic studies; university archives; studies conducted and carried out by Burundi's Government of Burundi and other national and private agencies on the present subject. Electronic sources; documentaries; etc; were used too. However, during interviews with participants, I have used observation techniques for some cases, especially with children. Thus, this chapter outlines the research design tools and methods used for data collection of this present study. It includes the qualitative research design, study area choice, survey participants, key informants' interview, the data collection tools; the analysis methodology instruments, the ethical consideration of the study, and the limitation of the study.

4.2. RESEARCH MODEL

In this study, a qualitative approach through semi-structured interviews was used to describe the reasons that motivate Burundian unaccompanied minors to leave their home and move to Bujumbura city, the problems, and experiences that these children encounter during their migration journeys, and the social intervention made to IUMs interviewed in this study within FVS-AMADE Burundi foster center was explored too, using qualitative approach. A qualitative research study presents the persuasive descriptions of the qualitative human world, and qualitative interviews provide well-grounded knowledge of a discussion reality. *Thus; the interviews in qualitative research are an activity producing knowledge* (Kvale & and Brinkmann, 2009, p. 47). The use of a qualitative approach was chosen in view of the reliable answers that this approach gives in the exploration of a social phenomenon. According to Asta (2010, p. 1), *the objective of qualitative research is to try to find the rich descriptions of a social*

phenomenon's experiences. Also as stated by Denzin et al (2000, p. 286*); a qualitative research study has advantages in its ability to provide complex textual descriptions of how people approach a given research problem*. Kvale & and Brinkmann (2009); stated that; *a qualitative interview is one of the most important instruments for collecting data in qualitative studies*.

Thus; in this study; interviewing the study's population was well adapted for a qualitative research study since it presents the Burundian internal unaccompanied minor's migration stories, their experiences, their feelings, and their opinions concerning their reasons which motivated them to leave their families and their home cities and move to Bujumbura city. Furthermore, the qualitative research of this study; allowed the researcher to know the details of how the Burundian internal unaccompanied minors migrate and the problems that they face during their migration's journeys to Bujumbura city.

4.3. STUDY AREA CHOICE

The reason for choosing FVS-AMADE Burundi foster center as the research area of the present study was because it is among the largest humanitarian institutions that provide care and the protection of these internal unaccompanied minors, as well as those of other vulnerable children in Burundi. In addition, they allowed us to conduct our study within their foster center without any difficulty compared to the other two institutions where we had addressed before.

Indeed, "FVS-AMADE BURUNDI" is a national non-profit organization dedicated to the protection of children and the holistic development of families, and it has been engaged since 1992; it is the union of two non-profit associations namely: The Family for Fighting AIDS (FVS) and AMADE Burundi which is the Burundian branch of the World Association of Friends of Childhood (AMADE Mondiale) the name is in french. It works in 4 provinces in Burundi: Bujumbura city, Gitega, Bururi, and Makamba provinces. The main stage is in Bujumbura city in Rohero II neighborhood with a huge foster center where it hosts different categories of children in difficult circumstances including IUMs. Its objective is to enforce the rights of the child by offering children accommodation, meals, healthcare; as well as education, taking into account the age of

the child and the physical and the psychological state of his arrival in the foster center, this goes from literacy to schooling, as well as vocational training, etc. However, FVS-AMADE Burundi collects several categories of children in difficulty, including orphans, children abandoned by their families; including newborns, underage girls with early pregnancies, children who were in the army, unaccompanied migrant children; etc. The population gathered by FVS-AMADE Burundi is varied, but most of the children that it hosts in the foster center have a past in the street, whatever the way which led them in the foster center. The four areas of social work intervention of FVS-AMADE Burundi are:

➢ Protection and children rights defense;
➢ Economic strengthening of vulnerable households in charge of orphans and other vulnerable children (OVC);
➢ Education and psychosocial support for OVC;
➢ and healthcare through community health mutuals and the fight against HIV / AIDS.

4.4. DATA COLLECTION TOOL

This study employed qualitative approaches by using semi-structured interviews. The study population was composed of 130 internal unaccompanied minors (80 males, 50 females).

The interviews were conducted face to face with 16 participants divided into two groups that included 13 internal unaccompanied minors (first group) and 3 social workers (second group). Which means, the qualitative design has been instrumental in helping to understand the push-pull factors behind the increasing migration of unaccompanied children in Bujumbura city, the problem that the children face with while migrating to Bujumbura, and the social service intervention that is made to them by the institutions who are willing to provide care and protection to these children.

I prepared two different forms of semi-structured interview guides for both respondent groups (for children and for social workers). Thus, each interview guide form was divided into two sections; whose first section included the identification of the respondents; while the second section included the three research questions used in this study.

4.5. PARTICIPANTS

As I couldn't interview all the 130 internal unaccompanied who lived in FVS-AMADE Burundi Foster center; to choose the sample size, I used the quota method technic, which consists to take a very specific sample that is in proportion to some characteristic of a population. Therefore, I set a target of thirteen internal unaccompanied minors who will represent the ten percent of the 130 internal unaccompanied minors living in FVS-AMADE-Burundi Foster center and the 3 social workers were chosen by their availabilities among others who work in the foster center. Thus, I was able to conduct interviews with sixteen people belonging to both categories (IUMs and Social workers). Among the thirteen children interviewed eight were male and five were female; while for the three social workers interviewed two were female (one social worker assistance, one child's therapeutic social worker) and the supervisor of the foster center who was a male.

For the first group (internal unaccompanied minors) the thirteen children were selected based on four criteria: Age "from thirteen to seventeen years old"; the time already spent in the foster center (at least one year in the foster center); education status (all levels); and the family status. While the 3 social workers were chosen based on four criteria: profession, the position occupied in the foster center; the time already worked in the foster center, and the experience in terms of years already worked with the internal unaccompanied minors. These interviews were conducted by me personally and each interview took between thirty and forty-five minutes except four among the informants who just took almost twenty-five minutes.

The purpose of doing interviews with the internal unaccompanied minors was to gain a wide picture about their migration's reasons to Bujumbura city and to know the problems they face with during their migration's journeys and after arriving in Bujumbura city, as most of them while reaching Bujumbura they stay in the streets., while they are waiting to be helped. I choose to interview the social workers assistant, the children's therapeutic social worker, and the foster center's supervisor too because they are usually in contact with these children and they know more about the migration' experiences of these children, and the social work intervention that the foster center

provides to these children and other social protection mechanisms that may exist in regard of these children.

4.6. KEY INFORMANTS INTERVIEWS

In this study, I used narrative interviews. Indeed; *a narrative interview is an open question asked by the researcher and inviting the participant to respond in a narrative form "by telling the experiences of events as they occurred"* (Kvale & Brinkmann, 2009, p. 153). Thus, the semi-structured interviews were used for internal unaccompanied minors; as well as for other informants of this study (social worker assistant, children's therapeutic and the foster center's supervisor). The direct verbal communication with the study population during the interviews allowed me to collect the necessary information, leaving the respondents to express themselves freely without constraint.

Kvale and Brinkmann (2009, p. 153); stated too; that ":*a good interviewer must have good knowledge on the interview's subject that he/she going to conduct and on the interviewees on which the interview will be conducted";* which means that, the researcher is supposed to know how to make the conversation with his/her informants; and speaks the language, which is known by the informants during the interview, with an attentive ear to the linguistic style of his subject. Thus, in this study, I used two languages:" Kirundi and French"; which are two official languages in Burundi; but which are used in different ways. Indeed; Kirundi is said to be a tradition's language in Burundi, and it is spoken by everyone in Burundi, while French is said to be a colonization's language; which is taught at school as it has highlighted in the first chapter of this study. French is the education's language in Burundi, and it is especially more used by intellectuals, and by people who live in urban's areas in Burundi.

Therefore; in this study; the internal unaccompanied minors were interviewed in Kirundi language to facilitate them to be comfortable with the interviewer and to facilitate the communication with them; while the other participants (social worker assistant, the children's therapeutic and the foster center's supervisor) considered as intellectuals were interviewed in the French language.

4.7. DATA METHODOLOGY ANALYSIS

In qualitative research, analyzing data concerns the organizing and structuring the data and trying to understand the raw data. Also, data analysis in a qualitative study is a continual process, and since a large amount of data is collected; therefore, the researcher must start processing the data from the first day of data collection (Moore & Rossman, 1995).

Thus, data analysis in the qualitative study involves a strict and careful process of reading the data over and over again in order to understand the meaning of data expression (Polit, et al.2008). The empathic attitude remains an important tool when making decisions and interpreting data; while remaining narrow in the figure of the data.

Thereby, while conducting the interviews, I paid close attention to the reactions of the informants, especially the children, noted their responses and tried to give meaning to their answers. The attitudes interpreted during the interviews were also noted. As all the informants allowed me to record the answers during the interviews, after the data collection; I transcribed the audio recordings in written documents after the interviews without modifying, interpreting, or abridging any answer (Silverman, 1999, p. 14). During the analysis process, I tried to review the interviews responses by reading all the field notes and written documents on several occasions. After transcribing all the answers collected on the field according to each questionnaire; then I imported all my fieldnotes document in MAXQDA 2018 software program. Then, I created a list of themes by identifying the 107-page of codes that were decrypted and the codes associated with themes that were important in the purpose of this research. During the interviews, the concepts highlighted were helpful in the code creation process. Then, during the data analysis, I created thematic codes as part of the MAXQDA 2018 software program. The main titles were formed by linking data and thematic coding with open coding (Hughes Graham, Verbi Software, 2017). The themes developed in the research include (1) Factors that motivate Burundian unaccompanied children to leave their home cities and migrate to Bujumbura city (2) Problems that these children face during their migration's journey to Bujumbura city. (3) the evaluation of social assistance intervention made to these children. The research results are related to theoretical

perspectives and some literature used in this study and were placed in the context of research to determine the extent of this phenomenon of internaş migration of unaccompanied children as well as to assess the quality of social work intervention that is made to them. The following table below presents the outline of the themes and sub-themes used while analyzing the research results in MAXQDA 2018 Software program.

4.7.1. Table 1: Summary of Themes and Subthemes Used in Data Analysis

Themes	Sub-themes
4.1. Factors that motivate unaccompanied minors to leave their home cities and migrate to Bujumbura city. **(Migration'scauses/reasons)**	4.1.1. Political Insecurity 4.1.2. Orphanhood 4.1.3. Rural Poverty 4.1.4. Child Neglect 4.1.5. Child Abuse 4.1.6. Early Marriage 4.1.7. Family Reunification 4.1.8. Domestic Violence 4.1.9. Criminal Attacks (by rebel groups)
4.2. **Problems and Risks** that these children face during their migration's journey to Bujumbura city.	4.2.1. Child Trafficking 4.2.2. The exploitation of Children for Work 4.2.3. Criminal Organizations 4.2.4. Rebel Groups 4.2.5. Drug 4.2.6. Diseases

	4.2.7. Abuse
	4.2.8. Ethnic denigration
	4.2.9. Incarceration
	4.2.10. Communication Problems.
4.3. Formal social assistance and its adequacy in term of shelter services offered to IUMs by FVS-AMADE Burundi **(Social work Intervention)**	4.3.1. Education support.
	4.3.2. Accommodation:
	4.3.2.1. Shelter
	4.3.2.2. Meals
	4.3.2.3. Clothes
	4.3.2.4. Healthcare
	4.3.2.5. Psychosocial intervention
	4.3.3. Family Reintegration
	4.3.4. Social Activities.

Source: Author compilation, 2019

Regarding the third research question (The formal Social assistance and its adequacy in term of shelter services offered to IUMs by FVS-AMADE Burundi), it is important to know that, this question was been responded in two angles:

➢ To know the formal social assistance in term of shelter services (social services and social activities) that FVS-AMADE Burundi provides to these unaccompanied minor migrants.

> ➢ To evaluate "FVS-AMADE Burundi" foster center within the social service system, in order to know if, the current social assistance provided by FVS-AMADE Burundi foster center to these IUMs, meets their needs.

By formulating this question; I want to understand why there are still many IUMs in the streets of Bujumbura while in Bujumbura there are many foster centers (more than 35 as mentioned before in chapter 2) who are willing to provide care and protection to these children. Seen the important number of the IUMs who are in different streets of Bujumbura in critical conditions. I went with the assumption that: maybe these children are in the streets because these foster centers who are supposed to help them, don't meet their needs properly. Therefore, evaluating the social work intervention that is made to these children within the foster center as FVS-AMADE Burundi, which is one of the largest foster centers in the country and which assisting many children (OVC) as mentioned before, allowed me to understand why there are many IUMs in Bujumbura's streets, as well as what may be done to improve the social mechanisms intervention in Burundi through the foster centers such as (FVS-AMADE Burundi) with respect to these IUMs and for their wellbeing and future. This go-to those IUMs who are already in the foster center, as well as those who still in the street.

This question was primarily addressed to the second group of participants in this study (Social worker assistant, Children's Therapeutics, and the Foster Center Supervisor); but the answers of questions 11,12,13,14 from the children's questionnaire also helped in responding to this question. Thus, the evaluation of this question was done under the help of SWOT as indicated below:

4.7.2. Swot Analysis Tool

As already highlighted above, the study population of this study are IUMs living in the foster center of (FVS-AMADE Burundi), which is a non-governmental organization that provides social protection for orphaned and vulnerable children, including IUMs. Understand this phenomenon of IUMs in Burundi, and especially in Bujumbura-city where these children are more seen, we limited this study to IUMs taken care by FVS-AMADE-Burundi. Therefore, exploring the formal social assistance and its adequacy in term of shelter services that FVS-AMADE Burundi is providing to these IUMs was one

of the objectives of this study to know its strengths, weaknesses, opportunities, and threats, in order to see if the social work intervention offered by the FVS-AMADE Burundi is willing in the best interest of these children or not; or if they need to improve it in the best interest of these children.

Thus, I used the SWOT analysis tool, which is an important strategic planning software for assessing the functioning of an institution in the purpose of determining its advantages and disadvantages, by focusing on what it can do to improve or spot to maintain a good functioning.

SWOT analysis is based on the assumption that, if for examples the administrators of an institution carefully examine the inner strong and weak points, as well as outer scopes and menaces, they can identify the problems the institution has and then be able to adopt or to plan other mechanisms or strategies that will ensure the success of their institution; see (Camden, Tétreault, Swaine, & Bergeron, 2009; GÜREL & TAT, 2017).

4.8. ETHICAL CONSIDERATIONS

As Kvale and Brinkmann (2009, p. 62) stated; an interview survey is a source of morality. The moral questions concern the means, as well as the end of a survey by interview. However, research by interview is saturated with moral and ethical questions.

Considering this constant of Kvale and Brinkmann cited above; ethical consideration must be considered when the interviewer is establishing the interview guide.

Therefore; as a researcher, I had taken into consideration that; questioning children raises an ethic's challenges; and that; the consent of the parents or of their legal guardians is important, since the interview was going to be done with the children; who still under the guardianship of their parents, or their legal guardians.

Thus; as this research is conducted on internal unaccompanied minors who live in the FVS-AMADE Burundi's foster center; before starting the interviews with these internal unaccompanied minors; I first asked permission from their legal guardians, who are the legal representative of the foster center; and the foster center's supervisor.I explained all the ethic's manners concerning this study to the legal guardians of these internal unaccompanied minors; and to themselves(IUMs); as well as to the second population

of this study, which included (the social workers who are in charge of these children in the foster center, and to the supervisor of the foster center). I explained to all the informants that, their involvement is not obligatory and that they can choose by their willing whether if they wish to answer questions or not; I explained to all informants that, they have the rights of ending the interview at any time and that they can even retract themselves after the interview's ending. Furthermore; all informants were informed too, that, their names would remain confidential and could not be identified; because I will I use pseudonyms instead of using their real names to protect their identities when analyzing and presenting data.Regarding the instruments used during the interview; I asked all the respondents is possible to register their voices while the interviewing them; and I explicated to them, that recording the interviews will allow us to save time, and that it will help me, to don't forget any detail of the informant's responses during the analysis of data collection; they all accepted my request. I also explained to them, that; the interview's recording will be destroyed after the data analysis.

4.9. LIMITATION OF THE STUDY

This study focused only, on the internal unaccompanied minors, who migrate from rural areas in Burundi to Bujumbura capital city. The choice of choosing FVS -AMADE Burundi organization as the population's study of this research, it is because FVS-AMADE Burundi, is one of the humanitarian big organizations which are much known in Burundi; and it hosts an important number of OVC "Orphaned and Vulnerable Children. To find; the study population related to my research study among the children that FVS-AMADE Burundi is hosting was affordable; besides, they accepted that I conduct my study within their organization without any contrition, compared to other organizations, where I had done my request.

CHAPTER FIVE

5. PRESENTATION OF THE STUDY'S PARTICIPANTS

5.1. INTRODUCTION

This section presents a brief introduction of the study population(participants)with whom we made the interviews in this study; which included: 13 internal unaccompanied minors, one social worker assistant, one child therapeutic, and the supervisor of the foster center where this study was conducted.

5.2. TABLE 2: IDENTIFICATION OF INTERNAL UNACCOMPANIED MINORS INTERVIEWED

Interviewees	Age	Time Spent in the foster center	Educational Status and Level	Family status
Bertrand (Male)	13 Years old	1 Year	6th grade of Primary School	Legal Guardians
Jules (Male)	14 Years old	1 year and half	2nd grade of Secondary	Parents
Jeannette (Female)	16 Years old	2 years	Not schooling (she went in the catechism school before)	Parents
Nadège (Female)	16 Years old	2 Years and 3 Months	3rd grade of Secondary School	Legal Guardian
Samuel (Male)	14 Years old	1 year and 8 months	Not Schooling (he went in the catechism school before)	Legal Guardians
Annunciate (Female)	17 Years old	2 years	4th grade of Secondary School	Parents
Hannah (Female)	16 Years old	1 Year	3rd grade of Secondary School	Legal Guardians
Thomas (Female)	16 Years old	3 Years	3rd grade of Secondary School	Legal Guardians
Noeline (Female)	15 Years old	2 Years	2nd grade of Secondary School	Stepfamily
Hassan (Male)	14 Years old	2 Years	1st grade of Secondary school	Legal Guardians

Latifah (Female)	14 Years old	2Years	1st-grade of Trade Shcool	Parents
Kadogo(Male)	15 Years old	1year	Not schooling (he went in the catechism school before)	No Parents/No Legal Guardians
Armel(Male)	16 Years old	1 Year	1st-grade Trade School	Parents

Source: Field Survey: 2018

Table 2 introduces the identification of internal unaccompanied minors who were hosted and assisted by FVS-AMADE Burundi foster center. Characteristics presented in table 2, focus on sex, age, the time the child already spent in the foster center, education level/status, and family status.

5.3. TABLE 3: IDENTIFICATION OF SOCIAL WORKERS INTERVIEWED

Interview	Profession	Position-Holding in the Foster Center	Time Working in the Foster Center	Time Working with Internal Unaccompanied Minors
1	Social Worker	Social Assistant	8 Years	5 Years
2	Social Worker	children's therapeutic	7 Years	7 Years
3	Social Worker	Foster center supervisor	10 Years	10 Years

Source: Field Survey: 2018

Table 3 presents the characteristics of social workers who work in FVS-AMADE Burundi foster center and who participated in this study. Characteristics presented in

table 3, focus on the profession; position holding with each one of these social workers and their working experience with internal unaccompanied minors.

As the objective of this research target to understand the phenomena of internal migration of unaccompanied minors in Burundi, particularly in Bujumbura city, and the problems that this migration impose on them; interviewing the member's staffs who work in the foster center where these internal unaccompanied minors who participated in this study lived, was important for this study as they are constantly in contact with these children in foster center. By considering their knowledges as professionals in the field of social work intervention with children in difficulty; their opinions in regard of the migration of these children in Bujumbura city and the social work intervention that the foster center is providing to these children and how these children are received in the foster center was important to enrich the understanding of the present study.

Therefore, as the foster center has several categories of member's staffs who work in different departments; in the purpose of this study, uniquely social worker's members staffs took part in this research. All three member's staffs who participated in this study were social workers but with different positions as table 3 shows above: one was social work assistant, another one was children therapeutic, and the supervisor of the foster center.

CHAPTER SIX

6. DISCUSSION AND ANALYSIS OF FINDINGS

6.1. INTRODUCTION

This section presents the results of the study by discussing in detail the objectives of this study. These comprise the factors that explain the increasing migration of unaccompanied minors within Burundi, and particularly in Bujumbura city; the problems these children face during their migration journeys while migrating to Bujumbura; and the evaluation of social work intervention made to these children by the institution who are willing to provide care and protection to these children. The results are presented and divided into two sections referring to the results of the two interview guides used in this study; which included the interview guide of children "IUMs" and the interview guide of the social workers.

Besides, the migration's theory mentioned in the theoretical part of this study; and some existing literature on child migration mentioned in the literature review section of this study; are revisited too and are reflected on, in line with the information gathered from the participants of this study; in order to see if the realities "results" found on field are linked on the already existing theories and literature regarding the migration of unaccompanied minors. To fully explain the finding results and link them to the research study objectives, relationships and linkages between the thematic areas were established. Thus, it should be noticed that this study was not intended to understand the migration's reasons and the challenging of internal unaccompanied minors in Burundi by establishing the statistical results, whence the qualitative analysis.

6.2. IDENTIFICATION OF INTERNAL UNACCOMPANIED MINORS INTERVIEWED

Table 2 was composed with a set of questions (Appendix 8, page 146-147) that allowed the researcher to know the current age of internal unaccompanied minors at the time of the interview, and to determine if they were minors or not. knowing the age of these children was important in this study in order to determine which age groups these interns

are and their current educational status; the place and the person with whom these children lived before migrating to Bujumbura; and the time they have already spent in the foster center. By formulating these questions; I wanted to get a profile picture of their background regarding their migration's reasons to Bujumbura city, and why they are alone without their parents or their legal guardians.

Thus, as highlighted in table 2, the majority of internal unaccompanied minors interviewed in this study were between fourteen and sixteen years old; which determines them as minors or children, according to the Article No 1 of the International Convention on the Rights of the Child; a child as: " any human being below the age of majority "18 years old"; except in the case where the child may be allowed by law to reach the age of majority earlier depending with the circumstances " (Bennouna, 1989, p. 437; Topçuoğlu, 2013, p. 9). In addition, the research findings have relieved that the majority of internal unaccompanied minors who are assisted and live in the FVS-AMADE Burundi's foster center are in school and the majority among them are in secondary school. Those who are not going to school have particular problems as the supervisor of the foster center said:

> *"I would say that ninety-nine percent of internal unaccompanied minors that we are hosting here in our foster center go to school; except those who have special problems like; handicap or other illnesses that make them unsuitable for school. Educating these children is one of our primary priorities, given that, the lack of not having school fees or the opportunities to adequate education due to poverty; is one of the reasons for their migrations".*

Among the children interviewed, only three children were not going to school. When I asked them why they don't go to school, they told me that even before migrating to Bujumbura, they were not going to school; and they don't feel ready to go to school right now.

For example; **Samuel (male, with 14 years old);** was raised by his big brother after the death of their parents. His brother left him and his sister in law to join a rebel movement and died there. It was because of the death of his brother that Samuel's sister-in-law with

whom he lived; took the decision to migrate together to Bujumbura to join a family member who lived there; because they couldn't long survive without the help of his big brother who died. Samuel said:

> *"The departure of my brother in "Ikiroberi" and his death after; has affected us greatly, not only emotionally; but economically too. By "ikiroberi"; Samuel meant the rebel movement".*

Unfortunately, Samuel got lost with his sister -in -law and his nephew during their migration to Bujumbura and found himself alone in the street, until he was brought to FVS-AMADE Burundi's foster center where he lives until today. Samuel told me too, that, his big brother was the only one who worked and who supported the family.

When I asked if Samuel is actually going to school, he said no, I asked him if before coming to Bujumbura he was going to school, he said:

> *"No, for the moment I am not going to school, and I am not ready because I have never gone to a normal school before; I just went to catechism school only to learn about religion; how to read and how to write, for a while; I didn't stay there long time;this is why I do not know anything, and I do not even remember what I was taught there".*

Other examples were for **Kadogo (Male with fifteen years of age)** and Jeanette **(Female with sixteen years of age).** Kadogo was orphan of both parents; before coming to Bujumbura, he was in the rebel group that killed his parents, and then brought him into their rebel group when he was almost 12 years old. Like Samuel, Kadogo wasn't going to school too when I did the interview with him. When I asked him if he was going to school before his parents died; he said:

> *"No, before my parents died I was doing the catechism school, and there, we were taught more about catholic religion; we were also taught how to write and to read, but I*

forgot everything; because I stayed there for a short time. I am ashamed and I don't feel able to go to primary school and start with the children of 7, 8 years; ... I feel older than them, and I don't think if I will find myself there".

For Jeanette; she told me that; she just went in catechism school too; because her parents were poor; they didn't have the money to send her in a normal school (primary school). She said that she cannot enter a normal school and start at zero; because she feels older.

Therefore; the catechism school; otherwise called: "Yagamukama" in Kirundi language, is the religious education system that has been established by the Catholic Church after the first missionaries came in Burundi in 1879; see for examples (Jean-Pierre, 2005; Feltz, 1993).

Indeed; the aim of the catechism education; was to teach the belief of the Catholic religion; to teach to Burundians who is God, and who is Jesus; because, in the oldest Burundi, before colonization, there were no religions; the Burundians believed in supernatural power as mentioned in literature review; the Burundians had cults and the gods in which they believed and idolized; there wasn't any education system at that time (Chrétien, 2005, p. 55). It is when the missionaries came in Burundi, and that, they found that the Burundian population doesn't know how to read and how to write; that; apart teaching the Catholicism only; they start to teach too; to Burundians how to write and how to read; while limiting their objectives on teaching the Catholicism beliefs . To know the Catholicism religion, it was to know too, what is written in the Bible; and for that reason; knowing how to read and to write was important (Mvuyekure, 2003, p. 57).

The complexes of Kadogo, Jeanette, and Samuel to go to school with others are due to the later situations of their families because of poverty. Although after moving to Bujumbura and being placed in the foster center where they had the chance to go to school, but they didn't want to go there, with the pretext that they cannot feel comfortable with other children.

When I asked the supervisor of the foster center what kind of education they give to children like Samuel, Jeanette, and Kadogo who don't feel comfortable to go to school; He said:

> *"We send in the school children who want and feel able to go to school; because all the children here didn't have the same chance to start the primary education which is the case of Jeanette, Kadogo, and Samuel. we don't force any child to go to school. We are very delicate with these children; because every child had his/her own story, the way he was leaving before coming here in the foster center".*

He said too that, some children had bad experiences that affected their lives and made them unfit to adapt themselves socially into their new environment; like school. He explained too, that their intervention for those children first, is the psychological intervention for those in need, because most of those children come in the foster center with behavioral disorders, with trauma because of the difficult moments and experiences they lived. He added that*:*

> *"For children like Samuel, Jeanette, and Kadogo, and other different cases, of children who have problems of going to school, we have here in the foster center; special programs; which include; different activities of leisure and learning, with a qualified personnel team; in which these children participate, to develop their knowledge and learn different things about social life ; etc..".*

The results of this study found that despite the different problems due to the previous life of these children as well as the experience of migration; the foster center does its best by learning a social intervention approach to balance the lives of these children. The result of this study showed too, that the majority of internal unaccompanied minors don't have yet spent a long time in the foster center; most of them are those who have already spent between more than one year and two years in the foster center. On the same note; the supervisor of the foster center said that; the socio-political crisis that Burundi has

gone through in 2015; had a great effects on Burundians, especially on the young children; He said that: " The socio-economic crisis and the succession of political instabilities in Burundi; are also one of the factors that explain the migratory movements of these children from rural provinces to urban centers, in search of a safe place and where they can have a good quality of life. He added that:

> *"After the 2015 political crisis, our foster center received many children who came to ask for our help more than the previous years. With the 2015 socio-political crisis, many young children died; some lost their parents; and others got lost with their parents and legal guardians while they were fleeing the conflict's zones, which explains those displacements of internal unaccompanied minors to Bujumbura and to other big cities of Burundi.*

This implies that some of these IUMs who are living in FVS-AMADE Burundi foster center have been placed in the foster center may be during or after the 2015 crisis. Therefore; to better understand the reasons which explain why these children were alone without their parents or legal guardians; I asked to know their family status: "where were these children living and with whom before coming to Bujumbura.

The results of this study showed that most of these internal unaccompanied minors who participated in this study were living with their legal guardians before moving to Bujumbura. Some of the children were living too with their parents and stepfamilies before moving to Bujumbura, only one child (Kadogo) said that he doesn't have nor parents or anyone else; because he came to seek help in Bujumbura after escaping the rebel group who detained him for 2 years on.

> *"I didn't leave my home and come directly here in Bujumbura; I was living with a rebel group who attacked our village 3 years ago; they killed my family and then brought me with them. I found a way to escape, and I came here to Bujumbura because I wanted to change my life and have a good future. I didn't leave home because I decided it myself,*

no; I was kidnapped by a rebel group" **Said: Kadogo (male, 15 years old).**

6.3. MIGRATION REASONS

When children leave their home unaccompanied or find themselves in the process of migration alone; a set of constructive elements play an important role. This part helps for the understanding of the factors that motivate Burundian unaccompanied children for migrating to Bujumbura city. Thus, helping to draw the profile of internal unaccompanied minors and the problems and risks they face during their migration journeys, whence the social intervention and the protective environment these children need. For reasons of clarity and analysis in this study, we relied on Everett Lee's push-pull theory (Lee, 1966; Ranvestein, 1889) and some literature argued on Burundian child's migration. As mentioned before, the push-pull theory explains in a general manner, why people leave their home cities or countries "Push factors" and why they move in a specific place "Pull factors" (Castles & Miller, 2014, pp. 22-28). The factors such as" poverty or economic problems, social problems, political oppressions; persecutions; an insecure environment; etc." Push factors" motivate people to leave their home and move in a specific place (country, city; etc..) for a safe environment, job opportunities; high salary, social infrastructure opportunities "pull factors" Portes and Böröcz(1989) in (European Commission, 2000, p. 3). However, it is evident to highlight that the motivations that push these minors to migrate are many and there are interrelated (Save the Children, 2010); and push-pull theory, to a certain extent, excessively explains intricacy of the migration's phenomenon, as far as, or the causes of migration; whether they are forced or voluntary causes; migration motivations have no light limit but are rather contlines.

6.3.1. Push-Pull Factors
6.3.1.1. Rural Poverty

All the 13 children interviewed in this study came from different rural provinces in Burundi (Muramvya, Kayanza, Isare, Mutimbuzi, Kirundo). The results of this study showed that the extremely rural poverty is the principal cause that motivated these children to leave their home and migrate to Bujumbura. Twelve of the thirteen children

interviewed had migrated to Bujumbura first because of poverty mixed with other social reasons related to poverty, as it will be shown below.

It is important to notice that rural poverty remains high in Burundi. An estimation of Seventy-five percent of Burundian population lives in rural areas (Worldbank, 2016, p. 16); and 69% of Burundi population in rural provinces live below the poverty line (République du Burundi, 2016, p. 52). Although traditional agriculture and livestock farming are the main sources of income and food security for the majority of rural families; agricultural productivity stays very weak.

This study found that extremely rural poverty is one of the primary factors that explain the rural exodus in Burundi and is closely bound to low agricultural production and food insecurity. As Célestin(2017, p. 47) argued, the extreme rural poverty, the lack of land to cultivate for rural families, the war with its consequences and sequelae, the increasing rate of baby boom in Burundian rural provinces caused by the lack of family planning; would be the root causes that motivate unaccompanied children to leave their homes and move to urban centers . Thus, it can be said that a poor rural background in Burundi constitutes a frame of reference for unaccompanied migrant children toward the urban centers.

> *"I left home with my sister in law and it was because of poverty. I didn't make the decision of leaving home myself, it was my sister in law who made it. She made that choice because of poverty"* **Said Samuel (Male, 14 years old).**

As O'Connell & Farrow (2007) said, child migration is a multifaceted phenomenon, which causes and exposes children on many risks while migrating: some children may start their journeys accompanied with their parents, and end up alone, others may start with voluntarily decision that turn later in exploitation or other critical situations (Verdasco,2013, p. 11). Along with the same note, for example*, **During** the interview, Samuel told me, that; he got lost with his sister in law when they arrived in Bujumbura, and since then; he has never heard from them.*

Also, the results of this study revealed that apart from poverty, many children left their home because of different forms of abuses. Some children have been subjected to abuse, neglect, and exploitation within their families. One respondent even said that she escaped two temptations of sexual abuse by her aunt's husband. On the same note; Ravenstein(1889) stated that , *"Un uncongenial social environment"* is one of the factors that push people to leave their home and go to seek a safe environment for their wellbeings (Piguet, 2013, p. 142;) In this study all the children who were physically and emotionally abused sid that it was difficult to continue living in a hostile environment, and that being abused by their own parents, relatives, and legal guardians was hard to bear, hence the reason for leaving and go far from them.

6.3.1.2. Mixing Reasons: Child abuse, Child Neglect, Child exploitation, by Parents, Family's Members, and Stepfamilies

Although there is a lack of studies on domestic violence of children in Burundi; domestic violence is a problem that many rural children face within their families and at school. A holistic environment (such as child abuse and child neglect within their families, school; etc..), linked to poverty and food insecurity, maybe also among the factors that motivated these minors to move to Bujumbura. In 2014, the international committee for children rights in Burundi has expressed its concern regarding the problem of domestic violence and all other forms that it includes, by saying that, the domestic violence in rural areas continue to be reinforced because Burundian domestic law does not explicitly prohibit such practices within the family, schools, and prisons as disciplinary measures (ICBR(2014, pp. 20-21); in addition domestic rape or physical abuse by teachers or family members has been reported too, as a common issue in rural areas and because of the traditional and informal system of conflict resolution that promotes negotiation and requires the silence of victims; this increases the rate of domestic violence against children in Burundian rural provinces. It is important to notice that, following the political conflicts and civil wars that Burundi has experienced, with the recent crisis in 2015 (as mentioned before), many children have lost their parents and found themselves alone. And the loss of their parents in these conflicts and wars may affect some children in one way or another within their families where they are raised by other family's members or legal guardians (orphanhood, stepfamilies matters). As said by Care (2014,

p. 9) before, family conflicts, lack of parental affection, polygamy, the irresponsibility of the parents, the dislocation of the families, the orphans maltreated by their stepfamilies or caregivers also influence children to leave their home for their safety.

Below are some responses given by the children regarding the abuse experiences they lived within their families:

> *"Poverty and domestic violence are the reasons that pushed me to leave home and come here in Bujumbura. I made the decision of leaving my home myself. My father is a violent man, and he beat my mother and me constantly. I have 5 sisters and brothers and I am the eldest of them. It was hard to see my little brothers and sisters growing up in a poor and violent family. The situation got worse day after day, so I decided to leave and come in Bujumbura"* **Said: Jeanette (female,16 years old).**

> *"I left home, because of child abuse and domestic violence; I wanted to change my life and live in a safe place. I made the decision of leaving home myself"* **Said: Nadège (Female, 16 years old).**

During the interview with Nadège for example, she told me that she lost her parents when she was very young; she was living with her aunt until she decided to leave her home. She said that*: "living with my aunt had become unbearable, she was beating me all the time, she insulted me, saying that I was going also to die of AIDS because my mother died with HIV/AIDS. One day she beat me and broke my arm; sometimes she deprived me food, she made me do a lot of and hard works. She stopped paying for my studies and said that I'm wasting my time going to school".* Nadège also told me that; she endured all her aunty's wickedness for a long time, and that one day her aunty's husband tried to rape her; when she told her aunt what happened, her aunt didn't believe her, she beat her instead of listening to her. Then, time after time her aunty became very contemptuous and nasty of her; she treated her badly. Her aunt's husband had tried to rape her one more time; she was scared and traumatized, and that is why she decided to

leave her home; because she didn't want to continue living in that situation. Another child said:

> *"I left home and come here in Bujumbura, because of child abuse and child neglect. I personally made the decision of leaving home myself"* **Said Hannah (female, 16 years old)**

Hannah lost her parents during the 2001 political crisis, in Burundi; she was a baby when her parents died. Hannah was raised with her stepsister.*" My stepsister abused me so much; she treated me like her housekeeper by making me do hard works; sometimes she refused to seek treatment for me when I was even sick".* Hannah also told me that; when she had 14 years old, her step-sister took her out of the school and told her that she had to stay at home, and take care of her house or find a husband; then she left the school because her step-sister refused to pay her school fees ; and she didn't have another choice and anyone else to help her; it is because of the way her step-sister treated her that she decided to leave her home and come to Bujumbura. Another child said:

> *"I left my uncle's house because his wife treated me bad, and I want to be reunited with my brother. I made the decision of leaving my home myself. I left my uncle's house because his wife abused me".* **Said: Thomas (male, 16 years old).**

Thomas told me too; that her uncle's wife was beating and insulting him. Sometimes his uncle's wife refused to give him food, and his uncle was never there to see what his wife was doing to Thomas. *"I decide to come here in Bujumbura to join my brother; I had tried to talk with my uncle about the way his wife was treating me, but he never did anything; I didn't want to continue living in those conditions; I didn't want the life of sadness and violence".* According to Thomas; his uncle didn't believe him; because he was never at home; his uncle preferred to believe her wife; then Thomas didn't have anyone to defend him, and to help him; hence his decision of leaving his home and come to Bujumbura.

The results of this study revealed that, child abuse, child exploitation, and child neglect are experiences that many of children who were living with their legal guardians had to

face and were the reasons that push them to leave their home and go to seek help in Bujumbura, like the cases of Hannah, Nadège, and Thomas, while others like Jeannette, was abused by their proper parents.

6.3.1.3. Child Marriage and Poverty

> *"I left home because my dad and my stepmother wanted me to get married to an old man because of poverty. My stepmother never likes me, and she always treated me badly, and my father always took her side"* **Said: Noeline (female, 15 years old).**

As Garcia (2013, p. 3) explained, in the case of children whose parents have separated or divorced, or in the case one of the parents died; the absence of one of the parents or that family breakdown can cause different problems to the child. For example, if one or both parents decide to remarry with other partners, the stepfather or stepmother may not accept the child or children from the previous relationship; and this non-acceptance may affect the child in one way or another, and in some cases it exposes too, the child to the risk of violence, neglect, and abuse by his/her stepmother or stepfather; which is the case of Noeline mentioned above**.**

> *"I left my home because of poverty, violence, and child marriage. My father was forcing me to get married to an old and strange man because of poverty; s, he can get the dowry's money"* **Said: Annonciate (female, 17 years old).**

During the interview, Annonciate told me that; before her father was working, and he was a fisher after he lost his job. Her mother didn't work; she was a housekeeper. When her father lost his job, he became violent and alcoholic, he started to beat her mother and her constantly. Her dad's aggression had become unbearable day after day. Then he told annunciate to stop going to school; because it was the time for her to get married. Her mother didn't agree with him, even Annonciate too; Then her mother told her to leave home and go to Bujumbura city to find the job. Annonciate's mother told her that, she

will be better away from her father, given their economic problems and the fact that her father wanted to marry her by force without her consent.

From this example of Annunciate, it important to notice that child marriage is common phenomena in Burundi especially in rural areas, wherein most of the poor families, parents force their daughters to get married very early(at 13, 14, years old) just to get the dowry's money (Bararuzanza, 2018, p. 52).

> *The dowry is a gift given by the groom to the bride's family in terms of money or cows, gold, diamonds, and other precious goods, to thank it for the bride's education. It is the symbol of traditional marriage in all African cultures, and it is dedicated to every young girl, educated or not, every worthy young girl must honor her family by giving her the opportunity to get her dowry.*

On the other side, early marriage is seen as an attractive alternative of getting out of poverty for some families in Burundian rural areas, and to decrease the family's charges; and since it is to the husband to provide for the family in Burundian tradition; this encourages also some girls from poor families to get married early(ibid).

The result of this study has revealed that eight on thirteen children interviewed in this study left their home because of poverty associated with the problems such as child neglect, child abuse, child exploitation, early marriage, domestic violence by their parents and legal guardians.

6.3.1.4. Insecurity and Poverty

> *"I left home because of poverty and insecurity. I made the decision of leaving home and come to Bujumbura myself, but my grandparents encourage me too. As I said my grandparents are so old and poor; taking care of me was not easy for them. The rebel groups often attack the province where I come from in Kayanza and killed innocent people. I was afraid all the time, I told my grandparents all the time*

that we must leave; but they refused, they told me to leave myself because I still have a long future more than them. So, I came here in Bujumbura to find my uncle" **Said: Hassan (male,14 years old).**

"I left home with my family because of poverty, and insecurity, we choose to come here in Bujumbura because we had heard that Bujumbura is a safe place; and that there are many opportunities to get good jobs easily **Said: Latifah (female, 14 years old).**

The results of this study showed that some children left their home to Bujumbura because of insecurity due to the criminal attacks(Rebel groups); which is the case of Hassan who decides to go to join his uncle in Bujumbura because he was afraid to stay in his village because of insecurity due to the multiple rebel's attacks. As sted by (Castler & Miller, 2014, p.28; Parkins, 2010, p. 6; Grujicic, 2013, p. 13), One of the push factors that drive people to migrate is the problems related to political insecurity.

The results of this study showed different experiences and problems that these children experienced after leaving their home. Some children said that they had only problems after having arrived in Bujumbura city; others said that their problems started during their journey to Bujumbura. For example, Latifah told me, that, she had left her home with her parents to Bujumbura, but during their journey; while arriving in Muramvya province on Bugarama Road (NL1) they came across on an armed group that arrested them and started torturing them and killing some of the people with whom they were together. She had to deal with these rebel groups. she found a way to escape until she arrived in Bujumbura, and since then she has never heard from his family until today.

It is important to know that the Province Muramvya is one of the provinces of Burundian rural zone that frames many rebel groups because it is close to the "Ikibira forest " in which many rebels are camping. As it is mentioned in the introduction of this study, Burundi has several criminal organizations/ rebel groups whose many are in the rural areas (Bukene, 2017), these criminals organizations called rebels groups or movements, are groups of young people acting as criminals, formed by the opposition political parties to destabilize the government in power. Also due to the ethnic conflicts that Burundi has always experienced, many other criminal groups were born from those ones and they

take advantage of rural areas that are already vulnerable zones to cover up and carry out their criminal activities. Most o the time, they attack villages and kill innocent people, rape women, and girls, or loot them.

6.3.1.5. Push-Pull Factor: Cultural Behaviours

As it is highlighted in the literature on child labor in this study; Bukene (2017) and (Bararuzanza; 2018) explained that, the fact that a child is seen as community's members whose labor force in respect to his parents and relatives brings a surplus-value in the household; especially these children from poor Burundian rural areas, this is also one more factor that pushes rural children toward urban centers; linked to the extreme rural poverty in Burundi, 68.9% (Worldbank, 2016, p. 16) ,this encourages child labor migration towards the urban centers to look for jobs . For example:

> **Armel (male, 16 years old) said:** *"I left my home because of poverty, and I came here in Bujumbura to seek a job and earn money. I didn't take the decision of leaving home myself; It was my parents who took the decision, my parents tough that coming here in Bujumbura was a good opportunity and the solution to gain money so that I can help them to solve their economic problems. They told me that, I have more chance and opportunities than them to find a good job and earn more money "*.

6.3.2. Pull Factors

The decision-making of these children to migrate to Bujumbura also has a voluntary component that interlaces between their push and pulls reasons.

6.3.2.1. Family Reunification

The results of this study showed that almost half of the children interviewed in this study chose to migrate to Bujumbura because they wanted to join their family members who were already living in Bujumbura city. Below are some of the children's stories:

"I left my home and come here in Bujumbura city to be reunited with my aunt.; I wanted my aunt to take care of me. I made the decision of leaving my home myself" **Said: Bertrand (Male;13 years old).**

"I decide to come here in Bujumbura to join my brother" **Said: Thomas (male, 16 years old).**

"It was my sister in law who made it. She made that choice because of poverty. She wanted us to have a good life, that's why she decided to come with us here in Bujumbura, to join her cousin who was supposed to find her a well-paid job" **Said Samuel (Male, 14 years old).**

"I came here in Bujumbura city to be reunited with my father" **Said: Jules (Male, 14 years old)**

"I came here in Bujumbura to find my uncle," **Said: Hassan (male,14 years old).**

It is important to highlight that, although this study has revealed that poverty and different forms of violence against children are the driving factors in the decision-making of these children to leave their homes; the fact that some of these children (5 out of 13 children interviewed) told us that they had family members they wanted to join in Bujumbura; this shows that there are interlaces between their push and their pull factors. Thus, the cases highlighted above(Bertrand, Thomas, Samuel, Jules, and Hassan) support Momenian's thoughts (2014, p. 27) and (Gomez, 2015, p. 8); who stated that "family reunification", is one of the pull factors that motivate people to move where they have social connections, such friends, family members.

Another thing that has revealed in this study is that, despite the fact that these five children left all their homes to join their families in Bujumbura, they all ended up in the foster centers. For example (Hassan and Thomas) during the interviews told me that they had the chance to meet their families, but also due to lack of means they couldn't stay together. As for the other three children, they were not lucky to see their families. Bertrand had come to rejoin his aunt whom he had never met before, when he arrived at

Bujumbura he did not find her ; as for Jules, he never found too, his father whom he had come to join; while for Samuel, he said that he lost sight of his sister-in-law, with whom he had come with I to Bujumbura to rejoin her cousin who was supposed to help her to find job.

> *"As my brother did not have enough means, he could not keep me, he did everything for me to be accepted here in FVS-AMAD, but he comes to visit me when he can"* Said**, Thomas.**

> *"My uncle did not want to keep me with him. He said that he did not have enough money to raise me and he was frustrated with me because I did not announce him my coming before taking the decision"* **Said Hassan.**

By closely analyzing the different stories narrated by these children about their coming to Bujumbumbura and the motivations that drove them to Bujumbura; this study has shown that migrations of unaccompanied children are risky. Carried away by the different problems they encounter in their families; all they want is to leave home to try a new life elsewhere. While making their decisions to migrate, they do not think about how they will be welcomed by their families or the risks and problems that may occur during their journeys or after arriving in Bujumbura; and of course, as children their reflections are limited. Instead of realizing their goals, many are disappointed after arriving in Bujumbura.

6.3.2.2. Job Opportunities and Access to Education

> *"I decided to leave my home and come here to Bujumbura because I wanted to have a good life; to find a good job, make money and go back home one day to help my brothers and sisters,"* **Said: Jeanette, female, 16 years old.**

> *"I want to finish my studies first; get a job, then get married one day. If I was going to accept to get married, my life was going to be destroyed* "Said**: Noeline (female 15 years old)**

6.3.2.3. Safe Place and Good Quality of Life

> *"I decide to come to Bujumbura because I wanted to change my life and live in a safe place,"* **Said Nadège (Female, 16 years old).**

> *"I came here because I wanted to live in a safe place and have a good life"* **Said: Hannah (female, 16 years old).**

I asked too; to the social workers and to the foster center's supervisor who participated in this study, what may be the reasons that motivate these children to leave their home and come to Bujumbura according to their opinions and knowledges; their answers were also similar to those from children too; as it is mentioned below:

> *The reasons that influenced these children to leave their homes and come here in Bujumbura are many and they are similar; but their motivations are different; some took the decisions themselves by the desire of changing their lifestyle and have a better life; others; they were forced by their families and other reasons*(**said the social assistant).**

 She added too, that: the main reasons are related to poverty; family's problems (domestic violence; child abused and child neglect; child marriage; loss of parents; Family reunification; etc..); political insecurity; and sometimes also food insecurity.

> **The children's therapeutic social worker said:** *"The vast majority of internal unaccompanied children that we have here in the foster center came from the provinces wracked by poverty, unemployment inequality, and the provinces that present several criminal organizations "rebel movements, or army groups"; especially in the rural provinces".*

She told me too; that; poverty; criminal activities in rural areas, political insecurity, food insecurity; domestic violence, child abuse, child neglect, lack of educational opportunities, lack of access to an adequate healthcare; the desire to be reunited with

family members who have already migrated; are the factors that motivate these children to leave their families and move to Bujumbura.

As for the supervisor of the foster center; he said: *"The reasons are many and are almost similar; but those that motivate the leaving of these children to Bujumbura are: poverty; domestic violence; child abuse and child neglect; child marriage; loss of parents; political insecurity; food insecurity;etc..".*He added:

> *"Although the question does not seem to have been studied yet, there is much domestic violence in rural areas; and it is the children who are the first victims. Today many Burundians are preoccupied with the problems related to war and these civil conflicts which never cease, and poverty, the child Burundi no longer occupies its place in Burundian society. Today the mentalities of the Burundian parents have changed, and it is their own children that they hurt".*

I also asked the social workers and the supervisor of the Foster Center why these children choose specifically Bujumbura. They all said that, the factors which pull these children to move to Bujumbura are many and varied; but in general; these children come to Bujumbura because they think Bujumbura as a capital and big city of Burundi, it is a safe place with many opportunities comparing to where they come from and to other Burundian cities. They added too, that, although these children have been motivated with different reasons to move to Bujumbura, all of them came to have a better life:

- ➤ To seek help;
- ➤ To live in a safe place
- ➤ To look for job opportunities;
- ➤ For Food availability;
- ➤ Access to adequate education and adequate healthcare;
- ➤ For Family reunification; etc….

In sum, concerning the responses of the first question of this study, the research findings of this study have revealed that the extreme rural poverty, orphanhood, and stepfamilies matters were identified as the primary causes that influenced these minors to move to

Bujumbura. Most of these IUMs interviewed said having fled the hostile environment within their families (food deprivation, school stoppage, physical and emotional abuse, forcing marriage; etc.). Thus, children snared in poverty's cycle and the uncongenial environment turned to migration as a potentially vital and strategic mechanism of survival. These children moved to Bujumbura city with hope and promises of finding a better life, safety place, to be reunited with their family's members (for some), having a well-paid work, and the prospects to education as pull factors.

6.4. PROBLEMS FACED DURING MIGRATION JOURNEYS TO BUJUMBURA

As this study focus on unaccompanied migrant children; one of the purposes of the researcher was to know with whom these internal unaccompanied minors undertake their journey; to better understand the risks and vulnerabilities these children face during the migration's journey up to their arrival in Bujumbura. This question intended too, to know what protection measures would be appropriate for these children regarding the risks that their vulnerabilities cost them when migrating unaccompanied to Bujumbura city.

When I asked children to tell me how was their journeys up to Bujumbura, with whom and how there came up to Bujumbura and the problems they encountered during their journeys, their stories were different, some children left their home themselves, they had to walk for days, weeks by doing transit and stops in other villages or cities before arriving in Bujumbura.

> *"I really didn't know where I was going, when I decide to leave my home. I really didn't know where I was going. I walked on my feet, I stayed in several other cities before coming here in Bujumbura, and all my journey I lived in the street"* **Said Thomas.**

By leaving their rural hometowns in Cankuzo, Kirundo, Kayanza, Isare, and Muramvya where these IUMs who participated in this study said they came from; these children used different means to reach Bujumbura. Four among the thirteen children interviewed,

would have arrived on foot and by auto-stops as the main means of transportation because they didn't have money to take the bus.

> *"I took the road on foot; I slept city by city, sometimes in the street, sometimes I was given hospitality when I met people with a good heart; until the day I arrived here in Bujumbura,"* **Said Hassan.**

> *"I came here in Bujumbura on foot with my friends, escaping the armed group that kidnapped us after killing our parents two years ago"* we walked from Kibira forest, we spent almost three weeks before reaching Bujumbura. During our journey before arriving in Bujumbura, we stayed in 3-4 different cities, we found the job in the minefield and embers field to gain money so that we can buy food"* **Said: Kadogo**.

Kadogo didn't come from his home directly, he left for Bujumbura, escaping a rebel group with whom he spent two years. He said that these rebels had attacked his home in Kayanza two years before, they killed his parents, and then they brought him with them.

As said Garcia (2013, p.6); when a child is migrating unaccompanied one of the determining factors that may affect or may ensure his environment is the person with whom the child is migrating. Here the fact is to understand that Unaccompanied migrant minor refers to a child who was been separated from his family (parents or caregivers) which means that child may be migrate accompanied by someone else. Most children interviewed in this study said left their home cities through intermediaries who were supposed to bring them to Bujumbura and find jobs for them, but things didn't go as they hoped.

> *"I left my home with another boy named Fidèle, he was 21 years old, I think. He was supposed to bring me up to my aunt's address in Bujumbura.   We took the road on foot because I didn't have means to take the bus; we spent two days on the road sleeping outside in the cold without shelter"* **Said: Bertrand**.

Bertrand had left home to join his aunt whom he had never met, but unfortunately, arriving in Bujumbura, Fidele who brought him to Bujumbura and who was supposed to find his aunt didn't find her, he left Bertrand in the street." *He said he cannot do anything for me anymore, that I have to fend for myself. As I did not know anyone in Bujumbura and I did not have anywhere to stay, then I went in the street.* Bertrand said he tried to find his aunt, but he never found him. he stayed in the street for weeks until he was brought into FVS-AMADE Burundi foster center.

"When I left my aunt's house, I went to stay in my friend's family for a while, and then I found a job as a housekeeper in my city; I worked for three months, and after I had met a girl who told me that in Bujumbura, it is easy to earn money and life is beautiful there; I trusted her and follow her here in Bujumbura ; but in reality she didn't bring me to find work, she had brought me to sell me to child traffickers" **Said: Nadege.**

"I was with other girls who came looking for work also in Bujumbura, we came with an intermediary lady "Francine", who was supposed to take us in Bujumbura until to the places where we were supposed to go to work. When we arrived in Bujumbura, Francine, took us at Gareth's house, she was a single woman with almost 40 years old; arriving at Goreth's house, they were another six girls, we stayed there, and Goreth gave us food; drink; and new clothes. She took care of us like our mothers; then, Goreth started to teach us about beauty, she started talking to us about men and sexuality; it was from that time that I understood that we have been sold and that Goreth was going to exploit us. I stayed there for two weeks; then, after I escaped with two other girls" **Said: Annonciate**

I met that girl "Ines" who told me that she has contacts in Bujumbura with people who can help us get the job, so she asked me to come with her and I accepted. Ines was 2 years older than me, so we took the road together, she was the one who paid for my bus ticket because I didn't have the money, she told me I will pay her back when I will get the job. When we arrived in Bujumbura, there was a woman who was waiting for us at the bus station, we went to her house with her; we stayed there for two days, then the third day Ines left, a gentleman came to take her, saying that he brought her to work at his house where he lives with his wife. Me, I stayed, and two days after, it was in evening,

one lady came to take me too, she brought me to her house, she told me that same night that I have to rest, because the next day I have a long journey, I asked her where am I going to travel; she told me to shut up; that woman looked suspicious and naughty, besides, that night when we arrived at her house, there were 3 other girls with my age, and they left the same night we came. After I realized that I may be in danger, and very early in the morning, I escaped" **said Hannah.**

"My mother had arranged my journey from home up to Bujumbura city. She had entrusted me to a bus driver to take me up to the bus station in Bujumbura city, where my father was supposed to come to pick me up" **Said: Jules**

"When I left home to Bujumbura, I went first to Gitega city on foot because I had no money for transport, I stayed there for two months. I met a woman there who found me a job as a housekeeper. I worked for two months, but I was paid less money; so, I decided to continue my journey and come here in Bujumbura city" **Said: Jeanette.**

I came here with my sister in law, and when we arrived here in town, we got lost at the exit of the bus station, I stayed there hoping that she will come back to me, but she didn't. Then I went outside the bus station to ask the help, while I was in the street, I fainted down, waking up I was in the hospital with unknown people, later they brought me here in the foster center till now" **Said: Samuel.**

"We came here on foot, and when we got in Bujumbura, we stayed in the street for a while, until the day when one of my friends was abused and raped in the street, we called for help and the police came and took us to the police station; we were asked about where we came from, and why we are in the street; after the interrogatories, the police contacted the social services, and we were taken to different establishments, me here, and my friends, in other foster centers" **Said Noeline** .

"I was with my parents when we left home, and we were with other families who had left their homes because of the same problems as us. We stayed in two different cities, and we were going to Bujumbura city. On our third night on the way, the rebels fell on us, and they brought men, they raped women and girls, me, when they came and see

them started to rape women and girls, I escaped, and that's how I got lost with my family. Then I walked on my feet up to Bujumbura" **Said Latifah**.

"Before coming here, my parents had a job offer from someone here in Bujumbura who was looking for someone to come and work as housework. So my parents accepted, and they told me to come; there was a woman "Josephine", from my village, it was her, who had spoken with my parents about that offer, and it is her who brought me to that family where I was working" **Said Armel.**

6.4.1. Mixing Problems: Criminal Organisations; Gang Groups; Child Traffickers; and Child Exploitation

1. **Bertrand;** said that; during his migration's journey to Bujumbura with a certain Fidèle; they were stopped and beaten by a criminal group twice, first when reaching Kayanza province on Nyambuye road that goes to Muramya province and they took his money. He added*:*

   > *"I had to face too the child traffickers who tried to seduce me with money when I was still in the street here in Bujumbura; they tried to take me and my friends by force after we refused their money. Also; I was beaten up to being broken a hill one day when I was in a bus station begging, those who beat me thought that I was a thief; they are also other many dangers that I encountered that I don't even remember"*.

Bertrand also said that when he was still living in the street, he was repeatedly denigrated because of his ethnicity. He was even denied help because of his ethnicity.

When I asked Bertrand to tell me how he faced these problems; he told me that he begged, he tried to find odd jobs to have money for buying food. He tried to avoid the police for not been mistaken for a delinquent or rebel group members and be arrested and brought into the prison. He added: "I tried to also avoid street gang groups. they were physically stronger than us (me and other children), and most of them work with

these child traffickers, and they forced us to do bad things: to take drugs or selling drugs for them".

2. Jules; told me that he didn't have any problem during his way to Bujumbura; it is during when he arrived in Bujumbura that he had problems. Jules stayed in the street almost 4 months, living the street's life after his father didn't come to take him as it was planned; and after the man with whom his mother had the arrangement to bring him to Bujumbura abandoned him in the street. He said: "I had to face child traffickers, gang groups, drugs, nicotine; diseases; etc..".

 when I asked him how he did to face all those problems and dangers; he told me that he survived by begging, carrying luggage of passengers in town, or in the bus stations" auto is", somedays he gained money, other days he didn't gain anything. He added by saying*: "There are many dangers in the street, and it is difficult to overcome them when you are a child and you are alone.* He tried to face some dangers, but others he didn't. He said:

> *"I try to avoid gang groups; I was avoiding the police too; so that they would not catch me and take me into delinquent's institutions; because many street children are delinquents. All the four months I spent in the street; I lived by hiding myself for fear of falling into the hands of criminals".*

3. Nadège; when she left her aunt's house, went to work as a housekeeper till she met a woman who promised her, to bring and find her a good and a well-paid job in Bujumbura. She said*:" I trusted her and follow her up here in Bujumbura; but, she didn't bring me to find work, she had brought me; to sell me to the child traffickers".*

 Nadege told me that; when she discovered what that woman was going to do to her, she escaped and stayed in the street. She lived the street's life for a while, and she survived by begging to have money for buying food. She also said that during her stay in the street ; she had an accident; the police came and brought her to the hospital; and because she didn't have any identity's papers and any place where to go, the police call the foster care centers; and that is how she ended up in the foster center.

4. Annonciate and her friends escaped the child traffickers, who brought her and her friends from their homes up to Bujumbura; when they left home they didn't know that the woman who helped them to leave their village and promised them to find good jobs was a child trafficker. She said:

> *"Francine took us at Gareth's house in Bujumbura city, she was a single woman with almost 40 years old; arriving at Gareth's house, they were other six girls, we stayed there, and Gareth gave us food; drinks; and new clothes. She took care of us like our mothers; then, Gareth started to teach us about beauty, she started talking to us about men and sexuality in a displaced manner; it was disturbing through our ages, and it was strange too; because we had just arrived at her house. So, it was from that time that I understood that we have been sold and that Gareth was going to exploit us".*

she said that after escaping these child traffickers; they had no idea what to do or where to go; then, they stayed in the street for few days until they were brought into the foster center.

5. Hannah also escaped from the child traffickers. She said:

> *"I escaped when I felt that I was in danger; nothing happed as I was expecting at my coming to Bujumbura; I came to find a job, and have a good life, but it wasn't it; I fell into the hands of child traffickers".*

6. Thomas said: *"During all my journey up to when I arrived here in Bujumbura, I was exposed and I encountered many dangers: child traffickers; child labor, drug, narcotic, army groups, gang groups; etc."*

Thomas said too; that; it wasn't easy for him to deal with all the dangers he encountered in the street as a child who was alone without any protection and defense. He also said that; All the dangers that children encounter during the migration's journey are done by adults and children are helpless and powerless face to them.

7. Noeline said too; that, she faced many dangers (child traffickers, child labor; gang groups; diseases, rapes, drugs; etc..) during her migration's journey to Bujumbura and after arriving in Bujumbura. She added too:

> *" I always avoided dangerous places, and we were hiding with my friends when we saw criminals; but to be honest, I had done nothing to cope with all these dangers, because the places where we were hiding were not safe. You know, when you are in the street and especially when you are a child and alone without anyone to protect you; it is difficult to face the dangers alone as a child because we are helpless to face to the dangers we encounter in the street. Some children manage to overcome some dangers, others don't".*

8. Hassan said: *"I had to face gang groups, child traffickers, drugs, some diseases, hunger, bandits; etc..It was difficult for me alone to face all these dangers; I was powerless against them. I just let what had to happen, happen. Sometimes I had the chance to get out, sometimes I didn't".*

6.4.2. Separation with Parents

9. Samuel said: *"During my migration journey to Bujumbura-Mairie city, I didn't face any danger because I was with my sister in law and we came by bus. But when we arrived in Bujumbura, I got lost with my family because the city seemed very big and crowded; I was scared of the fact that I was alone, without anyone to look after me; I was exposed to many dangers but I got a chance to have the help before something very dangerous happens to me; the only danger I had was that I got lost with my family".*

Samuel told me that after he got lost with his sister -in law and his nephew; he tried to find them, but he didn't find them; on his third day in the street without any shelter; any food; he was very hungry; dehydrated ;stressed, anguished, tired, and had fear; he fainted down, after he woke up at the hospital surrounded by unknown people, and later they brought him into the foster center till now.

6.5. Sexual Abuse and Child Exploitation

10. Jeannette; told me that, after she left her home, she met a group of young boys who tried to rape her on her way to Gitega(the second city of Burundi) ; where she went to work as a housekeeper before coming to Bujumbura; later she came in Bujumbura to work the same job but it didn't work because her employer mistreated her and refused to pay her; and she ended up in the street. She said:

> *"When my employer fired me; there isn't nowhere else that I could stay, and It was impossible for me to go back home without money; then I stayed in the street for two weeks, sleeping on the floor without blankets, begging to survive".*

During Jeanette's stay in the street; she met a man who first helped her by buying   her food and gave her   money; Jeanette became a friend with that man because of the kindness he showed to her; then that man proposed Jeanette to take her out from the street to find for her a good job; Jeanette said*: "I trusted him, and I believe everything he told me; I followed him, but instead of taking me to that family where I was supposed to go to work as he told me; he took me into another place, it was in a house where he sequestered children and made them do prostitution. I stayed there for 3 months. He raped me and obliged me to have sex with old men".*

Jeanette said that she was powerless, and she couldn't do anything to face the troubles in which she was, she just accepted what was happening to her. She said: *" It's not easy to survive or overcome the problems we encounter in the street when you are a child, and especially when it is the adults who are doing those things to you or who are forcing you to do bad things like my case".* She said too that; adults are stronger than children physically and mentally, they have all the power to manipulate children, and children cannot do anything because their fates are in their hands.

6.5.1. Rape and Torture

11. Latifah said: *"I saw rebels raped women and young girls; I saw them tortured innocents' people, and if I had not escaped; I was going to suffer the same fate. I cannot*

imagine what happened to my parents, maybe they killed or tortured them with those other families too. I never had any news from them up today".

6.5.2. Child Labor and Child Abuse

During migrating journey to Bujumbura and after arriving in Bujumbura, most of these internal unaccompanied minors said staying in the street while looking for opportunities, they survive in the streets by doing the odd jobs and begging. Thus, to understand the outcome of the migration of children and the potential risks to which they may be exposed, it is necessary to analyze their conditions in which they live and work. along their journey to Bujumbura and after arriving in Bujumbura. What are the labor conditions for these children along their journey to Bujumbura and upon their arrival in Bujumbura?

12. Armel said*: "I had problems after I arrived here in Bujumbura at my working place: my employer exploited me like a slave I was working without resting; he was beating me and he never paid me the money we agreed; he treated me badly, and I was always sick because of the hard works that my employer made me do".*

13. Kadogo Said: *"During our journey before arriving in Bujumbura, we stayed in 3-4 different cities, working in the mines or embers fields, it was very hard because we were obliged to work many hours to earn money to buy food.*

Migrant children in Bujumbura work under abusive conditions of exploitation. Of the 13 children interviewed, 7 were between 13 and 15 years old, the youngest was 13 years old. On average, children who said have been working more than 8 and 13 hours a day. The children reported working on the street, mainly as street vendors, and doing domestic jobs receiving a very low salary, and sometimes nothing.

For example, when I asked Armel foto tell me what he did to face all those obstacles; he said: *"Nothing. I came to work to earn money and help my parents; my position didn't allow me to do anything to defend myself against my employer; I was helpless against him. I didn't have a choice, I just let him do everything he wanted to me".*

Therefore; as we can see from each case of each child interviewed in this study, as listed above; many among these children; are those; whose their migration's journeys were risked; they lived many painful experiences, that they didn't expect. Some children, since their departure from their home, during migration, until they arrived in Bujumbura, and even after they arrived in Bujumbura, encountered many and different problems and risks; other children had to face dangers and problems only after arriving in Bujumbura.

Thus, the results of this study showed that: child traffickers; child labor; child exploitation; rebel group's attacks; ethnic denigration are risks and problems that these children were exposed on and had to face. Ethic denigration has also been reported as one of the problems some of these children have faced after arriving in Bujumbura; some children had to be refused help because of their ethnic background, others were insulted because of it. The communication problems, especially the Swahili language and the French language used in Bujumbura, was another challenge that these children had to face. Some children said that when they were still in the street, it happened much time that the passengers to whom they carried the luggage to gain money asked them how much they want to be paid but because these children didn't know to express themselves in French or Swahili these passengers just paid them a small amount that what they deserve.

Thereby; in the study conducted by the International Bureau for Children Rights (ICBR, 2014, pp.19-20); as mention in the previous paragraphs; stated that unaccompanied children in Burundi are trafficked within Burundi for domestic labor and for sex commercial exploitation. Therefore; these facts; attest the risks and problems that many of the informants of this study faced during their migration's journey to Bujumbura, and after arriving in Bujumbura like the examples listed above showed. The same study mentioned too; regarding the sexual exploitation of children, it is women who are heading these crimes to cover their living expenses by manipulating young girls, those from poor families in rural provinces of Burundi, by promising them to find the jobs for them. That study mentioned too that these activities are more seen in Bujumbura, and in other urban cities of Burundi such as Muyinga, Gitega, Ngozi, and Rumonge(which are some of the Burundian urban centers); this attest too; the cases of some informants in this study like Nadège; and Annonciate as mentioned in the paragraphs above.

According to what these children said; they came in Bujumbura by the help of women that they met before leaving their homes; they trusted in those women because they promised them to find good and well-paid jobs to them and that they will have a better life; and it was after arriving in Bujumbura that Nadège and Annunciate discovered that they have been sold to the child trafficker who was going to exploit them as they said below:

"*I trusted her and follow her up to here in Bujumbura; but in reality, she didn't bring me to find work, she had brought me to sell me to the child traffickers*" **(Said Nadège)**.

"*Francine took us at Goreth's house, she was a single woman with almost 40 years old; arriving at Goreth's house, they were other six girls, we stayed there, and Goreth gave us food; drink; and new clothes. She took care of us like our mothers; then, Gareth started to teach us about beauty, she started talking to us about men and sexuality in displaced manners; it was disturbing through our ages; and it was strange too, because we had just arrived at the so-called Gareth's house; so it was from that time that I understood that we have been sold and that Goreth was going to exploit us*" **(Said Annonciate)**.

The Radio France International (RFI, 2015) stated too, that in July 2015; fifty-eight children were recruited and involved in an armed's group activities in Kayanza province and some children also were trafficked by those rebel groups by the promises of going to work in Rwanda. RFI reported too, Burundi as one of the East and sub-Saharan African countries that have many opposition movements; criminal organizations; and rebel groups who involve children in their criminal activities, and that the government should take the measures necessary to protect these children.

It is important to highlight that, these criminals target poor and neglected children and promise them to change their lives if they follow them, and as children are maneuverable and easy to convince; they accept without doubting and or thinking what may lie ahead; other children join these criminal groups by force; as the case of Kadogo in this study has shown.

During the interviews; I also asked these internal unaccompanied minors to tell me; after their arrival to Bujumbura capital city, if things happened as they were expected; all the children told me that nothing happened as they hoped before leaving their homes. Some children even told me that after arriving in Bujumbura; they regretted why they left their homes; because of the experiences they lived while arriving in Bujumbura were more painful than those from their homes.

I also asked too; to the two social workers, and the foster center supervisor who participated in this study; if these children tell them about the problems they encountered during their migration; and how these children arrive in the foster center; they all told me that; child traffickers; child labor; child exploitation; ethnic denigration; criminal group's attacks, are the problems that they encounter during their migrations' journey and after arriving at Bubujumbura. They also told me that; none of these children leave his/her home and go directly to the foster center.

The social assistant said: *"There are always the reasons which explain why the child is alone and in troubles, and it is in these circumstances that we are called to make an intervention; either by the police, volunteer groups, someone else who found the child in the troubles". Therefore, the child is brought by the people who found him/her to our office to ask our help; sometimes it is us who move and go at the place where the child is" (police station, hospital, streets; etc..).*

These children don't leave their families or home cities and come here in the foster center directly; no; most of them leave they homes without knowing exactly where they are going, and even what is waiting for them during their migration's journey and in the host community. They leave their homes; pass and stay in different cities; and in the places such as (streets; places where they find jobs; etc..); they pass somewhere before coming here in the foster center; and it is when it turned bad for them in these places where they were; that, us, we intervene (**Said children's therapeutic social worker)**.

The foster center supervisor said too:" These children don't leave their homes and come here in the foster center directly; many of these children that we have here in the foster center have lived in the street. We intervene when either, the police, the hospital, or when any person else ; etc ..; call and tell us that there is a child who needs our help;

either we move to the place where the child is at that moment ; or the child is brought directly to our office; we study the child's situation, then after we decide, whether if the child will stay with us or not; or if we will transfer the child in another organization or center; because we are in collaboration with other organizations that are in charge of helping and protecting the children in troubles. The foster center supervisor told me too that, nighty nine percent of internal unaccompanied minors that they are hosting; have lived in the street before coming in the foster center.

However, as we can see from the responses of these social workers who are in charge of these children and from the responses of the supervisor of the foster center where these children live; concerning the way these internal unaccompanied minors arrive into the foster center; these children when they leave their homes, they don't know the existence of the foster center. They left their homes because they heard that Bujumbura is a safety and a good place; where they will have different and many opportunities; where they will find their family members (for those who leave their home to be reunited by their relatives). They leave their home without any idea of the problems they may have during their journeys or after arriving in Bujumbura. It is during or after their migration's journeys that they have to face problems and risks.

6.6. SOCIAL ASSISTANCE INTERVENTION MADE TO IUMs AND FVS-AMADE BURUNDI FOSTER CENTER'S EVALUATION

This section; was composed by a series of questions; in which some were addressed to children; and others to social workers and to the foster center's supervisor. The responses given by all children interviewed about their opinions concerning the foster center; have shown that these children receive almost the basic needs (shelter, food, education, healthcare clothes, counseling, and special psychological treatment for those in need; etc ...) as social assistance. Therefore, the foster center established too; different programs as social activities; which include(sport and culture clubs); in which these children participate; in order to have fun; to know more each other, and where they go to develop their potential; and exploit their skills. These social activities; include football, volleyball, basketball, reading; theater, languages, culture and general knowledge, dancing, and crafts, clubs.

During the interviews with these children; some children seemed to me, to be satisfied by the support that the foster center give to them; as for others; despite the support that the foster center gives them; they said that; they would like to have and share what the foster center give to them with their families. For example; some of the internal unaccompanied minors interviewed said:

- ➢ *"I am happy to be here in this foster center; even if, I still thinking that; I would have been better with my aunt; if I had found her"* **(Said Bertrand)**.
- ➢ **Samuel said:** *"I am lucky for being in this foster center, but I could be happier if I could see my family again"*.
- ➢ *"I am good in this foster center, even if I wish the happiness that I have here, I could have it with my family "***(Said Annonciate)**.
- ➢ *"Yes, I do. I feel good to be in this foster center, but I would prefer to live all that with my proper family"* **(Said Thomas)**.
- ➢ *"I am pleased in this foster center, even if, I wish I could have the same life with my family"* **(Said Armel)**.
- ➢ *"I like being here in the foster center; because; I am given almost everything, but if I had found my father, I would be much better than being here.* **(Said Jules)**.

The opinions of these children mentioned above; show that; some of these children would have liked to return home and be helped within their families; because as the data analysis of the results of this study showed. Most of these children have left home; because of poverty as the principal cause of migrating. Also, this implies family as an important environment for the development and the fulfillment of the child.

Therefore; the results of the data analysis, concerning the opinions of the two social workers, and those of the foster center's supervisor interviewed in this study, regarding the evaluation of the social work intervention that the foster center made to these internal unaccompanied minors, were been analyzed using SWOT analysis, as follow:

6.6.1. Strengths

- ➢ Physical facilities

When I asked the advantages that the foster center have in term of social services; regarding these internal unaccompanied minors; all social workers interviewed in this study (the social worker assistant, the children therapeutic, and the foster center' supervisor) said that; the foster center provides for these internal unaccompanied minors all basic needs: (shelter, food, education, health care, clothes, counseling, and special psychological treatments for those in need; a healthy and secure environment; etc ...) as social assistance. This was approved by the responses that all the children (IUMs) told me when I asked their opinions regarding the foster center. Indeed, during the interview; all children told me that:

- They eat well and balanced food:3 meals per day **(Food facilities)**;
- The foster center is secured because there have security guards **(Protected environment)**;
- They sleep in comfortable and cleaned rooms **(Good and hygienically sleeping rooms)**;
- They are well dressed **(Good and cleaned clothes)**;
- They go to school **(Access to Education)**;
- They are treated when they are sick **(Access to Healthcare)**;
- Sometimes; the foster center bring them to visit other children's foster centers, or to visit sick people in the hospital and help them **(Community activities)**;
- Children, who don't go to school, participate in other different programs of the foster center:; such us: football; basketball, volleyball, music and dance, culture and general knowledge, languages, crafts, theater, clubs; and sometimes the foster center bring them to visit some recreational's places like parks and museums **(Social activities)** .

➢ Caregivers professional capacity and support

All the social workers interviewed said that; all the administration's member staff are experienced agents. During the interview, I observed too that, the staff capacity of the FVS-AMADE Burundi's foster center is good regarding childcare and child development.

6.6.2. Weakness

The social assistant and the therapeutics children said that; the foster center's policy regarding the search of families of children who still have parents; is not well established; the foster center doesn't make the extensive research on that subject; while, children who have migrated because of poverty and who still have parents, would like to be helped within their families. They said:

- The foster center needs extra resources to expand its capacities and to provide all required interventions. The 2 social workers and the foster center's supervisor interviewed said that; the foster center receives many requests of children who need its help, but it takes a limited number; because of their limited budget".

- The foster center needs reliable funds to manage the projects in a sustainable way. "The foster center's supervisor said that:" *some of their projects are not sustainable; because for example; the funds that come from their partners (especially from Burundi government) come late, or come in a small sum compared to the sum concluded at the start of the project, while the project is already in execution".*

- The foster center needs to improve the procedures and protocols of policies regarding adoption. The two social workers said that there is a hierarchical weakness in adoption's procedures; especially, in the monitoring and the evaluation of the family care of the child after adoption; this is due to the fact that; the foster center doesn't have the expert agents in adoption's area.

- The foster center needs to increase its member's staffs; especially in the counseling department; because there are few social workers, especially those with experiences in mental disorders, compared to the number of children, that it hosts, and who are in need of counseling and other special psychological treatments

- The foster center's annual report, as well as the annual calendar of intervention's activities, are always elaborated late.

- The foster center has a problem with the lack of follow-up with community partners.

6.6.3. Opportunities

When I asked about the good opportunities that the foster center can spot, or has already spotting; they all said that:

- The foster center could improve its goodwill of working more with the community partners and donors and others government agencies; targeting care and support for children in difficulties :(internal unaccompanied minors, orphans, street children, child soldiers; HIV-positive children; etc..);
- The foster center is networked and in collaboration with other stakeholders in other provinces of Burundi;
- ➤ Optimizing the strong leadership that currently exists, at executive and board levels;
- ➤ Assessing both new and long-term trends/needs in child welfare on a regular basis.

6.6.4. Threats

When I asked if , there is any new social policy that, the foster center plans to establish, to improve the quality of the social services that their provide to all OVC, and especially to these unaccompanied minor migrants; the therapeutic social worker and the social worker assistant told me that, this question should be answered by the foster center's supervisor, when, I asked the foster center's supervisor, he said, that they are establishing the new social policy, in which they are planning to:

- Inciting, their donor and partners changes of priority funding and withdrawal from funding their projects;
- Working more with community partners;
- Providing oversight on multiple levels of risk in the system of care.
- Prioritize and improve their project concerning the search of families, of children who still have parents, so that they can help these children within their families.

CHAPTER SEVEN

7. CONCLUSION AND RECOMMENDATIONS

7.1. CONCLUSION

This research has attempted to explore the important and more unknown aspects regarding the phenomenon of internal migration of unaccompanied minors in Burundian urban centers, particularly in Bujumbura city. The aims of this research was to address the overarching research about the factors that explain the increasing internal migration of unaccompanied minors in Bujumbura city, the problems and risks that these internal unaccompanied minors encounter during their migration journey to Bujumbura; and to explore the former social assistance in term of shelter services which is made to these children by the institutions who are willing to provide care and protection to these children. This study took place in FVS-AMADE Burundi foster center in Bujumbura city the capital of Burundi. Following a thorough analysis of the qualitative data, engaging with the current debate on social work intervention in child protection, this research critically assesses the current former social assistance within FVS-AMADE Burundi foster center where the children who participate in this study were living. Through a qualitative study, children were the main actors of this study, and their opinions were placed at the center of this study. Research informants included the social workers who are the key elements in child protection intervention mechanisms in the foster center, and their participation allowed the triangulation of references in this study.

Therefore; this research study to a very large extent; managed to answer our research questions regarding the story behind the internal migration of unaccompanied minors in Burundian urban centers, particularly in Bujumbura and brought new knowledge regarding this phenomenon. Based on the push-pull theory (Ravenstein 1889; Lee, 1966), This study found that these internal unaccompanied minors use migration as a survival strategy toward Bujumbura city being pushed to migrate, to run away from the extreme poverty in Burundian rural provinces where they come from; domestics violence, child abuse, child neglect, early marriage, rebel group's attacks, and due to their conditions as orphans living in stepfamilies or with legal guardians. This study found too, that, these minors are enticed to Bujumbura a by the hopes and promises of

having a better life, living in a safe environment, rejoining their relatives who are already in Bujumbura city, having job opportunities and regaining access to social infrastructures such as education, healthcare, etc. These internal unaccompanied minors established a causational connection into the push-pull models, and the cultural component of child labor migration toward adulthood lie between push and pull factors by creating a forced persistence and voluntary of these internal unaccompanied minors in their decision-making to migrate to Bujumbura. This requires Burundi's government and civil societies to improve their effort's investments that focus on Burundian rural provinces which are characterized by extreme poverty and other social problems, to preclude these minors from being obliged by their critical situations at home and to get into the risked migrations. The stronger social protection mechanisms must be put in place in the best interest of these children.

This study revealed that, the hopeless state of these children due to the difficult conditions they experienced within their families and the fact that some of them are orphans and are mistreated by their family's members or stepfamilies with whom they lived and who served them as legal guardians; and others by the irresponsibility of their parents, these children deliver themselves into the hands of unknown people "middlemen" who serve them as intermediaries and promise them jobs in Bujumbura and to change their lives; some children too, take the migration routes themselves, and others start the migration journey with their relatives but end up alone. Upon their arrival in Bujumbura, these children are disappointed because what they were excepted is not what they find after arriving in Bujumbura. These children are deceived by these people who play the role of intermediaries and who promise to find works for them while it's false, their interests are to exploit them and to sell them to child traffickers. After these children escape from those intermediaries who want to exploit them, they end up in the street as they have no other place to go; which explain the important number of internal unaccompanied minors seen wandering in the different streets of Bujumbura. Thus, this study revealed that, some children are exploited in the places where they work; others are sexually exploited; and some of them are confronted to the problems of gang groups, child trafficking; ethic denigration, violence; abuse, incarceration, drug, disease; rape in the streets before being placed in the foster center. Upon the arrival of these internal unaccompanied minors in Bujumbura, their expects and promises are not realized. This

study also found that children who migrate unaccompanied have a double vulnerability: (1) being a child, (2) not being accompanied by their parents or legal guardian expose them to the risks of being manipulated or to fall in the hands of child traffickers who take benefits of their status as children in difficulties and involve them in child labor, where they are exploited and less paid than the works on which they are subjected to do, and sometimes they are not paid. This requires the raising awareness among families and children, as well as local communities, about the risks that migration imposes on these children who migrate unaccompanied due to their vulnerabilities.

This study showed too that, the migratory routes taken by these children toward Bujumbura city are from Karusi, Kirundo, Kayanza, Muramvya rural provinces, where many of these children came from; and the Muramvya and Kirundo's routes to Bujumbura are more risked because they are encircled by many rebel groups from Ikibira forest bordered by these provinces, and they often attack the passengers passing through these routes in which some of the children who participated in this study were victims. In addition, the results of this study revealed that there is the absence of social protection mechanisms in term of social interventions established for these children during their migration journey, even upon their arrival in Bujumbura. The only interventions that are made to those children, it is when the police are called by the fact that some of these children have been beaten, raped, abused, etc; in the places where these children work; or in cases of accidents or other incidents that occur in the streets, and in the places where these children are exploited. When the police arrive at the place where the child is and identify the child as an unaccompanied migrant, the police call the humanitarian institutions such as "foster center" where the child will be placed and receive social services intervention(shelters, counseling, healthcare, meals, clothes, schooling; etc…) while waiting for the search of his family or to be adopted in the case the child doesn't have any family member to care for him/her. This fact of making intervention to these children only when an alarming event has occurred; implies the non-involvement of the article nineteen of the law number 1/010 of eighteen of March in 2005, established in Burundian's constitution, presents the integrality of the rights and responsibilities declared and legitimized by the CRC on child'protection. Thus, Burundi's government has established the legislations in the purpose of strengthening the child's promotion and child protection's rights. In addition, article 3 of the "CRC"

regarding children's rights; states that; in all and any situations concerning children, the children's wellbeings must be prioritized. children's opinions must be considered as their abilities evolve (Carpo, 2012, p. 14); this should be paramount in the consideration of all decisions engaged by Burundi government, administrative authorities, public and private social protection institutions in the best interest of these children.

Although this study showed that, the internal unaccompanied minors who are already placed in the foster center as FVS-AMADE Burundi, are protected and well assisted; the reintegration of the children who still have their parents or the placement of these children in host families with a good follow-up of social workers to these children in their families is important for the wellbeings of these children; but this study revealed that the reintegration of these children in their families seems to be one of the weaknesses of FVS-AMADE Burundi despite its effort in the social intervention that it provides to these children, and this requires to be improved. It is important to highlight that , social intervention mechanisms are key elements in the child protection system to which the government first as well as the civil societies or all the organizations that provide social services for the wellbeing of the child must focus on; and this is going to children who are placed in the foster centers; children who are in the streets; or children who are on the migration's routes.

7.2. RECOMMENDATIONS

Taking into account the results of this study with respect to the opinions of the internal unaccompanied minors and those of social workers who participated in this research; this research comes to an end by suggesting some recommendations that will serve in the best interest of Burundian children in particular, and to Burundian population extensively. These recommendations are divided into two parts:(1) to strengthen the mechanisms of intervention and protection of vulnerable children(orphans, children from poor families; etc..) in their home cities and in Bujumbura their destination place, focusing first on appropriate measures that will prevent these children to be forced to migrate. (2) to reinforce the mechanisms of operation system policy of FVS-AMADE Burundi foster center which served as field's study of this research in term of social service that it

provides to these internal unaccompanied minors and other OVC in their best interests and for the purpose of the good operating policy of an institution.

7.2.1. Policy Recommendations Focused on the Push-Pull Factors Analysed in the Present Study

7.2.1.1. Government and Civil Society Stronger Involvement is Required

Poverty has been identified as a driving factor of migration of many children who participate in this study; this requires to Burundi's government to make greater efforts by investing in rural job training for young people and by creating many jobs opportunities in the agricultural sectors. This should help to reduce child labor migration toward urban areas for the search of job opportunities, and it can reduce the risks that these children are exposed on while migrating unaccompanied.

Civil society organizations through the help of community volunteers should provide these children with rescue mechanisms by explaining to them how to determine the risks associated with migration during the migration journeys and in the places of destination. It should be important to sensitize the families and parents in the home cities of these children to the dangers unaccompanied migrant children are exposed on, in order to ensure safe migration for their children.

The involvement of community volunteers by identifying children in difficulty and providing them with safety tips to avoid risked migrations and then informing them about the existence of humanitarian organizations that can help them should play as an approach that will protect these children against the risked migration.

7.2.1.2. Increase the presence of social workers in the most vulnerable rural areas.

One of the roles of social work is to work collectively within small social groups, communities, professional groups, associations, institutions so that their members can take responsibility and can develop their social skills to solve their problems(Rupp, 1972, p. 7); thus, regarding the problems that the Burundian internal unaccompanied minors experience before, during and after migration ; the implementation of the intervention mechanisms which protect them may not be easy for the Government of Burundi alone; hence the need to collaborate with other bodies such as civil society including NGOs with

the help of social workers who have professional's knowledges in the areas of social intervention in regard of vulnerable children.

It is important to highlight that the local community can play the primary role in child protection measures; the process of identifying vulnerable children and these perpetrators who exploit children should be first done by the local communities and local authorities. For examples, the Heads of villages or neighbourhoods must keep watching in their neighbourhoods by identifying the households affected with domestic violence (where children are abused, neglected, exploited; etc..) and inform the local authorities who in their turn would inform social work agencies so that they can closely work with these families affected by abuse and violence by providing them the counseling or other required helps; and social workers too could intervene to these poor families where children are deprived of basic needs by guiding them to the institutions that can support them .

The presence of social workers in the different services of community groups as well as in the local services in charge of social affairs is required and can act as intermediaries between community leaders and civil society, which in their turn could interact with civil society organizations that advocate in the best interest of children by providing them protection and social assistance in the home cities of these children and in their destination place in Bujumbura, or elsewhere. This can reinforce more the involvement of the latter by creating different approaches of social interventions to help these children.

7.2.1.3. Strengthen Measures for Road Protection and the Fight Against Child Trafficking and Child Labor

Following the problems and risks that these unaccompanied migrant children encounter when migrating to Bujumbura and after arriving there, Burundi's government should implement international commitments to protect the rights of unaccompanied migrant children and translate these rights into access to basic services; by developing and implementing child protection mechanisms in collaboration with local authorities from the home cities of these children; as well as those from the routes that these children take, and those for Bujumbura their destination place.

This study identified significant neglect of internal migration, as well as the risks in migration routes that these children take while migrating to Bujumbura. However, for the child to be protected at all stages, road safety systems should be put in place and the Government of Burundi should undertake a national mapping by targeting the vulnerable rural zone's routes that these children take including the roads Kirundo-Bujumbura, and Kayanza -Bujumbura who are surrounded by rebel groups as children in this study stated. Strengthening the road safety measures especially in the rural areas most affected by rebel group's attacks should be taken in consideration in order to have a continuous flow of information on the risks and the displacement of these unaccompanied migrant children, and to identify the responsibilities within the framework which can take transnational care's measures of these children.

Given that the human trafficking and child labor are the main risks and problems that these children encounter during their migration journey and upon their arrival in Bujumbura; ILO child labor laws: "Article 23", the human trafficking law "Article ten"; the children's Acts "Articles twelve, twenty, twenty-three, and thirty-eight; etc..", which prohibits the exploitation of minors; should be applied very severely under all those people who exploit these children; and in order to make them aware of the potential risk they may bear as a consequence of exploiting children. Furthermore, it should be important to sensitize the local population of Bujumbura about the risks and dangers that these children runoff by encouraging them to co-operate with local authorities, by reporting all those employers who exploit and abuse these children. This can be considered as a protective mechanism approach in favor of these children.

7.2.2. Policy Recommendations Based on the Social Assistance's Evaluation of FVS-AMADE Burundi Foster Center

Social work is a complex concept with many different roles, functions, and tasks in favor of people in difficulty, disadvantaged or marginalized. FVS-AMADE Burundi is one of the humanitarian institutions that provide social work services to the underprivileged population, especially vulnerable children and orphans including internal unaccompanied minors in Burundi. Although the organization tries to do its best to help these children; this study found that it presents certain pitfalls among its administrative functions and in some of its objectives; whose: the lack of sufficient social workers in regard of children

living in the foster center who require their interventions. To keep the good operations and realizations of the foster center and in the best interest of these children; FVS-AMADE should increase its personal staff "Social workers and other specialized practitioners" according to the priority intervention's cases.

In addition, some of the children have expressed in their opinions that they would like to be helped within their families; which implies that intervening in favor of these children within their families is one of the approaches that could prevent these children from taking the risks of migrating unaccompanied; thus, family reintegration should be a priority activity for the FVS-AMADE Burundi if the family environment is safe for the child. Poverty is at the root of the reasons that influenced the decision-making of many of these children to migrate to Bujumbura; FVS-AMADE Burundi should make efforts for these children who still have parents by always identifying and looking for their families, and bring them back into their families, and continue to help them within their families. Family support and follow-up, schooling, vocational training and supporting the family are important. The family represents the right environment for the socialization of a child; aware of this reality, the key facilitator in FVS-AMADE Burundi's intervention should be the reintegration of the child in his family or in a host family in the case where the former doesn't exist. Children reintegrated into their families or host families must be followed in their families by social workers who must regularly visit them into their families to ensure if they are well-doing.

To improve the coordination of its functioning and to promise the profitability and long-term survival of the foster center, FVS-AMADE Burundi, should improve their creativity in their projects, to be able to attract more partners; Always prepare in advance the schedule of their priority intervention activities, as well as to update their monthly or semestrial reports; so that, they cannot take the risks of missing out, any opportunity that may arise in a surprising way, from their donors or other partners.

The social workers said that these children arriving in Bujumbura don't know about the existence of the foster center or other institution who may help them; that they come there to look for works and other opportunities and that it is when things turn wrong for them that the police or other people alert the foster center to intervene; it should be better for FVS-AMADE to develop other backup approaches in regard of these internal

unaccompanied minors who are staying in the streets of Bujumbura, without waiting for police, hospitals or other people to call them. This could reduce the many risks that these children face while staying in the street.

However, the path of knowledge on this subject is long and endless. Depending on the different points of view and considerations on this subject from different angles, it is always possible to continue the research. I hope the results of this study; focused on qualitative research; will complete the knowledge of other studies already existing on this subject, and it will also serve as a reference tool for future research and possible recommendations in this area.

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APPENDIX 1: ORIGINALITY REPORTS

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
MASTER'S THESIS ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
SOCIAL WORK DEPARTMENT

Date:13/09/2019

Thesis Title : EVALUATION OF SHELTER SERVICES FOR INTERNAL UNACCROMPANIED MINORS IN AFRICANS POST CONFLICT COUNTRIES: THE CASE OF BURUNDI

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options checked below on 12/09/2019 for the total of 148 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 7 %.

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I declare that I have carefully read Hacettepe University Graduate School of Social Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Date and Signature

Name Surname:	YVONNE TCHAKA KAREKEZI
Student No:	N15128356
Department:	SOCIAL WORK
Program:	Master Program

ADVISOR APPROVAL

APPROVED.

Assoc.Prof. Reyhan Atasü
Topcuoğlu
(Title, Name Surname, Signature)

EVALUATION OF SHELTER SERVICES FOR INTERNAL UNACCOMPANIED MINORS IN AFRICAN'S POST CONFLICT COUNTRIES "THE CASE OF BURUNDI"

ORIJINALLIK RAPORU

%7	%6	%1	%4
BENZERLIK ENDEKSI	İNTERNET KAYNAKLARI	YAYINLAR	ÖĞRENCI ÖDEVLERI

BIRINCIL KAYNAKLAR

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5	Submitted to University College London Öğrenci Ödevi	<%1
6	Submitted to King's College Öğrenci Ödevi	<%1
7	Submitted to Fachhochschule fuer Wirtschaft Berlin Öğrenci Ödevi	<%1
8	www.nyidanmark.dk Internet Kaynağı	<%1

APPENDIX 2: ETHICS BOARD PERMISSION

T.C.
HACETTEPE ÜNİVERSİTESİ
Rektörlük

Sayı : 35853172-300
Konu : Yvonne TCHAKA KAREKEZI Hk.
(Etik Komisyon)

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Enstitünüz Sosyal Hizmet Anabilim Dalı yüksek lisans programı öğrencilerinden **Yvonne TCHAKA KAREKEZI**'nin **Doç.Dr. Reyhan ATASÜ TOPÇUOĞLU** danışmanlığında yürüttüğü **"Çatışma Sonrası Afrika Ülkelerinde İç Göç Eden Refakatsiz Küçüklere Yönelik Barınma Hizmetlerinin Değerlendirilmesi: Burundi Örneği"** başlıklı tez çalışması, Üniversitemiz Senatosu Etik Komisyonunun **4 Eylül 2018** tarihinde yapmış olduğu toplantıda incelenmiş olup,etik açıdan uygun görülmüştür.

Bilgilerinizi ve gereğini saygılarımla rica ederim.

e-imzalıdır
Prof. Dr. Rahime Meral NOHUTCU
Rektör Yardımcısı

APPENDIX 3: LETTER FOR DATA COLLECTION

TC
HACETTEPE ÜNİVERSİTESİ
İktisadi ve İdari Bilimler Fakültesi
Sosyal Hizmet Bölümü

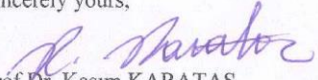Sayı   : B.30.2.HAC.0.13.16.00 /789/01-205   27/08/2018
Konu   : Araştırma İzni

To FVS-AMADE BURUNDI,

YVONNE TCHAKA KAREKEZI is currently enrolled to the Social Work Master Degree Program of the Hacettepe University, Faculty of Economics and Administrative Sciences, Department of Social Work. Her M.A. thesis study on *Evaluation of Shelter Services for Internal Unaccompanied Minors in African's Post-Conflict Country: The Case of Burundi* is supervised by Assoc.Prof. Reyhan ATASÜ-TOPCUOĞLU.

YVONNE TCHAKA KAREKEZI is carrying out her field research in Burundi. We would be obliged for your kind support and participation to the research.

Sincerely yours,

Prof.Dr. Kasım KARATAŞ
Head of Department
Hacettepe University
Faculty of Economics and Administrative Sciences
Department of Social Work
Beytepe Campus, 06800 ANKARA- TURKEY

APPENDIX 4: INFORMED CONSENT FOR INTERVIEWS

My name is Yvonne Tchaka KAREKEZI, I am a student in the Social Work Department at Hacettepe University in Ankara-Turkey. I am carrying out research on the Evaluation of Shelter Services for Internal Unaccompanied Minors in African's Post Conflict Countries: "The Case of Burundi". The aim of this study is to increase the knowledge about the factors that explain the increasing migration of internal unaccompanied minors in Burundi, especially in Bujumbura; and to describes the problems and risks that these internal unaccompanied minors encounter during their migration's journeys to Bujumbura. This study explores too, the social assistance made to these children by the organization who are willing to provide care and protection these children. For this reason, I would like to interview the Burundian internal unaccompanied minors, the social workers who are in charge of these children here in the foster center and the supervisor of the foster center.

 I; as an interviewee; I agree to participate in this study under these conditions:

-Each interview will be between 30- 45 minutes.

-The interviews and the information will be used only for the purposes defined by the study.

-I can end the interview at any time or refuse to answer certain questions or stop to participate in the interviews.

-The interviews will be recorded to make the interviewer 's work easier.

-Confidentiality and anonymity of data will be maintained at all times.

-All data will be destroyed at the end of the study.

-Participation is voluntary.

I, as a researcher; I fully assure you that confidentiality and anonymity will be kept concerning your responses. Since I am the sole researcher responsible for doing this

study, I assure you of my honesty about the academic nature of the research. Moreover, I have designed the questions for interviews; therefore, I am the only one responsible for them.

If you have any doubts, comments, or complaints about this study, feel free to contact me

Date: **Signature of interviewee:**

APPENDIX 5: SEMI-STRUCTURED INTERVIEW FORM FOR

CHILDREN(IUMs)

Date of Interview	……/…… /…….
Interview Number	…………………
Duration of Interview	…………………

Demography:

Gender	Male	Female
	…………..	…………………

SECTION I

BACKGROUND OF THE RESPONDENTS: CHILDREN (IUMs)

Q1. How old are you?

Q2. Before coming to this foster center, where did you live?

Q3. For how long have you lived in this foster center?

Q4. Do you go to school now? If yes,

  a. In which level are you?

  b. If no, before leaving your home, you went to school? In which level were you?

Q5. Do you have parents? If yes; Do your parents /legal guardians know, that you are here in the foster center?

Q6. Do you have any close friends or family members here in Bujumbura? if yes:

a. Who are they?

b. Where do they live?

c. How often do you contact each other?

SECTION II

II.1. MIGRATION'S REASONS

Q7. What made you leave your home and come here to Bujumbura city / Why did you leave home?

Q8. Did you personally make the decision to leave your home? If yes;

a. Can you explain to me what influenced you to make that decision?

b. If no; who made that decision for you?

c. Why?

II.2. PROBLEMS ENCOUNTERED DURING MIGRATION JOURNEYS

Q9. Can you tell me your story from the time you left your home up to the time you arrived in Bujumbura city; for example:

a. How was your journey from your home to Bujumbura city?

b. Are there any problems or risks you faced during your journey and after you arrived here in Bujumbura city? If yes; can you tell me what kind of problems or risks, you faced?

c. How did you navigate these problems/risks?

Q10. After you arrived here in Bujumbura city, did things go as you expected? If no; tell me why?

II. 3. FOSTER CENTER EVALUATION

Q11. Have you been thinking that the way you react or behave is different from other children here in the foster center? If yes, tell me why?

Q12. Tell me about your experiences after you arrived in this foster center; are they good or bad?

Q13. Are you happy to be in this foster center? If no; explain why?

Q14. What do you wish for the future? Can you describe for me how you think you can fulfill your wishes?

Thanks for your participation in this study.

APPENDIX 6: SEMI-STRUCTURED INTERVIEW FORM FOR

SOCIAL WORKERS

Date of Interview	**……/………./………**
Interview Number	**………………….**
Duration of Interview	**…………………..**

Demography:

Gender	**Male**	**Female**
	…………..	**………………….**

Q1. What is your profession

Q2. What position do you hold in this foster center?

Q3. For how long have you been working in this foster center?

Q4. For how long have you been working with internal unaccompanied minors?

Q5. Has it ever happened that these internal unaccompanied minors share their migration experiences with you? If yes, what kind of experiences?

Q6. In your opinion, what are the reasons that forced these internal unaccompanied minors to leave their home city and come here in Bujumbura capital city?

Q7. Do these internal unaccompanied minors tell you how were their relationships with their parents/legal guardian before migrating?

Q8. How do these internal unaccompanied minors arrive in this foster center "FVSAMADE"?

Q9. What are the factors that motivate these internal unaccompanied minors to migrate here in Bujumbura city?

Q10. In your opinions what are the problems or risks that these children encounter during their migration's journeys to Bujumbura city?

Q11. Do you think these children can integrate socially without any difficulty outside the foster center, for example, at school, in families, etc...? If not, why?

Q12. What are the social services and social activities that this foster center provides to these internal unaccompanied minors?

Q13. Can you evaluate this foster center" FVS-AMADE", within the social service system; for Example:

Strengths	a. What are the advantages that this foster center have in term of social services? ……………………………………………………………………
Weakness	b. What do you think this foster center could improve? ……………………………………………………………………
Opportunities	c. What opportunities can this foster center spots? …………………………………………………………………… …
Threats	d. Is there any new social policy that this foster center plans to establish, to improve the quality of the social services, that it provides to these unaccompanied minor migrants? ……………………………………………………………………

Q14. Is there something you would like to add before finishing the interview?

Thanks for your participation in this study.

APPENDIX 7: AUTOBIOGRAPHY

Personal Information

Name/Surname: Yvonne Tchaka KAREKEZI

Date of Birth and Place: 16.12.1987. Bujumbura, Burundi.

Education

Bachelor's Degree: Hope Africa University, Bujumbura, Burundi

(Social Work and Community Development)

Master: ……………

Foreign Language: French, English, Esperanto, Turkish

Scientific activities: N/A

Job Experiences: -Groupe Volontariat Civile" GVC"

(Social Work Assistant)

- Word Food Programme" WFP"

(Project Responsible of Malnutrition's Module in Kirundo Province- Burundi)

-CENI-BURUNDI

(Team Leader for Data Entry Agents)

-Kamenge Youth Centre

(Project Responsible for HIV-AIDS Sensitization Program)

Apprenticeship: **-**Pax Christi, Nyundo-Rwanda

(Youth Empowerment)

-API, Bujumbura-BURUNDI

(Youth Empowerment)

-LUOGHI in Comune Onlus, Senigallia-Italy

(Youth Empowerment)

-AFSAM, Ankara -Turkey

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