

Running Head: ACCULTURATION EXPERIENCES OF WOLAYITA YOUTHS IN ADDIS ABABA



**Addis Ababa University**  
**College of Education and Behavioral Studies**  
**School of Psychology**

**Acculturation Experiences of Wolayita Youths in Addis  
Ababa: The Case of Nifas Silk Lafto Sub City**

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**Addis Ababa, Ethiopia**  
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**Acculturation Experiences of Wolayita Youths in Addis  
Ababa: The Case of Nifas Silk Lafto Sub City**

**By**

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This is to clarify that the thesis prepared by Mr. Temesgen Zewdu, entitled with “*Acculturation Experiences of Wolayita Youths in Addis Ababa: The Case of Nifas Silk Lafto Sub City*” submitted in partial fulfillment of the requirements for the degree of Masters of Art (Social Psychology), complies with the regulation of the university and meets the standards with respect to originality and quality.

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**Declaration**

I submitted this thesis in partial fulfillment of the requirements for Degree of Master of Arts in Social Psychology, to the School of Psychology, College of Education and Behavioral Studies at Addis Ababa University. By my signature below, I declare and affirm that this study *“Acculturation Experiences of Wolayita Youths in Addis Ababa: The Case of Nifas Silk Lafto Sub City”* is my original work. All scholarly matters that are included in the research have been given recognition through citation.

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### **Abstract**

*The main objective of this research was to assess the acculturation experiences of Wolayita youths who live in Addis Ababa. The researcher used convenience sampling method to select 95 respondents of the study. To answer the major research questions of the study, both qualitative and quantitative methods were used. The questionnaire contained points about respondents' demographic data, acculturation strategy scale, self-evaluated language proficiency scale, stress scale and coping scale. Additionally, interviews were conducted with some Wolayita migrants based on an interview guide to find out the acculturation experiences of the Wolayita youths in the city of Addis Ababa. In order to analyze the quantitative data descriptive statistics, independent T test, mean split, partial correlation and analysis of variance (ANOVA) were used. The qualitative data gathered from the semi-structured interview were analyzed qualitatively by collecting the responses of informants. The major findings of the study showed that Wolayita migrants in Addis Ababa used integration, separation and assimilation acculturation strategies depend on the situation an individual is in, high language ability in speaking and listening, highly vulnerable to acculturative stress and difficulties with their migration experience. Finally, it was recommended that the government should decentralize its development endeavors by expanding industry zones to zonal and woreda level and major towns of the country.*

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

Immigration, having a worldwide appeal, is common among millions of people in most countries of the world (UN Population Report, 2002). Even though migration involves all human beings in every part of the world; it is very common in developing countries. Ethiopia is one of the poorest nations within the world and the United Nation report demonstrated that in 2005 Ethiopia had an emigration rate of 0.6 percent, but in comparison to Africa as an entirety, the migration rate is low within the nation. Different studies indicated that food insecurity, overpopulation, drought, political instability, and ethnic conflict lead Ethiopians to leave their living places and make internal migration within the country. The rate of internal migration in Ethiopia is higher than external migration rates despite the lack of concrete data regarding the number of people who migrate internally (Fransen & Kuschminder, 2009). In Ethiopia, a significant number of internal migrations happen in the form of rural to urban migration, rural to rural migration, and government resettlement policies. A study conducted by Bundervoet (2018) showed that from the above forms of internal migration, rural-urban migration is the dominant migration flow between 2008 and 2013. In this type of migration small number of migrants move towards small cities and towns but their main destination of rural migrants is to the capital, Addis Ababa close to 40 percent.

De Waal (1991) and Ezra & Kiros (2001) stated internal migration in Ethiopia has arisen as a result of marriage, with the woman relocating to her husband's community. As World Bank (2010) notified because of rural –urban migration, urbanization in Ethiopia has recently increased and the urban population share is estimated to almost double from 16 percent in 2007

to 27 percent by 2035. In Addis Ababa from the total population, 37 percent of the inhabitants were born outside the city. The capital is the only metropolis in the country and thus remains the city attracting the greatest migration flow for education (43 percent of migrants) and employment opportunities (31 percent of migrants) (Bundervoet, 2018; World Bank, 2010).

A study conducted by Casacchia, Crisci, and Reynaud (2001) showed that one-fifth of internal migrations is towards the capital, Addis Ababa. Their study stated that 16,000 mostly rural migrant comes from the Gurage zone, over 7,000 migrant comes from Amhara region (Semain and Mirab Shewa), over 4,000 migrant comes from Oromia region (Debub and Semain Shewa), over 4000 migrants comes from Semain Omo and over 1,000 migrants comes from Harari and Dire Dawa.

Similarly different sub-regions of the county also send a significant number of their out-migration towards Addis Ababa. Wolayita youth were one of the migrants who live in Addis Ababa. These youths have responsibilities to support families as well as take care of themselves by engaging in hazardous work on the streets as shoe shiners, assistants to taxi drivers, vendors, porters, and beggars (UNICEF, 2000). Whatever the circumstances of migration are, whether to travel, study abroad, voluntary, or involuntary, individuals of different cultures and genders experience inevitable psychological changes when they interact with others (Taft, 1977). Bochner (1982) focuses out that, “When people move from one culture to another, they frequently discover the experience bewildering, befuddling, discouraging, anxiety-provoking, humiliating, embarrassing, and generally stressful” (p. 171).

The process of acculturation includes adjusting to a new culture, learning a new language, leaving family and friends behind in the country/place of origin, loneliness, a lack of

support in the new country, underemployment or unemployment, as well as personal and institutional discrimination (Ukuru,2002).

The findings of Mähönen & Lahti (2012) shows that the psychological adaptation of ethnic migrants shortly after the migration is highest when both anticipated and perceived socio-cultural difficulties are low and correspond with each other, when migrants both anticipate and perceive low levels of ethnic discrimination, and when their actual acculturative stress after migration is lower than the level of pre-acculturative stress.

During acculturation, groups of people and their individual members involve in intercultural contact, creating a potential for conflict, and the need for negotiation to obtain results that are adaptive for both parties. Immigrants determine how much of their original culture to preserve and how much to grasp from the new culture to adapt the host culture. It is difficult for migrants/immigrants to choose between these options, and studies show that their decisions are subjective (Berry, 2001). Beryan(2000) argued that in order to become more closely integrated with the mainstream society, individuals must change their social and psychological actions during the acculturation phase. According to Berry (2005) individuals who are members of ethnic minority groups may use four strategies to cope with their acculturative stress in the host culture. The first strategy is integration: it involves keeping of one's own culture and interacting with the other group members in the mainstream society. Second, assimilation happens when members of one culture no longer desire to preserve their cultural identity and instead pursue regular contact with people from other cultures. The third acculturation strategy is a separation which occurs when individuals of a certain culture give a high value on preserving their original culture and at the same time avoidance of any contact with the dominant culture. Finally, the last acculturation strategy is marginalization which occurs

when individuals unable to keep their original culture and at the same time fail to create relationships with the host culture.

Different findings reported that immigrants are able to cope with acculturation stresses by engaging in church or spiritual activities, getting support from family members living in the host culture, making friends, living close to other immigrants, learning the host culture language, and working long hours and keeping busy all the time (Ukuru, 2002). It is very difficult for adults to cope with acculturative stresses than children because adult immigrants integrated with the host culture with their cultural practices, values, traditions, language, and other skills attained as a result of having been fully socialized into the culture of their birth (Birman & Trickett, 2001). Regarding gender, males show significantly higher stress levels in environmental factors and less flexible to learn the host culture than girls. And it is generally believed that younger, more intelligent, better-educated people will adapt faster to the host culture (Ukuru, 2002).

Having the above-mentioned facts as a background, this research aimed at investigating the acculturation experiences of Wolayita youths in Addis Ababa.

## **1.2 Statement of the Problem**

Individuals who leave their place of origin for a variety of reasons encounter a variety of issues as they adjust to a new culture or lifestyle. These challenges or problems could be easily manageable by the migrants or hard to manage by themselves and leads to acculturative stress that revealed by the feeling of insecurity, anxiety, and depression (Berry, 1976). Individual and societal factors will determine whether the individual easily adapts to the new culture or not. Some factors that influence migrants to leave their living place are early marriage, large family size, academic failure, parental death, parental health conditions, divorce and living in a reconstituted family, conflict with a family member, desire for independence, feelings of

inferiority, and pressure from family members and friends (Milki, 2014). In addition to these pushing factors, economic and educational opportunities are other pulling factors for migrants in the host culture but, there is a chance that migrants will face different changes when they interact with the dominant culture that might grow into challenges (Seble, 2014). These changes can be psychological (like change in language, behavior, and belief), biological (such as a change in diet and exposure to new disease), social (meeting with new friends), economic (change in working area and type of work), and demographic (population growth) (Berry, 2003). Therefore, migrants need to have a better knowledge of the challenges which they will face in the host culture.

In Addis Ababa, acculturation cannot be easy for migrants since all subjects grew up in the quiet and natural environment of rural areas. It is very difficult to adapt to the noise, crowded streets and traffic, polluted air, and strange flavor of purified tap water. Moreover, these migrants work from dusk till dawn every day on the street and are constantly exposed to heat, dust, rain, traffic accidents, street violence, and police harassment. As a result of their low level of education, limited work experience, and lack of specific skills that are important to deal with the risk factors, most of the migrant workers tend to be employed in labor-intensive industries with low salaries and a high living cost. The loss of familiar social contact in a strange urban society emerged as another issue of concern for these migrants. Those were somehow unacceptable during the first days of their migration. They felt more difficult to adapt to the city environment and to cope with diversity.

However, several researches the issue of acculturation among immigrants from various countries, including Ethiopian Diasporas in the United States, have been conducted. (Seble, 2014) but it is very difficult to get research conducted across different ethnic groups in Ethiopia on the issue of acculturation. Since every region has its own culture and way of life, two persons

were not adopting the new culture in the same ways. The challenges they face may be similar, but the way of solving these problems or challenges differs from one individual to another because their problem-solving strategies depend on their age, gender, educational status, experience, and others. As a result, this study contributes to closing this gap by presenting the acculturation experience of Wolayita youth living in Addis Ababa.

Therefore, this research aims to get answer for the following research questions:

1. What kinds of experiences do Wolayita youths reportedly gain during their acculturation in Addis Ababa?
2. Which acculturation approaches do the majority of Wolayita youth want to pursue while living in Addis Ababa?
3. What factors influence these young migrants' acculturation process?
4. What coping strategies do the youths use to deal with the difficulty of their acculturation?

### **1.3 Objectives**

The general objective of this study was to investigate the acculturation experience of youth from Wolayita who are currently living in Addis Ababa. The study also had the following specific objectives:

1. To find out the challenges and opportunities the Wolayita youths (reportedly) experience while “acculturating” to the host culture.
2. To identify which acculturation strategies are mostly used by Wolayita youths.
3. To identify the factors that affect the acculturation process of Wolayita youths in Addis Ababa.
4. To find out the main coping mechanisms used by Wolayita youths in the process of solving their stress-related issues during acculturation.

#### **1.4 Significance of the Study**

It is obvious that any research aimed at investigating issues ought to have something of value to contribute. This study also has much significance. It provides information for those researchers interested in the area of acculturation. It could help to orient outgoing migrants to have a bigger and wider perspective about the challenges and opportunities they may face in the host culture during the acculturation process, and also minimize the false perception and mismatching of expectations of the newcomers and their families in Wolayita. The findings of the study provided empirical data and direction for action by the government, NGOs, and private organizations as well as associations that work in the area of migration.

#### **1.5 Scope of the Study**

To achieve the objective of the study and make it manageable, regarding coverage, the scope of the study was delimited to the Nifas Silk Lafto Sub-city. The study specifically focused on the acculturation experience of youths who migrated from Wolayita to Nifas silk Lafto sub-city, Addis Ababa at the age between 15 and 29. Also, in this study the acculturation experience of youths discussed only in the eyes of Wolayita youth or acculturating society) not through the dominant culture or Addis Ababa society.

#### **1.6 Limitation of the study**

Regardless of the study's contributions, each research project faces its own set of challenges. The following points demonstrate the study's limitations, which can be seen in the research's findings. Because of the characteristics of the research theme, the research respondents were chosen using the convenience (availability) sampling method, which did not ensure adequate population representation. As a result, the findings are representative of the research samples, limiting the generalization of the findings to the entire population.

Due to their educational backgrounds, the research participants were unable to comprehend what research was; most of them associated it with political issues and expressed concern that it was being conducted to send us back to our homeland. As a result, persuading them to participate in the study and having a large number of participants was difficult. This may affect the study's results.

Finally, the major challenge that occurred at the time of data collection was the pandemic COVID-19. The pandemic COVID 19 couldn't allow the researcher to collect the survey data easily. Participants were expected to stay at home and people were not allowed to gather in a certain areas. Besides, some respondents were returned to their hometown to protect themselves from COVID 19.

### **1.7 Key Words and Their Definitions**

**Acculturation:** refers to changes that take place as a result of contact with culturally dissimilar people, groups, and social influences (Gibson, 2001).

**Acculturation experience:** a positive or negative feeling that migrants have due to contact with the host culture.

**Acculturation strategies:** a varying pathway used by migrants to adapt to a new or unfamiliar culture or way of life.

**Acculturative stress:** somatic, cognitive, social and psychological changes/difficulties experienced by individuals during the process of acculturation (Akram, 2012).

**Coping strategies:** are methods used by people to reduce the negative effects of stress (Mena, Padilla, & Maldonado 1987).

**Culture:** a way of life for some group of people; the belief, values, behaviors, and symbols of a particular people or society (Samovar and Porter 1994).

**Youth:** a person between the ages of 15-29 (Ethiopia national youth policy, 2004)

## **1.8 Organization of the Study**

This research is divided into six parts. Background of the study, statement of the problem, study goals, research questions, meaning of terms, the significance of the study, the scope of the study, and study limitation are all included in the first chapter. The second chapter contains a summary of applicable literature as well as theoretical considerations. The third chapter describes the research design and method which includes study design, description of the study area, study population, sample and sampling techniques, data collection tools, method of data analysis, and ethical consideration. Chapter four presents the results of the findings. In chapter five major findings are presented. Finally, chapter six comes up with conclusions and recommendations.

## CHAPTER TWO

### LITERATURE REVIEW

The main purpose of this chapter is to review researches that are related to acculturation and its processes. The chapter mainly focuses on the concept of acculturation and acculturation processes which contains the condition or antecedent factors that affect the acculturation process, the acculturation strategies or orientations possibly chosen by migrants, and the possible results of the acculturation process. Finally, the acculturation experience of migrants from Wolayita Zone to Addis Ababa was discussed.

#### 2.1 Theoretical Framework of Acculturation

##### 2.1.1 Acculturation

The concept of acculturation was first introduced by a group of scholars including anthropologists, sociologists, and Psychologists at the beginning of the twentieth century. Redfield, Linton, & Herskovits (as cited in Berry, 2005) defined acculturation as the phenomenon which results when groups of individuals with different cultures come into continuous first-hand interaction, with consistent changes in the original cultural pattern of either or both group. Under this definition, acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation.

Later, after conducted a systematic investigation in 1954 the Social Science Research Council (SSRC) added few extra features and acculturation was defined as culture change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the consequence of direct cultural transmission; it may be derived from non-cultural causes, such as ecological or demographic modification induced by an impinging culture; it may be delayed, as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life (SSRC, 1954).

Acculturation is better described as the process of becoming acquainted with a new community, which necessitates migrants adapting their social and psychological actions to become more closely integrated with the target society. Immigrants must adjust their social and psychological attitudes to do so (Beyram, 2000).

One of the well-known scholars, in cross-cultural psychology (Berry, 2005) in his thesis, living successfully in two cultures, acculturation was described as the two-way process of cultural and psychological adjustment that happens due to day to day interaction between two or more cultural groups and their members.

### **2.1.2 Acculturation Process**

According to Ozgur, & Van de Vijver, (2011), the acculturation process is a process that contains the major components of precedent factors which means acculturation conditions, strategies that means acculturation aspects, and acculturation consequences.

#### **2.1.2.1 Acculturation Conditions**

Individual and group-level factors that affect how an individual adapts to a new culture are referred to as acculturation conditions. Acculturation is a gradual process that takes place over time. Whatever the kind of migration is, that means, whether to travel, study abroad, be it voluntarily, or involuntarily, inevitable individuals who come from different cultures and also with different gender exercise different psychological changes when they interact with another group of individuals (Taft, 1977). Generally, when people who come from different cultural backgrounds contact each other it may (or may not) adopt each other's behaviors, languages, beliefs, values, social institutions, and technologies.

Different scholars identified some of the factors that affect how people acculturate. Navas, Rojas, Garcia, & Punares (2007) identified the following factors; individual (e.g., age, sex, time in the host country, education), psychosocial (e.g., intergroup contact, mutual

prejudice, perceived similarity, intergroup identification, visibility, group status, etc.) or group/context (e.g ,political context, cultural distance, regulations, predominant ideologies, etc. Also, according to some scholars language ability (Galchenko & van de Vijver, 2007), marital status, presence of children, income (Ma, Quinn Griffin, Capitulo, & Fitzpatrick, 2010), the motive of migration, religious beliefs and practices, negative experiences, social support and power relationships between the majority and minority groups, social support (Akram, 2012), cultural awareness, and the amount of time spent with hosts are all factors to consider.

According to Beiser et al, 1988 (as cited in Berry, 1997) acculturation is less complicated in the early age of an individual and it will have an improved risk from adolescence onwards. Because, these youths are close to the beginning in working life and are more willing to take advantage of new opportunities that come through migration. On the other hand, adolescence is a difficult stage with series of life events for many people, which means, the individual acquires different experiences and changes during this period and this affects the individual physically, socially, emotionally, and psychologically. Changes occur during adolescence that might mirror the changes during acculturation, though; it might be difficult to differentiate which of the experiences are influencing the changes (Berry, Phinney, Sam, & Vedder, 2006). On the contrary, people in their adulthood do not easily change their cultural beliefs because they are more conservative and their tie with their place of origin is very strong (Shaw, 1975).

In terms of gender, males were found to have better psychological adjustment than females but had poorer socio-cultural adjustment (Carballo, 1994). On the contrary, females may be more at a psychological risk for acculturation problems than males. The result depends on the different methods of treating women in the dominant culture compared with their country of origin. Where there is a significant cultural difference between the host culture and the culture of origin, women may attempt to implement new roles in the host culture, resulting in conflicts

with their own original culture and traditional duties and responsibilities (Moghadam, Ditto, & Taylor, 1990).

Also, studies by Tanaka-Matsumi & Draguns (1997) have revealed that girls show more symptoms of psychological distress in terms of depression and anxiety whereas boys are more repeatedly diagnosed with behavioral and personality disorders; and hence these gender differences have been shown across different cultures.

Speaking the dominant group language fluently does not assure acculturation (Celenk and Vijver, 2011); but communication is another significant determinant of acculturation. So to communicate with the dominant society language is an important element that makes the acculturation process easy. Active immigrant interaction with one's ethnic society helps the acculturation process in the beginning but may delay acculturation in long run, depending on the immigrant's intensity of communication with members of the host society. Immigrant mass communication usage facilitates acculturation by expanding one's knowledge about the broader ranges of the host culture, expanding the immigrant's experiences (Kim, 1987).

Different scholars indicated that a person's acculturation is positively linked to their level of education and socioeconomic history, according to researches (Beiser et al., 1988; Berry, 1997). A well-known cross-cultural psychologist Berry (1997) proposed different explanations for this association: first, education is a personal resource in and of itself; problem-solving and problem analysis are commonly rooted in informal education and may contribute to better adjustment to different conditions; second, education is interlinked with other assets such as income, occupational status, social support, and so on; and third, education may familiarize migrants with the characteristics of the host community. A study conducted by Oberg (1960) revealed that the acculturation process of non-dominant groups can be affected by the length of time migrants stay in the host country. According to this study immigrants who stay for a long

time in the host country are potentially adjusting well because they have likely passed through different phases of adjustment as compared to those who are newer to the environment. Different researchers also found that the longer a student lives in a host country, the lower their cultural concerns (Wilton & Constantine, 2003), and the acculturation stress levels would also be lower (Msengi, 2003).

Bochner (1982) points out that, when people move from their own original culture to the host one, they usually experience different problems including bewildering, befuddling, discouraging, anxiety-provoking, mortifying, humiliating, and generally aggravating in nature. This tension has a detrimental relationship with acculturation and can have a significant effect on people's mental and physiological well-being (Glass & Bieber, 1997). Disparities in cultural beliefs and customs, language barriers, and sexism may all contribute to it (Crockett, et.al, 2007).

Berry, Kim, Power, & Mok (1987) argued that acculturative stress will happen due to different problems that happen during acculturation and these collective stressors can result in lowered mental health status of the acculturating individual. They also discussed that the relationship between acculturation and stress is sometimes inevitable, and depends on the group of individuals and their characteristics as they enter the acculturation process. The result of this process can be an improvement of mental health or its destruction. Berry et al. (1987) insisted that there are factors that moderate the relationship between acculturation and stress. These include the larger society's composition, the form of acculturating population, acculturation models, the group's demographic and social features, and the person's psychological features.

Coping techniques are mental and physical attempts made by a person to minimize the negative effects of stress. Individuals engaged in the evaluation of stress encounters and behavioral changes occasionally face difficulties; in these cases, certain specific coping strategies are employed. There are three steps an individual should pass to cope up with stress successfully:

Primary appraisal is the process of recognizing a threat to oneself; the secondary appraisal is the process of considering how to react to that threat; and dealing is the process of putting the chosen answer into action (Lazarus & Folkman, 1984). A study conducted by Lazarus (1993), pointed out two strategies that minimize stress which are problem-focused and emotion-focused.

Problem-focused strategies are focused directed toward the management of the problem which involves doing something to change the root cause of stress, but emotion-focused strategies are directed at minimizing the level of emotional distress associate with the stressful situation which means it focuses on the expression of tensions and frustrations, examine the feelings, self-controlling, etc.. Later, Endler and Parker (1990, 1994) added a third strategy: avoidance-oriented coping (concerning distraction and passivity).

Richardson states individuals cope with stress through different internal and external sources. According to him to deal with overwhelming situations individuals can use internal strategies like being rational, self-confidence, a better understanding of the situation, and also external strategies like being religious, doing physical exercises, participating in different community events, getting support from friends and family members (Richardson, 2002).

#### **2.1.2.2 Acculturation orientations**

Acculturation orientations refer to acculturation strategies, styles, and attitudes but in different literature largely associated with acculturation attitudes. Concerning acculturation orientation or strategies, there are two main theoretical perceptions: domain-specificity and dimensionality (Arends-Tóth & van de Vijver, 2003). Domain-specific states that individuals' acculturation strategies and behaviors can vary depending on the situation or life cycle (is that public and private) the person is in (Celenk and Vijver, 2011). But dimensionality is all about the relationship between cultural adoption and maintenance.

A unidimensional model defines acculturation as a process of moving from one's cultural tradition to the other or dominant group through time (Kang, 2006). In this model, cultural maintenance and adoption are extremely opposites. Ethnic minority groups can either keep their cultural heritage or adapt to the culture of the mainstream society (Celenk and Vijver, 2011). The main drawback of the unidimensional model is that it does not allow for minority groups to hold their cultural heritage as well as mainstream cultural identities at once (Nguyen & von Eye, 2002). But, the bi-dimensional model states these two identifications are independent of each other which mean an individual should embrace popular culture's cultural heritage while maintaining their ethnic identity. Individuals should generally retain a unified cultural identity (Kang, 2006).

According to Berry, Kim, Power, Young, & Bujaki (1989), the acculturation process involves many stages. First, it is common for the acculturation individual to have a kind of communication with the host culture through commercial business, education, or immigration. Second, from this communication, the individual may face conflicts due to a difference in food preference, clothing style, and language. Third, to avoid these disagreements, the individual needs to accustom the dominant culture. This model argues that individual immigrants are faced with dilemmas in relation to their interaction with the new culture: (a) maintaining one's own cultural identity and (b) whether to create a strong relationship with the host culture and recognize its values. Yes or No answers are expected from immigrants and their responses inclined in four acculturation attitudes: separation reflects the desire to keep one's former identity and limit the interaction with the new culture; assimilation is a willingness to adopt the lifestyle of the host culture and abandon a large part of one's former identity; integration constitutes the desire to adopt new elements from the host culture or lifestyle by keeping one's former values and identity; and finally marginalization represents a lack of interest to keep one's

former identity or to acquire a new one (Eshal, Kurman & Sbeit, 2004). These acculturation attitudes are not mutually exclusive, and each individual shows some degree of each attitude.

Without a question, the dominant group has a significant influence on how reciprocal acculturation occurs. As a result, when the new world or receiving culture pressures immigrants to engage in a certain form of relationship, the other words are substituted (Berry, 2001).

Regarding approaches used by the dominant group, when the minority ethnic groups are imposed by the mainstream society to forget their cultural tradition and need their day-to-day communication with other cultures assimilation can be termed as “melting pot”. When the dominant group ordered the minority ethnic groups to exercise their original culture separation is termed as “segregation”. When the dominant group ordered minority ethnic groups to use the marginalization acculturation approach for their daily interaction it is called “exclusion”. When a community as a whole views cultural diversity as a goal, the policy of reciprocal concession is known as "multiculturalism," and it takes the place of integration (Berry, 1997). A common understanding is needed to accomplish integration. This includes a commitment from both large and small groups to coexist as culturally diverse individuals within the same community. This integration strategy requires immigrants to uphold the dominant culture's significant values while also get ready for the mainstream community to adapt to national organizations such as education, health, justice, and labor. As a result, the host community will be able to better meet the needs of all classes (dominant and non-dominant) now living together in the larger plural society (Berry, 2001).

Studies on international students have been limited and inconsistent findings. Research involving the association between acculturation strategies and adaptation outcomes revealed that integration and marginalization are the least and most stressful approaches respectively but, the assimilation and separation tactics are somewhere in the middle, with one being the less stressful

option at times and the other being the less stressful option at other times (Berry, 1997). On the contrary, a study conducted by McClelland (1995) on international students revealed that students who choose integration as their acculturation strategy develop higher stress scores than those who choose assimilation and separation. Berry et al (1987) stated that immigrants that stay for a short time in the host country, such as international students, are more likely to choose separation as their acculturation strategy because they believe that they will eventually go back home.

### **2.1.2.3 Acculturation Outcomes**

Acculturation results are the final step in the acculturation process. There is a difference between psychological consequences (internal modification) and behavioral adaptation, according to research (social, external adjustment). Internal adjustment is the result of a mixture of emotional and affective aspects of psychological acculturation, including well-being, mental health, and satisfaction with life in a new community. Acculturative stress is a form of psychological change that is thought to be influenced by acculturation strategies and conditions. External change is another acculturation result that can be thought of as enhancing cultural comprehension and skills, which aids in bettering interactions within the host community and coping with various acculturation stressors (Celenk and Vijver, 2011).

Another difference between psychological and socio-cultural adaptation was proposed and validated by Ward (1996). Psychological adaptation, he claims, usually refers to one's psychological and physical well-being, while socio-cultural modification refers to how well an acculturating person can lead his everyday life in the new cultural sense. They are not, however, empirically equivalent in the sense that they normally have distinct time sequences and experiential forecasters. When immigrants interact with different cultures for the first time,

psychological problems often increase but after some time these psychological problems will decrease. On the other hand, socio-cultural adaptation has a linear improvement with time.

## **2.2 Empirical Research**

### **2.2.1 Acculturation Experience of Migrants in Addis Ababa**

In Ethiopia, most of the rural-urban migrants move to big cities without any information about the challenges and opportunities. However, most of them decide to migrate alone and not in a planned way. If they have a friend or relative to take care of them in Addis Ababa makes the ground fertile for easy adaption and positive accomplishment. If they come alone blindly without anyone to wait for them, then this could lead them to join people who have different cultures, backgrounds, and attitudes (Natto, 2017).

A study conducted by Milki (2014) indicated that the interplay of several stressors is the main factors that push the youth to migrate. These include poverty, harmful traditional practices, family breakdown and being a member of the reconstituted family, the pressure of family members and friends, feelings of inferiority, and desire for independence are the key push factors of youth migration. On the other hand, job and educational opportunities, better earnings, social networks, and smugglers at destination countries are identified as pull factors of migration. In strict contradiction with their expectations, migrants' first periods of migration are accompanied by lots of adjustment and adaptation challenges. These challenges are related to limited employment opportunities, poverty (rising cost of living), lack of shelter (the majority of migrants are living a rent house with low quality of life which the price is much below the current average rent house in Addis Ababa), inadequate supply of consumer goods, inadequate social service (Birhan, 2011). Others include inability to access government services and support, inability to organize into associations, in the ability to get urban ID cards and work harassments (such as a denial of salary, false accusation of theft, sexual harassment, untimely payment of salary,

exploitation of labor, and perennial harassment by police because they considered delinquents) (Bundervoet, 2018). Migrants, with no legal documents, may be denied to access public services, social protection, and even emergency health care (UNICEF, 2012), and also the feeling of insecurity emanating from not making sufficient money and economic expectation of family members and friends often disturb migrants' psychological conditions (Asefach, 2012). Finally, problems related to the challenging political environment and racial segregation (Adamnesh, 2006) is the most serious problem and risk factors that migrants face. These factors are also risk factors for mental health migrants residing in a given host country.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODS**

This chapter presents a detailed description of the research methods and procedures that were used in the study. The chapter is divided into different sections. It begins with a brief discussion of the study design and is followed by the study area. Different components of the method like research participants, data gathering techniques and instruments, procedures, data analysis, and ethical considerations were discussed.

#### **3.1 Study Design**

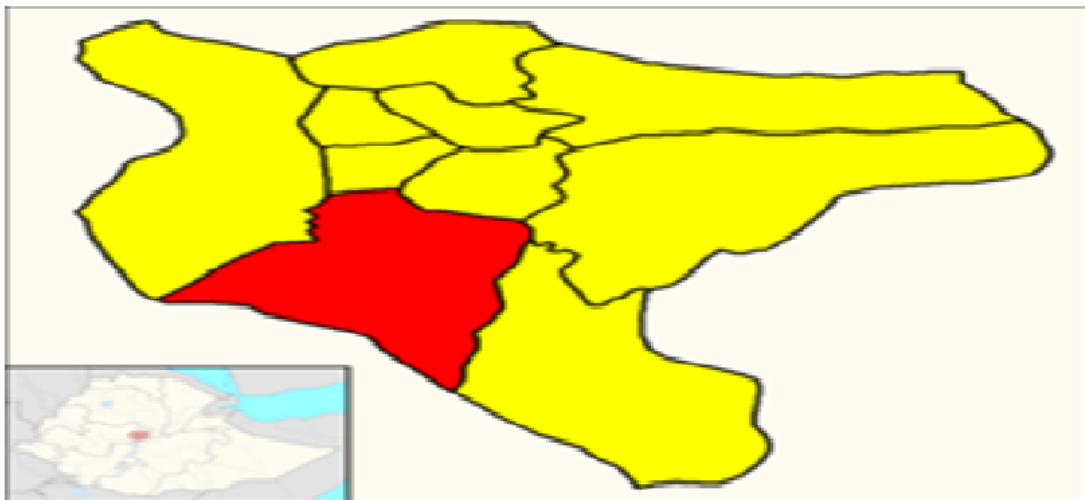
The main objective of this study was to investigate the acculturation experience of Wolayita youths who are living in Addis Ababa. To achieve the stated objectives quantitative approach that relies on the survey as a primary data source was used. To supplement the quantitative data qualitative methods like key informant interview, observation at the living and working place was conducted. The reason that the researcher wanted this type of approach was due to the motivation that a diverse type of data significantly provides a context on an understanding of a research problem. Thus, it will be easy for the researcher to confirm findings from different data sources and approaches. The quantitative method provides precise summaries and comparisons and that of the qualitative method provides general explanations, meanings, and relatively new ideas. Using a quantitative and qualitative approach together in particular research enabled us to understand the issue vividly (Kothari, 2004).

#### **3.2 General Description of the study area**

The study was conducted in the Nifas Silk Lafto sub-city of Addis Ababa City Administration. Nifas Silk Lafto sub-city is one of the sub-cities found in Addis Ababa city administration. It covers an area of 5876 hectares; this constitutes 11.31% of the total land area of Addis Ababa which makes the Nifas Silk Lafto sub-city in 5<sup>th</sup> place in the land area covered

from the 10 sub-cities. The district is in the southwest of Addis Ababa, bordering the districts of Kolfe Keranio to the northwest, Bole and Akaki Kality to the east, and Lideta and Kirkos to the north. At present, the sub-city is divided into 12 woredas. Nifas Silk Lafto sub-city described by a moderately steep type of topography with clear elevation difference and steep landscape around river gorges. Generally speaking in Nifas Silk Lafto sub city, the altitude range from 2074 to 2485 meters above sea level which has a range of 411 meters. According to the Central Statistics Agency, population projection Nifas Silk Lafto sub-city has a population of 387,017 (181, 125 male and 205, 892 female) (CSA, 2013). The major socio-economic activities of the population in the sub-city are non-agricultural activities such as trade, manufacturing, and services.

The researcher had selected this sub-city purposefully because of different reasons. First, the researcher lives in this particular sub-city of Addis Ababa, which makes time-consuming and easy to get the participants, and second in Nifas silk Lafto sub-city especially around Jemo a reasonable amount of population for the study exists that makes the issue can be studied.



"Sketchy map of Nifas Silk-Lafto (red) within Addis Ababa"  
[www.maplandia.com](http://www.maplandia.com)

### **3.3 Participants of the study**

#### **3.3.1 Population**

The target population of this study was the people who originally came from Wolayita Zone and live in Addis Ababa particularly, Nifas Silk Lafto sub-city. According to the Nifas Silk Lafto sub-city administration, the exact and estimated number of Wolayita youths who live in Nifas Silk Lafto is not known. This is because they do not have an identification cards, permanent working, and living areas. In addition to that unavailability of any social organizations that are formed by Wolayita youths in the city makes it difficult to know the exact size of population.

#### **3.3.2 Sample and Sampling Technique**

The informants were identified through convenience sampling method, because studying the entire population of Wolayita youths in Nifas Silk Lafto sub-city on the whole, is practically not possible and also the absence of any recorded information in the Nifas Silk Lafto sub-city administration and any social group formed by Wolayita youths makes it difficult to get the accurate number of youth migrants from Wolayita to Addis Ababa in general and in Nifas Silk Lafto in particular to apply random sampling method. Having this in mind based on some of the attributes like age and geographical origin the researcher selected 95 youths who originally migrated from Wolayita Zone and reside in Addis Ababa, Nifas Silk Lafto sub-city. From this total number, 10 of the respondents were used for key informant interviews.

### **3.4. Tools**

#### **3.4.1 Variables**

Acculturation approaches, such as language ability, stress level, and coping mechanisms are dependent variables in this analysis, while demographic variables such as age,

sex, participants' religion, educational level, and motive for migration are independent variables.

### **3.4.2. Description of the tools**

The questionnaires were intended to collect the data. They were prepared based on the review of different related literature. Because the numbers of respondents are large, this tool was appropriate to gather the necessary data. The questions were close-ended and consisted of five parts. The first part of the tool was about the socio-demographic characteristics of participants such as age, sex, religion, woreda they came from, migration reason, duration of their stay in Addis Ababa, level of education, employment status, and their daily income amount.

The second one, aimed at identifying the Wolayita youths acculturation strategy preference who live in Addis Ababa. The instrument was adapted from Berry et al. (2006). While Berry's acculturation scale has been used with a variety of acculturating groups and in a variety of cultural contexts, the researcher updated it by eliminating some vague questions and introducing additional cultural domains to improve the reliability of each test. The migrants' acculturation attitudes were evaluated on four levels: assimilation, integration, separation, and marginalization. In dealing with eleven different cultural domains, participants were asked to choose their favorite culture or lifestyle. Those who choose to combine both Addis Ababa and Wolayita cultures or lifestyles for a specific domain of culture are categorized as "integration," those who choose only the Wolayita culture were categorized as "separation," those who choose only the Addis Ababa culture were categorized as "assimilation," and those who choose neither cultures or lifestyles were categorized as "marginalization".

The third part of the questioner, dealt with the Perceived Amharic language ability of respondents. Marin and Raymond created the Linguistic Proficiency Subscale of the

Behavioral acculturation Scale, which was used to create the instrument (1996). Any of the vocabulary and expressions was adapted to accommodate the cultural traditions of the participants. The questionnaire had five items, each with a 5-point Likert scale ranging from 1 (not at all) to 5 (extremely) (very much) which assesses the participants' Amharic comprehension, listening, reading, and writing skills, as well as their ability to communicate in Amharic to others.

The fourth part of the questionnaire had 18 items rated on the scale from 1 (strongly agree) to 4 (strongly disagree) to situations perceived to cause stress. It was aimed to assess stressful situations the research participants may experience in their acculturation process of the Addis Ababa culture or lifestyle. The short version of the Social Attitudinal and Environmental Acculturative Stress (SAFE) scale has been adopted to create the scale (Mena et al., 1987) as cited in Seble (2014). However, some of the elements have been modified by the researcher to adapt the method to the respondents' needs. Some of the items have been omitted because they do not suit the cultural background of the participants. The stresses are divided into four categories: stress caused by participants' impressions of the host community, stress caused by family influences, and stress caused by social perceptions and environmental factors.

The fifth part of the questioner was concerning different coping mechanisms used by respondents to solve the problems during the acculturation process. The scale was adopted from the short version of COPE (Carver, 1997). Some of the items are modified by the researcher and some of them are canceled because they cannot fit with the respondents' cultural tradition. In this part, respondents were expected to indicate how frequently they used each strategy by using a scale ranging from 1 (never) to 4 (always).

Semi-structured interviews became the second method of data collection. The interviewer creates the interview questions by reviewing the relevant literature. There were no questionnaires sent to these people.

### **3.5. Procedures**

The data collection instruments particularly the questionnaires and interview guides were developed by reviewing different kinds of literatures. English language experts were consulted for their clarity and they were translated to Amharic by two Amharic language experts.

To increase the genuineness of data, two native speakers of Wolayitegna language who have a BA degree educational qualification were employed by the researcher for a little incentive to collect questionnaire-based information from the selected participants. The data collectors have gained orientation and sufficient background knowledge about the study and components of the questionnaire.

All the interviews from ten participants, of a maximum time of one hour each, were conducted by the researcher and were all tape-recorded by the permission of the participants since the purpose of the study was well clarified to the participants.

Information was gathered from respondents with various educational backgrounds, job status, age, sex, and migration motivation, duration of stay in Addis Ababa, and daily income to see whether there was any variation in their acculturation experience due to their context.

#### **3.5.1. Validation**

Content validity of the scale was judged by graduate students from social psychology. Comments were given on the cultural appropriateness of some items. According to the constructive evaluation, some items were eliminated and modified to measure the construct. Because of the acquired result of the pilot test and professional's comment, the revision was made on questions that were misunderstood by participants.

### 3.5.2 Pilot Test

To prevent uncertainty and to determine the correct way to administer the questionnaire and semi-structured interview, pilot testing was performed in the Akaki Kaliti sub-city.

Respondents who met the same criterion as the target population but lived in a different sub-city were included in the pilot study.

The participants for the pilot study were selected using a convenience sampling method. Therefore, the pilot testing was made on 27 participants, 21 (5 female and 16 male) of them were used to fill the questionnaire, and the rest, six (2 female and 4 male) are for the semi-structured interview. The purpose of this pilot study was for the sake of determining the reliability of the acculturation strategy scale, language scale, stress scale, and coping mechanism scale.

Accordingly, after administering the instrument for the pilot samples, the responses were scored and assessed for their reliability by using Cronbach Alpha. Through this process, four questions were deleted and words that were difficult to understand for participants were modified. For example, the reliability of the acculturative scale with the whole 12 items was .672. But the reliability of the scale with 11 items increased from .672 to .736 if item 23 is deleted. This indicated that item 23 had poor quality and low reliability as compared to the entire item. The same is true for stress scale item 47 and coping mechanism scale item 51 and 53. Thus, Cronbach's alpha for the acculturation strategy scale is .763, the language scale is .878, the stress scale is .851, and the coping scale is .741. Cronbach's alpha for the whole questionnaire is .804.

Based on the input from the pilot test, the researcher updated the interview questions and changed any sentences, expressions, or questions that caused confusion. Besides, certain questions that were asked repeatedly and were difficult to understand by participants were eliminated.

### **3.5.3 Administration**

At the beginning of data collection, the data collectors explained the objective and purpose of the study and the consent of participants was asked.

The data collectors had a meeting with participants in their working and living area. Data were collected using a structured questionnaire. Eighty-five participants were asked based on the questionnaire and their responses were recorded. The researcher supervised the data collection process.

The interview was conducted in the cafeteria and in the working areas of the respondents. The interview was recorded by the researcher using a voice recorder and in written form.

### **3.6 Data Analysis**

The quantitative data that were obtained from the questionnaires were recorded, tabulated organized, and treated with different analysis methods. Computer software called Statistical Package for Social Science (SPSS) version 22 was used to perform statistical analysis like frequency count, percentage, the mean and standard deviation of the acculturation strategies, language proficiency, and coping mechanisms of the Wolayita migrant youth in Addis Ababa. Mean split was used to determine the acculturative stress level of participants.

An Independent sample t-test was employed to determine if there was a statistically significant difference between the mean scores of males and females in acculturative strategy, language proficiency, acculturative stress, and coping mechanisms.

To test if there is a significant difference in acculturation strategies, acculturative stress, language proficiency and coping mechanism across the demographic variables such as age, educational level, religion, and motive of migration One Way Analysis of Variance (ANOVA)

was calculated. Additionally, for significant differences obtained from one way ANOVA test, further analysis was performed using the Post hoc test.

Finally, the partial correlation was used to determine the relationship between acculturative strategy, stress level, and language proficiency. The significance of all of the analyses was determined at the  $\alpha = 0.05$  level.

In the current study, the thematic content analysis (TCA) technique was employed to analyze qualitative data. All the data from the interviews were collected by hand-written notes and voice recorders. For the analysis, the researcher had gone through all the interviews to get an overview of the research participants and to create an interview summary for each participant as soon as possible after each interview took place. This summary included personal information about the interviewees. This way, the data were coded, edited, coded, and translated to English before it was analyzed.

### **3.7 Ethical Considerations**

Ethics and the safety of informants have a very special concern in any Social Psychology research. Accordingly, in this particular study, at least the basic ethical issues provided by American Psychological Association were given great attention.

One of the ethical issues to consider as suggested by APA was the participation of respondents. It was made strictly on a voluntary basis. They were informed about the purpose of the study including how their information is important for the successful completion of the study, for how long they will be participating, possible benefits, and foreseeable consequence of declining or withdrawing from the study (APA, 2010).

The second ethical issue that the researcher considered is confidentiality. The researcher told fellow participants that their identities would not be disclosed anywhere, either during data collection or when the findings were disseminated, and that anything respondents said would be

kept private, which was achieved by coding the participants rather than using their names.

Furthermore, the researcher will handle the study participants with the utmost respect.

Finally, the researcher carefully considered citation, referencing, and documenting the findings of this analysis in compliance with the sixth edition of the APA's Publication Manual's rules and regulations.

## CHAPTER FOUR

### FINDINGS

In this section, the result of the research which was obtained through both quantitative and qualitative methods was presented. The chapter begins with a presentation of the participants' demographic profiles, followed by an examination of the Wolayita youths' acculturative approach, language mastery, stress level, and preferred coping strategy.

#### 4.1 Demographic data of Participants

The responses of 85 Wolayita youth migrants were fed into the software. The survey questionnaire gathered twelve demographic variables from the participants to get a better understanding of them on several levels. In the study of various subjects, five variables were used. The bulk (63.3 percent, n=54) of the research participants were males, as seen by the demographic results in Table 1. In the case of their age, most of the participants (32.9%, n=28) were within the age range of 22-25 years, followed by participants in the age category of 26-29 (28.2%, n=24). Of the entire participants, (65%, n=56) of the respondents were protestants religious followers. A significant number (22.4%, n=19) of the respondents were from Damot Gale woreda and followed by Sodo Zuria which counts (20.0%, n=17). For most of the respondents, their motives of migration were due to search for employment (74.1%, n=63), followed by poverty which counts for 15.3%, (n=13). Regarding their stay in Addis Ababa, the majority of the participants (32.9%, n=28) lived between 3-5 years.

Related to their age at migration significant number of the participants (54.1%, n=46) were within the age range of 16-20 which represents the young working population. Of the total participants, the majority of the migrants (38.8%, n=33) and (22.4, n=19) were educated up to primary school and college or university respectively. Related to employment status a significant number (63.5%, n=54) of the participants were self-employed were as (15.3% n=13) participants

were full-time workers. According to their working profession, a significant number (36.5%, n=31) of participants were working as shoeshine, followed by other working professions which count (31.8%, n=27). In the case of their daily income, most (37.6%, n= 32) and (22.4%, n= 19) of the participants earn 50-100 and below 50 Ethiopian birr respectively. Finally, participants were asked about how long it took to get a job in Addis Ababa after arrival, and the majority (49.4%, n= 42) of the participants reported from 0 – 2 months.

**Table 1 Demographic characteristics of the study participants(Independent Variables)**

Variable					
Gender	Male 54 (63.3 %)		Female 31 (36.5 %)		
Age categories	15-18 17 (20%)	19-21 16(18.2 %)	22-25 28 (32.9 %)	26-29 24 (28.2 %)	
Religion of participants	Orthodox22 (25.9 %)	Protestant 56 (65.9 %)	Muslim 5 (5.9 %)	Catholic 1 (1.2 %)	Others 1 (1.2 %)
Motive of Migration	Poverty 13 (15.3%)	Conflict with family members 3 (3.5 %)	Academic -----	Loose of parent 6 (7.1%)	Employment mandate 63(74.1 %)
Educational Status	Illiterate 4 (4.7 %)	Less than grade 4 17 (20.0 %)	Grade 4-8 33 (38.8 %)	Grade 9-12 12 (22.4%)	Above grade 12 19 (22.4 %)

**Table 2 Other Demographic characteristics of the study participants**

Variable								
Woreda	Abala	Bolloso	Bolloso	Damot Gale	Damot	Dinguna	Hobbicha	Humbo
	Abaya 3 (3.5 %)	Bomba 2 (2.4 %)	Sora 12 (14.1 %)	19 (22.4%)	Woyda 4 (4.7 %)	Fango 1 (1.2 %)	6 (7.1 %)	2(2.4 %)
	Bayra Koysha 2 (2.4 %)	Offa 7 (8.2 %)	Sodo Zuria 17 (20.0%)	Damot Pulasa 1 (1.2 %)	Damot Sora 1 (1.2 %)	Kindo Didaye 5 (5.9 %)	Kindo Koysha 2 (2.4 %)	Kawo Koysha 1(1.2 %)
Years lived in Addis Ababa	Less than 1 15 (17.6 %)		Between 1-3 20 (23.5 %)		Between 3-5 28 (32.9 %)		More than 5 22 (25.9 %)	
Age at Migration	5-10 2 (2.4 %)	10-15 15(17.6 %)	16-20 46 (54.1 %)		21-25 20 (23.5 %)		Greater than 25 2 (2.4 %)	
Employment Status	Full time 13 (15.3 %)	Pert time 6 (7.1 %)	Unemployed 12 (14.1 %)		Underage to work -----		Self-employed 54 (63.5 %)	
Profession	Peddler 9 (10.6 %)	Shoe shinning 31 (36.5 %)	Driver 8 (9.4 %)	Coolie 6 (7.1 %)	Car washing 2 (2.4 %)	Other 27 (31.8%)	Not applicable 2 (2.4 %)	
Income per day in birr	Below 50 19 (22.4%)	50-100 32 (37.6 %)	100-150 15 (17.6 %)	150-200 5 (5.9 %)	More than 200 8 (9.4 %)	Not applicable 6 (7.1 %)		
Time before getting job	0-2 month 42 (49.4 %)	2-4 month 20 (23.5 %)	4-6 month 8 (9.4 %)	6 month - 1 year 5 (5.9 %)	More than 1 year 6 (7.1 %)	Not applicable 4 (4.7 %)		

## 4.2 Acculturation Strategies Preference of Wolayita Youths

One of the main objectives of this particular study was to identify participants' acculturation strategy preference. The following table (Table 2) shows participants' acculturation strategy.

**Table 3 Descriptive Result of Acculturation Strategy Preference of Wolayita Youths**

Items	Both Addis Ababa and Wolayita	Wolayita only	Addis Ababa only	Neither Wolayita nor Addis Ababa	Not applicable
I follow the life style or culture of___	42 (49.4)	14 (16.5)	29 (34.1)	—	—
I like to have other people in my social gatherings.	26 (30.6%)	23 (27.1%)	34 (40%)	1 (1.2%)	1 (1.2%)
I like to work with others.	21 (24.7%)	25 (29.4%)	29 (34.1%)	9 (10.6%)	1 (1.2%)
I like to hang out with people from my hometown.	27 (31.8%)	33 (38.8%)	21 (24.7%)	2(2.4%)	2(2.4%)
I prefer to marry (already married) an individual from	12 (14.1%)	56 (65.9%)	11 (12.9%)	3 (3.5%)	3 (3.5%)
I want to live (currently living) with most ___	22 (25.9%)	43 (50.6%)	15 (17.6%)	4 (4.7%)	1 (1.2%)
I prefer to use language that are common in _	41 (48.2%)	14 (16.5%)	27 (31.8%)	2 (2.4%)	1 (1.2%)
I prefer cloth that represent___ culture	24 (28.2%)	11 (12.9 %)	43 (50.6%)	3 (3.5%)	4 (4.7%)
I prefer foods that are common in _____	29 (34.1%)	15 (17.6%)	36 (42.4%)	—	5 (5.9)
I prefer to listen _____ music (mezmur)	53 (62.4%)	19 (22.4%)	11 (12.9%)	—	2 (2.4%)
I feel I am a part of _____ culture (life style	33 (38.8%)	15 (17.6%)	32 (37.6%)	4 (4.7%)	1 (1.2%)

Table 2 indicates participant's responses to 11 items regarding respondents' acculturation strategies. On four of the item's integration is the function of acculturation. As it is vividly indicated, 42(49.4%) of respondents preference in lifestyle or culture is inclined to both Wolayita and Addis Ababa, 41(48.2%) prefer Wolayitegna and Amharic language for their daily communication, 53(62.4%) prefer to listen to spiritual or non-spiritual songs made in Wolayitegna or Amharic languages. The majority (33 (38.8%)) of respondents felt that they are practicing the cultures or lifestyles of both Addis Ababa and Wolayita. Separation is also a function of acculturation on the three items. The respondents have a preference to make friends, to select a spouse, and to have neighbors who come from Wolayita were 33(38.8%), 56(65.9%), and 43(50.6%) respectively. The respondents have assimilated to the culture or lifestyle of Addis

Ababa regarding their food preference 36(42.4%), clothing style 43(50.6%), social activities 34(40%), and colleagues selection 29(34.1%).

The majority of the responses from the interviews show that, the respondents prefer to use Wolayitegna language as a means of communication when they are in their social circle. The respondents also reflected that, they die hard to learn and speak Amharic language as they consider, it is a success factor to secure a good job and to fasten the adaptation and integration process.

Five of the interviewee stated that the persons who came from Wolayita prefer to live in small groups condensed to few areas of the city. This mechanism helps them to live and share interdependently. Due to this benefit, the study groups select people from Wolayita than others to live together.

***Table 4 Independent Sample t-test Result of Acculturation Strategy Difference Based on Gender***

Variable	Category	N	Mean	SD	Df	T	Sig
Sex	Male	54	22.85	5.26	83	-.122	.903
	Female	31	23	5.64			

To see if there is a statistically meaningful gender difference in their acculturation technique, an Independent Samples t-test was used. The findings showed that there was no statistically significant difference. ( $t=-.122$ ,  $df= 83$ ,  $p= 0.903$ ( $p>0.05$ ) in acculturation strategy between male (mean = 22.85; SD= 5.26) and female (mean = 23; SD = 5.64) participants.

***Table 5 Descriptive Result of Participants Acculturation strategy Based on Age Categories***

Variable	Category	N	Mean	SD
Age	15-18	17	22.24	4.78
	19-21	16	21.94	3.66
	22-25	28	23.64	6.23
	26-29	24	23.17	5.79

The above table clearly shows the age category 22-25 has a higher mean score of 23.64 (SD = 6.23) than the age category of 26-29 (mean = 23.16; SD= 5.79). The age categories 15-18 and 19-21 have comparable mean scores.

One Way ANOVA was employed to check if there is a significant difference in acculturation strategy based on the different age categories. As can be seen from the following table, ANOVA results show that participants in the different age categories do not significantly differ ( $F=0.447$ ,  $Df=84$ ,  $p= 0.720(p>0.05)$ ) in their acculturation strategy.

**Table 6 ANOVA Results of Participants Acculturation Strategy Based on Age Categories**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	39.489	3	13.163	.447	.720
Within Groups	2383.758	81	29.429		
Total	2423.247	84			

The results of the one-way (ANOVA) indicate that there was no statistically meaningful differences ( $F= 0.649$ ;  $df = 84$ ;  $p=0.450(p>0.05)$ ). Therefore, the respondent's acculturation strategy choice is an acculturation strategy that is not linked to the respondent's religion.

**Table 7 ANOVA Result of Participants Acculturation Strategy Based on Religion**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	107.869	4	26.967	.932	.450
Within Groups	2315.378	80	28.942		
Total	2423.247	84			

The One Way Analysis of Variance was conducted to see whether there was a statistically meaningful difference in participants' preferences for acculturation strategies depending on their educational levels. As can be seen from the following table, ANOVA results demonstrated that participants in the different educational categories do not significantly differ ( $F=1.476$ ,  $P=0.217(p>0.05)$ ) in their acculturation strategy.

**Table 8 ANOVA Result of Acculturation Strategy Based on Educational Level**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	166.547	4	41.637	1.476	.217
Within Groups	2256.700	80	28.209		
Total	2423.247	84			

The one-way Analysis of Variance (ANOVA) was conducted to see whether there was a statistically meaningful discrepancy between the respondents' preferred acculturation strategy and their migration motivation. As seen in the table below, the computed ANOVA result showed statistically significant differences in acculturation strategy choice among the participants that can be due to their migration motive:  $F = 2.851$ ,  $P = .042$  ( $P > .05$ ).

**Table 9 ANOVA Result of Acculturation Strategy Based on Motive of Migration**

	Sum of squares	Df	Mean Square	F	Sig.
Between Groups	231.413	3	77.138	2.851	.042
Within Groups	2191.834	81	27.060		
Total	2423.247	84			

As a result, the Post hoc test was used to figure out what was behind the differences. As a result, the mean score of participants' acculturation plan for job mandate is higher than that of loss of a parent (mean difference=3.96825), according to post hoc comparisons using the Tukey HSD test. In general, these results suggest that the motive of migration has a difference on the acculturation strategy preference of the study participants.

**Table 10 Participants Mean Variation with Motive of Migration on Acculturation Strategy Using Tukey HSD Test**

(I) Motive of migration	(J) Motive of migration	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Poverty	Conflict with family members	2.87179	3.33188	.824	-5.8683	11.6119
	Loss of parent	4.87179	2.56738	.237	-1.8629	11.6065
	Employment mandate	-1.09646	1.58462	.900	-5.2532	3.0603
Conflict with family members	Poverty	-2.87179	3.33188	.824	-11.6119	5.8683
	Loss of parent	2.00000	3.67829	.948	-7.6488	11.6488
	Employment mandate	-3.96825	3.07399	.571	-12.0319	4.0954
Loss of parent	Poverty	-4.87179	2.56738	.237	-11.6065	1.8629
	Conflict with family members	-2.00000	3.67829	.948	-11.6488	7.6488
	Employment mandate	-5.96825*	2.22249	.043	-11.7982	-.1383
Employment mandate	Poverty	1.09646	1.58462	.900	-3.0603	5.2532
	Conflict with family members	3.96825	3.07399	.571	-4.0954	12.0319
	Loss of parent	5.96825*	2.22249	.043	.1383	11.7982

### 4.3 Self-Evaluated Language Proficiency of Wolayita Youths

The second main objective of this particular study was to see participants' language proficiency. The following table shows participants' self-evaluated language ability.

**Table 11 Descriptive Result of Self-evaluated Language Ability of Respondents**

Items	Not at all(1)	Very little(2)	Moderately (3)	Pretty Much (4)	As a Native (5)	Mean
How well do you think you should speak in Amharic?	-----	9 (10.6%)	30 (35.3%)	41 (48.2%)	5 (5.9%)	3.49
What is your opinion of your ability to read Amharic?	7 (8.2%)	21 (24.7%)	26 (30.6%)	28 (32.9%)	3 (3.5%)	2.99
What is your opinion of your ability to write Amharic?	8 (9.4%)	20 (23.5%)	26 (30.6%)	29 (34.1%)	2 (2.4%)	2.96
How well do you think you comprehend Amharic as it is said to you?	-----	10 (11.8%)	24 (28.2%)	45 (52.9%)	6 (7.1%)	3.55
When you speak Amharic, how much do you think people understand you?	-----	9 (10.6%)	30 (35.3%)	45 (52.9%)	1 (1.2%)	3.45

As seen in Table 10, the things how well do you think you understand when people talk to you in Amharic (M=3.55) and how well do you think you speak Amharic (M=3.49) received the highest scores around the board. This suggests that participants believe they have strong Amharic language speech and listening skills. In comparison, the lowest score was found on the items how well do you think you can write Amharic (M=2.96) and how well do you think you can read Amharic (M=2.99) from the whole set of items. In other words, the participants believe they have poor reading and writing abilities in Amharic. The data obtained from the interview showed that, the participants are poor in reading and writing the Amharic language the reason for this is that the participants are out of school, so that they don't have any access to develop such skills. As three of the interviewee told to the researcher, though the participants are good enough at speaking the Amharic language, other people try to make fun of them due to the accent they have in speaking Amharic.

The results of the Independent Samples t-test revealed that there was no statistically significant difference in language proficiency between male (mean = 16.70; SD = 3.70) and female (mean = 16.58; SD = 3.44) participants ( $t=-2.58$ ,  $df=83$ ,  $p=0.797$  ( $p>0.05$ )) participants.

***Table 12 Independent sample t-test Result of Participants' Language ability and Gender***

Variable	Category	N	Mean	SD	Df	T	Sig
Sex	Male	54	16.70	3.70	83	-.258	.797
	Female	31	16.58	3.44			

One Way ANOVA was used to check if there is a significant difference in language proficiency based on the different age categories. As can be seen from the following table, ANOVA results shows that participants in the different age categories do not significantly differ ( $F=1.693$ ,  $p= 0.175$ ( $p>0.05$ )) in their language proficiency.

**Table 13 ANOVA Result of Participants Language Proficiency and Age Categories**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	63.899	3	21.300	1.693	.175
Within Groups	1019.112	81	12.582		
Total	1083.012	84			

The result of the one-way analysis of variance (ANOVA) shows that there was no statistically significant differences ( $F=1.286$ ,  $df=84$ ,  $P=.283$ ( $P<0.05$ ) among the respondent's language proficiency that can be attributed to their religion (Table 13).

**Table 14 ANOVA Result of Respondents Language Proficiency and Their Religion**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	65.418	4	16.354	1.286	.283
Within Groups	1017.594	80	12.720		
Total	1083.012	84			

One Way Analysis of Variance (ANOVA) was used to check if there is a significant difference in language proficiency of participants based on the different educational categories. As can be seen from the following table, ANOVA results indicated that participants in the different educational categories significantly differ ( $F=5.878$ ,  $df=84$ ,  $P=.000$ ( $P<0.05$ ) in their language proficiency.

**Table 15 ANOVA Result of Participants Language Proficiency and Educational Level**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	245.996	4	61.499	5.878	.000
Within Groups	837.016	80	10.463		
Total	1083.012	84			

As a result, Post Hoc comparisons using the Tukey procedure is determined to determine the cause of the group discrepancy. The survey result revealed that adolescents in grades one through four had a lower mean score on language ability than those in high school (mean difference=-4.84314). Around the same time, participants in grades four through eight had a

lower mean score on the language proficiency scale than those in college, university, and graduate school (mean difference=-4.17647). Meaning, there is a statistically significant difference between the scores of participants who are less than grade four and high school. This implies that participants in high school have higher language proficiency than participants with less than grade four educational levels. Similarly, participants who are less than grade four have lower language proficiency than college /university and graduate level.

**Table 16 Participant's Mean Variations with Educational Level on Language Proficiency using Tukey HSD Test**

(I) Educational level	(J) Educational level	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Illiterate	Less than grade 4	.17647	1.79753	1.000	-4.8404	5.1933
	From grade 4-8	-2.39394	1.71252	.631	-7.1735	2.3857
	From grade 9-12	-4.66667	1.86750	.101	-9.8788	.5455
	Above grade 12	-4.00000	1.77942	.173	-8.9663	.9663
Less than grade 4	Illiterate	-.17647	1.79753	1.000	-5.1933	4.8404
	From grade 4-8	-2.57041	.96566	.069	-5.2655	.1247
	From grade 9-12	-4.84314*	1.21957	.001	-8.2469	-1.4394
	Above grade 12	-4.17647*	1.07987	.002	-7.1904	-1.1626
From grade 4-8	Illiterate	2.39394	1.71252	.631	-2.3857	7.1735
	Less than grade 4	2.57041	.96566	.069	-.1247	5.2655
	From grade 9-12	-2.27273	1.09039	.237	-5.3160	.7705
	Above grade 12	-1.60606	.93151	.425	-4.2059	.9938
From grade 9-12	Illiterate	4.66667	1.86750	.101	-.5455	9.8788
	Less than grade 4	4.84314*	1.21957	.001	1.4394	8.2469
	From grade 4-8	2.27273	1.09039	.237	-.7705	5.3160
	Above grade 12	.66667	1.19271	.981	-2.6622	3.9955
Above grade 12	Illiterate	4.00000	1.77942	.173	-.9663	8.9663
	Less than grade 4	4.17647*	1.07987	.002	1.1626	7.1904
	From grade 4-8	1.60606	.93151	.425	-.9938	4.2059
	From grade 9-12	-.66667	1.19271	.981	-3.9955	2.6622

One Way Analysis of Variance (ANOVA) was used to check if there is a significant difference in the language proficiency of participants and their motive of migration. As can be seen from the following table, the findings from ANOVA revealed no statistically significant

difference regarding their migration motivation among the participants' language proficiency levels ( $F=0.351$ ,  $df=84$ ,  $P=.789$  ( $P>0.05$ )).

**Table 17 ANOVA Result of Participants Language Proficiency and Motive of Migration**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	13.885	3	4.628	.351	.789
Within Groups	1069.126	81	13.199		
Total	1083.012	84			

#### 4.4 Acculturative Stress

Examining the difference between demographic variables (gender, age, religion, educational status, and motive of migration) and acculturative stress was one of the major objectives of the current study. To know respondents' awareness of the acculturative stress-provoking situations eighteen items with four response groups were used.

Accordingly, participants' acculturative stress score was compared across the different levels of the independent variables (gender, age, religion, educational status and motive of migration) using the independent sample t-test and ANOVA.

To determine the acculturative stress level of participants mean split was used. Hence, participants' stress level was classified as high and low as can be evidenced in the following table.

**Table 18 Descriptive Result of Acculturative Stress Level Based on Gender**

Acculturative stress level	High	Low (%)
	N (%)	N (%)
Male	35 (64.8%)	19 (35.2%)
Female	21 (67.7%)	10 (32.3%)
Total	56 (65.8)	29 (34.2)

As can be seen from the table above, the majority (65.8%) of the participants had a higher level of acculturative stress. The remaining 34.2 % of the participants had a lower level of acculturative stress. Looking specifically, most of the female participants (67.7 %) reported a higher level of stress than their male counterparts (64.8%).

The response obtained from the interview also supported the above result indicated in quantitative terms. The interviewee expressed that acculturative stress is emanated from multiple causes. Six of the interviewee believes that the target groups experience acculturative stress because of expectation crises. Hence: what they learn about living in Addis Ababa before migration and what they faced after migration to Addis Ababa is quite different. In addition to this as the participants migrate to Addis Ababa in the early childhood stage; they are subjected to different stress causing challenges like lack of family support and intimacy, inability to access basic needs, experiencing age-inappropriate burdens, and the likes. Another interviewee believes that the cause for the acculturative stress is problems related with securing of a good job. As the interviewee told to the researcher that the participants of the study come to Addis Ababa without equipping themselves with the necessary skill or educational profile required to secure high-paying jobs. One of the interviewees shared his experience with the researcher that *“Though I was the competent candidate to secure a vacancy at a certain factory, the company chooses other candidate who had lowered score over me. I have lately learned that the company rejected me due to the myth or labeling youth from Wolayita are a thief.”* For this reason, most of the subject groups are engaged to low status labor work on the other side the parents and relatives in the home town set the high expectations from the participants, so that, in their strive to satisfy the family’s expectations they end up with stress.

Independent Samples t-test was conducted to determine whether there is a statistically difference between males and females in their acculturative stress. Results revealed that there

was no statistically significant difference ( $t=-.552$ ,  $df=83$ ,  $p=0.582$  ( $p>0.05$ )) in acculturative stress between the mean score of male (mean = 42.09.70; SD= 9.23) and female (mean = 43.13; SD = 6.46) participants.

**Table 19 Independent Sample t-test Result of Participants' Stress Level and Gender**

Variable	Category	N	Mean	SD	Df	T	Sig
Sex	Male	54	42.09	9.23	83	-.552	.582
	Female	31	43.13	6.46			

To check if there is a statistically meaningful difference in acculturative stress level based on the different age categories One Way ANOVA was computed. As can be seen from the following table, ANOVA results showed that participants in the different age categories do not significantly differ ( $F=0.608$ ,  $p= 0.611$  ( $p>0.05$ )) in their acculturative stress level.

**Table 20 ANOVA Result of Participants Acculturative Stress Level and Age**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	127.501	3	42.500	.608	.611
Within Groups	5657.676	81	69.848		
Total	5785.176	84			

The result of the one-way analysis of variance (ANOVA) showed that there was no statistically significant differences ( $F=0.254$ ,  $df=84$ ,  $P=0.906$  ( $P>0.05$ )) among the respondent's acculturative stress level that can be attributed to their religion (Table 20).

**Table 21 ANOVA Result of Respondents Acculturative Stress Level and Religion**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	128.019	4	18.137	.254	.906
Within Groups	4582.687	80	71.408		
Total	4710.706	84			

One Way Analysis of Variance was computed to check if there is a statistically meaningful difference in the acculturative stress level of participants based on the different

educational categories. As can be seen from the following table, ANOVA results indicated that participants in the different educational categories significantly do not differ ( $F=0.360, df=84, P=0.251 (P>0.05)$ ) in their acculturative stress level.

**Table 22 ANOVA Result of Respondents Acculturative Stress Level and Education Level**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	273.870	4	92.843	1.372	.251
Within Groups	4436.836	80	67.673		
Total	4710.706	84			

The table below showed that, the result of the One Way Analysis of Variance (ANOVA) described that there was no statistically significant differences ( $F=0.920, df=84, P=0.435 (P<0.05)$ ) among the respondent's acculturative stress level that can be attributed to their motive of migration.

**Table 23 ANOVA Result of Respondents Acculturative Stress Level and Reason of Migration**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	61.914	3	63.530	.920	.435
Within Groups	4648.792	81	69.069		
Total	4710.706	84			

#### **4.5 Coping Strategy preference of Wolayita Youths**

The final main objective of this particular study was to identify the most frequently used coping strategy by Wolayita youths in the process of their acculturation in Addis Ababa. The following table shows the descriptive results of participants' coping strategies.

The response choices:

- 1= I haven't done anything at all,      2= I have done it a little bit,  
 3= I have done it in a medium volume,      4= I have done it a lot.

**Table 24 Descriptive Statistics Result of Participants Coping Strategy Preference**

Item	1	2	3	4	Mean	SD
I have been doing something to think about it less, such as going to movies, playing games, watching TV, reading, daydreaming, sleeping, or shopping	11 (12.9%)	12 (14.1%)	33 (38.8%)	29 (34.1)	2.94	1.004
I have been blaming myself for things that happened	14 (16.5%)	14 (16.5%)	35 (41.2%)	22 (25.9%)	2.76	1.019
I have been refusing to believe that it has happened.	12 (14%)	26 (30.6%)	37 (43.5%)	10 (11.8%)	2.53	0.881
I have been using alcohol or other drugs to make myself feel better and get through it	51 (60.0%)	20 (23.5%)	9 (10.6%)	5 (5.9%)	1.62	0.899
I have been giving up trying to deal with it	8 (9.4%)	14 (16.5%)	29 (34.1%)	34 (40.0%)	3.05	0.975
I have been looking for something good in what is happening to make it seem positive.	8 (9.4%)	14 (16.5%)	24 (28.2%)	39 (45.9%)	3.11	1.000
I have been expressing my negative feelings.	13 (15.3%)	9 (10.6%)	19 (22.4%)	44 (51.8%)	3.11	1.113
I have been thinking to come up with a method about what to do.	4 (4.7%)	11 (12.9%)	21 (24.7)	49 (57.6%)	3.35	0.882
I have been getting understanding and emotional support from others including professionals	24 (28.2%)	9 (10.6%)	34 (40.0%)	18 (21.2%)	2.54	1.119
I have been taking action to try to make the situation better.	5 (5.9%)	16 (18.8%)	25 (29.4%)	39 (45.9%)	3.15	0.932
I have been praying or meditating	4 (4.7%)	3 (3.5%)	6 (7.1%)	72 (84.7%)	3.72	0.750

As can be evidenced in table 23 above, the items with maximum mean scores indicated the most frequently used coping strategies used by Wolayita youths. All eleven items' descriptive results (mean and standard deviation) were ranged from M= 3.72 to M=1.62. This mean difference revealed that Wolayita youths employ different coping mechanisms. I've been praying or meditating (M=3.72, SD=.75) and I've been thinking to come up with a plan on what to do (M=3.35, SD=.882) were two things with the highest mean scores that were commonly used coping strategies by the Wolayita youths to cope up with stress and other life-related challenges in Addis Ababa which are both positive coping mechanisms techniques. The minimum mean score were observed for the items *I have been using alcohol or other drugs to*

make myself feel better and get through it (M= 1.62, SD= 0.899) and I've been refusing to believe that it has happened (M= 2.53, SD= 0.881). Meaning, Wolayita youths were less likely to use these two coping techniques.

The response obtained from the interview opposed the above result indicated in quantitative terms. The interviewee expressed that there are a number of Wolayita youths who are vulnerable to drug abuse, alcohol addiction' and theft.

To check whether there is a statistically relevant gender gap in their preferred coping technique, an Independent Samples t-test was used. There was no statistically significant difference, according to the findings ( $t=-.825$   $df=83$ ,  $p=0.412$  ( $p>0.05$ )) in coping strategy preference between the mean score of male (mean = 31.52; SD= 5.88) and female (mean = 32.52; SD = 4.30) participants.

**Table 25 Independent sample t-test Result of Respondents' Coping Mechanisms and Gender**

Variable	Category	N	Mean	SD	Df	T	Sig
Sex	Male	54	31.52	5.88	83	-.825	.412
	Female	31	32.52	4.30			

To check whether there is a statistically relevant difference in coping strategy preference based on the different age categories, a One Way Analysis of Variance (ANOVA) was calculated. As can be seen from the following table, ANOVA results showed that participants in the different age categories do not significantly differ ( $F=0.885$ ,  $p= 0.452$  ( $p>0.05$ )) in their coping strategy preference.

**Table 26 ANOVA Result of Respondents' Coping Mechanisms and Age Categories**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	76.526	3	25.509	.885	.452
Within Groups	2334.298	81	28.818		
Total	2410.824	84			

As seen in the table below, the result of one-way ANOVA demonstrated no statistically significant differences among the respondent's coping strategy preference that can be attributed to their religion. ( $F=0.584$ ,  $df=84$ ,  $P=0.675$  ( $P>0.05$ )).

**Table 27 ANOVA Result of Respondents Coping Strategy Preference and Their Religion**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	68.409	4	17.102	.584	.675
Within Groups	2342.414	80	29.280		
Total	2410.824	84			

To determine if there is statistically a significant difference in coping strategy preference of participants based on the different educational categories, One Way Analysis of Variance was used. As can be seen from the following table, ANOVA results indicated that participants in the different educational categories significantly differ ( $F=3.443$ ,  $df=84$ ,  $P=0.012$  ( $P<0.05$ )) in their coping strategy preference.

**Table 28 ANOVA Result of Participants Coping strategy Preference and Education Level**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	354.028	4	88.507	3.443	.012
Within Groups	2056.796	80	25.710		
Total	2410.824	84			

Post Hoc comparisons using the Tukey method were used to determine which group was responsible for the difference. The test result revealed that participants in grades 1-4 had a higher mean score on coping strategy than participants in college /university and graduate level (mean difference=5.50774) Meaning, there is a statistically significant difference between scores of participants who are less than grade four and college /university and graduate level. This implies that participants whose grade level is less than four used more coping strategies than those at the university level.

**Table 29 Participant's Mean Variations with Educational Level on Coping Strategy Preference using Tukey HSD Test**

(I) Educational level	(J) Educational level	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Illiterate	Less than grade 4	-2.32353	2.81777	.922	-10.1878	5.5408
	From grade 4-8	-.80303	2.68451	.998	-8.2954	6.6893
	From grade 9-12	-2.25000	2.92745	.939	-10.4204	5.9204
	Above grade 12	3.18421	2.78938	.784	-4.6009	10.9693
Less than grade 4	Illiterate	2.32353	2.81777	.922	-5.5408	10.1878
	From grade 4-8	1.52050	1.51375	.853	-2.7043	5.7453
	From grade 9-12	.07353	1.91176	1.000	-5.2621	5.4092
	Above grade 12	5.50774*	1.69278	.014	.7832	10.2322
From grade 4-8	Illiterate	.80303	2.68451	.998	-6.6893	8.2954
	Less than grade 4	-1.52050	1.51375	.853	-5.7453	2.7043
	From grade 9-12	-1.44697	1.70926	.915	-6.2175	3.3235
	Above grade 12	3.98724	1.46022	.058	-.0882	8.0627
From grade 9-12	Illiterate	2.25000	2.92745	.939	-5.9204	10.4204
	Less than grade 4	-.07353	1.91176	1.000	-5.4092	5.2621
	From grade 4-8	1.44697	1.70926	.915	-3.3235	6.2175
	Above grade 12	5.43421*	1.86967	.037	.2160	10.6524
Above grade 12	Illiterate	-3.18421	2.78938	.784	-10.9693	4.6009
	Less than grade 4	-5.50774*	1.69278	.014	-10.2322	-.7832
	From grade 4-8	-3.98724	1.46022	.058	-8.0627	.0882
	From grade 9-12	-5.43421*	1.86967	.037	-10.6524	-.2160

An analysis of variance (ANOVA) was used to see if there is a statistically meaningful

mean score difference between the participants' preferred coping strategy and their migration motivation. The computed ANOVA result revealed a significant difference ( $\alpha=.05$ ) in the participants' preferred coping strategy, which can be attributed to their migration motivation:

( $F=3.154$ ,  $df=84$ ,  $P=0.029$  ( $P<0.05$ )).

**Table 30 ANOVA Result of Respondents Coping Strategy Preference and Reason of Migration**

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	252.173	3	84.058	3.154	.029
Within Groups	2158.650	81	26.650		
Total	2410.824	84			

As we can see from the table below, to see the responsible group for the difference, Post hoc comparisons using the Tukey HSD test was computed. He computed result showed that the mean score of participants' coping strategy for a loss of parent is greater than that of conflict with family members (mean difference=11.16667) which implies participants who have migrated to Addis Ababa because of losing their parents used more coping strategies than those who migrated because of conflict with family members.

**Table 31 Participants mean Variation with Motive of Migration on Coping Strategy Using Tukey HSD**

(I) Motive of migration	(J) Motive of migration	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Poverty	Conflict with family members	7.97436	3.30656	.083	-.6993	16.6480
	Loss of parent	-3.19231	2.54788	.595	-9.8758	3.4912
	Employment mandate	.49817	1.57258	.989	-3.6270	4.6233
Conflict with family members	Poverty	-7.97436	3.30656	.083	-16.6480	.6993
	Loss of parent	-11.16667*	3.65034	.016	-20.7422	-1.5912
	Employment mandate	-7.47619	3.05063	.076	-15.4785	.5262
Loss of parent	Poverty	3.19231	2.54788	.595	-3.4912	9.8758
	Conflict with family members	11.16667*	3.65034	.016	1.5912	20.7422
	Employment mandate	3.69048	2.20560	.344	-2.0952	9.4762
Employment mandate	Poverty	-.49817	1.57258	.989	-4.6233	3.6270
	Conflict with family members	7.47619	3.05063	.076	-.5262	15.4785
	Loss of parent	-3.69048	2.20560	.344	-9.4762	2.0952

#### 4.6 Correlation among acculturation strategy, language proficiency, and stress

A partial correlation was used to examine the relationship between acculturative stress and language proficiency when adjusting for acculturation strategy preference. The correlation result revealed a statistically significant positive association between acculturative stress and language competence ( $r = 3.81$ ;  $p = .000$ ), as seen in the table below. Acculturative stress was more common in participants with a high level of language proficiency.

*Table 32 Result of Partial Correlation between Acculturative Stress and Language Proficiency*

Variable	Mean	SD	R	Sig
Acculturative stress	42.47	8.29		
Language proficiency	16.44	3.59	.381	.000

## CHAPTER FIVE

### DISCUSSION

The study's main findings are discussed in this section in light of previous findings. Since the primary goal of this research was to look at the acculturation experiences and acculturative strategy preference and factors that affect the process of acculturation, level of language proficiency, stress level, and their coping mechanisms of Wolayita youths in Addis Ababa.

#### **5.1 Acculturative Experience of Wolayita Youths in Addis Ababa**

An attempt was made to find out the acculturative experience (challenges and opportunities) of participants in this study. Contrary to their expectations, most of the Wolayita youths encountered different challenges in Addis Ababa. Participants reported limited job opportunities, lack of appreciation for their jobs, personal discrimination, isolation as a result of living away from family members, and dissatisfaction with one's job or life, confirming the findings of Birhan (2011) and Bundervoet (2018). Participants suffer from a high cost of living as a result of low pay, family pressure, inadequate social services, inability to obtain government services and support, inability to organize into different associations, harassment by the police, feelings of insecurity, and lack of education, according to the data collected from the interview. The study conducted by Ukiru (2002) revealed that for migrants learning a new language is difficult. The result obtained from qualitative data support this idea, but the result from statistical data analysis indicate participants are good at speaking and listening to the Amharic language.

The opportunities mentioned by the participants were getting the chance to learn or improve a second language (Amharic) since it is the working language of the city where they are residing, have employment opportunities, and being able to create and maintain friendships. Independence, freedom of expression with friends, getting accustomed to urban life and new culture were some opportunities of participants generated from the interview.

## **5.2 Acculturation Strategy used by Most of Wolayita Youths**

According to Horenczyk (1996) & Berry and Sam (1997) immigrants tend to adopt different acculturation strategies in different situations and their acculturation strategy preference varies depending on the area the person is in. Similar to this idea in the present study strategies shown by Wolayita youths vary from integration in the language (e.g. daily communication and listening to the spiritual or non-spiritual song) and culture or lifestyle preference to separation in the selection of spouses, friends, and neighbors. In the private (e.g. food preference and clothing style), and social activities participants' acculturative strategy preference is inclined towards assimilation. This result contradicts Berry (1997) & Seble (2014) finding: the preference of minority groups for integration in the host culture.

The data obtained from the interview confirms the findings of the quantitative research. Participants mentioned that their acculturative strategy depends on where they are in and whom they are with.

## **5.3 Factors that affect the acculturation process of Wolayita Youths**

The researchers tried to figure out what influences affect how Wolayita youths acculturate in Addis Ababa. In this section, a comparison of previous research and literature was made. As a result, variables such as gender, age, faith, educational level, and migration motivation that have previously been used as predictors of the acculturation experience are measured. Contrary to the study conducted by Yu & Wang (2011) results of the current study indicated that there was no difference in acculturative strategy between male and female participants. According to Yu & Wang (2011), males prefer separation while females mostly choose integration. The difference findings could be attributed to their preference to live in small groups condensed few areas of the city. However, females experience more stress than males. This is similar to a study conducted by Moghadam, Ditto, & Taylor (1990) who found out that

females experience more problems in acculturation than males. One possibility could be universality; females are prone to problems than males. Another one could be because females assume new roles in the new environment, which may be more stressful.

According to Berry (1997) people who migrate to a new place early in life make acculturation easy. Contrary to this study the quantitative data confirms no difference was observed in the acculturation process among the different age categories. But the result from qualitative data shows that participants who migrate to Addis Ababa in the early childhood stage face difficulties to adapt to the host culture or lifestyle. The difference in the finding could be attributed to lack of family support and intimacy, inability to access basic needs, and experiencing age-inappropriate burdens.

The process of acculturation with regard to religion also revealed no significant difference. However, other studies (e.g. Seble, 2014) show that Protestant followers seem to easily adapt to the host culture because of similarity in their religion. The fact that Addis Ababa is a multi-religion city may explain why no difference in acculturation in religion exists in the current study.

Participants found that those who were less qualified were more likely to use separation as an acculturation technique, contrary to the findings of the current survey. Members, who have been taught, on the other hand, are more likely to use integrative acculturation techniques to adapt to life in the host community (Colic-Peisker & Walker, 2003). In addition to that, similar to the present study, participants with high language proficiency report high levels of cultural identity maintenance (Gaudet & Clement, 2005)

The majority of the participants migrated for economic (employment) purposes, confirming Sharma's (2013) findings. Lack of availability of sufficient productive land, lack of meaningful employment in the rural areas is the most common economic cause of rural-urban

migration (Morrissey, 2007). Meaning the economic benefit from employment opportunities helps one to be independent which can boost self-confidence which in turn helps the process of acculturation.

#### **5.4 Coping Techniques used by Wolayita Youths**

Many studies have shown that refugees used constructive coping strategies more often to deal with acculturative tension and problems linked to their transition to a new society or way of life. According to Ukiru (2002) immigrants can cope with acculturation stress by engaging in church or spiritual activities, making friends and living close to other immigrants; Kim, Suh, Kim, & Gopalan (2012) in their study identified developing positive emotion in acquiring new language and culture, getting social support from family members and friends and engage in meaningful activities as mechanisms to deal with stress; Seble (2014) in her study on Ethiopian Diaspora in the United States participants were used thinking a practical solution for one's problem as a coping mechanism. The present study supports the above findings of mechanisms used by the migrants to cope up with their stress. The data obtained from the interview also indicated that participants were used positive coping mechanisms (interdependency) to minimize their acculturative stress.

On the contrary these migrants use negative coping mechanisms to cope up their stress. A study conducted by Zerihun (2018) reveals those youths who live in Addis Ababa use drug, alcohol, and also stealing properties of others to overcome the challenges and stress that they faced from the community and the environment. Similarly, the result obtained from the interview also confirms that there are a number of Wolayita youths who are vulnerable to drug abuse, alcohol addiction, and theft. But the data collected quantitatively showed that almost none of Wolayita youth migrants use drug or alcohol as a coping mechanism.

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

In this final chapter, the conclusion and recommendation of the research will present.

#### 6.1 Conclusions

Based on the above findings of the current study, the following conclusions are made: the present study identified challenges for young people were limited job opportunities, lack of respect for their jobs, prejudice against persons, high living costs, inability to access government resources, family pressure, the abuse of the police and the feeling of insecurity. Additionally, the educational level of the youths, marking by other societies, previous expectations, and age of the youths are factors that influence the acculturation experience. However, the need to learn or improve another language, job prospects, independence, the ability to form and sustain friendships, and being acquainted with urban life and a new culture were some of the opportunities identified among the youths. Regarding acculturation strategy Wolayita youths used integration, separation and assimilation most frequently depend on the situation an individual is in. Finally, the Wolayita youths most likely used positive coping methods such as prayer, social reinforcement, positive emotion, and participating in productive tasks. However, unhealthy coping mechanisms such as using drugs, drinking, and stealing from others were also identified.

## 6.2 Recommendations

Based on the above findings of the current study, the following recommendations were suggested:

- As the Participants' hear about living in Addis Ababa creates expectation crisis, therefore the government should use various methods to raise awareness among youths, family members, and community members right in Wolayita about the challenges and opportunities of living in Addis Ababa.
- The problem of landlessness and land shortage and their total dependency on only one source of livelihood, especially rain-fed agriculture production must be improved through implementing small scale irrigation schemes in Wolayita.
- The government should decentralize its development endeavors in expanding industry zones to zonal and woreda level and major towns in order to create new job opportunities to the youths at their home towns.
- As the research finding showed, Wolayita youths were involved in drug abuse, alcohol addiction and other deviant behaviors. Therefore, awareness creation and training must be organized and arranged and existing regulations must be implemented and laws be enforced.
- There were some discrepancies between the quantitative and qualitative data analysis results. As a result, the researcher believes that more research into the issue of acculturation should be conducted. Qualitative data collection methods are more advisable to get detailed information about participants.

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## Appendices

### Appendix I - English Version Questionnaire

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES

SCHOOL OF PSYCHOLOGY

The purpose of this study is to assess the acculturative experiences of youths from Wolayita living in Addis Ababa. The questionnaire has five parts; the first part requests about your background information and the second part requests your preference of activities and situations in the Addis Ababa life style. The third part requests your Amharic language ability, the fourth part requests stressful situations you faced and the last part requests the coping mechanisms you use to deal with your stress and other problems you encounter.

Do not feel obligated to answer all questions if you are uncomfortable or unable to do so. Please do NOT write your name on the questionnaire as this study is anonymous. Make your answers as true FOR YOU as you can. Thank you very much for taking the time to complete the questionnaire, your effort is greatly appreciated.

#### SECTION A: DEMOGRAPHIC INFORMATION

DIRECTION: please circle on the appropriate letter

1. Age

- A. 15-18    B. 19-21    C. 22-25    D. 26-29

2. Sex

- A. Male                      B. Female

3. Religion

- A. Orthodox    B. Protestant    C. Muslim    D. Catholic    E. If other specify \_\_\_\_\_

4. Woreda you came from

- A. Abala Abaya      B. Bolloso Bombe      C. Bolloso Sore      D. Damot Gale  
E. DamotWeyde      F. DingunaFango      G. Hobbicha      H. Humbo  
I. BayraKoysa      J. Offa      K. SodoZuria      L. DamotPulasa  
M. DamotSora      N. KindoDidaye      O. KindoKoysa      P. KawoKoysa

5. Motive of migration

- A. Poverty      B. Conflict with family members      C. Death of parent  
D. Academic      E. Employment mandate      F. Other

6. Years lived in Addis Ababa

- A. Less than 1      B. 1-3      C. 3-5      D. more than 5

7. Age at migration

- A. 5-10      B. 11-15      C. 16 -20      D. 21-25      D. greater than 25

8. Current educational level

- A. Illiterate      B. less than grade 4      C. From grade 4- 8      D. From grade 9- 12  
E. Above grade 12

9. Current employment status

- A. Full time      B. Part time      C. Unemployed      D. Underage to work  
E. self - employed

10. If you are employed, in what type of job are you working on?

- A. Peddler      B. Shoe shinning      C. Driver (cashier on taxi)      D. Coolie  
E. Car washing      F. Other

11. Income per day

- A. Below 50birr      B. 50birr to 100birr      C. 100 birr to 150 birr  
D. 150 birr to 200 birr      E. More than 200      F. not applicable

12. How long did it take you to find a job after arrival to the Addis Ababa?

A. From 0 - 2 month      B. From 2 – 4 month    C. From 4 – 6 month

D. from 6 month – 1 year    E. more than a year      F. not applicable

### SECTION B – ACCULTRATION STRATEGY PREFERENCE

The following statements discuss about your preference regarding different activities and situations. Please make a tick on your inclination.

1. Both Addis Ababa and      4. Wolayita Neither Addis Ababa nor Wolayita
2. Addis Ababa only      5. Not applicable
3. Wolayita only

No	Items	Scale				
		1	2	3	4	5
13.	I follow the life style(culture) of __					
14.	I prefer to involve the people of ___ in my social activities.					
15.	I prefer to work with people from__					
16.	I prefer to have friends from_____					
17.	I want to marry(have already married) a person from_____					
18.	I want to live (currently lived) with most _____					
19.	I prefer to use language that are common in_____					
20.	I prefer cloths that represent____ culture.					
21.	I prefer foods that are common in _					
22.	I prefer to listen ___ music/mezmur					
23.	I feel I am a part of ___culture(life style)					

## SECTION C – SELF – EVALUATED LANGAGE PROFICIENCY

The following statements measure your language ability. Please measure your ability with the following five ratings.

1. Not at all
2. Very little
3. Moderately
4. Pretty much
5. As a native

N°	Items	Scale				
		1	2	3	4	5
24	How well do you think you speak Amharic?					
25	How well do you think you read Amharic?					
26	How well do you think you can write Amharic?					
27	How well do you think you understand when people speak to you in Amharic?					
28	How well do you think peoples understand when you speak in Amharic?					

## SECTION D – ACCULTRATIVE STRESS SCALE

Below are 18 statements of situations that may lead you from no stress to extreme stress.

Using the 4 point scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item.

The 4 point scale is:

1 = Strongly agree, 2 = Agree, 3 = Disagree, and 4 = Strongly disagree

No	Items	Scale			
		1	2	3	4
29	Because I am from Wolayita, I do not get enough credit for the work I do				
30	I often feel ignored by people who are supposed to assist me				
31	I often feel that people actively try to stop me from advancing				
32	Many people have stereotypes about my culture or ethnic group and treat me as if they are true				
33	In looking for a job, I sometimes feel that my ethnicity is an obstacle				
34	Because of my ethnic background, I feel that others often exclude me from participating in their activities				
35	It bothers me when people pressure me to assimilate				
36	People do not appreciate when I practice the customs of my culture				
37	Loosening the ties with my ethnicity is difficult				
38	It bothers me that I cannot be with my Family				
39	It is hard to express to my friends how I really feel				
40	I don't have any close friend				
41	I don't feel at home				
42	It bothers me that my family members do not understand my new values				
43	It bothers me that I have an accent				
44	I get teased/insulted because of my ethnic background				
45	I met the expectations I had before moving to Addis Ababa				
46	I am satisfied with my job/ life				

## SECTION E – COPING MECHANISMS

These items deal with ways you have been coping with the stress in your life since you start living in Addis Ababa. There are many ways to try to deal with problems. These items

ask what you have been doing to cope. Obviously, different people deal with things in different ways, but I'm interested in how you have tried to deal with it. Each item says something about a particular way of coping. I want to know to what extent you've been doing what the item says: how much or how frequently. Don't answer on the basis of whether it seems to be working or not—just whether or not you're doing it. Try to rate each item separately in your mind from the others.

Use these response choices:

1 = I haven't been doing this at all

2 = I've been doing this a little bit

3 = I've been doing this in a medium amount

4 = I've been doing this a lot

No	Items	Scale			
		1	2	3	4
47	I've been doing something to think about it less, such as going to movies, playing games, watching TV, reading, daydreaming, sleeping, or shopping				
48	I've been blaming myself for things that happened				
49	I've been refusing to believe that it has happened.				
50	I've been giving up trying to deal with it				
51	I've been using alcohol or other drugs to make myself feel better and get through it				
52	I've been looking for something good in what is happening to make it seem positive.				
53	I've been expressing my negative feelings.				
54	I've been getting understanding and emotional support from others including professionals				
55	I've been thinking to come up with a strategy about what to do.				
56	I've been taking action to try to make the situation better.				
57	I've been praying or meditating				

Appendix II - Amharic Version Questionnaire

አዲስ አበባ ዩኒቨርሲቲ
ሳይኮሎጂ ዲፓርትመንት

የዚህ ጥናት አላማ ኑሯቸውን በአዲስ አበባ ያደረጉ ወላይታዎችን የህይወት ተሞክሮ
ማጥናት ነው። ይህ መጠይቅ አምስት ክፍሎች አሉት። የመጀመርያው ክፍል ስለእርስዎ የግል
መረጃ የሚጠይቅ ነው። ሁለተኛው ክፍል ደግሞ በእርስዎ የኑሮ ሂደት ውስጥ የሚከተሏቸውን
የኑሮ ዘይቤ ምርጫ የሚጠይቅ ነው። የመጠይቁ ሶስተኛ ክፍል የርስዎን የቋንቋ ችሎታ
የሚጠይቅ ነው። አራተኛው ክፍል ደግሞ ለእርስዎ ጭንቀት ሊፈጥሩ የሚችሉ ሁኔታዎችን
ሲመለከት አምስተኛውና የመጨረሻው ክፍል ጭንቀትዎንና ሌሎች በህይወትዎ
የሚያጋጥምዎትን ችግሮች ለማለፍ ስለሚጠቀሙባቸው ዘዴዎች ይጠይቃል።
መመለስ የማይፈልጓቸውን ጥያቄዎች ካሉ ማለፍ ይችላሉ። መጠይቁ ምስጢራዊ ስለሆነ
እባክዎን ስምዎን በመጠይቁ ላይ አይጻፉ። በተቻልዎ መጠን እውነተኛ መልስ ይመልሱ።
መጠይቁን ለመመለስ ፈቃደኛ በመሆንዎ እጅግ በጣም አመሰግናለሁ!!

ክፍል ሀ - የተሳታፊው የግል መረጃ
እርስዎን የሚገልፀው ምርጫ ላይ ያክብቡ።

- 1. እድሜ
ሀ. 15-18 ለ. 19-21 ር. 22-25 መ. 26-29

- 2. ጾታ
ሀ. ወንድ ለ. ሴት

- 3. ሃይማኖት
ሀ. ኦርቶዶክስ ተዋህዶ ለ. ፕሮቴስታንት ሐ. ሙስሊም መ. ካቶሊክ
ሠ. አልተገለፀም \_\_\_\_\_

- 4 ከወላይታ የመጡበት ወረዳ
ሀ. አባላ አባያ ለ. ቦሎሶ ቦምቤ ሐ. ቦሎሶ ሶሬ መ. ዳሞት ጋሌ
ሠ. ዳሞት ወይዴ ረ. ድንጉና ፋንጎ ሰ. ሆቢቻ ሸ. ሁምቦ
ቀ. ባይራ ኮይሻ በ. አፋ ተ. ሶዶ ዙሪያ ጎ. ዳሞት ፑላሳ
ጎ. ዳሞት ሶሬ አ. ኪንዶ ዲዳይ ከ. ኪንዶ ኮይሻ ወ. ካዎ ኮይሻ



የተገለፁትን ሁኔታዎች ከወላይታም ሆነ ከአዲስ አበባ ነዋሪ ጋር ማድረግ የማይፈልጉ ከሆነ ቁጥር 4 ላይ (√) ምልክትን ያድርጉ። የተገለፀው ሁኔታ እርስዎን የማይገልፅ ከሆነ ቁጥር 5 ላይ (√) ምልክትን ያድርጉ።

ተቁ	ጥያቄዎች	መለኪያ				
		1	2	3	4	5
13	የየትኛውን አካባቢ የኑሮ ዘይቤ (ባህል) ይከተላሉ?					
14	ማህበራዊ እንቅስቃሴዎችዎ ውስጥ የየትኛው አካባቢ ሰዎች ቢሳተፉ ይመርጣሉ?					
15	ከየት አካባቢ ሰዎች ጋር ቢሰሩ ይመርጣሉ?					
16	ጓደኞችዎ የየትኛው አካባቢ ሰዎች ቢሆኑ ይመርጣሉ?					
17	የየትኛውን አካባቢ ሰው አግብተዋል/ ቢያገቡ ይመርጣሉ?					
18	የሚኖሩበት አካባቢ የሚኖሩት ሰዎች በአብዛኛው የየት አካባቢ ሰዎች ናቸው?					
19	የት አካባቢ የሚዘወተረውን ቋንቋ ቢጠቀሙ ይመርጣሉ?					
20	የት አካባቢ የሚዘወተረውን ልብስ ቢለብሱ ይመርጣሉ?					
21	የት አካባቢ የሚዘወተረውን ምግብ ቢመገቡ ይመርጣሉ?					
22	የየትኛውን አካባቢ ሙዚቃዎች/መዝሙሮች ቢሰሙ ይመርጣሉ?					
23	የየትኛውን የኑሮ ዘይቤ(ባህል) አባል እንደሆኑ ይሰማዎታል ?					

**ክፍል ሐ \_ የቋንቋ ችሎታ**

ከዚህ በታች የእርስዎን የቋንቋ ችሎታ የሚገመግሙባቸው ጥያቄዎች ተቀምጠዋል። የእርስዎን የቋንቋ ችሎታ አምስት ደረጃ ባለው መስፈርት ይለኩ።

- በጭራሽ (1)      በትንሹ (2)      መካከለኛ (3)      ደህና (4)  
 በጣም ጥሩ / እንደ አካባቢው ተወላጅ (5)

ተቁ	ጥያቄዎች	መለኪያ				
		1	2	3	4	5
24	ምን ያህል በአማርኛ ቋንቋ መናገር የሚችሉ ይመስሉታል?					
25	ምን ያህል በአማርኛ ቋንቋ ማንበብ የሚችሉ ይመስሉታል?					
26	ምን ያህል በአማርኛ ቋንቋ መጻፍ የሚችሉ ይመስሉታል?					
27	ምን ያህል በአማርኛ ቋንቋ ሰምቶ መረዳት የሚችሉ ይመስሉታል?					
28	እርስዎ በአማርኛ ቋንቋ በሚናገሩበት ጊዜ ሌሎች ሰዎች ምን ያህል ይረዱኛል ብለው ያስባሉ?					

**ክፍል መ**

ከዚህ በታች እርስዎ ላይ የአዕምሮ ጭንቀትን ሊያስከትሉ የሚችሉና የማይችሉ 18 ሁኔታዎች ተዘርዝረዋል። እርስዎ በእያንዳንዱ ዓረፍተ ነገር መስማማት አለመስማማትዎን በተቀመጠው መለኪያ መሰረት ከጥያቄው በቀኝ በኩል ባለው ቦታ ላይ (√) ያድርጉ።

- እጅግ በጣም እስማማለሁ (1)    እስማማለሁ (2)    አልስማማም (3)  
 በፍጹም አልስማማም(4) ጥያቄዎቹን በዚህ መለኪያ መሰረት ይመልሱ።

ተቁ	ጥያቄዎች	መለኪያ			
		1	2	3	4
29	ወላይታ በመሆኔ ምክንያት ለምሰራው ስራ በቂ ግምት አይሰጠኝም።				
30	ብዙ ጊዜ ሊረዱኝ የሚገቡ ሰዎች ችላ ይሉኛል።				
31	ብዙ ጊዜ ሰዎች እንዳልሻሻል መሰናክል ይሆኑብኛል።				
32	ብዙ ሰዎች ስለወላይታ ባህል የተዛባ አመለካከት ያላቸው ሲሆን በዚህ ምክንያት ለእኔም ያላቸው አመለካከት የተዛባ ነው።				
33	ወላይታ መሆኔ ስራ ፈልጎ ለማግኘት መሰናክል ይሆንብኛል።				
34	ወላይታ በመሆኔ ምክንያት ሰዎች ከማህበራዊ እንቅስቃሴዎች እንደሚያገሉኝ ይሰማኛል።				
35	ሰዎች የአዲስ አበባን የኑሮ እንድቀላቀል(እንድመሳሰል) ሲያስገድዱኝ እጨነቃለሁ።				
36	ሰዎች የወላይታን ባህላዊ ነገሮችን እንዳደርግ አያበረታቱኝም።				
37	ከመጣሁበት አካባቢ ጋር ያለኝን ትስስር ማላላት ይከብደኛል።				
38	ከቤተሰቦቼ ጋር አለመሆኔ ያሳስበኛል።				
39	በትክክል ምን እንደሚሰማኝ ለጓደኞቼ መግለፅ እቸገራለሁ።				
40	አዲስ አበባ ውስጥ ምንም አይነት የቅርብ ጓደኛ የለኝም።				
41	አዲስ አበባ ውስጥ ስኖር ምንም አይነት የቤተኝነት ስሜት አይሰማኝም።				
42	የምቀርባቸው የቤተሰቤ አባላት አዲሱን አመለካከቴን አለመረዳታቸው ያሳስበኛል።				
43	የንግግር ዘዬዬ ከአዲስ አበባ ሰው የተለየ መሆኑ ያሳስበኛል።				
44	ከወላይታ በመምጣቴ ሰዎች ያፌዙብኛል/ይሰድቡኛል።				
45	አዲስ አበባ ከመምጣቴ በፊት አስበው የነበረውን ነገር አግኝቻለሁ።				
46	በስራዬ/በህይወቴ ደስተኛ ነኝ/አረካለሁ።				

ክፍል ሠ

ከዚህ በታች እርስዎ አዲስ አበባ ከመጡ ጀምሮ የሚገጥምዎትንና የገጠምዎትን ችግሮችና ጭንቀቶች በምን መንገድ እንደሚፈቷቸው የሚገልጹ ዓረፍተ ነገሮች ተቀምጠዋል።እርስዎ በጥያቄው የተገለጸውን መንገድ ምን ያህል እንደተጠቀሙበት በ4 ነጥብ መለኪያ ያስቀምጡ። ጥያቄው የተገለጸውን መንገድ ትክክለኛነት ሳይሆን እርስዎ ተጠቅመውበታል ወይስ አልተጠቀሙበትም ነው። አንዱን ጥያቄ ከሌላው ለይተው ለማየት ይሞክሩ። ጥያቄዎቹን በዚህ መለኪያ መሰረት ይመልሱ።

- በጭራሽ ተጠቅሜው አላውቅም(1)                      አንዳንዴ እጠቀምበታለሁ (3)
- በትንሹ ተጠቅሜበታለሁ(2)                              ብዙ ጊዜ እጠቀምበታለሁ (4)

ተ. ቁ	ጥያቄዎች	መለኪያ			
		1	2	3	4
47	ችግር (ጭንቀት) ሲጋጥመኝ ስለሁኔታው ላለማሰብ ሌሎች ነገሮችን እስራለሁ መዝሙር/መዘቃ አዳምጣለሁ፤ አነባለሁ፤ እተኛለሁ፤ እመኛለሁ፤)				
48	ችግሩ የተፈጠረው በእኔ ምክንያት ነው እያልኩ ራሴን እወቅሳለሁ።				
49	የተፈጠረውን ችግር አምኖ ለመቀበል እቸገራለሁ።				
50	የተፈጠረውን ችግር ለማለፍና ራሴን ለማስደሰት መጠጥና ሌሎች እጾችን እጠቀማለሁ።				
51	በችግሩ ምክንያት የሚፈጠሩ ሁኔታዎችን ተቀብሎ መኖር ችያለሁ።				
52	ችግሩ ጥሩ ጎን ላይ ለማተኮር እሞክራለሁ።				
53	የሚሰማኝን መጥፎ ስሜት ለሌሎች አካፍላለሁ።				
54	ችግሩን ለመፍታት ምን ማድረግ እንዳለብኝ አስባለሁ።				
55	ችግሩን ለመፍታት ከሌሎች ሰዎችና ከባለሙያዎች እርዳታ ለማግኘት እሞክራለሁ።				
56	ችግሩን ለማስተካከል ተግባራዊ መከራዎችን አደርጋለሁ።				
57	ችግሩን (ጭንቀቱን) እንዲፈታልኝ ወደ ፈጣሪ እጸልያለሁ።				

### **Appendix III - English Version Interview Guide**

I want to thank you for taking the time to meet with me today. My name is Temesgen Zewdu and I would like to talk to you about your acculturation experience in Addis Ababa. Specifically, about factors and challenges you face before, during and after migration. The interview should take less than an hour. I will be taping the session because I do not want to miss any of your comments. Although I will be taking some notes during the session, I cannot possibly write fast enough to get it all down. All responses kept confidential. This means that your interview responses will only be shared with the researcher and I will ensure that any information I include in my report does not identify you as the respondent.

1. The researcher will record the age, sex, religion, woreda they came from, years lived in Addis Ababa, educational status, income, age at migration, marital status and other information of the interviewee.
2. How do you describe your migration experience? What factors that happened before, during and after migration affect your acculturation experience both in positive and negative way? These factors can be personal factors like your personal values, expectations and socio-cultural.
3. What challenges did you face after migration, how did you handled them? Did anything help you to cope with these challenges like your personal characteristics, religious beliefs and values, social networking, language; did you seek any support to get help (From friends, families, religious services, community centers, professional and so on) ?
4. In which aspects of your life do you think you are adapted to the Addis Ababa culture?
5. Please if you have anything to add....

Appendix IV - Amharic Version Interview Guide

የቃለ መጠይቅ መመሪያ

በቅድሚያ ለቃለ መጠይቅ ፈቃደኛ ስለሆኑ በጣም አመሰግናለሁ። ስሜ ተመስገን ዘውዱ ይባላል። ዛሬ ለማውራት የፈለኩት እርስዎ ከወላይታ ከመጡ በኋላ አዲስ አበባ ውስጥ ያለውን የመኖር ዘይቤ ከመጡበት እና ከኖሩበት ባህል አንጻር እንዴት ተላምደው እየኖሩ እንደሆነ ለማወቅ ነው። በተለይ ደግሞ አዲስ አበባ ከመምጣትዎ በፊት፣ እንደመጡ እና ከመጡ በኋላ ስለገጠዎት ችግሮች እና ተግዳሮቶች ነው። ቃለ መጠይቁ ከአንድ ሰዓት በላይ የማይፈጅ ሲሆን ሃሳብዎትም በፅሁፍ ስለሚያዝና በመቅረፅ ድምፅም ጭምር ስለሚቀዳ የሚቀር ወይም የሚረሳ ሃሳብ አይኖርም። የሚሰጧቸው ሁሉም ሀሳቦች ሚስጥራቸው የተጠበቀና ጥናቱን የሚያጠናው ሰው ላይ ብቻ የሚቀሩና የርስዎን ማንነት የማይገልፁ መሆናቸውን ላረጋግጥልዎት እወዳለሁ።

ያስታውሱ ቃለመጠይቁን በፈለጉት ጊዜ አቋርጠው መውጣትና መመለስ ያልፈለጉትን ጥያቄዎች መዘለል ይችላሉ።

ከላይ ስለተዘረዘሩት ነገሮች ያልገባዎት ነገር ካለ?

በቃለ መጠይቁ ላይ ለመሳተፍ ፈቃደኛ ነዎት?

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ቃለ መጠየቁ የቀረበለት ሰው	ታዛቢ	ቀን
-------------------	-----	----

1. ጥናቱን የሚያከናውነው ሰው ቃለ መጠይቅ የሚያደርግለትን ሰው የግል መረጃዎች ማለትም እድሜ፣ ፆታ፣ ሀይማኖት፣ የመጣበትን ወረዳ፣ አዲስ አበባ ለመምጣት የገፍፍውን ምክንያት፣ ምን ያህል አመት አዲስ አበባ እንደ ቆየ፣ አዲስ አበባ ሲመጣ ስንት አመቱ እንደነበር፣ ስንተኛ ክፍል እንደሆነ፣ የስራ ሁኔታው ምን እንደሚመስል፣ በቀን የሚያገኘው ገቢ ምን ያህል እንደሆነ እና የትዳር ሁኔታውን ይመዘግባል።

2. ከወላይታ ወደ አዲስ አበባ በመምጣት ሂደት ውስጥ ምን አይነት ልምዶችን አገኙ?  
 የአዲስ አበባ የአኗኗር ሁኔታ እንዳይላመዱ ምን አይነት አዎንታዊና አሉታዊ ችግሮች  
 ከመምጣትዎ በፊት፣ እንደመጡ እና ከመጡ በኋላ አጋጠመዎት? እነዚህ ችግሮች  
 ምናልባትም እርስዎ ካለዎት አስተሳሰብ፣ ለአዲስ አበባ ካለዎት አመለካከት ጋር አነጻፅረው  
 ሊመለሱት ይችላሉ።
  
3. አዲስ አበባ ከመጡ በኋላ ምን አይነት ፈተናዎች አጋጠመዎት? እነዚህን ያጋጠመዎትን  
 ፈተናዎች እንዴት ሊፈቷቸው ቻሉ? የእርስዎ የበፊት ልምድ፣ የሚከተሉት ሀይማኖት፣  
 አካባቢዎ ያሉ ሰዎች እና የመሳሰሉት ፈተናዎቹን ለማለፍ እገዛ አድርገውሎት ይሆን?  
 እርስዎስ እርዳታን ከጓደኞችዎ፣ ከቤተሰብ፣ ከሀይማኖት ተቋማት ፣ ከባለሙያዎች እና  
 ከሌሎች ፈልገው ያውቃሉ?
  
4. የትኛውን የአዲስ አበባ የኑሮ ሁኔታ በደንብ ተላምጃለሁ ብለው ያስባሉ?
  
5. ሌላ መጨመር የሚፈልጉት ሀሳብ ካለ....

**Appendix V - Demographic characteristics of interview respondents**

Sex	Age	Religion	Educational status	Woreda they come from	Age at migration	Years lived in Addis Ababa	Motive of migration	Profession	income
Male	22	Protestant	10 <sup>th</sup> grade	Sodo Zuria	19	3	Poverty	Shoeshiner	50
Female	19	Orthodox	Illiterate	Damot Gale	17	2	Employment mandate	Waiter	100
Male	25	Protestant	12 <sup>th</sup> grade	Offa	20	5	Employment mandate	Shoeshiner	100
Male	18	Protestant	8 <sup>th</sup> grade	Sodo Zuria	15	3	Poverty	Shoeshiner	80
Female	21	Protestant	Diploma	Abala Abaya	20	1	Employment mandate	Teacher	150
Male	24	Protestant	Degree	Damot Gale	20	4	Employment mandate	Teacher	200
Female	28	Orthodox	8 <sup>th</sup> grade	Sodo Zuria	23	5	Employment mandate	Shoeshiner	100
Male	26	Protestant	12 <sup>th</sup> grade	Bollosore	23	3	Employment mandate	Driver	150
Male	28	Protestant	Diploma	Damot Gale	25	3	Academic	Teacher	200
Female	23	Orthodox	10 <sup>th</sup> grade	Damot Gale	19	4	Employment mandate	Waiter	100

