

ACCULTURATION EXPERIENCES OF ERITREAN IMMIGRANTS LIVING IN ADDIS
ABABA, ETHIOPIA

By

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Declaration

I declare that the information presented in this paper is my original work. Not all the sections or parts of the work have been submitted before in order to qualify for any other academic degree.

All the scholarly sources that are included in the research have been duly acknowledged.

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Sign_____

Date_____

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I would like to thank my family and friends who helped me through this journey, which would have been impossible to accomplish without their support. To my mom, my husband and my daughter, I am forever grateful to you for all of the prayers and love you have given me.

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Abstract

The main objective of this research was to assess the acculturation experiences of Eritrean immigrants who live in Addis Ababa. The researcher used convenience sampling method to select 139 respondents for the study. To answer the major research questions of the study, quantitative method was used. The questionnaire contained points about respondents' demographic data, acculturation strategy scale, self-evaluated language proficiency scale, stress scale and coping scale. In order to analyze the quantitative data descriptive statistics, one sample t test, independent samples t-test, analysis of variance (ANOVA) and partial correlation were used. The study showed that Eritrean immigrants in Addis Ababa frequently used separation acculturation strategies. In addition, the study revealed that majority of the participants have higher Amharic language ability, they are less vulnerable to acculturative stress, they have good immigration experience and they tend to use positive coping mechanisms to deal with their stress. Finally, it was recommended that establishing and strengthening Eritrean community that help immigrants meet and share their experiences would improve their acculturative experiences.

Key words: *acculturation, language proficiency, acculturative stress, coping mechanism, migration*

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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Globalization and migration mark the rhythm and the tempo of contemporary modern society. The continuing movement of people across continental, national, and regional boundaries are now an everyday experience and norm for many. The demographic characteristics of present day migrants worldwide speak to this reality clearly. For instance, International Organization for Migration (IOM, 2013) documented that an estimated 214 million individuals (3.1% of world's population) worldwide are considered to be international migrants in 2013. The number of refugees and migrants has increased considerably in recent decades, and there are currently more people living outside of their countries of birth than at any other time in history (Essea, Medianu, Hamilton, & Lapshina, 2015). This extraordinary continuous movement of people has brought many opportunities as well as unprecedented new challenges (Kuo, 2014).

Because of immigration, people from different cultural background come to live together in a variant society and many societies become culturally diverse. They form cultural communities that are less powerful in several cases (e.g. statistically, economically, or politically). These power differences have produced popular terminologies like “mainstream”, “minority”, “ethnic groups” etc. (Berry, 1997). The introduction of increased population diversity and politicization of migration has led the way for keen interest in the migrant's settlement. A lot has been written in relation to settlement of refugees in academic fields as well as policy about the significance of integration. But the different settlement experiences of individual refugees, or how personal, cultural and everyday factors combine to impact settlement experiences has not been given enough attention (Phillimore, 2011).

Ethiopia has Africa's second largest refugee population after Uganda, a home to over 900,000 refugees who fled conflict, drought and persecution in neighboring countries such as South Sudan, Somalia and Eritrea (IOM, 2020). Evidence suggests that immigrants leave their country for a range of reasons, including avoiding obligatory national service, escaping political persecution, and due to restricted economy that offers few opportunities for the population (Human Rights Watch, 2015). A large number of these immigrants travel directly to neighboring Ethiopia, where there is an open-asylum policy for refugees. In 2019, about 6,000 Eritreans arrived in Ethiopia every month. Ethiopia currently hosts 171,876 Eritrean refugees and asylum seekers, over a third of Eritrean's global refugee population (Human Rights Watch, 2020).

According to UNHCR (2020 report As of December, 44% of Eritrean refugees in Tigray refugee camps were children and 27% of those children were unaccompanied. Most of these refugees live in 1 of the 6 refugee camps located in Tigray and Afar regions. Once immigrants arrive in Ethiopia, many of them receive support in refugee camps, where interventions exist that are designed to both better immigrants' livelihoods and deter irregular secondary migration (Mallett et al, 2017). In 2010 the Ethiopian government shifted its refugee policy by establishing 'out-of- camp' scheme through which Eritreans are allowed to live and study outside the camps if they are able to sustain themselves independently (usually through family and remittance) (UNHCR, 2010).

Moving to a new country is a scary change that requires immigrants to accommodate psychologically, behaviorally and socially. These immigrants should adapt to the lifestyle, values and culture of the dominant or host culture in order to move forward. Life in Ethiopia for Eritrean immigrants came loaded with certain expectations: about greater security, work opportunities, and the freedom to pursue one's dreams. But for some the reality hasn't matched

up. Living in Ethiopian culture for many Eritreans carries cultural factors relating to ideas about belongingness and home, status and pride, and can cause some Eritreans to consider themselves culturally 'superior' to their Ethiopian hosts (Mallett et al., 2017). According to research conducted by NRC-Samuel Hall research center (2014) Eritrean refugees living in the city under different circumstances show that most of them found it very difficult to adjust to the life in the city.

Redfield et al. (1936) defined acculturation as the process of cultural modification that take place when an individuals from different culture come to lengthy and direct contact with each other. This process assumes that an individual maintains some aspect of her/his culture of origin as s/he acquires aspects of the dominant culture (Berry, 1994). Consequently, continuous contact involves changes in various areas of functioning (e.g., values, behaviors, beliefs, attitudes, etc.), and for individuals, families, and groups engaged in the acculturation process, these adjustments could be positive or negative (Berry and Kim, 1987). Multiple Studies have highly emphasized the positive results of acculturation. Positive acculturation give rise to a clear sense of personal identity and cultural belongingness, psychological well-being, high self-esteem, as well as the achievement of cultural and social skills and bettering one's chance of success in the dominant culture (Berry et al., 1987; Berry & Sam,1997).

On the other hand individuals with negative or unhealthy acculturation strategies have a higher chance of going through numerous mental health problems, such as delinquent behavior (Vega et al. 1993, 1995), and put them at risk for poor psychological adjustment, including behavior problems, depression, and anxiety (Attar et al., 1994; Barreto and McManus 1997; Garbarino et al., 1991; Guerra et al., 1995; Hovey, 1998; Hovey & King, 1996), identity

confusion and psychosomatic symptoms (Williams & Berry, 1991; Berry & Sam, 1997; Phinney et al., 1998).

Adjusting to life in a new country can be stressful for some because moving to a new country involves acculturation stress (Berry & Annis, 1974). Different researchers believed that acculturative stress primarily originates from differences in culture and language between the acculturating individual and the host culture or country. An attempt by individuals to resolve these differences between their culture of origin and the dominant culture could lead to acculturative stress depending on the individual. Personal and institutional discrimination, leaving family and friends behind in the country of origin, and the stress of learning a new language are also among the few stressors that could make one's acculturation experience challenging (Fuertes & Westbrook 1996). Some studies have shown that discrimination in particular has a strong negative effect on various aspects of the wellbeing of young immigrants (Phinney & Chavira, 1995), although evidence suggests that not all youth who experience discrimination have psychosocial difficulties (Rumbaut, 2005).

Furthermore, acculturative stress is linked with acculturation strategy. The bidimensional model of acculturation developed by Berry (1997, 2001) provides a foundation for the study of acculturation attitudes. According to Berry, the concept of acculturation strategies is primarily built on two important dimensions: preservation of one's own culture and involvement with new cultures. Members of the ethnic minority groups could use four strategies to cope with acculturation related stressors: integration, assimilation, separation, and marginalization.

Although acculturative experience of immigrants is the focus of several investigations in different countries, research studying the lived experience of Eritrean immigrants in Ethiopia is inadequate. This research aimed to close this gap by examining the acculturation experience of

Eritrean immigrants who are currently living in Addis Ababa, Ethiopia. Therefore, this research is focused on how immigrants engage themselves in cross cultural changes, their responding pattern to acculturation related stress and the overall challenges faced by immigrants while they live in the Ethiopian culture.

1.2 Problem Statement

Eritrean immigrants and refugees who came to Ethiopia fled their country due to many factors. Ethiopia might be their first destination but for many their journey doesn't end in Ethiopia. Amnesty International (2016) reports that huge numbers of Eritreans immigrants in Ethiopia not only aspire to move on, they actually do so. In 2015, for example, estimates that around two-thirds of the Eritrean population residing in Ethiopia at the time pursued secondary migration (Mallett et al., 2017).

Ethiopia and Eritrea have special cultural and historical connections, these two countries have a lot in common across the horn of Africa. They share the same language, heritage, religions and glorious past of ancient kingdoms (Ethiopian Press Agency, 2019). For the Eritreans, integrating to the Ethiopian culture is relatively easy compared to those from other countries. But some of them still find it hard to integrate into the Ethiopian society. This is because of the various challenges that they face in learning the language, change in culture, and value makes it difficult for them to adjust (Mallett et al., 2017). Some individuals go through these challenges easily and have a successful adjustment to the new culture. However, for some people these challenges could create acculturative strain like anxiety, depression, alcoholism etc. (Al-Issa & Tousignant, 1997). Many people who come from different cultural backgrounds may face the same challenges in adjusting to a new culture. This is because the barriers to cultural transitioning are the same for everyone. However, how these individuals deal with such

challenges is critical to their positive acculturation experience in the new culture (Seble & Belay, 2014).

As indicated in the background section a couple of decades have passed since Ethiopia became both a destination and a transition place to millions of migrants who fled their countries due to natural and manmade disasters. While there have been frequent discussions and reports on the numbers of immigrants who flows to Ethiopian border every year, surprisingly systematic scholarly efforts to study the acculturation experience of Eritrean immigrants living in Ethiopia cannot be located by this researcher.

It is obvious that every nation has its own culture and way of socialization, because of that two individuals who came from totally different cultures embrace the new culture in their own way. Even though the immigrants face similar challenges in their acculturation process, the way they deal with the challenges may not be the same, which mostly depend on their cultural upbringing or life experience. Thus, this research aims to explore the acculturation experiences of Eritrean immigrants living in Addis Ababa, the nation's capital.

Therefore, this research attempts to answer the following research questions:

1. What is the acculturation experience of Eritrean immigrants living in Addis Ababa?
2. Which acculturation strategies Eritrean immigrants mostly prefer while living in Addis Ababa?
3. What are the factors that influence the acculturation process of Eritrean immigrants?
4. How do Eritrean immigrants handle acculturation stress?

5. Is there a gender difference in acculturation strategy preference, language proficiency, acculturation stress and coping strategy?

1.3 Objectives of the Study

The study aims to analyze the acculturation experiences of immigrants from Eritrea who are now living in Ethiopia. Under this general objective, the study has intended to achieve the following specific objectives. This study aims;

- To identify the various challenges and opportunities the Eritrean immigrants' experience while they are living in the Ethiopian culture.
- To discover what acculturation strategies Eritrean immigrants commonly use.
- To discover factors that influences the acculturation of Eritrean immigrants in the Ethiopian culture.
- To explore the various strategies that Eritrean immigrants use to manage their acculturation stress.

1.4 Significance of the study

This study will have the following significances.

- It provides an accurate and comprehensive view of the acculturation experiences of Eritrean immigrants living in Addis Ababa as they adjust to their new home. It would also give a clear information to the concerned body to help in analyzing the psychological impacts of the acculturation process.
- This research will help minimize the false perception and mismatching expectations of the newcomers by helping them understand the bigger and wider perception of life in their acculturation process.

- Despite the large number of immigrants in Ethiopia, few studies have been conducted on the effects of acculturative stress on them. This research aims to provide a better understanding of how these individuals deal with their cultural and psychological challenges.
- This research points out what mechanisms immigrants use to deal with the cultural and psychological challenges they face while living in the Ethiopian culture so that others could learn from it.
- Because of the link between acculturative stress and psychological distress, this finding could be used by researchers, clinicians, humanitarian organizations and policymakers to address the issue of immigration.

1.5 Theoretical Framework of the study

It is important for immigrants to embrace various acculturation strategies in order to adjust to the new cultural setting. For that reason, they go through the different phases of acculturation.

However, not everybody make an effort to interact with others and even amongst those who do, not everybody wants to abandon their own culture and behavior to fit in to the dominant group.

On the bases of this assumption, Berry (1997) developed the bidimensional model of acculturation, which offers a foundation for the study of acculturation attitudes. Berry (2001) indicated every person in a cross cultural interaction embraces attitudes toward the two fundamental aspects: cross-cultural contact and cultural preservation. In order to develop an acculturation process, he proposed two critical points. One is the extent to which people value the cultural value of their ethnic groups. The other is the importance of maintaining a positive relationship with the larger society and other ethnic groups (Berry et al., 1997). When these two

issues are crossed, an acculturation space is formed with four categories in which individuals may express how they are looking to acculturate.

Under the bidimensional framework, Berry and Sam (1996) further identify four acculturation strategies (assimilation, separation, integration, and marginalization) that are useful in understanding how individuals adapt to a new culture. According to this framework, the *assimilation* strategy is characterized by individuals who do not wish to maintain (or are forced to abandon) their cultural identity and seek a high level of interaction and participation in the dominant culture. When assimilation sought by the dominant group it is termed as the “*melting pot*”. In a melting pot society, a homogenous culture is endorsed. *Separation*, on the other hand, is characterized by individuals having a strong orientation toward their culture of origin and rejecting and avoiding interaction with the dominant culture. When separation is forced by the dominant group it is called “*segregation*”. *Integration* is characterized by individuals who value and interact with both their culture of origin and the dominant culture. Berry (1984) states that when the larger society as a whole recognizes the co-existence of diverse culture as an objective, the strategy of mutual accommodation is widely called “multiculturalism”. Lastly, *marginalization* is characterized by individuals who are excluded from their culture of origin and the dominant culture. When marginalization is forced by the dominant group it is called “exclusion” (Bourhis et al., 1997).

1.6 Delimitation of the study

Though Eritrean immigrants live in various cities of the country this study is only delimited to those who live in Addis Ababa specifically in Bole District, particularly 24 kebele and Lafto District, Mebrat Hile condominium. This research particularly focused on the acculturation experience of individuals who migrated from Eritrea to Ethiopia and currently residing in Addis

Ababa city. Based on this, all the research participants were Eritrean natives who originally came from Eritrea.

1.7 Operational definition of key terms

Immigrant/refugees- Someone who changes his or her country of usual residence, irrespective of the reason for migration (United Nations High Commissioner for Refugees).

Acculturation - is a process in which an individual adopts, acquires and adjusts to a new cultural environment.

Acculturation experience – is a firsthand knowledge immigrants go through mentally or physically when they contact with a new culture.

Acculturative strategies – a choice immigrants make on how to live together with the host society by adopting various strategies that will help them to accomplish a successful adaptation to the new culture.

Acculturation Stress - Physiological, psychological, and social difficulties experienced by immigrants during the process of acculturation. .

Coping mechanisms - is a psychological strategy that a person relies on to manage acculturation stress.

CHAPTER TWO

LITERATURE REVIEW

2.1. The migration experience

Lee (1966) defined migration as a permanent or semi-permanent change of residence. The factors which lead into the choice to migrate and the process of migration may be factors that are related with the area of origin and destination, personal factors and intervening obstacles. While situations resulting in migration vary among families, most families attempt to migrate because the financial or political circumstance in their own country has left them with no other choices (Partida, 1996). Solis (2003) States that regardless of how short or how long, how easy or how difficult, every act of migration involves an origin, a destination, and an intervening set of complications. This migratory experience indicates a significant life crisis to the family system. The initial act of entering the country can be dangerous—many migrants experience violence, robbery, and sexual assault (Partida, 1996). Once within the new country, families continue to experience stress resulting from the linguistic barrier, unfamiliar customs, loss of routine, and continuing threats of violence or discovery (Hancock, 2005; Solis, 2003). The pressure associated with this initial transition period may lead to depression or anxiety, and individuals who experience significant trauma during migration may develop symptoms of post-traumatic stress disorder (Smart & Smart, 1995).

Following the initial crisis of migration, families continue to experience significant challenges as they struggle to learn the language and navigate puzzling and unfamiliar systems. Many of these challenges are noticeable (e.g., finding employment, shopping, paying bills, and struggling with school and medical systems), and they many end up experiencing anxiety and stress, as individuals discover that their abilities and coping skills can no longer meet the

demands of the new environment (Vega, 1992). Without their previously established support systems, individuals facing these challenges may suffer severe psychological problems, including depression, anxiety, and alcoholism (Leon & Dziegielewski, 1999).

2.1.1 Stages of Migration

The experience of being migrant involves a multitude of stressful incidents. Indeed, studies have highlighted the intense experiences associated with migrating to another country, including trauma, pain, and loss (Fazel & Stein, 2002). The immigration process is divided into three stages: pre-migration, in transit, and post migration.

Pre-migration

Pre-migration is the stage in the relocation process when the refugees are in their home countries and are deciding and preparing to move to a safe country (Bhugra & Jones, 2001). Pre-migration experiences have a significant impact on immigrants' mental health and influence their adaptation quality during the post-migration phase (Khawaja et al., 2008). Many studies have asserted that traumatic experiences are associated with severe mental illnesses, such as PTSD and major depressive disorder. In addition, anxiety, somatic symptoms, and dissociative disorders are very common among immigrants (Patil et al, 2015).

Transit

To reach the final place of resettlement, transit is the second phase of migration during which refugees must leave their home countries for another country for a certain amount of time. It is the physical transition and journey from the refugees' home countries to a safer country (Bhugra & Jones, 2001). Refugees flee crises in their home countries and travel to a border country, which might not be equipped to receive thousands of people seeking shelter. Refugees live in community camps with limited ability to provide for basic needs, such as food, water, shelter,

and medical supplies. Khawaja et al. (2008) reported in their study that, although the UN provides food and clean water to refugees, these supplies are frequently stolen by rebels attacking the camps. Thus, complex trauma can occur after refugees escape their countries of origin.

Post-migration

Post-migration is defined as the process by which a person enters a new country for future resettlement. This stage includes the following two relatively distinct periods: the time in the new home country as an asylum seeker; and the first year of permanent residency (Laban, Gernaat, Komproe, Scheuders, & De Jong, 2004). Although the “new home” might be full of potential stressors, there is only limited knowledge of the stressors experienced by refugees while resettling in their host countries. In post migration, refugees are forced to learn their host country’s societal and cultural frameworks and are absorbed within the current context of the communities they live in (Bhugra & Jones, 2001). The primary causes of post migration distress include: social isolation, identity confusion, loss of cultural community and family members, the loss of important life projects, a lack of environmental mastery, poverty and resource accumulation, and the loss of valued societal roles (Keyes & Kane, 2004; Khawaja et al., 2008; Miller, Worthington, Muzueovic et al., 2002).

2.2 Acculturation

Berry et al. (2006) defined acculturation as the process of cultural and psychological adjustment that occurs after two individuals or groups from different cultural background come in to contact. This cultural adjustment involves changes in customs, economic, psychological (e.g. attitude change, cultural identity, social behavior...etc.) and political life of the individuals or groups in relation to the groups they are in contact with (Phinney, 1992). The nature of acculturation

requires contact between two or more autonomous cultures with change in one culture as a result of the interaction. Additionally, one group must be a dominant group that emphasizes the flaws in the minor group's culture (Bailey, 1937). An individual has to possess the fundamental psychological characteristics, including psychological wellbeing and social skills in order to function in the new culture. Adaptation is often positive or negative; one can be well-adapted or poorly adapted, and therefore the concept is related to with the relatively stable changes that occur to respond to external demands (Berry, 2005).

Ward (2001) classified adapting to the host culture in to two dimensions. The first one is psychological adaptation. It refers to a person's cognitive and affective responses to acculturation within a host culture. It is strongly influenced by personality, coping styles and social support. Lower psychological adaptation has been linked with loneliness, depression, lower life satisfaction, avoidance coping styles and acculturative stress (Ward & Kennedy, 1999; Ward, 2001); it tends to present the ultimate difficulties for individuals in the primary phases of the migration process.

The second one is sociocultural adaptation. It is the individuals' social ability in dealing with the new cultural setting in their day to day activities. It is associated with the behavioral competence and social skills concerning people's daily tasks and interactions. This includes cultural learning and cultural shedding; the former is related to getting new social skills in order to better "fit" into the new culture, and the latter is related to letting-go of behaviors that were typical of the original culture but no longer fit adequately within the new culture. The factors that influence the sociocultural adaptation are the previous knowledge of the host culture, language fluency and also the degree of interaction with locals (Ward, 2001).

Acculturation therefore basically encompasses learning to cope with a new cultural situation. Furthermore, Berry (1997) advocates that acculturation is marked by physical and psychological changes as a result of the change involved in food, weather, housing, communication, norms and values of the dominant or host society. A person's psychological acculturation refers to the various changes in their identity, values, attitudes, lifestyle etc. (Berry, 1997).

Acculturation studies conceptualizes individual changes either as a coping mechanism to a stressful circumstances that might occur during the encounter with new cultural environment or as the individual's need to acquire certain cultural skills in order to survive and succeed in the new cultural setting (Berry et al., 1987). Factors prior to acculturation (e.g. age, gender, level of education and language) and factors during the course of acculturation (e.g. acculturation techniques, attitudes and behaviors, etc.) are believed to affect the acculturation process at individual level (Berry, 2001).

Immigration trends in several countries suggest that the country's strength in attracting immigrants lies in its international reputation as a land of opportunities, relative economic and political stability, and some freedoms that may not exist in other countries (Hirschman, 2005). Nevertheless, the reality for many immigrants who choose to relocate to a new country is that they likely will encounter a combination of positive and negative experiences in their host country. The positive experiences or changes may contribute to their overall personal or psychological development. For example, successful adaptation to a new culture may enhance self-esteem and a sense of intercultural competence (Berry, 2006; Searle & Ward, 1990). In contrast, pre migration reasons for having immigrated and encountering negative experiences or challenges may become psychological burdens associated with the method of getting to adapt to

the host country (Berry, 1997; Roccas, Horenczyk, & Schwartz, 2000). This adaptation that is commonly referred to as acculturation may be experienced as stressful, particularly when the changes are perceived as aversive or coercive.

2.2.1 Acculturation Process

When two distinct cultural groups come in to direct and continuous contact, numerous cultural and psychological changes are expected to follow (Berry, 1990). However, cultural changes are the most significant ones when it comes to acculturation process. Interpersonal and intrapersonal relationships become established and other aspects such as psychological, behavioral, political, economic, religious belief, linguistic, etc. changes happen as individuals adjust to their new environment.

Berry (1980) views acculturation as adaptation, the reduction of conflict, which is conceptualized in three modes: adjustment, reaction, and withdrawal. He advocates a three-phase course to acculturation: contact, conflict, and adaptation.

Contact Period: This period is the initial phase where the two distinct cultures meet. Contact is a core concept to the acculturation process. The nature, permanence, purpose, and duration of contact contribute to acculturation phenomena. Berry states that the least acculturation may occur where there's no purpose (contact is accidental), where trade is mutually desired, or where contact is short-lived; the highest acculturation will happen where the purpose is a deliberate takeover of a society (e.g., by invasion) or of its skills or beliefs (e.g., by settlement).

Conflict Period: This is the time when pressure to change is placed by the dominant group, which can lead to a crisis of confusion of identity.

Adaptation or Resolution Period: Conflict is also resolved through acculturation strategies (Berry et al., 1987).

According to Berry (1984), the process of acculturation differs between immigrants, depending on the dynamics of both cultures and the ambitions of the individuals. If the host nation has a diverse society, incoming cultures are highly accepted and their customs may be maintained.

Berry (1976) noted that it doesn't necessarily mean assimilation if eventual accommodation between the groups occurs. Individuals or groups can develop other positive results, and adaptations. Personal identity and cultural belongingness are among the many positive outcome of acculturation that is increasingly highlighted by numerous studies.

2.2.2 Acculturation Strategies

In culturally diverse societies, people need to figure out the way to coexist, adopting different acculturation techniques that will enable them to live collectively in order to achieve a positive adaptation to the new culture. Several modern acculturation theories assert that minority groups, including immigrants, refugees, and sojourners can benefit the dominating culture and/or their own minority culture or neither (Van de Vijver & Phalet, 2004).

As humans embark on a journey of migration, acculturation or cultural adaptation is an inevitable process that humans undergo in order to manage and address the various stressors brought about by the change (Berry, 1997). Consequently, there exists a link between coping and acculturation for individuals undergoing cultural change and transition. How to acculturate in new cultures is one of the most important issues that individuals migrating to a new country must handle. It is a challenge faced both by the migrating group and also by the host society, since acculturation can be seen as the processes and outcomes of intercultural contact (Berry, 1997).

According to Berry (1997), the acculturation strategies that are pursued by the migrants (as individuals and as a group) relate to daily interactions with the host society and can be characterized along two major dimensions: (1) Cultural maintenance: the degree to which the individuals desire to keep their cultural identity; and (2) Contact and participation: the degree to which the individuals desire to be involved in the host culture. Bourhis et al. (1997) argues that much of the success of an individual's acculturation strategy depends also on the attitude of the larger society. If the individual's acculturation strategy is one of Integration, the larger society must also be aligned with this objective or the migrant will likely find it harder to participate in the new society.

Berry (1997) hypothesized four main acculturation strategies: assimilation, separation, integration, and marginalization.

- **Assimilation** occurs when individuals adopt the cultural norms of the host culture, over their original culture. Individuals who assimilate prefer to reject their heritage culture, and become more attracted to the dominant culture. They have a good relationship with the dominant society and show little interest towards their cultural identity.
- **Integration** occurs when individuals maintains the culture of their origin while adopting the dominant culture. It is an interest by the acculturating individuals' to both preserving one's heritage culture while in daily connection with other groups (Berry, 1997).
- **Separation** occurs when an individual choose to withdraw from the dominant culture or society and stick to his/her cultural heritage. Thus, individuals who prefer the separation strategy have a good relationship with their own people and avoid interaction with the dominant culture (Berry, 1997).

- **Marginalization** occurs when individuals withdraw from both their cultural heritage and the dominant culture (Stonequist, 1935, as cited in Alghamdi, 2019). Therefore, individuals who prefer this strategy don't want anything to do with both their own culture as well as that of the host society.

Berry (1999) argues that individuals that adopt the integration strategy present higher levels of psychological adjustment. Those who prefer to integrate their culture into the host culture tend to have a healthy acculturation. The integration strategy accomplishes better adaptations and it exposes to a lesser amount of stress than the marginalization strategy (Berry, 2005). A study that involved Central American refugees found that integration was the most used strategy by the participants than the other three (Dona & Berry, 1994). On the other hand assimilation and separation are linked with acculturation related stress and a higher risk of psychological instability (Hwang, Chun, Takeuchi, Myers, & Siddarth, 2005). Marginalization strategy is associated with the worst outcome. It is associated with low self-esteem, lack of sense of belongingness, and low general life satisfaction (Berry, 1999; Hans, 2001).

2.2.3 Acculturation stress

Acculturation is positively linked with good mental health, high self-esteem and the achievement of effective cultural and social skills. On the other hand, a possible result accompanying the process of acculturation is the manifestation of acculturative stress (Berry & Sam, 1997).

Acculturative stress is defined as a deterioration in physiological and psychological health of an individual as well as social elements that are attributable to the acculturation process.

Acculturative stress may develop if a reasonably successful adaptation could not be achieved.

This kind of stress originates within the process of acculturation and it can range from minor stress, which improves as the individual become accustomed, to unbearable stress that

exacerbates as time goes on (Berry et al., 1987). This symptoms may intensify if the individual doesn't have access to an effective social support system (Hovey & Magana, 2002).

Acculturative stress affects individuals differently and has been found to correlate with mental health problems, such as delinquent behavior (Vega et al. 1993, 1995, and put them at risk for poor psychological adjustment, including behavior problems, depression, and anxiety (Attar et al., 1994; Barreto and McManus 1997; Garbarino et al., 1991; Guerra et al., 1995, Hovey, 1998; Hovey & King, 1996, Al-Issa & Tousignant, 1997), identity confusion and psychosomatic symptoms (Williams & Berry, 1991; Berry & Sam, 1997; Phinney et al., 1998).

The amounts of acculturative stress and adaptation issues are affected by different factors on both person and group levels (Berry, 2002). For immigrants and refugees, acculturative stress may result from struggling to communicate with local speakers, from perceived cultural or value incompatibilities between the local cultural context in the host country and their culture of origin, and from having a heightened awareness or concern over their foreign status (Negy et al., 2009).

Also, general life stressors (Dona & Berry, 1994), a perceived absence of choice to have immigrated (Hovey, 1999), separation from their families and friends (Ainslie, 1998) and perceived discrimination based on minority or immigrant status (Gil & Vega, 1996), have been found to be associated with higher levels of acculturation stress.

On the other hand, an array of variables has been linked to lower level acculturative stress. For example, higher levels of social support (Hovey & King, 1996), ethnic identity (Sanchez & Fernandez, 1993), self-esteem (Mena, Padilla, & Maldonado, 1987) and self-efficacy (Constantine, Okazaki, & Utsey, 2004) have been found to be associated with lower levels of acculturative stress.

Berry et al. (2006) reported that compared to older immigrants, young adult immigrants may have a higher rates of acculturative stress and mental health problems. Studies have shown that young adults face various challenges as they transition into the new culture (Reitz et al., 2014). These includes identity confusion (Strohmeier et al., 2008), employment related challenges (Sinacore et al., 2011), and cultural issues (Gitlin et al., 2003). Similarly, Alghamdi (2019) stated that young refugees and their families are considered among the populations with greatest mental health issues. In a study of acculturation stress among Iraqi refugees living in the United States, Yako and Biswas (2014) found that female refugees had notably higher acculturation stress levels than male refugees. Also Muslim refugees showed higher levels of acculturation stress compared to Christian refugees (Yako & Biswas, 2014).

2.2.4 Gender role in acculturation

The relationship between gender and acculturation can vary according to several factors. For Carballo (1994) found that males have a better psychological adjustment than females, but they have lower cultural and social adjustment. A female being in higher psychological risk depends on how she is treated in the host culture in comparison with their own culture. If there is major cultural dissimilarities, women may attempt to learn new roles in the new culture that would result in clashes with their duties and responsibilities with their original culture (Moghadam, Ditto, & Taylor, 1990). Correspondingly, Tanaka-Matsumi & Draguns (1997) found that girls show more vulnerability to depression and anxiety, while boys are more susceptible to behavioral and personality disorders. Contrary to these findings Lindert et al. (2008) revealed that, compared to Iranian men, Iranian female refugees in the Netherlands reported positive outcomes of acculturation, such as self-esteem, joy and happiness. The researcher asserted that,

because Iranian female refugees had low financial status in their homeland, they did not experience a significant change in financial status upon moving to the Netherlands.

2.2.5 Language and acculturation

As one important element of culture, language has been predicted to be particularly sensitive to cross cultural experience, with researchers agreeing that language fluency acts as one of the main factors predicting sociocultural adaptation (Ward, Bochner, & Furnham, 2001; Ward & Kennedy, 1999). Celenk and Vijver (2011) argues that even though it does not guarantee a successful acculturation to speak the dominant group language fluently, being able to communicate with the dominant society in their language is an important element that can make the acculturation process easier. An immigrant's use of mass communication can facilitate acculturation by expanding their knowledge of the host culture and expanding their experiences (Kim, 1987). An immigrant's use of mass communication can facilitate acculturation by expanding their knowledge of the host culture and expanding their experiences (Kim, 1987).

2.2.6 Employment Challenges immigrants experience in a host country

Employment is a fundamental element in the integration of refugees because it provides financial stability and resources that facilitate integration. Career stability influences an individual's overall well-being and life satisfaction (Marmot & Wilkinson, 2006). An earlier study noted that obtaining employment enhances refugees' well-being and mental health (Porter & Haslam, 2003). Savickas (1997) defined career adaptability as an individual's adjustment by utilizing self-regulatory skills to cope with career transitions and working conditions. Positive career adaptability depends on one's readiness, available career resources, and the demonstration of adaptive beliefs and behaviors (Savickas, 2005). However, unemployment is a common issue among refugees than other immigrant groups. A Canadian study reported that 34% of refugees

were unemployed, while only 19% of the comparison sample was unemployed. Similarly, in the European Union in 2014, only 56% of refugees are employed, and refugees' unemployment rate reaches 19%.

Moreover, refugees who experience vocational discrimination are more likely to be depressed, anxious and exhibit disturbed sleep patterns (Baranik et al., 2018). In addition, refugees might feel hopeless, disappointed, and frustrated because they must accept whatever work is offered to support their families (Knappert, Kornau, & Figengul, 2018). Such needs lead emerging adults to take responsibility for providing for their family instead of attending school. Many refugees experience vocational stress, including uncertainty about finding employment and developing new skills (Porter & Haslam, 2003). Baranik et al. (2018) found that 31% of refugees encounter vocational related stressors such as; difficulty finding work, complicated job requirements, lack of education or experience, job insecurity, and limited career networking opportunities. Joyce and Liamputtong (2017) found that acculturation stress was increased among Congolese refugee youths in Australia because of the limited employment opportunities in small towns.

2.2.7 Family Challenges

Immigrant parents face several acculturation stressors in the host country. First, these parents are challenged with ensuring the continuity and transmission of their cultural heritage. Phalet and Schonpflug (2001) asserted that value conflicts between the culture of origin and the new culture increase the risk of inter-generational cultural dissonance, family conflicts and violence. In a Korean American study, researchers found that physical aggression among immigrant families is associated with acculturation conflicts among mothers and discrimination by the host culture (Park, 2001). Another study investigating immigrant mental health asserted that a high

discrepancy in father-adolescent acculturation strategies was associated with depressive symptoms in emerging adults (Kim, Chen, Li, Huang, & Moon, 2009).

Furthermore, differences in acculturation strategies among family members increase conflict and stress. Morrison and James (2009) found that differences in acculturation strategies cause conflict and emotional threats when one spouse is less acculturated than the other. This finding is consistent with Khawaja and Milner's (2012) study, which reported that female participants believed that they adopted the new values and behaviors of the host country, while their husbands focused on adhering to traditional customs and beliefs. Moreover, Darvishpour (2002) reported that father-daughter relationships fluctuated among Iranian refugees due to differences in acculturation strategies. Darvishpour (2002) described refugee men tend to live in the past, women in the present, and children in the future.

2.3 Eritrean immigrants in Ethiopia

According to Lee's theory of migration, migration is analyzed in terms of some variant of a push-pull factors, which seeks to identify the reasons that drive people to leave their country (push factors), as well as the factors that draw people away from their country (pull factors). While it seems reasonable to assume that, most people migrate in the hope to improve their and their family's conditions and opportunities (Lee, 1966).

Contemporary Eritrea has become one of the largest producers of refugees in the world, with a society affected by powerful obsession to migrate. Hundreds of thousands of Eritreans have left their home country and ended up in refugee camps in Sudan and Ethiopia, or in the global north as refugees and asylum seekers. Primary drivers or causes of this migration is caused by a combination of economic, social, political, and cultural factors, and is based on both individual as well as collective experiences (Kibreab, 2007; Andreas & Tronvoll, 2017).

Limitations on private enterprise result in a lack of economic opportunities, which coupled with a wider inability to pursue livelihood strategies on one's own terms. Forced labor, continuing UN sanctions and droughts have impacted living conditions and shape Eritreans' aspirations for a better life (GSDRC, 2016; Kibreab, 2013, as cited in Mallett et al., 2017).

As reported by Andreas and Tronvoll (2017) although they feel safe once they reach Ethiopia, many Eritrean refugees are still not satisfied with their lives. Their lives pass by while their dreams and aspirations remain untouched. Despite their age, adult Eritrean men who arrived at a young age still plan on continuing their education and pursuing their goals in Ethiopia and pick up their lives where they left them in Eritrea, even though they know that it will not be easy to achieve these goals in Ethiopia. As for women, the 'time wasted' narrative is present across interviews with urban refugees and out-of-camp Eritreans, with tensions expressed over not being productive, having to wait for male family reunification or for a chance at resettlement, and a lack of agency relative to men. Situations like these relate to the so-called 'negative peace' of exile, which offers freedom from persecution but sustains the dynamics of underdevelopment: hunger, injustice, and human incapacity (Galtung, 1969). Not everyone responds to such circumstances in the same way. An individual's pre-existing mindset shapes the way in which they react to the opportunities and challenges within their new environment, as well as any associated policy intervention (Andreas & Tronvoll, 2017).

The Eritrean community in Ethiopia broadly categorized into three groups (rapid movers, immobile movers and settlers) according to the nature of their migration intentions.

Rapid movers- some Eritreans, especially those with access to funds, move on within days of arriving in Ethiopia. For them, Ethiopia is a brief stop-off, where arrangements for onward travel may be made.

Immobile movers- Evidence suggests there are many Eritreans who aspire for onward movement but cannot currently achieve it. This aspiration is fueled by constrained possibilities in Ethiopia particularly economic and educational opportunities for themselves and their children, a reluctance to remain dependent on family networks (and a related desire to reverse that relationship) and cultural factors relating to ideas about belonging and ‘home’ (and the dissonance many people feel between those and a future on Ethiopian soil). Further migration is not possible, at least in the present, due to the financial costs and physical dangers associated with irregular journeys, but it is plausible that changes in these variables might change in the future. People falling into this group have a relatively clear idea about where they want to go.

Settled- Not everyone aspires to move on. Despite the challenges that characterize life in Ethiopia, some people appear relatively settled. These are individuals who may simply feel indifferent to moving on, and they are fearful of risking their lives, or for whom the current conditions are deemed relatively acceptable.

Andreas & Tronvoll (2017) argues that secondary migration is common among the young and urban Eritrean refugees who arrive in Ethiopia. A substantial number of unmet needs in camps, the lack of rights to formal and better paid employment, and in some instances, strained social relations with Ethiopians are the primary driver of secondary migration for some Eritrean refugees. Social inequality and perceived differential treatment by Ethiopians causes many Eritreans to feel that they will never become a full member of Ethiopian society.

Thus, while Eritreans in Ethiopia have physical security in their lives, they still remain unfulfilled. These include the lack of job opportunities. Immigrants choice of and access to work is tightly regulated by the Ethiopian government. Without the opportunity to secure decent work in Ethiopia, immigrants find themselves relying on humanitarian assistance, becoming dependent

on friends and family abroad, or laboring in the low-return, reportedly exploitative informal economy. Andreas and Tronvoll (2017) in their report indicated that, in Addis Ababa, some of the opportunities available to Eritreans involve working informally for Ethiopian business owners. Some run small businesses like hair salon, grocery, café... etc. At the extreme end of the scale, in the absence of other economic opportunities, young girls are entering the sex trade. Accompanying this is a perception that, for some Eritreans at least, certain types of occupation are in a sense socially undesirable. Being waiter/waitress or house worker, or laboring on a construction site would simply not meet the expectations and aspirations of well-educated, highly-skilled Eritreans. Notions of morality, status and pride are at play here.

Those who have left Eritrea generally express no desire to return, at least not until something as ground-breaking as regime change occurs. To do so would be to hand their fate to the authorities. But none of these constitute what many would consider a dignified way to make a living, with many of those interviewed by Andreas and Tronvoll (2017) aspiring to provide for family members across the border rather than being dependent themselves on others' charity.

CHAPTER THREE

RESEARCH METHOD

3.1. Design of the Study

This study was carried out to identify the acculturation experiences of Eritreans living in Addis Ababa, Ethiopia. Survey is a method used for conducting the research. Survey was chosen as research method because it provides a simple and quick way to gather important information about a vast number of people than any other method. It also provides a straightforward way of finding out what people think, feel, and do than asking them directly. No research method can provide this broad capability which insures a more accurate sample to gather targeted results to draw conclusion and make important decisions. Also, the anonymity of surveys allows respondents to answer questions with candid and unbiased answers.

3.2 Study site

This study was conducted in Addis Ababa, the capital city of Ethiopia. According to Addis Ababa Population statistics Bureau 2015 report, Addis Ababa is the most heavily populated city in Ethiopia with the population of 3,273,000 and the population density of 5,162.1/km² (13,378/sq. mi). The city lies at an elevation of 2,355 meter (7,726 ft.). It has a subtropical highland climate with precipitation varying considerably by month.

Addis Ababa is considered the capital of Africa because the city is a home to the headquarters of various continental and international organizations including African Union and United Nations Economic Commission for Africa. Also, Addis Ababa is a home for many immigrants from different countries. There are no clear data on the number of Eritrean immigrants in this city. However, some neighborhoods are known to have a large number of

immigrant residents. Among these areas, Bole District, particularly 24 kebele and Lafto District, Mebrat Hile condominium have a large immigrant population from Eritrea.

The location of the study was picked purposively because the researcher currently lives in the city and has adequate amount of the target population living in the city to conduct the study.

3.3 Population and samples

The target populations for this study were Eritrean immigrants who live in Addis Ababa city, particularly 24 kebele and Mebrat Hile condominium. A large number of Eritrean immigrant population lives in the city. According to United Nations Refugee Agency, UNHCR, in 2019, about 6,000 Eritreans arrived in Ethiopia every month. There are approximately 170,000 Eritrean refugees residing in Ethiopia. Some 70,000 are settled outside of the camps while 18,000 reside in urban areas. Addis Ababa is one of the cities where these refugees come to live in.

Convenience sampling method was used to select participants, because studying the whole population of Eritrean immigrants in 24 kebele and Mebrat Hile condominium is practically impossible and the fact that there is no clear number of the immigrants living in these particular areas makes it difficult to get the accurate number of Eritrean immigrants to use random sampling method. As a result, the researcher selected 139 Eritrean immigrants to participate in the research.

3.4 Sampling Technique

Convenience sampling techniques implemented to select the research participants. This method helped the researcher to select available and volunteer samples. The researcher went to areas where the target population collectively lives and distributed the questionnaire based on their willingness to participate in the research.

3.5 Method of Data Collection

3.5.1 Variables

The dependent variables in this study are acculturation strategies, coping techniques and stress level, while language proficiency and demographic variables (age, gender, religion, marital status, monthly income, number of children, age at immigration, motive of migration, educational status, duration of stay in Ethiopia and source of income) are considered as independent variables.

3.5.2 Description of the data collection tool

- 1. Demographics:** This section of the questionnaire consists of 11 questions that were developed to obtain background information about the participants' gender, age, religion, marital status, number of children, level of education, motive of migration, source of income, age at the time of arrival and length of residence in Ethiopia.
- 2. Acculturation strategy preference:** This is a 17 item scale adapted and modified by the researcher according to the contemporary situations and characteristics of the target population of this research as per Berry's scale from ICSEY and the East Asian Acculturation Measure (EAAM) which is itself largely derived from Berry's (1990) scale. The items measures Berry's four dimensions of acculturation (assimilation, separation, integration, and marginalization). Participants were asked to select the culture they inclined to in coping with their day to day lives. Accordingly, participants who select the "Eritrean and Ethiopian" for a various domain inclined to "Integration", those who select "Eritrean" are inclined to "Separation", those who select "Ethiopian" are inclined to "Assimilation" and those who select "Neither" are inclined to "Marginalization".

- 3. Language proficiency-** In this section, nine items was used to assess the Amharic language ability (reading, listening, comprehending and speaking) of the participants. Participants self-assess their proficiency in Amharic language. This scale is an adaptation of a school adjustment scale developed by Berry and his colleagues from International Comparative Study of Ethno-cultural Youth (ICSEY) questionnaire.
- 4.** Stressful situations participants face during their encounter with Ethiopian culture were assessed in this section of the questionnaire. The scale was derived from the Social Situations Questionnaire, which was developed by Neto in 2002 based on the work of Furnham and Bochner in 2001 and SAFE (Social, Attitudinal, Familial and Environmental Acculturative Stress) scale (Mena et al, 1987). 20 items were used to assess the difficulty the Eritrean immigrants experienced while they live in the Ethiopian culture (e.g., making friends).
- 5. Coping mechanism;** the last part of the questionnaire consists 11 items which measures the kind of coping mechanism the research participant use to deal with acculturation stress and other related problems they encounter. The scale is adapted from research on Acculturation experience of Ethiopians living in USA by Seble and Belay (2014) which was originally adapted from Carver's (1997) COPE inventory. It measures active and avoidant coping styles using different items. Active coping (characterized by strategies such us problem focused coping) whereas avoidant coping (characterized by maladaptive strategies such as negative self-targeting and avoidance). Respondents were required to indicate how frequently they use each strategy on a scale from 1 (I haven't been doing this at all) to 4 (I've been doing this a lot).

The questionnaire was translated to Tigrigna with the intention of minimizing language difficulties and increase response rates.

3.5.3 Validation

In order to ascertain content validity, the questionnaire was critiqued by graduate students of Social psychology. They were asked to rank the items according to their cross cultural appropriateness. They also classified the items as included and excluded, and they suggested changes. Based on the feedback received, the researcher made changes to a number of questions.

3.5.4 Pilot Test

A pilot study was conducted to avoid any ambiguity during the actual data collection and for the purpose of establishing the means of administering the questionnaire. Convenience sampling method was used to select the subjects for the pilot test and these subjects were not part of the main study. A total number of 50 Eritrean immigrants participated in the pilot test. An equal number of male and female participants completed the Tigrigna version of the questionnaire in the pilot test. The participant's opinion was then used to modify the questionnaire. Questions that were either ambiguous or redundant were removed. Phrases and questions that created difficulties in understanding were changed.

After the pilot study were conducted the reliability of each scale within the questionnaire and the questionnaire as a whole were calculated using Cronbach alpha. In this process, a total of 7 items that resulted higher reliability when deleted were removed. Therefore, the acculturation strategy scale has a Cronbach's alpha of .832; the acculturative stress scale has a Cronbach's alpha of .726; the language preference scale has a Cronbach's alpha of .883; and the coping mechanism scale has a Cronbach's alpha of .763. The questionnaire as a whole has a Cronbach alpha of .781.

3.6 Data collection Procedure

The researcher with an assistant of a well-trained native Tigrigna speaker collected data from the research participants by going to the areas where the target population resides. Café, restaurants and Eritrean owned hair salons were among places where most of the research participants were found.

Similar procedures and orientations regarding the objectives of the research were given to participants of the study. Before questionnaire was distributed, the researcher confirms that participants understood the purpose of the study and asked their willingness to participate in the research by answering the questions listed on the questionnaire. The questionnaire was only given to those who showed willingness to participate on the research. 139 participants took part in filling out the questionnaire.

3.7 Methods of data analysis

The quantitative data that were obtained from the questionnaire were precisely coded and recorded to arrange for statistical processing. Statistical Package for Social Science (SPSS) version 20 was used to analyze the collected data. The analyzed data was discussed in the results section and interpreted in the discussion section of this research in line with the objectives of the research. In acculturative stress scale, negatively scored items scored directly and positively stated items scored reversely.

Descriptive statistics was used to analyze the demographic data of the participants, to measure their language proficiency, to identify situations that provoke stress in the acculturation process, to identify the most frequently used acculturation strategy as well as the coping techniques mostly used by the Eritrean immigrants living in Ethiopia.

Independent sample t-test was calculated to determine whether there is gender difference in participants' acculturation strategy preference, language proficiency, stress level and coping mechanism.

One way ANOVA was also conducted to find out if there are differences in acculturation strategy preference as the function of demographic variables. Post hoc Tukey HSD was done afterwards between demographic variables and acculturative strategy that shows significance differences between groups to determine where exactly the difference resides.

One Sample t-test was used to examine whether the mean of the population is statistically different from the test value for self-evaluated language proficiency. It is also used to examine the general level of acculturation stress. Finally, a partial correlation among acculturative strategy, stress level and language proficiency was calculated using Pearson product moment correlation at $\alpha = .05$.

3.8 Ethical Consideration

The main ethical principles that are considered in this study are voluntary participation, informed consent and confidentiality. The researcher made sure that the research participants are fully aware of the content and purpose of the research and only willing participants are included in the study. Participants are fully informed that the information they offer is confidential and will only be used for academic purpose.

Finally, the researcher used citation and referencing protocols for this study based on the sixth edition of the publications manual of the American Psychological Association.

CHAPTER FOUR

RESULTS

In this section of the research, the results which were obtained by quantitative methods are discussed. Analysis of the findings begins with descriptive statistics of the demographic characteristics of the participants as well as the major study variables (the acculturative strategy participants use, language proficiency, stress related to their acculturative experience and the coping mechanism they prefer to use while they are living in Ethiopian culture) are thoroughly discussed.

4.1. Demographic Characteristics of Respondents

Table 1

Demographic Characteristics of participants

Gender	Male 70(50.4%)	Female 69(49.6%)					
Age	0-19 14(10.1%)	20-25 41(29.5%)	26-30 46(33.1%)	31-40 22(15.8%)	41-50 9(6.5%)	51-60 5(3.6%)	Above 60 2(1.4%)
Religion	Orthodox Christian 64(46.0%)		Protestant 20(14.4%)	Muslim 22(15.8%)	Catholic 33(23.7%)		
Marital Status	single/ never married 73(52.5%)		Married 36(25.9%)	In a domestic partnership 20(14.4%)	Divorced 5(3.6%)	Widowed 5(3.6%)	
No. of Children	0 80(57.6%)	1 25(18.0%)	2 23(16.5%)	3 7(5.0%)	More than 3 4(2.9%)		
Leve of education	Elementary school 16(11.5%)		Completed High school 48(34.5%)	college/vocational school 49(35.3%)	Bachelor's degree 24(17.3%)	Master's degree 2(1.4%)	
Age at Immigration	0-19 24(17.3%)	20-25 55(39.6%)	26-30 37(26.6%)	31-40 15(10.8%)	41-50 3(2.2%)	51-60 5(3.6%)	Above 60 -
Motive of migration	Economic 39(28.1%)		Escaping civil war 3(2.2%)	Employment mandate 25(18.0%)	Accompanying parent/spouse 35(25.2%)	Political reasons 37(26.6%)	
Years lived in Ethiopia	less than 2 years 76(54.7%)		2-5 years 38(27.3%)	5-10 years 18(12.9%)	more than 10 years 7(5.0%)		
Monthly income	None 111(79.9%)		Below 10,000 Birr 6(4.3%)	10,000 to 20,000 Birr 17(12.2%)	20,000 to 30,000 Birr 5(3.6%)		
Source of income	Full time/part time job 25(18.0%)			family assistance from abroad 114(82.0%)			

The demographic data from Table 1 shows that male (50.4% n=70) and female (49.6% n= 69) participants were almost equal in number. Regarding their age, most of them (33.1%, n=46) are between the ages of 26-30 followed by participants between 20-25 years of ages (29.5%, n=41) which represents the younger working population. A significant number of the respondents were Orthodox Christian (46.0%, n= 64), followed by Catholics which accounts for 23.7%, n=33.

About marital status of the participants, the majority of them (52.5%, n=73) are single/ never married whereas only 3.6%, n=5 of the respondents are reported widowed. 57.6%, n= 80 of the respondents have no children. With respect to the participant's educational level, those who has completed college/vocational school are 35.3%, n=49, followed by participants who has completed high school (34.5%, n=48). Economic and accompanying parent/spouse were reported as the main motives for immigration for most participants, which accounts for 28.1%, n=39 and 25.2%, n=35 respectively. In addition, most of the respondents (54.7%, n=76) lived in Ethiopia for less than 2 years.

Regarding the participants income 79.9%, n= 111 of the respondents said they don't have an income. This is followed by 12.2%, n= 17 of the respondents who responded 10,000 to 20,000 Birr per month. A huge number of these respondents (82.0% n= 114) reported to receive family assistance from abroad with only 18%, n=25 of the respondents undertaking a full or part time job.

4.2. Acculturation strategy preference

Acculturation strategies are choices immigrants make in their everyday endeavors in the new cultural setting. There are many choices when it comes to cultural adaptation. Individual or groups have choices to hold on to their original culture, adjust to the host culture, participate in both cultures or be a part of neither cultures (separation, assimilation, integration or marginalization). 17 items with a 4 point scale were used to evaluate participant's acculturation strategy preference while they live in Ethiopia.

Table 2

Descriptive statistics for acculturation strategy preference of participants

Items	Ethiopian	Eritrean	Ethiopian & Eritrean	Neither
I follow _____cultural traditions.	--	120(86%)	19(13.7%)	--
I prefer to work with _____ people.	11(7.9%)	65(46.8%)	57(41.0%)	6(4.3%)
I prefer social activities that involve _____people.	12 (8.6%)	53 (38.1%)	56 (4.3%)	18(12.9%)
I want to live (currently living) in mostly _____neighborhood.	6(4.3%)	60(43.2%)	68(48.9%)	5(3.6%)
I prefer going to social gatherings where most of the people are _____.	6(4.3%)	70(50.4%)	30(21.6%)	33(23.7%)
I prefer to use_____ language.	23(16.5%)	42(30.2%)	74(53.2%)	--
I prefer to eat _____Food.	7(48.2%)	72(51.8%)	--	--
I feel that _____understand me better.	6(4.3%)	76(54.7%)	57(41.0%)	--
I prefer to wear _____ clothes.	6 (4.3%)	7 (5.0%)	50(36.0%)	76(54.7%)
I prefer to watch _____Movie.	29(20.9%)	18 (12.9%)	74(53.2%)	18(12.9%)
I prefer to have _____friends.	12(8.6%)	23(16.5%)	99(71.2%)	5(3.6%)
I would prefer to go out on a date with an _____ person.	5(3.6%)	71(51.1%)	51(36.7%)	12(8.6%)
I prefer to read _____magazine/books.	18(12.9%)	72(51.8%)	35(25.2%)	14(10.1%)
I behave like an _____ in many ways.	-	101(72.7%)	32(23.0%)	6(4.3%)
My closest friends are _____.	6(4.3%)	113(81.3%)	20(14.4%)	-
Generally, I find it difficult to socialize With_____	29(20.9%)	18(12.9%)	6(4.3%)	86(61.9%)
I feel very comfortable around _____people	11(7.9%)	102(73.4%)	26(18.7%)	-

Therefore, Table 2 shows the respondents' choice of culture as their preferred mode of interacting with the Ethiopian society. The row data in Table 2 indicates that "Eritrean" or separation was the most frequently used type of acculturation strategy by the majority of the participants. When responses were analyzed, the majority of the participants were inclined to the choice of "Eritrean" for the 10 items. Similarly, the participants showed inclination to "Ethiopian and Eritrean" or integration on 5 items. This makes integration the second frequently used type of acculturation strategy in the study area. For only two items which are '*Generally, I find it difficult to socialize with _____.*' and '*I prefer to wear _____ clothes.*' the majority of the respondents responded "Neither" or marginalization.

Table 3

Summary of One Way ANOVA for acculturation strategy preference as a function of different demographic variables.

Variables		SS	df	MS	F	Sig.
Age	Between Groups	27.149	14	1.939	1.175	.302
	Within Groups	204.592	124	1.650		
	Total	231.741	138			
Religion	Between Groups	11.391	14	.814	.498	.930
	Within Groups	202.465	124	1.633		
	Total	213.856	138			
Marital status	Between Groups	13.317	14	.951	.848	.616
	Within Groups	139.043	124	1.121		
	Total	152.360	138			
Number of children	Between Groups	17.375	14	1.241	1.078	.383
	Within Groups	142.711	124	1.151		
	Total	160.086	138			
level of education	Between Groups	20.935	14	1.495	1.790	.047
	Within Groups	103.611	124	.836		
	Total	124.547	138			
Age at immigration	Between Groups	19.033	14	1.360	.982	.476
	Within Groups	171.672	124	1.384		
	Total	190.705	138			
Motive of migration	Between Groups	64.854	14	4.632	2.116	.015
	Within Groups	271.506	124	2.190		
	Total	336.360	138			
Years lived in Ethiopia	Between Groups	27.302	14	1.950	2.994	.001
	Within Groups	80.770	124	.651		
	Total	108.072	138			
Monthly income	Between Groups	7.217	14	.516	.710	.761
	Within Groups	90.020	124	.726		
	Total	97.237	138			
Source of income	Between Groups	6.680	14	.477	.785	.683
	Within Groups	75.334	124	.608		
	Total	82.014	138			

*P<0.05 DF = degree of freedom SS=Sum of Squares MS= Mean Square

In addition to the analysis from descriptive statistics, a one-way ANOVA (analysis of variance) was computed to see if there were statistically significant mean differences in the scores of respondents as the function of demographic variables.

As can be seen on Table 3, the ANOVA test result shows that there was no statistically significant difference between the means on immigrants acculturation strategy preference across their age, religion, marital status, age at immigration, monthly income, number of children, and their source of income at ($\alpha = .05$).

However, the one way ANOVA also revealed that the respondents' preference of acculturation strategy was significantly different at ($\alpha=.05$) depending on the immigrants' level of education ($F= 1.844, P= .039 (p<.05)$), motives for migration ($F= 2.116, P= .015 (p<.05)$) and years participants lived in Ethiopia ($F= 2.994, P=.001 (p<.05)$). To observe the strength of the relationship and to understand what causes the differences post hoc analyses were conducted. Consequently, the test of post hoc analysis using the Tukey HSD test (see Table 4) shows that the mean score of the acculturation strategy of participants with the level of elementary school is greater than the score of participants with a master's degree (MD= 4.8750). Also participants who have completed high school, collage/vocational school and Bachelor's degree are greater than those who have completed master's degree (MD =5.3333, 4.6633 and 6.5000 respectively). In general, these results suggest that the level of education of respondents is associated with their acculturation strategy preference.

Table 4

The Tukey test to See Mean Variation on participant's level of education on acculturation strategy

(I) level of education	(J) level of education	MD (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Elementary School	Completed High school	-.4583	1.86344	.999	-5.6112	4.6946
	college/vocational school	.2117	1.85868	1.000	-4.9280	5.3515
	Bachelor's degree	-1.6250	2.08339	.936	-7.3861	4.1361
	Master's degree	4.8750	4.84135	.852	-8.5127	18.2627
Completed High school	Elementary school	.4583	1.86344	.999	-4.6946	5.6112
	college/vocational school	.6701	1.31091	.986	-2.9550	4.2951
	Bachelor's degree	-1.1667	1.61378	.951	-5.6292	3.2959
	Master's degree	5.3333	4.65859	.782	-7.5489	18.2156
college/vocational school	Elementary school	-.2117	1.85868	1.000	-5.3515	4.9280
	Completed high school	-.6701	1.31091	.986	-4.2951	2.9550
	Bachelor's degree	-1.8367	1.60828	.784	-6.2841	2.6106
	Master's degree	4.6633	4.65669	.854	-8.2138	17.5403
Bachelor's Degree	Elementary school	1.6250	2.08339	.936	-4.1361	7.3861
	Completed High school	1.1667	1.61378	.951	-3.2959	5.6292
	college/vocational school	1.8367	1.60828	.784	-2.6106	6.2841
	Master's degree	6.5000	4.75085	.649	-6.6374	19.6374
Master's Degree	Elementary school	-4.8750	4.84135	.852	-8.2627	8.5127
	Completed High school	-5.3333	4.65859	.782	-8.2156	7.5489
	college/vocational school	-4.6633	4.65669	.854	-7.5403	8.2138
	Bachelor's degree	-6.5000	4.75085	.649	-9.6374	6.6374

*MD= Mean difference

As shown on Table 5 the result of post hoc analysis using the Tukey HSD test shows that the mean score of the acculturation strategy of people who migrate due to economic reason is greater than those who migrate accompanying parent/spouse (MD= 2.8894). Similarly, the score of the acculturation strategy of participants who escaped civil war is greater than those who migrate accompanying parent/spouses (MD= 2.1714). The score of the employment mandate on acculturation strategy is also greater than the score of accompanying parent/spouse (MD=3.2514). This result indicates that motive for migration has an effect on respondents' acculturation strategy preference.

Table 5

The Tukey HSD test to See Mean Variation on participant's motive of immigration on acculturation strategy

(I) Motive of migration	(J) Motive of migration	MD (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Economic	Escaping civil war	.7179	3.83109	1.000	-9.8761	11.3120
	Employment mandate	-.3621	1.63824	.999	-4.8922	4.1681
	Accompanying parent/spouse	2.8894	1.48881	.301	-1.2276	7.0064
	Political reasons	1.3936	1.46745	.877	-2.6643	5.4515
Escaping civil war	Economic	-.7179	3.83109	1.000	-11.3120	9.8761
	Employment mandate	-1.0800	3.90696	.999	-11.8838	9.7238
	Accompanying parent/spouse	2.1714	3.84670	.980	-8.4657	12.8086
	Political reasons	.6757	3.83848	1.000	-9.9388	11.2901
Employment mandate	Economic	.3621	1.63824	.999	-4.1681	4.8922
	Escaping civil war	1.0800	3.90696	.999	-9.7238	11.8838
	Accompanying parent/spouse	3.2514	1.67441	.301	-1.3788	7.8816
	Political reasons	1.7557	1.65545	.826	-2.8221	6.3334
Accompanying parent/spouse	Economic	-2.8894	1.48881	.301	-7.0064	1.2276
	Escaping civil war	-2.1714	3.84670	.980	-12.8086	8.4657
	Employment mandate	-3.2514	1.67441	.301	-7.8816	1.3788
	Political reasons	-1.4958	1.50773	.859	-5.6650	2.6735
Political reasons	Economic	-1.3936	1.46745	.877	-5.4515	2.6643
	Escaping civil war	-.6757	3.83848	1.000	-11.2901	9.9388
	Employment mandate	-1.7557	1.65545	.826	-6.3334	2.8221
	Accompanying parent/spouse	1.4958	1.50773	.859	-2.6735	5.6650

As it is shown on Table 6 the result of post hoc analysis using the Tukey HSD test indicates that the mean score of acculturation strategy of participants who lived less than 2 years and those who lived 2-5 years are different from participants who lived more than 10 years (MD= 2.0000 and 1.8947 respectively). These results suggest that the number of years participants lived in Ethiopia has an effect on their acculturation strategy preference.

Table 6

The Tukey HSD test to See Mean Variation on participant's length of years they lived in Ethiopia on acculturation strategy

(I) Years lived in Ethiopia	(J) Years lived in Ethiopia	MD (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
less than 2 years	2-5 years	.1053	1.28396	1.000	-3.2347	3.4452
	5-10 years	1.5556	1.69402	.795	-2.8511	5.9622
	more than 10 years	2.0000	2.55258	.862	-4.6401	8.6401
2-5 years	less than 2 years	-.1053	1.28396	1.000	-3.4452	3.2347
	5-10 years	1.4503	1.84911	.861	-3.3598	6.2604
	more than 10 years	1.8947	2.65804	.892	-5.0197	8.8092
5-10 years	less than 2 years	-1.5556	1.69402	.795	-5.9622	2.8511
	2-5 years	-1.4503	1.84911	.861	-6.2604	3.3598
	more than 10 years	.4444	2.87860	.999	-7.0437	7.9326
more than 10 years	less than 2 years	-2.0000	2.55258	.862	-8.6401	4.6401
	2-5 years	-1.8947	2.65804	.892	-8.8092	5.0197
	5-10 years	-.4444	2.87860	.999	-7.9326	7.0437

An independent sample t-test was also conducted to see if the participants' acculturation strategy preference is influenced by gender difference. The results shows that there was no statistically significant difference between males and females at ($\alpha = .05$) in their acculturation strategy preference ($t_{137} = .973$, $df = 137$, $p = .507$ ($p > 0.05$)).

Table 7

Independent Sample t-test for Respondents' gender and Acculturation Strategy preference

Variable	Gender	Freq.	Mean	SD	Df.	t	Sig.
Acculturation Strategy Preference	Female	69	42.20	6.08	137	.973	.507
	Male	70	41.14	6.75			

* $P < 0.05$ DF = degree of freedom SD = Standard deviation

4.3. Self-Evaluated Language Proficiency.

Being able to communicate with others is important to a person's sense of belonging and comfort (Fitch & Sanders, 2005). A partial or complete inability to communicate likely contributes to feelings of alienation and may influence individuals to construe their interpersonal interactions more negatively than warranted.

For this study, participants were asked to evaluate their perceived language skills (i.e. speaking, reading, writing, listening and comprehending skill). They were then asked to respond to nine items using a four-point Likert scale with options ranging from strongly agree (4) to strongly disagree (1). As a result, majority of participants rated in agreement for most of the items on their perceived language proficiency scale. It shows that majority of participants have higher Amharic language skill.

As shown on Table 8 the highest score were observed on items '*I can read in Amharic*' (M=2.99) which indicates that most participants have strong Amharic reading skill. Similarly, a higher score were recorded on statements like '*I can participate in social discussion in fluent Amharic*' (M=2.94) and '*I find understanding Amharic language easy*' (M=2.94). It means that participants have relatively higher Amharic speaking and comprehending skill. Relatively the lowest mean score was observed on item '*I can understand what my Ethiopian friends say*' (M=2.58). It indicates some participants think that they have difficulty understanding Amharic language.

Table 8*Descriptive statistics for self-evaluated language proficiency of participants*

Items	(4) strongly agree	(3) agree	(2) disagree	(1) Strongly disagree	Mean
I can talk with Ethiopian people in fluent Amharic	24(17.3%)	70(50.4%)	40(28.8%)	5(3.6%)	2.81
I can speak Amharic without worrying about mistakes.	30(21.6%)	76(54.7%)	22(15.8%)	11(7.9%)	2.90
I can read in Amharic.	44(31.7%)	61(43.9%)	23(16.5%)	11(7.9%)	2.99
I can participate in social discussion in fluent Amharic	35(25.2%)	72(51.8%)	21(15.1%)	11(7.9%)	2.94
I can understand what my Ethiopian friends say.	7(5%)	78(56.1%)	43(30.9%)	11(7.9%)	2.58
It easy for me to write in Amharic.	29(20.9%)	39(28.1%)	57(41.5%)	14(10.9%)	2.59
I find memorizing Amharic vocabulary easy.	18(12.9%)	82(59.0%)	34(24.5%)	5(3.6%)	2.81
I find understanding Amharic language easy.	30(21.6%)	76(54.7%)	28(20.1%)	5(3.6%)	2.94
I feel comfortable to deal with official affairs on my own without worrying about language barrier.	49(35.3%)	37(26.6%)	36(25.9%)	17(12.2%)	2.85

The individual scores of respondents vary from a minimum of 9 to maximum of 36 with mean of 25.47. In this section Agreement 'strongly agree' & 'agree', responses are assigned higher rating points. Therefore, high score means high language proficiency level. A one sample t-test was computed find out if observed mean (the mean score of the sample result = 25.47) is significantly different from a test value (expected mean) of 22.5 (minimum plus maximum score divided by 2) produced a statistically significant difference between the scores ($t_{138} = 50.28$, $df = 138$, $p = .000$ ($p > 0.05$) at ($\alpha = .05$). Thus, the obtained mean score as to the respondent's language proficiency subscale is significantly greater than the expected mean of the score. Based on this finding it can

be concluded that the respondents believe that they have a high level of Amharic language proficiency.

Table 9

One Sample t-test for participant's self-evaluated language proficiency

Variable	μ	N	x	Df	SD	t	sig
Language proficiency	22.5	139	25.47	138	5.97	50.284	.000

An independent sample t-test was computed to find out if there is statistically significant difference in participants' language proficiency level based on their gender. The result shows that there was no statistically significant difference between male and female participants at ($\alpha = .05$) in their perceived language proficiency ($t_{137}=1.131$, $df = 137$, $p=0.852$ ($p>0.05$)).

Table 10

Independent Sample t-test for respondents' self-evaluated language proficiency and gender

Variables	Category	Freq.	Mean	SD	Df	T	Sig.
Language proficiency	Female	69	26.0435	5.66318	137	1.131	.852
	Male	70	24.9000	6.24883			

4.4. Acculturative Stress

Participants responded to 19 items on a four point Likert-type scale with options ranging from *strongly agree*(4) to *strongly disagree*(1) regarding their perception of acculturative stress provoking situations that they experience while they live in Ethiopia as immigrants. In this section of the analysis when mean score is high, it means that acculturation stress level is also high. The items were negatively worded and agreement responses ('strongly agree' and 'agree') are assigned high rating points. It shows that participants have difficulty adjusting in the Ethiopian culture except for one item which is '*I met the expectations I had before moving to Ethiopia*'.

Table 11*Descriptive statistics for participant's level of Acculturative stress*

Items	(4) Strongly agree	(3) Agree	(2) disagree	(1) Strongly disagree	Mean	SD
I feel that others often exclude me from participating in their activities because of where I came from	11(7.9%)	34(24.5)	32(23%)	62(44.6%)	1.96	1.00
Being part of the Eritrean culture is embarrassing to me.	6(4.3%)	--	12(8.6%)	121(87.1%)	1.22	.66
I am not used to the pace of life here.	48(34.5%)	43(30.9%)	40(28.8%)	8(5.8%)	2.08	.94
I am threatened by belonging to different ethnic groups.	2(1.4%)	22(15.8%)	65(46.8%)	50(36%)	1.83	.74
I don't feel at home	11(7.9%)	69(49.6%)	47(33.8)	12(8.6%)	2.57	.76
I feel lonely even if I am with people.	8(5.8%)	6(4.3%)	48(34.5%)	77(55.4%)	1.60	.82
I feel unaccepted by the Ethiopian people I know.	3(2.2%)	10(7.2%)	74(53.2%)	52(37.4%)	1.74	.68
I find that both Ethiopian and Eritrean often have difficulty understanding me.	--	17(12.2)	75(54%)	47(33.8%)	1.78	.65
I get teased/insulted because of my nationality	--	7(5%)	68(48.9%)	64(46%)	1.59	.59
I met the expectations I had before moving to Ethiopia	12(8.6%)	51(36.7%)	66(47.5%)	10(7.2%)	2.47	.75
I often feel ignored by people who are supposed to assist me	3(2.2%)	5(3.6%)	62(44.6%)	69(49.6%)	1.58	.67
In looking for a job, I sometimes feel that my nationality is a limitation	22(15.8%)	117(84.2)	--	--	3.16	.37
I sometimes find it hard to make friends.	6(4.3%)	36(25.9%)	63(45.3%)	34(24.5%)	2.10	.82
I sometimes feel that neither Eritrean nor Ethiopian like me.	--	6(4.3%)	67(48.2%)	66(47.5%)	1.57	.58
In my daily life, I feel tense and anxious.	--	29(20.9%)	81(58.3%)	29(20.9%)	2.00	.65
It bothers me that I cannot be with my family	28(20.1%)	51(36.7%)	43(30.9%)	17(12.2%)	2.65	.94
It bothers me when people pressure me to assimilate	--	24(17.3)	67(48.2%)	48(34.5%)	1.83	.70
It is hard to express to my friends how I really feel	6(4.3%)	35(25.2%)	57(41%)	41(29.5%)	2.04	.85
Loosening the ties with my country is difficult	40(28.8%)	63(45.3%)	17(12.2%)	19(13.7%)	2.89	.98
Many people have stereotypes about my culture or ethnic group	-	59(42.4%)	50(36%)	30(21.6%)	2.21	.78

The summary of responses presented on table 11 indicates that the statement '*In looking for a job, I sometimes feel that my nationality is a limitation*' is the highest item responded in agreement by all participants (100%, n=139). '*Loosening the ties with my country is difficult*' 74.1%, n=103 and '*I am not used to the pace of life here*' 65.4%, n=91 are the second and third highest negatively responded items compared to the other statements of stressful situations. Meaning, the participants are relatively more stressed by these situation compared to others.

On the other hand items such as; '*Being part of the Eritrean culture is embarrassing to me*' and '*I sometimes feel that neither Eritrean nor Ethiopian like me*' are both the highest items responded in disagreement by the majority of participants with the same score (95.7%, n= 133) followed by items '*I often feel ignored by people who are supposed to assist me*' (94.9%, n=132) and '*I get teased/insulted because of my nationality*'(94.2%, n= 131). This suggests that, these situations are relatively less stressful to the participants compared to others.

According to table 11, 16 of the items have a mean rating below 2.5. In general, ratings of each item also indicated that the majority of respondents rated most items positively (in disagreement) which implies, their vulnerability to acculturative stress in these area is lower.

Table 12

One Sample t-test for participants acculturation stress level

Variables	M	N	X	df	SD	t	Sig.
Acculturative stress	50	139	41.37	138	6.21	78.518	.000

The general level of acculturation stress of the participants was determined using a one sample t-test. The scores varied from a minimum of 28 to maximum of 60, with mean of 41.37 and the expected mean of 50. Therefore, observed mean (41.37) is significantly greater than the expected mean (50) yielded a statistical significant difference between the scores ($t_{138} = 78.51$,

df= 138, $p=.000$ ($p>0.05$) at ($\alpha= .05$). Thus, the mean score for the acculturation stress test of respondents was significantly lower than that of the expected score. This suggests that the respondents are experiencing less acculturation stress.

Table 13

Independent Samples t-test for respondents' acculturation stress level and gender

Variable	Category	Freq.	Mean	SD	df	t	Sig.
acculturation stress	Female	69	42.0435	6.65192	137	1.278	.210
	Male	70	40.7000	5.71383			

An independent sample t-test was used to see if there is statistically significant difference between male and female participants in their acculturation stress level. The result shows that there was no statistically significant difference between male and female participants at ($\alpha = .05$) in their stress level ($t_{137}=1.278$, $df=137$, $p=0.210$ ($p>0.05$)).

4.5. Coping Strategy

Participants were asked to identify which type of coping mechanism they used. The responses were both positive (active) and negative (avoidant) coping mechanisms. Analysis of descriptive statistics on table 14 indicates that items with higher mean scores showed the coping strategies that are most commonly used by the participants. The mean score ranges from $M= 3.33$ to $M=1.62$ which suggests that there is a gap between the type of coping strategy participants use. Two items with the highest mean scores are '*I've been doing something to think about it less, such as going to movies, watching TV, reading, sleeping, or shopping*' ($M=3.33$, $SD=1.02$) and '*I've been praying or meditating.*' ($M=3.25$, $SD=.93$). Meaning, these two are frequently used positive (active) coping strategies by Eritrean immigrants in Ethiopia to deal with stressful situations. Items like '*I've been making fun of the situation*'. ($M= 1.62$ $SD= 1.10$) and '*I've been giving up trying to deal with it*' ($M=1.78$, $SD=1.01$) scored the least; this suggests that

respondents tend to use these two coping techniques less often. In generally, participants are inclined to use positive (active) coping techniques.

Table 14

Descriptive statistics for participants' coping strategy preference

Items	I haven't been doing this at all	I've been doing this a little bit	I've been doing this in a medium amount	I've been doing this a lot	Mean	SD
I've been doing something to think about it less, such as going to movies, watching TV, reading, sleeping, or shopping	11(7.9%)	24(17.3%)	12(8.6%)	92(66.2%)	3.33	1.02
I've been blaming myself for things that happened	66(47.5%)	37(26.6%)	30(21.6%)	6(4.3%)	1.82	.92
I've been giving up trying to deal with it	77(55.4%)	30(21.6%)	19(13.7%)	13(9.4%)	1.78	1.01
I've been making fun of the situation.	102(73.4%)	6(4.3%)	13(9.4%)	18(12.9%)	1.62	1.10
I've been accepting the reality of the fact that it has happened and learn to live with it.	41(29.5%)	6(4.3%)	51(36.7%)	41(29.5%)	2.66	1.19
I've been looking for something good in what is happening to make it seem positive.	17(12.2%)	18(12.9%)	24(17.3%)	80(57.6%)	3.20	1.08
I've been expressing my negative feelings	11(7.9%)	18(12.9%)	42(30.2%)	68(48.9%)	3.20	.95
I've been getting understanding and emotional support from others including professionals	24(17.3%)	23(16.5%)	70(50.4%)	22(15.8%)	2.65	.95
I've been thinking to come up with a strategy about what to do.	62(44.6%)	42(30.2%)	24(17.3%)	11(7.9%)	1.8849	.96368
I've been taking action to try to make the situation better.	11(7.9%)	30(21.6%)	26(18.7%)	72(51.8%)	3.14	1.02

I've been praying or meditating	6(4.3%)	28(20.1%)	30(21.6%)	75(54.0%)	3.25	.93
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An Independent samples t-test was also used to check if there is a statistically significant gender difference in participants' preferred coping technique. The result shows that there was no statistically significant difference in coping strategy preference between male and female participants at ($\alpha = .05$) ($t_{137}=1.608$ $df=137$, $p=0.078$ ($p>0.05$)).

Table 15

Independent sample t-test for respondents' coping mechanisms and gender

Variables	category	Freq.	Mean	SD	Df	t	Sig.
Coping Mechanism	Female	69	27.71	6.65	137	1.608	.078
	Male	70	29.36	5.37			

4.6 Correlation between acculturation strategy, acculturative stress and language proficiency

A partial correlation was computed to see the relationship between acculturative stress and language proficiency related to acculturation strategy preference (see table 16). The correlation result revealed that acculturative stress and language proficiency have negative relationship ($r = -.065$; $p = .452$). This indicates that, there is no relationship between language proficiency and acculturative stress.

Table 16

Partial Correlation between Acculturative Stress and Language Proficiency

Variable	Mean	SD	r	Sig
Acculturative stress	41.37	6.21	-.065	.452
Language proficiency	25.47	6.42		

CHAPTER FIVE

DISCUSSION

The main findings of the study are discussed in this section of the research in light of previous findings. The prime goal of this research is to answer the research questions that were raised in the first chapter of the study. Therefore, the research questions will be answered in this section of the research as follows.

5.1 The acculturation experiences of Eritrean immigrants living in Addis Ababa

Mallett et al (2017) reported that, although Eritreans feel safe and secure once they reach Ethiopia, they remain unfulfilled and are prone to experiencing stress. The fact that they feel separated from their homeland makes their stay in the host country much more stressful for most Eritrean immigrants.

The finding of this research shows that looking for a better economy is the main reason why many of the participants migrated. Many of the participants came to Ethiopia to improve their living conditions and gain a better economic level for themselves as well as their families. However, they face various challenges in accessing work due to the country's tight labor market. Since the primary reason why participants' flee their country is economic, not finding a decent job can be very hard for them to support their families. Without a job, many immigrants in Ethiopia find themselves in a situation where they rely on humanitarian assistance, support from their friends and family abroad or find themselves working in the informal economy. Due to this and other unlisted reasons, Eritrean immigrants usually use Ethiopia as a transit to more economically developed countries. According to Amnesty International's (2016) report massive numbers of Eritreans immigrants in Ethiopia pursued secondary migration, mainly to western

countries. In 2015, for example, estimates that around two-thirds of the Eritrean population residing in Ethiopia at the time pursued a secondary migration.

Similarly, political reasons (e.g. afraid of penalties for avoiding national service) are reported as the second most common reason why participants flee Eritrea. This explains that many participants felt unsafe staying in their country due to the risk of being prosecuted.

Acculturative stress affects individuals differently and has been found to correlate with psychological symptoms and behavioral problems such as anxiety, depression, alcohol abuse, and eating disorders (Hovey & Magana, 2002). The finding of this study shows that despite their status, the respondents generally have less stress levels. But in some areas, For instance, limited job opportunities due to their nationality, feeling of being disconnected from their home country, and lack of familiarity with the pace of life in Ethiopia are reported as a stressful situations for some participants. It means the loss of their community and inability to be accustomed to the speed at which their life changes when they are in Ethiopia make them vulnerable to stress.

Moghadam, Ditto, & Taylor (1990) in their study found that females face more problems during the acculturation process than males. Universality and females bearing new roles in the new environment could be potential reasons of stress. However, the finding of this study shows that there is no difference in acculturation stress between participants of both genders.

5.2 Factors that influence the acculturation process and acculturation strategy preference by Eritrean immigrants in Addis Ababa

Previous studies (Berry et al., 2006) have proposed that integration is best strategy and produces the best outcome in the immigrants' adaptation in the course of acculturation. On the other hand, marginalization has the worst outcomes. Although integration looks the most ideal strategy, it is believed certain factors prior to acculturation might affect individuals or groups choice of

acculturation strategy; such as familiarity in culture, cultural diversity, level of education, language, age, gender..etc..

This study found that motive for migration has a significant effect on the participants' acculturation process. The greater part of the respondents migrated for economic reasons, which confirms the findings by (Akram, 2012; Sharma's, 2013; Kibreab, 2007; Andreas & Tronvoll, 2017). Correspondingly, like the present study, Berry (1997) indicates that education level has an impact on one's acculturation process. The result of this study shows that participants' education level is related to their acculturation process. This confirmed that higher education level is associated with a higher adaptation level. Also, an immigrant's length of stay in the host country was found to have a significant effect in their acculturation process. This confirms the findings by Celenk and Vijver (2011), Akram (2012) and Huang (2015).

On the other hand, and contrary to the findings of previous research age and gender (Beiser et al., 1995; Berry, 1997; Huang, 2015), age at migration (Akram, 2012; Berry, 1997), religion (Seble & Belay, 2014), marital status, availability of children, and marital status (Akram, 2012) were found to have less significant effect on acculturative strategies. Contrary to the results of these previous studies, the current study showed no difference in the acculturation strategy preference between the male and female research participants.

Regarding religion, it was found that it has less significance on the acculturation process of the participants. However, other studies (e.g. Seble & Belay, 2014) that explores the acculturation Experiences of the Ethiopian diaspora in USA revealed that protestant religion followers easily adapt to the American society. Addis Ababa being a city with millions of people with varying religious beliefs may have also reduced the significance of religious affiliation for many of them.

Celenk and Vijver (2011) argues that even though it does not guarantee a successful acculturation to speak the dominant group's language fluently, being able to communicate with the dominant society in their language is very important in making the acculturation process smooth. Amharic is a widely spoken and the working language of Addis Ababa city in which the participants of this research live, have employment opportunities, as well as build social connections with the local community. Thus, in this research an attempt was made to measure participants Amharic language proficiency based on their perceived level. The finding shows that participants have higher Amharic language proficiency. The result also reveals that male and female participants have the same level of Amharic language proficiency. This suggests that participants can easily communicate with the Ethiopian community.

Most participants inclined to separation as their main acculturation strategy. The finding in this survey shows that there may be numerous explanations why integration is not the predominant strategy. The majority of the participants preferred to spend their spare time in a small Eritrean group maintaining the traditions and customs of their own country. A typical example of this is that on the survey, 86% of the research participants reported that they follow Eritrean traditions and also 81.3% of the participants reported that their closest friends are from Eritrea.

Regarding gender and acculturation strategy, Yu & Wang (2011) indicated in his study that males prefer separation while females mostly choose integration. Similarly, the study conducted by Nesdale et al. (1997) that explores the relationship between ethnic identity and psychological distress in Vietnamese adult immigrants in Australia, revealed that women appeared to prefer integration strategy compared to men. Contrary to the results of these previous studies, the

current study found no difference in the acculturation strategy preference between the male and female research participants.

5.3 Coping mechanism used by Eritrean immigrants

Acculturative stress affects individuals differently and has been found to correlate with psychological symptoms and behavioral problems such as anxiety, depression, alcohol abuse, and eating disorders (Hovey & Magana, 2002). According to Ukiru (2002), participating in religious and spiritual activities, spending time with friends and living nearby to other immigrants can help immigrants manage acculturation related stressors. While Kim et al (2012) recommended learning new language and culture, social support from relatives and associates and participating in meaningful activities. Seble and Belay (2014) also found that Ethiopian immigrants in the United States use “thinking about a practical solution for one’s problem” as a coping mechanism.

Correspondingly, the result obtained from the coping mechanism scale indicates that, the research participants tend to adopt positive (active) coping mechanisms when dealing with stress. Participants reported going to movies, watching TV, reading, sleeping, and praying or meditating as the most commonly used coping techniques. This study also found that male and female participants use same coping mechanisms to deal with acculturative stress.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusion

This research attempts to find out the acculturation experience and acculturation strategy preferences of Eritrean immigrants in Ethiopia. The following conclusions are made on the basis of the above findings of the current study;

Most of the participants cited economic reasons as the primary reason why they decided to leave their country. However, they do not have many job opportunities in Ethiopia as they hoped for. That is mainly due to the country's restrictive job policy for foreign nationals. This makes it hard for them to sustain themselves and their family. Due to this, many of them rely on humanitarian assistance, remittance from relatives abroad, or laboring in the low-return informal economy.

The finding of this study generally suggests that separation is the most frequently used acculturation strategy by the Eritrean immigrants in the city of Addis Ababa. Factors such as the length of stay, education level, and motive for migration can affect the acculturation strategy of an immigrant. On the other hand, other factors such as; age, gender, religion, marital status, availability of children, and motive of migration, monthly income and source of income are less important in making a difference in acculturative strategy preference.

Furthermore, most participants find the feeling of being away from home stressful. Also at times, they are not used to the host country's pace of life. And these reasons reported to be more stressful to many Eritrean immigrants. But the result obtained from the general assessment of the acculturation scale found that Eritrean immigrants show lower level of acculturation stress.

Regarding Amharic language proficiency, the result of the language scale suggests that Eritrean immigrants have high language ability based on their perceived level.

Additionally, Eritrean immigrants likely to use positive or active coping methods like going to movies, watching TV, reading, sleeping and praying or meditating, focusing on the positive of what is happening and trying to make the situation better by taking some actions. In general, the acculturation experiences of Eritrean immigrants behaviorally, psychologically, and socially found to be optimistic.

Finally, the research also found that there is no gender difference in acculturation strategy preference, language proficiency, acculturative stress level and coping strategy.

6.2 Recommendation

Based on the findings above, the following recommendations are proposed:

Leaving one's country and starting a new life can be extremely challenging. The loss of their community and other social support systems could make immigrants vulnerable to stress. Therefore, it is recommended that set up and strengthening Eritrean community that help immigrants meet and share their experiences would improve their acculturative experiences. Programs focusing on acculturation and learning Amharic language would especially benefit newly recognized immigrants. Community support plays a significant role for emerging new immigrants in maintaining their mental health and helping them to have a smooth acculturation process.

According to the research finding most immigrants are economic immigrants. It is suggested that the Ethiopian government introduce a less strict employment policy that gives rights to formal and better paid employment opportunity for immigrants to participate in growing the

country's economy as well as support themselves and their family financially. This will prevent the immigrants from pursuing dangerous secondary migration.

The researcher recommends that further research into the issue of acculturation should be undertaken to establish, especially why many of the factors indicated in previous research could not explain acculturation strategy preference and acculturation processes and this should be explored mainly through in-depth qualitative approaches.

6.3 Limitation of the study

Given the nature of the research theme, the research participants were selected through the convenience sampling method, which did not ensure satisfactory population representation. Therefore, the findings are only representative of the research samples, so this restricts the ability of these findings to make inferential statements about the entire population. Also, the study lacks longitudinal data. Studying the same immigrants for a long period of time to study the changes in their acculturation would give us a better understanding of their acculturation experience.

Some research participants could not understand the purpose of the research and how it might affect them. They also expressed their concerns about the political intentions of the study. With most of them associating it with a political plan to deport them back to Eritrea. As a result, persuading them to participate in the study and having a large number of participants was difficult. It was also hard to collect the completed questionnaires, because many of them returned partially filled questionnaires. The researcher had to distribute three times more questionnaires which were beyond the budget plan. Therefore, getting a larger number of participants was difficult. This issues could affect the results of the study.

Finally, the COVID-19 pandemic affected the ability of researchers to collect data. At the time, participants were expected to stay at home and there were restrictions on people meeting in

certain areas. It made the process of conducting the survey very challenging since many participants did not want to take the questionnaire fearing contact.

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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 the Eritrean living in Addis Ababa, Ethiopia. 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 Ethiopian culture. The third part requests your Amharic language ability, the fourth part requests stressful situations you might face while living in Ethiopian culture and the last part requests the coping mechanisms you use to deal with your stressful situations and other problems you might encounter.

Please do **NOT** write your name on the questionnaire as this study is anonymous. Make sure you answer the questionnaire honestly. Thank you very much for taking the time to complete the questionnaire.

SECTION A: DEMOGRAPHIC INFORMATION

DIRECTION: please circle on the appropriate letter that describes you best. And write your answer for the ones that doesn't have a choice.

1. What is your age? _____

2. What is your gender?

A. Male B. Female

3. What is your religion? A. Orthodox Christian B. Protestant C. Muslim D.

Catholic E. If other specify _____

4. What is your marital status? A single/ never married B. Married C. In a domestic partnership D. Divorced E. Widowed

5. How many children do you have? _____
6. What is the highest level of education you have completed?
- A. Elementary school B. Completed High school
- C. college/vocational school D. Bachelor's degree(BA, BS,)
- E. Master's degree (eg. MA, MS, MEd) F. Doctorate(eg. Phd, EdD) degree
7. Age at immigration? _____
8. Motive for migration.
- A. Economic B. Escaping civil war C. Employment mandate D. Accompanying
parent/spouse E. Political reasons F. Other please specify: _____
9. Years lived in Ethiopia?
- A. 0 – 2 B. 2-5 C. 5 -10 D. more than 10
10. What is your income per month?
- A. Below 10,000 Birr B. 10,000 to 20,000 Birr C. 20,000 to 30,000 Birr
- D. 30,000 to 40,000 Birr E. 40,000 to 50,000 Birr F. More than 50,000 Birr
11. What is your source of income?
- A. full time/part time job B. Government assistance
- C. family assistance from abroad D other. Please specify _____

Section B- Acculturation strategy preference

Direction- There are seventeen statements below about your preferences regarding different activities and situations. Please rate the activities based on your leanings by putting a check mark (√) under the numbers in the four scale section.

1-Ethiopian 2-Eritrean 3-Ethiopian& Eritrean 4-Neither

NO.	Items	Scale			
		1	2	3	4
12	I follow _____ cultural traditions.				
13	I prefer social activities that involve _____ people.				
14	I prefer to work with _____ people.				
15	I want to live (currently living) in mostly _____ neighborhood.				
16	I prefer going to social gatherings where most of the people are _____.				
17	I prefer to use _____ language.				
18	I prefer to eat _____ Food.				
19	I feel that _____ understand me better.				
20	I prefer to wear _____ clothes.				
21	I prefer to watch _____ Movie.				
22	I prefer to have _____ friends.				
23	I would prefer to go out on a date with an _____ person.				
24	I prefer to read _____ magazine/books.				
25	I behave like _____ in many ways.				
26	My closest friends are _____.				
27	Generally, I find it difficult to socialize with _____.				
28	I feel very comfortable around _____ people.				

Section C- Language proficiency

Direction- Rate your perceived language ability by putting a check mark (√) under the numbers of the four scale items below.

(4) Strongly agree (3) Agree (2) Disagree (1) strongly disagree

NO.	Items	Scale			
		4	3	2	1
29	I can talk with Ethiopian people in fluent Amharic				
30	I can speak Amharic without worrying about mistakes.				
31	I can read in Amharic.				
32	I can participate in social discussion in fluent Amharic				
33	I can understand what my Ethiopian friends say.				
34	It is easy for me to speak in Amharic.				
35	I find memorizing Amharic vocabulary easy.				
36	I find understanding Amharic language easy.				
37	I feel comfortable to deal with official affairs on my own without worrying about language barrier.				

Section D- ACCULTURATIVE STRESS SCALE

Directions- Use the numbers below to indicate how much you agree or disagree with each statement and put a check mark (√) under the number of your inclination.

(4) Strongly agree (3) Agree (2) Disagree (1) strongly disagree

No.	Items	Scales			
		4	3	2	1
38	I feel that others often exclude me from participating in their activities because of where I came from				
39	Being part of the Eritrean culture is embarrassing to me.				
40	I am not used to the pace of life here.				
41	I am threatened by belonging to different ethnic groups.				
42	I don't feel at home				
43	I feel lonely even if I am with people.				
44	I feel unaccepted by the Ethiopian people I know.				
45	I find that both Ethiopian and Eritrean often have difficulty understanding me.				
46	I get teased/insulted because of my nationality				
47	I met the expectations I had before moving to Ethiopia				
48	I often feel ignored by people who are supposed to assist me				
49	In looking for a job, I sometimes feel that my nationality is a limitation				
50	I sometimes find it hard to make friends.				
51	I sometimes feel that neither Eritrean nor Ethiopian like me.				
52	In my daily life, I feel tense and anxious.				
53	It bothers me that I cannot be with my family				
54	It bothers me when people pressure me to assimilate				
55	It is hard to express to my friends how I really feel				
56	Loosening the ties with my country is difficult				
57	Many people have stereotypes about my culture or ethnic group				

Section E- Coping Mechanism

Direction-this section of the questionnaire is hoping to measure ways you have been using to cope with the stressful situation since you moved to Ethiopia. Rate each items based on your experience.

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
58	I've been doing something to think about it less, such as going to movies, watching TV, reading, sleeping, or shopping				
59	I've been blaming myself for things that happened				
60	I've been giving up trying to deal with it				
61	I've been making fun of the situation.				
62	I've been accepting the reality of the fact that it has happened and learn to live with it.				
63	I've been looking for something good in what is happening to make it seem positive.				
64	I've been expressing my negative feelings.				
65	I've been getting understanding and emotional support from others including professionals				
66	I've been thinking to come up with a strategy about what to do.				
67	I've been taking action to try to make the situation better.				
68	I've been praying or meditating				

Appendix II - Tigrigna Version Questionnaire

አዲስ አበባ ዩንቨርሲቲ ኮሌጅ ትምህርቲ

ክፍሊ ሳይኮሎጂ

ዕላማ ናይዚ መጽናዕታዊ ጽሑፍ ባህላዊ ተሞክሮ ኤርትራዊያን ኣብ አዲስ አበባ ንምርዳእ እዩ። እዚ መጠይቕ ሓሙሽተ ክፋላት አለዎ፡- ቀዳማይ ክፋል ብዛዕባ ድሕረባይታኩም ክኸውን እንከሎ። እቲ ካልኣይ ክፋል ድማ ብዛዕባ ማሕበራዊ ንጥፈታትኩም ኣብ ውሽጢ ባህሊ ኢትዮጵያ ዝሓትት እዩ ሳልሳይ ክፋል ናይ ኣምሓርኛ ክእለትኩም፡ ራብዓይ ክፋል ድማ ምስ ባህሊ ኢትዮጵያ ንምውህሃድ ዘለኩም ደቐጥታትወይ ተነጽሎ እታ ናይ መጨረሻ ክፋል ድማ ነዚ ኩነታት ንምብዳህ ዝወስድኩም ስጉምትታት ዝምልክት እዩ።

አብዚ ወረቀት ናይ መሕታት ስምኩም ምጽሓፍ ኣይድልን እዩ። መልስታትኩም ሓቂ ክኸውን ብትሕትና እሓትት ስለ ምትሕብባርኩም ካብ ልቢ የመስግን።

ቀዳማይ ክፋል፡- ደሞግራፊያዊ (ስነህዝባዊ) ሓበሬታ

ሓበሬታ፡- ነዞም ዝሰዕቡ ምርጫታት ብምክባብ መልስኩም ሃቡ ። መልስኩም ካብኡ ወጻኢ እንተኮይኑ መልስኩም ጽሓፉ።

1. ዕድመኹ/ካ ክንደይ እዩ? _____

2. ፆታካ/ኪ? ሀ/ተባዕታይ ለ/ኣንስታይ

3. ሃይማኖትካ/ኪ? ሀ/ኦርቶዶክስ ለ/ካቲሮ/ኣድቪንቲስት ሓ/እስልምና መ/ካቶሊክ
ሠ/ካልእ እንተኮይኑ ግለጽ _____

4. ኩነታት መርዓ ሀ/ዘይተመረወ/ት ለ/ በዓል ሓዳር/ በዓልቲ ሓዳር
 ሓ/አብዝምድና/ዕርክነት/ሕጻ መ/ ዝተፋትሐ/ት ሠ/ ሰበይቱ
 ወይ ሰብኣያ ዝሞታ (መበለት)

5. ክንደይ ቆልዑ አልወካ/ኪ? ሀ/ኣይወለድኩን ለ/1 ሓ/2 መ/3 ሠ/ልዕል 3

6.ደረጃ ትምህርቲ? ሀ/መባእታ ለ/ካልኣይ ደረጃ ዝወድኣት ሓ/ኮሌጅ ወይ ሞያዊ ትምህርቲ መ/ዲግሪ ሠ/ማስተርስን ልዕሊኡን

7. ናብዚ ክትወጽእ/ኢ ክለካ/ኪ ክንደይ ዓመትካ/ኪ ነይሩ? _____

8.ናብ ስደት ዘውጽኣካ/ኪ ምክንያት?

ሀ/ብቁጠባዊ ምክንያት ለ/ውግእ ሓ/ስራሕ ንምድላይ

መ/ንምስናይ(ጽልዋ መዘና/ቤተሰብ) ሠ/ፖለቲካዊ ምክንያት

ረ/ካልእ ምክንያት እንተሎ ጥቀስ/ሲ_____

9. ኣብ ኢትዮጵያ ክንደይ ዓመት ተቀሚጥካ/ኪ?

ሀ/0-2 ለ/2-5 ሓ/5-10 መ/ልእሊ ዓስርተ ዓመት

10.ዓመታዊ ኣታዊኻ/ኺ?

ሀ/ኣታዊ የብለይን ለ/ትሕቲ 10ሺሕ ብር ሓ/10ሺሕ-20ሺሕ ብር

መ/ 20ሺሕ-30ሺሕ ብር ሠ/30ሺሕ-40ሺሕ ብር ረ/ ልዕሊ 50 ሺሕ ብር

11.ምንጪ ኣታዊኹም እንታይ እዩ?

ሀ/ምሉእ ሰዓታት ስራሕ/ብኸፊል ሰዓታት ስራሕ ለ/ ሓገዝ ካብ መንግስቲ ኢትዮጵያ

ሓ/ሓገዝ ቤተሰብ ካብ ወጻ ሀገር መ/ካልእ ተኮይኑ ግለጽ/ጸ.? _____

12. ናይ ቁጽሪ 11 ሕቶ መልስካ/ኪ ምሉእ ሰዓታት ስራሕ/ብኸፊል ሰዓታት ስራሕ ኮይኑ እንታይ ዓይነት ስራሕ ትሰርሕ/ሒ ?

ሀ/ኣብ መክዘን/እንዳነዳዲ ለ/ኣብ ሆቴል ኣሳሳይ/ት + ከሻኒት + ናይ ጽሬት

ሓ/ኣውቲስታ ምምራሕ መኪና መ/ምሕደራ (ተቆፃፃሪ....)

ሠ/ሕክምና

ረ/ካልእ ዓይነት ስራሕ (ዓይነት ስራሕ ጽሓፍ)_____

ካልኣይ ክፋል:- ባህላዊ ጽልዎ

ሐበሬታ:-እዘን ዝስዕባ 19 ነጥብታት ብዛዕባ ባህልን ልምድን ንምፍታሽ ኣለዎ እሞ ዘለካ/ኪ ምርጫታት ዝምልከታ እየን። ካብ 1-4 ዘለዎ ባዶ ቦታታት (✓) ብምግባር መልሱ።

(1) ናይ ኢትዮጵያዊ (2) ናይ ኤርትራዊ (3) ናይ ኤርትራን ኢትዮጵያን (4) ዋላሓንቲ

ተ.ቁ	ነጥብታት	መጠን			
		1 ናይ ኢትዮጵያዊ	2 ናይ ኤርትራዊ	3 ናይ ኤርትራን ኢትዮጵያን	4 ዋላሓንቲ
13	ናይ _____ ባህልን ልምድን እኸተል።				
14	_____ ማህበራዊ ንጥፈታት ዘለዎ ይመርጽ።				
15	ምስ _____ ህዝቢ ምስራሕ ደስ ይብሉኒ።				
16	ጎረባብተይ _____ ህዝቢ ክኸኑ እምነ/እድሊ።				
17	ብብዝሒ ሕዝቢ _____ ዘለዎ ውራይ ክክይድ ክሕወስ እፈቱ።				
18	_____ ቋንቋ ክጥቀም እደሊ።				
19	መግቢ ናይ _____ ክምገብ ደስ ይብሉኒ።				
20	ምስ _____ ሕዝቢ ይርዱእንን ይርድእምን።				
21	ናይ _____ ክዳውንቲ ክኸደን እፈቱ።				
22	ግጥሚ ጽሓፍ/ሬ እንተዝብሃል ብ _____ ቋንቋ ምፅሀፍኩ።				
23	_____ ፊልምታት ምፅዛብ/ምርኣይ እፈቱ።				
24	_____ ኣዕሩኽ ክህልወኒ እድሊ።				
25	ሻሂ ክሰቲ ወይ ክቐጽር ወይ ድራር ክጋበዝ _____				
26	መጽሓፍ ወይ ጋዜጣ _____ ክንብብ ይመርጽ።				
27	ባህልን ጠባይትን _____ የንጸባርቅ።				
28	ናይ ቀረባ ኣዕሩክተይ / መሓዙተይ _____ እዩም።				
29	ብዝሒ ዝሰምዖ ደርፊ / ሙዚቃ _____ እዩም።				
30	ብሓፈሻ ምስ ሕዝቢ _____ ክሕወስን ክነብርን ይሽገር።				
31	ምስ _____ ሕዝቢ ክህሉ ይፎክሶኒ/ጽቡቕ ይስምዓኒ/ ይብርሃኒ ።				

ሳልሳይ ክፋል:- ምልክት ቋንቋ

ሐበሬታ:- ናይ ቋንቋ ምልክትኩም ደረጃ ንምፍላጥ ካብ 1-4 ዘሎ ምርጫ (√) ብምግባር ምልክት ግበሩ።

(4) ኣትሪሪ ይሰማማዕ (3) ይሰማማዕ (2) ይቃወም (1) ኣትሪሪ ይቃወም

ተ. ቁ	ነጥብታት	መጠን			
		4 ኣትሪሪ ይሰማ ማዕ	3 ይሰማ ማዕ	2 ይቃወ ም	1 ኣትሪ ሪ ይቃወ ም
32	ምስ ኢቲዮጲያውያን ብቃንቃ ኣምሓሪኛ ተጠቂመ ጽቡቕ ይረዳዳኝ				
33	ኣምሓርኛ ክዝረብ ክለኩ ክይጋገ ኣይፈርሕን እየ				
34	ኣምሓርኛ ክንብብ/ክንብብ ኣይክእልን እየ				
35	ኣብዝኾነ ማህበራዊ ርክባት ባኣምሓርኛ ክዝቲ እኽእል				
36	ኢትዮጵያውያን ኣዕሩክተይ ዝብልዎ ክርድኦ ይጽግመኒ እየ				
37	ኣምሓርኛ ምዝራብ ብዘይመጠን ይኸብደኒ				
38	ቃላት ናይ ቋንቋ ኣምሓርኛ ክትዝክርም/ ትሽምድዶም ቀለልቲ እዩም				
39	ቋንቋ ኣምሓርኛ ክትርድኦ ቀሊል እዩ				
40	ብሰንኪ ሕጽረት ቃንቃ ኣብ ቤት ጽሕፈት ባዕሳይ ክሳልጥ ኮነ ጉዳያተይ ክክታተል ይጽገም				

ራብዓይ ክፋል:- መጠን ባህላዊ ጸቅጢ

ሐበሬታ:- መጠን ትሰማምዑልን ትቃወምዎን ካብ 1-4 ዘለዎ ባዶ ቦታታት (v) ብምግባር መልሱ::

(4) ኣትሪሪ ይሰማማዕ (3) ይሰማማዕ (2) ይቃወም (1) ኣትሪሪ ይቃወም

ተ. ቁ	ነጥብታት	መጠን			
		(4) ኣትሪሪ ይሰማማዕ	(3) ይሰማማዕ	(2) ይቃወም	(1) ኣትሪሪ ይቃወም
41	ብሰንኪ መንነተይ ካብ ማሕበራዊ ንጥፊታት ተነጽሎ የጋጥመኒ እዩ				
42	ኣካል ናይ ኤርትራዊ ባህሊ ምኻነይ ሕፍረት ይስምዕኒ				
43	ምስ ምዕባለ ናይ እዚ ዓዲ ክክይድ ይከብደኒ				
44	ብዘለኒ ስራሕ ዕጉብ እየ				
45	ብህይወተይ ዕጉብ እየ				
46	ካብ ካልክ ብሄር መካነይ ስግኣት እስምዓኒ				
47	ኣብ ዓደይ ዘልኩ ኮይኑ ኣይስምዓንን				
48	ጽሑፍ ይስምዓኒ ዋላ ምስ ሰብ ክለኩ				
49	ዝፈልጦም ኢትዮጵያውያን ተቀባልነት ዘይብለይ ኮይኑ ይስምዓኒ				
50	ኢትዮጵያውያንን ኤርትራውያንን ኩነታተይ ዝርድኡለይ ኮይኑ ኣይስምዓንን				
51	ብሰንኪ ዜግነተይ ጸርፍን ዘለፋን የጋጥመኒ				
52	ኢ.ቲ.ዮ.ጲ.ያ ከምቲ ኣብ ሃገረይ ክለኩ ዝጸበዩ ኮይና ጸኒሓትኒ				
53	ዝበዝሐ ግዜ ክግደሱለይ ዝግብኡም ሰባት ይነጽጉኒ እዮም				
54	ዜግነተይ ሰራሕ ኣብ ምርካብ ዝድርተኒ /ዝዕንቅጸኒ ኮይኑ ይስምዓኒ				
55	ስሕት ኢሉ ሓደሹቲ ኣዕሩክ ክገብር ይሸገር				
56	ሓደ ሓደ ግዜ ኤርትራውያን ይኩኑ ኢ.ቲ.ዮ.ጲ.ያውያን ዝጸሉኒ ኮይኑ ይስምዓኒ				
57	ሓደ ሓደ ግዜ ምስ ሰባት ክሕወስ ይከብደኒ				
58	ኣብ መዓልታዊ ህይወት ይጭነቅን ይሻቀልን				
59	ምስ ቤተሰብይ ዘይምህላወይ ይርብሽኒ/ ዓቕለይ ይጸበኒ				
60	ሰባት ዓዲ ክለምድ ክጨንቁኒ ክለዉ ጸቅጢ ይገብረለይ				
61	ንኣዕሩክተይ / መሓዘተይ ዝስምዓኒ ክገልጸሎም/ክገልጸለን ይሸገር/ይጽገም				
62	ምስ ሃገረይ ዘለኒ ዝምድና ክፍኩሶ ወይ ክዘልቕ ኣዚዩ ክበድ እዩ				
63	ቡዙሓት ሰባት ብሃዕባ ቢሄረይን ባህለይን ዝንቡሶ/ ዘይኩጽር ኣረኣኢያ ኣለዎ				

ሓምሽይ ክፋል፡- ናይ ምግባር ጥበብ

ሐበሬታ፡- እዚ ምዘስዕቡ ሕቶታት ናብ ኢትዮጵያ ድሕሪ ምምጻኩም ነቶም ሽግራት ኣብ ምፍታሕ ወይ ንምምካት ዝተጠቀሙኩም ሎም ሜላታት ፡፡ ካብ ተሞክረካ /ኪ ተሞርኪስካ ካብ 1- 4 ነጥቢ ሃብ

- (1) ብፍጹም ኣይተኣጠቀመኩሉን (2) ንቁሩብ ግዜ ጥራይ ተጠቂምሉ
 (3) ሳሕቲ ይጥቀመሉ ኔረ /ኣለኩ (4) ብዙሕ ግዜ ተጠቂመሉ

ተ. ቁ	ነጥብታት	መጠን			
		1	2	3	4
64	ጭንቀተይ ንምፍ ካስ፡ፊልምታት፣ ተለሽሻርን፣ መጽሓፍ ምንባብ ኮፍ ኢልካ ምሕሳብ፣ምድቃስን ዕደጋ ምካድን የዘውትር፡፡				
65	ነብሰይ ብዘጋጠመ ነገራት ኩሉ ግዜ ነብሰይ እናወቀስኩ እየ ዝነብር				
66	ዘጋጠመ ነገራት ኣይቅበሎን እየ/ ይነጽጎ				
67	ንምምካቱ ተስፋ እናቆረጽኩ እየ				
68	ቦቲ ሽግር ብምዝንጋዕ ክፈትሕ እፍትን				
69	ኣልኮላዊ መስተን ሓሽሽን ነብሰይ ሽግራት ክትርስዕ ይጥቀም				
70	ከምዘጋጠመኒ ብምቅባል ምስ ኩናታተይ ተዋሃሂደ ክነብር ኣብ ምፍታን እርከብ				
71	ኣብቲ ሽግር ጽቡቕ ጎኒ ክሪኢ ይፍትንን ናብ ረብሓይ ይልውጡን				
72	ሽግራተይ ወይ ሕማቅ ስሚዒታተይ (ኣሉታዊ ስምዓታተይ)ይገልጽ እየ				
73	ስሚዒታዊ ሓገዝን ምርጻእን ካብ ካልኦት ሰባት ናይ ኣእምሮ ኪኢላታተን ሓዊስካ ይረክብ				
74	እንታይ ክገብር ከምዘለኒ መደብ/ውጥን ወይ ስትራቴጂ ኣብ ምውጻእ እርከብ				
75	ኩነታተይ ከማሓይሽ ስጉምትታት ይወስድ ኣለኩ				
76	ጸሎትን ምስትንታንን የዘውትር ኣለኩ				