

Post deported experience of migrants

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Experiences of Mass Deported Youth Migrants from Kingdom of Saudi Arabia; The Case of
Mersa Town, North Wollo

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By

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Dedication

I would like to dedicate this Master Thesis to all Ethiopian youths who had migrated to any foreign countries with a hope of improving their lives but lost their lives on deserts, sinking to seas and oceans, and killed by inhuman actions.

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Acronym and Abbreviations

BIAP	Bole International Air Port
FGDs	Focus Group Discussions
GBs	Government Bodies
GoE	Government of Ethiopia
ICMPD	International Centre for Migration Policy Development
ILO	International Labour Organization
IOM	International Organization for Migration
Kebele	The lowest administrative unit
KSA	Kingdom of Saudi Arabia
LGOs	Local Government Organizations
MENA	Middle East and North African
MGIET	Model Graduate Initiative for Education and Training
NGOs	Non-Governmental Organizations
RMMS	Regional Mixed Migration Secretary
SAR	Saudi Arabia Riyals UNFPA United Nations Population Fund
Tej	A local alcoholic drinks made of honey with sorghum, millet or barley
Tella	A local beer made of sorghum, millet or barley
USD	United States Dollar
Woreda	A sub-district level administrative unit
Zone	A district level administrative unit

Abstract

This study was conducted with the purpose of understanding experiences of mass deported youth migrants from the KSA. The study was conducted in Mersa Town Administration, North Wollo Zone which many mass deported migrants were found. The study aimed to answer four basic questions: How do mass deported migrants perceive the phenomenon? How do they evaluate the support they get from different bodies at their destinations? How they are managing their life in their current place of residence? What is/are their future plan? To answer these questions the qualitative exploratory approach was a better fit for this study. The findings of this study showed that the mass deported migrants perceived the phenomenon with trouble, regret, and desperation due to two basic reasons, the reception and support at their first destination was better than their residential place, they used different coping strategies to lead their lives, and three different future plans such as to migrate again, to run their own business and some others were no clear future plans. Based on the findings generated from the informants this study highlighted that the need of provisions of counseling and therapy, intervention with close supervision, and economic empowerment for the mass deported migrants.

Key words: *Mass deportation, detained center, transit center, re-integration*

CHAPTER ONE

Introduction

1.1 Background

For thousands of years, people move from one place to the other for different purposes. Indeed they become flee from natural or man-made disasters or as part of both individual and national scheme to facilitate development, alleviate environmental degradation, escape from violent etc. Their patterns of movement reflect the conditions of an ever-changing world. In return, it has high impact on the socio-cultural and economic landscapes of the places of their origin and the place of destination. For in instance, resettlement is one category of human movement that is taking place mostly in national level within the given country by the government sponsor. Migration is another category of human movement which is taking place mostly at individual level.

Deportation is also another human movement which is taking place when a country wants to remove foreign migrants from its territory to the birth places of the migrants. This deportation of migrants can be individually or in mass. According to RMMS (2014), it is the act of a State in the exercise of its sovereignty in removing an alien from its territory to a certain place after refusal of admission or termination of permission to remain.

Research findings and observation have shown that Ethiopia is one of the east African countries its citizens are highly migrated and deported from Middle East countries every time. Even though thousands of youth migrants are being deported every time, their post deported experiences, their impact to the community, are rarely taken into account and not explored. According to RMMS (2014), since late 2013 onwards more than 160,000 Ethiopian migrants are deported from Saudi Arabia only. The costs of these deported migrants are covered by Ethiopian government and other international organizations. For the sake of transportation and other

supports Ethiopia has lost millions of dollars. These and other related issues since this deportation occurred needs to be investigated and assessed.

What I have seen and heard about mass deported youth migrants from Saudi Arabia attracted me to think more about the issue. When I was visiting my parents in my birth place in 2014 summer, I have observed many deported youths in the area. So I become interested to answer the questions such as: How do they perceive this mass deportation phenomenon? How do they experience life being deported? And how do they manage their post deported life? It is in such an atmosphere that this research attempts to investigate the mass deported experiences of youth migrants from Saudi Arabia in Habru woreda Mersa Town Administration of Northern Wollo Zone. This woreda is located in Amhara region and it is 491 kilometers away from Addis Ababa. It is assumed to be one of the known areas by emigration and deportation of youths to and from the Middle East countries in Ethiopia.

1.2 Statement of the problem

A number of studies, working papers and reports by international organizations have been conducted on various dimensions in relation with migration. I have categorized these studies, working papers and reports in to six dimensions. Such as; patterns and trends of migrations, the types of migration, factors that influence people to migrate, the scales and risk of migration, remittance and migration, and deportation and migration. They assessed the area differently at international level, at African level and at Ethiopian level.

In Ethiopian level there are some papers regarding migration. A research conducted by Fransen and Kuschminder (2009) focused on the patterns of migration from two angles, the causes for internal and external migration flows, and types of migration over the years.

Emebet (2001) examined that the factors that influence female labor migrants to the Gulf States and Lebanon is mainly due to the fact that job opportunities for women within the country are very limited. The author is also assessed the risk of female migrants exposed to serious violation of their human rights at the recruitment stage, the journey and the working places. Yesuf (2011) explored the challenging situation (exploitative and abusiveness) and looked the coping mechanisms of female labour migrants during their stay before they go to the Middle East countries. The vulnerability of Ethiopian migrants is also assessed by the study of International Centre for Migration Policy Development (ICMPD, 2008). Based on the study Ethiopian men, women and children are trafficked both within and from the country for the purpose of forced labour and sexual exploitation.

The causes and achievements of migration is economic problem and the positive value people hold towards migration has been looked by Fework (2007) and Wolde, (2007). Tafere, (2007) examined the decision making and impacts of migration on the place of origin identified that people decide to migrate for economic, political and religious freedom. Another study conducted by Berhe (2011) focused on migration and Remittances Ayalew, (2012) conducted the research on migration patterns.

The experiences of trafficked women returnees from MECs are also explored by Abebaw,(2013), and Mesfin (2011). Another researcher Adamnesh, (2006) concerned with an assessment of reasons for returning and re-integration of Ethiopian migrants, in particular those who have migrated to the western countries.

In general, the above studied materials have primarily focused on investigating the magnitude and demographic profiles of the patterns and trends of migration, types of migration, factors that influence people to migrate, effect of remittance on poverty and utilization pattern of

remittance receiving households. In addition they also indicated some scanty knowledge about the impact of migration on the child health, the educational performance of children, the probability of other community members migrating in the sending community, the experiences of returnees, and work motivation of people in the remittance receiving communities.

However, even though both legal and illegal migration is increasing and becoming a major social problem in the nation, the studies that have been conducted so far on migration in the Ethiopian context are narrow in their scope. The limitation in scope can be seen from two angles. One concerns the geographical scope and the other relates to the scope in terms of the subject matter they try to explore. In relation to the geographical scope, most of the studies are conducted on few selected areas such as American Gibbi (Addis Ababa), Gurage, Bahir Dar, Samre Woreda (South Tigray), Kemisie etc. and have limited coverage in the experiences of other areas and/or regions. In terms of the subject matter, most of the studies have tended to focus on the trends, types, factors, economic aspects, and risk of migration on emigrants themselves. Whereas the social issues which is related to the experiences of deported migrants is not adequately assessed. Therefore, this study attempts to fill the knowledge gap on the experiences of mass deported youth migrants from Saudi Arabia in Habru wereda Mersa Town Administration, North Wollo.

1.3 Research Questions

In line with the above statement of the problem this study will seek to address the following four research questions. These are:-

1. How do migrants perceive the mass deportation phenomenon?
2. How do deported migrants evaluate the support they get from different bodies (friends, families, community, government and NGOs) at their destination?

3. How deported migrants are managing their life in their current place of residence?
4. What is/are the future plan of deported migrants?

1.4 Study Objectives

The major objective of this study was to explore how the mass deported migrants' experience look like from their detained center up to their residential places in Mersa.

1.4.1 Specific objectives

- Assess the perception of the mass deported migrants about the phenomenon.
- Describe how mass deported migrants evaluate the support they got from different bodies at their destination.
- Show how the mass deported migrants are coping with their life in their place of resident.
- Assess the mass deported migrants' future plan.

1.5 Significance of the Study

This study can be a source of knowledge on the experiences of mass deported migrants in the study area. In addition the study further in rich knowledge on the reasons of mass deported phenomenon. Moreover, the findings of this research could serve as a spring filed for further in depth research on same issue.

1.6 Rationale of the Study

The researcher is interested in conducting this study on the post deporting experiences of youth migrants on their place of residences. Since the scheme is the sudden occurrence since the late 2013 onwards and also the schemes are not well studied as compared to other aspects of migration in Ethiopian context.

The other reason is youth's migration in Ethiopia increases in a huge number. As RMMS (2014), report since the late 2013 up to Feb. 2014 more than 160,000 Ethiopian migrants are also

deported to Ethiopia from Saudi Arabia by force. This forced deportation will create additional burden (social depression) on the sending community particularly and on the nation in large. Therefore, ahead of the occurrence of this situation, the experiences of the mass deported migrants on their place of origin require scientific study. In addition, my experience of living with the community and the vulnerability of the area with youth's migration have given the author the advantage and interest to do this research.

Last but not the least, social solidity as social capital is the concern of social work in its strength based development approaches; So this research will have something to contribute to the profession by showing the gap to be given attention and exploring good experiences as a lesson for future interventions as social work implication.

1.7 Operational Definition of Key Terms

- **International Migration:** Movement of people from one country to another for any reason.
- **Remittance:** the money that migrants earn working abroad and then send back to their countries of origin.
- **Sending Community:** people who are living in the migrant youth's birth place.
- **Returnees;** persons who came back from Middle Eastern countries to their country of origin by their voluntarily.
- **Deported migrants;** individuals who are sent from Saudi Arabia to Ethiopia by force or involuntarily.
- **Detained center;** the place where mass deported migrants were arrested at KSA to be deported to Ethiopia.

- **Transit center**; the place where mass deported migrants were stayed at BIAP before they went to their residential areas.

CHAPTER TWO

Literature Review

2.1 The overall view of migration

The term “migration” is so broad that it tends itself to various connotations and interpretations this is because of the differences in the nature, time, scope or purpose of the research or discussion (Kainth, 2009). According to this author, the term has its own definitions in different subjects like sociology, geography, economy.

Even though scholars argue about the conclusive definitions of migration, the National Geography of Society defined it as “migration (human) is the movement of people from one place of the world into another for the purpose of looking up permanent or semi-permanent resident, usually across a political boundary,(NGS,2005,p.1). Although the issue of migration is broad, this literature review has assessed six important dimensions. These are patterns and trends of migration, types of migration, factors that influence people to migrate, scales and risk of youth migration, remittance and migration, and deportation and migration. Each of these dimensions is reviewed at different level.

2.2 Patterns and trends of migration

There are various patterns of migrations through which migrants pass. These patterns could be based on time, purpose of migrants, place of migration, legality, migration scales (rural to urban the most common). Labour migration is also another pattern related to the purpose of migrants to get good job opportunities and better life situations with sufficient wage. As the factors of migration are different the trends and patterns of migration are also different from one part of the world to the other (Edwards 2005, WMR 2014, Fransen and Kuschminder, 2009).

According to Edwards (2005) the Mediterranean and Middle East countries constitute probably the most remarkable geographical region of the world with respect to labour migration movements. According to this author, out of the ten top countries recorded in 2004 on Human Development Report, the first four countries belongs to the Middle Eastern regions, another two countries in the Middle East ranked sixth and ninth. These are *Qatar* accounts 70.4%, *United Arab Emirate* accounts 68.2%, *Kuwait* accounts 49.3%, and *Jordan* accounts 38.6% from their domestic labour force was migrant workers. Demographic and socioeconomic trends, conflict and, in some cases, climate change are among the multitude of factors that continue to influence migration of people to these area. Edwards focused on the recent emigration histories of the Maghreb and Mashrek countries, along with their demographic pressures for continued emigration; the role of the latter as transit countries for illegal migrants from other regions; and the role of GCC states as a massive source of both recorded and unrecorded remittances. But the researcher did not assess the social impact of migration on the society.

In addition, as it is stated in the report of Migration Initiatives 2014: Health of Migrants, has addressed migration-related health challenges worldwide and has been promoting a greater understanding of the complexity and cross-cutting nature of migration and health. Countries in the Middle East and North Africa are important destinations for millions of migrant workers and contractual labour. This is because of macro structural factors such as instability and conflict, high rates of unemployment and underemployment, particularly among the youths, and perceived and actual socioeconomic opportunities in the migrants' place of origin, and the events of the Arab Spring. According to the report all kinds of migrations have possible social and economic burden on host communities and significant repercussions for families that remain in

their countries of origin. But the report did not show how the sending communities are affected socially because of the loss of youths in their place of origin.

Based on the points of working paper for the World Migration Report 2013, the Mediterranean and North African (MENA) region presents an intriguing combination of migration patterns, as it is at once a place of origin, transit and destination for significant international and intraregional flows, regular and irregular. This region is also hosts to millions of forced migrants fleeing recent armed conflicts, protracted sectarian violence, long-term internal conflict, and the effects of desertification and climate change. Of the recent Arab uprisings, the 2011 war in Libya and the ongoing Syrian civil war are remarkable for causing the forced displacement of hundreds and thousands of nationals and foreign migrant workers. The report contributes to the ongoing global debate on migration and development. It focuses instead on outcome for migrants themselves and on how their lives have been affected in positive or negative ways, as a result of migrating, development-related outcomes of migration in terms of human well-being. In addition the report showed although Migration improves human development, many migrants still struggle to achieve satisfactory levels of well-being. In this report there is not adequate assessment on the issue of deportation of migrants.

Researches that are conducted in the Horn of Africa ensured that the migration patterns in this area are characterized by trafficking, smuggling and refugee flows. From the 1980s onward, the Horn of Africa became the largest refugee-producing area in the world (Fransen and Kuschminder, 2009).

According to Fransen and Kuschminder (2009) in Ethiopia the major patterns of migration can be seen from two angles. Firstly, internal migration flow which include rural-urban migration, rural-rural migration, and resettlement program of the previous and the current

government, and national trafficking. Secondly, there is also another pattern which is international migration flows that are international refugees and trafficking in Ethiopia. The researchers focused on the overview of migration and development in Ethiopia. They showed about the historical and contemporary migration patterns, the Ethiopian Diaspora, the development impacts of migration in Ethiopia, migration policies in Ethiopia, an exploration of the migration relationship between the Netherlands and Ethiopia, and lastly they examined potential future migration flows in Ethiopia. Even if the researchers assessed the issue of migration and development from different angles, they did not see the issue of deported migrants.

2.3 Types of migration

In this dimension research works show that there are different types of peoples' movement/migration. It could be international (between continents), intra continental (between countries in a given continents), and inter regional (within countries) and internal migration (moving people to another place with in a country). Another type of migration "chain migration" usually takes place when one member of the family, friend, blood relative, and neighbor and so on sends money (remittance) to bring another person to the place where he/she lives legally or illegally. As many literatures show for the last three decades on wards illegal migration (moving of people without appropriate passport and/or necessary travel documents) has been dramatically increasing (commission on international migration report, GCIM 2005b).

As calls attention Fransen and Kuschminder (2009) Ethiopia has known many types of migration over the years. It has been an origin and/or a destination for either voluntary or involuntary migrants. And many migrants have also used it as a transit area. According to these authors, Ethiopia has also been known for internal migration flows.

2.4 Factors that influence people to migrate

Research findings have showed different factors for the cause of migration. According to Betts (2008, p.2) there are factors that are very complex and often interrelated that contributes to create motives for people to leave their own countries and cross international borders legally or illegally. He argued that, the factors may include environmental change, conflict (civil war) and the international political economy. Wage payment is also another important cause to migration as neoclassical model's insight. As it is mentioned in the working paper 36 for United Nations Population Fund (UNFPA) (2007) the majority of emigrant youths in the process of urbanization in Cambodia decide to migrate because of having no year-round employment in their areas of origin.

Migrants may also use cities as a transition of migrating into another country. They often use those cities as the temporary destination or stay until they will succeed their need. They use those cities as a transitional place. Such movements are referred as migration to migrate, step migration or internal migration ILO, 2004 (as cited by Yusuf, 2011). In addition, after a few decades onwards remittance is also becoming one of the key factors to migrate people especially youths both legally and illegally.

Based on the points C. Parkins (2011) there are four major reasons why some Jamaican Professionals are emigrating. These are Crime and Violence/Societal Indiscipline, the issue of occupation-skill matching, lack of economic opportunities and the lack of social opportunities. The researcher focused on to explore the main reasons why Jamaican professionals leave or intend to leave Jamaica. It provided reasons why persons of the skilled labor force feel migration is the best option for them. In addition, the research assessed the migrants who were migrating in to United States of America, Canada, and United Kingdom only. But the research ignored about

the situation of non professional Jamaicans and other parts of the society in relation with the negative or positive consequences of migration on their place of origin, Jamaica.

According to (Migration Initiatives Report 2014: Health of Migrants) Climate change and environmental degradation, armed conflicts, and political, economic and food crises continue to force people to flee out of their homes. This is resulting in a growing need for assistance. The causes of migration can also be the pull and push factors which are not only by economic issues but also by other situations such as political, cultural, environmental, health, and education (Kainth,(2009). According to the author, the first and most important factor that motivates the workers to migrate is better employment opportunities. His research work focused on the socio-economic conditions of migrant workers at the smallest state of India. Though the researcher assessed the social issues of the migrant workers, he did not address the experiences of deported migrants.

Unlike the other world and African countries, there are also some researches that show factors that influence people to migrate to other areas of the world in Ethiopia. A large number of Ethiopian women migrate to the Gulf States and Lebanon employed as housemaids. (Emebet, 2001). Based on her finding this is mainly due to the fact that job opportunities for women within the country are very limited. Her work focused on the situation of the women migrant workers in their families, workplaces, communities and societies in sending and receiving countries. In addition she addressed the initiatives, policies and programmers, “good” and “bad” practices implemented by government, private recruitment and employment agencies. Moreover, the researcher assessed a wide range of social actors to assist and protect women migrants against exploitation and abuse and to prevent them from being trafficked. Still the experience of deported migrants is not assessed.

As studied in Fransen and Kuschminder (2009) Ethiopia has been known by both large internal and external migration flows. The causes of these migrations include poverty, drought, political repression, forced repatriation, forced resettlement, political instability, and economic hardship over the course of its history. From this it can be understood that extreme poverty and poor governance have been and continue to be key driving forces for Ethiopian migration.

As Migration Initiatives Report 2014 stated the number of migrants crossing into Yemen has risen steadily over the past six years, reaching over 100,000 in 2012. The report further documented that most migrants come from Somalia and Ethiopia where they escape from physical violence, threats to life, forced marriages, lack of access to basic services and livelihoods, and arbitrary arrests and detention.

2.5 Scales and risk of Youth migration

Moving from one place to another is always risky; especially for young workers most of whom have never left their home village and are equipped with only very limited basic education and few or no skills (working paper 36 for United Nations Population Fund (UNFPA) (2007). As it is mentioned in the report their migration process, networks, living and working conditions, challenges and difficulties are not yet well understood, nor are the impact of remittances and migration on sending households and communities. As indicated on the paper this study focused on five basic topics which are strongly related with migration. Such as the socio-economic background of young migrants' households, the factors and circumstances that promote migration and to understand how youth decide to migrate from rural areas, the role of social networks in facilitating migration, the types of employment in urban areas for young migrants and their integration into the urban setting, relations with the sending household and the impact on poverty in the sending household and community. As it is compared with the other studied

materials in this literature review, the working paper 36 for United Nations Population Fund (UNFPA) (2007) has better scope. But still it depends on internal (rural-urban) migration in Cambodia due to urbanization. In addition the study did not show the social impact of those youth migrants on the sending community either negatively or positively.

Migration could occur at different times and places in a variety of scales. Due to the dynamic change of the world, especially in this 21st century the nature of migration is becoming very complex and dangerous (World Migration Report (2014). This is because of the wide spread of crime and criminals throughout the world in relation with terrorism. In the same circumstance, Emebet, (2001) insists that women migrants are exposed to serious violation of their human rights as compared to their male counter parts. Whether in the recruitment stage, the journey or living and working in another country, women migrant workers are vulnerable to harassment, intimidation and threats to themselves and their families. She is also argued that economic and sexual exploitation, racial discrimination and xenophobia, poor working conditions, increased health risks and other forms of abuse, including trafficking into forced labour, debt bondage, involuntary servitude and situations of captivity are also the migrant's grievances. Ethiopia is also a country of origin and transit for the trafficking of human beings. Ethiopian men, women and children are trafficked both within and from the country for the purpose of forced labour and sexual exploitation (International Centre for Migration Policy Development (ICMPD), 2008).

As the working paper 36 for United Nations Population Fund (UNFPA) (2007), testifies migration is still very challenging in Cambodia. This is because of limited information they receive before deciding to move is primarily on the availability of employment, and the

information is generally flawed. As the result, the employment of young migrant workers is becoming very vulnerable.

As the Migration Initiatives Report 2014: Health of Migrants; showed migrants in the Middle East and North Africa are among the most affected by lack of access to health services. Linguistic or cultural differences, lack of affordable health services or health insurance, administrative hurdles, legal status and the fact that migrants often work extremely long hours are among the key barriers. Undocumented migrants – often at risk from violence, exploitation, poor living and unsafe working conditions due to their irregular legal status – are the most vulnerable among migrant groups.

According to working paper for the World Migration Report 2013 the extent of migrant vulnerability and marginalization in the region has showed on the Physical well-being, social well-being, community well-being, financial well-being, and career well-being. For example, on a societal level, xenophobia and discrimination and racist attitudes towards migrants against all types of migrants are significant barriers to community well-being. Despite technical distinctions between regular and irregular migrants, within the MENA region, such differences are largely superficial as in reality; neither group of migrants receives adequate protection or access to services, and both suffer from human rights abuses. It is clear that national and societal factors produce an overwhelmingly negative environment for the well-being of migrants of all categories, with particular discrimination against women and sub-Saharan Africans.

This World Migration Report 2013 focuses instead on outcome for migrants themselves and on how their lives have been affected in positive or negative ways, as a result of migrating.

As mentioned in World Migration Report (2014) migrants frequently work in the so-called "3D jobs" (i.e. dangerous, difficult and demeaning) in hazardous environments, which are often characterized by discrimination, lack of social protection and insecurity.

Some areas of the horn of Africa, East Africa and the boarder of Yemen face unique migration challenges to migrants due to the presence of nomadic and semi-nomadic pastoralists and the increasing number of piracies who are doing Smuggling, trafficking, kidnapping and associated crimes of torture and rape are reported by many international Medias. During their perilous journey and while in transit, migrants face the risk of physical violence; robbery; extortion; sexual assault; arbitrary arrest and detention; inadequate food, water, and shelter; injury or death due to unsafe transportation; and abuse and exploitation by smugglers and traffickers. Women and children are particularly vulnerable to sexual and physical abuse at the hands of smugglers and traffickers (Migration Initiatives Report 2014: Health of Migrants).

2.6 Remittance and Migration

According to ILO (2004) (as cited by Yusuf, 2011) "Migration is recognized as beneficial both to sending and receiving countries. It relieves unemployment pressure in countries of origin, and provides productive labour and an economic lifeline for millions of women and men. Berhe (2011) has described the same phenomenon as remittances are being seen as important sources of finance for less developed countries. According to the author, this is because of its developmental role at macro level by serving as sources of foreign currency, increase consumption and investment there by boosting economic growth and at micro level, remittances improve the welfare of the remittance receiving households by increasing their income and consumption, invested on small businesses, education, homes and savings. The author argued about the benefits of migration by showing evidences that World Bank estimates, the total

amount of international remittances sent to developing countries in 2008 was 325 Billion USD while the foreign direct investment for the same year was 593 Billion USD. The remittance inflows to Ethiopia through normal channels reached US\$389 million in the six months from August 2008 to February 2009, (IOM) (2010). This paper studies the effect of international remittances on poverty and inequality in Ethiopia using urban household survey collected in 2004. The research did not see the effect of remittance on poverty and inequality in the rural households of the same country. In addition the research has a gap to show how the remittance influences the sending communities negatively in relation with improper utilization of it and the research didn't say something about the experiences of deported migrants.

Although it is known that remittances and, more generally, migration, impact on a wide range of societal issues beyond income, there has been a one-sided focus on remittances and their direct economic consequences. According to World Migration Report (2013) less systematic attention has been paid to the non-pecuniary consequences of remittances, such as their impact on health, education, gender, care arrangements and social structures and ethnic hierarchies in migrant communities and countries. Migration impacts may also differ significantly across these various dimensions of social and economic change. So studying the multifaceted ways in which migration and remittances affect the well-being and capabilities of people in migrant sending societies. This also points to the importance of looking not only at how remittances affect migrants and their families, but also how they affect sending communities and societies as a whole.

2.7 Deportation and Migration

Researched works don't show differences between the returning and deportation phenomenon. According to RMMS, 2014 Deportation is the act of a State in the exercise of its

sovereignty in removing an alien from its territory to a certain place after refusal of admission or termination of permission to remain. The research work indicated that Ethiopia is the major source country for labour migration to Saudi Arabia. Over the last three years, between 100,000 and 200,000 Ethiopian migrants migrated to Saudi Arabia annually through regular labour migration. Irregular Ethiopian labour migration to Saudi Arabia is estimated to be double that size. In addition the research stated that although deportations of irregular migrants have been part of Saudi Arabian migration policy for years, the Saudi authorities launched an unprecedented crackdown on irregular migration in 2013. In order to open up jobs for Saudi citizens aims to replace migrant workers with Saudi citizens, particularly the youths, to work.

The same research work explains the negative sides of mass deportation campaign. While the government of KSA was implementing mass deportations of irregular migrants' policies to restrict migration, it is possible that the deportations breached the international legal principle of *non-refoulement*. Saudi crackdown on irregular migrants appears to have been accompanied by severe human rights abuses, including arbitrary detention, theft of migrants' belongings, beatings, and killings. Saudi authorities have put heavily pregnant women on planes and some women delivered at the airport right after their arrival in Addis Ababa. Based on the research Saudi Arabia carried out massive deportations of irregular migrants, including some 160,000 Ethiopians in three months only (end of 2013, -- early 2014).

Another researcher defined the same word like this. Deportation involves the official, state-initiated repatriation of the migrants by the destination country to his or her country of origin (Nazli, 2004). The study examines the economic consequences of the migration episode for the former migrants. It also analyzes patterns of variation in their circumstances of return, in order to better understand the distinctive character and significance of deportation in comparison

to other types of return for migrant workers. Both economic outcomes and return experiences, between the deported and other returned international labor migrants.

Based on the research most of the deported migrants were detained by the police or other local authorities while abroad because of their undocumented status and in a few cases, their possible involvement in illicit activities. Deportation then, as a type of return, may be conceptualized as a subtype of return under duress.

2.7.1 Deportation to Ethiopia

Many Ethiopians were deported from the MECs (especially from KSA) for decades due to the countries' migration policy. However, the deportation was taking place at individual level. Even though deportation of irregular migrants from KSA to Ethiopia is the usual activity, Ethiopia hadn't seen such kind of mass deportation (returnee crisis) phenomenon in history before the late November 2013. After the amnesty period ended on 4 November 2013, within three months only (from late November 2013- early February 2014) the total number of returnees that had arrived at Bole International Airport was 158,125, of which 97,666 male, 52,119 female, and 8,340 children.(RMMS 2014)

When the Ethiopian migrants wanted to return to their mother land they handed up by themselves and the KSA government deported them to their place of origin. This was the strategy taken by the deported migrants to save their plane transport payment. Most of the deported Ethiopian returnees were not feeling in desperate situation about their deportation before the mass deportation campaign carried out. Because they returned at least with something (succeeded in achieving their aims, save money from their salaries for later productive use when they return home, better living and working conditions, appropriate payment etc.) or they had the chance to migrate again to the MECs either legally or through illegal ways. But when the mass

deportation campaign had been taking place, all of the migrants received the phenomenon in great worry and desperation. This was because of different reasons. According to the in-depth interviewees in the study, the primary reason to become in desperation was their inability to regularize their stay in Saudi although the KSA government gave migrants sufficient time for amnesty by extending the deadline twice RMMS, (2014). It was due to the carelessness of the Ethiopian government embassy workers for their citizens. Their idea is also strengthened by Emebet, (2002). She stated that returnees from other countries like Bahrain, Dubai, Kuwait and Saudi Arabia said that no legal support or counseling is being provided by the Ethiopian Embassies there to Ethiopian migrant workers. This relation between the government agencies and the citizen shows system theory which is the frame work of this study.

There are also some research works in relation with returnees from MECs. Abebaw, 2013 conducted the dissertation on the experiences of trafficked women returnees. According to the researcher the major push and pull factors that lead women to end up being trafficked, pull factors include: the allure for wealth, the desire to be independent economically, success stories, promises of better working situations in destination by brokers and the desire to support one's family. Push factors include school failure, a growing culture of migration, poverty, and lack of employment in their homeland.

In addition the researcher pointed out that the migrant women returned with more complicated problems such as health crises (often mental illness but also kidney infection, gastritis and HIV), social problems (difficulty of adjustment after return with family and the community, lowered possibility of marriage associated with the culture, and more pressure to migrate again) and economic problems (inability to repay the debt they used to migrate). Besides these trafficked and returned women didn't get valuable support from concerned agencies

(police, NGOs, sending agencies, embassies, and government,) the women reported that these bodies were less cooperative, did not respond, and do not hear the voices of victims. Instead, they assume the victims are the guilty party. In some cases, agencies and embassies even beat domestic workers when they report abuse by employers.

Another researcher Mesfin (2011), focus on the challenges encountered by the returnee women when they were working as housemaids, and the opportunities to improve their living standard upon returning home. According to the researcher the reasons for the women's work migration are the perceptions of their ex-husbands and community members towards women's work migration and reintegration. The researcher classified that there are two kinds of returnees; such as successful returnees and unsuccessful returnees.

Based on this research the unsuccessful returnee women faced rejection by their families and the community as they failed to meet expectations to return with adequate material wealth. Also, the government did not intervene to reintegrate them, nor did the community give them social or economic support. They are also having little opportunities to sustaining a livelihood, many of them decided to return to the Arab Middle East to take up domestic work despite the experienced challenges of being a foreign housemaid.

Adamnesh, (2006) concerned with an assessment of return migration of Ethiopian migrants, in particular those who have migrated to the western countries. According to her, return migration is the coming back of migrants to their country of origin of habitual residence to live after spending some time in another country. Based on the research aspirations to live and work back in Ethiopia and family ties are the main reasons for returning. Besides, migrants decide to return for many reasons. They may be motivated to return because of encouraging and positive environment in their country of origin or they may also be forced to return back home

for other obligatory factors. Moreover, the researcher pointed out that re-integration of returning migrants in all aspects including work environment and social life can be challenging. But it also shows that, with the right support, from government and the community at large, their reintegration can be facilitated and encouraged so that returnees are able to cope successfully with the many problems they encounter upon return

2.8 Theoretical Framework

This chapter presents the theoretical framework of this study. According to Silverman (2005: 99) (as cited by Mesfin, 2011), theory serves as a framework to grasp a given phenomenon critically, and as a basis to consider ways of organizing what is not known. Mass deportation from the KSA is one of the most pressing social problems in Ethiopia today. A theoretical framework is used as a means for dealing with that particular phenomenon under investigation. In investigating this phenomenon as the tenets of the research project, this study is mainly based on four theoretical grounds as they are appropriate to the study. Such as system theory, trauma migrants' experiences perspective, social work immigrant theory, and Strengths approach/perspective.

2.8.1 Systems Theory

The migration systems theory have emphasized that analyses need to incorporate both individual motives, institutions and the structural factors in which the migrants operate (de Haan, 2000; Castle & Miller 2003; Deshingkar & Start, 2003). The approach portrays more complex pictures of migration which attempts to cover a wide range of disciplines and includes all dimensions of the migration experiences (de Haan, 2000).

This theory is a more inclusive and interdisciplinary approach. It emphasizes that any migration movement depend on the interacting factors of macro structures (large-scale

institutional factors) and micro structures include the networks, practices and beliefs of the migrants themselves (Castles & Miller, 2003). According to this approach, people decide to move to new areas because they have closer kinsmen who help them to finding jobs and making easier their entry to towns or destinations. This theory has, therefore, emphasized that social networks are important determinants of migration and the decision to move to new areas is largely influenced by the presence of closer relatives.

2.8.2 Migrants and Trauma

As it is known migration has its own positive and negative impact on migrants. Especially for forced deportation often has a socio-cultural, political and economic toll on migrants. This will be even worse for those who are deported in mass with various violations of their human rights. These violations contribute to life challenges for the deported migrant. In some cases the challenge may be so severe leading to trauma. Some contexts leading to trauma include: inability to comprehend one's situation in the detention center, transit or destination, and even one's own country after deportation which will result feelings of incompetence, fear of re-experiencing crisis, lack of confidence in the community, and lack of motivation/capacity to complete tasks required in daily life.

Related to trauma Chang-Muy and Congress, 2009 (as cited by Abebaw) indicated that the experiences of immigrants are plagued by personal, social, economic, and political challenges that call for coping, adjustment, and adaptation. Along the continuum of their deportation experience individuals are affected by possible trauma at different areas. The firsts is in the detention center that includes lacking adequate food and water, harassment, beatings, rape, abused, torched even killing. The second is deported migrants may often be exposed to some bad conditions at their transit center especially if there may not enough preparation to receive and

support them until they will go to their birth place. The third one is they often exposed to another traumatic situation at their place of residential. Such as lack of good reception by their parents, families, and the community at large; unable to repay their loan that they used for their migration process; and also lack support from bodies (the families the society, the GOs and NGOs).

2.8.3 Social work immigration theory

Since deportation imposes a socio-cultural, economic, and psychological problems on migrants' social workers should have an ethical responsibility to work with them genuinely. Chang-Muy and Congress (as cited by Abebaw) indicated that NASW recently added immigration status as one group of people for whom social workers should combat discrimination against them. If social workers provide better service for deported migrants they need at the detained center, transit center, and their residential areas, the deported migrants can comprehend their traumatic deported life experience. Social work service skills must draw to the post deported migrants' life like perception of the phenomenon and coping skills or strategies at the aforementioned places.

In general social work theory considers immigrant contexts and the level of their readjustment to the culture of their own community after return because during their detained life they may have experienced a change in behavior that does not fit with their origin culture. Since deportation happens in a migration context, this theory related to social work with immigrants are surely relevant for understanding the context of deported migrants in the detained center, transit center, their own country after return.

2.8.4 Strengths Perspective

This perspective is a new paradigm that has emerged in the social work perspective focusing from deficits to strengths. This framework emphasizes discovering, affirming, and enhancing the capabilities, interests, knowledge, resources, goals, and objectives

of the individuals, Dennis Saleebey, 2002). This approach is a philosophy for working with individuals, families, groups, organizations and communities (O'Neil, 2005) as quoted in Dr Natalie Scerra, (2011). The strengths perspective gives more emphasis to the positive qualities and resources individuals have; this could specifically be manifested in terms of resilience, wisdom, and knowledge rather than their limits in order to lead their lives properly. This further requires looking into the aspirations and talents of individuals.

CHAPTER THREE

Research Methods

3.1 Research Design

The research method used to guide this study is a qualitative approach. Epistemologically, I believe that each method has its own merit and purpose. But the qualitative exploratory approach fit better for the purpose of this study since the study focuses on peoples' subjective experiences. Primarily, exploratory study is appropriate when there are a few studies about the selected study issue to which references can be made for information. It provides insights in to and comprehension of an issue or situation for more rigorous investigation. Its purpose is to obtain background information and better understanding and clarity of a problem. The nature of the phenomena, human migration, is a very dynamic and complex issue. Marshall and Rossman (1989) suggest that qualitative research is more valuable when the research requires delving in depth into complexities and processes when the research addresses informal and unstructured linkages.

A qualitative study can capture how mass deported migrants made sense of their life from the initial phase of recruitment, detained camp, to their return and of their interactions with friends, family, and the community at their residential places. In addition, from a social work perspective qualitative methods are particularly useful when describing a phenomenon from the *emic* perspective (native's point of view) to capture and articulate the voice of the informants. Moreover, the research questions of this study will be better answered using a qualitative approach. Strauss and Corbin 1990, (cited in Abebaw, 2013) indicated the nature of research questions as a major factor that influences the choice of a research method.

Qualitative research is usually exploratory and/or descriptive. However for this research exploratory design was appropriate because it allowed me to begin to develop knowledge about the experiences of mass deported youths nearby into the issue. As (Cherry, 2000) stated that it is very useful when we know little about a new phenomenon or a group of people with similar human service needs.

Generally, this qualitative-exploratory design is suitable for doing a contextual inquiry on the post experience of the mass deported youth migrants in the context of the existing situations from different observation units (emigrant parents, community leaders, and the deported migrants themselves).

Thus, before I started the actual field work, preliminary field survey was carried out in Habru wereda Mersa town. The field survey was carried out for one week, from April 15—22, 2015. During this time attempts were made to get better insights about the problem (situation) to be studied by observing the realities, and through informal conversation with deported youth migrants. During that time I was able to identify places where mass deported migrants often get. I observed their living and working conditions in the town. I talked with some of them about the condition of their deportation experience and the challenges they face in the area in order to lead their lives. I had had also the chance to communicate with different people who have relevant experiences with mass deported youth migrants. During my trip, I also recognized that there were many mass deported youth migrants in the town.

In addition to the information I obtained from Town Administrative Bureau, local people, and my previous knowledge and familiarity to the study area helped me to identifying which *kebele* has many number of mass deported youth migrants. Moreover, I was able to get better understanding in identifying the resident areas of mass deported migrants which were *Kebele 1* and

2 had many mass deported migrants. Thus, these two *kebeles* were selected purposively for this particular study.

I went and asked the Habru wereda Social and Labour Affairs Bureau whether they have documented the in-migrant and out-migrant population of the town. Unfortunately, they did not register it. I also asked the *kebele* administrative officials to give me the list of the mass deported migrant in their *kebeles*. But, I couldn't find any written document. They were calling to different administration offices under the *wereda* (*small and micro enterprise, police and security, youth and females*) in order to get the document. However they couldn't anything. At the end they told me that they did not register and document at *wereda* level but in *kebele* level. Thus, it was difficult to estimate the number of in-migrant and out-migrant people in that *wereda* especially my study subjects, mass deported migrants from KSA since the late 2013. After that I had to go to Mersa Town Administration bureau to get the list of names of the mass deported migrants. My attempt was successful here and I could get their lists in two separate documents by their *Kebeles* (*01 and 02*).

According to the information from the Town Administration bureau, there were a total of 954 deported migrants are registered in these two *kebeles*. But since the migrants were still being deported, the number can be increase. Out of this number, I purposively select 10 mass deported youth migrants. The selection was made on the basis of levels of education, duration of stay in KSA, and sex. I chose them for their familiarity and knowledge about the issue and their willingness. Thus, the sample included mass deported migrants who were deported from KSA since the late 2013 onwards only. Thus, in order to assess the post deported experiences of youth migrants, I decided to incorporate the major residential areas of mass deported migrants as the

study area of the research. Hence, those two kebeles of the Town Administration were purposively selected.

Based on the information from the listed document in the Town Administration office, I selected the building sites and the villages that are known by many number of mass deported migrants can be found (identified the *villages* that were locally known for its high magnitude of mass deported migrants.). During the selection process, I made contact with the Social Problems Causes and Protection Officer of Town Administration, who had direct relation with mass deported migrants. Based on the information obtained from the aforementioned sources the two *Kebeles* were selected as the study area of this research.

When I was in the town, I did not immediately start the data collection process until I established confidence and trust among the study subjects. It took me five days in order to build trust and confidence among them. The first step was familiarizing me with them by talking about different issues. I frequently went to the container shop sites where the majority of them were found. Instead of directly getting into my own topic, I cautiously tried to talk about other related issues. Towards the beginning of the field work, many of them were not feel comfortable to talk freely with me. This is because the fifth National Election Day had left only a month. (as they told me later on, they feared me that I was coming to gather information in relation with the Election). After some times, since I repeatedly meet with resident of the town in different areas, they started to familiarize me and began to share ideas. Once I established trust and confidence upon them, they made themselves free and became willing for the interview. Interviews were recorded properly and it was transcribed and translated immediately.

During the interview, I asked them about their perception towards mass deportation. At first sight, they were afraid of to speak out properly for my questions. I encouraged them to respond freely and after a while they began to react to all questions comfortably.

3.2 Research Site

The study was carried out in Amhara Region, Northern Wollo Administration Zone, Habru Woreda Mersa Town Administration. It is about 491 kilometers away from Addis Ababa. The Town Administration has a total population of 192,742 (96,874 male and 95,868 females) (CSA, 2007). There are 2 Kebeles in the MTA. The MTA is composed of Amhara and Afar ethnic groups. In terms of religion, the population is largely Muslim followed by Orthodox Christian. Habru has kola weather condition and the major economic sector for the area is farming followed by livestock. Sorghum and Maize are the major food crops. Teff is the big cash crop. This woreda is also famous in its fruit production in terms of the adjacent woredas.

This study area is selected on the basis of the personal experience and familiarity of the researcher in that place. Since the researcher was living as the governmental employer for more than 12 years of his life in the area, it gives the researcher the chance to know the socio-cultural and economic context. When I was working in this area I observed that many youths were migrating to the Middle East Countries. Some others were also deported by force from these countries, especially from Saudi Arabia. This deporting action was dramatically increased since the late 2013 onwards. In other words the phenomenon of migrating to Saudi Arabia and deporting migrants by force from this country to this woreda is a usual activity.

3.3 Sources of Data

Data for the study were collected from primary and secondary sources. *Primary data* were obtained through *observations* on mass deported youth migrants living areas; *in-depth*

informant interview with the mass deported youth migrants; *Focus Group Discussions* with selected mass deported youth migrants. On the other hand, I tried to get the available published and unpublished *secondary data* from governmental and nongovernmental organizations. But I didn't obtain adequate data except the list of mass deported migrant document from Habru Wereda Town Administration Office.

3.4 Sampling Technique

Sampling is a process of selecting the best fitting people to provide data for your study (Grinnell & Unrau, 2005). Exploratory studies usually involve a relatively small sample of research participants. Qualitative researchers can select participants who have an ability to provide substantial contribution (not representativeness) to the study. To fit the sampling technique with the intended research approach non probability sampling technique was employed. That is purposive sampling. It is a type of sampling in which particular settings, persons or events are deliberately selected for the important information they can provide that cannot be gotten from other sources Maxwell, 1997,(as cited by Abebaw, 2013). I used this sampling technique to select participants for in-depth interview and FGD from the mass deported migrants themselves.

3.5 Sample size

According to Ray, (2008) appropriate sample size is not clearly discussed in the literature on qualitative research methodologies. Since qualitative data are bulkier than quantitative data qualitative researchers usually use small number of sampling. This is because during data analysis qualitative data become very extensive if the number of sample size is large Grinnell and Unrau, (2005). In other words if a larger sample is taken analysis will be very difficult. But it depends based on the quality of the data that will be collected through the chosen data collection

methods for the given research. Regarding the flexibility of qualitative researchers in selecting sample size, Creswell (1998) stated that “In qualitative research, sample size is not the key; rather it is the richness of the data that is vital.” Hence, taking all this into account I began my data collection until the data were saturated. I made in-depth interview with six mass deported migrants about the issue and I was getting the same story to my understanding of the phenomena. However to become surer I also added other two more participants in the in-depth interview. But I didn’t get different stories from them. So in this study I totally used eight participants. All of the participants were mass deported migrants from KSA since the late 2013 onwards.

3.6 Data Collection Instrument

The choice of the method of a particular study depends on the purpose of the research at hand. A researcher needs to consider the cost and time available for that particular research. It is also important to consider the depth and breadth of information needed to be analyzed. Taking this into consideration, I employed qualitative methods as a basic tool to explore the post experiences of mass deported youth migrants from KSA since the late 2013 onwards. This is because qualitative methods mainly observations, key informant in-depth interview, and focus group discussions gave the chance to acquire a deeper understanding of peoples’ experience, opinions, knowledge, beliefs, needs, constraints and traditions(Degefa, 2005). It will also enable to gain a deeper understanding of the existing realities. One of the most important concept in collecting qualitative data is being aware of our biases and considering that data collection is a two way activity where the research participants tell their stories and, in turn, the researcher tells them his/her understanding or interpretation of their stories (Abebaw, 2013). So for this intended research I told their sayings again based on my understanding to all of my respondents.

Before I started my field work, I first moved to Habru wereda Rural Administration Bureau in order to inform myself as I was going to collect data for my thesis project on mass deported youth migrants from KSA and also to give the letter of cooperation which was written from AAU. I briefly introduced myself and gave the copy of the letter to the Wereda Administrator. After he received me and saw the letter he told me as they were busy that day and appointed me for the next day which was Tuesday April 15 2015 GC. When I came that day the administrator told me that as they had seen my issue with his office partners and they wanted to ask some questions to me. Then he called them and sat as a group and asked me to introduce me again to the group. I briefly introduced myself and informed the objective of the research. They asked me some bureaucratic questions like (why don't you study in your birth place? What is your background? You must show your interview questions to us? You must make the interview in front of us and other unnecessary questions). This might be due to the fear that the fifth National Election Day has left only a month. I tolerate this and agreed to get secondary data but they had not documented even the list of deported migrants as I got from Mersa Town Administration Bureau in the same Wereda. Habru Wereda is divided into 'Habru wereda Rural Administration' and 'Mersa Town Administration' before five years ago.

After that I went to Habru wereda Town Administration Bureau. Fortunately, I got the Woreda Social Causes and Problems Preventive (Protection) Officer and made contact with him. I gave him copy of the letter of cooperation and made brief introduction about myself in order to create good situation. He was a welcome person and he is also the one who involving on the reintegration of mass deported youth migrants from KSA with IOM. He gave me the list of mass deported migrants in their two kebeles (01 and 02). The list contains important information to identify the informants for in-depth interview and FGD. He brought me to the volunteer

community worker in order to facilitate things for me. They were supportive in providing information and making available of other related data which makes my work easy. Moreover, he assigned me another community worker to show me where the sites of mass deported migrants were.

After all these experiences and challenges, the research process proved to be very useful to me because of the knowledge acquired in carrying out a detailed and extensive field work using qualitative research. I have learned the following lessons from the field work and the research in general: a critical observation is very mandatory in research; a well defined field methodology is important and should be planned prior to the fieldwork and improved during the actual fieldwork; preparing interview guidelines before the interview session is important; probing and individualizing the interview questions is too crucial; and information triangulation in the field is very essential as it offers a useful counterchecking data.

3.6.1 Observation

Observation provides first hand information and enables in-depth views into the issue under investigation if it is critically observed and recorded (Degefa, 2005). It was also my advisor's who suggested me to make a critical observation before the actual field work. While I was in field work, I was communicating by telephone with my advisor at Addis Ababa University and discussed about issues related to the progress of the research. During our physical contact with my advisor before the field work, we discussed about the whole progress of the research and proposed me other interrelated issues that are needed to be addressed during the field work.

There for, I used observation as a tool to understand the reality of the experiences of youth migrants deported from Kingdom of Saudi Arabia (post deported experiences) in Habru

Woreda; Mersa Tow Administration, North Wollo Zone. During my observation some of deported migrants were skeptical about the where about of me because the fifth National Election has left only a month and they consider me as if I was a government agent. Others were also reluctant to give information as if such information is to take over their container shops. In order to develop trust and confidence and also to ease the whole process of the study, I briefly introduced myself and informed the objective of the research to all key informants of mass deported migrants. I told them openly that I was a university student attempting to study about the post deported experiences of youth migrants from KSA.

3.6.2 In-depth interviews

Interviewing is by far the most commonly used method of data gathering for qualitative studies Grinnell, 1997. It enables the researcher to get in-depth information about the experience of the informants. In addition semi-structured interviews allow for optional follow-up questions that may vary from participant to participant. Moreover, it gives the opportunity to be flexible, to have high response rates, to probe and individualize data. Hence, I employed key informant interview particularly semi-structured and structured interview using the topics prepared to answer questions such as their perception about the mass deportation phenomenon, the support they got at different destination places (at BIAP and their residential places), their coping mechanisms, and their future plans. At the site of the market place in the town, four key informant interviews were conducted with mass deported youth migrants using the prepared interview guidelines. The selection of participants was undertaken purposively. A total of eight key informants were interviewed.

3.6.3 Focus Group Discussion

Focus group discussions (FGDs) allow group interaction in which participants are able to discuss each other's ideas that provide better insight to the issue under investigation which is not easily attainable through individual interview. This method which offer the researcher the opportunity to study the ways in which individuals collectively make sense of a phenomenon and construct meanings around it (Bryman, 2004: 349). Thus, one specific focus group was organized from mass deported migrants using the prepared guidelines. Five of whom were interviewed individually before and the other four were not participated at the in-depth interview session. The FGD was held at the market place. The topics during focus group discussion were related to their perception about the mass deportation phenomenon, the support they got at different places (at Bole International Air Port and their residential places), their coping mechanisms, and their future plans. From the FGD I provided detailed information about the post deported experiences of youth migrants from KSA.

To make the data more credible and valid, cross-checking information from different stakeholders (triangulation) were employed.

3.7 Data Analysis

Qualitative data analysis begins while data is gathered (Milinki, 1999). In order to sift, sort, and organize the masses of raw data acquired during the data collection phase I employed various processes. Side by side with the voice recording of the interviewee, nonverbal clues (silences, laughter, coughs, and utterances) were recording on the field notebook. Immediately after the interview, I listened to each informant's stories at least three times to capture the stories properly. Then the recorded interviews were transcribed into Amharic and the transcription were translated to English and typed.

Words and phrases that describe the lived experience of informants were coded and recoded with appropriate qualitative research coding (preliminary codes, open codes and axial codes). Lastly similar expressions were grouped and labeled to form initial themes. Then groups of related initial themes were clustered and labeled as final themes. In relation with this concept Morse & Field, 1995 (as cited by Abebaw, 2013) stated that thematic analysis involves the search for identification of common threads that extend throughout an entire interview or set of interviews.

The purpose of thematic analysis is to identify patterns or themes evident in several cases. According to Dudley, (2005) thematic analysis is also useful in analyzing lengthy narrative material of participant observation or unstructured interview studies. So the qualitative data gathered from various sources using in-depth interview, and FGD were analyzed through thematic analysis method. In this part as a social worker due emphasis were given to identify potential implications for intervention.

3.8 Ethical consideration

A consent form was prepared to explain issues of confidentiality, informed consent, the research aim, risks in participation, rights of informants, duration of interview, offered payment (for the time the researcher was staying with the participants), and tape recording of interview. The concerned study area officials were contacted and permission was obtained from Mersa Town Administration. The respondents' verbal consent was obtained after important explanations about the purpose of this study, its procedures and confidentiality of the information was delivered based on the consent form.

In the consent form safety provision such as full address of the researcher and the researcher's organizational affiliation, shared commitments, and the respondents' right to appeal

had been included. The consent form had the signing space both for the researcher and for the informant. When they were afraid to sign on the format, their oral consent had been enough.

Concerning human subject protection their participation was with full of volunteerism. Regarding confidentiality and data security names of participants or any possible identifier hadn't been used. The recorded tapes had been maintained properly in order to prevent from third party. The recorded data was destroyed after the oral datum prescribed in to written form. In general the privacy of participants and confidentiality and anonymity of the information was maintained.

3.9 Trustworthiness of the study

Morris (2006) defined *trustworthiness* as the assessment of the validity of a piece of research using the criteria of credibility, transferability, dependability and conformability. In other words, it is the way of eliminating potential threats in the given research. To do so the researcher has done important tasks throughout this research. Data had been documented properly. Good rapport was built; objectives of the study were explained briefly, issues of confidentiality were informed. These tasks avoid bias (researcher and participants) and reactivity (potential information distortion because of the researcher's presence on the behaviors and beliefs of participants. On the top of these, probing, paraphrasing and after necessary interviewing skills appropriate to the situation had been used. To minimize the researcher's bias bracketing had been employed. To mean, putting a side earlier assumptions is important.

3. 10 Limitations of the Study

The central theme of this study is to investigate the post deported experiences of youth migrants from KSA since the late 2013. In so doing, attempts have been made to address the

issue primarily based on the perspectives of mass deported migrants only. But, in addressing the subject, this study has the following limitations:

First, since the study primarily focuses on mass deported youth migrants from KSA only who registered in the town, other countries returned youth migrants such as Yemen, Sudan and Dubai are not included in the study. Second, the research subjects are the mass deported migrants only. But it should also address something about the phenomenon from the individually deported migrants, their families and other stakeholders who have relevant experiences about the study subjects. Lastly, in order to make the study more manageable in terms of time and finance, I purposively selected two kebeles in one woreda, Mersa Town Administration only. Thus, the study kebeles of this woreda are not representative of the other kebeles in the other weredas and also the results of this research cannot generalize for other weredas in North wollo Zone.

CHAPTER FOUR

Findings

The finding section begins by providing a brief description of informant profiles and then proceeds to its main task of presenting informants' post deported experiences beginning from their perception of the phenomenon up to their future plans. There were eight themes developed from informants' post deported experiences. These themes are organized under four cluster themes, namely their perception of the phenomenon (three), the reception and the support they got (two), the coping/managing mechanisms to lead their lives at their residential place in order to reintegrate themselves to the society (two), and their future plans.

Table 1: Description of Informant Profile

Name	sex	age	Religion	Level of Education	Mari. Status	Duration of stay in KSA	Language
Abdurehim	M	23	Muslim	9 th	married	2 years	Amharic
Abdurehman	M	25	Muslim	8 th	married	5 years	Amharic
Hassen	M	31	Muslim	10 th	widow	3 years	Amharic
Kedir	M	28	Muslim	10 th	married	1 year	Amharic
Mekia	F	18	Muslim	7 th	married	3 months	Amharic
Muhmednur	M	26	Muslim	11 th	divorce	10 months	Amharic
Nuruhusein	M	24	Muslim	9 th	single	8 months	Amharic
Semira	F	21	Muslim	10 th	divorce	5 years	Amharic

This section presents descriptions of the demographic and other characteristics of in-depth interview informants in this research. All of the informants were born in Habru Wereda. Their mother tongue is Amharic. In terms of religion, all of the informants are Muslims. Their ethnicities were all Amhara. In terms of sex, six of the informants were male and two of others were females. Their ages ranged from 18-31years old. Their duration of stay in KSA also ranged from 3months up to five years.

In terms of marital status, one was not married, four were married. Two were divorced, and one was widowed. In terms of educational status, two of the informants completed grade 10, one dropped at grade 10, two failed at grade 10, one dropped at grade nine, one failed at grade eight, one dropped at grade seven. While I was collecting this data four of the informants (Kedir, Abdurehman, Muhamednur and Semira) had a container shop it was given by the government but the other four didn't have any job.

4.1. Perception about the phenomenon

Themes under this cluster theme includes: their feeling, reasons that made them to be deported, their attempt to stay in KSA, and their opinion about the action of KSA government. Unlike the other themes this cluster themes are more informed by informants' direct experiences. In addition from informal discussion with deported migrants who are deported before the mass deportation since 2013 and some local officials were employed.

4.1.1 Feelings about the phenomenon

The entire depth interview participants argued that they felt extremely worry, regret, and desperation as they listed the news of mass deportation in TV, face book, and telephone calling from their relatives and friends. This is because the situation was happening before they fulfill their aims. In related with this one of the depth interview participant (Nuruhussien) explained that:

As to me thinking to migrate is better than thinking to be deported. Because when we migrate whatever the conditions are the ugliest and miserable at least we have great hope. (መቸም ሰው እሞታለሁ አይልም) We dreamed that when we reach there, we will have job then we will support our poor families and also we will have our own money. We will alleviate that chronic poverty as the others on our parents by sending money. So we could tolerate all of the evil things and try to cross that horrible and also desperate oversea journey.

Contrarily when we heard as we were deported, it seemed to be the Day of Judgment for me. (qiamaw neber yetedefabign)

His idea was also shared by most of the other informants during the FGD discussion. According to the participants, it was because of lack of some money while the deportation campaign started in relation with three reasons such as sending their money to their parents to Ethiopia, their extravagant activities and being deported in short time of stay.

Regarding the sending of money one of the in-depth interviewee, Semira, said:

As usual as other my friends do I often send money to my parents and some of my family members. My families are farmers and they have not got enough production on their farmland. And also they have not any means getting money. So they cannot improve their lives working in their farming. Since my first aim was to improve my parents' life by sending money from KSA, I did it for four years sending 500 SR per a month. I had used only 200 Saudi real to me for something. This could be misdirecting. So when I listed that bad news I felt extremely sad and worry. (yeken chelema neber yewategn) .

The other in-depth interviewee (Kedir) also stated:

I was sending my full monthly salary to my family to pay my loan or debt that I used for the migration process from Ethiopia. I sent 1000 SR per a month for three months. I have left 5000 Eth. Birr still unpaid loan. As I had listened that forced mass deportation, I felt fear and tension. If our government supports me, I will repay the debt and also lead my life in my country. Unless how I will live there, Ethiopia, or may I will go through that desperate oversea journey for third time? Oh my lord!

During the focus group discussion at around the market place site the participants also shared and ensured Kedir's and Semira's idea. They said "most of us wanted to migrate to other country not only for ourselves rather to improve our families' life from their poorness."

In relation with extravagantness most of the in-depth interviewees explained that they were using their money improperly. So, most of them had not saved enough money in their hand while the government of KSA started the mass deportation campaign. In relation with this one of the in-depth interviewee (Hassen) said:

I was working in the rural area around Ta'ef. When I become free, have Ejaza time, I went to the town with my friends and enjoy with the money by buying clothes, shoes, mobile phone, and other luxury things. So I did not save even some money. Hence when I listed that bad news I felt very worry.

This idea was also described during the FGD discussion. According to one of the participant he was changing his mobile phone three times in three months. He said "if I saved that money I could use it now."

In relation with short stay, one of the in-depth interviewee (Ahmed) argued that he felt very sad when he listed that news from his friend on mobile phone. Because he had stayed there only for three months and he could work for two months only due to the lack of Arabic language skills. He also added:

Someone who does not communicate with Arabic should reduce his monthly salary. As a result my salary was 800 Saudi Real. However, my employer gave me only 1000 Saudi Real for two months. When I asked him why he reduced 600 SR, he called police and sent to the jail camp and deported to Ethiopia.

4.1.2. Reasons for deportation

Four explanations are provided as reasons for the mass deportation of youth migrants from KSA. The first and most frequently mentioned reason is the Ethiopian migrants' illegal activities that are contradict with the Share' a law of KSA. Such as engaging in producing, selling, buying and transferring Ethiopian traditional alcohol drinks like Areqi, Tegi and Tela; looking their wife (wives) and/or their daughter (s) purposively; The plan of the government of KSA to reduce foreign migrant workers in the country; The excessiveness of Ethiopian migrant workers in KSA, and the perception of the people of KSA to Ethiopian migrants after some years onwards.

As far as the illegal activities concerned, many of the in-depth interviewees argued that they believed the major cause for this mass deportation phenomenon is related with producing, selling, buying and transferring Ethiopian traditional alcohol drinks like Areqie, Tela and Teji. For example, according to one of the interviewee, Muhamed:

The major reason to this mass deportation is our (the Habesha's) evil deed. Once we came there after we passed that harsh and horrible oversea journey to be a legal migrant worker by respecting the countries Share' a law to be a shepherd, guard, goatherd, Bee keeper etc. However, we have been engaged in other illegal activities that are contradicting with their countries law such as producing, selling, buying and transferring Ethiopian traditional alcohol drinks like Areqie and Teji. This always makes them very disappointed.

This idea is also shared by all of the interviewees. Even if this illegal activity makes the migrants being punished by the government of KSA with prisoner, torched, sometimes killing and other physical injuring they do not give up it because too much money can get from it. According the other in-depth interviewee, Abdu, argued that when they want to get more money within short

time and change their life it is the best way. He stated his experience like this “when I was in the detained center, I had one friend. When we were talking about our jobs, he told me that he was selling Areqie. He was also doing this for six months only and has two mini-bus taxies and also a villa house in his birth place, Ethiopia.

Based on my in-depth interviewee, Nuruhusein, and also the participants from the FGD discussion another reason is the excessive number of migrants to KSA from different countries, especially from Ethiopia, Eritrea and Somalia. In relation to this he said:

When we went there before five years ago we haven't seen that much number of migrants. We could get job easily and the salary was also nice. But after three years onwards a lot of migrants come both legally and illegally and made the number of the migrants over excessive. (መጣ መጣና ጥልቅልቅ አደረገው). In addition migrants have married one another and born up to five children. This makes frustrate the citizens of KSA. Because they told us as we are going there not only for having jobs and get money but also in order to do something bad on them and their country.

The other two of the interviewees (Mekia and Abdurehim) also agreed with this idea. For example Mekia expressed her experience when she was in the detained center like this;

While I was waiting my turn to fly to Ethiopia, I have seen that one police woman insult and harass the Ethiopian migrant woman she had three children by saying ‘you son of baby bitch! Are you coming here to be reared? (Ezih yemetashiw litrabi newn?)

Regarding the country of KSA government new law to deport foreign migrants two of the in-depth interviewees stated that they listed the KSA government would take an action of mass deportation on foreign migrants. But it was vague why the first action was taken on Ethiopians.

This idea was also raised by the participants during the FGD discussion and all of them were agreed in it.

4.1.3. Strategies to stay in KSA

Even though the KSA government and the people of Saudi took different measures to expose irregular migrants for that mass deportation campaign (caught by the police, switched off the light of their living houses...), some of the interviewees and also the FGD participants told me that they were attempting to stay in KSA (Kedir, Nuruhusein, Abdurehman and Semira). When I asked them, they elaborated me that they ran away from their working place and went to the nearby mountain or in the Date plantation areas (Kedir and Nuruhusein). And others like Semira also went to their friends or blood sisters home, who have Iqama (living allowance card in KSA) in order to escape from the police.

In relation with this Kedir said:

When I heard this bad news by phone calling from my friend, we discussed what should we do with him. He told me that some of our friends ran away from their working place to somewhere and hidden themselves. Then we appointed us to meet somewhere and went to the nearby mountain area. After that I asked my employer to give me my salary and received my one month salary and called to my friend. He responded me that he was ready. Then we met and went to that mountain place. When we arrived there we got 15 other Ethiopian migrants who escaped from their employers too. In that place we stayed more than a week. But the condition was not improved rather it became worse from time to time. So we decided to go to the detained camp and came here, Ethiopia.

Semira also stated her strategy to stay in Saudi like this. "I went to my elder sister's house in Riyadh and stay for one month because she has Iqama and also lived for more than 15

years. But when the condition became worse and worse she also frustrated. In addition I felt something uncomfortable when I saw her tension. Lastly I decided to come here.”

On the other hand two of the in-depth interviewees (Semira and Nuruhusein) argued that about their sisters and friends who are not still the victim of this Saudi crackdown on irregular migrants campaign. According to the interviewees if they tried to move from their employer's home (working place) it would have risk to them (because after some days this forced mass deportation started there was conflict between the Ethiopian migrants and the police force of KSA. People were killed from both sides). So it was better to stay with their employer's until they exposed and given to police or took them off to the detained center. They said:

We don't move any where unless our employer's do something bad on us. We have been working with them for long time and also we have good relation with them. But, fortunately they are still working there without any problem.

The FGD participants also agreed with that many illegal migrants were living in Saudi without any problem. One of the participant stated that he has some friends in Saudi still then after the mass deportation campaign carried out. They were calling to him and send some money.

4.1.4. Opinion about the action of KSA government

Regarding the action of the government of KSA, many of in-depth interviewees expressed that they feel sorry about this mass deportation measurement. Although there are some Ethiopian migrants who are involving at illegal activities that contradicts their Share'a law, the KSA government can punish them individually based on their crime. Because the Saudi government usually deport migrants to their country if they found not only at illegal activity but

also even they found out of Iqama. But (አይጥ በበላ ዳዋ ተመታ) this mass deportation was unfair. In relation to this one of the interviewee said:

I know many Ethiopian migrants who are arrested and also deported due to different illegal activities especially in big cities of Saudi like Riyadh, Dammam, Ta'ef, Jizan etc. Hence, the Saudi government took different actions on individual level. Some were arrested, and visited by different bodies and had an opportunity to be deported. But others who were jailed in some small cities and rural areas they even being torched and sometimes also killed by police when they try to run away. No one can see them.

On contrary two of the interviewees (Abdurehim and Kedir) argued that they didn't feel something wrong about the mass deportation action of the government of KSA. Rather they understood that how much the KSA government respects its country's law and citizens rights. Because after some years onwards the people of KSA often complain about the spread of anti-Share'a law activities such as alcohol drinks and prostitution in some towns. When I asked how, kedir said: "For example if a foreigner abuses the constitution of my country and make something evil to the society of Ethiopia, not only the government security forces but also I give my neck to my country (lehagere angetien esetalehu)."

4.2. The reception and the support

This theme emerged related to the experiences of mass deported migrants' reception and support they got in their destinations. Codes included under this theme are reception and support at their first destination (Bole International Airport) and at their residential place. In this major theme much of the informants' experience is related with government agencies, police and other stakeholders who were involving to receive and support the mass deported migrants from KSA since the mass deported migrants were coming to Ethiopia.

4.2.1. At transit center

In these them all of the in-depth interviewees described that even though the reception and support was not as their expectation, they had got valuable and essential support at their first destination as compared to their residential place. According to the interviewees and also the information from the FGD discussion essential support were given to the deported migrants at BIAP. Some of these are Transit centers with temporary accommodation, medical and psychosocial support, onward transportation (900 Birr, 47 us dollars), took to the bus stations where we arranged our onward transportation home and other treatments were provided. In addition there was a different floor for men, a different floor for women and a different room for women with children. In general the reception and support at their first destination in their mother land (Bole International Airport, Ethiopia) was somewhat good. Ahmed described the good treatment he got at Bole International Airport like this:

When we arrived at Bole International Airport the GoE received us with good condition. We got temporary accommodation, food and blanket for night, 900 birr (I listed it was from an NGO), etc. Besides the government bodies promised to us as we will have good support in our residential place too. For example I fear Addis Ababa; because I listened that there are many thieves in this town. In fact I haven't any luggage or money without that 900 birr given at BIAP but some mass deported migrants had baggage and luggage. So if the GoE hadn't received and took them to the bus station where they arranged their onward transportation home, they would have stolen what they had.

In relation to the reception and support the other in-depth interviewee Mekia stated:

As to me it was good in the airport because there were essential support whoever had done it. We had been said 'well come' and given us rest house (to say transit center), food etc. In addition we were visited by different bodies, the GoE also promised to us as we will be supported in our living area here, 900 birr was given for transportation to our home etc. especially I

remember the situation in the detained center at Saudi, they arrested us women and women with children in a much suffocated room. They also denied food and water. Any way we spend the ugliest condition there, at the detained center in Saudi. But here we had room for women and women with children differently. It made us to be stable for the time being.

Based on the FGD discussion, I understood that the reception and support at BIAP was good. During the discussion one of the participant was described the reception like this “according to the reception there, to say BIAP, I don’t think we have got this kind of bad situation here now (to say in the residential place). We had had better conditions at Bole. As we were running away while we saw a police force in Saudi, we stood up side by side friendly with police forces at Bole; even the traffic polices were giving support to us out of the Airport.”

4.2.2. At residential place

Two explanations are provided in relation to the reception and support from the families and the societies in their residential place. These are many of the families were disappointed but some others were well coming. Regarding to this many of in-depth interviewees (kedir, mekia, muhamednur, abdurehim, and hussein) described that they expected that their parents received them passionately (በፈገግታ). However, the reception they got was the vice-versa. According to them even though their families didn’t show their grievances directly to them, it was clear that their families were disappointed about their children’s unexpected deportation. Based on their description the reason was different from informant to informant.

Regarding to this one of the in-depth interviewee; Nuruhusein stated:

At my first arrival day to my family, as usual as once a family does; they receive me with well coming manner. This is because they didn’t know about

my situation. They expected me coming back at least with some money that enabled me to lead my life. But as times passed and when they knew that I deported without enough money to lead my life here (empty-handed) they became careless and began giving me their back face. (ፊት መንሳት)” He also added “The expectation of our families and the local community was something different from the problem we faced.

When I asked him how, he described that they have seen all deported migrants like some rare ones who were fortunately coming back with some money and gave it to their parents. He added:

So when you listened this repeatedly you become worried and you haven't any choice unless you leave out their home. Then I did it. I get out early in the morning before they wake up spend all of my time with my friends and return to home at night. If they give you dinner, you do it if not..... (kesetuh tibelaleh kalsetuhm yaw.....) I don't know until when I live like this.

Another in-depth interviewee, Mekia, also described the support of her families like the following condition.

Even though my parents didn't tell me directly their annoyance, I understood that they were unhappy due to my recent deportation. Because I deported after two months stay in Saudi before I didn't finished paying the loan (debt) they had given me for the process of migrating to KSA. Still I had to repay 7000 birr. (ውጭልን አለማለታቸውም እነሱ ሆነው ነው::) No one could blame them. If you can you improve their lives as the others do to their families but I made them to pay loan to my unsuccessful outmigration. It is their trustworthiness that they didn't make me to get out from their home.

She also described about her friends who have the same story by saying:

This is why some of my friends went back to Saudi through Yemen again as we had been taken to the bus station in Addis Ababa for our onward transportation to here.” when I asked her why she took loan, she added “We hear someone’s daughter went and improved her own and her family’s life and we want to do the same. It is usual in our village here.

Another my in-depth interview participant (Semira) from *02kebele* pointed out that her parents were not that much happy when she reached her home. She was thinking too much about their unhappiness for long time. She was also asked this question to herself repeatedly:

I was sending money both to help them and also to be saved for me before my deportation. However, why my parents were not happy about my sudden deportation? I was in dilemma. Later on I have got the reason why they were not happy by asking my mother. She said to me ‘Sorry my daughter! I don’t know how I tell you; we finished the money you were sending..... She crying and complaining to her GOD.’ This is because; they used my money that I sent to be saved for me for their own businesses. They didn’t expect that I was deported soon at this time.

When I asked her what she had done, she added “what could you say! I was crying lonely about my evil luck and be silent (እሳቱን ዋጥ አድርጌው ዝም አልኩኝ) uwf.....(long out breath). Then I have got a severe headache for several days. Anyways Alhamdulillah I am alive.”

On the other hand two of the in-depth interviewees (Ahmed and Semira) argued that their parents accept them with exited face. Their families are still support them as they can by providing their basic needs; especially food and shelter. In relation to this (Semira) described:

When I arrived here my families were very happy. They said me ‘you well come. We were very sad as we hear the situation there (to say Saudi);

especially the conflict between the mass deported migrants and the police force of KSA at Riyadh prison camp. The main thing is your coming back in health. The rest can be easy when there is health. Now you can work in your country and change your life as others do here (to say Mersa). . . .

Related to this the other interviewee (Ahmed) said:

My families were very happy about my arrival without any health problem. They said to me ‘you well come. When we hear somebody’s son/daughter is impaired, paralyzed, threw through the window, hit by gun etc, we were extremely tensioned as you might have been like them. After this time onwards, migration is enough.’ Especially my mother was too much exited. I have got everything I want based on my parents economic level. I don’t worry about food, cloth and shelter.

In terms of the opinion of the society, all of the in-depth interviewees told me that when they (the local people) get them individually along the way, may people often says ‘you well come to your country. We were worrying about the condition we heard, if you are healthy you can work in your country and change your life . . .’ On the other hand they argued that some of the community members said that as if the mass deported migrants came here, the price of basic needs will increase; especially the food crops and house rent. Some people also say ‘hey! You deported! (ጥርዝ! እያሉ ሲያሸሟጉጉጉ ትሰማለህ)...’ when I asked about the support they got from the society, all of the in-depth interviewees told me that they haven’t got anything else unless oral saying .

As far as the support of the society for those mass deported migrants concerned, the focus group discussion also showed that the deported migrants haven’t got any economical support from the society. On the contrary some of the community members tried to demoralize them deliberately. During the discussion one of the group participants expressed like this: “As there

are many community members who showed their trustworthiness and kindness, there are also some others who are demoralized us.” When I asked him why, he added “Once when I walked nearby his house I listed from my neighbor that ‘since the mass deported migrants came here, I didn’t sleep at night.’ Other FGD participants supported his idea by saying ‘Yeah Alright!’ ” When I asked them to justify this saying, they argued that some of the community members thought or labeled them (the deported migrants) that since the majority are addicted they can steal their properties (cows, oxen, camel etc.) ones they didn’t get money to buy Kchat.

The support they got from government

During my field work from the in-depth interviewees, key informants’ unstructured interview and the participants of the FGD, I understood that the mass deported migrants expected necessary support either from GoE or any NGOs at their residential place. The interviewees described that based on the promised they had been told when they were in the transit center at Bole International Airport by the GoE officials; they expected at least essential and valuable support that enables them to lead their lives as the usual people in their residential place. Such as at least an ox and farm land to each of them to whom they wanted to be a farmer; and also retailing shop and money to buy the commodities to whom they wanted to be a merchant.

From the in-depth interviewees half of them (Kedir, Muhamed, Semira and Abdurehim) told me that they have got the container shop at the market place of Mersa town after they have had the 12 days training. However they were not satisfied with the support they got. According to them the support they got was for simulation. As far as the shop they got concerned Abdurehim described:

After some months stay we called by the Small and Micro Enterprise office and trained at Mersa Vocational College for 12 days. After that we received a container shop (2by3 meter, unfinished house). The shop had not door, window; the floor wasn't level (ሊሾ), no electric city etc. when they gave us we complained and asked them to finished it. But they told us that they couldn't do more than that. If we agreed with them, they would give it to us; unless they would give it for others. At the end we received it and tried to finish as we could. I bought the necessary materials such as corrugated iron, stone, sand, and cement etc n order to build the veranda and the floor. To did so I lost up to 10,000 birr. Since I finished my little money for this purpose, where I got money to buy the commodities? I brought 5000 birr loan from others and bought the goods. After that no one bought us. (af kefto mewal hone). Some of our friends who couldn't finish it have been forced to return this shop and given to others. What an amazing thing to tell you is that, when the government took the shop 4500 birr compensation was given to them. But they lost 8000 up to 11,000 birr to finish the shop. The government also said this mini-shop is given for five years only. After five years it will be taken and also given for others. It made us hopeless. In general the support we got made a little bit to stable us unless we don't have any ideas to change our life through this shopping job.

When I asked why, “(long laugh....) I got 100 birr profit from this shopping per a month. And can it be enough to change life? (የታች ከገፈሩን ነከሶ ቆዘመና ጭንቅላቱን እያወዘዘ)” We have left the place that can change our life (to say we can get more money in Saudi but in Ethiopia).

In relation to the support she got from the GoE at the residential place one of the in-depth interviewee (Semira) said: “yeah I got un finished mini container shop. In order to finish it I have lost 8500 birr up to now.” During the interview I saw the floor wasn't leveled (ሊሾ). When I asked her why she didn't finish it, she argued:

I couldn't. I have got shortage of money. When we ask loan or credit from micro-finance institution, their bureaucratic condition was difficult. We asked agent (was), make group, bring plan of the town house... for example I am the daughter of a farmer who can give me that plane? No one can. Lastly, I became desperate and start tea house. But I was trained to be work in Manufacturing level to open Juice house. During our training they said 'everything will be full fill for you by the government even the fork and spoon.' But at the end of the day they absolutely abandon what they said.(shimtit adirgew new ywkadut).

When I asked why, she added that they asked them (to government bodies) to full fill what they promised repeatedly but they had got nothing rather the government representative said 'if you want to work by completing yourself the rest things ... unless there are a lot of other un employment youths and we will give it for them by giving 4500 birr for you.' She also added "Hence, I am here until they will take it" She continued:

Leave it this. Where the toilet, the light, and the rubbish holeare? As you have seen me I am female and spend all my day time here by making tea. If I want to use my urine where can I use it? If I am male, I can use it near the fence of somewhere. And also let's say I full fill all the materials and opened that juice house; where can I get the electricity for my refrigerator? If you try to use from others' house, it costs 50 birr per a month. Uwf.....(long brith) Ok let's say I completed all those things. Who buy my juice?

When I asked her why, she added "the place! This place can't be for juice house business because it is far from the main road, the bus station and piazza. (bicha endaw kemehon enji waga yelewm.)"

The other in-depth interviewees (Mekiya, Hassen, Nuruhusein and Ahmed) told me that they hadn't got any support either from the government or other bodies still then. They were waiting similar support as their friends or any other thing else that makes them stable for a time

being. But even though they spent more than one and half year, they had got nothing. They argued that many of their friends had re-migrated to KSA and also to other different places like (Metema, Sudan, Djibouti etc.). When I asked them why, they articulated that they tried to do something by their little money they brought from Saudi. But they didn't become profitable.

During the focus group discussion carried out, I have understood that all the information given by the key informants who had got the mini container shop were true. According to participants argument the process of giving that mini shop by itself had problems from the beginning to the end. For example during the discussion one of the participant articulated: "Even most of the youths who had got that shop aren't the mass deported migrants. They were other unemployment youths who were living in the town." When I asked how many could be? He replied that at least more than 80% were not deported migrants.

The other FGD participant also described "the other problem was closing and retaking the shops by the government bodies with trivial reasons. For example my shop was closed due to working my cousin who is deported with us in the shop behalf of me." When I asked him how, he described like this:

I had finished all my money to the finishing purpose for that unfinished shop I received. Then I had got the lack of money to buy the commodities for the shop. My partner (share holder) hadn't also money. So I preferred to work by sharing with my cousin who is also deported migrant like us. Unfortunately when they (government bodies) came suddenly to observe us and to ask how much we sell per a day at the area, I was not in the shop but my cousin and they closed it (lemin balebet alseram bemalet).

The FGD participants also added that as there were many other deported migrants' mini-shops which were closed and taken to others by giving 4500 birr compensation. I had seen those closed shops at the end of the discussion.

4.3. The coping/managing mechanisms

Under this cluster two experiences were cited by participants on how they coped with or managed the situation at their residential place. Such as the deported migrants life experiences attempting to fulfill their basic needs and their experiences by comparing life here (living area) and there (in KSA) in terms of socio-economic conditions.

4.3.1. To fulfill basic needs

Regarding this theme all of my in-depth interviewees described that they wore their cloths they brought from Saudi; the one who had got the shop used as shelter and the others who hadn't got the shop had got shelter with their parents and/or their friends who rented house. They also told me that they had been feeding differently with (their parents, other families and daily income).

In relation to this theme one of the in-depth interviewee (kedir) described:

I often eat biscuit with water from my shop, especially for dinner. Because since the biscuit can't sell soon I fear it can be expired. I sometimes go to my parents' and/or other families' home for lunch, especially when the day is holly day. And I rarely use with the money I sold goods in my shop.

When I asked about other basic needs he added: "I wear the cloths I brought from Saudi and I usually sleep in my shop even though it is not allowed to sleep in it. This is because I can't rent a class" when I said why, he told me that the prices of rent classes increased with double as we

came and also he couldn't afford the monthly rent for that class. In addition he told me that unless he should sleep in his shop he had to pay 35 birr for guard who look after the container shops at night only. He also articulated that other male shoppers had done like him.

The other in-depth interviewee, who didn't have the container shop, told me that he had had food and shelter from his parents but he wore cloths he brought from Saudi Arabia. He described the situation like this "I wear the cloths which I brought from nice country, Saudi (ደጉ ሀገር)." During the FGD discussion the participants also argued that some deported migrants were living with groups of 3-5 by renting one class. They had pay 300-400 birr for 3meter by 4 meter class that was renting with 100-150 birr only before two years ago (the mass deported migrants came).

4.3.2. Comparing life in terms of socio-economic conditions.

Regarding this theme all of the in-depth interviewees described that economically life in Saudi Arabia was too much better than in Ethiopia. They said "How do you ask this? It is incomparable." Whereas, in terms of social situations most of the informants argued that they prefer here in Ethiopia. In relation to economic conditions one of the interviewee, Semira described like this;

In terms of income Saudi Arabia is 100% better than Ethiopia. For example I had got being a housemaid 800 SR net per a month without the charity they(to say her employers) had given to me (since I went legally, through teleb, but the one who went illegally oversea or legally buying free visa can get up to 1500 SR minimum per a month). When their holly day comes and/or they feel something good with my service, they often give me a gift (charity and bonus). But here, Ethiopia, assume I am better than whom they haven't received the container shop; since there is not good business here, I don't get even 100 birr net per a month. From this I pay 15 birr for one

ampoule light, 35 birr for guard and also as a female I need some beauty cosmetics and soap (those are covered by the employers there, Saudi) etc. so I can't get even 20 birr net per a month. Look! If I am in this condition how the others, who didn't have the shop, are living?"

In comparing life here and there, the other interviewee (Abdurehim) explained:

It is not compared life here and there. Absolutely life in Saudi is thousand times (ሺህ ጊዜ) better than life in Ethiopia. For example one carton biscuit is bought with 110 birr and sold it with 120birr. To sell and finished all of the biscuits, at least 3 months is needed because no business in this place. It does mean that your income is 10 birr only in three months. But if I were there I could get at least 3000 SR in those three months. It means more than 15,000 birr. So how can you compare it?

During the FGD discussion I had checked that Semira's and Abdurehman's ideas were truthful data. All of the FGD participants agreed that KSA is too much better than Ethiopia in terms of income per a month. They also argued that if someone who engages in alcohol selling it's better to be silent (ዝም ይሻላል). When I asked why, the other participant said "if you engage in this job, you can get 10,000 SR in two or three business (በ 2 ወይም 3 ሽያጭ). Fortunately if you make business at least five times per a month, calculate it...."

In relation to the social interaction many of the participants articulated that Ethiopia is better than Saudi. According to the discussion, here (in Ethiopia) they can move where ever they want without any frustration (ስቃቅን), get their parents and families every day, meet in good and evil situations with their friends, relatives, etc. Contrarily two of the participants in the FGD argued that even in terms of social relation Saudi is better than Ethiopia. When I asked them how, one of them articulated that we Ethiopians

had a good trend which is looking as a family of siblings when we met anywhere abroad. We help one another. This is why even though we could not meet always there (in Saudi), when we had our rest day on Thursday (Ejaza) we were asking one another, playing together and helping each other.

As far as this issue concerned, Mekia argued:

As to me Saudi is better than here for social interaction even. When I was there (Saudi), I had good communication with all Ethiopians. We exchanged information. For example I heard about our mass deportation from my friend she migrated from Oromyia region. When one of us became ill and couldn't work, we contributed money and took to hospital, rent house and full fill the necessary things until that person recovers from his or her illness. If that person wanted to return to his/her home (Ethiopia), we sent him/her by contributed something in mass. But here everybody thinks about himself (ሁሉም ነፍሴ ነፍሴ ነው የሚለው).

The other FGD participant (Muhamednur) shared Mekia's ideas. He strengthened her opinion that not only in the safe place at Saudi (compared with oversea trip) they were helping each other in their difficult oversea journey and night walking on Yemen desert. He argued:

When we were out of Ethiopia we looked each other like brothers and sisters. We usually share everything we got together (eat, drink, sleep.....). But now you may get someone who invites you to chew Kchat. May the Devils ear be deaf, If you become ill, hungry, thirsty, etc. no one can ask you unless your blood family.”

4.4. Future plans

Unlike the other major themes, I understood that the in-depth interviewees had various future plans. Most of the informants in the interview had future plans like re-migrating again not

only to the Middle East but also other foreign countries and another place in Ethiopia; Whereas two of others wanted running their own small business here, Ethiopia. But the other two in-depth interview informants were in desperation and did not have any clear future plan.

Regarding re-migrating four of the in-depth interviewees (Muhamednur, Kedir, Hassen and NuruHusein) are planning to go again to abroad. Two of them (Hassen and NuruHusein) argued that they had already decided to start that horrible journey once again (zare nege eyalin enji wesinenal). When I asked why? NuruHusein articulated that he tried different things by himself to lead his life here, birth place. And also he was waiting the support from the government like other deported migrants (container shop). But nothing could get for him. He described his ideas like this:

Now I am economically independent due to the lack of alternatives and desperate situation in Ethiopia. So instead of hunger and a hopeless life in your own country, it is better to migrate with the possibility of being trafficked, either you will succeed or die.” He added “life is that way (success or death). You may also die here even if you do not migrate.

Concerning his future plans, Hassen expressed that he condemned himself why he was not re-migrating still now. According to him many of his friends had re-migrated immediately after arrived Ethiopia without losing their time and now they reached there (KSA) peacefully. He described his regression by beating his lower lip:

Damn it! But I am waiting this useless support from the government and (ታሸሁ) here. But now I became impatient and decided to migrate again.” When I asked in addition of the atrocious act and risk of oversea trip, currently in Yemen there is war... He replied “leave it please! This is the matter of chance. And also I am Muslim and I believe in ‘Qeduwa wal Qedar’

if Allah says, I may die even here. But it's better to die while you are migrating rather than you have been said 'somebody's son is died with hunger' by the community in your birth place. (ረሃብ ገደለው ከምትባል በሰደት ሞተ ይሻላል).”

During the FGD discussion I also understood that the majority of the participant described their future plan will be living their birth place by any means. In other words they planned to migrate again. When I raised the risk in relation to the current war in Yemen, they stated that they knew all the difficulties and risks of illegal migration but they had had nothing than it. Some participants expressed that they will also migrate to other place such as Djibouti, North Sudan, Metema (Ethiopian town found in between the border of North Sudan and Ethiopia). For example one of the participants argued that like this:

I am bored being dependent on my families and waiting the government support. I want to change my life. I know that either of the two to succeed or to die; so I have decided to migrate again to anywhere out from this town in the coming three or four days although there will be great risk to my life.

On the contrary, one of the informants in the in-depth interview (Ahmed) mentioned that he wanted to run one's own business. His parents are well economically and hence his future plan is to open his own business here, his birth place. His mother promised him to give money and become a merchant for tame animals (sheep, goats, oxen...) from rural to the town (Mersa and other adjacent towns). A similar future plan was raised by Semira who is interested to be a movable merchant although she currently engaged in tea making at her container shop. She said: “I want to be a good merchant by moving to the adjacent towns from Mersa (Weldia, Dessie,

Hayk....). My sister promised me to send the money for this.” When I asked her why she decided to leave her current work, she argued:

This place can't be for business. In addition I became hopeless by the government bodies. They asked me that why I didn't work with I had trained (manufacturing, Juice) repeatedly. But I couldn't still due to the lack of money to buy the materials (juice machine, refrigerator, juice glasses etc). At the end they might retake this shop by giving me 4500 birr compensation like other of my friends.

As far as having no future plan concerned, two of my participants in the in-depth interview (Mekia and Kedir) explained that they were in desperation and do not have any clear future plan. Mekia expressed the following about her future:

I do not know but I won't proceed with my parents like this. If I try to do something like other of my friends (to say the deported one), I haven't get anything from the government even the shop they received. If I do something by myself, money is needed. If I work in café, tea room, restaurant etc. I fear the people's talk (የሰው አፍ).

When I asked why, she argued that when she was in Saudi, she was sending money to be saved to her parents but they used it for.... So she was feeling desperate about her future life and even about life in general.

The other in-depth interviewee (Kedir) expressed that he didn't think about his future after this. When I asked his reason, he justified. I have attempted all my best but I couldn't succeed.” He also described his effort when he migrated to KSA that horrible (ያን አሰቃቂ) journey by walking at night like a hyena, jailed for more than three months in Yemen” He also added that after he overcame that risk-full trip and reached to Saudi, he was working in good

position but he deported before one and half year ago to Ethiopia. When he arrived here and got a container shop he couldn't get what he wanted although he changed his style. When I asked him what those styles were, he stated:

I afford different thing besides the shop commodities like fresh fruits, sandal shoe, ... but still no one can buy them; as a result I am going to bankruptcy. Now I have no any idea about my future unless I see the dark (sun set) and the down (sun rise) (ሲመሽ ሲነጋ ማየት ካልሆነ በከር).

CHAPTER FIVE

Discussion

Under this chapter I have discussed about the findings of this research with the other researchers' findings in the literature review based on the four research questions. Besides I have showed that the relation of the selected theoretical frame works with the current research.

Perception of the phenomenon

In terms of the mass deportation campaign, all of the informants described their feeling of worry, regret, and desperation as they listed the news of the phenomenon in TV, face book, and telephone calling from their relatives and friends. Three reasons were raised by informants for this. Such as the situation was happening before they fulfill their aims due to sending their money to their parents to Ethiopia, their extravagant activities and being deported in short time of stay. This bad feeling happened on the mass deported migrants shows that the theoretical frame work of this study related to trauma experiences theory of immigrants.

In terms of reasons of mass deportation of youth migrants from KSA, four explanations were articulated by informants during the in-depth interview and FGD discussion. The first and most frequently mentioned reason was Ethiopians illegal activities that are contradict with the Share' a law of KSA. Such as engaging in producing, selling, buying and transferring Ethiopian traditional alcohol drinks like Areqi, Tegi and Tela; looking their wife (wives) and/or their daughter (s) purposively; The second was plan of the government of KSA to reduce foreign migrant workers in the country; The third was excessiveness of foreign migrant workers in KSA, and the bad perception developed by the people of KSA to Ethiopian migrants after some years onwards. Those things create unfavorable conditions to work there. This idea is resembles with other researchers' findings like Mesfin, (2011) and Abebaw, (2013). They argued that the

reasons for returning back to Ethiopia were varied. But the primary one is unfavorable conditions in the host country including forced return, and a desire to work and live in Ethiopia without having a clear picture of the situation in the home country (Adamnesh, 2006).

Even though the KSA government and the people of KSA took different measures to expose them for that mass deportation campaign (caught by the police, switched off the light of their living houses...), the finding shows that many of the informants were attempting to stay in KSA (Kedir, Nuruhusein, Abdurehman and Semira). They ran away from their working place and went to the nearby mountain or in the Date plantation areas and others also went to their friends or blood sisters home, who have Iqama (living allowance card in KSA) in order to escape from the police. One indication of this from the data in this study is that many of the informants were trying their best to work there in order to fulfill their aims.

In my field stay, I learnt from my informal discussions with two elderly people and also from the majority of the informants that they feel sorry about this mass deported action taken by the government of KSA. Although there are some Ethiopian migrants who are involving at illegal activities that contradicts with their Share'a law, the KSA government can punish them individually based on their crime. However others blame the Ethiopian government due to its reluctant or lack of legal support to citizens to use that amnesty time. This lack of support at Saudi is mentioned by Mesfin, (2011). The researcher pointed out that as similar as at Saudi, the Ethiopian government did not intervene to reintegrate them, nor did the community give them social or economic support. This finding also shows that the theoretical frame work of system theory in relation among the government, the society and the individual deported migrants.

On contrary, from the indicated data in this study that two of the informants (Abdurehim and Kedir) didn't feel something wrong about the mass deportation action of the government of

KSA. Rather it showed that how much the KSA government respects its citizens because the people of KSA often complain about the spread of illegal activities, especially alcohol drinks and prostitution on their town. In addition the KSA postponed the time of amnesty but we didn't use that time so how we condemned it. This idea can be linked to Abebaw (2013) and Mesfin, (2011). According to these researchers the Ethiopian embassy workers are too reluctant to grant their citizens in the MECs.

Reception and support

Based on the data collected during the field work, I learnt that their expectation from the GoE was high. Because many things were promised for the mass deported migrants while they were in Saudi to be deported. In addition the GoE often describes about the country's two digit economic developments (even if this development rejected by many organizations); Moreover since the government of a given country has also a responsibility to support its citizens, many things has to be expected. No one blame them to expect more support from such government as citizens. Hence, they had got valuable and essential support at their first destination in their mother land (Bole International Airport, Ethiopia) from the GoE collaborated with local and international organizations as compared to their residential place. This idea is also corresponds with the finding stated by RMMS (2014). The finding of the research indicated that different supports (transit center, temporary accommodation, transport allowance etc.) were provided for the mass deported migrants.

But this essential and valuable support didn't extend to their place of resident in order to reintegrate the mass deported migrants to the community. This lack of support for returnees by Ethiopian government is also mentioned by (Mesfin, 2011, p93). The researcher stated that the issue of reintegrating Ethiopian migrant returnees has been given little attention by the

government. Over the years, no services have been available to domestic workers who returned from the Arab Middle East. He also described that the government of Ethiopia did not intervene to reintegrate them, nor did the community give them social or economic support. This finding clearly indicated that the need of trained social workers to make appropriate intervention. The social work theory which is the frame of work this study is employed.

In relation with the reception of the families and also the community in their residential place the research showed that before three or four years ago their family received them by going to A.A but now no one do this. This is because of two reasons. First the families believed that the GoE took them to their village on the other hand the culture of receiving deported migrants became shrink after they are deported with empty-hands. This finding is strengthened by some papers like Mesfin (2011). He described that the unsuccessful returnee women faced rejection by their families and the community as they failed to meet expectations to return with adequate material wealth. The community usually associates the success of the returnee with the smooth relationships they maintain with their families, while those who come back empty-handed can be rejected by their families. In most cases, the community perceives that all migrant women can acquire wealth and people often ask them for gifts or loans (ILO 2003: 19).

Before the mass deportation 2013 the returned migrants had some what good perception both by their families and the community members. Because they came back with enough money and other gifts to be given it to their parents, friends, relatives, girlfriends or boyfriends etc . They were asked for marriage; their brothers, sisters, sons and daughters were also asked for marriage too in order to create relation with that returned person. However since the late 2013 onwards this trend of receiving deported migrants became changed. Instead their families and the community received them with great fear and tension due to two logical reasons. This is either

the deported migrants health problem (some deported migrants are mentally ill, physically impaired, torched.....) or economic crisis (deported before repay their dept for their migration or they don't get enough support here). In relation with this Emebet, 2002 stated that in their living area the Government has not addressed the issue of social and economic reintegration.

Before some years ago we hear someone's daughter went and improved her own and her family's life. But after 5 or 4 years onwards the trend has been changed by "oh someone's child has died in oversea journey or came with paralyzed or without something (to say empty-handed), denying the salary, died by throwing to the floor etc. this idea finding relates to Abebaw, (2013). The researcher described that the migrant women returned with more complicated health problems such as often mental illness but also kidney infection, gastritis and HIV.

After migrants are deported in mass and living without any job at their birth place, things are changed in the community. They say as if (ሰደተኞች ከመጡ) the mass deported migrants came the price of basic needs will increase; especially the food crops and house rent. One indication of this from the data in this study is that one of the informants said:

"Once when I walked nearby his house I listed from my neighbor that 'since the mass deported migrants came here, I didn't sleep at night.'" from this saying we can understand that the local community is frustrated the excessive unemployment deported migrants in relation with stealing their properties. In order to avoid this dishonesty of the community, the mass deported migrants should get job to lead their life.

During my field work from the key informants' unstructured interview and the participants of the FGD, I understood that the mass deported migrants expected necessary support either from LGOs or any NGOs at their residential place. This is because the GoE promised many things starting from KSA to the transit center at BIAP. But the support especially

at the residential place is almost none. This lack of basic support for returnees from the GoE corresponds with many writers like (Emebet, 2002, Mesfine 2011,). In addition based on the secondary data I got only 10% of the deported migrants had got the container shop from LGOs. Even that support they got was for simulation. Because the shop had not door and window; the floor wasn't level (ሊሾ); no electric city etc. however they started their shopping job by losing 8000 up to 11,000 birr to finish the shop. This covering the gap by themselves and attempted to start that shop shows that their strengths. One of the theoretical frame works of this study is strength perspective which reveals with the actions of the deported migrants

What an amazing things I got from my study data is that, this mini-shop was given for five years only after that it will be taken and also given for others. What does it mean? Is the GoE sure that other migrants will be deported to Ethiopia for the future. In addition when the government bodies took the shops from the deported migrants with different reasons (trivial reasons as the informants) only 4500 birr compensation was given to them. Moreover, the place of the shop was not good to such shopping business. In general this trivial reasons like not allowed to work others in the shop, the aggressive inspection and closing the shops; and bureaucracy to get loan, abandon the promised things at the training and giving 4500 birr compensation made them hopeless in their country. As to me those unfair action taken by the GBs and bureaucratic situations are an indirect encouragement to illegal migration.

The mass deported migrants tried to do something by their little money they brought from Saudi Arabia. But they didn't become profitable. Based on the data collected from informants and ideas from the FGD more than 80% hadn't got any support either from the government or other bodies as the other of their friends. Besides the process of giving that mini shop by itself had problems from the beginning to the end. Because even if the program was designed to

support deported migrants, most of the youths who had got that shop aren't the mass deported migrants rather they were other unemployment youths who were the ruling party supporters living in the town. So in this condition how can we say they are supported by the government?

Coping strategy after deportation

Informants tried to use various strategies to cope with their deported life. According to the findings of this research in order to fulfill their basic needs they used three options. Informants in this study primarily reported that they were wearing their cloths they brought from Saudi; the shop used as shelter and the others with their parents and their friends who rented house. They had been feeding differently (with their parents, other families and daily income). From this one can understand that the deported migrants hadn't got any valuable support that enabled them to lead their life in normal ways at their residential area. A similar experience was reported during the FGD discussion. Informants are living in a hide-and seek situation which we call “ካለት በታች ከሞቱት በላይ” which can be translated as living above the deaths and below the livers. Those strategies informants used to cope with the situation (to fulfill their basic needs) are indicators for intervention. As I showed above this finding (lack of support at the residential area) reveals with other findings such as (Emebet 2002, Abebaw 2013, , Mesfin, 2011).

Based on the findings of this study all the informants believed economically life in Saudi Arabia was too much better than in Ethiopia. This experience is also indicated in many research works like (Emebet 2002, Abebaw 2013, Adamnesh, 2006, Mesfin, 2011) according to the interviewees and FGD participants one can get 800 -1500 SR net per a month without the charity they are given by their employers at the holiday or other things. This money can change their life with in short period of time. This is why many of the migrants decided to go on that harsh

journey through Yemen. On the other hand In relation to the social interaction many of the informants described life here, Ethiopia, is better than in Saudi.

Future plans after deportation

According to the finding of this research informants had various future plans. The majority of the informants had future plans like re-migrating again not only to the Middle East but also to Sudan, Djibouti and Metema (Ethiopia); but the other findings showed a little bit difference. For example according to Abebaw 2013, (p.264) some of the informants indicated their desire to go back to the Middle East. Whereas two other informants (Ahmed and Semira) wanted running their own small business here, Ethiopia if they become profitable. Because they have the access to get money from their families living in Middle East. But the other two informants were in desperation and did not have any clear future plan due to unexpected conditions face here. These three future plans most probably similar with the findings found by Abebaw (2013).

This study has produced some findings similar to previous studies as presented in the preceding section. The study has also produced four new findings that counter to our everyday thinking and what is in the literature. Before I state about new things based on the finding of this research, I want to remind one thing for my readers. That is the mass deported phenomenon by itself is new issue for Ethiopia. I think this study is the first in relation with the issue of mass deported migrants from KSA because the problem carried out since November 2013, RMMS, (2014).Once we have this concept in our mind, I have listed the new findings below.

The first new finding is the participant bodies during the mass deportation campaign in KSA. In the previous years when Ethiopians were deported from KSA, they were caught by the police forces at the market places, along the road, and recreational places. But as many

informants reported after 2013 onwards the Ethiopian migrants were caught and sent to the detention center with the collaboration of employers and also self grouped youth forces of Saudi citizens. The government of Ethiopia had also its own contribution to facilitate the mass deported phenomenon. It announced that since Ethiopia is highly growing economically with double digits there are enough job opportunities with different Medias. So when Ethiopian migrants herd this announcement they decided to return to their home land. But the reality here is absolutely different.

The second new finding is that the preparation of the GoE collaborated with other local and international organizations to give valuable support at BIAP. Even if deportation is taking place for many decades, there wasn't such kind of reception effort ever for Ethiopian deported migrants from KSA. Based on the informants witness and literatures the reception at BIAP was unfamiliar. One may assume that the support couldn't enough to them. But informants described the support they got at BIAP as "un expected essential help".

The third new finding is that the desire of the deported migrants re-migrating place. As many research literatures indicated, the returnees or individually deported migrants wanted to go back to the MECs. According to Mesfin (2011) having little opportunities to sustaining a livelihood, many of returned migrants decided to go back again to the Arab Middle East to take up domestic work despite the experienced challenges of being a foreign housemaid. But in this study the mass deported migrants' re-migrated destinations are not only MECs but also N. Sudan, Djibouti and Metema.

The fourth new finding is that the change of the community attitude on the mass deported migrants. As I indicated earlier before this mass deportation taking place some migrants are often deported to Ethiopia with different reasons individually. Even though the deported or returned

migrants came with empty-handed, the attitude of the families and/or the society was not that much evil unless they may lose the previous credit for the returnees. This is because their number is very small as compared with the present mass deported migrants and also they had at least an opportunity to go back either legally or illegally to Gulf States and do their best to their families. But after the mass deportation campaign taking place they were deported in excessive number. Hence, they have seen like a great dread (ሰጋኅ) by the society. As I observed during my field work the majority of the mass deported migrants were Kchat chewers.

CHAPTER SIX

Conclusion and Implications

6.1 Conclusion

Based on the findings from this study, the following conclusions can be derived related to the four research questions and other questions created by probing while the in-depth interview and the FGD discussion carried out.

Related to the first question, the perception of the phenomenon, the findings show that all of the deported migrants felt extremely worried and heavyhearted when they heard the mass deportation campaign. This was because they didn't accomplish their aim due to three major reasons. Primarily, they didn't save money due to their extravagant activities. Secondly, they were not sending enough money to their parents to Ethiopia to help them or to be saved for the mass deported migrants themselves. Lastly, they were being deported to Ethiopia within short time of stay in KSA.

There were four reasons for the mass deportation campaign on illegal migrants. The first and most frequently mentioned reason is migrants' illegal activities that contradict with the Share'a law of KSA government, such as engaging in producing, selling, buying and transferring Ethiopian traditional alcohol drinks like Areqi, Tegi and Tela; looking their wife (wives) and/or their daughter (s) purposively, the second reason is plan of the government of KSA to reduce foreign migrant workers in the country, the third reason is the excessiveness of illegal migrant workers in KSA. The bad perception of the people of KSA to Ethiopian migrants after some years onwards lies on fourth.

While that mass deportation campaign was taking place, the deported migrants were trying to stay there (KSA). Their strategies were running away from their working place and going to the nearby mountain or in the Date plantation areas; going to their friends or blood

sisters home, who have Iqama (living allowance card in KSA) in order to escape from the police; and staying with their employer's until they exposed and given to police or took themselves off to the detained center. Many of the mass deported migrants are heavyhearted about this mass deportation action taken by the government of KSA. They believed that the action was unfair. On the contrary, other deported migrants didn't feel something wrong about the mass deportation action taken by the government of KSA. Rather they understood how much the KSA government respects its citizens because the people of KSA often complain about the spread of illegal activities, especially alcohol drinks on their town in particular and in KSA in general.

Related to the second question, the reception and the support they got, the findings show that even though it was not as their expectation, there were better conditions at BIAP than at their residential place. At BIAP, Transit centers with temporary accommodation, medical and psychosocial support, onward transportation payment (900 Birr, 47 us dollars). In addition, they were taken to the bus stations where they arranged their onward transportation home. Different floor for men, different room for women and different room for women with children and other treatments were provided. The government bodies also promised to them as they will have good support in their local residential place too. However, in the residential place the reception and support (economic) from mass deported migrants' families, local community and also from the local government organizations were inadequate (almost none).

Under Mersa Town Administration, 954 mass deported migrants were registered. Out of them, nearly 10% only got the unfinished container shop support (one shop for a pair) from LGOs. As the deported migrants reported, in order to finish the shop (to buy the necessary materials such as corrugated iron, stone, sand, and cement etc and build the veranda and leveled

the floor) they spent 8000-11000 birr per a shop. In addition, other necessary things such as the toilet, the light, and the garbage hole etc were not also built or available. Moreover, the shops' site was not good for shopping business. But when the government bodies closed and took the shop with trivial reasons, only 4500 birr compensation was given to them.

Related to the third question, how they were coping/managing their life in their residential area. The findings indicated that the mass deported migrants were obtaining their basic needs differently. They were wearing their cloths they brought from Saudi; the one who had got the shop used it as sleeping room and the others who hadn't got that shop had got shelter with their parents and/or their friends who rented class; they were feeding with their parents, other families, daily income and biscuit from their shops (dinner). In terms of socio-economic conditions, the mass deported migrants' experience shows that economically life in Saudi Arabia was too much better than in Ethiopia. The one who received the shop got 20-50 birr net per month in Ethiopia. But in Saudi Arabia, anyone can get 800-1500 SR net per month. In terms of social conditions, two different mass deported migrants' experiences found or indicated in this research. In social conditions, the experiences of most mass deported migrants indicated that their social situation is better here in Ethiopia than in KSA. However, the experiences of some mass deported migrants showed that life in KSA was better than here, in Ethiopia.

Finally, as far as the fourth question concerned which is the mass deported migrants' future plans, three findings were observed. Most of the mass deported migrants wanted to re-migrate again not only to the Middle East countries but also other foreign countries such as North Sudan and Djibouti and another place in Ethiopia, Metema. Others wanted to run their own small business here, Ethiopia. But the others were in desperation and did not have any clear future plan.

To sum up, informants in this study were deported by force with complicated problems; especially economic challenges. Even though the reception and support at BIAP was somewhat good and also promised them the support will carry on at their residential areas too, more than 90% of the deported migrants were not get any support. As someone does, those mass deported migrants would like to improve their lives. To do so they need jobs at least to lead their normal life independently but those jobs were unavailable in their residential areas. Consequently, they faced both economic problems such as inability to lead their normal life (dependent for their basic needs) and couldn't repay the debt they used to migrate before their deportation; and social problems (difficulty of re-integration with family and the community after deportation). These economic and social problems made them to become heavyhearted and pressurized to migrate again not only to MECs but also to other foreign and domestic places in Ethiopia.

At this point in time, I think this study has contributed to our understanding of the context of post deported migrants' life experiences from the KSA. The case of mass deported Ethiopian migrants is increasingly becoming a public agenda since it is affecting the political, social, and economic aspects of the country. From a hermeneutics perspective, this finding help readers to understand the post experiences of Ethiopian mass deported migrants from the KSA from the beginning to their onward conditions (their detained center, transit center at BIAP, residential area, and their future plan).

As a qualitative study and since data are unique to their time and place the present study is not meant for generalization. This study rather aims to form a working hypothesis to explain the situation whereby we can learn about others (Ethiopian migrants who are living miserable life in the MECs) depending on the degree of match in their contexts.

Finally the findings of this study by rapidly portraying the social, economic, and psychological toll of mass deportation of youths has on victims led to many implications for social workers, policy makers, law enforcement agencies, and the community in general.

6.2 Implications

6.2.1 Implications for Education

The first implication that can be drawn from this study related to education is that after the mass deported migrants arrived in Ethiopia, training should be offered to those who brought some money from KSA. Trainings could be given how to manage that money by reducing their extravagance as they did in abroad, manage the money with partnership (action). In addition training should be offered to those who deported without any money that how to create small business or entrepreneurship training; don't expect support always from others (family, community, GOs, NGOs). Training could also be given on skills needed for engaging at any job without upsetting whatever the job is; avoiding their addictedness, especially chewing Kchat.

Another area of training that may benefit potential migrants is education on illegal migration and its disadvantage both for deported migrants and to their families. A final implication for education is an aggressive campaign of anti-illegal migration where we need to teach Ethiopian citizens, particularly families in the rural areas, about the risks of overseas journey.

6.2.2 Implications for Policy

The first implication related to policy is extending the collaboration of giving support to those mass deported migrants with local and international organizations up to their residential areas. Some informants indicated that they were better treated during their stay in the transit center at BIAP. So this essential and valuable effort has to be extended to re-integrate them to the family and to the community up to the residential area. The Ethiopian government should invite

local and international NGOs by amending (improving) the formulated policies on them who are involving in community development by empowering those mass deported migrants in particular and the other unemployment youths in general. The third policy implication relates to designing other safe options to which they wanted to leave their residential areas. The Ethiopian government authorities should work in collaboration with regional and zonal authorities and design resettlement program for mass deported migrants. Because this program had been practicing starting the regime of the Emperor up to now and has great advantage to the people who are living under extreme poverty due to severe natural and manmade disasters.

A final implication for policy is having a vague migration policy. So the GoE should open the legal way of going to the KSA and other Gulf states. Because migration is a huge source of remittance (1.8 billion USD for Ethiopia in 2011) and since I lived in this research area for more than 12 years that I observed various economic advantages both for migrants' families (avoiding extreme poorness of parents, built new corrugated iron houses, provided college fees to siblings etc) and for the migrants themselves (built new villa houses in town, saved money, buy mini-bus etc). In addition in this study many of the informants are planning to re-migrate again even after experiencing very tricky situations. In other words the finding of this study indicated that we cannot stop migration whatever it is full of risk.

6.2.3 Implications for Intervention

The first implication related to intervention is the need for close supervision of deported migrants. In order to do this train more community workers (social workers or other professionals) and send to the community in order to empower the community by their own assets.

The second intervention implication is related to economic empowerment. There is a need for aggressive action of the role of micro loans and economic cooperatives. Most of the deported youth migrants do not believe they can improve their life by working in Ethiopia. So there is a need to change attitude of them about the possibility of changing their life working here. As indicated in the findings, some informants described that some of their friends re-migrated to the KSA through Yemen when they taken to the bus station for their onward transportation to their birth places.

The third suggestion for intervention is provision of counseling and therapy to deported migrants from the detained center upon the residential areas in Ethiopia. This helps to rehabilitate deported migrants before they integrate with family and the community. This requires establishing safe houses and trained professional counselors. As indicated in the findings, some informants experienced extreme desperation due to personal, social, economic, and political challenges that require coping, managing, themselves in their living areas. These contextual and experiential issues imply the need for professional psychosocial counseling.

6.2.4 Implications for Research

Based on the findings in this study, the following are some of the questions that need more in-depth investigation. The first set of questions relates to the support for deported migrants from different stakeholders in their residential area. Questions include; do all of the deported migrants go from the transit center to their birth place? Do they get essential funding and other resources from LGOs and NGOs there? How many of them have got the support? If they have got support what kind of support is/are? Is/are those supports adequate to stable the deported migrants in their birth place?

The second set of questions relates to strategies for enhancing and expanding service organizations. Questions may include what can be done to better rehabilitate those mass deported migrants? What are the challenges they are facing in providing services to those mass deported migrants? Related to this I learnt from the finding of this research is that the bureaucratic situations in local government offices made the deported migrants hopeless. Because of some of their mini-shops were closed by the local government officials.

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Appendix I Consent Form

Dear respondent,

My name is Jemal Fentaw. I am a Masters student of Social Work in Addis Ababa University School of Social Work. Now I'm coming here in order to conduct study on the experiences of deported migrants from Saudi Arabia on their place of origin in this (your) area. This study had been approved by Addis Ababa University School of Social Work to be conducted for the partial fulfillment of my Masters Degree thesis project. It takes 50-60 minutes to complete this focus group discussion (FGD). All the information you are going to give me will be kept private. Anyone who won't be agreeable to participate, have the right to stop at any time. Confidentiality and privacy will be maintained by ensuring that the respondents answer the questions on a separate place where no one can see them. Therefore, I really need your honest and genuine response to questions prepared to attain the objective of this study.

In any case you can contact me with telephone number 0913228692.

Email: jemalraya241@gmail.com

Addis Ababa University, School of Social Work.

I thank you a lot for taking your time to participate in this FGD.

Would you volunteer to participate in the study? 1. Yes 2. No (encircle your choice)

If yes, proceed to the next page.

If not, you can stop here.

Thank you!!

Post deported experience of migrants

I, the undersigned above have been informed that this study is going to be conducted for the purpose of assessing the experiences of deported migrants from Saudi Arabia on their place of origin in this area. I am informed that the information I give will kept confidential and used for the purpose of this study only. In addition I have been informed that I will have the right not to respond to any question which isn't suitable to me. So I agree to participate in this research voluntarily.

Signature _____

Date _____

Appendix II: Instruments of data collection

ADDIS ABABA UNIVERSITY

COLLEGE OF SOCIAL SCIENCES

SCHOOL OF SOCIAL WORK

I. Interview Questions in English

This interview is part of my Master Thesis on the experiences of mass deported migrants from Saudi Arabia on their place of residence. This study is conducted independently by me, the researcher, with direct supervision from the school of Social work at AAU University. The interview will take 40-60 minutes and this will be tape recorded. Everything you will tell me will be kept confidential. Even though it is not enough payment to compensate the time you spent in this interview session, I will pay you 50.00 Birr for the time I will spend with you. Whenever you feel something discomfort, it's your right to stop it. You are not obliged.

Dear respondents, you are kindly requested to give your genuine answer for each questions sincerely and honestly. All information you provide will not be used for other purpose except to the intended research thesis.

I thank you a lot for taking your time to make this interview.

Personal Identification

1. Interviewee's birth place
 - Woreda _____
 - Kebele: _____
2. Mother tongue _____

3. Ethnicity _____

Demographic and Socio- economic issue

4. Residence: Rural.... Urban.....

5. Sex: Male... Female....

6. Age:

7. Marital status: - Unmarried.. -Widower/ed.

-Married.. -Divorce

8. Educational status:- Illiterate -Read only

-Read and write .. -Grade 4-8

Grade 9- 12..... -Other.....

9. Occupational status: Civil Worker Farmer.....

Merchant.. Daily worker..... Others.....

10. What is your religion: Muslim Orthodox Protestant

11. Would you express why you are deported? What do you feel about the condition?

12. What is your opinion about the action of Saudi's government?

13. What can you say in terms of responsibility and fairness of the action? Is there anything that you want to add in relation with the factors of your deportation?

14. How would you elaborate the reception process? Compare conditions before and after the reception process in relation with your anticipation?

15. How can you evaluate the support you got during the reception time? Describe its contribution to alleviate your problem at that time? Is there anything that you

want to add in relation with the support you needed and the support you have got during your destination time?

16. Tell me about the conditions after you arrived this area? What do you feel about your life here?
17. What are your activities in order to fulfill your basic needs (food, cloths, and shelter....)? Would you discuss the challenges you faced?
18. How can you describe the supports you have got from different bodies (friends, family, GOs and NGOs)? Do you believe as you are managing your life in a normal way? If not, what should be done by whom for you and other deported migrants?
19. How do you compare your life before and after deportation in terms of economic and socio- cultural conditions? If you want to add something about your current situation
20. Could you express about your future plan

Thank you again for your cooperation!!

II. Focus Group Discussion (FGD)

The guidelines were as follows:-

1. Warm greeting.
2. Check the willingness of the participants for participating in the discussion.
3. Explain the objectives and procedures of the discussion.
4. Tell the participants that confidentiality will be maintained and tell them a tape recorder and/or video camera will be used.

5. At the discussion probe the participant to express their feeling, thought and life experience confidentially and considered them thoroughly.
6. Systematic avoidance of dominate participant.

Topics to be discussed at FGD

The following basic topics were discussing at FGD settings.

1. What were the major factors that made migrants being deported? What were the causes? Were the causes related with migrants wrong deeds?
2. How do deported migrants evaluate the support they get from different bodies (friends, families, community, government and NGOs) at their destination? What are these things in kind and in item? Who gave these supports? Were these enough?
3. How deported migrants are managing their life in their place of origin? Do deported migrants feel stable life situation in their current living areas? How they fulfill their basic needs? How they are supported by concerning bodies? Are jobs created for them? What should be done by whom to stable their life?
4. What can be the deported migrants' future plan?

Appendix III: Amharic Questionnaire

በአዲስ አበባ ዩኒቨርሲቲ

የሶሻል ወርክ ትምህርት ቤት

ከሳውዲ አረቢያ በጅምላ እንዲወጡ ለተደረጉ ወጣቶች የቀረቡ ጥያቄዎች

ይህ መጠይቅ ከሳውዲ አረቢያ ያለፍላጎታቸው በጅምላ እንዲወጡ የተደረጉ ወጣቶችን እንዲወጡ ከተደረጉ ጊዜ ጀምሮ ያጋጠሟቸውን ልምዶች መዳሰስን ያለመ ነው።

እኔ የዚህ ጥናት አጥኝ በአዲስ አበባ ዩኒቨርሲቲ የሶሻል ወርክ ት/ቤት የሁለተኛ ድግሪ (ማሰትረስ ዲግሪ) ተማሪ ስሆን ስሜም ጀማል ፈንታው ይባላል። እዚህ የመጣሁት የእናንተን የህይወት ተሞክሮ በመዳሰስ ለሁለተኛ ዲግሪዬ ግባኣት ለማድረግ ነው። የዚህ ጥናት መሠረታዊ አላማም የእናንተን ልምድ ከሳውዲ እንድትወጡ ከተደረጋችሁ በሁዋላ ያለውንና በአሁኑ ጊዜም ያለውን ሁኔታ መረዳትና በሚገባ ማሳየት ነው። ይህ ጥናት እንዲደረግ የአዲስ አበባ ዩኒቨርሲቲ ሶሻል ወርክ ትምህርት ቤት እንዲሁም የሚመለከታቸው አካላት እንዲያውቁት ተደርጎዋል። ይህ መጠይቅ ከ 50 እስከ 60 ቁጥር ይወስዳል። የምትነግረውን (ሪጃ) ማንገኛውም ነገር ሁሉ ምስጢራዊነቱ የተጠበቀ ነው። መጠይቁ በድምጽ ይቀረጻል። በመጠይቁ ጊዜ ጥሩ ስሜት ካልተሰማህ(ሽ) የማቃረኖ መብት የተጠበቀ ነው። በዚህ መጠይቅ ለሚወስድብሽ(ህ) ግዜ ማካካሻ 50 ብር እክፍላለሁ። ነገር ግን ዋናው ነገር ያንተ(ች)ን የህይወት ልምድ በመስጠትህ ለሌሎች ወገኖችህ የምታበረክተው ቁምነገር ነው።

ከቃለመጠይቁ ጋር በተያያዘ ማንኛውም ጉዳይ ካስፈለግኩዎት

ስልክ 0913228692 እሜይል jemalraya241@gmail.com

አዲስ አበባ የሶሻል ወርክ ትምህርት ክፍል

ስልክ 011-1225950 ፖ.ሳ.ቁ 1176

ማነጋገር ይችላሉ።

የህይወት ልምድህ(ሽ)ን ለማካፈል ፈቃደኛ በመሆንህ(ሽ) ከልብ አመስገናለሁ።

ሀ. የግል መረጃ

1. የትውልድ ቦታን በተመለከተ

ወረዳ.....

ቀበሌ.....

2. የአፍ መፍቻ ቋንቋህ(ሽ).....

3. ሃይማኖትሽ?

4. ብሄርሽ?

5. ጾታ..... እድሜ.....

6. አሁን የምትኖረበት ቦታ የት ነው?

ከተማ.....

ገጠር.....

7. የጋብቻ ሁኔታ

ያላገባ(ች)..... የትዳር ጉዋደኛ የሞተበት.....

ባለትዳር..... የፈታ(ች).....

8. የትምህርት ደረጃ?

ያልተማረ..... ከ4—8.....

ማንበብ ብቻ የሚችል..... ከ9-12.....

ማንበብና መጻፍ የሚችል..... ሌላ.....

9. የስራ ሁኔታ

የግል ስራ..... ግብርና.....

ነጋዴ..... ሌላ.....

የጉልበት ስራ.....

ለ. ጥያቄዎች

የግዳጅ ማስወጣቱን አስመልክቶ

10. ከሳውዲ ያለፍላጎት-ህ(ሽ) እንድትወጣ በመደረግህ(ሽ) ምን ይሰማሃ(ሽ)ል? እስኪ ለምን እንደተባረራችሁ አብራራልኝ?

11. የሳውዲ መንግስት ይህን በማድረግ ምን ይሰማሃል?

12. ሁኔታውን እንደት ትቀበለዋለህ(ሽ)?

አቀባበሉንና የተገኘውን ድጋፍ በተመለከተ

13. ወደ ሀገር ስትግቡ የነበረውን የአቀባበል ሁኔታ እንደት ትገልጻለህ? በአዲስ አበባ? አሁን በምትኖርበት ቦታስ?

14. አቀባበሉን እናንተ ከጠበቃችሁት ነገር ጋር እያያዝክ አብራራውስኪ?

15. ያገኘሃቸውን ልዩ ልዩ ድጋፎች እንዴት ትገመግማቸዋለሁ? እነዚህ ድጋፎች የተገኙት ከየት ነው? ማን ምን አደረገላችሁ? ማን ምን ሊያደርግ ይገባል ትላለህ?

16. ያገኘሃቸው ድጋፎች ችግርህን ከማቃለል አንጻር ያላቸው አስተዋጽኦ ምን ይመስላል?

እንዴት ተላምደው እየኖሩ መሆኑን በተመለከተ

17. አሁን ህይወትን እንደት እየመራህ ትገኛለህ? መሰረታዊ ፈላጎቶችህን እንደትና በምን ሁኔታ ታሳካለህ?

18. ያሉትን ፈታኝ ሁኔታዎች እንደት ትገልጻቸዋለህ?

19. ከመምጣትህ በፊትና ከመጣህ በ-ሃላ ያለውን ህይወትን ከኢኮኖሚ ማህበራዊና ባህላዊ ሁኔታዎች አንጻር እንዴት ታወዳድረዋለህ?
20. የወደፊት እቅድህ ምንድን ነው?
21. ከሳውዲ እንዲትወጣ ከተደረክ ጀምሮ ካለህ ልምድ እንዲሁም ከዚህ ጥናት አላማ አንጻር የቀረ ወይም መባል አለበት የምለው ጉዳይ ካለ እድሉን ልስጥህ።

በድጋሜ እጅግ በጣም አመሰግናለሁ።