



SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF SOCIOLOGY

EXPERIENCES AND CHALLENGES OF YOUNG FEMALE DOMESTIC
WORKERS IN THE MIDDLE EAST; THE CASE OF MIGRANT
RETURNEES IN MEKANESELAM TOWN, SOUTH WOLLO, AMHARA
REGIONAL STATE

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This is to certify that this thesis is prepared by SINDEW ASMARE WEDI, entitled as: Experiences and Challenges of Young Female Domestic Workers in the Middle East: The Case of Migrant Returnees in Mekaneselem Town, South Wollo, Amhara Region, Ethiopia is submitted for the partial fulfillment of the requirements for the degree of Master of Arts in Sociology complies with the regulations of the University and meets the accepted standards with respect to originality as well as quality.

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Dedication

This thesis is dedicated to all Ethiopian female migrant domestic workers, who burnet by acid, physically paralyzed, insane and psychologically abused in the Middle East and Gulf state countries.

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Acronyms

ACSI: Amhara credit and saving institutions
AWID: Association for women's rights in development
DCS: Developed countries
EC: European commission
EDP: European development program
FGDs: Focus group discussions
FHI: Freedom house index
H-Net: Humanities and social sciences online
HRW: Human rights watch
ILO: International labor organization
IMI: International migration institute
IOM: International organization for migration
IPPC: Intergovernmental panel on climate change
LDCs: Less developed countries
MOLSA: Ministry of Labor and Social Affairs
NGOs: Nongovernmental organizations
ODI: Overseas development institute
OECD: Organization for economic cooperation and development
RMMS: Regional mixed migration secretariat
SSAs: Social security agreements
UN: United Nation
UNODC: United Nations office for drugs and crime
UNPD: United nation population division
USA: United States of America
USDOS: United States department of state
WHO: World health organization
WIM: Women and international migration

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Abstract

The problem of human migration is a world phenomenon that touches on a variety of economic, political, social and cultural aspects, influencing peoples in the current world. More than ever before, migration touches all countries and peoples in the time of increasing globalization. Nonetheless, little has been known regarding to the experiences and challenges of young Ethiopian female domestic workers in the Middle East, therefore, the main objective of this study is investigating the experiences and challenges of young Ethiopian female domestic workers in the Middle East, the case of migrant returnees in Mekaneselam town. Qualitative research approach was used so as to collect and analyze the data that obtained from in-depth interview, key informant interview and focus group discussions informants. To achieve the overall objective of the study, the researcher employed snowball sampling technique for in-depth and FGDs informants and purposive sampling techniques for key informant participants. This research also employ employee retrospective study designs to look the challenges and experiences of migrants from pre to return migration.

The findings of this study showed that poverty and unemployment, conflict and violence, network of return migrants and hopelessness as the major motivating factors of young Ethiopian females to migrate to the Middle East. And also sexual abuse, religious abuse, psychological abuse, cheating, payment inequality, physical abuse, inadequate job options and cultural challenges were the major challenges of female migrants in the destination. Consequently, financial problem, Abuse at the time of journey, tiredness and sickness were the major challenges of migrants before and during migration. Separation of their marital partner and problem of rehabilitation were the other challenge of migrants after they return to their country. This study showed that families, government, religious institutions and non-governmental organizations did not adequately prepare to rehabilitate migrant returnees. As the study indicated false expectation of entry to marriage, deportation and family issues were the major causes for migrant's return.

In general, this study concluded, religious disparity, gender, racial and ethnic differences as the major sources of young females burden in the Middle East. Moreover, this study recommended that the concerned bodies like religious institutions, political institutions, charity organizations and others should work cooperatively, in addition, the government should proposed specific policy to make accountable both legal and illegal brokers, since they are the major causes of young females suffering. Finally, this study suggested that the broadcast Medias should invest a lot towards the challenges of domestic migrants so as to maximize the awareness of communities towards the plights of young female migrant domestic workers pre to return migration.

Keywords, *Challenges, Documented Migrants, Domestic Work, Domestic Workers, Experiences, Middle East, Migrants, Undocumented Migrants, young females*

CHAPTER ONE

1. INTRODUCTION

1.1. Background

The migration of young females has always been an important part of international migration. The United Nations Department of Economic and Social Affairs (2019) observed the number of international migrants in the year between 1990 and 2019, and found the number of international migrants worldwide increased by around 119 million. This growth had maximized since 2005. In the other instance the number of international migrant peoples are increased by around 39 million, between the years 1990 and 2005, from 153 million to 192 million, it maximized by around 80 million between 2005 and 2019, this corresponds to an average annual rate of change of 1.5 percent between 1990 and 2005, compared to 2.5 percent between 2005 and 2019 (UN, 2019). The United Nations Population Division saws that in the year 2000, 39 percent of all international migrants were young females, and that the proportion of females among international migrants had reached 61 percent in developing countries. Most migrant young females move voluntarily, but also include young female migrant's involuntarily to leave their countries due to fear of conflict, civil war, environmental degradation, poverty, natural disasters and other situations that affect their security, livelihood and habitat (WIM, 2018).

Studies showed that migrant young females are more likely to experience unemployment, lack of access to job options, exploitative working conditions, insufficient access to skills and job training, and social ignorance and exclusion. Social benefits, protection, employment, and social participation and inclusion can be achieved with policy approaches and frameworks focusing specific age- groups, education and skill levels, and gender differences that endanger young female for different experiences and challenges (UN, 2013). Several studies indicated that, there are several indicators of human rights abuses of domestic workers in the Middle East, however there are no listed statistics on the frequency and forms of abuse (HRW, 2008; ILO, 2011; Mahdavi, 2011).

As part of this, Ethiopia is one of the countries in Africa where many of its young citizens are migrating to the Middle East, especially young females. It is argued that causes, such as drought, unemployment and socio-economic problems have considerable impact on young people's migration experiences in Ethiopia (De Regt: 2006).

Migrant Ethiopian young females choose either formal or informal channels of migration to reach in the Middle East and they find themselves in vulnerable positions before, during and after their migration process (DFID, 2007). It has now become common practice for them to be asked or forced to perform other duties outside of their formal contracts by the system known as kafala in the Middle East (Hondaneu, 2001). Lured by their desire to send remittances to their families and the empty promises of their agents, many young female migrant domestic workers faced various forms of exploitation in the hands of their employers in the Middle East (Birkis& Sinclair, 1979; Russell, 1986). In the current years, Saudi Arabia, Kuwait, Qatar, Yemen, and the United Arab Emirates have become the main destinations of young Ethiopian females (Beyene, 2005; Emebet, 2001; De Regt, 2006).

Ethiopian female migrants faced several forms of abuse including: physical abuse, indentured labor, cultural abuse, sexual abuse, psychological abuse, and human right abuse (Kuschminder, forthcoming). He also found that a normal situation for a domestic worker in the Middle East is a minimum of working 18 hours per day with no resting time. According to him, if the domestic worker is treated decently by their employer in the Middle East, this is a good situation in a comparative way. Treatment can be much worse including burnings, beatings resulting in hospitalization up to death in the Middle East. In a socio-legal analysis of the situation, Veliger best characterizes the situation of domestic workers as: under the best of circumstances a domestic worker in the Middle East are treated right theoretically, but she has no rights practically (2011: 11).

In the current years, the issue is the focus of sensitive debates and growing media attention in a variety of contexts. Although there are sufficient literature on the issue of undocumented migration and trafficking but none of the studies give due attention for the experiences and challenges of both documented and undocumented young Ethiopian female domestic workers in the Middle East. Most of the studies focused and presented the statistical data of general migrant returnees and, specifically show the challenges of undocumented migrant domestic workers.

So, the purpose of this study is exploring the experiences and challenges of young Ethiopian female domestic workers in the Middle East, the case of migrant returnees in Mekaneselem town. Thus, both documented and undocumented migrant returnees were the case for this study.

1.2. Statement of the Problem

Migration has both obstacles and opportunities for migrants and their families in particular, and the countries participated which are countries of origin, destination and transit in general (Ratha et al, 2011; Boubakri, 2013). It is currently coming into focus as one of the central issues due to its negative and positive consequences. World demographic, economic, political and social trends show that organizing, managing and controlling the international labor migration seems to be an assignment for the governments and societies in the coming several years (Dutta et al., 2004). Migration exposes migrants to different type of exploitation and abuse starting their home up to the destination, including gender-based violence, psychological distress, shock, economic exploitation, physical abuse etc. (IOM, 2014). In the current time, most migrants are young females because of the availability of low paid domestic work in the Middle East; Crush (2008) calls this phenomenon as the feminization of migration. Increasingly, many young female migrants would found themselves in exploitative and abusive working conditions, including forced labor, racial and religious inequality, sexual harassment and lack of access to the protection of basic human rights (Ratha, et al, 2011; UN, 2006).

A study by Selamawit (2013) in Saudi Arabia showed that female domestic workers in Saudi Arabia as well as other Middle East countries have become a means of livelihood for many young Ethiopian migrants. Domestic work exposes migrants, especially female migrants to different life challenges. Meskerem (2011) describes the situation of Ethiopian female's domestic worker migrants in the Middle East as follows:

Ethiopian female migrants have been abused and exploited by their employers, agents and brokers, and some commit suicide and many of them return mentally ill, physically paralyzed, insane and others been burned by acid in the Middle East. Even if the problem is so severe, the experiences and challenges of these migrant Ethiopian females are not well documented, addressed and the issue has not yet received the attention it deserves from the government, stakeholders and professionals (P.22).

As a whole many researchers have approached female migration from different perspectives. Naami B. (2014) conducted a study on analysis of migration, return migration and reintegration experiences of female Ethiopian migrant domestic workers and the findings of her study indicated that Ethiopian migrant female domestic workers experience a great deal of forceful assimilation during the time of their contract in the Middle East. Finally, she recommended the Ethiopian government to see the experience of other countries, like

Philippines that have developed a very efficient legal bureaucratic system and bilateral agreements with host countries involving domestic worker and labor migrants. Selamawit (2013) also conducted a study on the sufferings of Ethiopian rural women and girls: the case of domestic workers in Saudi Arabia and Kuwait. And her study indicated that the migrant women faced abuses and physical harassment at the process of trafficking into Saudi Arabia and Kuwait and its solutions is arranging the recruitment procedure and pre-departure orientation. Mesfin and Zenawi (2019) in their study also conduct a study on “assessment on the lived experiences of migrants in the case of women returnees in Raya Alamata”, stated that the major causes of women emigration are economic and social problems and creating better job opportunity in their country of origin as well as assuring social stability could be the solution.

Emebet K. (2002) in her study assessment on the international labor migration situation of female domestic work migrants to the Middle East, found that female migrants are highly abused starting from their home country up to the destination. Finally, she recommended the central government to create better means of migration system.

Gebrehiwot W., and Fekadu B. (2012) in their study also focused on the causes and consequences of rural women migrant household's in Gulomekeda district, Tigray, Ethiopia, and they found that the major causes of women emigration was economic hardship in their place of origin. Finally, she recommended that creating better means of income is the solution for it.

Mesfin D. (2011) in his study on the challenges and prospects of female labor migration to the Middle East, the case of women returnees in Girana town, found that women emigrants experience few opportunities and huge challenges starting from their place of origin up to the destination.

Therefore, from the previous studies, there are some gaps that need to be explored yet. The gaps can be observed from the following central points. The previous studies were only focused on the vulnerability of undocumented migrants by ignoring the plights of documented migrants, but this study explored the challenges and experiences of both documented and undocumented migrant young females.

The other most important gap that can be easily noticed in majority of the studies is the methodological gap where phenomenological research approach is not employed so as to know the experiences and challenges of female migrants through narrative form.

And there are certain circumstances where researchers have studied about the challenges of human migrants, little, almost none has been studied so far on the experiences and challenges

of young female migrant in the area that the researcher has selected, since the issue is prevalent and rampant in the town as indicated by Gashaw (2014), so, it is overbearing to justify the need to conduct this study in the study area.

The personal experience of the researcher in the study area is the other major reason to conduct the study, the researcher personally observed in the town that in each and every household there is at least one up to two individual's migrating to the Middle East. Therefore, taking these considerations in to account, the researcher is interested to conduct this study in the town, which in turn fulfills the geographical gap stated by Jones et al., in 2014. In general, taking the listed gaps of previous studies, the current study tried to come up with better research findings that contribute both to the wider body of knowledge and address practical problems of female migrants.

1.3. Objective of the Study

1.3.1. General Objective

The general objective of this study is exploring the lived experiences and obstacles encountered by young female domestic workers in the Middle East, the case of migrant returnees in Mekaneselam town of south wollo zone.

1.3.2. Specific Objective

- To identify the motivating factors that initiate young Ethiopian females to migrate to the Middle East countries.
- To investigate sources of information, documented and undocumented recruitment process and sources of financing for brokers and travel to the Middle East.
- To investigate the difficulties and obstacles encountered by young Ethiopian females' migrant domestic workers.
- To explore the effort and contribution of government and other stakeholders to reduce the challenges faced by young migrant Ethiopian females.
- To explore the nature and magnitude of the vulnerability of young Ethiopian female migrant domestic workers for different life challenges.

1.4 Operational and Conceptual definition of terms

1.4.1 Operational definition of terms

Challenge /Vulnerability: in this study refers to the obstacles faced by young female migrant domestic workers starting from their place of origin up to their return.

Domestic work; in this study refers to a job mostly done by young females in the Middle East countries.

Domestic worker; in this study refers to young females who participated and involved in domestic work activities in the Middle East countries.

Documented migrants: in this study refer to young females who live in the Middle East by gaining allowance and living license from the destination government to live in there.

Experience: in this study refers to young female's lived knowledge of migrant's domestic workers in the Middle East.

Migrant returnees: are young females who come back to their country from the Middle East through different reasons starting from the year 2008 up to the end of 2011.

Motivation for migration: in this study refers to causes that initiate young Ethiopian females to migrate to the Middle East countries.

Place of destination: in this study refers to the destination country for young Ethiopian female migrants i.e. Middle East.

Rehabilitation: in this study refers to the supports that are given for migrant returnees from the Middle East so as to fulfill their social needs.

Sources of financing: in this study refers to a means or source of income to cover the cost of young female migrants to travel to the Middle East countries.

Source of information: In this study refers to person or things, from which information raises, comes or is obtained to migrate to the Middle East countries.

Stakeholders: in this study refers to concerned bodies that play a role for the rehabilitation of migrant returnees to the Middle East countries.

Undocumented migrants: in this study refer to young females who live in the Middle East without gaining any license from the government to live and reside there.

Young females; in this study refers to girls who have neared the age between 18 and 30 and have shown physical body traits of a women.

1.4.2 Conceptual definition of terms

Domestic work; A work done in the household or households constituting activities such as cleaning the house, cooking, washing and ironing clothes, taking care of children, or elderly or sick members of a family, gardening, guarding the house, driving for the family, even taking care of household pets (ILO, 2011, No. 189).

Domestic workers: females from lower- and middle-class families that were migrating to the Middle East countries for domestic work activity (Katie, 2013)

Empty handed return: unsuccessful returned emigrants who come back to their country with no better off than when they left, which includes both voluntary and involuntary returnees (Katie, 2013).

Place of origin: refers to the country or place which Emigrants are originated or came from i.e. Ethiopia (Genene, 2013).

Place of destination: refers to the arrival country or place for emigrants' reached i.e. Middle East (Genene, 2013).

Resilience: refers to the continuing growth and articulation of capacities, knowledge, skills, insights and virtues derived through meeting the demands and challenges of one's world, and ability to manage a complex world and the ability to bounce back from some form of disruption, stress, or change (Saleebey 1996:pp.298).

Return Migrants: IOM (2004) defined as a movement of peoples returning to his/her country or place of residence either voluntarily or forced usually after living a minimum of one year in another country (p.56).

Return migration: a process whereby peoples return to their place of birth after a specified period of living and working in the Middle East (Katie, 2013).

1.5 Scope of the study

In general, many Ethiopians are migrating to several countries both through formal and informal channels; particularly many young females are migrating to the Middle East countries. The scope of this study is limited to those of young female returnees, who were migrated to the Middle East for domestic work activity and now resides in Mekaneselam town. These migrant young females were returned from the Middle East starting from 2008 up to the end of 2011. Furthermore, the study was included both documented and undocumented migrant returnee young females, that were employed as domestic workers in the Middle East countries.

1.6 Significance of the Study

It is hoped that this research work will have essential and vital contribution for governmental and non-governmental officials of the woreda to take effective action so as to reduce the plight of both documented and undocumented female's migrant domestic workers, in addition to the knowledge it produce for the researcher and the readers. Besides, the local people will know how much the migration of young females has repercussion on the socio-cultural development of the country and on the private life of the migrants themselves. In addition, other researchers may use this research as a second source for other studies either national or international level.

Furthermore, the study will provide some suggestions and recommendations that would help both the government, non- governmental organizations, religious institutions and other concerned bodies in the program formulation and implementation process.

1.7 Thesis structure

This study has five major chapters. The first chapter outlines background of the study, statement of the problem, research objectives, significance of the study and definition of terms. The second chapter reviews related literatures related to experiences and challenges of Ethiopian young women domestic workers in the Middle East. The third chapter presents a methodological part of the study, including the research method, sampling technique, sampling procedure, analysis technique, and trustworthiness of the data, ethical considerations and others. The fourth chapter discusses about the main findings of the study. The last chapter focuses on summary, conclusion and possible recommendation based on the findings of the study.

1.8 Challenges and Limitations of the Study

When the researcher conducts the study, he has faced some challenges as a novice researcher. The first challenge comes from the researcher himself, when the informants express their feeling to him, he was so disturbed, because the returnees experience a harsh time in the Middle East. But through time, the researcher learned a lot from expert researchers for how to manage the situations concerning the interview, then the researcher forms better rapport and familiarity with the informants of the study. Secondly, most informants, especially religious leaders and returned migrants were dislike to tell their experiences and observations, as it is believed to be immoral (especially sexual abuse). But later on, the researcher agreed with the informants to remove audio and recording materials, since most informants were feared it, then, the researcher was compelled to jot down important field notes and later on tried to organize them systematically based on their order of importance. Not only this, but also the current situation of the world that is the pandemic of corona virus (COVID – 19) was the other obstacle of the researcher to access all informants in the needy time. But through time, the researcher collected the data successfully through applying the guidelines forwarded by the health professionals and other concerned bodies. Despite the above challenges, the researcher got good experience from this study and completed the study successfully.

CHAPTER TWO

2. REVIEW OF RELATED LITRATURE

2.1 Overview of Ethiopian female domestic workers in Abroad

Many young Ethiopian females are migrating through Djibouti, Egypt, Somalia, Sudan, or Kenya as they emigrate in seeking of mainly domestic work in the Middle East countries. However, some of these migrants become abused, harassed and exploited in these transit countries and are subjected to exploitation, extortion, and severe physical abuses. Increasing numbers of reports also indicated that young Ethiopians females are migrating along southern routes towards United Arab Emirates and many Middle East countries. In the process of undocumented migration, huge numbers of Ethiopian young females are drowned and died in boat accidents while crossing the Red Sea to Yemen informally, many of whom are vulnerable to trafficking in these onward destination countries (USDOS, 2015).

Humanities and Social Sciences Online, an international organization of scholars and teachers, noted that a large and dramatic increase in both documented and undocumented emigrants of young Ethiopian domestic workers to globalizing and developing cities of the Middle East countries, including United Arab Emirates, Bahrain, Riyadh, Abu Dhabi, Doha and Sana'a, where, they are policed by their employers, recruiting agencies, brokers and by the government regulatory agencies (H-Net, 2015).

De Regt and Tafesse (2015) indicated that the large majority of Ethiopian emigrants to the Middle East were young females. Different investigations indicated that there has been an everlasting emigration of young Ethiopian females to the Middle East in the current time (Fernandez 2010, de Regt 2010 and Minaye 2012). This is in representing to the demand for paid domestic labor among middle and upper middle class families in Lebanon, Kuwait, United Arab Emirates, and Saudi Arabia, where, African young females have increasingly replaced Asian domestic workers (Fernandez 2010, 251). A ministry of labor and social affairs also reported that documented Ethiopian overseas recruitment agencies received 182,000 applications for work in the year 2012– 2013, a small decrease from the number received in 2011. The Ministry of labor and social affairs estimated that this represents only 30 to 40 percent of all Ethiopian migrants who chose documented channels to reach in the Middle East, while the remaining 60 to 70 percent are smuggled with the facilitation of undocumented brokers to travel in the Middle East countries (Fernandez 2010).

In 2013, the Ethiopian government banned and closed domestic work migration to the Middle East in response to the human rights violation and abuses against young Ethiopian female migrants in the Middle East (De Regt and Tafesse, 2015, p. 5).

2.2 Theoretical framework related to the study

Female migration is a complex phenomenon resulted from various social, cultural and economic circumstances as it is stated by Cameroon and Newman (2008). In the area of female migration in particular and human migration in general, there are a variety of theoretical perspectives which employ varying concepts, assumptions, attitudes and perceptions (Arango 2000). Because, majority of the theoretical paradigms were developed from a particular empirical observation, they often develop individually and they separated by disciplinary delimitations (Arango 2000; Castles 2008). Modern migration literature (Massey et al. 1993; Faist 2000 and Portes 1999) indicated that these theoretical perspectives share different explanations and observations, they are not mutually exclusive rather they are complementary to each other. Moreover, the theoretical frameworks that are listed in this study are operationalized based on the objective of the study.

2.2.1 The Feminist Theory

The idea that people could fall into different disadvantaged groups at the same time, and suffer aggravated and specific forms of discrimination in consequence, was first recognized in the late 1980s and in the beginning of the 1990s. Davis, (2008) observed that the feminist theory assumes that there is no one singular power that puts females in a vulnerable position; rather the interaction of different experiences of subordination including; gender, religion, class and race are the major intersecting forces that make marginalized group of society, such as females of color vulnerable to variety of discriminations. Crenshaw (1993), in the context of violence against females, their marginalized gender identity, their religious attitude in the society and their race play significant roles in their victimization. Davis (2006) in the same manner argued that learning the ropes of feminist scholarship requires attending and understanding to different experiences of subordination where the concept of the feminist theory primarily focuses on.

The politics of housework as Ehrenreich (2003) describes it as becoming a politics of not only gender but also race, culture and religion which is at the heart of feminist theory discourse. When we operationalize, the feminist theorists and scholars believed the challenges encountered by young females starting from their country up to their return is because of their gender (females are highly vulnerable for these challenges). The central

argument of feminist supporters is the subordination of females, they did not have any clue about their destination, the brokers exploit economically unfairly due to their sex background. Due to this, they are vulnerable for racial, ethnic, socio-cultural, religious, economic and political abuse starting from their place of origin up to the destination, the major one's listed in this study are listed below;

2.2.1.1 Gender based discrimination

The UN special reporter on violence against young females (2001) defined gender as; socially constructed roles of male and female ascribed to them on the basis of their sex. Gender roles depend therefore on a particular socioeconomic, religious, political and cultural context, and are affected by race, ethnicity, class, religion, sexual orientation and age. Gender roles are learned and vary widely within and among cultures (Selamawit, 2013).

Radical feminists see society as a system characterized by exploitation between classes, casts, race, ethnic and religious, age and gender categories. Of all these according to the feminists, the fundamental structure of exploitation is gender and the system of patriarchy. males patriarchal power over females, the economic deprivation and lack of opportunities for education and employment made females highly ignored in the social structure and lack competency in decision making in their daily life, family matters as well as in societal participation (Ehrenreich, 2003). The socially constructed gender inequality and role assignment is rooted in the male-female power relationship where males are dominant over females in various aspects, so that females are assigned to unrespect and low status jobs, like that of domestic work. Ehrenreich 2003 as cited by Selamawit 2013, radical feminists argued that domestic work defines a human relationship and, when differently separates among the social groups, facilitates preexisting differences.

In addition to this societal discrimination of females, the females' domestic work operates in a highly gender-based way making females more vulnerable to various kinds of abuses and exploitations. The demand for female's domestic work victims to the growth of certain feminized economic sectors such as commercial sex, the bride trade, domestic work and other sectors indicated by low payment, dangerous conditions and an absence of collective bargaining mechanisms (coomaswamy 2009 cited by Selamawit 2013).

2.2.1.2 Racial discrimination

According to Crenshaw (1993) cited by Selamawit 2013, the violence that many females experience is happened by one of the difference in their identities, like, race, which highly exploited females of color. Racial stereotyping plays significant role in ‘bothering’ females of different nationalities and race which would result in discriminating them by precise shades of skin color (Ibid). Ehrenreich (2003) agrees with Crenshaw’s opinion in her statement: One thing you can say with certainty about the population of household workers is that they are disproportionately females of color and race.

Abdul (2002) as cited by Selamawit 2013, explains that domestic work, considered devalued females work by Middle East society, has become more racialized over the years, hence the low number of Arabian domestic workers. In this case, females who have the means, hire other females to carry out this devalued job. The females are from another culture and are racialized based on their country of origin, skin color, religion, etc. Domestic workers in the Middle East were lack social protections and support, because they are migrants in a structure where protections are provided to only citizens of the country (AWID, 2015).

Increasingly often, the house cleaner is a female of color and a migrant from the Third World, so that it implicitly gives a lesson from the household’s children that anyone woman with dark skin is a person of inferior status-someone who has ‘nothing better’ to do than dealing with the mess in that particular household. What we risk as domestic work is taken over by migrant workers is reproducing, within our own homes, the global inequalities that so painfully divided the world (Ehrenreich, 2003).

In the case of migrant females, gender and racial discriminations rooted and developed through various social, cultural, and economical walks of lives of females. Being marginalized as a result of one identity will lead to another identity marginalization and further multiple identity discriminations. The sum of being a female, black and domestic worker is a highly disadvantaged and vulnerable stand point to suffer from the multiple oppressions (Selamawit, 2013).

2.2.1.3 Religious discrimination

Naami (2014), argued that migration especially female’s migration was inherently disruptive and led to reduced their religious involvement after a move in the Middle East. Most of the literatures indicated that the religious belief of emigrant status is declining because the status of residents is just one of the factors affecting their religious involvement (Alenazi and Sherkat 2008,).

Among migrant females in the Middle East, religious involvement is likely to be dominated and influenced by situations at the destination, including the share of co-religionists, the proportion of foreign born and the diversity of local religious belief (Connor, 2009). Studies among emigrant females by feminist theories indicated that there is a negative relationship between religious participation and diversity within areas of destination (Connor, 2009 and Tubergen 2006). Lack of religious freedom also appears to depress religious participation of migrants by providing other avenues for cultural affirmation and ethnic reproduction besides religion (Kelly and De Graaf 1997 and Van Tubergen 2006). Larger concentrations of destination citizens' religion also appear to depress religious participation of emigrants by providing other avenues for cultural affirmation and ethnic reproduction besides religion (Kelly and De Graaf 1997 and Van Tubergen 2006).

2.2.2 Neoclassical migration theory

In the current time, the dominant theory for explaining the motivating factors for human migration is the neoclassical theory with its key insights that international migration arises from geographic differences in the supply of and demand for labor. As a result, people in search of employment migrate from the developing country to the developed countries (Massey et al. 1993, 36).

According to this theory, human migration is driven by geographic differences in labor supply and demand and the resulting differentials in wages between developing versus developed countries (Bauer and Zimmermann 1999; Massey et al. 1993 and Borjas, 2008).

In neoclassical migration theory, the push-pull perspective, which highly focused on the flow of domestic workers for economic reasons in the Middle East (Bauer and Zimmermann 1999). Pushing and pulling factors of migration are largely a mirror-image of each other (de Haas 2008).

In their review of migration research within the Middle East by different theoretical approaches, Massey et al. (1993) observed that a positive relationship exists between wage differentials and human migration flows to the Middle East (p.132). Centrally, the three major reasons for people migration and the factors that sustain their migration flows are determined by better payment-pull factors in the destination area, supply-push factors in the place of origin social network factors that link both the origin and destination countries (Martin 1993). In general, the major motivating factors of young females' migration to the Middle East are operationalized through the guiding theoretical framework of neoclassical migration theory.

2.2.3 New economic migration theory

The new economics of migration theory has come to influence some of the attitudes of the neoclassical approach, providing a new level of analysis and different nature of human migration determinants and its focus of migration research is for mutual interdependence (Massey et al. 1993). The central idea of the theory is that human migration decisions are made typically by families or communities. In addition, the decisions of migrants are influenced by a multiple set of factors which are shaped by conditions in the home country. As such, migrant's decisions are not based purely on individual utility-maximizing calculations but are rather a community response to both income risk and to the failures of a variety of markets like labor market, credit market, or insurance market (Massey et al. 1993). Hence, migrations in the absence of meaningful wage differentials imply a set of different variables related to relative deprivation and risk-minimization of household and community's income (Stark 1991 and Stark 2003). Introducing these variables, Stark had in consideration the risk aversion of poor households in developed countries, where there are rarely institutional systems available, such as government strategies or private insurance markets, and therefore human migration provides a meaningful strategy in dealing with different market failures. Taylor (1999) in his study explored the role of remittances in the new economics of migration studies as they directly support the concept of communities' relationship and the diversification of risk while analytically connecting the empirical study of the motivating factor of young female's migration.

2.2.4 Migration network theory

Network theory is highly related to migration systems theory, formulated by Magobunje (1970). This theory focused that migration alters the social, cultural, economic, and institutional conditions at both the origin and destination countries and it forms developmental place within which migration processes start (de Haas 2009). Migration network theory is differing from others because of its sociological origin (Castles and Miller 2009); it highly focused on the role of human relation between migrants and non-migrants. Migration systems theory goes further and stresses that migration restructures the entire societal context of the concrete spaces in which it takes place, both at the receiving and at the sending countries (de Haas 2008). It suggests that migratory movements arise in response to prior existence of relationship between sending and receiving countries, such as trade ties and investment flows between countries (Castles and Miller 2009). Network theory towards

female migration studies has highly focused on the motivating contribution of migrant relationships (de Haas, 2010).

According to network theory, the most important factors for human migration is human interactions, but also a culture of migration, a perverse distribution of human capital and the stigmatization of jobs generally done by migrant peoples (Arango 2000 and Massey 1999). While these theories can explain why migration perpetuates, they offer few insights into migration-undermining mechanisms and the decrease of migration systems overtime (de Haas 2009).

A study by de Haas (2010) explored and investigated that, the large-scale of peoples migration movement through relationship seems mostly occur among peoples of relatively poor, low-skilled migrant parts with a moderate level of group identity and integration, which should be strong enough to protect clustering and control rapid assimilation, but also loose enough so that group norms do not protect the establishment of weak ties. This seems to apply to many rural households in relatively poor but rapidly modernizing and developed households and communities. In general, the major causes of young females suffering is analyzed in line with this theoretical framework of the study,

2.3 Derivers of female migration to the Middle East

2.3.1 Instability and conflict

There is a broad agreement in the studies that violence, instability and conflict are the main motivating factors that lead peoples to move from their homes in to the Middle East (Adhikari, 2012; Melander & Öberg, 2006). Different studies found that violence, instability and conflict are the major factors because of people leave their country of birth (Davenport et al., 2003; de Haas, 2011; Melander & Öberg, 2007). At the national-level, and hence taking of individual decisions in to considerations, exposure to violence and instability has again been found to be a main determinant with respect to international as well as internal young females' migration (Adhikari, 2012; Czaika & Kis-Katos, 2009).

Czaika and Kis-Katos (2009), stated that conflict and instability are the major motivating factor for leaving one's place of origin and the reverse this that is stability as the pull factor of migrants in the Middle East. Lundquist and Massey (2005), stated that young females in Ethiopia are migrating to the Middle East when they faced with instability, conflict and violence, and also it is supported by Alvarado and Massey (2010), they presented similar observations. Ibáñez and Vélez (2008) also established that violence, conflict and social instability were another factor driving young females from their homes. This is positively

supported by an investigation conducted by the IOM (2016), found that the main reason for the emigration of young Ethiopian females arriving in the Middle East was violence, instability, inequality and conflict.

2.3.2 Violation of rights

The other factor that has been investigated as the motivating factors for young people's migration is lack of human and political right protections in the place of origin. Different studies suggested that this seems to increase the probability of young people's leaving from their homes (Kirwin & Anderson, 2018; Moore & Shellman, 2004). In addition, Wong and Celbis (2015) described that the extent of human rights protection was also an important determinant for more general young people's migratory movements.

Identifying violation of political rights as a push factor in the place of origin is one factor for young people's migration. (Fitzgerald, Leblang and Teets, 2014), found them to be significantly related to international young people's migration flows. Overall there is a general agreement that lack of political freedom and violations against human rights maximize the number of young people's leaving their homes, the reverse is true for in the Middle East that attracts migrant young peoples, call it pull factors (Adhikari, 2012). Different studies indicated that, political oppression does not practically lead to mass emigration, if economic alternatives still adequately found in the home country (de Haas, 2010). Moreover, when judging the evidence at hand, one has to consider that more dictator regimes also have greater capacities of curtailing the migratory plans that young peoples might have if they do not want them to release the country, for instance, through high movement of human costs (de Haas, 2011 and McKenzie, 2007).

2.3.3 Economic alternatives

Different studies in the world indicated that differences in economic alternatives, particularly employment and wage differentials, have practically been seen as the primary motivators of young people's migratory movements. They constitute the basis of the neo-classical migration theory, such as explaining rural-urban migration in the Harris-Todaro model (Harris & Todaro, 1970) or international young people migration flows (Borjas, 1990) and in the push-pull model of migration (Lee, 1996). Here, the personal's rational cost-benefit analysis of an existent wage differential between country of origin (Ethiopia) and country of destination (Middle East) proxying better economic opportunities is regarded as the motivating factor of people's emigration. These theoretical considerations have been studied

by using a great deal of large country as well as more refined personal data (Amara & Jemmali, 2018; Bertoli, 2010; Cummings et al., 2015; Damm, 2009; Konseiga, 2006; Radnitz, 2006; Elias 2013; Neumann & Hermans, 2017).

The studies investigating whether fewer economic alternatives lead to larger young people's migration flows resulted in mixed results: While Davenport et al. (2003) and Melander and Öberg (2006) did not find higher levels of economic alternatives to be significantly related to the number of migrants, in addition Moore and Shellman (2004) stated that it was indeed associated with fewer migrants. This is likely due to the crudeness of the measure, which tends to relate to the more general level of socioeconomic development of a country and a phenomenon. This describes the non-linear relationship between migration rates and a country's economic advancements (Martin, 1993).

Potential young people migrants require the economic alternatives, and hence capabilities, to migrate from their country to the Middle East, while their eagerness need to be higher than the opportunities in their country of origin (Cummings et al., 2015; de Haas, 2007 and de Haas et al., 2018). Considering into account relative disparities between countries paints a clearer picture: using bilateral migration flows, studies generally established larger economic opportunities to be a significant pulling factor. Investigating young people migration flows from 1980 to 2005, Ortega and Peri (2009) found income difference between origin and destination country to be a significant determinant for young people's emigration to the Middle East.

In general, better economic alternatives elsewhere compared to the country of origin have been shown to be important motivating factors for young people's international migration movements. It is not always true, if it is the lack of economic alternatives pushing people rather than the possibility of larger income gains pulling them. There are not clear results regarding the importance of the economic alternatives at the place of destination for the migration choice in the face of violence. In her study, Zimmermann (2009, 2011) indicated that, more than just seeking prosperity, they continue their journey to places that offer them economic alternatives.

2.3.4 Gender-blind government policies and programs

Government policy at the origin and destination ends of the migration spectrum can have a gender-specific influence on young people's migration, i.e. Ethiopia. Developing country policies related to population planning, for example the cultural bias towards male children in India have shifted the gender balance sufficiently in those on ward countries to attract both voluntary and involuntary migration of young peoples to redress these imbalances (IOM, 2005). When labor recruiting agencies are not sufficiently monitored by concerned bodies, migrant peoples can also be at the mercy of dangerous and exploitative conditions that are often gender-specific (Ibid).

Some labor migration origin countries like the Philippines and Sri Lanka have formulated workable models to prepare, train, support and protect their domestic workers abroad, as well as their return and reintegration experiences, and the health of families remaining behind. More analysis is required of the practical effects of these in terms of protecting young people's migrants and leveraging their impacts on wellbeing and development back home (IOM, 2005).

2.3.5 Environmental degradation

In recent times, environmental degradation has been discussed prominently in the course of young people migratory experiences. Soil degradation, earth quake and flooding, anomalies in rainfall or temperature, as well as natural disasters have been identified as potential motivating factors of larger people's emigration flows, a development which is expected to increase even more so in the future (UNFPA, 2009). Some studies explained that the geographical distribution of the damages of environmental change will be not equal. Developing countries in particular will be affected while already hosting the most vulnerable populations with less adaptive capabilities (Kuik, & Smith, 2004).

As environmental change is the other important drivers of people's emigration such as economic opportunities, livelihoods, or the political environment, it is difficult to identify environmental changes as a direct determinant as such case (Cattaneo et al., in press; Maurel & Tuccio, 2016; Raleigh, Jordan, & Salehyan, 2010). The consequence is more likely to be indirect in many cases (Black et al., 2011 and Findley, 1994). In addition, Henderson, Storeygard, and Deichmann (2017) showed a significant consequence of environmental change on young people's migration. In the current years, these were added by maximizing

the number of studies focusing on international young people's migration movements (Afifi & Warner, 2008; Bettin & Nicolli, 2012).

Identifying rainfall and climate change anomalies in Sub-Saharan Africa, Findley (1994) observed that they initially led to increased migration, as well as, in a second step, to increased international migration due to reduced wages in urban centers. Looking at migration from developing countries to Organization for Economic Co-operation and Development countries in response to adverse climatic conditions, with regard to this Coniglio and Pesce (2015) observed significant consequences on young people's emigration movements.

2.3.6 Feminization of Poverty

Feminization of poverty is particularly observed in third world countries for the emigration of young females, including Ethiopia. With regard to feminization of poverty, Chant (2006) suggested that females represent a disproportionately higher percentage of the world's poor; this trend is deepening and those young females increasing share of poverty is related with an increasing incidence of female household emigration (p. 2).

Feminization of migration is not only increasing the number of female migrants but also the changing patterns and trends of female out-migration. In the current time Ethiopia is ranked 173rd of 183 countries in the United nation development program gender inequality index, indicating that there is still an existence of gender gap between male and female in Ethiopia, this in turn increase and maximize feminization of migration (UNDP, 2013 cited by Katie, 2013).

Chant (2003) indicated many factors that play a role for the disproportionate poverty of young females , including gender inequality entitlements, and capacities, the gender-differentiated impact of neoliberal restructuring, the in formalization and feminization of labor, the erosion of kin-based support networks through migration/ conflict and mounting incidence of female household headship” (p. 1). Feminization of poverty is very hard in developing countries where there is limited access to sustain oneself and one's family members. The patriarchal family of rural societies in the third world leads to feminization of poverty and this in fact initiate young females to search opportunities abroad and migrate to do “domestic work” in the Middle East. This results in the feminization of poverty where in “families and the whole communities are increasingly not independent on females for their life existence” (Sassen, 2000, p. 55).

2.3.7 Rapid Population Growth

Higher proportion of people in one's country is one of the major reasons for increasing the number of young people on the move for seeking of job in abroad, and it is the major motivating factor of young peoples to migrate in the Middle East countries. With regard to this, Lee (1969), and Goldscheider (1983) stated the push factor of higher population growth in to the Middle East countries. Zelinsky 1971 observed that emigration from their original place is primarily because of the growth of the home population beyond the carrying capacity of the land. Higher pressure on land resource and increasing poverty generate a large volume of human emigration to abroad (Kosinski and Prothero 1975; Zelinsky 1971).

Goldscheider (1983) showed that the increasing population growth is the higher the impediments to emigration, this observation may be fact for the emigration of people from Ethiopia to the Middle East. Ethiopia is one of the poorest countries in the world; however, the increase of population to migrate in the Middle East has been rapid since the last years. In the current time, moving of young peoples is said to be one of the major factors for the existence of available job alternatives in the Middle East (Ibid).

In addition to this rapid population growth is also another factor for local environment degradation. More importantly, the consumption level and the technology assume to play a significant role in the overall environmental destruction. Ehrenreich (2003) argue that population growth causes a disproportionate negative impact on the local change of environment. Rapid population growth plays a role in environmental destruction, it is by no means only a major factor of environmental crisis, this leads to peoples prefer migration to save their lives (Ibid).

2.4. Roles of Families and Friends for Females Migration

Families, relatives and friends played a great role for young people's migration decision as most of the literatures showed. In relation to this, Gebrehiwot and Fekadu, (2012) observed that family members, peers and friends have influenced young females' migration decisions in various situations and varied reasons. Young people's migrants are reaching a decision to migrate with their close social networks of friends and kin and receive financial support from their household members. They showed that female migration is a community and household decision rather than an individual member's choice (Ibid).

With regard to the influence of young females' decision to move, Zgourides (2000) stated that, friends play a significant role for young females' decision. They offer support, direction, guidance and change the pace from usual routine daily activities (p.166). The UN World

Youth Report (2013) also agreed that friends, peers and community members have a significant role on young female's migration decisions as well.

There are different reasons for playing a role of families and friends for young females' migration decision. The first reason for family members to see positively towards emigration is their eagerness for financial support. Once the young females enter the place of destination, family members expect economic support from their exiled family member (Amira, 2009).

UN World Youth Report (2013) also discusses that in many cases, young migrant Ethiopian females lack the financial assets to cover the total costs of their migration and they depend on their families. In contexts where family members provide financial and moral support for a young family member's decision to migrate, the emigration and its outcomes or benefits are considered as a gain of the entire family rather than a personal gain.

Selamawit (2016) and Tamrat (2016) found that emigrants expect their family members and friends to understand the situations they are in. Financial needs of family members often disturb migrant's psychology and reduce their intentions of coming back to their country. Ethiopians, who could not achieve their vision objectives in the emigration countries and who do not succeed in supporting their family members, often feel unfulfilled and insecure about the responses of their family members, kin, members of the community and friends and are afraid of rejection. Those who return back poor and empty handed are likely to be rejected by the whole communities (Ibid).

In addition to the eagerness of family members' economic support, the hope of the emigrant young females to support and change the life of their families and kin members is also one motivating factor for young females to migrate. Research findings by IOM, (2011), Adamnesh, (2006) and Asefach, (2012) indicated out that, young females migrate in order to economically support their relatives and families. These studies agreed that migrants support a significant part of family members and friends in the home country through transfer of income and this in turn creates its own impact on those remaining young who are in the process to emigrate. In areas of emigration, economic participation is often highly dependent on the income from abroad (Ratha, et al, 2011 and Asefach, 2012). Therefore, living in the area where some young could change their life out of informal migration has its own consequence on the decision of potential female migrants.

Some studies showed the importance of social relationship in discussing the roles of family members and friends in motivating young female's decision to migrate. Social relationships are described as an important part of young females' motivations for migration, along with economic conditions (IOM, 2011; Adamnesh, 2006 and Asefach, 2012) and mostly these

social networks as UN (2006) showed state are often family or kin or community-based. Migrants tend to get attracted to places in which their relatives, friends and community members have migrated and already existed. Those already lived in the emigrant's destination country are expected to give most of the required help to the new emigrants, among the least of which is finding jobs or helping the new migrants obtain other sources of help. They explain why the same set of push or pull factors in different migrant hosting countries lead to very different migration practices. Besides this, the migrants' relationship helps the supply and demand to find each other (IOM, 2011; Asefach, 2012 and UN, 2006). Studies about the migration experience, and the process of emigration itself, also appear to largely operate through friends and family relationship rather than through official Medias (IOM, 2011; Adamnesh, 2006; Asefach, 2012). Assefach (2012) also discussed that brokers select prospective emigrants through relationship with families, friends, and relatives. The eagerness of promising, prosperous and luxurious life outside of the country is mostly distributed by friends and family members who usually serve as information givers. Some far peoples living abroad give their own emigration experiences. Some prospective emigrant young even get influenced by casual acquaintances or strangers besides friends and household members (UN World Youth Report, 2013).

2.5 Challenges of young females in the Middle East

2.5.1 Problem of accessing social security benefits

Certain restrictions governing social security benefits of emigrants, the challenges encountered by emigrant female domestic workers in accessing social security benefits are huge including health protection. First, the principle of nationality may affect migrant young females' social security rights in the destination countries. Although a number of countries recognize the equality of treatment between citizens and non-citizens, in some countries migrant workers are denied to access or have limited access to social security benefits, because of their status or nationality or due to the insufficient duration of their periods of employment and residence (Harris et al, 2011, p. 9).

Second, the lack of social security coordination due to the absence of bilateral or multilateral agreements may disturb migrant domestic workers from maintaining rights acquired in other instruments like: the International Convention on the Protection of Rights of All Migrant Workers and their Families (1990), International Convention on the Elimination of All Forms of Racial Discrimination (1965) and the Convention on the Elimination of All Forms of Discrimination Against Women (1979) (Ibid).

In general, where bilateral and multilateral social security agreements present, they mostly cover migrant domestic workers in formal employment, leaving migrants working in the informal economy or in an informal situation largely did not gain protection. Social security agreements can also have a positive effect on formalization depending on the reasons and factors for the informality. For instance, migrants, knowing that they will not fully benefit from social security benefits, may prefer to remove contributions and work informally or misreport earnings. In addition, after working for many times in a formal labor market where contributions have been deducted, migrants are not able to repatriate this income to their country of origin, they may choose not to return home (EDP, 2010).

According to Kuschminder a normal situation for domestic workers in the Middle East is working a minimum of 18 hours per day with no resting time, in this situation, if the domestic workers are treated properly by their employers; it is good in a comparative perspective. In a socio-legal analysis of the situation, Vlieger best characterizes the situation as: Under the best of circumstances a domestic worker in the Middle East may be treated truly, but she has no official rights” (2011: 11).

2.5.2 Exploitation by Kafala sponsorship

Kafala sponsorship system which is prevalent in the Middle East is required that the living place of a migrant worker is sponsored by a kafil (sponsor) who must be a citizen. It is standard that employers being sponsors to migrant workers and confiscate their passports (Fernandez/De Regt, 2014). It is important to understand that the kafala system is not done in the same manner in every country: the system is particularly prevalent in Saudi Arabia and the Gulf States but much less prevalent in Yemen (De Regt, 2010). Researcher of migrant labor regimes in the Middle East have frequently condemned the kafala as the source of inequality faced by migrant young females (Chammartin, 2004).

In most countries in the Middle East, the kafala system of sponsorship connects migrant workers’ residence permits to sponsoring employers, whose written consent is required for workers to change employers or leave the country. A migrant cannot change his or her work unless a release from the sponsor is offered, along with a new sponsorship from a new employer and an approval from the concerned organizations, those who do so without their employer allowances and permission are considered informal and liable for detention and deported to their country (De Regt and Tafesse, 2015, Tamrat 2016).

When young females travel to the Middle East for domestic work, the employer controls the work passport through a system of kafala. This is also the strategy for foreign workers in

other sectors. The capitalist holds all the command, and the employee has no options. If a foreign employee complains about work conditions, the employer can challenge deportation and employees can't leave their employers for better work opportunities since their visas are tied to their employers. They aren't even allowed to leave the country without allowances. The employer may turn out to be a good person. But relying on a stranger's kindness in the absence of legal protection is far from failsafe (Good Magazine, 2015).

Overseas Development Institute (2014) research result revealed that, contact between employers and Ethiopian young female migrants are largely negative with many practicing excessively long working times, delayed payment and physical and sexual abuse. According to the Maastricht Graduate School of Governance (2014) report for the Ethiopian young female domestic workers in the Middle East, the primary determinant of young female's participation is the character of their employer, with young females having to play a game of chance in hoping to receive a good employer as the vast majority of females migrate through a broker and has no idea of the households that they are going to work for. While there are no official number on the frequency and forms of young female's abuse, the report indicated that Ethiopian female returnees have listed "several different forms of exploitation including beatings, not gaining food, not receiving payment, sexual abuse, verbal disturbing, and restricted time for movements (MGSoG, 2014).

2.6 Challenges of young female returnees

2.6.1 Psycho-social challenges

Psychologists recommended that the psychological state of young females upon return stating, most of the returnee females that were attending in the Middle East are suffering from major depression, loneliness, post-traumatic stress disorder, acute stress, generalized anxiety, dissociative and psychotic syndromes (Human Right Watch, 2015).

Studies also indicated that the returnees of yesterday have ended up as victims of trafficking in today and the future, because they have no job opportunities up on their return in their country (Emebet, 2002). Today's returnees will be tomorrow's victim of trafficking if the problem of unemployment persists in the country (Emebet, 2002).

Mesfin (2011) in his study also indicated that only five out of twelve young females succeeded in improving their living standard, when they returned to their country and the unsuccessful returnee young females are failed to meet expectations to return with adequate material wealth. Moreover, the returnees' young females from the Middle East experienced shame, felt unproductive and faced outright rejection by their own kin, friends, relatives and

the local people as a whole. Also, they had no access to the documented labor market as they lacked high literacy levels or skills-related training. Among the unsuccessful returnee young females, some had mental health sufferings and HIV/AIDS infection, but they had limited access to free medical accesses, social and economic help (Mesfin, 2011).

2.6.2 Re-integration/ adaptation problem

The major challenge of migrant young females, when they come back to their country is reintegration experiences from the whole communities (Naami, 2014). After the act of return, returned young females start the process of adaptation (Katie, 2013). Commonly, the emigrant's adaptation experience is highly connected with the reasons for returning back (Adamnesh, 2006; Mesfin, 2011 and Tiemoko, 2003). Adamnesh (2006) as cited by Naami (2014) divides returned migrants into two: those who return for good and those who plan to re-migrate. Migrants who return for good are those who could achieve their social responsibilities and objectives living abroad and expect their community and family members to welcome. On the inverse, those who return for re-migration are the reverse of those who return for good (ILO, 2000 as cited in Adamnesh, 2006). If the returnees were trafficked, their situation up on return would have another image, their likelihood to be rejected by their family members and the larger community as a whole (ILO, 2003 as cited by Mesfin, 2011). Migrants who are not able to accomplish their economic objectives are not feeling comfort to return with nothing to their place of origins. Because of their inability to fulfill what they have desired, Ethiopian young female returnees from Middle East are usually found it very difficult to re-adapt with their own community as a whole (Asefache, 2012 as cited by Naami, 2016). Selamawit (2013) observed that returnees from Middle East countries do not get help to re-adapt with the whole society. Despite the fact that government and policy makers consider returnees to re-integrate easily and start their own businesses with the savings they have. But in reality, unskilled returnees would not have significant saving or entrepreneurship skills which could help them to start their own businesses and most of the times they are forcefully to re-migrate again, because of the existing lack of help in their place of origin (ILO, 2003). In Ethiopian context, Mesfin 2011 in his study observed that the help from Ethiopian government to returned migrants is not enough and most returnees face difficulty after their return to their home country.

As a general rule, returnees who are seen to have achieved economic objectives overseas are viewed positively and can even obtain role-model positive status. On the inverse, those who return home empty handed, can be made to feel the reverse (World Migration Report, 2011).

Whether migrants achieve or come back empty handed, Asefach (2012) showed that the process of returning to Ethiopia was made possible for the emigrant as a result of family help and the migrants themselves. The family members and friends of the migrant member who influence the decision of females to migrate were found to facilitate the process of return of migrant family members. With regard to this Tiemoko (2003) states that young female migrants whose return initiated by relatives are better achieve and more likely transfer economic capital and maintain social capital gained abroad than migrants who decided to return by themselves from the Middle East.

CHAPTER THREE

3. METHODOLOGY

3.1 Introduction

This chapter presents description of the study area, study design, research method, sampling design, sampling procedure, data collection tools and instruments, unit of analysis, data analysis, trustworthiness of the data and ethical considerations in detail.

3.2 Description of the study Area

The study was conducted in Mekaneselam town of South Wollo Zone, Amhara National Regional State from September to July 2020. Mekaneselam is a small town in Ethiopia located in the South Wollo Zone of the Amhara Regional state. Mekaneselam town has a small town and a total of four kebeles. The town has a latitude and longitude of 10°45'N 38°45'E/10.750°N 38.750°E with an elevation of 1827 meters above sea level (Lakew et al, 2007). It is the administrative center of Borena Woreda. The town is bordered by Eastern Gojjam in the west, Kelala and Wogid woreda in the south, Leganbo woreda in the east and Sayint woreda in the north (MTFEDO, 2001 as cited by Amogne, 2010). Based on the population census commission statistical report in 2008, the total populations of the town during the 2007 population and housing census was constituted 9,489 of whom 4971 were females and the remaining 4518 were males (Amogne, 2010). The topography of the town is dominated by mountain (10%), plain (20%), valley (30%) and ups and downs (40%) and its elevation ranges from 1100 meters to more than 3700 meters (Amogne, 2010). The annual mean temperature and precipitation of the town are 18° calicoes and 1200 mm respectively (MTFEDO, 2001:2-6). Mixed farming is the dominant economic activity of the town and their surrounding kebeles which includes crop and vegetables production and livestock rearing (Woldegabriel, 2003). Mekaneselam town is purposively selected owing to the researcher's exposure and familiarity to the area as well as his birth place too. Creswell (2009) also says that a study site should be selected purposively based on the researcher's interest and motivation, such as his or her familiarity to a place. In addition to this, hearing the multiple challenges of both documented and undocumented young female returnee domestic workers was another initiating factor for the researcher to select the study area.

3.3. Study Design

From the three types of observational studies (prospective study, retrospective study and cross sectional study), this study employed a retrospective study design to look the challenges

and experiences of Ethiopian female migrant domestic workers starting from the initial part of their migration up to their return. A retrospective study design entails a collection of data starting from pre-migration up to return migration in time from a sample selected (Bryman 1998). According to Dean (2002) retrospective studies are vital as pilot studies before planning a prospective study. They can be used to help to formulate the hypothesis, focus the interview question and identify any major issues before a prospective study begins. Since the aim of this study is looking the experiences and challenges of young Ethiopian female domestic workers in the Middle East countries, the case of migrant returnees in Mekaneselem town.

3.4 Research Method

This study employed qualitative method in order to understand the experiences and challenges of both documented and undocumented migrant young female domestic workers in the Middle East, and now reside in Mekaneselem town. The main reason for using a qualitative method is for in-depth understanding of the experiences and challenges of Ethiopian young female migrant domestic workers. In line with this, Creswell (2007) observed that talking the research informants and allow them to tell their own stories and experiences deeply not being influenced by what others said or written in the literature is important. Literatures also stated that qualitative research would prefer to collect about human life observations, realities, experiences, behaviors, emotions, feelings and their interaction of generating with nature.

From the qualitative research, this research was employed phenomenological research method. There are two major types of phenomenological approach, descriptive and interpretative, among the two phenomenological research approach, this research was pursue interpretative phenomenology and it is an approach to qualitative research concerned with exploring and understanding the lived experience of a specified phenomenon (Smith, Flowers and Larkin, 2009), so, the researcher pursue it, to understand the experiences and challenges of young Ethiopian females migrant domestic workers. Interpretative phenomenology is connected to the principles of phenomenology through paying attention to a person's direct experience by motivating the research informants to tell their own story by their own words deeply without any frustrating issues and problems (Ibid).

3.5 Data sources

In trying to obtain necessary data to accomplish the study, both primary and secondary sources of data were used. The primary sources of data were collected from the informants of

the study, including returned migrants, returnee family members, religious leaders, government officials and non-governmental officials that understand the problem of migrants deeply. While, secondary sources of data were employee for the fulfillment of the study, which were obtained from different books, newspapers, journals, Internet and social media's.

3.6 Sampling Design

3.6.1 Non-Probability Sampling Design

The informants of this study were recruited by Snowball and Purposive sampling techniques. The in- depth interview and FGDs informants were selected by using snow ball sampling techniques and key informant interview participants were selected by using purposive sampling technique, that they can better explain the issue at hand. In order to get returnees whose age ranges from 18-30 years old, the researcher used snow ball sampling technique, it is one type of non- probability sampling technique and the aim was to get all possible cases that fit the pre-specified criteria. Due to the complex nature of the problem under study and the difficulty of easily accessing young females, who have returned from the Middle East through probability sampling, instead snow ball sampling was applied (Bloor & Wood, 2006). In doing so, informants were selected based on characteristics they possess to participate (Vanderstoep and Johnston 2009).

3.7 Sampling Procedure

The sampling procedure focuses on small set of cases, units, or activities that signifies social life. The selection of the study informants should reflect and represent the homogeneity that exists among the informants' sample pool. The primary purpose of sampling in this research was to identify returnee young females employed as domestic workers in the Middle East, officials of the woreda, religious leaders, NGO workers and their family members who can clarify and deepen understanding the experience and challenges of young female migrants, Creswell (2012) also stated that in any qualitative research, it is advisable that you can select the informants or site that can best help you understand the central phenomenon (p. 206).

Qualitative researchers' concern is to find cases that maximize what other researchers learn about the experiences of social life in a specific context (Kruger & Neumann, 2006; Mack, et al., 2005). In a phenomenological research, Smith et al. (2009) argued that informants are selected purposively because they can give a research insight into a particular experience. For this and other reasons, the researcher applied non-probability sampling procedure to select the informants of the study.

3.8 Instruments of data Collection

Different qualitative data collection instruments were used to systematically collect essential information related to the phenomenon of the study and about the settings in which they occur. It focused on detailed verbal explanations of characteristics, cases, and settings, and it uses FGDs and interviewing as a source of data. To achieve the overall objective of the study, the data were collected from different informants, including returned migrants, returnee family members, and representative of governmental and non-governmental organizations. The primary data were collected by using individual interview and focus group discussions. In this study, interview guide was prepared for the informants in line with the basic objective of the study. The questions were first prepared in English and latter translated in Amharic to clear it for the informants.

3.8.1 In-depth Interview

In-depth interview is an essential method to explore issues in detail with the interviewee, using probes, and flexible questioning styles (Henn et al. 2006). The essence of conducting phenomenological approach is to get a better understanding' of the overall perceptions among the informants lived experiences and challenges (Creswell, 2012). In line with this, the study explored all the detail information required from the informants of the study about their experiences and challenges due to migrating to the Middle East. Finlay (2011), also recommended that when selecting informants of in-depth interview in phenomenological study, it is advisable to determine the size of the informants you will select, the sample size reached from 3-15 informants. So, the in-depth interview was conducted for 12 returned young females, who were 18 up to 30 years old.

When the researcher collected the data from returned migrants, initially, the researcher contacted the research informants physically through the assistances of Kebele officials and explained to them about the purpose of the study in detail, then the researcher requested their interest to participate in the study. It was conducted in the place where informants feel comfort, especially in their own work place. The interview sessions with returned young females ranged from 40 minutes up to one hour. Then, the researcher continued interviewing the informants until the necessary data that can adequately addresses the objectives of the study. Thus, the informants were selected based on snow ball sampling technique.

3.8.2 Key Informant Interview

According to Mikkelson (2005), key informant interviews are interviews aimed at obtaining special knowledge on a given issue from expert informants and unique persons. Key informant is someone who has particular position in the society, knows a great deal about the subject of the study being studied (Payne 2004).

In this regard, knowledgeable individuals who can best explain the issue under this study were purposively selected by the researcher. Key informant interview adds and substantiate data that was gained from in-depth Interviews. For example the research objectives of examining the effort of government and other stakeholders to reduce the challenges of migrant young females was answered by the informants of key informant interview, not only this but also the key informant interview informants add and generate more information for the other research objectives. Generally six parents' of returned females, three government officials, two NGOs officials (one female and one male) and three religious leaders (two from Orthodox religion and one from Muslim religion) were selected. The interview sessions were held for 30 to 40 minutes. The informants were selected based on purposive sampling techniques based on availability, and the assumption that they can better explain the issue at hand. Thus, key informant interview guide is prepared in line with the objective of this study.

3.8.3 Focus Group Discussions

FGDs are instruments that serve to generate interactions to generate comprehensive data that is unlikely to be gained from individual interviews to add the survey data (Smithson 2000). Baxter and Jack (2008) also recommended that the inclusion criteria should be set earlier to identify who the study informants are and who are not the study informants. So, apart from individual interviews, two groups of focus group discussions which consist of six returned young female migrants per group were conducted. Major causes for young females suffering is responded by focus group discussions, not only this but also they add and supplement lot information for other questions. Thus, the informants were selected based on snow ball sampling technique.

3.9 Data Analysis

Data analysis techniques are similar across all qualitative studies, but narrative text has been the most usual form for phenomenological research analysis (Krueger and Nueman, 2006). Therefore, the result of the study was analyzed in a narrative style. To analyze phenomenological data, Creswell (2013, p. 194) suggested that researchers should write a description of how the experience occurred. More significantly, in a qualitative research

analysis, the collected data should be transcribed verbatim and then analyzed by utilizing the categorization. Smith et al. (2009) argued that phenomenological research approach has the capacity to explore, in a deep way, the lived experiences of informants. With regard to data management, Rubin (2012) advised that researchers should have a strategic safety system that protects the data collected from the informants, (p. 85). When we see the data coding, Alase (2016), recommended three major processes. The first stage is a process that codes the lengthy responses by the informants into meaningful and useful patterns. The second is reducing the first generic bulky statements into fewer words. The final stage is the category phase. In this final stage, the category stage, capturing the core essence of the central meaning of the informants lived experiences. So, the data that were collected from the informants were transcribed and translated, finally, the transcribed data was carefully read, verify and edit in a number of times.

3.10 Trustworthiness of the data

In qualitative research, it considered trustworthiness of the data in terms of credibility, dependability and conformability is very useful. Payne (2005) express social science researchers should avoid applying their personal beliefs and observations and remain emotionally far from what they are studying.

In addition to this, the researcher has a personal and academic interest in the issue being selected, because he has seen and heard many returned females who led miserable and difficult life in the Middle East countries. Despite all the subjective reality, during the data collection, the researchers made repeated contacts with informants to gather relevant information through smooth relationship in order to achieve credibility, reliability and validity. To attain dependability and credibility, multiple data collection instruments (data triangulation) like in depth interview, focus group discussion and key informant interview were employed. Conformability was also achieved by clarifying the question for each informant; this helped to avoid the occurrences of false information.

3.11 Ethical Considerations

In research, the goal of ethics is to ensure that those participating in the research are not endangered. Especially, a sensitive and series issues, like lived experiences and challenges of young female migration needs careful considerations of ethical concerns. Informed consent, was seriously considered, where it is a process by which a study informant voluntarily confirms his or her willingness to participate in the study, after having been informed of all aspects of the study that are relevant to the study, informants were select purposively (Abiy

Zegeye et al. 2009). In this regard, the objective and purpose of the research was clearly communicated to informants and also let them know to withdraw, if they get discomfort in the process of their participation. Hence, the researcher and the study informants were make a mutual trust and they were not misuse each other. Moreover, regarding anonymity and confidentiality, throughout the research process, the identity of the informants was kept in secret, instead the researcher use pseudonyms in order to express their feelings to the reader.

CHAPTER FOUR

4. DATA PRESENTATION AND INTERPRETATION

4.1 Introduction

In this chapter, the researcher tried to present about the description of informants participated in the study, destinations of young Ethiopian female migrants, ways of young Ethiopian female migration to the Middle East and the major motivating factors of young female migrants that were listed by the informants were discussed in detail, including, Poverty and unemployment, conflict, influences of return-migrants and hopelessness. Furthermore, In addition, the challenges that young migrant females faced during, after and before migration, which were listed by the informants were discussed in detail.

Moreover, decision makers for young females' migration were analyzed in line with the response of the informants. Similarly, the major causes for young females challenge, like legal and illegal brokers, destination embassies and government were deeply analyzed; in addition to this the role of families, government, religious institutions and NGOs to rehabilitate migrant returnees were assessed in line with basic research objectives. Finally, this chapter ends with outlining the reasons for young female returnees, like, false expectation of entry to marriage and family formation, deportation and family issues.

4.2 Demographic background of informants

Table 1 Profile of In-depth interview informants

From the total twelve informants in in-depth interview, eight of them were Orthodox Christian followed by four Muslim followers. When we see their marital status, from the total informants six of them were single followed by five divorced females and the remaining one was married.

Pseudonym name of informants	Religion	Marital status	Educational level	Current occupation	Age	Year of stay
Meka Yimer	Muslim	Single	Grade 7	Daily worker	28	3
Toyiba Habtamu	“	Divorced	“ 3	Daily worker	24	4
Silma Demeke	Orthodox	Single	“ 6	Jobless	27	6
Habtam Belete	“	Single	Diploma	“	27	4
Meseret Setotaw	“	Single	“ 10	Merchant	21	4
Mekoya Dejen	“	Divorced	“ 4	Merchant	29	3
Hawa Molla	Muslim	Divorced	“ 7	“	25	2
Zemzem Fentaw	Orthodox	Single	“ 6	“	24	4
Zeyneba Yimam	Muslim	Married	“ 8	Jobless	24	5
Meron Ayalew	Orthodox	Divorced	Illiterate	Jobless	19	3
Tigist Mikiyas	“	Divorced	Illiterate	Farmer	18	3
Roza Abera	“	Single	BA degree	Daily worker	30	7

From the whole informants, nine of the them were literate from grade three up to grade ten and only three of the total informants were illiterate. From the total 12 informants four of them were jobless, three of them were daily laborers, four of them were merchants and the remaining one informant was a farmer. When we see their age and year of stay in the destination, the age of the informants was between 18 and 30, and their year of stay in the destination area was between two years and seven years.

Table 2 Profile of key informant interview

From the total fourteen key informant interview respondents two of them were priests, one of them was Sheik, three of them were government officials, two of them were NGO officials, four of them were farmers, one of them was a student and the remaining one was job seeker.

Pseudonym name of informants	Religion	Age	Marital status	Occupation	Educational level
Genberu Worku	Orthodox	25	Single	Job seeker	Diploma
Talema Yifru	“	40	Married	Priest	Grade 10
Tsegaw Abera	“	29	Married	Priest	Grade 10
Ebrahim Adem	Muslim	35	Married	Shah	Illiterate
Sebsebe Tafese	Orthodox	50	Married	Farmer	“
Belay Zewudu	“	55	Married	Farmer	“
Ayalew Eshetu	“	65	Married	Farmer	“
Habtam Ayalew	Muslim	43	Married	Teacher	Degree
Meseret Kassaw	Protestant	32	Single	NGO Worker	Masters
Alemu Ashagre	Catholic	35	Single	NGO Worker	Degree
Kibret Alemu	Orthodox	50	Married	Farmer	Grade 3
Habtam Tefera	“	35	Married	Gov't official	Degree
Gashaw Kase	“	40	Single	“ “	Degree
Ali Ebrahim	Muslim	53	Single	“ “	Degree

From the total 14 key informant interview participants, six of them were family members for returned migrants, three of them were religious officials, and also three of them were government officials and the remaining two of them were nongovernmental officials. When we see the age of informants, they were between 25 years old and 65 years old. When we see their religion nine of them were Orthodox Christian followed by three Muslim followers and the remaining two of the informants were Catholic and Protestant followers. From the total 14 informants nine of them were married and the remaining five of them were single, that are not married. From those informants five of them hold their first degree, four of them were illiterate, three of them were literate, one of them was holding his diploma while only one of them holds her second degree.

Table 3 Profile of Focus Group Discussions informants

From the total twelve focus group discussion informants of this study, six of them were settled in one group and the remaining six informants were settled in the other group.

Pseudonym name of informants	Religion	Marital status	Education level	Age	Year of stay	Destination
Tewabech Kassu	Muslim	Divorced	Illiterate	30	2	Saudi
Medina Ebrahim	“	“	“	26	2	Dubai
Medina Kassim	“	Married	“	24	2	Kuwait
Hawa Seid	“	“	Literate	23	4	Dubai
Zehara Adem	“	“	“	27	2	Saudi
Hayat Wondie	“	Divorced	“	22	2	“
Yetm Teshome	Orthodox	Single	“	27	4	“
Banchi Assamen	“	“	Illiterate	30	7	Dubai
Belay Mulugeta	“	Divorced	“	28	4	Kuwait
Kemila Abera	Muslim	“	“	25	2	Saudi
Hawa Muhe	“	“	“	21	3	“
Ayelech Gezaw	“	“	“	26	5	“

When we see the religious background of the informants, nine of them were Muslim followed by three Orthodox Christian followers. When we see their marital status seven of them were divorced, two of them were single and three of them were married. When we see their educational background, eight of them were illiterate, followed by four literates and their age was between 21 and 30 years old. On the other hand, the informants' year of stay in the destination was between two years of minimum and seven years of maximum. When we see the destination of the informants, majority of them were travelled to Saudi Arabia (eight of the informants) followed by three of them migrated to Dubai and the remaining two of them were migrated to Kuwait.

4.3 Major Destinations of young females

As the data collected from the informants indicated, the common destinations of Ethiopian young female migrant domestic workers in the Middle East were, Saudi Arabia, Kuwait, Bahrain, Yemen, United Arab Emirates and Qatar. In addition to these, some others were migrated to some African countries like South Africa and Djibouti so as to find better employment opportunities and better means of income.

Even though the areas listed above were the major destination areas of Ethiopian young females, most migrant young females prefer the Middle East countries because of the availability of sufficient job for young females in the destination, and also the better payment available in the Middle East countries compared to others. In support of this study, Beyene (2005) and Emebet (2001) in their study stated that, in the current time Saudi Arabia, Qatar, Baharain, Yemen, and the United Arab Emirates have become the major destinations of young Ethiopian females to the Middle East countries.

4.4 Motivating factors for female migration

There were different factors that motivate young females' migration to the Middle East countries. For the sake of interpretation, the researcher classified the motivating factors of young females' migration in to four major categories based on the data collected from the informants. These were poverty and unemployment, conflict and violence, network of return-migrants and hopelessness. Each of the motivating factors listed by the informants are discussed in detail as below:

4.4.1 Poverty and Unemployment

Poverty and unemployment were the major motivating factors of young females' migration to the Middle East. With regard to this, majority of the informants informed that poverty as the major motivating factor for young females to migrate to the Middle East.

For example, Zeyneba, who was a migrant domestic worker in the Middle East and stayed for five years in the Middle East, shared her own experiences as:

I migrated to the Middle East, when I was 24 years old. I lost both of my parents through accidental problem. I have two brothers and one sister. My older brother has taken his entrance exam when I was 24 years old. then, I was taking the responsibility to care, protect and economically support my brothers and sister. There is no enough means of income to educate my brother. Then, I decided to migrate to the Middle East to support my families. Before I finished the process, my brother was joined Wollo University. After six months of his stayed in university, I migrated to Dubai and I supported him economically for five consecutive years. Not only this, but also, I supported the rest of my brother and sister. (Mekaneselam, February 18, 2019).

In line with this, Meka, who was a migrant returnee from the Middle East and stayed for there more than three years, shared her own motivating factor to migrate in the Middle East as:

I migrated to Saudi Arabia because of the desire to support my families economically. My father died seven years ago before I migrated to the Middle East. I have three brothers and one sister. The responsibility to take care and economically support the whole families remained on the shoulder of my mother. Here, the load and responsibility of caring and economically support the whole family members was only settled in the hands of my mother, so I decided to migrate to the Middle East, because I'm very interested to support my mother and the whole families from the remittances that I sent from the Middle East (Mekaneselam, February 18, 2019).

With regard to this, Habtam who was a returnee migrant from Dubai, stayed there for more than four years shared her own experience as:

I graduated from Dessie College in 2007 E.C. and I tried to search a job in Ethiopia for more than one year. I did not find available job that fits my qualification in Ethiopia. Finally, I discussed the issue with my families, and they all decided me to go to the Middle East. My eldest brother was there in Saudi and he processed my passport ...then I left to the Middle East after holding my diploma due to the absence of available job in my home country (Mekaneselam, March 11, 2019).

The other migrant returnee from Saudi Arabia, who was Tigist shared her own motivating factor to migrated to the Middle East countries as:

When I was in Ethiopia, I worked different ordinary jobs at different institutions. First, I employed as a gardener in one elementary school. Here, I didn't complete my education; I dropped from grade six... Then the school opened a new vacancy to employ educated gardeners who completed the minimum requirement of the vacancy-grade eight, but I did not fulfill the qualification. After that I was employed in one hotel as bed cleaner with the salary not enough to survive. I left it and started searching another job, but I did not find it. Finally, I decided to migrate to the Middle East (Mekaneselam, March 12, 2019).

In support of the above informants the argument of neoclassical migration theory assumes that wage determines human migration; people in search of employment migrate from the less developed country to the high developed country to access employment opportunities (Massey et al. 1993). A study conducted by Borjas (2008) also support this study that employment and payment difference between developed and developing countries play a role for young females' migration. In line with this Lee (1996) in his model of migration found the personal cost benefit analysis of migrants, wage difference between country of origin and country of destination is one of the major motivating factors for young females' emigration.

Similarly, a study conducted by Elias (2013) found that poor countries such as Ethiopia where the population is maximizing increasingly and the country is unable to generate sufficient job leads young females prefer migration as an important safety valve. To sum up, from the current and previous studies, we can understand that poverty and unemployment were motivated young females' to migrate to the Middle East countries so as to gain better job opportunity and better means of payment. In the current time, even the employed citizens do not get enough salary that fits their work load, as a result, they are highly motivated to migrate to the Middle East.

4.4.2 Conflict

Conflict and violence in their place of origin were the other motivating factor for young females' migration; especially graduated young females were exposed to this. For example, a migrant returnee, who was Hawa shared her own motivating factor to migrate to the Middle East as follows:

I migrated to the Middle East when I was 17 years old. My father killed one person, and then he was arrested and imprisoned for 13 years. After that he was released from the prison as he completed his punishment. Since that time our enemies came to our house and knocked our door every mid night. Finally, my brother and my father decided to purchase a gun to defend our enemies, but they did not have enough money to purchase it. Unfortunately, ones up on a time, our house was burnet by the enemies; everything including our cloths, cattle, even our food have totally been damaged. Moreover, the left leg of my father was burnt and paralyzed when he was trying to control the fire by climbing the roof of the house. So, his leg needs some treatment and medicine. Here, the problem was double that I had to migrate to Arab country (Mekaneselam, February 19, 2019).

The above informant experience similar argument with the study conducted by Melander and Oberg (2007) and found that young females are migrated to the Middle East because of the existence of violence and conflict in their place of origin. In support of this Lundquist and Massey (2005) in their study at Nicaragua also explored that violence and social conflict as the major motivating factors for young female migration. Similarly, a study conducted by IOM (2016) found that the main reason for young Ethiopian females' migration was social problem, violence and conflict. So, we can understand that violence and conflict as the major factors for young females' migration to the Middle East. These social problems obliged these

young females to migrate in abroad, because they choose migration as their option to save their lives.

4.4.3 Network of return-migrants

Network of return migrants refers to a set of interpersonal ties that connect migrants, former migrants and non-migrants in origin and destination countries through kinship ties, friendship and community origin (Massey et al. 1993, 448). Network among return-migrants was the other motivating factors that initiate young females to migrate to the Middle East countries. They were told by return migrants about the good opportunity of their destination countries by hiding the plights and bads.

With regard to this, Roza a migrant returnee from the Middle East shared her own experiences as:

I migrated to Saudi Arabia through the influence of my aunt's daughter... She stayed in Saudi for more than eight years... I completed grade ten at that time... but, my aunt's daughter was coming in to Ethiopia to see her families, and then she convinced me to go to Saudi Arabia... Finally, I and my family accepted her idea. She promised to cover all the costs that needed for the transportation... She finalized my passport through her own cost and I arrived in Saudi Arabia with the influence of her... (Mekaneselam, March 14, 2019).

The other key informant interview participant, who was Belay a fifty-five years old father of one migrant returnee, shared his own idea with regard to the influence of return-migrants as follows:

When our daughter was a student, she and her mother were going to see one returnee female; she stayed in the Middle East for greater than three years... The returned migrant built a quality house that is nearer to the town, not only this but also her body size and face color was totally changed. Then, my child saw this, and the relationships between them were so intimate starting from that time. The returned migrant was very much motivated and initiated to migrate again to the Middle East. She always told her plan to my daughter. Then, one day my daughter told to her mother that she has been interested to migrate in the Middle East. I heard her idea from her mother, honestly speaking, I was very angry and advised her to stop this idea, rather complete her education, because my motive was education. But, she did not accept me; finally, she did what she need (Mekaneselam, March 20, 2019).

In addition to this, Messeret a returnee migrant from the Middle East and stayed there for more than four years shared her experiences as:

My sister stayed in Saudi Arabia for five years and she always advised me to go to the Middle East. Before I migrated in to Middle East, I have seen and heard different positive things with regard to the Middle East countries from my sister. She built an amazing house in Dessie town through the collaboration of her husband and she sends money for her families every holiday. This and other factors motivated me to migrate in to the Middle East. Then, I dropped my education and migrated to Dubai, but life in Dubai is so difficult. The amount of salary and the food that are available in there were not feeling comfort for me. Then my sister from Saudi called and asked me to return in to my country. Finally, I did not resist all the challenges and decided to return my country after five months in the destination (Mekaneselam, March 16, 2019).

In support of the above arguments, the migration network theory assumes that, the level of social network existence greatly influences whether one might migrate, where to migrate, when and how to migrate. The theory clearly assumes that the existence of former migrant in the Middle East increase the rate of new migrants because they minimize the risks and cost of migration. The former migrant support the new migrant at the destination in multiple ways, such as; the provision of food and housing for a temporary period, provide assistance and in finding work in the destination, orienting the migrant to life in the destination country and constituting the primary source of social relationship (Massey et al. 1993). Not only network of return migrants but also communities, both social and broadcast Medias have their own role for the migration of young females, because they have the responsibility to create awareness towards the plights of previous migrants from the Middle East for the local peoples. So, we can understand that migrants are influenced not only by previous-migrants, but also social media's and communities to migrate in the Middle East.

4.4.4 Hopelessness

Hopelessness within their country was another pushing factor for young Ethiopian females' migration to the Middle East countries.

With regard to this, Meron, who was a returnee migrant from Dubai replied her experiences as follows:

I lost my families in car accident since 2000 E. C, and I felt so lonely. I was grade 11 at that time and I have only one elder brother. My elder brother was married before

our family died. I was crying every day, because there was no one to support me. Ones up on a time one thing were come in to my mind, which is migration. Then I told my brother, frankly he advised me to stop the idea, but I did not accept him. Then, he told my friend to advise me, but, I did not hear anybody else at that time, because I was mentally distracted due to the loose of my lovely families. Finally, he accepted my idea, because there is no option rather than this. Here the main thing is that I migrated not to get money, but I have not any hope to the future in my country (Mekaneselam, March 18, 2019).

In the same manner, Silima a migrant returnee from the Middle East shared her experience to the researcher as;

I migrated to the Middle East, not am because of jobless; rather I migrated because my beloved husband died. At the time of marriage ceremony in our neighbors, the man who didn't know my husband killed by gun unexpectedly. Starting from that time, I knew nothing for greater than one month but through time; I recover from the problem... Then, I decided to migrate to the Middle East so as to forget my beloved husband... (Mekaneselam, February 25, 2019).

So, hopelessness is the other motivating factor of young females to migrate to the Middle East countries. The informants told that they choose migration not to get money but to get relief from their mental depression.

4.5 Ways of young Female migration to the Middle East

Studies indicated that after migrants had gained the necessary authorization, two major alternative travel alternatives were available to them to go to the Middle East countries. The first one was formally by air transportation; the second one was a travel through the assistance of brokers and support of smugglers. For the sake of knowing the route of migration the researcher prepared an interview question for respondents. The number of female migrants was high through formal channels using air transportation followed by travel through the assistance of brokers and the support of smugglers. Thus, it is possible to say that travel through the assistance of brokers and the support of informal smugglers were the second major route of young migrant females to travel to the Middle East countries following formal way by air.

Toyiba, who was migrant returnees from the Middle East, travel twice through formal and informal channels of migration has experience no more different in both channels of her migration.

I migrated twice to the Middle East ... First I migrated to Dubai through formal channel in 2002 E.C... I paid almost 25,000 birr for the broker to process my visa, and then I arrived in the destination safely, but through time things were changed and my employers exploited and abused me through different mechanisms. But I didn't tolerate it and I decided to return to my country after nine months. Then I returned to my country since 2004 and stayed in Ethiopia almost three years. After that I decided to migrate again to Saudi Arabia through informal channel. Finally, I arrived in Saudi informally and stayed there almost three years starting from 2008 up to 2010 E.C... Here, I learnt a lot from both of my destinations, travelling from Ethiopia to the Middle East either legally or illegally exposed migrants for different life challenges (Mekaneselam, April 01, 2019).

In relation to this, Sebsebe who was a father of Mekoya responded his observation with regard to the difference between formal and informal channels of migration as:

I am the father of Mekoya, who migrated to the Middle East through legal way, but she has been physically, psychologically, sexually and economically abused in the destination. I sent her by borrowing 15,000 birr from our neighboring rich man and I was expecting a lot from her, but the reverse is true. We learnt a lot from her, she has another sister who travelled to Saudi Arabia illegally before five years and her life in the destination has been no more difficult from Yetm. Here, I paid huge amount of birr for Medina to finish her passport, whereas, I paid fewer amount of birr for Yetm's younger sister, but the challenge is no more different. So, I prefer illegal one to save money because both of them are exploited in the destination (Mekaneselam, April 03, 2019).

In related to the above informants, Fernandez (2010) explored that, Most Ethiopian migrants use two main channels of migration for migrating to the Middle East, first through legally registered private employment agencies (legal brokers) and the second one is through irregular channels of migration by using the services of illegal brokers, agents, individual operators that illegally distribute employment brokerage service for migrants. From this study, we can understand that documented migrant young females did not get enough protection in the destination; rather they were victims of various challenges like that of undocumented migrants. They paid huge amount of money to finish their visa compared to undocumented migrant young females, but in the destination both documented and undocumented young females were exposed to different life challenges. The documented young female migrants did not get enough protection from the destination Embassies,

governments and NGOs, like that of undocumented migrants. Moreover, we can say that the only differences between documented and undocumented migrant young female migrants are the amount of money paid for the brokers and their degree of exploitation.

4.6 Challenges facing young female migrants

It is obvious that starting from their home country up to the destination, young females were exposed to various challenges. According to the information obtained via the in-depth, key informant and FGDs respondents, sexual abuse, religious abuse, tiredness and sickness at the time of journey, economic abuse, psychological abuse, problem of paying full amount of their salary, cheating by young boys and the shortage of resting time were the main circumstances that were encountered by the migrants. In this topic the researcher try to discuss in detail about the life challenges of migrant young females by classifying it in to challenges during migration, after migration and challenges after they return to their home country.

4.6.1 Challenges of young females during migration

Migrant females were exposed to various life hazards before and during their travel to the Middle East countries, like financial problem, abuse by brokers and their opposite sex partners, tiredness and sickness at the time of voyage, shortage of available food and water as the data collected from the respondents of this study, this is highly applicable and occurred to undocumented migrants, see in detail them;

4.6.1.1 Financial problem

According to the information obtained via FGDs, key informant interview and in-depth interview informants, the amount of money paid for the journey varies from 15,000 to 50,000 Ethiopian birr. Returnee females and brokers also added that undocumented migrant paid 5,000 up to 8,000 Ethiopian birr, which is the least travel expense to arrive in the Middle East through Djibouti across the red sea and Gulf of Aden, while the highest birr, which sometimes reaches 45,000 up to 50,000 Ethiopian birr, were paid for in Amharic ‘‘ኦምራ’’.

The informants said that every undocumented traveler pays 2,000 Ethiopian birr for a local broker, who has contact with other brokers either Addis Ababa, Djibouti or in the destinations.

For example, Toyiba a migrant returnee from the Middle East shared her experiences as follows:

I grew up in remote area and migrated to Saudi Arabia. My father and mother were farmers; there are not enough means of income rather than their farm lands. So, they

are interested to send me to the Middle East, by lending some amount of money from our relatives through usury system, so as to change their way of life. We borrowed 24,000 birr from our relative, then, I migrated to Saudi Arabia but things were not good for me in the destination. It is open for all, that 24,000 birr is very huge amount of birr for farmers. I did not tolerate everything in the destination and my families were motivating me to return to my country, because my employers were exploited and abused me in every day. Then, I returned to my country after six months of stayed in the destination. We were not paid the full amount of the credit (I am paid only 30,000 birr from the total 48,000 birr). Here my family and that usurer were made an agreement that outlines land transferring system, meaning that my families were signed to transfer their land if his birr is not paid in the right time (one year agreement). We were not fully paid our debt, because I was returned to my country after six months of stayed in the destination, so based on their agreement now our farm land is in the hands of that usurer (Mekaneselam, April 01, 2019).

In congruent with the argument of the above informants, a study conducted by UN world youth report (2013), explored that young Ethiopian female migrants lack the financial assets to cover their cost of their migration. To sum up, we can understand from the result of current and previous studies that the sources of money that migrants and their families lack the financial shortages to cover their cost of migration, most of the informants told the researcher that their sources of money were obtained from usury system. Usury is given at a rate of 100 percent interest for migrants that mean if the usurer lends 50,000 birr he/she should paid double (100,000 birr) in a restricted period of time. This shows that how the migrants and their families are exposed to severe economic abuse and exploitation of the usurers in addition to brokers. This was an initial monetary challenge of migrants and their families in their own country.

4.6.1.2 Abuse by brokers and partners

This is mostly applicable for undocumented migrants, because most of them have been travelling through different borders and countries to arrive in the Middle East, this will create relationship between migrants and motivate some migrants to act some sexual abuse. Documented migrants do not experience such challenge, while undocumented migrants are abused by their migrant partner and the brokers at the time of their journey.

For example, Zemzem a migrant returnee from the Middle East shared her experiences as;

When I was grade six, I prepared myself to migrate to the Middle East. Then my process is started in Addis Ababa through the facilitation of legal broker... Then the broker finished the process and asked me to come in Addis Ababa, because the journey is started after a few days. Then I come in to Addis Ababa and there were no relatives in Addis. Then I called to the broker and he accommodated me. He lives in Addis singly, but there were three girls including me with him so as to keep our passport to migrate in the Middle East. One by one, when I was in one restaurant with these girls, he called me and asked to go within 15 minutes, then I arrived in the house, meanwhile I did not expect but he was prepared himself to sexually abuse me, then he closed the door and asked me to act his command, unless my journey will disqualify... there was no option rather than accepting his command and then he did everything that he liked (Mekaneselam, March 22, 2019).

In the same view, the other migrant returnee, who was Tigist shared her experiences as;

When I migrated to the Middle East illegally across different borders, we all are ten in number, out of these four of them were females and the remaining six were male counter parts. From these six migrants one migrant man was observing so many times and he gives me romantic sign by his eyes. But through time, he did not tolerate his internal feeling and he directly come with me in fast and told me that, I am interested to talk with you. I respond him that it is possible but told him that our relation should not be beyond talking. Then we continue our voyage and his eyes were still at talking about his romantic interest. Finally, he told to the other migrant, I think he has his friend and then, his friend told me word by word. I was so much frustrated, even I was not sleeping at the night time, because I always suspect. Then he received my phone number when we reached in the destination... After a year of stayed in the destination, I accepted his romantic question and now we are best romantic friends (Mekaneselam, March 12, 2019).

From the result of this study, we can understand that abuse at the time of journey as the other challenge of undocumented migrant young females. The informants told the researcher that undocumented migrant young females starting from their home country up to the destination are sexually harassed by different peoples at different places. Origin brokers, opposite sex migrants and destination brokers are the major actors of young female's sexual abuse. So we can say that undocumented migrant young females are victims of sexual abuse starting from their home country up to the destination.

4.6.1.3 Tiredness and sickness

Females do not travel long distances of place for long period of time by foot compared to men, as the data collected from the informants indicated. This is the central challenges of undocumented migrant young female that traveled through informal way to the Middle East. With regard to this, Meseret, who was a migrant returnee from the Middle East shared her experiences as;

When I traveled to the Middle East, we were three girls from the whole migrants... The journey is started and it really needs mental and physical strength. We females were very exposure to this but the male counter parts are strong enough to travel long distances of place. The male counter parts gave psychological and mental strength through joking. Time runs and from the whole female migrant's one of them was very tired and she did not understand herself. Due to her tiredness and sickness the travel was paused, then our male counter parts decided to carry the tired female and start our journey, but she did not understand everything that they were acted at that time. Then some migrant men left her and started their journey, only me and two young boys were there with her, the rest continued their voyage. Finally I saw one car and asked the driver to take her in to the hospital; he was voluntary and took her in to the hospital with us. Then she took some medical treatment and understood herself. We also start our journey after she recovered from her sickness. Through our huge effort, we were reached in the destination area with her; still now she is calling with me remembered our positive activity. So, in my experience's females are no strong to challenge long distances of travel with long period of time but male are stronger than female to travel long distances of place with long periods of time (Mekaneselam, March 16, 2019).

From the result of this study, we can understand that undocumented migrant young females are highly victims of this challenge that is tiredness and sickness at the time of voyage. Young females by nature are not strong to go long distances of place with long periods of time by foot, but informal migration needs such kind of ability, this makes young females exposed to the problem of sickness and tiredness.

4.6.2 Challenges of young females in the Middle East

The informants of this study told the researcher that both documented and undocumented migrant young females were exposed to various life challenges in their destination countries, but the only difference between them is that the degree of their exploitation. That is, undocumented migrant young females were more or less exposed to difficult life challenges in their destination compared to documented migrants.

4.6.2.1 Sexual Abuses

Sexual abuse was the common challenge of migrant young females employed as domestic workers in the Middle East, according to the data gathered via returned migrants and families of migrant returnees.

With regard to this, Roza, who was a returnee migrant to the Middle East, stayed more than seven years shared her own experiences as follows;

I was in Saudi Arabia for greater than seven years. I have one boyfriend there, he is from Ethiopia. Our relation started, when I was in there and he always asked me to act sexual intercourse before marriage, but, I always reject his idea. We are worked in one house. He used to work as a shepherd and I was employed as a domestic worker for the same employer. One day he knocked my bed room for a number of times, it was around five o'clock. I opened the door and asked him about his problem and he told me his aim. Frankly, I was not expecting such kind of activity from him and I was very shocked, because, I loved him and also trusted him. Unexpectedly, he prepared himself to sexually abuse me; however, I refused and requested him to stop his activity by crying. Assume that both of us did not have any contraceptive methods to prevent pregnancy. Then I told him the consequences, but, he was not volunteer to stop. This would really impact my family and so my only option was accepting his question (Mekaneselam, March 14, 2019).

The other migrant returnee, who was Zeyneba shared her experiences in Saudi Arabia as;

I was in Saudi Arabia for five years. When I was in Saudi Arabia my employer and his son used to harass me for a number of times. Especially, at the beginning of two months the father of that family always followed me to sexually abuse me. One day the families were not present in the house, the wife of my employer was in America for her job purpose, then the father prepared himself to act sexual intercourse with me. It was around eight o'clock, and then he come in to my bed room and touched my breast. I was very frightened and asked him what he needs, seriously he asked me to

act sexual intercourse with me, unless he warned me to cut my neck. Then, I was crying loudly, but he did not stop his activity, but unfortunately, the door of the main gate was knocked, he was very frightened. She was his wife that knocked the main gate, which she returns from US by airplane (Mekaneselam, February 18, 2019).

In related to this, a study conducted by Vliieger (2011) found the sexual harassment of Ethiopian female migrants in the Middle East and explored that domestic workers in the Middle East faced various types of sexual abuse by different peoples. To sum up, from the results of this study in congruent with previous studies, we can understand that young females have been exposed to sexual abuse by different peoples starting from their country up to the destination. In the course of their movement and in the destination they are forced to have sexual intercourse, as a result, most of the migrants are not feel comfort and exposed to unwanted pregnancy. Young female migrants were double victims at the time of their movement; the first one was, they were victims of the challenges due to their gender, that is, females by nature were more victims of sexual abuse than men. Secondly, they were victims of migration, so they were double victims at the time of their movement. This was really endangering their life before and after their movement.

4.6.2.2 Religious and Racial abuse

Young female migrants have faced various religious and racial abuses in the destination. According to the informants via in-depth interview, key informant interview and focus group discussions, young females were severely abused and exploited due to their religious beliefs and racial background in the Middle East; especially Christian followers and black Africans were severely exploited and abused in the destination countries.

For example, Tigist a migrant returnee from the Middle East shared her experiences as:

I migrated to Saudi Arabia, when I was Orthodox follower. My employers in the destination were Muslims; they usually pushed me to change my religion. One day all the family members came together in the house and they discussed about it. They told me strictly to change my religion obligatorily; otherwise they warned me to leave their house. There were no relatives in there, so no option other than accepting their ideas. Then my original name was Ager and they changed in to Sofiya. Starting from that time, they obliged me to go to the Mosque every Friday. But, when I reached in the Mosque; I was praying to my God through crying that the situations influence me to change my religion. I am not changed my religion heartily, rather, I was dressing like Muslim followers to secure my job. When I was going to the Mosque, I read soft

copies of wudase marry, in Amharic known as "ወዳሪ ማረያም". When, the followers of the religion bow their Solat, I was praying to God through reading religious books.... (Mekaneselam, March 12, 2019).

The other migrant returnee, who was Meron experience similar situation in the destination as:

When I was in Ethiopia, I am the follower of Orthodox Christian, but, when I prepared to migrate in the Middle East, the broker advised me to change my Christian name in order to gain acceptance by the employers in the destination. Then, I discussed the topic with my families and they accepted his idea as positive. Finally, I changed my name from Hana to Meka, here I and my friend started our visa at similar time but my friend was not volunteer to change her Christian name, her name was Almaze. My passport come before six months faster than Almaze, so, peoples are highly abused by their religion starting from their country up to the destination... (Mekaneselam, March 18, 2019).

The other informant, who was Habtam a returnee from the Middle East after four years of stay, shared her experience in the destination as;

I was in Bahrain for more than four years and I experienced a lot from the destination... The residents assumed that Africans are not tired because they believed that, we are created by God to serve the white peoples, they assigned a name for Africans as ‘chimpanzees’. They always know Africa in poverty and they do not have any clue about the positive thing of Africa, they considered that Africans are born to serve other nations like Europe and the Middle East... This and other factors harassed migrants in the destination. The employers abused verbally every day, but I did not care about their verbal abuse and talking, because I have my own aim for migrating in that country... (Mekaneselam, March 11, 2019).

The experiences of the above informants is congruent with the result of the study conducted by Crenshaw (1993) found the exploitations of young females in the Middle East is happened by one of the differences in their race and religion, like the enforcement of them to change their religious identity. To sum up, from the informants of this study and the result of previous studies, we can understand that migrants in general and female migrants in particular are highly exploited and abused starting from their country up to the destination due to their religious and racial background. Most of the Middle East countries are Muslim followers, the informants told the researcher that, they gave comfort for Muslim migrants and the reverse is true that they are ignored and abused non- Muslim migrants. And most of the

informants of this study informed that young females in the Middle East are mentally and verbally abused in a number of times by a number of peoples in the destination because of their religious and racial background. The residents of the destination immorally believed that African's are born by God to serve whites and Middle East peoples, they did not understand that Africans are human, because they act always inhuman act towards them, including psychological, physical, religious and racial abuse. This highly affected the mentality of black migrants in general and the mentality of female migrants in particular.

4.6.2.3 Cheating

Cheating is a system used by home and abroad young boys to gain an income from young female migrant domestic workers in the Middle East, as the data gathered from the respondents indicated. With regard to this some respondents have their own experiences; For example, Mekoya a migrant return from Dubai shared her own experiences in the Middle East as:

I have stayed in Dubai for three years; I have one best friend from Woldia in the destination. She was searching best marital partner for greater than two years by using different social Medias. One day her relatives sent the profile of one boy through what sap and she liked his photo and asked her relative to give his phone number... but her relative tell him and then they talked each other through face book. Surprisingly, he asked her to marry, and, she accepted his idea positively but the main thing here is that, the female should pay some amount of money for the broker, because, he create such favorable condition for both of them, we call in Amharic "አ ማግኘት" and finally she sent 5,000 Ethiopian birr for her relative...Then time runs and they stayed for eight months through romantic relationship. One day she asked him to send his families to her families based on the culture of their communities, but he was not volunteer to ask her families and he persuade her that "now I am a student... I will send my families to your families after graduation, unless my families did not accept my idea in the current time, because, now I am a student". Then she understand his idea and agreed by him, after his graduation has been remaining one month, she send 15,000 Ethiopian birr for him to cover his graduation expenditure. Then time ends and he has graduated, after his graduation he was unemployed for greater than three months and tell her to start private job, she agreed by his idea and promised to send some amount of money. I think he asked her 50,000 birr, but she did not have such amount of money in her hand and she send only 18,000 birr. He was

not happy and blocked her phone from his phone, she was psychologically damaged. I was calling to him directly and asked the problem, he told me that "I did not love her and you should advise her to stop her relationship with me" (Mekaneselam, April 05, 2019).

In the same instance, the other migrant returnee, who was Silima shared her experience as:

When I was in the Middle East, there were a number of young females that raised a question for romantic relationship. Before that I learnt a lot from my friends and relatives in the destination, they used romantic questions as a system so as to exploit the money of migrant remittances, every day a number of individuals raised romantic questions for me through imo and face book, but, I did not accept their ideas. One day I found one person in face book, we learnt grade eight in one class, and I loved him, but, I did not know his feeling towards me, then we talked our previous life for fifteen days through face book. After that he raised romantic question for me, without any doubt I accepted his question, starting from that time I called to his phone directly every Sunday... life continues and after three months he raised one question that he was ready to purchase a house in the near town and he needs an additional birr of 150,000, but I did not trust him and I asked my brother to follow his activity, because we are neighbors, my families know him and his families know me, my brother follows his daily activity, and then my brother saw him in one night club. I heard from my brother and stopped my relation starting from that time. He wrote a number of messages, but I did not respond it... (Mekaneselam, February 25, 2019).

From the experiences of the above informants, we can understand that young boys are abused and exploited female migrant domestic workers in the destination by using different exploiting mechanisms. Especially, single and divorced females that need marital partner were vulnerable to this challenge; most of them send their salary to these theft boys without any tangible evidence. They have their own experience to persuade migrant young females, majority of them told the researcher that they persuade migrant young females through the system known as, "enticing to marry", it is a promising statement. Majority of them started their contact by face book, whatsapp and imo, sending their salary to unknown people is so shame and endanger them to different life obstacles. So it is possible to say that young female migrants are exploited by young boys, when they are in the Middle East.

4.6.2.4 Payment inequality

Migrant young females are employed differently in the destination based on their race, ethnicity, religion and educational background according to the informants of this study.

With regard to this, Zeyneba who was a migrant returnee from Saudi Arabia shared her experiences as;

I stayed Saudi Arabia for five years and I have one best friend from Kenya in the destination. There was also another Philippines citizen that employed with us, we all are legal migrants, but the employer employed all of us differently, here the Philippines citizen was employed 500 riyal, I employed by 385 riyal and the Kenyan citizen employed by 375 riyal, the difference is high, that, the Philippines citizen employed almost double than we Africans. I asked some friends about the salary of Philippines domestic workers and almost all of them told me that, the Philippines domestic workers are treated uniquely from other domestic workers, the main reason behind that was their central government ability to form bilateral and multilateral agreements with their destination countries. (Mekaneslam, February 18, 2019).

In the same manner, Meka, the other migrant returnee informant shared her experiences in the Middle East as follows;

When I was in the Middle East, my employer was not paid my salary in the right time; rather she used to pay my salary based on her interest. I did not forget one thing in that place, my families were asking me some amount of money and the salary day was already coming soon, then, I told to my families to tolerate only five days. Unfortunately, the employer (madam) was flying in to Saudi for her own job purpose. Assume my families were counting the day of my salary, but, there is no option other than tolerating the madam. Finally, after two months of stayed she comeback to her home. Here my payment deadline is postponed to three months. After a day of her back, I asked her to give my salary; she was shouting and verbally abused me. She told me that, I did not know your salary. I was crying day and night for three days and one thing is come on my mind, that is reporting the issue to the police both verbally and in written form. Then, I wrote the issue and put in my bag to report the police, unexpectedly; the son of my employer found the written paper and gives to his mother. Then, he and his mother created one thing to imprison me, they accused me that her jewelry has been stolen by me, without any evidence, I was imprisoned for three months... and finally my salary was not totally paid for me (Mekaneslam, February 18, 2019).

In similar with the experiences of the above informants, a study conducted by ODI (2014) explored the contact between employers and Ethiopian young female migrants in the Middle East as largely negative with majority of the employers practicing payment inequality, delayed of their agreed payment and even not receiving of their payment. To sum up, from the informants of this study in congruent with the result of previous studies, we can understand that Africans are employed by low wage compared to other nations, the reason behind that is their negative attitude towards Africa. The Philippines and Indian domestic workers were employed uniquely; their salaries have been twice greater than that of Africans, because their governments have their own policies and strategies to protect the rights and benefits of their domestic workers in the Middle East. They treated differently based on their religion. Muslim migrant domestic workers in the Middle East were also easily access a job, but the reverse is true for Christian and other religious followers, even the amount of money is so different due to their religion in the destination. So, we can say that the employers did not pay their full amount of salary at the exact period of time due to their negative attitude towards African. When we see the resting time of migrants, majority of the informants told the researcher that, there were a maximum of three up to four hours resting time in the Middle East countries. The rest 20 up to 21 hours are devoted to working day and night. They did not care about the health of domestic workers; they ask everything at every time.

4.6.2.5 Cultural challenge

Cultural abuse was the other challenges of young female domestic workers in the Middle East countries as the data collected from the informants of the study presented, including problem of language, problem of food, problem of wearing style and the problem of cultural dances.

In relation to this, Hawa a migrant returnee from Saudi shared her own experiences as:

I was in Saudi Arabia for two years, when I was in the destination; their language was my challenge for more than six months, after that, I was trying to speak their language... In the first time, when I reached in Saudi Arabia my employers asked me to study some Arabic languages that were essential for me so as to simplify our conversation... And, I accepted their ideas and started learning... but did not understand their language. Through time, I tell the madam that their culture is difficult to understand and she arranged additional time to study Arabic language at a near school. Then I was studying Arabic language for two months, after that I can listen and speak Arabic language clearly (Mekaneselam, February 19, 2019).

The other migrant returnee, who was Zemzem shared her experiences with regard to food challenge in the Middle East as;

I did not like meat before I migrated to the Middle East ... but when I reached in the destination; my employers used meat and rice as their usual food. As I told you earlier, I did not like meat, but they always influenced me to eat. One day, I took my portion and threw it in to the toilet, but, the employers believed that the meat was eaten by me. I did it for a number of times until I left the house, they did not know what I was doing, after one year I changed my working house and entered another house. Finally, I persuaded myself to eat meat, because meat is the usual food of them, then I adapted meat through times. Then I like their meat and still I am use meat in my daily diet because of their cultural influence (Mekaneselam, March 22, 2019).

With regard to wearing style, Meseret shared her life experience in the Middle East as;

I was Orthodox follower, but I am changed it when I migrated to the Middle East so as to get an acceptance by the employers. Now, the problem started from here, when I arrived in the destination, my employer seriously asked me to wear a cloth that cover my leg up to my hair, we call it in Amharic "ጅልባብ", because I was wearing a trouser before that, Then I accepted her idea because there is no option other than this. Frankly speaking, I did not like that style of wearing because it does not give freedom to do everything. But through time, I adapted and wore it almost two years (Mekaneselam, March 16, 2019).

From the informants of this study, we can understand that young female migrant domestic workers are vulnerable to different cultural challenges in the destination, including that of wearing style, language, food and others. Especially, problem of wearing style, problem of food and problem of languages were the major cultural challenges of migrant young females in the destination, they do it to get an acceptance by the employers in the destination; this makes young female migrants vulnerable to the problem of wearing style. Language problem was the other challenge of young females in the Middle East, most of the participants in this study told the researcher that rural young females that migrated to the Middle East were more victims of this problem, because they did not get any global information due to their lack of technological access in their surroundings. Problem of food is also the other challenge of migrants in the destination.

4.6.2.6 Physical abuse

According to the informants via FGDs and in-depth interview physical abuse like, beating, burning and corporal punishments were the major challenges of migrants in the destination. With regard to this, Zeyneba, who was a returnee migrant from the Middle East, shared her experience in the destination as:

When I was in the Middle East my employers were so harsh, they did not give enough time to rest myself... even she did not allowed me to answer the called phones. One day my sister called me when I prepared some fast food, then I wanted to pick up to stand and respond to my sister, but I know the behavior of my employer. She did not allowed cell phone conversation for me at the time of working. I did not tolerate and picked up my phone, when I was boiling a water to wash some materials. Saw her face was changed and took the boiled water. Finally, she burnt me by that boiled water. I was not so damaged, starting from that time I was not picking up any calling in front of her; they give priority for their job when I was in the Middle East (Mekaneselam, February 18, 2019).

In similar with the experiences of the above informants, De Regt and Tafesse (2015) explored the physical torture and human right violations and abuses of young Ethiopian female migrants in the Middle East. In general, from the above informants and the result of previous studies, we can understand that migrant females in the Middle East were not only exploited physically, but also they also exploit socially, politically, economically and also culturally through different mechanisms. The informants told the researcher that due to their multiple challenges in the destination, majority of them come mentally ill, partially paralyzed, economically poor, socially marginalized, politically neglected and culturally unacceptable. But, the migrant returnees still choose migrating to the Middle East.

4.6.2.7 Inadequate job access

Insufficient job access and opportunities were the other challenges of migrant young females in the Middle East countries as the data gathered from the informants indicated.

In relation to this, Roza a migrant returnee from the Middle East shared her experiences as follows;

Before, I migrated to the Middle East country; I graduated from Bahr Dar University in Hotel Management. I was seeking a job for greater than two years but nothing is there. After two years, I decided to migrate in Arab countries and I did it. When I was in the Middle East countries, I have been holding degree but the residents of the

destination did not care about migrant's qualification. I was applying different hotels but no one trusts my qualification, then, they did not accept my degree paper. Here, there is no option other than working in private domestic house. So, I employed as a private domestic worker for three years due to the absence of other job options (Mekaneselam, March 14, 2019).

Almost all of the informants in this study informed that they choose domestic work as their preferred job due to the absence of other job options in the destination. Even if qualified persons do not found other job options other than domestic work in the Middle East. So, we can generalized that migrant young females were restricted to work domestic activities, like washing cloths of the employer, preparing food for the employer, take care and protect of elders and children and cleaning the house were the major tasks of migrant females in the destination.

4.6.3 Challenges of young female returnees

Young female migrants have faced different social, economic, psychological and other challenges after they return to their country. According to the informants of this study migrant young females have faced separation of marital partner, socio- cultural challenges and problem of rehabilitation when they come back to their country. Some of them are listed below:

4.6.3.1 Separated from their marital partners

Several studies listed out that migration has a great impact on family dispersed, instability, insecurity and dissolution (Ismail, 1989; Kamiar and Ismail, 1991). The informants of this study, who returned from the Middle East, experience such challenge.

For example, Meron a migrant returnee from the Middle East shared her experiences as below;

I married when I was grade eight, then I didn't last long my education. My families and my husband decided to stop the education and flight in to Saudi Arabia. I was so much frustrated, and... finally, I agreed by their ideas... then I stayed Saudi Arabia for seven years... but, here my family and my husband was in contradiction for almost five years, my families saw some bad things from my husband and they didn't tell me to keep the wellbeing of my mentality... One's up on a time, I heard that from his friend, he married one migrant returnee from the Middle East, and he used my own money for himself and for his new wife... I shouted and called him directly...

unfortunately his wife picked up his phone and told me the issue word by word... Starting from that day I stopped my relation from him and I changed his account name in to my father... After I come to my country, he was a father of two children from his new wife... (Mekaneselam, March 18, 2019).

In relation to divorce, the other informant who was Mekoya shared her experiences as follows:

I married before migration and I have one child. By the influence of my husband's family, I migrated to Saudi Arabia and stayed there for three years. I was sending my salary for my husband. My families were not happy due to sending of my salary for him. Their fear was not wrong, my husband married when I was in Arab country. To be honest, I did not expect such like of activity from him. Time runs and when I come back to my country, I saw his wife. I was very angry, after a few days, I sent the mediators to give my money that I sent before when I was in Saudi Arabia. He did not have any money in his pocket, as he consumed and used all my money that I send before with his new wife. His mother told me that, "the experienced peoples told us, the returned migrants are not mentally and physically wellbeing, most of them lost and stolen their internal body parts by the residents in the destination, we call in Amharic "ጎክ", due to this and life after return is not good and endanger their child next existence. We saw a lot of migrant returnees, who are mentally, psychologically and physically abnormal. So we decided to marry other wife in order to sustain his marriage" (Mekaneselam, April 05, 2019).

Additionally, the other migrant returnee that was Tigist shared her experiences as;

I married, when I come back to my country. I think he married me for the sake of money, to be honest; I did not have money in my pocket, because my families consumed it when I was in Arab country. I married and life started, through time he asked money but the reality is, not having any money in my pocket. He did not understand me and he always asked birr. Ones up on a time, I told the reality but he did not accept it rather he corporally punished me by using a stick and he persecuted me from the house. We stayed only five months with him, after that our marital relationship was broken... (Mekaneselam, March 12, 2019).

In addition, the informants also described factors that contributed for the separation of marriage alliance between migrants and their husbands. They listed that religious differences, migrant return misconduct behavior, returnees' health problem, husbands' having children

from other woman and husbands' huge extravagance of returnees money sent before were among the major causes of divorce after return from the Middle East countries. And also they are divorced from their marital partner, because of the societal negative attitude towards returned migrants. The community assumed the migrant returnees as mentally and physically ill, they considered that the returned migrant's internal part of the body is stolen by residents of the destination, due to this and other factors forming marital partner is so difficult. From this we can understand that the expectation of communities in general and their husband in particular can affect the life of returnees. Even married migrant returnees are divorced from their marital partner due to the influence of their families and communities, the men who marry returnee migrant is considered as abnormal, like that of his returnee wife. In general, the marriage condition of migrants is not stable starting from pre to return migration due to different factors. This, in turn, substantiated by the information collected from the twenty four respondent young returnee females, five divorced their husbands after they began to live in the Middle East and seven divorced after they came back home and eleven of them are still single, while only four of them secured their marriage.

4.6.3.2 Rehabilitation problem

Rehabilitation is a set of interventions needed when a person is likely experience weakness in everyday social life due to different reasons. Examples of weaknesses include difficulties in accessing basic needs and social ignorance. It enables individuals of all ages to maintain or return to their daily life activities, fulfill meaningful life roles and maximize their wellbeing. According to the information obtained via FGDs, in-depth interview and key informant interview informants, the government and other stakeholders didn't give any support for migrant returnees in general and female migrant returnees in particular.

For example, Mekoya a migrant returnee from the Middle East shared her experience as;

When I was in the Middle East, the new prime minister of Ethiopia come to power and visited that country. He talked a lot to protect the rights and benefits of migrants in the destination. According to him, the government is ready to overcome the problem of migrants in general and returnees in particular. Based on this we migrants that worked in Middle East prepared ourselves to come back to our country. Then we come back to our country. We hoped a lot from the government, but, the promise is remained as a talk. The officials of the town prepared a five days meeting for returned migrants; we expect better support from the government at that time. But, they did not do anything... They asked us for five days meeting and they paid 40 birr for our daily

salary... totally they paid 200 birr for each of us. Started from that time the officials of the woreda have not provided any support for us, even if, when we went to their office they did not respond positively. Right now, I expect nothing from the government; the only option for returned migrants here is re-migrating to the Middle East (Mekaneselam, April 05, 2019).

In support of the above informants, Tamrat (2016) in his study found rehabilitation as the central challenges of women migrant returnees from the Middle East. To sum up, it is obvious that rehabilitation is an investment for both the individual and society. From the informants of this study and the result of previous studies, we can understand that the government, NGOs and religious institutions were talking a lot to rehabilitate returned migrants theoretically, but nothing is there in the town practically to rehabilitate returned migrants. The government talk a lot promise to rehabilitate returned migrants, but practically everything is absent, not only the government but also nongovernmental organizations, religious institutions, communities and families have their own role and responsibility to rehabilitate returned migrants, because, the rehabilitation of mentally, physically, socially, culturally and economically damaged peoples need the effort of different individuals, groups, organizations and institutions.

4.7 The motive of stakeholders to support returnees

There are different responsible bodies that play a role directly or indirectly to rehabilitate returnees from the Middle East as the data gathered from the informants indicated. These are families, religious institutions, government, NGOs and communities. We will see separately in detail as below;

4.7.1 Families

Family is the major responsible body to support migrant returnees. The informants of this study told the researcher that, families are the major responsible body to support returned migrants but the reverse is true in Mekaneselam town, The families of returnees were gaining the remittance from their children when they are in the Middle East, the migrants salary was totally sent to their families through their employer, this is the culture of Middle East, meaning receiving their salary to the employee is not common rather the employer sent the salary of their domestic worker to the representative of her in their country, most of the participants in this study told the researcher that they send their salary to their father and brother.

For example, Habtam shared her life experiences with regard to this as;

When I was in the Middle East, I send my salary to my older brother. He has his own life. His first child took an entrance exam when I was processing my passport. When I reached in the Middle East, he passed the exam and joined Wollo University. My brother took the migration of me as an opportunity to support his child financially. I send my salary for him every three months and he also deduces almost 1,000 birr every month from my salary and sends it to his child. I did not know what my brother was doing, but, one day, I asked my brother to build an iron roof house in the near town, but he did not have enough money in his pocket, because they consumed it. Time runs and I come back to my country and that families totally shocked when they heard that, then, I reached in to my country and asked my brother to give the total amount of my money that I sent from Arab country. I did not know what I was saying; he was so shocked and told me that "I educate my child and feed my families when I was in poverty, please tolerate only 15 days, I will give you by selling my cattle's". I was very angry and punished him by some verbal words. After 15 days he prepared himself to sell his ox, but I did not accept it. Finally, I decided to migrate again to the Middle East, and then I reached in Dubai (Mekaneselam, March 11, 2019).

In general, from the informants of this study, we can understand that the families are used and consumed the money that sent before from their children without their permission. You know migrants have their own personal plan to change their life when they migrated to the Middle East country; this plan needs the support of their families. But in this study the families were one factor that breaks the plan of migrants through the wastage of their money sent from abroad. When they come back to their country the money they sent before was not saved, rather their money is used and consumed by their family members; this endangers the life of migrants and in turn motivates returnee migrant young females to migrate again to the Middle East.

4.7.2 Government

Government is the other responsible body to rehabilitate returned migrants by providing different support. For example providing some training to upgrade them, providing financial support by working collaboratively with different micro financial and business institutions, creating some favorable environment for returnees are the roles of government to rehabilitate the returnees. The inverse is true in the study area; the participants of this study told the researcher that the government has nothing done still now.

In related to this, Habtamu, who has a government official in Mekaneselem town, expressed his views with regard to this as follows:

I know the problem of returnees that they faced in their country. For example, unemployment, problem of rehabilitation and discrimination. Our office did not work as to the extent of the problem. The returnees expected money (loan) and working place, however we have not given money, rather they have the duty to bring money, the Amhara Credit and Saving Institution give money if they bring a guarantee, our duty is offering working place, when they came organized being three and above. In addition providing technical and vocational training, however, they came individually in number, almost all seeking money from the institution, as well as working place for non-production purpose, but we want the place to serve for the production of goods and services, of course we have not worked too much to rehabilitate them, though returnees also have their own weakness (Mekaneselem, February 18, 2019).

In addition, the other government official, who was Ali expressed his observation as;

It is absolutely true that documented migrant domestic workers are victims of different life challenges like that of undocumented migrants. The reason behind that was the work of legal brokers. I do not know the rules and regulations of giving license for legal brokers, because the license of these brokers are mostly given at zonal, regional and federal level, but the main thing here is that, there is a rule and regulation that guide and lead these legal brokers to recruit legal domestic workers. But, most of these legal brokers did not work in line with the guidelines and regulations, rather they work only to maximize their personal benefits, this leads to the vulnerability of legal migrants and minimize their trust towards the government. Am sure this activity will not continue, I hope things will change and these corrupt and dishonest people will be penalized by the law in line with the rules and guidelines (Mekaneselem, February 18, 2019).

There are different factors that limit the effort of the government to address the challenges faced by both documented and undocumented migrants. With regard to this Gashaw a government official in the town shared his experience to the researcher as follows:

The residences of the town, especially returned females are coming in my office every day. The town administration has its own rules and guidelines to support returned migrants in particular and residents in general. The municipality could give has given work place for three and above returned migrants if they form an association and consisting five and above unemployed graduates as well. But they asked the support

of the town individually; the municipality has no enough land and capital to serve each person individually. We told them but they did not understand the problem behind the town. Some of them were verbally insulted us, when we told the standard and some were prepared themselves to attack physically (Mekaneselam, February 18, 2019).

At similar instance, the other government official who is Hbtamu informs the researcher as:

I know the problem of migrants in the destination and after they return to their country. Our office did not work much to solve the problem of domestic workers in particular and migrants in general. To be honest, we have not worked enough for the rehabilitation of returnees. Though the problems of returnees were too numerous. Any way, we will try to solve their problem as to the capacity of the town, because you know that budget is the central problem that hinders the government to solve the problem of returned migrants, but also lack of qualified personals to recruit legal domestic workers is our central issue in our country. So, I think the government and other concerned bodies will try to solve their problems for the coming budget year taking in to consideration our capacity (Mekaneselam, February 18, 2019).

From the above informants, we can understand that the government officials clearly understand the work of legal brokers that play a role for young females' vulnerability and they plan to shape and remove these illegal peoples. This will solve the problem of migrants in the destination and maximize the acceptance of the government by the whole peoples including the migrant families in general. Moreover, the government officials who were participated in this study listed out the major hindrance factors of the government to address the challenges of young females' migrant domestic workers as follows: The first hindrance factor of the government to address the challenges of domestic workers forwarded by the participants of this study was shortage of budget. According to them budget is the central concern to address the problem of migrants in general and returned migrants in particular. They told the researcher that the returned migrants need enough amounts of land and birr from the town but the capacity of the town did not allow doing it individually. From this study we can conclude that the government did not solve the problem of returnees up to their capacity.

4.7.3 Religious institutions

Religious institutions are the other responsible body to rehabilitate returned migrants through providing different spiritual and economic support, but the officials of different religious

institutions that participated in this study did not know clearly know the vulnerability of documented migrant domestic workers, they only know the life challenges faced by undocumented migrants.

One Orthodox religious leader, who was Talema responded his view towards the works of religious institutions as;

The church does not encourage migration in general, because most migrants are forced to change their religion in the destination, changing one's religion is strictly prohibited in the bible and God did not tolerate it. However, still now we gave psychological support through spiritual way for returned migrants, and most of them who have changed their religion before have now changed their religion in to their previous one. Of course, we have not worked as to our promising statement and to the extent of the problem. Due to the absence of employment, the returnees might have the intention to re-migrate. To solve the problem the government, NGOS, religious institutions and the community as a whole should participate cooperatively ... our future plan will rehabilitate the returned migrants as to our capacities psychologically and economically (Mekaneselam, February 22, 2019).

The other Muslim religious leader, who was Ebrahim in this study, shared his view as;

The Mosque does not encourage human migration. But there is a mis- conception, here, peoples consider visiting Meka and living in Saudi is a sign of blessing, but it is not true rather working good and acceptable things commanded by Allah is really a sign of blessing. Frankly speaking, we have not worked up to the interest of returned migrants; we did not work as to our responsibility and to the extent of their challenge. But we shall do more for the future by providing some awareness to our followers regarding to the challenges faced by migrants (Mekaneselam, February 19, 2019).

In the same manner, the other orthodox religious official, who was Tsegaw shared his attitude as follows:

Honestly speaking, we did not work in collaboration with other stakeholders. Most of our followers did not aware the challenges faced by migrant domestic workers rather they believed that their migrant children and family member lived luxurious way of life in the destination, even we religious officials did not clearly know their strict life challenges. So, we have not worked in collaborate with different stake holders. Starting from this time, I hoped our institution will work in collaborate with different stakeholders so as to reduce the life challenges faced by migrants in general and women migrants in particular (Mekaneselam, February 22, 2019).

So, from the result of this study we can understand that, the religious institutions did not work in line with their expectation and accountability. The returnees in particular and migrants in general did not get any support from the religious institutions. So, we can say that religious institutions did not adequately work to rehabilitate migrant returnees from the Middle East up to their expectation.

4.7.4 Non-governmental organizations

Non-governmental organizations are the other responsible bodies to rehabilitate returned migrants in particular and save the lives of migrants in general.

With regard to this one NGOs officer, who was Alemu expressed his organizational plan as:

Even though we promised a lot, we have not worked related to returned young women and girls since our funding countries did not give us fund related to them... The problem of returned young women is not new for them because many Syrian and Sudan citizens entered in their own countries as a refugee, without money we could not do anything. If those countries donate money, our intervention primarily lies on the returned young women... To solve their problem not only NGOS but also government and communities need to work cooperatively and collaboratively... (Mekaneselam, February 27, 2019).

Similarly, the other NGOs official who was Meseret expressed her view as:

Even if, we promised a lot to work cooperatively with other stakeholders theoretically, still our linkage and cooperation is low... We did not have enough time to discuss in detail about the issue of migrants in general and female migrants in particular. We received the list of returnees from the concerned bodies, when we need some support for them. For the future, I hope we will work collaboratively with other stakeholders so as to reduce the multiple challenges of young female returnees (Mekaneselam, February 27, 2019).

From the result of this study, we can say that nongovernmental organizations are not properly work to rehabilitate returned migrants in particular and migrants in general. They did not support migrant returnees due to the inaccessibility of donation to returnees from the donating organizations.

4.8 Major causes for young females suffering

There are different individuals, groups, organizations and institutions that were a cause for young females suffering starting from their country up to the destination. The informants listed out those legal and illegal brokers, destination embassies, and government as the major

ones. We will see and discuss in detail each of them responded by the participants of this study.

4.8.1 Legal and illegal brokers

Both legal and illegal brokers in their country have played the role for young females' suffering as the data collected from the informants indicated. Legal brokers as the name indicates, they are legal and officially acceptable that obtained license to recruit and select legal migrant domestic workers in the Middle East based on the standard legislation and proclamation.

With regard to this one informant, who was Zeyneba shared her experiences as;

I migrated legally to Kuwait, when I was 16 years old. The legal broker was our relative and promised with my father to prepare legal passport by adding my age illegally... Then he prepared the passport and I reached Kuwait, but things were not good for me in the destination. After I arrived in the destination I missed my families, because I was very child and I did not saw any town before that, this and other factors create depression and frustration in the destination. Even if, when my families were called with me, I did not pick up their cell phone because I missed them and crying day and night. My families decided to return to my country. Then, after two months in Kuwait I return to my country, still I feel shocked about that moment, but I was migrated to Saudi when I was 23 years old... So, migrating to the the Middle East at the time of child age is very difficult for migrants and their families (Mekaneselam, February 18, 2019).

Similarly, the other informant, who was Silima shared her own experiences as;

I had one best friend from Dessie, when I was in Saudi Arabia... He was legal migrant. He was previous-staff member of ACSI (Amhara Credit and Saving Institution) and he borrowed 70,000 birr from that institution... His oldest brother gained license to recruit legal migrants and his office is in Addis Ababa. Then he told to his brother that he wants to leave the country by borrowing this birr and his brother accept his idea and prepared legal passport for him... Finally, he migrated to Saudi Arabia through the effort of his brother. He told me that no one asked his debt as he gained the information from his birth place (Mekaneselam, February 25, 2019).

In the same manner, the other informant, who was Hawa shared her own experiences as;

When I prepared myself to migrate in the Middle East legally, the broker was the neighbor of my uncle in Addis. My uncle told him everything, I was 16 years old, and I think 16 years old child is not allowed to work in Arab country. But through his power he was changed my age from 16 years old to 21 years old. My families paid almost 4500 birr to him for doing this in addition to his legal payment. The main reason for changing the actual age was so as to fulfill the standard criteria's of legal migrant and in order to facilitate my passport very fast (Mekaneselam, February 19, 2019).

From the informants of this study we can understand that legal brokers are the major responsible bodies for the sufferings of young female domestic workers starting from their home country up to the destination. Legal brokers that obtained license to recruit legal domestic workers to the Middle East did not work in accordance with the existing national and international guidelines. Here the government has gained the responsibility to recruit legal migrants legally, but they did in reverse with the standard laws and regulations. For example selecting and giving legal license for teenagers is not allowed, but they prepared false age through corruption. Most of the returned migrants that were interviewed do not fulfill the standard criteria rather they pay some amount of money informally to the legal brokers and prepared the passport improperly, prepared legal passport for Children whose age is between 14 and 18, this has not been allowed by national as well as international laws, and the human right commission call them as "child labor abuse". Not only is this, but also prepared passport for criminal peoples is the work of some legal brokers, this was really affecting the life of migrants and their families in particular and the country in general.

There are also some studies that are more or less related with the impact of undocumented brokers on females' vulnerability. This idea is supported by different studies. For example the study conducted by Selamawit, entitled as the vulnerability of Ethiopian rural females in Saudi Arabia and Kuwait in 2013 clearly probe this.

4.8.2 Destination embassies

Destination embassies were the other responsible bodies that are assigned in the destination countries to protect the rights and benefits of their citizens through different mechanisms, but some embassies that assigned in abroad do not protect and keep the rights and benefits of their citizen as the data collected from the respondents indicated, but not all. These activities have their own role for the sufferings of migrant domestic workers in the Middle East. The respondents told the researcher that there are some embassies in the Middle East that do not

undertake their responsibilities to protect the rights and benefits of citizens that reside in there.

For example, Silima who was a migrant returnee from the Middle East shared her experiences in relation to this as;

I was in Bahrain for greater than two years. I have one Philippine and one Ethiopian friends. I was really amazed that the Philippines citizens get special treatment, I did not forget that, in every Sunday we were free from job in the house and we prefer to refresh ourselves in restaurant. One day when we were in the restaurant, we did not know the reason behind that the police come in to that restaurant and arrested us. We imprisoned for three days; unexpectedly the Philippines citizen that imprisoned with us is released through the support of her embassy. We Ethiopian's were arrested almost greater than 15 days without any accusation. Finally, we took the phone number of the embassy and called him directly to ask support... but he did not picked up his phone. Time runs and we are imprisoned almost one month, finally we deported in to our country (Mekaneselam, February 25, 2019).

At the same instance, the other migrant returnee who was Hawa shared her experience as;

I was in Yemen almost greater than three years. Yemen is not stable by social and economic resources. I did not remember the exact time but in ones up on a time the citizen of Yemen killed and exploited many foreigners including Ethiopians. Many Ethiopians are killed and their money was stolen by the local peoples. One thing was come on our mind that is reporting the issue to the embassy. Then we all come together and start our journey to the office of the ambassador, in order to accuse the activity of local citizens. But the guardians of the embassy office did not allow us to enter the office rather they advised us to accuse the issue through written paper. Then we bought a piece of paper and wrote our case on that paper. The guardians submitted our written case to the embassy and the embassy responds to solve our problems until the coming month. Time flies and nothing is done by the ambassador, then we all come together and call the embassy for a number of times, but he did not answer his phone. We did not stop our calling but still not response. Finally, we were going to the office again physically and ask the guardians to contact with the ambassador physically. Unfortunately, the guardians tell us that the ambassador was in America. We did not know the reason behind that, in my opinion the destination ambassadors are assigned to protect the rights and benefits of their citizens in the destination but the reverse is true for Ethiopian ambassadors, which are assigned in

the Middle East. They give priority for their own personal interest (Mekaneselam, February 19, 2019).

In general, from the informants of the study we can understand that there are some Embassies in the Middle East that do not undertake their responsibilities in their assigned countries, even protecting the rights and benefits of their citizen is the core responsibility of assigned embassies in the destination. But not all, because there are some Embassies in the Middle East that play a lion's share to protect the rights and benefits of migrant peoples.

4.8.3 Government

The government is also the other responsible body for the vulnerability of young female migrant domestic workers in the destination.

With regard to this Meron who was a migrant returnee and who participated in this study shared her experience to the researcher as;

I always amazed, when I was in the Middle East, because, we Ethiopian's are not treated equally with other citizens; especially Indian and Philippines domestic workers were gained special protection. Even when we commit similar crimes the case of Indian and Philippines domestic worker was taken as easy by the residence of that country, the main reason behind that was their government's active role and responsibility of forming bilateral and multilateral agreements... Plus I think these countries have their own rules and regulations that guide the destination ambassadors... because the ambassadors are so much active to solve the problem of their citizens and the reverse is true for Ethiopian ambassadors (Mekaneselam, March 18, 2019).

In general, from the informants of this study we can understand that everything is in the hands of the government to shape and solve the exploitation and abuse of domestic workers in the destination. For example assigning qualified legal brokers as well as forming bilateral and multilateral agreements between foreign countries to minimize the challenges encountered by young female migrant domestic workers in the destination is the responsibility of the government. But, nothing has been done by the Ethiopian government; our brokers did not work properly, still they exposed our citizens for different life challenges in the destination countries, so, the government should evaluate the work of legal brokers, in addition to lack of bilateral and multilateral agreements. The respondents recommend the government to see the experiences of Indian and Philippines government to protect the rights of domestic workers in the Middle East.

4.9 Decision makers for young female migration

For the sake of analysis, the researcher classified young female's migration decision bodies in to four major categories based on the data obtained via the informants. These are: Families, Migrant themselves, Neighbors and relatives and Friends. In support of this the new economics of migration theory argued that migration decisions are not only made by only individual, rather through the participation of different peoples, including families, relatives, peers and friends. Further, the decisions of migrants are influenced by a comprehensive set of factors which are shaped by conditions in the home country. As such, migrant decisions are not based purely on individual calculations but rather a household response to both income risk and to the failures of different markets (Massey et al. 1993). We will see in detail as below;

4.9.1 Families

Some informants in in-depth interview and key informant interview told the researcher that, families are one of the major actors for young females' migration decision to reach in the Middle East.

For example, Tigist a returnee and respondent of this study shared her own experience as:

I migrated to the Middle East through the influence of my families. I was grade nine when I migrated to the Middle East. There are some communities in our village, who send their children to the Middle East and their way of life was totally changed through the remittances that they gained from their children. They built better houses compared to non-sending communities. This and other factors motivated my families to send me in the Middle East country. One day, when I return from school my mother keep our cattle and she said one thing that was motivated me to migrated in the Middle East. She was very tired and asked me that, what is your aim? You heat the table every day for valueless things! You see graduated students still they are unemployed! Your friends are changed the life of their families by working day and night in the Middle East, but you still going to school every day! I want to see your fate! This was really broken my heart and I told my father to go to the Middle East, he was automatically agreed by the idea without any contradiction. Finally I stayed there for three years by the influence of my families (Mekaneselam, March 12, 2019).

In support of the above informants, Amira (2009) found eagerness of remittance that sent from abroad as the major reasons for family members' positive attitude towards young female migration. Families are not only a potential source of constraints on migration, as the

literature suggests and the experiences of some girls, but also a source of pressure for female migration (Fernandez 2008). Many parents, aware of rumors of risk and abuse abroad, but they prefer their daughters to stay in the Middle East, because they only consider the remittances that come from their child. So, from the result of this study and the findings of previous studies, we can understand that families play a role for young females' migration decision; in turn it exacerbates their vulnerability.

4.9.2 Migrant themselves

Migrants are also the other decision making bodies for their migration. There are some young females that they did not receive the support of their families to migrate in the Middle East, who were concerned about the risks involved and unwilling to contribute to the costs of leaving. Husbands also discouraged migration, but the actors did not accept him. One husband who was Kibret shared his own sentiment when explaining why he didn't want his wife leave to the Middle East when she tried to convince him some years ago:

We didn't have children, when she was eager to go to the Middle East. But I told her, we will farm here, we will create work here, we will rich in here and we will change our life here, but she does not accept it. And those who came from the Middle East are physically, mentally and culturally abused and when they come back, they really miss that country again, because the lifestyle is different from here. So, she did not accept me, then, she did it (Mekaneselam, April 01, 2019).

In line with this, Zeyneba shared her experiences and sentiments as follows;

I migrated in to Dubai with my own decision; no one was decided by me to migrate in the Middle East. I grew with my grandparents and I told to my families to support economically to migrate in the Middle East. My father was not so satisfied but he did not have any power to stop my idea, without any doubt he accepted my idea and sent me to Dubai but I was decided that because I was very passive in education, this was my initial motivating factor to migrate in Dubai without someone else influence (Mekaneselam, February 18, 2019).

In the same instance, a study conducted by Adamnesh (2006) and Asefach (2012) in their study found that young females are migrated to the Middle East by their initiatives to economically support their relatives. So, from the current and previous studies, we can understand that migrants are responsible to their travel in the Middle East without the influence of their relatives and friends directly or indirectly. Nothing is involved in the

decision making process rather migrant themselves are only responsible for their migration process.

4.9.3 Friends and Relatives

Relatives also have a role to decide young females' migration; with regard to this some informants have their own experiences. Some of them are discussed below;

For example, Silima a migrant returnee shared her experiences as;

I grew with my relatives because my families were poor. Our relatives took the responsibility to grow and care me, then; my families are agreed by their idea. I learn in grade nine with our relatives. But, things were changed through time; especially the husband of my relative influenced me to migrate in the Middle East, because of his eagerness to get enough amount of money. Not only him but also my relative (his wife) also influenced me to migrate in the Middle East. There is no option here, but I was taken it as an opportunity to change the life of my poor families and accepted their ideas. So, relatives have a role in young females' migration decision directly or indirectly (Mekaneselam, February 25, 2019).

Friends were also the other for playing a role in young females' migration decision. For example, Meron shared her experiences with regard to the influences of friends as follows;

I have one best friend when I was grade seven. She has two sisters in Arab country and they need the migration of her sister with them. One day my friend was called with her abroad sisters, when we were in break time and my friend ask me to give greeting for her abroad sisters, then I was greeted with them and starting from that time they asked my friend for the life of me. Then my friend raised one thing is that her sisters were interested to cover the cost of me if I have been interested to migrate in the Middle East. I was very happy and I told to my families and they partially accept my idea. Finally, me and my friend passport was finished by the effort of her sisters, then I reached in the destination and stayed there for almost three years and I was totally paid her cost for them after one year of stayed in the destination. Now I married their brother and live with him... (Mekaneselam, March 18, 2019).

In the same instance, Meka who was an informant of this study stated her experience to the researcher as;

I migrated to Saudi Arabia...not because I was jobless... nor I had economic problems at home. But, I just have gone, because, my school friend, who was older than me has gone before... In that instance, I did not have any settled objective, even I

had no idea what to do with the money... I would earn by working; rather I was migrated to the Middle East through the decision and influence of my school friend (Mekaneselam, February 18, 2019).

In support of the above informants, a study conducted by Zgouride (2000) found friends play a role for young females' migration decision, through the providing of different assistance including the covering of travelling cost and the searching of working house. In general from the result of this study and the findings of previous studies, we can understand that families, friends and relatives are playing a role for young females' migration decision to the Middle East.

4.10 Reasons for young females returning back

The results of FGDs and interview indicated that, migrants have their own reason to return to their country. For the sake of analysis we can classify the reasons of returning their country in to three major categories based on the data that obtained from the informants. We will discuss in detail as follows;

4.10.1 Deportation

Deportation is refers to the removal of non-citizen from their destination countries. Most of the informants told the researcher that they were deported involuntarily to their country. For example, Zmzem who was an informant of this study shard her experiences as follows;

When I was in the Middle East, I was undocumented migrant and the employers understood it. They were exploiting me every day. One day, I asked my salary from the employer but did not volunteer, I was ready about to change in to another house, unless they pay me the salary. Their younger child was with us when I asked them; he suddenly stood up and hit me by electric socket. I was not able to control myself, and then I failed when they all saw the act of their child. After ten or fifteen minutes I did not know everything. Then, they stood me and removed in one slum area. After three days peoples saw and took me to hospital. I could understand myself and the police arrested me from the hospital. Finally, after two months of imprisonment I was deported in to my country (Mekaneselam, March 22, 2019). Tigist and Meseret who were the participants of this study and returnee migrants from the Middle East experience similar situation like that of Zemzem.

The FGDs informants responded their experience in the Middle East, with regard to their reason of return as;

We were seen their cause of return from the Middle East, migrants are returned to their country not only voluntarily but also involuntarily. Most migrant returnees were coming to their country through involuntary deportation, but there are also some migrants who return voluntarily by their own interest (Mekaneselam, February 22, 2019).

The above informant experience similar argument with Tamrat (2016) and other researchers that the limited arrangement of migrants visa at the destination countries are one of their temporary migration and this leads sooner or later to return their country involuntarily. From this study, we can understand that deportation is the major reasons of migrants returning back, especially undocumented migrants are victims of deportation. So we can say that, deportation is the major reason of migrants returning back to their country.

4.10.2 Expectation of entry to marriage and family formation

False expectation of entry to marriage and family formation is the other reasons of returned migrants for returning back to their country as the data collected from focus group discussions and interview result indicated. With regard to this the informants have their own experiences. For example, Roza, who was an informant in this study, shared her experiences to the researcher as;

When I was in the Middle East, I talked frequently with someone, who asked me romantic relationship. Honestly speaking, I know and loved him before his question, and then I accepted his question. We stayed almost three years through romantic relationship. After that I prepared myself to return in my country and will marry him, and then I returned to my country. When I come back in my country first I was contacted with him but he was totally differing from the photo that I saw from what sap and telegram. He hid his own personality and thought sent me other individual's photo in what sap and telegram... Then, started from that time I stopped my contact with him because he was not honest for me (Mekaneselam, March 14, 2019).

Most young females are vulnerable by this, because they need marital partner from their country when they are in the Middle East. So, we can generalize that expectation of marriage and family formation as the other reasons of migrant to return back to their country.

4.10.3 Family issues

Family problem is the other reason for the returning of migrants from the Middle East to their countries. For example, Mekoya an informant in this study told her experience with regard to this for as follows;

When I was in the Middle East, my father died accidentally and my brother called me. He asked me to come back to my country, he told me that our father was extremely sick, but, the reality is that our father was died... I asked the permission of my employers and returning to my country. I did not expect that and I was very shocked, I lost my mind and everything was changed. I did not understand myself for three days. After that Middle East country was my enemy and decided to live in my country. So, I am in here because of my father's death (Mekaneselam, April 01, 2019).

From the result of this study, we can understand family problems like, death of family member, sickness of family member and also some ceremonial actions that takes place within the family members are the factors for migrants return. Sometimes they come back to their country, unexpectedly without the allowance of their employers. So, migrants were returning to their country due to the death of their family members, peers and relatives, this endangers the life of migrant returnees due to unplanned returning.

CHAPTER FIVE

5. DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Discussion of selected findings

Young females' migration to the Middle East is becoming common in every parts of the nation in Ethiopia. Only in 2012, 187,931 females were migrating to the Middle East in official way of migration (MoLSA, 2013). This figure shows that how females are increasingly migrating to the Middle East for domestic work. The study was presented salient issues in the experiences and challenges of young female migrant domestic workers in the Middle East, the case of migrant returnees in Mekaneselam town. The selected findings were discussed in detail as below;

Young females are motivated by different factors to travel in the Middle East countries.

Network of return migrants, unemployment, violence and conflict as the major motivating factors for young females' migration to the Middle East, in support of this study, ILO (2006) conducted a study and the result of the study indicated that millions of young females leave their place of origin by crossing different borders in search of greater social security for themselves and their families. With regard to unemployment different studies support the findings of this study, for example, one study launched that, due to the lack of employment alternatives in the place of origin and high demands for low-wage workers in advanced countries, young females are pursuing work in other countries in order to support themselves and their families (Briefing note of international youth day, 2013). Adhikari (2012) also listed the major motivating factors behind young Ethiopian female's migration which are: immense social and political turmoil, instability, economic alternatives, conflict and oppression, because of the pre-existing massive political and economic instability.

In support of this study the feminist theory argued that female's access to employment is much more limited than that of male, due to a patriarchal culture that females have very limited access to participation and training opportunities in their place of origin, they migrated to the Middle East (Emebet 2001:9). In line with this, the feminist scholars believed that, the Ethiopian young females are subject to gender discrimination in economic, social, cultural and political aspects with less access to schooling and employment (Selamawit 2013).

The other selected topic in discussion part of this study is, young Ethiopian female migrants experience many challenges and few opportunities. From the result of this study, we can

understand that young female migrants are victims of various challenges starting from their country up to their return. Financial problem is the initial challenge of migrants to cover their costs in order to migrate the Middle East. When we see their sources of financing to cover their costs, majority of the informants responded that usury is the major source of their cost to travel in the Middle East. The migrant young females borrow some amount of money from the usurer and paid double of that after a restricted period of time. Moreover, this study indicated that sexual abuse, religious abuse, psychological abuse, cheating, payment inequality and cultural challenges were the major obstacles of young female migrants in the destination. Consequently, sexual abuse by brokers and their opposite sex partner, tiredness and sickness at the time of journey were their major obstacles of migrants during their journey. The result of this study also revealed that, migrants are victims of multiple challenges after their return to their country, like separation from their marital partner and problem of rehabilitation as the major ones. In support of this study, Tamrat (2016) in his study revealed that most of the returnees did not get any support and opportunities after they come to their country rather victims of various challenges. Among the challenges he identified as unemployment, drug addiction, discrimination from the families and communities, health problems, lack of support, absence of income, inadequate access of working place that was not suitable for business purpose and increasing tax that was not proportional to their income.

The other selected finding to discuss in this part is, Government and other stakeholders did not give enough protection and support for the returnee young females. And the result of this study showed that families, government, religious institutions, NGOs and other stakeholders were not adequately prepared to rehabilitate returned migrants up to their expectation and responsibility. Different studies supported the claim of this study, for example a study conducted by Selamawit (2013) proved that the violence against migrant females frequently goes prevalent, due to the institutional bureaucratic weakness in the destination countries towards migrants. Employers in the destination exploit and abuse the migrants because of knowing the lack of protection and support of government towards migrants (Katulis et al., 2015). In a similar manner, Emebet (2002) supported the result of this study, she expressed that the returnees should get enough training and job to sustain their lives, if not the burden is on the hands of the families and the government. Similarly, Tamrat (2016) stated that, the reason for female migration was the absence of any help from the government and other stakeholders. Similarly, he recommended the government to do a lot for returnee women and girls.

5.2 Conclusion

The main objective of this study was to examine the experiences and challenges of Ethiopian young female domestic workers in the Middle East, the case of migrant returnees in Mekaneselem town. Considering the empirical knowledge generated from the study, conclusion has been drawn in light of comparing the previous studies.

The findings of this study uniquely differ from the previous studies by clearly pronounced that both documented and undocumented Ethiopian female domestic workers are exploited and abused starting from their home country up to the destination by different peoples. For example a study conducted by Naami (2014) stated in her study that undocumented migrant domestic workers experience a great deal of forceful assimilation during the time of their work in the Middle East. While, this study uniquely focused the experiences and challenges of both documented and undocumented migrants starting from their place of origin up to the destination. So, we can completely conclude that this study is uniquely differing from the previous study conducted by Naami. In addition when we compare this study from the previous stud conducted by Selamawit (2013), similarly this study uniquely address the challenges of both documented and undocumented migrants. When we see the methodology of the above studies in compared to the current study, the current study uniquely employ interpretative phenomenological approach to examine the experience and challenges of female migrant domestic workers.

In differing from the previous studies, the problem of rehabilitation and separation from their marital partners is one of the critical issues which is faced from migrant returnees from the Middle East. In addition, most informants reported Destination embassies, brokers and government as the major causes for young females suffering starting from their country up to the destination. Hence, as per the findings of the study indicated, families, relatives and friends were the major decision makers for young females' migration to the Middle East.

Regarding to rehabilitation for returnees, families, government, religious institutions, NGOs and other stake holders did not work in line with their expectation to support them. This study indicate uniquely from the previous one, that, legal brokers did not work in line with the rules and regulations that exist in the guidelines rather they maximize their personal benefit, they did not respect national as well as international laws, this will increase the sufferings of migrants in general and young female migrants in particular.

In this regard, female's narratives notified that societal reactions and labeling largely incite young females for psychological and mental depravedness as well as economic damage, since

returned migrants are assigned as economically rich and mentally poor by the community. In addition, the finding of this study indicated that there are numerous factors which hinder the government to address the challenges and plights of domestic workers after and before migration, lack of qualified experts to recruit legal domestic workers is the first hindrance factor of the government, because most of the time qualified personals and experts did not prefer this sector.

In addition to this, false expectation of entry to marriage and family formation, deportation and family problems were the major reasons of migrants for returning to their country. Social Medias like face book, what sap, telegram and imo were playing the role for the occurrence of such, false expectation of entry to marriage and family formation, through these channels they decided to return back their country, but the result and expectation is really different.

To sum up, the present study indicated that religion, gender, race and nationality are the burdens of both documented and undocumented migrants young females' exploitation. In this respect, particularly young females experiencing migration and returning to their country faced complicated life challenges. In general, this research fills the existing geographical, methodological as well as thematic gap as discussed earlier.

5.3 Recommendations

The major findings of this study would certainly enable the researcher to suggest the following possible recommendations in light of the major findings of the study.

- The legal brokers as well as some destination embassies should work in accordance with the existing rules and guidelines; in addition to this the government should proposed specific policy to make accountable them, so as to keep the safety of migrant females in particular and the whole migrants in general.
- The concerned bodies, like religious institutions, political institutions, social institutions and charity organizations should work cooperatively in order to reduce the challenges of both documented and undocumented migrants after and before their migration.
- The government should work a lot to reduce the challenges of domestic female migrants by observing the experiences of other countries. For example, the Philippines and Indonesian governments work a lot to protect the rights and benefits of their domestic migrants in the destination by forming bilateral as well as multilateral agreements. Not only this, but also it should form returnee association to maximize economic advantage of migrants in their country.
- The charity organizations and other concerned bodies should invest a lot to rehabilitate migrant returnees from the Middle East. Also, the local peoples should strength socio cultural interaction of migrants so as to maximize their social acceptance.
- The religious institutions should teach about the impact of migration for their followers, because most of the time the ordinary peoples accept the idea of religious leaders easily.
- The society should remove patriarchy and create positive attitude towards women to reduce their migration to the Middle East, because most young women are migrated to the Middle East for the sake of fulfilling the economic needs of the whole family, this indicates the existing of patriarchy.
- The broadcast and other social media's should create enough awareness to the communities with regard to the life challenges faced by migrant females in the Middle East, in order to keep their children from the challenges in there, because most families did not aware the plight of migrant young females.

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Appendixes

Appendix 1: Instruments

Addis Ababa University

Graduate Studies

Department of Sociology

I. Introduction

Dear all respondents! My name is Sindew Asmare Wedi and now I am conducting a study entitled as “lived experiences and challenges of young Ethiopian female domestic workers in the Middle East countries: the case of migrant returnees in Mekaneselem town, south wollo, Amhara national regional state”. The study is one part of the requirement for degree of masters of art in Sociology at Addis Ababa University. The main objective of the study will examine the lived experiences and challenges of Ethiopian females living as domestic workers in Arab countries.

Trust me the information that you will provide for me is highly confidential and secret, meaning that it is only used for an academic purpose. The information you provide is indispensable too. To this end, your participation to this is invaluable to the success of the study. No need of writing and discussing your name and any personal identification. Finally, I kindly ask your cooperation politely in filling the listed questions.

Thank you very much for your genuine cooperation!!!

II. General Instructions

Dear all, you are not restricted to the space for your answer rather you are motivated you to write and discuss in detail about the issue.

III. In Depth interview guide for Returned Migrants

A) Back ground Information of the respondents

1. Age-----
2. Marital status A. Single
 B. Married
 C. Divorced
 D. Other, specify it-----
3. Religion A. Orthodox
 B. Muslim
 C. Protestant
 D. Other, specify it
4. Educational status A. Illiterate
 B. Grade 1 – 8
 C. Grade 9-12
 D. Certificate and above
6. Current occupation A. Housemaid
 B. Farmer
 C. Trader
 D. Other, specify it-----
7. Destination country -----

B) Questions related to life challenges and experiences

8. Please tell me in detail about your way of migration and why you prefer it?
9. What motivated you to migrate in the Middle East?
10. Who were involved in making decision about your travel in the Middle East?
11. Do you expect better life in the Middle East before your arrival? What was the result of your expectation?
12. How much did you pay for the agent to facilitate your travel and employment?
13. How did you pay the charge?
14. How and where did you get the money to pay for the agent?
15. What was your age when you finish your visa process to enter in the Middle East?
16. Is there any difference between your actual age and your processed visa age?

17. If your answer in question number sixteen is yes, why you make it differ and what is the secret behind that?
18. What are the challenges you had encountered because of cultural differences such as language, religion, food, etc... in the destination?
19. How can you cope and resist these cultural challenges?
20. what is the difference between Ethiopians and other nations in related to payment and other treatment?
21. What is the main reason behind these differences based on your previous life experiences?
22. What was the response of destination ambassadors to assist you and you like when you need help in the Middle East? Please share your experiences in detail?
23. Have you experience any sexual abuse in the Middle East?
24. If your answer in question number twenty three is yes, who commit the activity? And what was your measure?
25. Have you experience any religious abuse in the Middle East?
26. If your answer in question number twenty seven is yes, what was your coping mechanism to resist the challenge?
27. Have you experience any psychological abuse in the Middle East? Please explain in detail?
28. Does your employer paying you the full amount of your salary as agreed in your contract?
29. If your answer in number thirty two is no, what is the main reason behind that? Please tell me in detail about the issue?
30. Please tell me the kind of domestic work that you have done in the Middle East (cooking, house cleaning, and child caring or other...)?
31. Please tell me in detail about the working hour and resting time that have been allotted for you in the Middle East?
32. Have you cheated by someone else when you have worked in the Middle East?
33. If your answer in question number forty is yes, what were the mechanisms used by these peoples so as to persuade you and you like?
34. How can you trust these peoples based on your life experience?
35. Did you try to get a job in Ethiopia before you decided to migrate?
36. What is the difference between Muslim followers and others based on their treatment in your destination?
37. What are the challenges faced by you and you like, after your return to the Middle East?

38. What is the support of government and other stakeholders to address your problem after your return in home countries?
39. Why you come back to your home country?
40. Who received you in the destination?

IV. Key Informant Interview guide for parents of returned young women

A) Background information

1. Age-----
2. Marital status A. Married
 B. Divorced
 C. Widowed
3. Religion A. Orthodox
 B. Muslim
 C. Protestant
 D. Other, specify it-----
4. Residence A. Urban
 B. Rural
5. Occupation A. Farmer
 B. Trader
 C. Civil servant
 D. Other, specify it-----
6. Educational level A. Illiterate
 B. Grade 1-8
 C. Grade 9-12
 D. Certificate and above

B) Questions related the experiences and challenges of young female migrant domestic workers

7. What was your role regarding to making decisions about your family member migration to the Middle East?
8. Before you sent your family member, how much did you know about the challenges young Ethiopian females encountered in the Middle East, while working as a domestic worker?
9. In what way your family member migrated in the Middle East? Why your family members prefer it?
10. What was your motivating factor to send your family member in the Middle East?

11. What is your attitude towards female migration in to the Middle East based on your family experience?
12. What is your role and responsibility for the minimization of the problems faced by young females in the Middle East?
13. What do you suggest and recommend for the government and other stake holders to reduce the challenges faced by young females in the Middle East?

V. Key Informant Interview guide for Government Officials

A) Background Information

1. Age-----
2. Marital status A. Married
 B. Divorced
 C. Widowed
3. Religion A. Orthodox
 B. Muslim
 C. Protestant
 D. Other, specify it
4. Residence A. Urban
 B. Rural
5. Educational level A. Certificate
 B. Diploma
 C. Degree
 D. MA and above

B) Questions related to experiences and challenges of young female migrant domestic workers

6. Do you know the life challenges faced by domestic workers in the Middle East?
7. If your answer in question number one is yes, please explain the challenges in detail?
8. How can your office address the problems faced by young females in the Middle East?
9. Is there any obstacles that hinder you and your office to address the life challenges faced by young female returnees?
10. If your answer in question number four is yes, what are the major hindrance factors?
11. What is your office support to rehabilitate returned migrants from the Middle East?
12. What is your office future plan so as to reduce the problems faced by those migrant young females?

13. How can you give license for private institutions to recruit documented domestic workers in the Middle East?
14. You know that documented migrant domestic workers are victims of various life challenges like that of undocumented migrant domestic workers?
15. If your answer in question numbers ten is yes? Tell me in detail about the reason behind that?
16. How can you manage the work of both legal and illegal brokers that exposed young females vulnerable to different life challenges?
17. What do you suggest as remedial actions to address the problem of young females in the Middle East?

VI. Key Informant Interview guide for NGO officials

A) Background information

1. Age-----
2. Sex A. Male
 B. Female
2. Marital status A. Married
 B. Single
 C. Divorced
3. Religion A. Orthodox
 B. Muslim
 C. Protestant
 D. Other, specify it
4. Level of education A. Certificate
 B. Diploma
 C. Degree
 D. Masters and above
5. Please tell me your authority in your organization?

B) Questions related to challenges of young female migrant domestic workers

6. Do you think that peoples who migrated through both documented and undocumented channels are victims of different life challenges? What is the reason behind that?
7. What was the role and activity of your office so as to reduce the life challenges faced by both documented and undocumented migrant domestic workers?

8. What is your organizational support to address the challenges of returned migrants from the Middle East?
9. What will be your office future plan in order to eliminate the life challenges faced by both documented and undocumented migrant young females to the Middle East?
10. What is your organizational linkage with government and different stakeholders so as to reduce the life challenges of migrant domestic migrants?
11. What do you suggest as remedial actions to address the problem of both documented and undocumented migrant young female domestic workers to the Middle East?

VII. Key informant interview guide for Religious leaders

A) Background information

1. Age-----
2. Sex A. Male
 B. Female
3. Marital status A. Married
 B. Single
 C. Divorced
 D. Widowed
4. Religion A. Orthodox
 B. Muslim
 C. Protestant
 D. Other, specify it
5. Level of education A. Illiterate
 B. Literate
 C. Certificate
 D. Degree and above
6. Please tell me your authority in your religious organization?

B) Questions related to challenges of young female migrant domestic workers

7. Do you know that young female migrants are victims of various kinds in the Middle East? What are the challenges faced by them?
8. What is the role of religious institutions to minimize the challenges encountered by migrant young females in the Middle East?
9. How can your religious institution work cooperatively with government and other stakeholders so as to reduce the problem of young female migrants?

10. What is your future preparation to reduce the challenges faced by young female migrants?

11. What is your suggestion for the government and stakeholders to reduce the challenges faced by young female migrants?

VIII. Focus Group Discussion guide for returned migrants

A. Demographic profile of respondents

No	Name	Sex	Age	Marital status	Educational level	Religion	Destination
1.		F					
2.		F					
3.		F					
4.		F					
5.		F					
6.		F					
7.		F					
8.		F					
9.		F					

B. Questions related to life challenges of young females in the Middle East

1. What seems like the support of your employer in the Middle East based on your previous lived experiences?

2. What were the responses of destination ambassadors, when you need help from them at the time of your challenge in the Middle East?

3. What is the reason behind, for domestic workers are victims of various challenges in the Middle East?

4. What is the support of different groups, individuals and organizations to reduce your challenges (your friends, relatives, family, NGOs and religious institutions)?

5. Why you come back to your country?

6. What is your suggestion towards the government and stakeholders to reduce the challenges faced by both documented and undocumented migrant domestic workers?

አድስ አበባ ዩኒቨርሲቲ
ድህረ ምረቃ ፕሮግራም
ሶሲዮሎጂ ትምህርት ክፍል

I. መግቢያ

የተከበራችን ተሳታፊዎቻችን፤ ስሜ ስንደዉ አስማረ ወድ ይባላል፤ በአድስ አበባ ዩኒቨርሲቲ፤ ሶሲዮሎጂ ትምህርት ክፍል ዉስጥ የሁለተኛ ድግሪ ተማሪ ስሆን እናም በዚህ ሰአት አረብ ሃገር ዉስጥ በቤት ሰራተኝነት ተቀጥረዉ የሚሰሩ ወጣት ሴቶች የሚገጥሙቸዉ የህይወት ችግሮችና ተሞክሮዎች በሚል ርእስ በመካነ ሰላም ከተማ ተመላሽ ሴቶች ላይ ትኩረቱን ያደረገ ጥናታዊ ጽሁፍ እያካሄድኩ ነዉ። ይህ ጥናት በአድስ አበባ ዩኒቨርሲቲ በሶሲዮሎጂ ትምህርት ክፍል ዉስጥ የማስተርስ ድግሪ ለማግኘት እንደ አንድ ማሙያ ተደርጎ ይወሰዳል። የዚህ ጥናት ዋና አላማ አረብ ሀገር ዉስጥ በቤት ሰራተኝነት ስራ ተቀጥረዉ የሚሰሩ ወጣት ሴቶችን ችግር እና ህይወታዊ ተሞክሮ ማጥናት ነዉ።

እመኑኝ ከእናንተ የምሰበስበዉን መረጃ ከጥናታዊ ጽሁፍ ዉጭ ሌላ ምንም አላማ የለዉም፤ መረጃዉም ሚስጥራዊ በሆነ መንገድ ይያዛል። እናንተ የምትሰጡት መረጃ ለጥናቱ ስኬታማነትና ዉጤታማነት ታላቅ አስተዋጽኦ አለዉ። ስማችሁንና ማንነታችሁን የሚገልጽ ማንኛዉንም ነገር ማድረግ አይጠበቅባችሁም። በስተመጨረሻም በታላቅ ትህትናና አክብሮት የተሰጡትን ጥያቄዎች እንድትሞሉልኝ በአክብሮት እጠይቃለሁ።

ስለትብብራችሁ እጅግ በጣም አመሰግናለሁ!!!

II. ጠቅላላ መመሪያ

ክቡራትና ክቡራን ተሳታፊዎቻችን፤ ለምትሰጡት መልስ በቂ ቦታ ስላለ፤ ሀሳባችሁ እስካለቀ ድረስ በነጻነት እንድትገልጹ እጠይቃለሁ።

III. ከአረብ ሃገር ተመላሽ ለሆኑ ወጣት ሴቶች የተዘጋጀ ቃለመጠይቅ (II)

A. ጠቅላላ መረጃ

1. እድሜ
2. የጋብቻ ሁኔታ ሀ. ያላገባ
 - ለ. ያገባ
 - መ. የፈታ
 - ሠ. ባል/ ሚስት የሞተ
3. ሀይማኖት ሀ. ኦርቶዶክስ
 - ለ. ሙስሊም
 - መ. ፕሮቴስታንት
 - ሠ. ሌላ፣ ግለጽ
4. የትምህርት ሁኔታ ሀ. ያልተማረ
 - ለ. ከ 1-8 የተማረ
 - መ. ከ 9-12 የተማረ
 - ሠ. ሰርቲፊኬትና በላይ
5. አሁን የሚሰሩት ስራ ሀ. የቤት እመቤት
 - ለ. ገበሬ
 - መ. ነጋዴ
 - ሠ. ሌላ፣ አብራሪ.....
6. መዳረሻ ሀገርሽ የት ነው.....

B. ከሴቶች የህይወት ችግሮችና ተሞክሮዎች ጋር የተያያዙ ጥያቄዎች

7. ወደ አረብ ሀገር የሄድሽዉ በምን አይነት መንገድ ነበር? ለምንስ እሱን መረጥሽ?
8. ወደ አረብ ሀገር እንድትሄዱ ያነሳሳሽና የገፋፋሽ ነገር ምንድን ነው?
9. አረብ ሀገር እንድትሄዱ የወሰነሽ አካል ማን ነበር? እንደት?
10. አረብ ሀገር ከመሄድሽ በፊት ጥሩ ህይወት ጠብቀሽ ነበር? ከሄድሽ በኋላ የጠበቅሽዉን ነገር እንደት አገኘሽዉ?
11. ቪዛሽ እንድትጠናልሽና በሄድሽበት ሀገር ቶሎ እንድትቀጠሪ ምን ያክል ገንዘብ ለደላላ ከፈልሽ?
12. ክፍያዉን እንደትና ከየት አግኝተሽ ከፈልሽ?
13. ወደ አረብ ሀገር ለመግባት ቪዛሽን ስታስጨርሽ እድሜሽ ምን ያክል ነበር?
14. እዉነተኛዉ እድሜሽና ያስጨረስሽዉ የቪዛ እድሜ ልዩነት ነበረዉ?

15. እዉነተኛዉ እድሜሽና ሺዛ ላይ ያለዉ እድሜሽ የተለያየ ከሆነ፤ ለምን ተለያየ፤ ይህ እንድሆን ምክንያቱስ ምንድን ነዉ?
16. እባክሽን አረብ ሀገር በነበርሽበት ሰአት የደረሰብሽን የባህል ተግዳሮቶች ካሉ ንገሪኝ፤ ለምሳሌ ቃንቃ፤ በአመጋገብ፤ በሐይማኖት ወዘተ?
17. እነዚህን ችግሮች እንደት ተላመድሻቸዉ?
18. የኢትዮጵያ እና የሌላ ሀገር ዜጎች በአረብ ሀገር ሰዎች እይታ ምን ይመስላል?
19. የኢትዮጵያ ዜጎች እንደ ሌሎች ሀገር ዜጎች እኩል ለአለመታየታቸዉ ዋነኛ ምክንያት ምንድን ነዉ ብላችሁ ታስባላችሁ ከአላችሁ የህይወት ተሞክሮ በመነሳት?
20. እናንተ ችግር ዉስጥ ሆናችሁ እርዳታ በምትጠይቁበት ጊዜ በምትሰሩበት ሀገር የነበሩ አምባሳደሮች ምላሽ ምን ይመስል ነበር? እባክዎ ልምድዎን በደነብ ያጋሩን?
21. አረብ ሀገር በምትሰሩበት ጊዜ ጻታዊ ጥቃትስ ደርሶብሽ ያዉቃል?
22. ያታዊ ጥቃት ከደረሰብሽ ጥቃቱን ያደረሰዉ አካል ማን ነዉ? አነችስ ምን አይነት እርምጃ ወሰድሽ?
23. አረብ ሀገር በምትሰሩበት ጊዜ ሀይማኖታዊ ጥቃትስ ደርሶብሽ ያዉቃል?
24. ሀይማኖታዊ ጥቃት አጋጥሞሽ ከሆነ ችግሩን እንደትና በምን አይነት መንገድ ተቃቃምሽዉ?
25. አረብሀገርበነበርሽበትጊዜስስነልቦናዊጥቃትገጥሞሽያዉቃል?
26. ስነልቦናዊጥቃትካጋጠመሽ፤ምንአይነትስነልቦናዊችግሮች? ችግሮቹንእንደትተዋጣሻቸዉ?
27. ስነልቦናዊ ጥቃቱን ያደረሱብሽ አካላት እነማን ነበሩ?
28. አረብ ሀገር በምትሰሩበት ጊዜ የቀጠሩሽ ሰዎች ደሞዝሽን በስምምነታችሁ መሰረት ሁሉንም ይከፍሉሽ ነበር?
29. በስምምነታችሁ መሰረት ሁሉንም በስአቱ የማይከፍሉሽ ከሆነ ምክንያቱ ምንድን ነዉ ብለሽ ታስቢያለሽ?
- 30.አረብ ሀገር በነበርሽበት ጊዜ የምትሰራዉ የቤት ስራ ምንድን ነዉ (ምግብ ማዘጋጀት፤ ቤት ማፅዳት፤ ህፃናትን መንከባከብ ወዘተ..)?
31. አረብ ሀገር በነበርሽበት ጊዜ የቤት ስራተኝነት ሙያን ለምን መረጥሽ?
32. እባክሽን አረብ ሀገር በምትሰሩበት ጊዜ የሚሰጥሽን የእረፍት ጊዜ እና የስራ ስአት አብራራልኝ?
33. አረብ ሀገር በምትሰሩበት ጊዜ በሰዎች በተለይም በወጣት ወንዶች ተቃለሽ ብርሽን ተበልተሽ ታዉቂያለሽ?

- 34. ገንዘብሽን ተበልተሽ የምታወቁ ከሆነ እነዚህ ሰዎች ለማሳመን የሚጠቀሙባቸውን መንገዶች አብራራልኝ?
- 35. እነዚህን ወጣቶች እንደት አመንሻቸው ከተሞክሮሽ በመነሳት?
- 36. አረብ ሀገር ለመሄድ ከመዎሰንሽ በፊት ሀገር ውስጥ ስራ ለማግኘት ሞክረሽ ነበር?
- 37. እስልምና እና ሌሎች ሀይማኖት ተከታዮች አረብ ሀገር ውስጥ ያላቸው ድጋፍ ምን ይመስላል?
- 38. ወደ ሀገር ቤት ከተመለስሽ በኋላ የገጠሙሽን ችግሮች እባክሽን ዘርዝራልኝ?
- 39. ከአረብ ሀገር ከተመለስሽ በኋላ የመንግስትና ሌሎች የሚመለከታቸው አካላት ድጋፍና ትብብር ምን ይመስላል ችግራችሁን ለመፍታትና እናንተን ለማደራጀት?
- 40. ለምን ወደ ሀገር ቤት ተመለስሽ?
- 41. አረብ ሀገር ስትደርሽ በደረሰሽበት ሀገር የተቀበለሽ ማን ነው?

IV. ከአረብ ሀገር ተመላሽ ለሆኑ ቤተሰቦች የተዘጋጀ ቃለ መጠይቅ (KII)

A. ጠቅላላ መረጃ

1. እድሜ

2. የጋብቻ ሁኔታ ሀ. ያገባ

ለ. የፈታ

መ. ያላገባ

ሠ. ባል/ ሚስት የሞተበት

3. ሀይማኖት ሀ. ኦርቶዶክስ

ለ. ሙስሊም

መ. ፕሮቴስታንት

ሠ. ሌላ፣ ይገለፅ

4. የትምህርት ደረጃ ሀ. ያልተማረ

ለ. ከ 1-8 የተማረ

መ. ከ 9 -12 የተማረ

ሠ. ሰርቲፊኬትና ከዚያ በላይ

5. ስራ ሀ. ገበሬ

ለ. ነጋዴ

መ. መንግስት ሰራተኛ

ሠ. ሌላ፣ ግለፅ

B. አረብ ሀገር ከሚሰሩ ሴት የቤት ሰራተኞች ጋር የተያያዙ ጥያቄዎች

6. የቤተሰብ አባልዎ ወደ አረብ ሀገር ለመሄድ ባሰበችበት ጊዜ የእርስዎ የመዎሰን አቅም የቱን ያክል ነበር?
7. እርስዎ የቤተሰብ አባልዎን አረብ ሀገር ከመላክዎ በፊት፤ አረብ ሀገር የሚሰሩ ወጣት ሴት የቤት ሰራተኞችን ችግር ምን ያክል ያወቁ ነበር?
8. የሚደርሱባቸውን ችግሮች የቤተሰብ አባልዎ ከመሄደ በፊት ካወቁ፤ ለምን እንድትሄድ ወሰናችሁ?
9. የቤተሰብ አባልዎ ወደ አረብ ሀገር የሄደችዉ በየትኛዉ መንገድ ነዉ /ህጋዊ ነዉ ህገወጥ/፤ ለምንስ ይህንን መንገድ መረጣችሁ?
10. የቤተሰብዎን አባል ወደ አረብ ሀገር እንድትሰዱ ያነሳሳችሁ ነገር ምንድን ነዉ?
11. አረብ ሀገር ከመሄዳ በፊትና ከአረብ ሀገር ከተመለሱ በኋላ የሚታይባትን የጤና ሁኔታ ግለጹልኝ?
12. ከቤተሰብ አባልዎ ተሞክሮ በመነሳት ስለአረብ ሀገር ያለዎት አመለካከት ምን ይመስላል?
13. አረብ ሀገር የሚሰሩ ወጣት ሴቶችን ችግር ለመቀነስ የእርስዎ አስተዋፅኦ እና ሀላፊነት ምንድን ነዉ ብለዉ ያስባሉ?
14. በወጣት ሴቶች ላይ የሚደርሰውን ችግር ለመቀነስ መንግስትና ሌሎች የሚመለከታቸዉ አካላት ምን ማድረግ አለባቸዉ ብለዉ ያስባሉ?
15. ከአረብ ሀገር ተመላሽ የቤተሰብዎ አባል አሁን ያለችበት የንግድ ሁኔታ ምን ይመስላል?

V. ለሀይማኖት መሪዎች የተዘጋጀ ቃለ መጠይቅ (KII)

A. ጠቅላላ መረጃ

1. እድሜ.....
2. ያታ ሀ. ወንድ
ለ. ሴት
3. የጋብቻ ሁኔታ ሀ. ያገባ

- ለ. ያላገባ
- መ. የፈታ
- ሠ. ባል/ ሚስት የሞተ

4. ሀይማኖት ሀ. ኦርቶዶክስ

ለ. ሙስሊም

መ. ፕሮቴስታንት

ሠ. ሌላ፣ግለፅ

5. የትምህርት ሁኔታ ሀ. ያልተማረ

ለ. ከ 1-8 የተማረ

መ. ከ 9-12 የተማረ

ሠ. ሰርቲፊካትናክዚያበላይ

6. በሀይማኖት ተቀሙ ውስጥ ያለዎት ስልጣን

B. አረብ ሀገር የሚሰሩ ሴት የቤት ሰራተኞች ጋር የተያያዙ ጥያቄዎች

7. ስለ ፍልሰት ያለዎትን አመለካከት እባክዎትን ግለፁልኝ?

8. ወጣት ሴት የአረብ ሀገር ሰራተኞች ለተለያዩ አይነት ተፅእኖ እንደሚጋለጡ ያወቃሉ፤ ካዎቁ ምን ምን አይነት ችግሮች ይገጥማቸዋል?

9. አረብ ሀገር የሚሰሩ ሴቶችን ችግር ለመቀነስ የሀይማኖት ተቃማት ሚናና አስተዋፅኦ ምንድን ነው?

10. ስለ ሴቶች ፍልሰት የሀይማኖት ተቃማችሁ አስተምሮ ምን ይላል?

11. አረብ ሀገር የሚሰሩ ሴቶችን ችግር ለመቀነስ የሐይማኖት ተቃማችሁ ከሌሎች አጋር አካላት ጋር እንደት እየሰራ ይገኛል?

12. አረብ ሀገር ውስጥ የሚሰሩ ወጣት ሴቶችን ችግር ለመፍታትና ለመቀነስ የናንተ ተቃም ለወደፊት ምን ለመስራት አስባል?

13. የሐይማኖት ተቃማችሁ በእውነታው ስለሰዎች ፍልሰት ምን ይላል?

14. አረብ ሀገር ውስጥ የሚሰሩ ወጣት ሴቶችን ችግር ለመቀነስ ለመንግስትና ለሌሎች አካላት ምን ይመክራሉ?

VI. ከአረብ ሀገር ተመላሽ ለሆኑ ሴቶች የተዘጋጀ (FGD)

ቁ/ር	ስም	ፆታ	እድሜ	የትምህርት ሁኔታ	የት/ት ደረጃ	ሐይማኖት	መዳረሻ
1							
2							
3							
4							
5							
6							
7							
8							
9							

C. አረብ ሀገር ውስጥ ከሚሰሩ ወጣት ሴት የቤት ሰራተኞች ጋር የተያያዙ ጥያቄዎች

1. ከባለፈው ልምዳችሁ በመነሳት ስለ አረብ ሀገር ያላችሁ አመለካከት ምን ይመስላል?
2. አረብ ሀገር በምትሰሩበት ጊዜ ችግር ሲገጥማችሁ የምትሰሩበት ሀገር ውስጥ ያሉ አምባሳደሮች ምላሽ ምን ይመስላል ችግራችሁን ከመረዳትና መፍትሄ ከመስጠት አካያ?
3. አረብ ሀገር ውስጥ በቤት ሰራተኝነት ተቀጥረው የሚሰሩ ህጋዊ ወጣት ሴቶች ልክ እንደ ህገ-ወጥ የቤት ሰራተኞች ለተለያዩ ችግሮች ተጋላጭ የሚሆኑት በምን ምክንያት ይመስላችኋል?
4. አረብ ሀገር ውስጥ በቤት ሰራተኝነት ተቀጥራችሁ በምትሰሩበት ጊዜ የሚገጥማችሁን ችግሮች ለመፍታት የግለሰቦች፣ የቡድኖች፣ የድርጅቶች እና የሌሎች አካላት አስተዋፅኦ እንዴት ነበር ካላችሁ ልምድ በመነሳት?
5. ለምን ወደ ሀገርሽ ተመለስሽ?
6. በአረብ ሀገር ውስጥ ያሉ ህጋዊና ህገ-ወጥ የቤት ሰራተኞች ላይ የሚደርሰውን ችግር ለመፍታት የመንግስትና ሌሎች የሚመለከታቸው አካላት አስተዋፅኦ ምን መሆን አለበት ብላችሁ ታስባላችሁ?