

Running head: THE MIGRATION STORIES AND PRE-RETURNING EXPERIENCES

The Migration Stories and Pre-returning Experiences of Ethiopian Unaccompanied and
Separated Migrant Children (USMC) from Yemen

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This is to certify that the thesis prepared by Bekele Molla, entitled:- The Migration Stories and Pre-returning Experiences of Ethiopian Unaccompanied and Separated Migrant Children (USMC) from Yemen and submitted in partial fulfillment of the requirements for the Degree of Master of Social Work, Social Work in the Health Care Concentration, complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Acronyms

AAU - Addis Ababa University

ACRWC - African Charter on the Rights and Welfare of the Children

AU – African Union

CRC - Convention on the Rights of Children/Committee on the Rights of Children

DOI - Digital Object Identifier

ETB - Ethiopian Birr

FDRE - Federal Democratic Republic of Ethiopia

FGD - Focus Group Discussion

IOM - International Organization for Migration

LT – Local Time

MHS - Mental Health Services

MSW – Master in Social Work

NASW - National Association of Social Workers

OAU - Organization for African Unity

PTSD - Post Traumatic Stress Disorder

PTSS - Post Traumatic Stress Symptom /Syndrome

RMMS - Regional Mixed Migration Secretariat

SC - Separated Child

SNNPRS – Southern Nation Nationality and Peoples Regional State

TF-CBT – Trauma Focused Cognitive Therapy

UAM - Unaccompanied Minor

UASC - Unaccompanied Asylum Seeking Children

UK - United Kingdom

UN - United Nations

UNCRC - United Nations Convention on the Rights of Children/United Nations Committee on the
Rights of the Child

UNHCR - United Nations High Commissioner for Refugees

UNICEF - United Nations Children's Fund

UoG - University of Gondar

USA - United States of America

USMC - Unaccompanied and Separated Migrant Children

Abstract

The aim of the study was to explore understandings about the migration stories and the pre-returning experiences of Ethiopian USMC returned from Yemen. The study was conducted using constructivist researcher's paradigm of qualitative hermeneutic phenomenological inquiry with a cross-sectional exploratory study design. The data was collected through in-depth interview, FGD and observation from purposefully selected twelve participant returnee USMC, with the registered age of sixteen and seventeen. Addis Ababa Voluntary Assisted Returnee Transit Center was the study site where the data was collected. Thematic analysis that consists phases of familiarizing to the data, generating initial codes, searching for themes, reviewing the themes, defining and naming the themes, and producing the final report was used to analyze the data. The study indicated that the experiences and living situations of USMC before migration was diversified in the form of family's living condition, school dropout, previous migration, and marriage tracked divorce. The interconnected primary reasons such as migration as emerging fashion; family situation; absence guarantee for future; and desire for change were the major rationale for international migration of USMC. The experiences of USMC in the process of migration include strained foot journey, starvation, and physical as well as emotional problems. Dreadful experiences such as detention; bomb attack; physical abuses; emotional problems; imprisonment; starvation; health problems; military recruitment; loss of basic rights; sexual abuse; and dispute with the Yemenis were part of USMC's life in Yemen. The study uniquely implied for comprehensive social work services; participatory policy implementation and evaluation; further research gaps (magnitude in the nation wide, experiences of minors returned from other countries, the role of social workers in the transit center etc.); and primary level of educations about migration.

Key Words: Children, Unaccompanied, Separated, Migration stories, Pre-returning experiences, Ethiopian, Yemen

Table of Contents

Contents	Page
Acknowledgments.....	3
Acronyms.....	4
Abstract.....	6
Table of Contents.....	7
CHAPTER ONE: INTRODUCTION.....	13
Introduction.....	13
Statement of the Problem.....	15
Objectives of the Study.....	19
Research Questions.....	19
Rationales of the Study.....	20
Scope of the Study.....	21
Significant of the Study.....	22
Definition of Terms.....	22
CHAPTER TWO: LITERATURE REVIEW.....	24
Reasons for International Migration of USMC.....	24
Experiences of USMC in the Process of Migration.....	28

Experience of USMC in the Destination Countries.....	30
Reasons and Experiences of Ethiopian Migrants.....	33
Legal Instruments.....	35
Critical Reflection on the Reviewed Literatures	38
CHAPTER THREE: RESEARCH METHODS.....	40
Researcher's Paradigm.....	40
Study Design.....	41
Description of the Study Site.....	43
Participants of the Study and Inclusion Criteria.....	43
Selection of Study Participants.....	45
Data Sources.....	46
Methods of Data Collection.....	46
In-depth Interview.....	47
Focus Group Discussion.....	48
Observation.....	50
Data Collection Tools.....	50
Procedure of the Study.....	51
Methods of Data Analysis.....	52

Data Quality Assurance.....	55
Ethical Considerations.....	59
Limitations of the Study.....	61
Challenges of the Study.....	62
CHAPTER FOUR: DATA PRESENTATION.....	63
Experiences before Migration.....	64
Living Condition.....	64
School Dropout.....	66
Marriage Tracked Divorce	67
Previous Migration.....	68
Primary Reasons for Migration.....	69
Migration as Emerging Fashion	69
Family Situation.....	71
Absence of Guarantee for Future	73
Desire for Change.....	74
Interconnectedness of the Primary Reasons.....	74
Decision for Migration.....	76
Individual Decision.....	76

Peer Influence on Migration Decision.....	77
Role of Family in the Migration Decision.....	78
The Process of Migration.....	80
Experiences in the Process of Migration.....	84
Foot Journey.....	85
Starvation.....	86
Physical and Emotional Problems.....	88
Experiences in the Destination Country.....	89
Detention for Money.....	90
Bomb Attack.....	92
Physical Abuse.....	94
Emotional Problems.....	95
Imprisonment.....	97
Starvation.....	99
Health Problems and Services.....	101
Military Recruitment.....	104
Loss of Basic Rights.....	105
Sexual Abuse.....	106

THE MIGRATION STORIES AND PRE-RETURNING EXPERIENCES...	11
Dispute with the Yemenis.....	108
The Process of Joining the Returning Program	109
Networks of Human Trafficking/Smuggling	110
Coping Mechanisms.....	115
Relationship among the Migrants.....	115
Age as a Means of Avoiding Traumatic Experiences.....	117
Optimistic View.....	118
Religion.....	119
CHAPTER FIVE: DISCUSSIONS.....	120
Primary Reason for Migration.....	120
Experiences in the Process of Migration	122
Experience in the Destination Country.....	123
Experiences against Child Rights.....	125
CHAPTER SIX: CONCLUSION AND SOCIAL WORK IMPLICATIONS	128
Conclusion.....	128
Social Work Implications	131
References.....	135
APPENDIXES	149

THE MIGRATION STORIES AND PRE-RETURNING EXPERIENCES...	12
Appendix A - Consent Form for Social Workers.....	149
Appendix B- Consent Form for Participant USMC.....	153
Appendix C - In-depth Interview Guide.....	154
Appendix D - Focus Group Guide.....	157
Appendix E- Observation Checklist.....	158
Appendix F – Amharic Versions of the Consent Forms and Data Collection Guides.....	159
Appendix G: Letter of Declaration.....	165
Appendix H: Demographic Characteristics of the In-Depth Interview Participants.....	166
Appendix I: Demographic Characteristics of the Female FGD Participants.....	167

CHAPTER ONE: INTRODUCTION

Introduction

Migration, particularly international migration, in the 21st century has fundamentally changed the global agendas and become the center of attention for the international diplomatic and humanitarian communities. Reports show that the number of international migrants worldwide has continued to grow rapidly over the past fifteen years (IOM, 2016). Flamm (2010) and Abramovich, Cernadas and Morlachetti (2011) also argued the increasing of child migration for survival, security, improved life, education or protection from abuse though most are at the great risk, specifically the significant percentage of who are unaccompanied.

The growing reality of movement across borders has become increasingly a focus for the anxieties and uncertainties change at the present time. When it is paired with children, it has potential to be a modern form of brutality that becomes almost an irresistible excuse for sadness and poignant reflection (Fass, 2005). Similarly, Glind (2010) stipulated that most international independent child migration is undocumented or irregular, as children of working age tend to have few legal channels through which to migrate. These indicated that undocumented international migrant children are vulnerable to the various superfluous traumatic experiences in their migration.

A report from UNICEF (2005) on children, youth and migration also insisted that little attention has been given to children in the international debate on migration. It further stipulated that though children and young people are big stakeholders in the process of migration, they are invisible and neglected. However, the more recent research and policy approaches to USMC are revealing and addressing the varying experiences of migrant children (IOM, 2011).

UNHCR (1997), UNCRC (2005) and IOM (2011) define unaccompanied child (also called unaccompanied minor) as a person who is under the age of eighteen, unless under the law applicable to the child, majority is attained earlier and who is separated from both parents and is not being cared for by an adult who by law or custom has responsibility to do so. UNCRC (2005) also defines separated child as a person who is under the age of eighteen, unless under the law applicable to the child, the majority is attained earlier and who have been separated from both parents, or from their previous legal or customary primary caregiver, but not necessarily from other relatives. Separated children may, therefore, include children accompanied by other adult family members.

Ethiopia is one of the source countries for thousands of migrants leaving their villages in search of better opportunities elsewhere, including many African countries (IOM, 2010; RMMS, 2015). According to IOM (2010), many Ethiopians, specifically the younger populations, have moved through crossing international borders in pursuit of a better life but end up stranded in transit and destination countries. In addition, the number of Ethiopians arriving in Yemen accounts more in number than any another Horn of African countries (RMMS, 2014), though, the current situation in Yemen is the most uncomfortable for humans to live and work.

Even though there is the lack of adequate statistical data on the international child migration, specifically on USMC, it is one of the rampant problems in Ethiopia. For instance, a survey by UNICEF (2013) indicated that in Yemen there were 271 USMC from Ethiopia and among these the majorities were aged 15-17 years old. Besides this, a preliminary assessment that I had (in September, 2016) confirmed that United Nations Children's Fund (UNICEF) and International Organization for Migration (IOM) were working collaboratively to assist the returning of Ethiopian USMC to their home from Djibouti, Yemen, Saudi Arabia, Malawi, Tanzania and other

African and Middle East countries. However, it was also indicated that the majority of the returnees were from Yemen.

Hence, the study aimed to understand the migration stories and pre-returning experiences of Ethiopian USMC who returned from Yemen. The migration stories and pre-returning experiences of the minors were understood in terms of the primary reasons for migration (the experiences of before migration); the experiences in the process of migration; and the experiences in the destination country, Yemen. Therefore, the study explored understanding about what experiences in Ethiopia motivated USMC to leave their country; investigated what experiences children had in the process of migration as well as what experience they had in their destination, Yemen.

Statement of the Problem

There are studies that endeavored to identify the reasons for migration of USMC and their experiences in their countries of origin. Hopkins and Hill (2008) studied the pre-flight experiences and migration stories of unaccompanied asylum-seeking children. The finding reveals that the minors experienced a range of traumatic situations in their countries of origin including death or persecution of family members, war, forced recruitment for military services and personal persecution.

Likewise, Thomas, Thomas, Nafees and Bhugra (2003) researched the pre-flight experiences of unaccompanied asylum seeking children in the United Kingdom (UK). The most commonly reported reason for flight were the death or persecution of parents, siblings or extended family members including the deportation of families and children between Ethiopia and Eritrea. However, the identified reasons of these studies highly stressed on pushing traumatic experiences of countries of origin and ignored pulling factors of destination countries.

Laoire, White, Tyrrell and Carpenz-Mendez (2012) also conducted a study on children and young people on the move: the geographies of child and youth migration that mainly focuses on exploring the migration process. The finding of the study suggested that children's and young people's migration experiences are crucial to any understanding of contemporary patterns of mobility and migration through acknowledging their perspective. From the study, it is understood that in dealing the issues of USMC such as their migration stories and experiences, understanding their true meaning and insights toward their living situation is deemed necessary.

Different studies have been conducted on mental health and psychological issues, needs, and strengths and social supports of USMC in different parts of the globe. However, most of those studies allied the causes of emotional and behavioral problems to the experiences of USMC in their country of origin and ignored the traumatic experiences of the children in the process of their migration and in the destination countries. For instance, Derluyn and Broekaert (2007) researched about different perspectives on emotional and behavioral problems of unaccompanied refugee children and adolescents. The researchers found that being unaccompanied children is an important risk factor for the emotional well-being of refugee children and adolescents. In addition, the finding of the study pointed out that unaccompanied refugee youths have severe or very severe symptoms of anxiety, depression and post-traumatic stress.

Sanchez-Cao, Kramer and Hodes (2012) also studied on psychological distress and mental health service contact of unaccompanied asylum-seeking children (UASC) in London. The finding shows that UASC had a high level of emotional symptom, especially post-traumatic stress symptoms. However, only a small percentage of UASC were in contact with mental health services. Similarly, Unterhitzberger, Eberle-Sejari, Rassenhofer, Sukale, Rosner and Goldbeck (2015) undertook a study on trauma-focused cognitive behavioral therapy (TF-CBT) with

unaccompanied refugee minors in Germany. The study found that moderate to high levels of post-traumatic stress symptom (PTSS) at baseline (in the pre-test before cases received TF-CBT) and a significant decrease in symptoms at posttest after all cases received TF-CBT.

In addition, a study on inconsistencies of the self-report to the traumatic experiences of unaccompanied refugee minors in Netherland by Spinhoven, Bean and Eurelings-Bontekoe (2006) shows those younger unaccompanied minors and those with lower levels of internalizing behavior and posttraumatic stress were more prone to memory inconsistency. Here it is fathomable that though USMC has their own diversified experiences of migration, it can be noticeably articulated and expressed by the children whose ages are older.

Hopkins and Hill (2010) explored the needs and strengths of unaccompanied asylum-seeking children and young people in Scotland. The finding identified the needs of unaccompanied minors that include educational, housing, health and medical, legal and representational as well as the need to be recognized as children. It vividly identified that the needs of USMC, which is specifically related to the experiences in the destination countries. On the other hand, the study also describes the strengths of unaccompanied asylum-seeking children and young people in Scotland as having remarkable coping capacities, a strong commitment to education and a capacity for hard work, which also serve as managing strategies of their disappointing experiences.

Another study was undertaken by Galloway, Smit and Kromhout (2014) which examined about between control and support: the protection of unaccompanied minor asylum seekers at risk in the case of Dutch. The result of the study demonstrates that unaccompanied minors, and especially unaccompanied asylum seeking children are at risk of disappearing, are extremely vulnerable and in need of protection. A similar study conducted by Mels, Derluyn and Broekaert (2008) on social support for unaccompanied asylum-seeking boys through a case study in Belgium also indicated

that asylum center staff and the ethnic communities were the most important resources of support for unaccompanied asylum seeking children. From these studies, it is understandable that USMC, who don't have control and support in the destination countries, may face with more deteriorating experiences and they are highly in need of protection.

Most of the child migration studies in Ethiopia focus on the internal migration, particularly rural-urban migration. Kelil Demsis¹ (2015) and Sintayehu Meshesha (2016) studied on internal child migration in SNNPRS and asserted that infrastructural limitations; demographic and socio-economic characteristics of migrants such as low level of educational attainments, meager income, large number of family sizes, shortage of agricultural land, remarriage; and economic problems (poverty) in place of origin as well as the better economic opportunities at the destination are the major factors behind child migration of Ethiopians. Nonetheless, these studies are restricted to the reasons of internal migrant children and overlooked the international Ethiopian child migrants.

The studies could inform that USMC had reasons for their migration and experienced various forms of difficulties as well as traumas in their countries of origin, the process of migration and destination countries. Studies that were conducted on the migration stories and pre-flight experiences of unaccompanied asylum seeking children so far also highly concentrated in the western context, specifically in the destination countries of the unaccompanied refugees. Still child migration studies in Ethiopia also mainly focused on the internal child migration, predominantly on rural-urban and child out-migration. However, the current study cannot come across studies that focus on the issue of Ethiopian independent international child migrants so far. At this point, it is feasible to argue that there is a knowledge gap on issues, specifically about their migration stories and pre-returning experiences.

¹ In Ethiopian context, the names of authors are written with their full names.

Therefore, in order to put the landmark in the process of filling the knowledge gaps on child migration studies in Ethiopia, particularly on USMC, providing an insight into the migration stories and pre-returning experiences of Ethiopian USMC is the target of the study. In the process of gaining and providing understanding through exploring the migration stories and pre-returning experiences of Ethiopian USMC, the study revealed the primary reason for international child migration, the experiences of children in the process of migration and in their destination Yemen.

Objectives of the Study

The general objective of the study is to explore understanding about the migration stories and the pre-returning experiences of Ethiopian unaccompanied and separated migrant children, who were returning from Yemen and temporarily settled in Addis Ababa Voluntary Assisted Returnee Transit Center.

Specific objectives of the study include:

- To identify the primary reasons for migration of Ethiopian unaccompanied and separated migrant children returned from Yemen.
- To explore the experiences of Ethiopian unaccompanied and separated migrant children in the process of their migration to Yemen.
- To investigate the experiences of Ethiopian unaccompanied and separated migrant children in their destination country, Yemen.

Research Questions

- What are the primary reasons for migration of Ethiopian unaccompanied and separated migrant children returned from Yemen?

- What are the experiences of Ethiopian unaccompanied and separated migrant children in the process of their migration to Yemen?
- What are the experiences of Ethiopian unaccompanied and separated migrant children in their destination country, Yemen?

Rationales of the Study

The motive behind conducting the study conveyed after I was familiarized to the concern of USMC as a research topic from one of his former Professors. Using the initial suggestion, preliminary assessment was conducted about the potential of the area for the thesis project by contacting people who have an authority on the area, particularly from UNICEF and IOM offices of Addis Ababa. In the process, I justified a number of reasons to undertake the thesis project in the area.

Firstly, the assessment confirmed that USMC is one of the most vulnerable groups in the international level and that call for a special attention from different sectors such as government bodies, international communities, non-governmental organizations, professional associations and even from the local community itself. In addition, I validated to have a study on the area since the issues of the vulnerable segment of the population, especially children, are the focus of social work profession. According to the National Association of Social Workers (NASW, 2005), social workers have played a key role in the child welfare system, particularly by protecting children at risk. It is indicated that the social work profession is strongly rooted in the tradition of alleviating child problems in the various ways such as researches. Secondly, the area and issue are untouched for research projects. Reviewing different kinds of literature in the area informed the gap and inspired me to conduct the study on the migration stories and experience of Ethiopian USMC.

Thirdly, I am also highly motivated to undertake the study since the international migration, specifically irregular migration, is the existing feature of young Ethiopians including USMC (IOM, 2010; RMMS, 2015; UNICEF, 2013). Last but not least, I developed an intrinsic attentiveness to undertake the study on international migration, which is a global phenomenon of the 21st century. More recently, it is obvious that the issue of migration in general and irregular migration, in particular, united the international communities by its nature of uncertainties and source of anxieties. All in all, it is assumed that undertaking study on the issues of USMC and their migration stories in Ethiopia seems well-timed.

Scope of the Study

The main purpose of the study is to provide an insight into the migration stories and pre-returning experiences of Ethiopian USMC. The study was conducted in Addis Ababa Voluntary Assisted Returnee Transit Center, a center where Ethiopian returnee USMC temporarily resided and being offered different services. Among all returnee children that settled in and served by the center, only children who returned from Yemen and were able to stay in the center at least for five or more days at the time of data collection was selected for the purpose of having four contacts with the children. In addition, for the purpose of explicit discussion with the participants about their experiences, children with the registered age of sixteen and seventeen had partaken. Because, previous studies such as Spinhoven, Bean and Eurelings-Bontekoe (2006) indicated that younger unaccompanied minors were more prone to memory inconsistency that hinders their ability to articulate experiences they had in their process of migration and in the destination country.

On the other hand, the study did not include the migration stories and experiences of Ethiopian returnee children from countries other than Yemen. In addition, returnee migrant children from Yemen, but who were in the process of their return to their home villages/families were not part of

the study. Experiences that Ethiopian returnee USMC faced after they joined the UNICEF and IOM joint project for returning Ethiopian USMC or the experiences that they have had in the process of returning as well was not part and focus of the study. In general, the study mainly focused on the experiences of children before their migration, in the process of their migration and in Yemen.

Significance of the Study

The study has its own significant for various stakeholders that are working on the area of child migration in particular and children in general. The study is also useful for any other efforts that will work to minimize child migration such as formulating programs and policies based on the finding of the study. Hence, it was believed that conducting a study on the area had a potential to enhance the attention being provided for USMC from different sectors including the social work profession education and its professional practice.

The study can also serve as a springboard for other researchers so as to fill the knowledge gaps on child migration and the experiences of Ethiopian USMC. In general, conducting a study on the migration stories and pre-returning experiences of Ethiopian USMC was found feasible and crucial for the general public, social work profession, and other researchers.

Definition of Terms

Child: a child means every human being bellow the age of 18 (UNCRC, 2011), but for the study purpose children refers to individuals whose age is 16 and 17 years old.

An Unaccompanied Child/Minor (UAC/M): is a child who has been separated from both parents and other relatives and is not being cared for by an adult, who by law or custom is responsible for doing so.

A Separated Child (SC): is a child who is separated from both parents or from his/her previous legal or customary primary caregiver, but not necessarily from other relatives. In the current study, both separated and unaccompanied children are referred to as children or minors.

International Migration: is the migration of unaccompanied and separated migrant children beyond the border of their homeland/country.

Irregular Migration: is the process of migration without the legally required documentations.

Migration Stories: are the experiences of Ethiopian returnee USMC before their migration including the motive, decision, and departing from family; experience in the process of their migration; and experience in Yemen. But not the experience of USMC after they linked with the joint program of returning Ethiopian USMC by UNICEF and IOM and their experiences in the process of returning.

Pre-returning Experience: is the experience of USMC in the destination country and before their return.

The process of migration: in the study, the process of migration is the journeys, routes, ways or transit that the migrant involved in to arrive at the destination country, Yemen.

Trafficker/Smuggler: in the current study trafficker and smuggler used interchangeably since the feature of smuggler and traffickers are manifested together in a certain group as the smugglers involved in deception and corrosion as well as the traffickers leads the migrants to cross international borders. This makes segregating the traffickers from the smugglers very challenging and impossible.

CHAPTER TWO: LITERATURE REVIEW

In this section of the paper, relevant pieces of literature including the empirical research findings and legal instruments that pay special attention for the population under study are enclosed. Review of literature begins with the reason for the international migration of USMC and the experience of the migrant minors in their country of origin. It also continues to look various researches about the experiences of USMC in the process of their migration. Studies that focused on the children's experience in their destination countries are also reviewed. Subsequently, reviewing different literatures that were undertaken in similar areas such as child migration in Ethiopia, migration stories and pre-flight experience of USMC in different countries, and the various psychosocial experiences of USMC helps to identify the knowledge gap in comparison with previous studies. Besides this, reviewing the various literature assisted to be familiar with the phenomenon under investigation. Brief overviews of legal instruments that focus on the phenomenon and the population under the study are also provided. Critical reflection and summary of previous literature is also part of the chapter.

Reasons for International Migration of USMC

Various definitions might be provided for the international migration, though, the most comprehensive and widely used definition is provided by IOM (2004). Accordingly, it stated that international migration is the movements of persons, who leave their country of origin or the country of habitual residence, to establish them either permanently or temporarily in another country through crossing an international frontier (p. 33). International migration is becoming one of the central issues of our time. An evidence for this can be the report from UNHCR (2015) about the global trends of forced displacement. As the report illustrates, in 2015 it signposted that

globally 65.3 million individuals were forcibly displaced by conflict and violence, of which 21.3 million were across international borders.

The border crossing movements of children are not unique feature migration of USMC. According to (Flamm, 2010), the majority of child migrants move with their families, however, significant numbers also move independently. These independent migrant children might also be influenced by various factors that motivate their decision for migration. This argument supported by Glind (2010) and Flamm (2010) assertions that many children migrate independently in hopes of gaining an education thereby increasing their human capital through undocumented/irregular migration, as children of working age tend to have few legal channels through which to migrate.

Various reasons of USMC identified by different kinds of literature can be conceptualized as the pushing and pulling factors of migration. For instance, Edmonds and Shrestha (2009) identified the pushing factors for independent child migration as poverty; insurance failures in events such as bad health events, weather shocks, crop failures, or other unpredictable events; unavailability of quality alternatives to work such as schooling access, school costs, school quality, and schooling inputs; limited work and employment opportunities inside and outside the household as well as seasonality nature of works; and sibling interactions and household structures influence the decision of children. However, most of the factors identified as pushing factors of migration were not distinguished from the factors of adult migration.

Thomas et al., (2003) also articulated various primary reasons for the flight of unaccompanied and separated asylum seeking children, particularly in their country of origin that can be considered as pushing factors. Accordingly, the most common reported reason for children's flight has involved the death or persecution of parents, siblings or extended family members. In addition, persecution of young person such as imprisonment or arrest, persecution resulting from ethnicity,

religion, sexuality, or threat of female genital mutilation; forced recruitment of children as child soldier and domestic/sex slaves for the soldiers; war in the children's home countries; trafficking for exploitation including prostitution or domestic slavery; and education in the destination countries are reported as reasons for migration of USMC. Similarly, Flamm (2010) stated that youth to move within and between countries for reasons such as escaping violence, searching for work or an education, societal pressures, or reuniting with family.

As Thomas et al., (2003) pointed out the experience of unaccompanied minors before leaving their country of origin, which are not mutually exclusive to the primary reasons, as sexual violence such as rape, abortion and unwanted pregnancy; hiding themselves in villages and at homes; experiencing or witnessing violence including physical violence and death; and imprisoning or detaining. UNCRC (2005) also stated that USMC experienced a greater risk of sexual exploitation and abuse, military recruitment, child labor, lack of access to school and basic assistance, and detention, in their country of origins before their migration though they are accompanied by members of their extended family. Hopkins and Hill (2008) likewise hinted out that though children don't want to talk about their previous experiences, USMC has traumatic, torturous and difficult pre-flight experiences that precipitate departure of the unaccompanied minors from their family/caregiver.

On the other hand, the pull factors also identified as a reason for child migration. According to Edmonds and Shrestha (2009) the most common pulling causes of child migration include search for lucrative employment opportunities such as higher promised wages, speculation and the hope of a better job, training and apprenticeships and transport and costs of searching for job; information and the role of networks from/with previous migrants and the potential employers; pursuing formal schooling in the destination countries; and child agency and autonomy. From

these pulling factors it important to notice that children are involving with the rational decision for migration through taking account the economic reasons such as wage differences, better jobs, costs of searching jobs and social networks with the previous migrants and potential employers.

The reasons for child migration in Africa also showed that different pulling and pushing factors contributed to their decision over migration. Poverty and opportunities to earn a living on the farm; food insecurity; uncertain and low incomes; lack of access to basic services and amenities; low quality of, and opportunity for, education; and so on were identified as reasons for migration for African child migrant (Hashim & Thorsen, 2011, p.355). Besides these factors, the authors identified less obvious reasons, such as moving because ‘help’ is needed at a time of family crisis or of inter-generational conflict within the family.

In addition, independence and money, desire to learn the trade, following siblings, maltreatment at their home, the inability of parents to take care of children, and the influence of peer are also mentioned as the reasons for independent child migration in Africa (Kwankye, Anarfi, Tagoe & Castaldo, 2009). Furthermore, it is stipulated that the complex nature of the decision-making process of African child migration, since extended family, relatives and significant other of the children involved in their decision for their migration. Hence, African children also triggered to migrate because of both pushing and pulling factors of migration.

The deportation of citizens between Ethiopia and Eritrea is also stated as one of the primary reason for flights of USMC (Thomas et al., 2003, p.116). During the time of conflict between Ethiopia and Eretria, people were forced to go back to their own country of origins even though families were a mix of both countries and people wouldn’t let the deported to go back since the deported person didn’t know anyone there.

Studies also revealed a number of reasons for child migration in Ethiopia. For instance, Kelil Demsis (2015) identified factors that contributed to child migration in Ethiopian as infrastructural factors (such as road, electricity, school); and socio-cultural and economic factors (migration as a cultural norm, parents and migrants attitude towards migration, migration as a means for economic survival). Similarly, Sintayehu Meshesha (2016) acknowledged that child migration factors like extreme poverty, lack of youth employment opportunities, inaccessibility of infrastructures like road and general secondary school, shortage of land, large family size and miss information about jobs, its payments and the lifestyles at destination found to be the major push factors for child migration. On the other hand, the author stipulated that presence of better job opportunities in informal sectors, ambition for better life and the influence of preceding migrants are the major pull factors for migration of children.

Generally, it is understood that child migration in general and independent child migrants in particular engaged in the process of migration in the international level with different reasons that are mostly congruent with the adult's reason for migration. Besides this, various literatures also show that children are involved in the migration independently because of reasons that emanated from their vulnerability for prosecution, maltreatments and other unlawful and injustices inflicted on them. Experiences in the countries of origin, which are not exclusive from primary reasons of migration, also contributed to the engagements of children to the migration independently in the international level.

Experiences of USMC in the Process of Migration

Sluzki (1979) conceptualized the process of migration within the continuum and broken down into five discrete steps as: preparatory stage; act of migration; period of overcompensation; period of de-compensation; and trans-generational phenomena. The author also articulated that various

experiences that the migrants might be faced with in each of the distinctive stages of migration process. However, these processes of migration lack to show how and to which categories of the population is most applicable and wish to explained more rather it provided a general overview of the process of migration. Besides, for this particular study, process of migration is the journeys, routes, ways or transits that the migrant involved in.

Migrants are affected by social inequalities and are likely to go through several experiences during the migration process which put their physical, mental and social well-being at risk (Davies, Basten & Frattini, 2006). Migrants often face poverty and social exclusion, which has negative influences on health, especially in transit in the process of their migration. These authors also evidenced that migrant status and the process of migrating can have significant impacts on migrants' health and their experiences in the process of migration. Nevertheless, the findings of this particular literature focus on the health impacts of migration and its process.

Children in general and USMC in particular also experienced a number of negative experiences before their arrival in the pre-planned destination countries, in the process of their migration. However, only a few works of literature, such as Glind (2010), Flamm (2010), Hopkins and Hill (2008), and UNCRC (2005) provided hints about the traumatic experiences of USMC in the process of their migration. Most international independent child migrants are undocumented or irregular, as children of working age tend to have few legal channels through which to migrate (Glind, 2010). This undocumented /irregular status of the independent migrant children might make them more vulnerable to various experiences in their life of migration.

Children on the move have also a risk of being trafficked in the migration process and particularly children migrating to a new place without the adult to accompany him or her are extremely vulnerable to coercion, violence, and exploitation in transit (Flamm, 2010).

Furthermore, the children's experiences in the transnational migration process are often complex, traumatic and filled with uncertainty (Hopkins & Hill, 2008). These pieces of literature inform that USMC may have their own different negative experiences in the course of their migration.

According to UNCRC (2005), sexual exploitation, abuse, and violence often increase during flight. Although boys and girls of all age groups are at risk, adolescent girls are the principal targets. UNCRC also identified that certain groups of refugee children are particularly at risk: unaccompanied and separated girls, including those living in foster care, or with relatives; child-headed households; girls and boys in detention; girls and boys associated with fighting forces; mentally and physically disabled girls and boys; working children; girl mothers; and girls and boys born to rape victims/survivors.

Experience of USMC in the Destination Countries

UNCRC (2005) stipulated that unaccompanied and separated adolescent refugees may find themselves in very distressing situations in the destination country they arrived. This is because; it is usually more difficult to find foster families for them than for younger children. Some of the unaccompanied and separated also end up bearing responsibilities for younger siblings and might be exposed to discrimination and abuse. Internationally, migrant children becoming involved in child labor upon arrival at their destinations, especially when they migrate alone. As undocumented immigrants, children also lack appropriate documentation that permits them to legally live and work in the destination countries, thus causing them to face even greater dangers and disadvantages. Besides this, it is difficult for undocumented children to access social services such as public housing and schooling, despite national and international laws that guarantee these basic rights (Flamm, 2010, p.17).

Galloway, Smit and Kromhout (2014) also stated that the reception of unaccompanied minor asylum seekers at risk is a complicated matter; and unaccompanied minor asylum seekers, especially unaccompanied minor asylum seekers at risk of disappearing, are extremely vulnerable and need protection. Researchers, such as Derluyn and Broekaert (2007), also revealed that unaccompanied children in the destination, particularly in the refugees, faced various emotional and behavioral problems that may result from their previous experiences in their country of origin and process of migration. For Derluyn and Broekaert, unaccompanied refugee children and adolescents in Belgium experienced severe or very severe symptoms of the emotional and psychological problems such as anxiety, depression, emotional problems and post-traumatic stress symptoms. In addition, the study publicized that the symptoms of unaccompanied minors are much higher than the arrived migrant and refugee children and adolescents living with their parents in Belgium. Unterhitzenberger et al., (2015) also found that unaccompanied minors tested with TF-CBT are involved in traumatic experiences and severe PTSS, which is also correlated with research from other European host countries. Moreover, the researchers asserted that there was moderate to high levels of PTSS at baseline (in the pretest) and a clinically significant decrease in symptoms at posttest.

In addition, Sanchez-Cao, Kramer and Hodes (2012) asserted that unaccompanied asylum-seeking children in the UK that are predominantly from the Horn of Africa, sub-Saharan Africa had high levels of psychological distress on self-report, with at high risk for PTSD and at high risk for the depressive disorder. However, only a few proportionate of it i.e., 17% were in contact with mental health services (MHS) and the depressive symptoms are more predictable than other psychological and behavioral problems to have a contact for services.

Likewise, Spinhoven, Bean and Eurelings-Bontekoe (2006) described that unaccompanied refugee minors faced with the inconsistencies in the self-report of traumatic experiences. Moreover, it is reported that younger participants and those with lower levels of internalizing behavior and posttraumatic stress at follow-up were more prone to memory inconsistencies. Hence, the authors of the study proved that younger participants and those with fewer inconsistencies were more likely to have obtained a temporary residence permit in the destination countries of unaccompanied minors.

Furthermore, Hopkins and Hill (2010) identified the four main categories of needs that unaccompanied minors have in their situations as the need to be recognized as children; educational needs; housing, health and medical needs; and legal and representational needs. USMC also experienced an extremely vulnerable to coercion, violence, and exploitation in the destination countries (Flamm, 2010). In addition, these disadvantaged migrants face multiple problems, such as the lack of understanding of the law, possible language barriers, and often undocumented status, since the child migrants are inexperienced and underage.

Glind (2010) also stipulated that when undocumented migrant children are detected by enforcement agencies, they are often sent to detention centers to await deportation. While there is no direct link between these detention centers and child labor, the inadequate provision of education and health care in many of the centers, along with the psychological trauma experienced by the children, may make children more vulnerable and reduce their chances of securing decent work in the future.

On the other hand, independent child migration is not necessarily an exploitative or damaging experience for children, but rather a multidimensional phenomenon (IOM, 2011, p.11). Besides the various forms of negative experiences, unaccompanied asylum-seeking children and young people

displayed remarkable coping capacities, a strong commitment to education and a capacity for hard work as strengths in the destination countries (Hopkins & Hill, 2010). Correspondingly, Mels, Derluyn and Broekaert (2008) found that the asylum center offers the largest number of the unaccompanied asylum-seeking children's network members and also the largest range of social support functions (social companionship, instrumental, informational and in lesser amount – emotional support). It is also stated that across all life systems, the center's staff members are most frequently described as closest and most important persons, and are practically the only network members providing emotional support.

Reasons and Experiences of Ethiopian Migrants

The primary reasons of international Ethiopian migrants are not far from reasons of migration recognized by the international literatures. According to the World Bank (2010), Ethiopians are involved in the international migration for various reasons such as education, search for work, marriage arrangement, divorce/marriage dissolution, the death of spouse, death of other household members, displacement/war drought, shortage of land and health problems. Similarly, Milki Getachew (2014) asserted that intersection of multiple stressors such as poverty, harmful traditional practices, family breakdown and being a member of reconstituted family, pressure of family members and friends, feelings of inferiority, and desire of independence made the youth vulnerable for international illegal migration.

Likewise, Ethiopian women are motivated to go abroad as migrant workers because of poverty (Ababaw Minaye, 2012; Ababaw Minaye & Waganesh Zeleke, 2015). Yemisrach Feraw (2015) also identifies that economic problems (inadequate income, dropping out from school, death of parent and responsibility to take care of family members); quest for independence (feeling of being dependent on the family and the wish to succeed in abroad); and presence of family or peer

network in the destination countries are the reasons for international migration of Ethiopian women.

A number of studies such as Abebaw Minaye (2012), Regt and Medareshaw Tafesse (2015), Ababaw Minaye and Waganesh Zeleke (2015), Yemisrach Feraw (2015), and Adamnesh Atnafu and Adamek (2016) have also explored the experience of Ethiopian returnee migrants. These studies commonly reported that the experience of returnee migrants in the destination countries were devastating and experienced various forms of problems such as abuse, overwork, denial of food and salary, lack of medication, confinement, sexual attacks and harassments, and even lack of restroom.

Female returnee migrants, particularly from the Gulf States, have experienced overwork, denial of food and medical treatment, withholding salary, denying communication and confinement and sexual harassment in their destination countries (Abebaw Minaye, 2012). In addition, the author identified that the various forms of physical and emotional abuse the returnee experienced as insults, threats of attack, ultimatums, and physical attack were common. Moreover, it is described that the victim female returnee migrants used some means to deal with their trafficked life such as using their personal strength and assertiveness.

Ababaw Minaye and Waganesh Zeleke (2015), Yemisrach Feraw (2015) and Adamnesh Atnafu and Adamek (2016) also demonstrated that the Ethiopian returnee women have experienced different forms of exploitation and abuse in the destination countries. In addition the authors identified the different forms of abuse that the returnee experienced both in the routes and at the destination as screamed by the employer; burned with much household chores; forced to work in the employers' relatives house; suffered from sleep deprivation and sleep disorder; deprived of freedom of movement; absence of time for rest; denied for food/ deprived of healthy

food, physical safety and health care; and suffered from beating, emotional abuse, and sexual abuse/rape. Additionally, Ababaw Minaye and Waganesh Zeleke (2015) concluded that these various forms of abuse and exploitation lead to mental illness.

Despite the number of traumatic experiences and various challenges in the destination countries Ethiopian trafficked women used strategies to deal with their experiences. Ababaw Minaye (2012) indicated that the Ethiopian women migrants used their personal strength and assertiveness; support from friends; and spirituality as a means of dealing their experiences in the destination country. It is reported that using these strategies the migrants avoided and minimized their experiences in the destination countries.

Legal Instruments

Different national, regional and international legal instruments provide special coverage and protection for children's right. In addition, these legal tools prohibited the involvement of children in life threatening activities that particularly mentioned as the reason for child migration in various international literatures. This topic particularly covers important national, regional and international legal instruments on children, migrant children and specifically USMC.

The Federal Democratic Republic of Ethiopian (FDRE) Constitution, which is the supreme law of the land, gives special attention for the rights of children. Article 36(1 d and e) of the constitution stipulated that children not to be subject to exploitative practices, neither to be required nor permitted to perform work which may be hazardous or harmful to his or her education, health or well-being; and to be free of corporal punishment or cruel and inhumane treatment in schools and other institutions responsible for the care of children. Further, Article 9 (4) of the Constitution stated that all international agreements ratified by Ethiopia, an integral part

of the law of the land. From these articles of the constitution, it is understandable that children in Ethiopia are expected to be free from actions and activities that are dangerous to their life, health, education and growth.

According to Girmachew Alemu and Yonas Birmeta (2012), Ethiopian government has also adopted other several major policies which aim at ensuring that children are given opportunities, services and facilities to develop in a healthy manner pointing out the measures and strategies for the realization of the rights of children. Among the identified policies, the two include the draft of Comprehensive National Child Policy and the National Social Protection Policy of Ethiopia.

The draft for the Comprehensive National Child Policy of Ethiopia has a due consideration of the principles and provisions of the CRC and African Charter on the Rights and Welfare of the Children (ACRWC) to guide the work of various actors dealing with children and also promote the rights of children (Girmachew Alemu & Yonas Birmeta, 2012, p. 29). The policy emphasizes on three central strategies 1) development and growth, 2) prevention and protection, and 3) rehabilitation, care and support of children in Ethiopia. The National Social Protection Policy of Ethiopian (2014) is also under active consideration, dwells upon the welfare and developmental needs of children and women. The policy aims at addressing the welfare issues of vulnerable children through grants of micro credit often together with training aimed at improving the livelihoods of the households of vulnerable children.

Another important national legal instrument that work to alleviate the problem of human trafficking especially, women and children's trafficking and smuggling is the proclamation of Prevention and Suppression of Trafficking and Smuggling of Migrants No. 909/2015. According to this proclamation, trafficking and smuggling children in Ethiopia is an illegal act that shall be punishable with rigorous imprisonment from not less than 20 years and with fine from ETB 300,

000 to 500,000. This proclamation also shows that Ethiopia as a country pays attention for the inhumane act of human trafficking that particularly affects children in the larger extent.

ACRWC (1979) is one of the regional declarations on children that Ethiopia has adopted. From this declaration Article 16 issued that the rights of children to be protected against any form of child abuse and torture. Article 27 (1) and 29 also deal about the right of children to be protected from sexual exploitation; and sale, trafficking and abduction, respectively. The charter implied that member states of African Union have a responsibility to promote children's right and protect children from vulnerability. The proclamation added that in the case of trafficking of children from Ethiopian, the consent given by the child or guardian shall be unacceptable.

United Nation Convention on the Rights of the Child (UNCRC) (1989) is also a worldwide applicable convention of that promotes the rights of children. The Convention protects every child, regardless of nationality or immigration status. States have obligations to adopt principles outlined in the Convention towards each and every child within their jurisdiction. These principles include, among others, the right to a nationality, to physical integrity, the highest attainable standard of health, education, and the right to be free from discrimination, exploitation, and abuse.

Although the rights of migrant children are not addressed specifically in the CRC (1989), there are several provisions relevant to migrant children, including Article 9 on separation of children from family or parents; Article 10 on family reunification; Article 19 on protection from all forms of violence; Article 34 on protection from all forms of sexual exploitation and sexual abuse; Article 35 on prevention from any purpose or in any form the abduction of, the sale of or traffic; and Article 37 on protection from torture or other cruel, inhuman or degrading treatment or punishment, and from unlawful and arbitrary deprivation of liberty. More strongly, UNCRC (1989) convention article 11(1) stated that "States Parties shall take measures to combat the illicit

transfer and non-return of children abroad”. Similarly, the 1951 refugee convention also prohibits the expulsion or forcible return of persons accorded refugee status: no refugee should be returned in any manner to a country or territory in which his or her life or freedom would be threatened.

On the other hand, there are also international legal instruments that pay a special attention for migrant children. International Migrants of Rights (2007) Article 4 identifies children as vulnerable group of migrants. It stipulated that actions and decisions concerning migrant child need to be on the best interest of the migrant child and the children have right to express their views freely in all matters affecting them, though the views of the child being given due weight in accordance with the age and maturity of the child.

Specifically USMC are entitled to international protection under international human rights law, international refugee law, international humanitarian law and various regional instruments (UNHCR, 2003; IOM, 2011). It is also reported that essentially they are being provided with effective protection and assistance in a systematic, comprehensive and integrated way, though; many of these are on paper than proper implementation in the specific contexts of states.

Critical Reflection on the Reviewed Literatures

Written literatures on the reasons of international migration for USMC are mostly concentrated on push factors such as devastating experiences of the children in their country of origin. Hence, only few studies look for the pulling factors of migration. Most of the empirical literatures about the cause of international migration of USMC also failed to look migrant children who turned down good experiences in their origin country for migration. In other words, previous studies overlooked migrant children who had good living situation before their migration but motivated

for international migration because of their community's or significant others' positive outlook towards international migration and migrants.

Reviewed literatures conducted on the Ethiopian female and youth returnee migrants also mainly focus on limited aspects of the migrants' experiences i.e. experience in the destination countries and return migration. Likewise, literature on the experiences and migration stories of unaccompanied/separated minors are intense in their destination countries. Few available literatures (such as Thomas et al., 2003; Glind, 2010; Flamm, 2010) on the reasons of USMC also inform that children are involved in the international migration with their own rationale.

Thus, all these inform the lack of a comprehensive understanding about the migration stories and experiences of USMC from their perspective. To fill the gap, the study used constructivist or interpretivism with the qualitative hermetic phenomenological inquiry, which can be the best way to understand the lived experiences. Besides world view, the specific qualitative methods of data collection and analysis as well as quality assurance techniques also employed in order to gain insights about the real experiences of Ethiopian USMC.

CHAPTER THREE: RESEARCH METHODS

Researcher's Paradigm

Different authors forename research paradigm differently though the concepts and its applications are almost the same. For instance, Creswell (2003) termed it “alternative knowledge claim”, to mean the researchers' assumption about how and what they will learn during their inquiry while Guba and Lincoln (1994) stated paradigm as a “basic set of beliefs” that guide action. On the other hand, Babbie (2008) defines paradigm as a model or framework for observation and understanding, which shapes both what we see and how we understand it (p. 34). Likewise, Creswell (2007) pointed out the importance of having a paradigm in a study as used to shape the research by bringing to the inquiry of world view. Hence, the social constructivism paradigm was employed in the study to shape how inform the practices in the attainment of the premeditated objectives of the study.

According to Creswell (2003), social constructivism, often combined with interpretivism, is a perspective that propagates an idea of individuals develops subjective meanings of their experiences toward certain object, phenomenon or thing. Similarly, Walliman (2006) conceptualizes interpretivism as the recognition of a crucial role of subjective meanings in social actions with the aims to reveal interpretations and meanings. Creswell (2007) explained social constructivism as the meanings are varied and multiple that leads the researcher to look for the complexity of views rather than narrowing meanings into a few prearranged categories or ideas.

Social constructivist worldview influenced the study and its process in many ways. This paradigm/worldview swayed the study through (a) the participants of the study might rely on certain subjective experiences than the objective realities of the phenomenon being studied; (b)

influenced the way in which I understood specific meaning that participants provided about their experiences; (c) un-predetermined qualitative inquiries, which were open to subjective significances and probing was applied to get more information; and (d) the way I also tried to get the values, words, stories and body languages of the participants in their own perspectives. Thus, in conducting the study, it is targeted and came up with the multiple true meanings, values, and definitions of participants' about their migration stories and pre-returning experiences.

Study Design

A research design is a procedural plan adopted by the researcher to answer questions validly, objectively, accurately and economically (Kumar, 1996, p. 74). The current study developed in terms of qualitative phenomenological inquiry with exploratory purpose and cross-sectional research design. Qualitative research is based more on information expressed in words i.e. descriptions, accounts, opinions, feelings, experiences, etc. (Walliman, 2006, p. 129). According to Creswell (2007), it is appropriate to use qualitative research to explore the problem or issue under the study (pp. 39-40). Similarly, the aim of the study was exploring the understandings and true meanings of the migration stories and pre-returning experiences of Ethiopian USMC using their direct expressions, words, opinions, feelings and experiences about the phenomenon under exploration. Hence, using qualitative research methodology was an essential and a good fit to attain the predetermined aim of the study.

Among the approaches to qualitative research, the study used the phenomenological study approach to explore the lived experience of the Ethiopian USMC. According to Vanderstoep and Johnston (2009), phenomenology approach focuses on how people experience a particular phenomenon through exploring how individuals construct their meanings about the experiences (p. 206). Creswell (2007) identified the two types of approach to phenomenological studies as

hermeneutic and empirical, transcendental or psychological phenomenology. The current study in particular relied on hermeneutical phenomenology that focuses towards the lived experience and interpreting the text of life of the participants. Likewise, Lavery (2003) asserted that hermeneutic phenomenology sought to uncover the true meaning of life world or human experience as it is lived, and reclaim what participants perceived had been lost through the use of other empirical scientific explorations within the human realm.

Hermeneutic phenomenology suited with the current study since it focuses on understanding the meaning of experience by searching for themes, engaging with the data interpretively, with less emphasis on the essences that are important to descriptive phenomenology (Sloan & Bowe, 2014). In this phenomenology, reality is the result of textual interpretations constructed by the researchers and research participants (McManus, 2007; Panerson & Williams, 2002). Hence, for the researchers who plan to conduct researches using hermeneutic phenomenology as a method of inquiry, the first step required is to orient oneself/the researcher to the phenomenon, which implies to find one's way, get one's bearings to the phenomenon being studied (Wilcke, 2002). In the process of employing hermeneutic phenomenon under the study, I paid a due attention for an in-depth review of literature prior to the investigation as a way of bearings to the migration stories and pre-returning experiences of USMC. In-depth review of the important literature on the area enhanced the preconceptions and personal knowledge I had about the phenomenon under exploration, based on Wojnar and Swanson's (2007) suggestion.

In terms of research dimension based on purpose, the current study was an exploratory research. The reason behind using exploratory research was that its applicability on issues that had been little written on the subject matter a researcher plans to study (Kreuger & Neuman, 2006). In Ethiopia, the issue of USMC in general and their migration stories and pre-turning experience, in

particular, was the one that has been less studied. Hence, exploring Ethiopian children's primary reason for migration; experience in the process of migration and in the place of destination assisted to be familiar with the facts, settings, and concerns of migration stories and experiences of USMC.

The study also used the cross-sectional research design that enables to obtain an overall picture as it stands at the time of the study (Kumar, 1996) or to collect the data at one point in time (Creswell, 2012, p. 377). This is because; the data for the study was collected and analyzed within a specified time frame to attain the educational objective of masters of social work (MSW). Furthermore, the cross-sectional research design in the study was based on examining the participants' attitudes, beliefs, and opinions about the phenomenon. Because; these attitudes, beliefs, and opinions are ways in which participants think and narrate their migration stories and pre-returning experiences.

Description of the Study Site

Addis Ababa Voluntary Assisted Returnee Transit Center, a place where Ethiopian returnee USMC are temporarily settled, is located in Kirkos Sub City Woreda 02/03 around Wongelawit building. The center was established in 2015 to provide an immediate response to the needs of Ethiopian voluntary assisted returnees, including minors. The justification behind selecting this center as a study site was that the center is the only place that Ethiopian USMC are available collectively to explore understandings about their migration stories and pre-returning experiences.

Participants of the Study and Inclusion Criteria

The study incorporated Ethiopian USMC who had the lived experiences of unaccompanied or separated status in their international migration. Hence, the target population of the study was Ethiopian USMC, who had returned from Yemen and temporarily settled in Addis Ababa

Voluntary Assisted Returnee Transit Center. The motives behind selecting returnee from Yemen were the recent political unrest that the country has in and its huge numbers of the returnee USMC.

Setting inclusion criteria to identify the participants of the study is principally important in the qualitative research (Baxter & Jack, 2008). The study used five major inclusion criteria to select participants that could provide adequate information about the phenomenon under the study. Age was the first criterion. For the purpose of explicit discussions with the participants about their migration stories and pre-returning experiences, the current study selected children whose registered age by the returning program was sixteen and seventeen. In addition, the age for the majorities of the returnee USMC was in this category.

Educational level was also used as the second criterion to select participant USMC. Returnee minors whose educational levels were grade four and above were selected in order to make explicit discussion with the participants. It is believed that participants that have this much educational level can have the ability to articulate their experience with the less potential of memory inconsistent about their previous life experiences. Moreover, I assumed that USMC with the registered age 16 and 17 as well as grade four and above educational levels acquire the ability to lucid their experiences explicitly, as it has been required in the hermeneutic phenomenology.

Thirdly, the number of days the children were able to stay in the center was also used as a criterion to select the participant minors. USMC who were able to stay in Addis Ababa Voluntary Assisted Returnee Transit Center at least for five or more days at the time of data collection were incorporated. Because it enabled me to have more contacts (at least four contacts) with the children to collect completed data from the participants before they left the center.

The fourth criterion that used to select the participant children was language. In the study, children who only speak Amharic languages were selected as I can only understand Amharic and English language. In addition, it is believed that in the context of the study, using interpreters was not feasible in terms of research method, ethics and resources it costs. Hence, selecting the children had a common language with the researcher appeared worthwhile. Finally, children who had the consent to participate, from the social workers and themselves, were participated.

Selection of Study Participants

As the study relied on qualitative research method, it used the non-probability or nonrandom selection that allowed researchers rarely determine the sample size in an advance situation where there has been limited knowledge about the larger population from which the sample is taken (Neuman, 2007). In the case of Addis Ababa Voluntary Assisted Returnee Transit Center, there was a limited knowledge of the total number of the USMC since the number of returnees fluctuated per time. In addition, the process of family tracing and its reunification had influenced the fixed number of children available in the center at the time of the data collection.

In particular, purposive sampling method was employed to select participants, which is the best way of selecting the participants for hermeneutic phenomenological research (Kafle, 2011). Besides this, purposive sampling was used in order to identify the particular types of phenomena for in-depth investigation and to gain a deeper understanding of the issue with the purpose of less generalization to a larger population (Neuman, 2007, p.147). Furthermore, purposive sampling was applied in a situation where the researcher selected what he/she thinks is 'typical' sample based on specialist knowledge or selection criteria in the study sites (Walliman, 2006, p. 79).

Regarding the number of participants in the phenomenological study, Polkinghorne (as cited in Creswell, 2007) recommended that researchers to interview from 5-25 who have all experienced the phenomenon. In the study, six returnee USMC had participated for the in-depth interview. In addition, one FGD that consisted of six female members was conducted. As a result, the study had a total of twelve participants. This final sample size was determined in the data collection process based on data saturation. According to Fusch and Ness (2015), data saturation is reached when there is enough information to replicate the study; the ability to obtain additional new information has been attained; and further coding is no longer feasible. Hence, the actual sample size of the study was determined by the obtainability of new inputs in the field where data had been collected.

Data Sources

In qualitative research, there are two major approaches of gathering information about the situation, person, problem or phenomenon i.e. primary and secondary sources of data (Kumar, 1996). In the study, primary data sources were used in order to collect adequate data about the migration stories and pre-returning experience of Ethiopian USMC directly from the participants. The data was collected through in-depth interview, FGD, and observation. On the other hand, secondary data sources such as journal articles, books, book chapters, theses, and reports were also used to review evidences about migration of USMC in the international level.

Methods of Data Collection

Creswell (2007) conceptualized data collection as a series of interrelated activities aimed at gathering information to answer the designed research questions (p. 118). In hermeneutic phenomenology, multiple data collection methods can be utilized that include interview, observation, and protocols (Kafle, 2011). In addition, Kafle suggested that to attain the purpose of

generating the life world stories of the research participants other appropriate tools can be applied, depending on the context and the area of research. Having this in mind, the study used three main techniques of data collection, the in-depth interview, FGD, and observation, since these data collection methods are the best way of collecting phenomenological data. The details of why and how I employed the techniques have been discussed below.

In-depth Interview

Boyce and Neale (2006) define in-depth interviewing as a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation (p. 1). For a phenomenological study, the process of collecting information involves primarily in-depth interviews with as many as ten individuals who have experienced the phenomenon under study (Creswell, 2007, p. 131).

Likewise, the in-depth interview of the study was conducted with six participants who all have experienced the migration. The in-depth interview participants were enabled to explore meanings and understandings about the phenomenon from the experiences of a small number of individuals.

The study incorporated both females and males participants. A minimum of four contacts with each of the participant children; one for rapport, two for interviews and one for member checking; were undertaken. The interview was also carried out in a setting comfortable to the children within the Voluntary Assisted Returnee Transit Center since the movement of the children beyond the center was restricted. In hermeneutic phenomenology, interviews with each respondent is expected to last from one-and-a-half hours to three hours, depending on the amount of information the interviewee wished to share (Wilcke, 2002). However, in the study, an interview had a schedule that did not exceed two hours in order to accommodate the natures and needs of child participant.

From the forms of interviews i.e. structured, semi-structured and unstructured (Corbetta, 2003), the study used semi-structured interview since it is well-suited with the issue at hand. Because; scholastic writings such as Diccico-Bloom and Crabtree (2006) stipulated that semi-structured interview, which is the most widely used interviewing format in qualitative research, allow the researcher to make reference on an outline of the topics to be covered during the course of conversation. It also gave a freedom for the researcher to shape and refine the questions asked (Corbetta, 2003).

In the same way, the study had interview guide questions to monitor the topic to be covered as well as to shape and refine the questions that were presented to participants within a specific context/situation. Needless to say, I had a list of questions or interview guides to be asked rather than let allow the participants to develop their own theme as they wished in the unstructured interviews. The interview guide focuses on the four main aspects that include background information of the participants, experiences of the children in the origin country (Ethiopia) and their primary reasons for migration; the experiences of children in the process of their migration; and the experiences of children in their destination country.

Focus Group Discussion (FGD)

According to Gill, Stewart, Treasure and Chadwick (2008), FGD is useful in generating a rich understanding of participants' experiences and beliefs about the phenomenon under exploration. Frietas, Oliveira, Jenkins and Popjoy (1998) also recommended that to answer the question “how do people consider an experience, idea, or event?” utilizing focus group (FG) is feasible in the qualitative research methods. It is believed that using FGD in the study offered an opportunity to understand the shared group insight on the phenomenon.

In the constructionist view, it is suggested that using pre-existing groups for FGD is useful in providing 'naturalistic' exchanges of ideas, experiences, and beliefs (Freeman, 2006; Onwuegbuzie et al., 2009). The FGD of the study also used the group of the female USMC that spent four months together, from their migration to their return. The number of times a focus group meets can vary from a single to multiple meetings (Onwuegbuzie et al., 2009, pp. 3-4). However, it is also suggested that using multiple meetings allow the focus group researcher to assess the extent to which the data saturation appears. Likewise, for the study, there were two meetings with the FGD participants in order to generate a rich data about the participants' understanding and beliefs on their migration stories and pre-experiences.

In determining the number of group participants, the study was guided by Morgan (2009) and Krueger (2002) that stipulated the optimal number of the FGD participants should be between six and eight. The rationale for adopting this range of focus group size was to yield diversified information. Alternatively, it is believed that involving too many might not make discussants feel comfortable in sharing their thoughts, opinions, beliefs, and experiences. Hence, six female FGD participants were involved in the discussions.

The reason for conducting female discussants in separately was the belief that female migrant minors would have unique experiences because of their sex and gender. In addition, for the purpose of homogeneity, all the discussants of a single FGD had the same sex. Similar to this context, Morgan (as cited in Gill et al., 2008)) suggested that focus group participants should be avoided if the topic of interest to the researcher is not a topic the participants can or wish to discuss with other members.

Besides, in the each of FGD sessions two note takers and one tape-recorder were oriented and deployed to take notes with the researcher. In taking notes, besides recording the participants'

speech, efforts were extended to capturing and recording participants' nonverbal communications. The discussions were conducted within a time range of one to two hours, adopted from Gill et al., (2008) time frames for FGD. The FGD topical guide consists of questions that focus on the experiences before migration, decision for migration, process of migration, experiences in the process of migration and the experiences in the destination country.

Observation

Observation is a qualitative technique of data collection in which the researcher takes field notes on the behaviors and activities of the individual at the research site (Creswell, 2003, p. 188). Corbetta (2003) also defines observation as the process of watching and listening (p. 236). Likewise in the study, notes were taken through observing the behaviors and activities of the participants during the in-depth interviews and FGD. The observation specifically assisted the process of collecting more consistent data via targeting the meaning of the expressions of nonverbal clues of the participants in the process of interview and FGD. Recording the observed notes was guided by semi-structured observation checklists by emphasizing on the verbal and facial expression of the participants at the time of dealing their lived experiences.

Data Collection Tools

The research tool is anything that becomes a means of collecting information for a particular study (Kumar, 1996, p. 16). In order to collect the data from the participants and the researcher's observation, different instruments were used. Besides this, instrument helped to rehearse what had been said by the participants and what had observed. Some of the tools or instruments handled for data collection include interview guide questions, FGD topical guide, observation checklist, recorder, notebooks, pens and other materials specific to situations.

Procedure of the Study

Before developing the proposal of the thesis, I contacted personnel from UNICEF, IOM and the social workers, who were working in Addis Ababa Voluntary Assisted Returnee Transit Center to determine the potentials of the area for the research project. Then, the issue has been communicated the issue with my advisor Zena Berhanu (Ph.D., Assistant Professor) and started reviewing different kinds of literature on USMC and child migration in Ethiopia.

After the topic was approved by the School of Social Work at AAU, a regular base of communication with the advisor, once in a week, in order to review the progress of the thesis development had been practiced. At the end of the proposal development, semi-structured data collection guides have been prepared both in English and Amharic versions. The final version of the proposal was submitted to the School of Social Work on the due date and it was defended within the time schedule of the School. Immediately after the proposal has been approved for research, I contacted the IOM special liaison office in Addis Ababa with the letter of support from the School of Social Work to get permission to conduct the study in the study site.

Once it was permitted to collect the data, I visited the center in order to arrange the settings for the interview and FGDs as well as to discuss with the personnel in the center how it can proceed. In addition, before starting of the formal interview with each of the participants, there was a session for rapport and discussion about the ethical issues. Then, the detailed semi-structured interview guide was administered and data were collected. The collected data using the various methods of data collection were written down in the Amharic language and later translated to its English version carefully and thoughtfully. Using the thematic analysis, the study produced the final report of Ethiopian USMC's migration stories and pre-returning experiences in Yemen.

Methods of Data Analysis

The process of data collection, data analysis and report writing are not distinct steps in research, rather often interrelated and go on simultaneously (Creswell, 2007, p. 150). Hence, the data analysis of the current study was started on the first day of the data collection with the various activities that could provide the data more essence to the study. In addition, the collected data were transcribed in written form of Amharic language within the same day in order to have a member checking while I was in the study site for another interview or data collection, which also contributes to the quality of the data.

There is no single right way to analyze qualitative data, though, much qualitative analysis falls under the general heading of thematic analyses (Lacey & Luff, 2009, p. 9). According to Morse and Field (1995), thematic analysis is a good fit for phenomenological research. Braun and Clarke (2006) defined thematic analysis as a method for identifying, analyzing, and reporting patterns (themes) within the data (P. 6). Besides this, the authors stipulated that a thematic analysis at the latent level is able to identify or examine the underlying ideas, assumptions, and conceptualization that data goes with a constructionist/interpretivism paradigm that guides the study.

Thus, the data of the current study was analyzed using the thematic analysis. Besides the good fit with the constructionist qualitative phenomenological study, the justification for using thematic analysis was the freedom it gave to move back and forth as needed throughout the process of data collection and report writing. It also provided an opportunity to develop forms over time without rushing to the endpoint of reporting the content and meaning of patterns (Braun & Clarke, 2006).

Braun and Clarke (2006) provided an outline to guide thematic analysis using the six phases of analysis. The analysis procedures and phases of the current study have been adopted from Braun

and Clarke, and the processes presented as follows. Accordingly, the first step of the data analysis was familiarizing the researcher with the data. Since the data of the study was collected through interactive means, I came to the analysis with some prior knowledge of the data, and possibly some initial analytic thoughts. Moreover, to familiarize with the data, I immersed and understood the depth and breadth of the data contents.

Subsequently, the verbal data of the in-depth interviews and FGD were transcribed into written forms that were comfortable to conduct the thematic analysis. The double transcriptions i.e. transcribing the verbal data into written form Amharic language and translating the Amharic written form of the collected data into its English version were undertaken thoughtfully and carefully to have further familiarization with the data.

As the study was guided by the interpretive/social constructionist view of qualitative methodology, a due attention was paid to recognize the interpretative acts, where meanings were created, rather than simply a mechanical one of putting spoken sounds on paper. Furthermore, the verbatim accounts of all verbal and nonverbal utterances of the participant were converted to written forms in order to retain the information in its original nature. This effort was also strengthened through reading the transcribed and recorded notes repetitively and listing the recorded information once again to get the original meanings of the participants' idea. Generally, I familiarized myself to the data through collecting it in the interactive means and spending considerable time on the data transcription.

The second phase of this thematic analysis was generating initial codes. According to Braun and Clarke (2006), after the researcher reads and familiarizes himself with the data and generates an initial list of ideas about what it has, then the researcher was involved in the production of initial codes from the collected data. The codes were identified as a feature of the data that

appeared interesting to me and referred to the most basic segment or element of the raw data that could be considered in a meaningful way towards the phenomenon of the study. The coded data were written on the text notes manually using highlighters and colored pens to indicate the pattern. Moreover, emphasis was provided to include all the extracted data into the codes.

The third phase of the data analysis was searching for themes. In this stage, the main activity was sorting out the different codes into potential themes to form an overarching theme. For more vivid understating, data analysis of the study was written with the name of each code on a separate piece of paper played around with organizing them into theme-piles. After organizing the main themes and sub-themes of the study, codes that did not seem to belong anywhere were accepted and incorporated through constructing miscellaneous categories to house the codes.

The fourth stage of this thematic data analysis was reviewing the themes, which involved the refinement of themes constructed in the previous phase of the data analysis process. At this phase, candidate themes that were either not really themes to support the finding of the study or collapse one another were reframed and adjusted in another way. Furthermore, other themes were also broken down into separate themes in order to produce meaning full and coherent report of the study. Internal homogeneity and external heterogeneity were worth considering here, as recommended by Patton (as cited in Braun & Clarke, 2006). In other words, data within themes were cohered together meaningfully; while there were clear and identifiable distinctions between the themes of the study.

At this stage, two levels of reviewing and refining the themes of the study were undertaken. The first level involved reviewing the coded data through reading all the collated data for each theme in order to check its appearance in the themes. The second level was considering the themes really represented/described the collected data in the entire data set. At this level, reworking the

themes was required by creating a new theme, finding a home for extracted data that did not work in an already-existing theme, or discarding them from the analysis. At the end, the data presentation had fairly good idea of what were the themes, how it tailored together, and the overall stories of migration and pre-returning experiences.

Defining and naming themes was the fifth step of data analysis process for the study. At this point, the themes were defined and further refined that were presented for analyzing the data and explored the data within each theme. In this context defining and refining identified the essence of what each theme was about as well as the themes overall, and determining what aspect of the data each theme captured. In addition, within each theme, sub-themes were identified that are internally homogeneous. This phase was ended after having clearly defined what the themes are, and what they are not that need to be avoided from the data presentation.

The final stage of data analysis process of the study was producing the report, which involved the final analysis and write-up of the final report of the study. The write-up of this thematic analysis narrated the complicated story of the data in a way that convinces the reader of the analysis. At this stage, I tried to provide a concise, coherent, logical and non-repetitive excuse of the migration stories and pre-returning experiences of Ethiopian USMC that initial the transcribed data accounts ninety eight pages.

Data Quality Assurance

According to Morrow (2005), qualitative research embraces multiple standards of quality known variously as validity, credibility, rigor or trustworthiness. On the other hand, Billups, (2014) depicted that trustworthiness is considered as the quintessential framework for evaluating

the qualities of qualitative research. To ensure the quality or trustworthiness of the data, the study exerted some efforts that are recommended by qualitative research literature.

Sinkovics, Penz and Ghauri (2008), Anney (2014) and Billups (2014) commonly pointed out the importance of considering dependability (consistency), credibility (truth), transferability (applicability) and confirmability (neutrality) as trustworthiness criteria or elements to ensure the quality of qualitative data. However, all these quality claims may not fit appropriate with hermeneutic phenomenology (Kafle, 2011, p. 196). Accordingly, I attempted to apply criteria or elements that were the best fit with objectives of the current study and the nature of research participants to improve the trustworthiness of the data for the study.

Credibility, the believability and the truthful appearances of the datum of the phenomenon under exploration (Billups, 2014; Anney, 2014), is one of the criteria applied to ensure the quality of data for the study. As suggested by Billups and Anney, credibility of the study was ensured through prolonged engagement, peer debriefing, member checking, and triangulation.

Prolonged engagement is the process of immerse or close familiarity of the researcher with participants as they live or work in their 'natural' setting (Billups, 2014; Anney, 2014). Likewise, I spent a considerable time in the study site to understand the viewpoints and true meanings of the migration stories and pre-returning experiences. The contacts were for about four times (one for rapport, two for interview and one for member checking). Furthermore, it was also paid a due attention to make a rapport with the participants to enhance working relationships.

According to Billups (2014) and Anney (2014), peer debriefing is securing feedback from another researchers, experts or professionals to compare conclusions; address questions of bias, errors of fact, competing interpretations, convergence between data and phenomenon, and the

emergence of themes. Similarly, in the current study, interview guide questions and the data presentation of the final report were also reviewed and evaluated by two 2nd year MSW students, the advisor and two volunteer colleagues.

Triangulation was the other mechanism to come up with a credible data in qualitative research (Billuips, 2014; Anney, 2014; Yazan, 2015; Mathison, 1988). Patton (2001) and Yazan (2015) suggested the use of combining methods of data collection and data sources triangulation to strengthen the quality of data within the specified study. Hence, for the purpose of ensuring the credibility for the data of the study, triangulation of the collected data from different methods of data collection (such as in-depth interview, FGD, and observation) as well as data generated from different participants of the study were undertaken.

Another strategy for improving the quality of qualitative data through credibility is member-checking, which involves seeking feedback from the participants of the study about the findings or preliminary analysis to assess whether those findings reflect what they expressed to the researcher (Billups, 2014; Anney, 2014). For this reason, I transcribed the collected data within the same day of data collection and contacted the interviewed participants for member checking before conducting the next interview. The reason behind transcribing the verbal data into written form and conducting member-checking in short period of time was that the number of days USMC stayed in Addis Ababa Voluntary Assisted Returnee Transit Center was limited i.e. a maximum of eight days. In addition, it helped to identify the miss interpretations and presentations of the participants' idea in the early phase of data analysis process.

The second criterion that was employed to improve the trustworthiness of the data for the study is dependability, the stability and consistency of the findings over time and conditions using the same methods and procedures (Billups, 2014; Anney, 2014). As recommended by Billups, the

dependability of data for the study was ensured through asking the researcher's colleagues from other institutions (such as two colleagues from UoG) to review all of research procedures and findings as well as asking a faculty members (including two 2nd year MSW students at AAU and the advisor of the researcher) to collaborate for ensuring subsequent acceptance of the findings.

Third transferability, the degree to which the results of qualitative research can be transferred to other contexts with other respondents (Anney, 2014) and the intent to produce findings which other researchers can interpret for similar settings (Billups, 2014), was also applied in the study to improve its trustworthiness. For this purpose, the data collection was guided by carefully constructed data collection instrument and detailed interview with the probed skills based on Billup's suggestion. In addition, based on Anney's suggestion purposive sampling was for greater in-depth findings of the current study enabled other researchers to contextualize the finding to their contexts.

Additionally, van Manen (as cited in Kafle, 2011) enlists orientation, strength, richness and depth as the major quality concerns in hermeneutic phenomenological research. Accordingly, orientation is the involvement of the researcher in the world of the participants and their stories. Hence, I oriented myself into the world of the participant through reading various literatures about the migration stories and per-returning experience of USMC and child migration in Ethiopia.

For Kafle (2011), strength refers to the convincing capacity of the text to represent the core intention of the understanding of the inherent meanings as expressed by the research participants through their stories. I attempted to capture the actual meanings and understandings about the phenomenon through probing questions and alerting for nonverbal communications. Member checking also assisted for the attainment of this aspect of data quality of hermeneutic phenomenological research.

On the other hand, richness is intended to serve the aesthetic quality of the text that narrates the meanings as perceived by the participants (Kafle, 2011). To achieve this quality of the data, the recorded listened and read, the oral as well as the written data, repeatedly until the true perceived meanings of the participant story are gained and forwarded aesthetically to the readers. Finally, depth, which is the ability of the research text to penetrate down and express the best of the intentions of the participants (Kafle, 2011), was ensured through catching the feelings and emotions of the participants in the interviews and FGD to correlate it with the verbal meanings expressed by the participants too. By and large, it is believed that the combinations of these techniques of data quality assurance abetted to come up with such a rigor qualitative data of the study.

Ethical Considerations

In the current study, special ethical considerations and procedures were also taken into account that tailored to the needs of USMC. Ethics involving children, in general, is complex (Bell, 2008) and unaccompanied minors, in particular, are vulnerable and require ethically sensitive research strategies (Thomas & Byford, 2003). The current study adopted the ethical considerations that Hopkins (2008) suggested for USMC research with three distinctive stages.

First, I had a rapport with the services providers and social workers working in the Addis Ababa Voluntary Assisted Returnee Transit Center. Speaking to adult services providers before USMC assisted to me to be well informed about the behaviors and challenges of working with USMC. Some of the identified challenges were irritability; disinterest to participate because of too many interviews they had for assessment; lack of openness about their experiences; and miss interpretation about purpose of the study. However, the challenges were addressed through making rapport with the participant minors and the involvements of the social workers. In addition, social workers served as the gatekeeper to access the right participants. It also enabled them to exercise

their responsibility of protecting the well-being of vulnerable children. Moreover, it was important to get the social workers trust before accessing the participant USMC.

Secondly, it is continued to have a rapport with the remaining service providers as well as some of the participants. At this stage, rapport and interviewed the children helped me to be familiarize myself with the children. Furthermore, it enabled me to access children's trust that contributed to the quality of the data generated from the children themselves.

Finally, the remaining children were interviewed via accounting their experiences and challenges associated with the sensitivity of USMC. The interview was administered within the schedule so that the present first (but it is not part of the study report), immediate past second and then the earlier experiences of the children. The key motive in adopting this structure was to reduce the possibility of USMC experiencing emotional and behavioral problems because of the interview or FGD.

Informed consent is a key principle of conducting ethical research and it is particularly important when working with children because of a number of issues such as those relating to power relations (Hopkins, 2008). The unaccompanied or separated status of the returnee children also made obtaining of parental consent impossible so consent from Social Workers in the center was deemed necessary. This was more feasible since the social workers had a previous contact with the children for assessment and providing psychosocial supports. Besides, the purpose of the study was fully explained; the motivation was clarified; and the participant children were offered time (10-15 minutes) to ask questions and think carefully about participating in the study.

In the study, the participants were reminded about confidential and privacy of their information the provided. In addition, the study developed pseudonyms that made participants unidentified

easily. However, Hill (as cited in Hopkins, 2008), indicated that the impossibility of absolute confidentiality since children might be abused or had a potential of harming others. Accordingly, the participants and the social workers were informed about the limitation of confidentiality on the certain conditions and possibilities.

Limitations of the Study

Qualitative research is good at simplifying and managing data without destroying complexity and context (Atieno, 2009). However, it also has a numbers of limitations that are related to its methodological approaches, purpose and time frame. Likewise, the current study had a number of limitations. The first and foremost limitation is the non-generalizability of the finding to large populations since the study is qualitative hermeneutic phenomenology with the social constructivist/interpretive view. The study was a qualitative research with exploratory nature which intensively focused on exploring the meaning and understanding towards the migration stories and pre-returning experiences of USMC by focusing on a limited number of participants without statistical representation.

The other limitation of the study is non-possibility of explaining the finding to the long-term variations due to its cross-sectional time dimension. The inquiry was conducted at one point in time; data were collected within the short period of time. The study also has limitations in its subjectivity that leads to procedural problems; the difficulty of replicability, unavoidable researcher biased and limited scope, which are the common limitations of qualitative research (Atieno, 2009).

Besides the limitations emanated from the researcher methodology, there are limitation of the current study that stemmed from the nature of the issue and the population under the study. The

plan of the study was to look for the migration stories and pre-returning experiences of USMC who returned from different countries such as from African and Middle East countries. However, in the process of conducting the study (collecting the data in the study site), it is confirmed the huge differences in the experiences of the returnee minors, which make the study vague, and difficult to analyze and manage the data in a single study. Then, the study selectively focuses on the migration stories and pre-returning experiences of minors' returning from Yemen. This limited the current study not to provide tentative conceptual model that enables to understand the migration stories and pre-returning experiences of Ethiopian USMC comprehensively.

Challenges of the Study

In conducting the study, various challenges were encountered at the time of data collection. The first challenge was accessing the target population. Because of the vulnerability of the returnee children for various emotional and behavioral challenges, I was obliged to involve in further steps of searching for professional social workers, who could assist him. After tireless efforts, social workers from Addis Ababa City Administration Bureau of Women and Child Affairs support the researchers in the process of data collection. Because of this challenge, the data collection process was delayed for more than a month.

The other bigger challenge was accessing adequate numbers of participants for data generation. Since the number of minors returned from Yemen were limited at the time of data collection, it was difficult to access participants as it had been planned. This made conducting male's focused group discussion impossible. I attempted to conduct the FGD until the last week of submission though it was unsuccessful. As a resolution, efforts were exerted to involve more numbers of the male participant's in the in-depth interview.

CHAPTER FOUR: DATA PRESENTATION

The chapter outlines the data obtained from twelve returnee USMC participants of the current study, who returned from Yemen, though, KSA was their pre-planned destination. Among the participants, eight were females while the rest four were males. From these female participants, six of them, Fati, Mesi, Zeyineb, Alem, Shashe and Tangut participated in the FGD. The other two female participants, Abeba and Roth, also took part in the in-depth interview of the study. Similarly, all the male participants, Jemberu, Musa Ali, and Jibril, were involved in the in-depth interview of the study. For detail information about the participants see Appendix H and I.

The chapter is divided into eight supreme themes with its respective sub-themes that have been developed from emerged codes and categories based on the data generated from the participants of the study. The first overarching theme is living situation before migration, which consists of four sub-themes. The second main theme is the primary reasons for migration that composed of five other sub-themes. The third supreme theme is the decision for migration, which consists of three imperative sub-themes.

The process of migration is the fourth main theme that narrates the participants' voyage to Yemen. The fifth chief theme of the chapter is experiences of the participants in the process of migration, which consist of three distinctive subthemes. The sixth and the largest overarching theme of the study is the experiences in the destination country, which has twelve subthemes. The seventh theme of the study, human trafficking networks, shows the complex and hidden networks of human trafficking. The last but not the least theme of the study, coping mechanisms, is organized with four subthemes. Hence, the chapter presents the participant's migration stories and their pre-returning experience in Yemen.

Experiences before Migration

The data generated from the participants show that the experiences of the participants before their migration to Yemen was wide ranged and diversified with various contexts. It is reported that before migration participant minors lived with their parents, except Jemberu and Abeba, who lived separately. The study participants also describe their family living situation as middle level of living condition, except Ali who described it as 'very poor living situation'. Moreover, participants dropped out of their school before their migration for various reasons. Besides these, it is indicated that two of the participants, Abeba and Zyineb, had engaged with marriage and divorce while others such as Ali and Ababa had previous migration experience before they migrated to Yemen.

Living Condition

The living conditions of the study participants before their migration were highly diversified and wide ranged. Except Ali, the other participants demonstrated that their family's living conditions before migration were more than satisfactory, which could serve them and their family adequately. One of the participants, Musa, labeled his family living condition as more than satisfactory by comparing with his neighbors. He also described his family composition as a nuclear family that consists of his parents and his little brothers and sisters. He narrated his family living condition as:

I was living with my parents as well as my little brothers and sisters. My father and I were tilling with two pairs of oxen and earned lots of crops. My families' living condition can be described as more than adequate in relation to our neighbors. I had no problem at all with my living with my family.

Similarly, Jibril indicated that before his migration to Yemen, he was living in a family that led ten of its nuclear members effectively. In addition, Jibril stipulated he was a cowboy and he did not face with challenges that forced him for migration. He put his living condition as:

I was living with my families that consist of ten members including both of the biological parents, an older brother, and sister as well as five little brothers and sisters. My daily activities were looking after cattle and sometimes assisting my father and older brother in farming activities. However, I did not face with challenges that forced me to go away from home. I was extremely happy with my family; everyone was in love with me.

Likewise, the female focus group discussants lived with their family and described their families' living condition as "satisfactory, middle level and very good living condition". They concluded that their living condition was not the major factor that forced them for migration. They insisted that they were pleased with their families living condition before their migration.

Contrary to the data generated from the above participants, Ali described his family living situation as 'hand to mouth' though he lived with both of his biological parents. He elaborated it:

Before I decided for migration, I was living with my parents and two of my little bothers and a sister. My family's living condition was not that much; it was a hand to mouth. My father is a farmer and my mom is a petty trader. Two of my brothers, who lived in Saudi Arabia, also supported our family yet it was still unchanged. All in all, I can generalize my family living situation as a low level of living status.

Participant minors, such as Jemberu and Abeba lived separately from their families before they migrated. Jemberu lived away from his family in order to involve in daily labor activities in a

small town called Shewa Robit. He stated his income and living condition before migration as: “I was living away from my parents as I was involved in the construction activities in a small town called Shewa Robit. I was earning an adequate income and acquiring important constructions skills there”. Similarly, Abeba had separated from her family and lived in Shewa Robit yet her parents were still her source of income. She described her living as: “I was separated from my family for marriage. After I got divorced I lived alone in Shewa Robit. My family was my sources of income as they cover all my living expenses adequately”.

These narrations of participant minors about their living condition before migration inform the divergent living condition they had. The participants, except Ali, were pleased with their living situation before migration. Ali was the only participant who lived impoverished living condition before his migration. It is also difficult to single out certain living condition for their migration. Rather, they were involved in migration from different conditions and contexts of life.

School Dropout: *‘I dropped out of my school...’ (Routh)*

The data of the study show the school dropout of the participants before their migration. It is reported that the decision to drop out their school was their personal decision, without the involvement of others such as their families. For instance, Roth dropped out of her school in order to involve in migration, to KSA. She described her school dropout as: “I dropped my school after I attended the first semester of the 2009 E.C academic year of grade seven to migrate to Saudi. No one involved for my school dropout, it was my decision”.

Ali also dropped out his school at grade seven for migration to Djibouti two years ago. He stated his school dropout and his family reaction as: “Two years ago, I decided to drop out my school at grade seven for migration to Djibouti. My family encouraged me to continue with the

education and not to withdraw it, though; I did not accept their idea”. Similarly, Abeba also dropped out her school two years ago at grade seven in order to migrate to KSA.

The female discussants, except Zeyineb who withdrew for marriage, also indicated their school dropout for their migration. It is also reported that the decision for dropping out of school was their own individual decision, without the involvement of their families or any significant other. The common reason for their school dropout was “becoming disinterested in school attendance”.

Participant minors, such as Jemberu, Musa, and Jibril, dropped their school to assist their family in various ways before their migration. Jemberu elaborated his school dropout as:

I withdrew my school two years ago since my older brother, who provided an immediate support to our parents, was sick. I was the only option to fill his gap by dropping out my school. Then, I became a cowboy and looked after our cattle daily.

Similarly, Jibril also dropped his school at grade four before three years to become a cowboy and assistant to his father and older brother in the farming activities. He further insisted that the decision to drop out of school was his own by the reason “I got bored in education”. Musa also withdrew his school without adequate reason that convinces him or others. He described his it as: “I withdrew from school without adequate justification. It was my individual decision, just to involve in farming activities with my families yet there were other family members involved in it.”

Marriage Tracked Divorce: ‘...*I got married anddivorced...*’ (Abeba)

The data generated from two of the participants, Abeba and Zeyineb, indicated that they got married before their migration. Moreover, they also got divorced within the short period of time. For instance, Abeba got marriage two years ago i.e. at her 17, though; it lasted only for eight months. She narrated her marriage and divorce as: “Two years ago I got married and started to live

in Shewa Robit town. Eight months later, I divorced my husband since he was not committed to bringing change in his life”.

Likewise, one of the female discussants, Zeyineb, indicated that she got married and divorced before her migration to Yemen. She further stated that she engaged in marriage a year and a half ago (at her 16) with the much warmed traditional wedding ceremony. Yet, her marriage lasted only a year and she got divorced for the reason that she did not want to share. Generally, these two lived experiences inform their early marriage and divorce before their migration.

Previous Migration: ‘...I migrated...’ (Ali)

Two of the participants, Ali and Abeba, had previous migration experiences. It is reported that in their previous migration they experienced detention and returned to their homeland before they got into the good side of migration and involved in the income generation activities. Abeba had previous migration experience to KSA. However, she returned immediately after her arrival. She recounted her experience as: “Two years ago, I migrated to Saudi though I spent only a few weeks there. I was detained and returned before I experienced the good sides of migration because of my irregular migrant status”.

Similarly, Ali had a previous migration experience as he migrated to the Republic of Djibouti and stayed there for a year. He summed up his previous migration decision and experience as:

Two years ago, I migrated to Djibouti and lived there for about a year. While I was in Djibouti, I attempted to generate income yet I failed to attain it. Finally, I had been detained and returned to my country before I achieved my goals.

The previous migration experiences of these two unaccompanied minors informed that the living situation of the participants before their migration to Yemen extended beyond their

homeland and stretched into different destination countries such as KSA and Republic of Djibouti. It also indicates that though unaccompanied children have previous distressful migration experience, they are still involved in the international migration.

Primary Reasons for Migration

The data of the study indicates that the participant minors had their own primary reasons to engage in the international migration. The participant unaccompanied minors reported various and complex forms of reasons for their migration. The most commonly identified reasons include motivation/desire to bring change in their livelihoods; migration as emerging fashion; family situation; and absence of guarantee for future life within the family. It is also noticed that their reasons for migration are highly interrelated and overlapped one another, not mutually exclusive.

Migration as Emerging Fashion: ‘...Migration stories heartened me...’ (Jibril)

The migration of the younger population in a certain community motivated the study participants to involve in the international migration. It is indicated that the community’s heroic view of the younger migrants motivated the minors to engage in migration. It is also reported that the participants involved in migration as a result of the change they observed from other migrants and the positive outlooks towards migration and younger migrants.

One of the participants, Jibril, stated that he was inspired for international migration because of the migration stories in his community, where several younger people are engaged within it. He confessed that the youth migrants around his village are taken as the hero of changing their own life and their families as they are involved in the international migration. In addition, he expressed that he had observed various forms of change brought by the migrant members of his community. He described how he was motivated to migrate as:

In my rural village, it was told that younger migrants have changed their own life and their families' through migration. These migrants were viewed as heroes of changing lives. I also witnessed radical changes brought by younger migrants in my village. For instance, there were migrants who built houses or bought oxen for their families. These and other migration stories heartened me to engage in migration.

Participants, such as Abeba, were also encouraged to involve in international migration as they noticed changes from the returnee migrants and family members. Various forms of changes that the returnee attained through their migration inspired her to try migration for similar changes for herself and her families. Abeba was motivated for migration as she detected changes from her friends, who returned from KSA and other Gulf state countries. The change she observed led her to conclude migration as a short way of bringing change for the migrants and their family. Abeba elaborated it as:

The reason that derived me for migration was the change I detected from the returnee younger migrants around my township, including from my friends and their families. I noticed the migrants who returned from different countries such as Saudi and other Arab countries have changed their living situation, assisted their family, and even they changed their clothing within a short period of time. This stirred me to ask myself, 'why not I have tried migration to change myself and my family's life within a short time?'

The other participant who justified his migration as emerging fashion was Musa, as he noticed the migration of people around him such as his brothers and friends. Musa voiced his reason as:

I knew my brothers who live in Saudi changed their life dramatically and started to assist our family satisfactorily. Many of my friends also went to different Arab countries and improved their life. Then, I was motivated and decided to involve in the international migration without any other adequate reason for migration.

Similarly, the female discussants, except Mesi, pointed out that the emerging fashion of migration in their community was their major reason for migration. They stated that in the area where they grew up and lived, Northern Shewa, particularly around Shewa Robit, they noticed the migration of several younger people to different Arab countries, mainly to KSA. They commonly reported that brothers, uncles, aunts, friends, cousins and any other sibling, who lived in other countries or returned to their homeland, as people whom they learned migration

These narrations about the primary reasons for migration of USMC informed that the emerging fashion of migration in a certain community affects the perception of minors towards migration. The personal and familial changes that participants detected from the younger migrant also encouraged them for international voyages. Moreover, the rewarding or heroic view towards international migration and migrants heartened the participants for international migration.

Family Situation: *'My family...situation was the reason...' (Ali)*

The data indicated that family situation was one of the reasons for international migration of the participants. In the study, the family situation that forced the minors to the international migration can be viewed into two major categories. First, the poor and/or low living conditions of the minors' family that drive the children to the international migration. The decision to involve in the international migration emerges as the participants believed that they were the responsible agency to change their family's low living condition.

Ali engaged in the international migration in order to change the impoverished living conditions of his family. He assumed that his family living situation is very low and it is his responsibility to change it. Ali recited how he was involved in migration as follows:

My family's living situation was the reason for migration as it was very low compared to our neighbor. I was also aware of families who had a similar living condition and that changed dramatically because of migrant family members. Hence, my family living condition triggered me for migration since I was the responsible one for changing our lives.

The second family situation that forced the participants for the international migration was conflict within the family. It was reflected that feud and spars between the family members motivated two of the participants, Roth and Mesi, to consider for migration as alternative. Roth was forced to involve in the international migration because of the dispute between her little brother and her step-father. She stated that though she had a thought about international migration before, her real driving force was the constant dispute and scuffle. She narrated it as:

My step-father and little brother had feud and spar among themselves. My brother became disobedient to his step-father and in return my step-father was asking why and how my brother's behavior was like that. That changed their daily living into hell. It became more serious and forced me to develop frustration about our family. Though it my dreamed to migrate to Saudi, the real impulsion came after I noticed their relationship.

Similarly, one of the female discussants, Mesi, stated that the primary reason for her migration was the dispute within her family. She believed that because of the problem appeared to her; the

relationship within the family had been disturbed. She indicated that the dispute was between her and her mother on one side and her father on the other. She recounted her families' conflict as:

As I tried to involve in petty trade activities through receiving initial capital from my father, I had been stolen it. This caused for the dispute between me and my mom on one hand and my father on the other side. Then, I started to think about migration as an option of making money simply to replace what I have already lost and repair our family's relationship.

Accounts on the family situation as primary reasons for migration implied that participants from the low level of living condition and family with dispute were imposed for international migration. It is also noticeable that participants took themselves as the responsible agency to repair their family situation. Therefore, their family living situation forced them to take responsibilities and liabilities, which are beyond their stages of development and maturities.

Absence of Guarantee for Future: *'...How can I manage life...?'* (Jemberu)

One of the participants, Jemberu, was also forced to undertake the international migration in order to secure a guarantee for his future life. The participant viewed migration as an option for securing his future while he failed to secure based on the resources available to him. Farmland has been identified as a resource that he wants to guarantee his future life in his family. Jemberu pointed out that his parents' farmland shrank rampantly as they shared it for three of his older brothers. As he is the last child of his parents; he was forced to worry about his future within his family. Jemberu put it as follows:

As I became mature, I started to quest about my future. I also understood the absence of guarantee within my family. Because my parents provided their

farmland to my older brothers and they became empty handed. Then, I continued to question ‘what am I going to have in that house?’ ‘How can I manage life in the future with little or empty farmland?’ All these triggered me to think about migration continually and finally to involve in it.

Desire for Change: ‘...*I was motivated to bring change...*’ (Ali)

Participants, including Ali and female discussants, except Mesi, were motivated to international migration in order to bring changes for themselves and their family. It is reported that their desire and/or motive for personal and familial change was their primary reason for their migration. Ali personally recognized that his desire to bring change in his family was an additional reason for his migration. At first, he identified as his family living condition as the one that required an immediate change.

Similarly, the female discussants, Zeyneb, Shashe, Fati, Alem and Tangut, reported that the reason that drove them to the international migration was their desire and/or motive to change. They indicated that they were living in the rural community around Northern Shewa of Amhara Regional State before their migration. They sum up their desire and/or motive for change with the various dimensions such as producing regular personal income, helping family members and assisting their younger brothers and sisters to attain their education.

Interconnectedness of the Primary Reasons

The primary reasons for international migration identified by the participants are not mutual exclusives. Rather, they are interrelated that one reason implicitly or explicitly entertained the others. Perhaps, Ali identified his family living situation as his primary reason for migration. However, he believed that change needed for him and his family. In addition, he thought that he

was the sole responsible for it. At the same time, he was mindful of similar family conditions that had been changed by their migrant members. This shows that although he identified his family situation as a primary reason for migration, the impacts of migration as emerging fashion and desire for change are also reflected in his decision for migration.

Similarly, Jemberu pointed out that the absence of guarantee for his future within his family as the main reason for his migration. Yet, it was also understandable that he had a desire to change his future. The idea of migration was also acquired from the community that he had lived and grown up. Hence, his migration decision was the results of lack of guarantee for his future, migration as emerging fashion and desire for change.

Likewise, participants who considered the emerging fashion of migration as their primary reason for migration, implicitly it was notable that they had a desire and/or motive for change. Migration as emerging fashion looks the way they learned how to bring the desired change. For example, Abeba described it as: “My friends and younger people in our community brought changes for themselves and their family. Hence, I wanted to change myself and my family like my friends”. Jibril also wanted to bring change like many of his neighbor youngsters for his family.

Generally, primary reasons for international migration identified by the participants are obliquely interrelated and inseparable. In addition, interconnectedness of the primary reasons implicitly indicated that poverty, which can be conceptualized relatively with others, plays a pivotal role in the minors’ involvement in the international migration. Because participants who described their living situation before migration as satisfactory that can serve them and their family adequately involved in the international migration as they compare their living situation with others, who improved their living condition as a result of their migration or other migrant family members, siblings and relatives.

Decision for Migration

Study participants stipulated that their decision for migration resulted from the influence of peer and their individual decisions. On the other hand, the role of the family in the migration decision of minors was limited and undervalued. In addition, participants did not even consult their family members who lived in their pre-planned destination country about their migration.

Individual Decision: *'I did not share my decision...' (Ali)*

Data generated from participants, such as Ababa, Ali, Musa and the female discussants, except Alem and Zeyneb, indicated that the decision to involve in the international migration was their own individual choice. It is signposted that international migration is their own individual decision, without the influence or consultancy of any adult family members. Abeba reported her individual decision as: "No one involved in my decision for migration. Immediate to my decision for migration, I had just a cell phone call to the local smuggler/trafficker, who trafficked/smuggled me to Saudi two years ago".

Similarly, Ali stipulated the decision for his migration was an easy personal verdict that he did not share with anyone else. He insisted that his prior migration experience plays a crucial role in his decision for migration. Ali described his decision as:

Since migration was not my first experience, it was an easy personal decision. I did not share my decision on migration for anybody else around me. Rather, after my decision, I was searching for people who could travel with me.

Musa also decided for his migration without involving anybody around him. He narrated his decision as: "I decided myself for migration. It was all about unthought-of and carelessness. It was a totality of arrogant decision. My decision for migration reflected my satiety (ehhh... nodding

head)”. In addition, female discussants, except Alem and Zeyineb, also indicated that the decision for their migration was their own, without the involvement of their significant others. The discussants reported that they did not even influence one another for migration. Rather, they met each other after they started their voyage, though; all of them were around Shewa Robit of Northern Shewa.

Peer Influence on Migration Decision: *‘One who spent time with the fool is a fool’ (Jemberu).*

The data collected from two participants, Jemberu and Jibril, indicated that their peers play the decisive role in their decision for migration. One of the participants, Jemberu, specified that though he had his own primary reason for migration, his decision had been influenced by his friends and co-workers. According to him, while he was working as a construction worker in Shewa Robit, his friends provoked him for migration using various life changing justifications. He put their justification for international migration as ‘younger people life cannot be changed here in our country unless he/she migrates to any other countries. So, why not we try and work in Saudi?’ He also described how his friends influenced him as: “one who spent time with the fool is a fool”.

Jemberu added that his friends and co-workers influenced him to decide for migration within a short period of time as they agreed to cover his cost of migration. He described the decision as:

Right now, what amuses me is the time I took to decide for migration. It was only a night I thought of sensibly about migration when I spent a night with my coworkers at Shewa Robit. When they promised me to cover my expenses of migration, I decided to join them immediately. Then, we started the journey in the next day.

Similarly, Jibril indicated that the discussion he had with his age mate cousin about migration influenced his decision for migration. He believed the discussion swayed both of them to involve

in the international migration. He put their discussion as: “While I and my age mate cousin were looking after cattle, we discussed migration and migrants around us. Then, we decided for migration right that time and started our long journey”.

Role of Family in the Migration Decision: *‘I underrated her advice...’ (Abeba)*

The data obtained from the study participants show that the role of the family in the migration decision of the participants was very limited and invisible. In-depth interview participants, except Roth, and the female discussant, except Alem and Zeyineb, reported that their families were unaware of their decision for migration. It is also indicated that participant minors ignored their families' advice and recommendations on the migration issues. In addition, participants, such as Abeba, Ali and female discussants were informed about the situation of their pre-planned destination country as well as their process of migration before their decision for migration. However, these minors refused to adjust their individual decision in line with the information available to them and involved in migration.

Abeba pointed out that her family members were not aware about her decision of migration. She described as: “My families did not know at all about my intention and decision for migration. They had no idea about my decision for migration”. Besides this, Abeba rejected the advice and information suggested from her aunt, who lived in KSA. She narrated her aunt’s advice as:

The only one that I shared my intention of migrating was my aunt, who lived in Saudi. She informed me to wait until she arranged things there for me and not to take irregular migration as a means of changing the life. However, I underrated her advice and started my voyage via consulting local trafficker/smuggler.

Ali also stated that his parents and other family members, who lived in Ethiopian, did not have the clue about his migration intention as well as decision. However, his brothers who lived in KSA knew about his plan for migration. He recounted family involvement in his decision as:

Only two of my brothers, who live in Saudi, knew about my intention for migration.

They told me to wait until they arrange the right way of joining them. Yet, I preferred not to waste time to bring change and started the long journey with five other migrants.

The female discussants, except Alem and Zeyineb, also indicated that they did not share their decision to their family members who lived with them. On the other hand, all the female discussants pointed out that their families and relatives who lived in their pre-planned destination country, KSA, suggested them 'not to engage in migration. They commonly reported, "No one migrant in KSA wanted us to join them". However, they believed that their families and relatives in KSA would assist them if we were there. Generally, they concluded that the role of their family on their migration decision was so limited.

Participants such as Ali, Musa and Jibril were forced to inform their family about their migration while they were obliged to pay money for their detention in Yemen. On the contrary, participants like Roth, Alem, and Zeyineb informed their families about their decision for migration before they left their home. However, they reported that their family failed to convince them on their decision of migration. It was described that the family members agreed not to agree with the minors' decision for migration. Roth reported how she informed her family about her migration decision as:

My mother was the first I shared my intent of migration. Initially, she rejected the idea of migration and attempted to influence my decision. Then, I threatened her for suicide and she agreed on my decision for migration yet she is not convinced. Later, other family members were also informed about the decision and they saw off me for migration.

The two of the female discussants, Alem and Zeyineb, also signposted that their families awareness about their decision for migration before they left their hometown. Alem stipulated that her families, except her older brother who had similar migration experience, were fully conscious of her migration, though, they were not pleased with the decision. The other discussant, Zeyineb, also indicated that she informed her mother after she ran away from home for migration yet she did not leave her hometown. She stated that her mother attempted to convince her migration decision using different promises. But she refused to accept her mother's idea and involved in migration.

Generally, the role of family members in the study participants' decision of migration was imperceptible and powerless. On one hand, the family members were unaware of their children's migration until their children had been detained in Yemen. Conversely, family members, who were aware of the children's decision for migration, failed to convince the minors' decision. The migration decisions of the minors and the involvements of their parents and families also inform the low levels of care and protection the family provided to their children.

The Process of Migration

In the study, the process of migration started when the participants withdrew from their day to day activities to facilitate their migration. The common daily activities that they withdrew themselves for migrations included: schooling, looking after cattle, farming, and daily labor

activities. Then, participant minors continued for searching the local trafficker/smuggler, which could facilitate the voyage to their pre-planned destination country.

For instance, Roth withdrew herself from school in order to directly engage in the international migration. According to her, she engaged in migration following her school dropped out. On the other hand, Jemberu took away himself from his daily labor activities of construction in Shewa Robit for migration. Still, Musa also ran away from his farming activities for migration whereas Jibril withdrew himself from his cowboy activities. In general, it is indicated that the first action for migration was to withdraw themselves from their daily activities.

After they drop out from daily activities, participant unaccompanied minors, such as Jemberu, Abeba, Roth and female discussants, contacted local traffickers/smugglers, who lived around them. Abeba contacted local trafficker/smuggler immediately after her decision for migration and she was informed the availability of ‘special transportation’ to the country she was dreaming of migrating. She recited it as: “As soon as I decided for migration I called for a local trafficker/smuggler, whom I knew before, and he informed me the availability of special transportation for the next day”.

Similarly, Roth found a local trafficker/smuggler before she left hometown, Shewa Robit. She narrated:

At Shewa Robit bus station, I met people who were talking about migration to Saudi and I joined their discussion. After I shared points about migrating with them, we all found a local trafficker/smuggler who could guide the voyage to Saudi.

The female FGD participants, who specifically originated from the Shewa Robit of Northern Shewa Amhara Regional State, also indicated the availability of traffickers/mugglers in their small

town. Likewise, Jemberu also accessed local traffickers/mugglers while he was there at Shewa Robit. Hence, the narrations informed that participants who originated from areas where local traffickers/mugglers were easily available accessed them instantaneous to their decision.

On the other hand, participants, like Musa, Ali, and Jibril, were also forced to face long distance travel to get the local traffickers/smugglers. For example, Musa traveled from Wollega, Oromiya Regional State, and crossed over Addis Ababa, Kombolcha and Dessie to join the trafficker/smuggler at Semera, Afar Regional State. He stated that he had spent almost a week to deal with the traffickers/smugglers for his journey to KSA.

Unaccompanied minors from Northern Wollo of Amhara Regional State were also forced to travel long distances in order to have access for the local traffickers/smugglers. For instance, Jibril took three days to meet the trafficker/smuggler. He asserted the process of joining local traffickers/smugglers as:

First, I traveled to Orene (a small town in Northern Wollo) and spent two days there. In the next day, I continued my journey to Girana and spent half a day without any local trafficker/smuggler. At the afternoon, particularly at 7:00 LT, I carried on my voyage to Chifira, where traffickers/smugglers are easily available. As I had expected, I found a trafficker/smuggler who had promised me to take to Saudi with the incentive of ETB 500.

From these lived experiences, it can be learned that participant minors used irregular migration to migrate to Yemen. This view has also been strengthened by the female FGD participants as they reflected that the irregular migration is preferable for them since it is easily and timely available than the regular migration. They justified their choice as the processes and requirements of the

regular migration as the bigger challenge to choose it over the irregular one. It is also indicated that the trafficker/smuggler became most available in the areas where more migrants are easily available.

In the process of migration, participants also passed through several towns from Ethiopia and Djibouti to reach in Yemen. The areas they passed through vary across because of the group of migrants that participants are involved in; the area where the participants started their voyage; and the local trafficker/smuggler who guided participants' journey. For participant minors who started the voyage from Northern Shewa of Amhara Regional State, chiefly from Shewa Robit, they crossed over areas or towns like Degan, Dessie, Milli, Galafi and Tejora of Ethiopia as well as Hayu of the Republic of Djibouti. Participants such as Abeba, Roth, Jemberu and the female discussants commonly passed through all these small towns and specific areas.

Conversely, participants from Wollo of Amhara Regional State crossed over different small towns and specific areas. Ali from the Southern Wollo of Amhara Regional State, specifically Wore Babu, passed through towns of Ethiopia such as Boksa, Dessie, Logiya, Sheki, Wuha Limat, and Tejora as well as Hayu of Djibouti to arrive at Yemen. Similarly, Jibril from the Northern Wollo, particularly from Gefra, crossed over towns in Ethiopia such as Orene, Girana, Mersa, Wolidiya, Hara Haro, Dileroka, Chifira, Wuha Limat, Bishetu, Legarafi, Legase, and Tejora as well as Hayu of Djibouti.

It was also commonly reported that the participants used the Eastern routes of migration to arrive at Yemen. In this route, the study participants commonly passed through the Amhara and the Afar Regional States of Ethiopia as well as the Republic of Djibouti. After Hayu of Djibouti, the participants crossed the Sea between Djibouti and Yemen using overloaded boat transportation.

Experiences in the Process of Migration

The study participants reflected mixed emotions and thoughts about their experiences in the process of migration to Yemen. Participants, including Roth, Ali and female discussants, reflected that their experience in the process of migration was all good and got what they have already expected before they started their journey, through comparing their experiences with other migrants. Roth pleased with the experiences she had in the process of her migration. She stated her experiences in the process of migration as: “My experiences in the process of migration were all good and whereas what I already expected. I can say I did not face that much throes until I arrived at the coast of Djibouti”. Ali, who had previous migration experience, also believed that the challenge and problem he experienced in the process of migration to Yemen was not unmanageable. He stated his experiences as: “I did not have that much problem in the process of migration. We traveled on the vehicle and afforded water and food in the areas that we took rests”.

Besides these, the female discussants reflected that they did not encounter tough experiences in the process of their migration. The female discussants also added that they did not face special challenge or problem associated with femininity such as rape, harassment or any other forms of abuse. They justified that the unity and collaboration between the migrants assisted them to be free from sexual abuses and challenges.

On the contrary, Musa reflected that the experiences and challenges he encountered in the process of their migration were devastating and it is what has not expected at all. He started to narrate his challenges as: “My challenges in the process of migration started while I was Dessie as I was disallowed for the bus ticket that enabled me to transport to Semera”. Musa also continued to recite his devastating experiences as:

Crossing the Afar Desert and highlands on foot was the other distressing experience I had in the process of migration. It was very difficult, hot, dry and awful. Many of us, especially women and children, could not cope up the challenges.

Though the extent and severity of the challenges varied from one participant to the other, there were commonly reported experiences in the process of their migration. Some of these challenges include strained foot journey, lack of food and water as well as physical and emotional problems. The major experiences are discussed below from the participants' perspective.

Foot Journey: *'We...travel for about 26 hours on foot...' (Musa)*

Participants of the study experienced on foot journey, although, the distance they covered and condition they used for foot journey varies. As the distance they covered varies, participants viewed and experienced their foot journey differently. For instance, Musa was forced to travel on foot for more than a day in the Afar desert and its difficult topography. He narrated his foot journey from Semera to Tejora as:

We started our foot journey at 1:00 LT of the night from Semera and we cruised the whole night over the Afar desert and its difficult topography that mostly is covered by the uplands and mountains. After we took a short snap at morning, which was not more than 20 minutes, we continued the foot journey for the whole day and accessed for a vehicle at 3:00 LT of the next night. Then, we arrived at Tejora at 9:30 LT of the night. Generally, we were forced to travel for about 26 hours on foot.

Musa added that he also crossed the Ethio-Djibouti borderland and other chick-points on foot in order to escape the toll keepers. He believed that the long distance he covered on foot made him

susceptible to various problems and caused death for others, women and children. He also thought that foot journey was the most disastrous experience he had in the process of migration.

On the other hand, participants such as Ali, Abeba, Roth and the female FGD discussants reported that most of their voyage was covered by the vehicle transportation and only on few occasions they voyaged on foot. They identified the area where they covered on foot as the checkpoints and the Ethio-Djibouti border. Ali presented his foot journey experience as: “My journey in the process of migration was largely covered by the vehicles and only for half a day I traveled on foot, particularly to cross the checkpoints and Ethio-Djibouti borders”.

Likewise, Abeba, Roth and female group discussants narrated similar stories of foot journey as they were in the same group for migration. Abeba shared their foot journey as:

When we traveled from Mili on a vehicle, we were informed that the toll around the area was highly protected and we could not pass it. Then, we got off from the vehicle at neither Mili nor Logiya, which was in between the two, and we went back on foot to Mili. We also voyaged on foot across other check-points and Ethio-Djibouti border. I think totally we voyaged about five hour's foot at night times.

These descriptions informed that the means of transportation the migrants used and their being in a group while in traveling were the major reasons for facing various experience in process of their migration. The condition for foot journey was varying from night to day times. The trafficker/smugglers were also well organized and aware of where they could face challenges in smuggling.

Starvation: *'I ... suffered from...starvation...' (Jemberu)*

Participants, such as Jemberu, Jibril and female discussants, reported their experiences of the lack of food and water in the process of their migration. They pointed out that in the process of

migration they were forced to travel long distance without accessing the adequate amounts of food and water. Moreover, these participants questioned the quality and amount of food and water they obtained in the process of migration.

One of the participants, Jibril, pointed out his severe forms of starvation in the process of his migration. He narrated his lack of access to water and food as follows:

I and my cousin suffered from severe forms of starvation as the local trafficker/smuggler denied us the money that he had promised to give for our migration. We were unable to buy and access the adequate amount of food and water in our voyage since we had only ETB 700 for the whole journey. We were forced to use half a liter bottle of water for more than two days yet the journey in sultry weather condition demanded more.

Though the participants faced with the problems of lack of access to water and food, they sought to talk about their problem related to water than food since they had crossed over areas dominated by the desert climate. Jemberu recounted his lack of water as:

In the process of our migration, I suffered from the lack of water and food. But the problem related to water was so severe since the water we found after Degan was too salty and stifling for drinking. I was forced to take an expensively bought bottle of water.

Similarly, the female in-depth interview and FGD participants indicated similar challenge related to their accesses to water and food. They reported that the time gap they acquired for water and food was so long and they were forced to travel long distance without access to food and

water. Generally, starvation because of lack of access to the adequate amount and quality of water and food was part of the lived experiences of the migrants in the processes of migration.

Physical and Emotional Problems: ‘...*My feet got swollen...*’ (Musa)

The data from the study participants, including Musa and Roth, indicated that they faced various physical and emotional problems in the process of migration. The physical problems emanated from the strained foot journey while others related to the water used in the process of their migration. In addition, emotional problems also resulted from the devastating experiences of the journey.

Musa experienced physical problems because of his strained foot journey. He described it as:

I suffered from physical injuries and problems since I covered long distance foot journey. Restless foot journey in the Afar desert resulted in swollen feet that restricted my movement. It was really painful and terrible to face that swell. I also faced bruise on my face and feet as I used poisoned and sultry water in the journey.

Additionally, Musa lived with emotional challenges because of the experiences he encountered in the process of his migration. According to him, while he and other migrants crossed over the Afar desert he witnessed the death and suffering of many other migrants, especially women and children. He reported that remembering about the incidence that disturbed him emotionally as:

There were migrants, women, and children, who terminated their voyage in Afar desert. They were almost near to death. Yet, we continued our journey without assisting them. We were also informed of their death after we arrived at Hayu of Djibouti. For now, while I think about it, I feel bad. I become restless and sleepless.

Similarly, the female discussants and Roth narrated their frustration and tension while they crossed the sea between Djibouti and Yemen. They indicated the huge number of migrants loaded on the boat was and they were forced to stay on the Sea for a long while. Roth described it as:

While we crossed the Sea between Djibouti and Yemen, it took 7:30 hours and we were frustrated and dismayed about our life. The boat started to tilt from one side to the other and we were shouting. Many of us said ‘help us, help us!’ while other were praying to their God. It was really the scary time I had in the cruise to Yemen.

These lived experiences indicated that in the process of migration they faced various forms of shattering experience that even threatened their life. In addition, the experiences of the minors varied because of the group they migrated with and the trafficker/smuggler who guided the voyage. Prior information and readiness of the minors about their potential experiences in their migration process also affect their reactions towards the challenges in the process of their migration.

Experiences in the Destination Country

Participants encountered with various forms of challenges and horrific experiences in Yemen. Their devastating experiences started straight away on their arrival at the coast of Yemen and continued until they joined the joint program of UNICEF and IOM for returning Ethiopian voluntary returnee migrant minors. After the migrants arrived at the coast of Yemen, the trafficker/smugglers who were guiding the voyage to Yemen, transferred the migrants to the other group of traffickers/smugglers, who were waiting for the migrants in Yemen. These groups of traffickers/smugglers were the first well-organized entities that inflicted the pungent traumatic experiences to the migrants. The commonly reported experiences of the minors are narrated below.

Detention for Money: ‘...*I was detained...and...paid...*’ (Jemberu)

The first experience that participants came across in Yemen was detention for money by the human traffickers. According to the participants, human traffickers who detained the migrants are known as *Harami*². The purpose of detaining migrants, including the unaccompanied minors, was to rob and get the transferred money from the migrants’ family. In the attainments of the goal, the *Harami* took different measures that inflict pain and various detestable actions on the detainees.

Musa was one of the participants, who experienced detention and its trauma for two days immediate to his arrival at the Yemen shore. He pointed out that traffickers robbed the migrants had and ordered for transfer of money from their family to get release from detention. He explained the detention as:

Immediate to our arrival at Yemen coast, a group of individuals known as *Harami* came and took us to the place we did not know. They detained us in the ground level of a building and started to scrutinize each of us even by taking off our clothes to deprive our important properties such as pocket money, clothes, cell phones, identification cards or any other resources that they sought for. They also ordered us to provide our family member’s name, cell phone and address that could pay ransom for our release from detention.

It is also reported that the place where the minors had been detained was the most uncomfortable that exposed the detainees to health problems. Jemberu described the place that he had been detained as uncompromising and manic. He elaborated it as follows:

² Harami is an Arabic word meaning thieves, robbers...etc.

Harami had taken us to the furious room, which was untidy, bad sniff, dark and hot.

After our entrance to the room, we were scanned for money and other resources.

They robbed even clothes that we dressed by taking off shoe, jackets, and trousers.

They also ordered for money transfer from our family within a limited time.

According to the participants, they informed their family and paid different amount of cash for their release. It was also stipulated that the amount of money that the *Harami* ordered to each of the migrants varied in terms of the country where the guarantor family members lived. It is indicated that the family members from Ethiopia are expected to pay up to ETB 10,000 while family from other countries such as from KSA might be required to pay ETB 30,000 to 40, 000.

Musa specified that he was released from *Harami* after his brother from KSA paid 5,500 Saudi Riyal for his discharge within two days. He recalled the situation as: “As they forced us to give our families address, I delivered my brother’s cell phone, who lives in Saudi, and he paid about 5,500 Saudi Riyal, which is equivalent to ETB 30,000, within two days”.

On the other hand, the release of cash for Jibril had been paid by his father from Ethiopia after he spent seven months detention. He illustrated how it was paid and the reason for the delay as:

I had stayed for seven months with *Harami* since I did not have relatives who were willing to pay the money on time. Initially, I requested my cousin, who lived in Saudi, yet she refused to pay the money. After seven months, my father paid the required cash (ETB 10,000), which was earned after selling one of his oxen.

One of the participants, Ali, was aware of the significant difference of released cash from one country to the other before he paid to *Harami*. He recognized the ample difference and provided

his brother's address that lives here in Ethiopia, though, the actual sources of the money was from KSA. He narrated how he paid the least amount of cash for the release as:

The cash for my release was ETB 5,000 that was paid from Ethiopia; yet, the source was my brother from Saudi. The reason behind shifting the source country was that *Harami* was demanding more money (up to ETB 40,000) if it were from the country other than Ethiopia such as Saudi. I said to *Harami* 'my source is from Ethiopia' and I gave my brother's address that lived in Ethiopia. Then, I secretly conversed with my brother to transfer the ransom to the other one who lived in Ethiopia.

The narrations indicated that in Yemen participants experienced detention for transferring of the huge amount of money from their family and robbing the resources they had. The amounts of money paid vary depending on the place where the guarantor family members lived. To speed up the ransom, minors experienced with various forms of brutalities and attacks in their detention.

Bomb Attack: *'I lost my friends and lived with physical injures...' (Jibril)*

Two of the study participants, Jibril and Jemberu, had also suffered from the bomb attack because of the civil war that Yemen is currently in. These migrant minors were highly vulnerable to the air raids, bombs, and violence. The minors indicated the terrible and scary time they had in Yemen because of the civil war. Jibril had terrible experience related to air strikes in Yemen and he believed that Yemen civil war was the main challenge he faced. He stated that Saudi-led air raid severely injured him and killed five of his friends. Jibril recounted the incidence as:

While I was on the hand of *Harami* with other five Ethiopians, two female and three male migrants, '*Teyara*³' strike the area and the house we were resided.

³ Teyara is an Arabic word meaning airplane or helicopter

Unfortunately, all of them died; two females and one male had died during the air strike while the other two males died after they arrived at a hospital. Ethiopian and Yemeni *Harami* also died immediately after the attack. I was running to escape from that sacking of life though I suffered from severe forms of physical injury such as knee and shoulder injuries. Because of the attack, I lost my friends and lived with severe forms of physical injuries and health problems.

Jibril further recited the trophic miracle of escape from death in that incident as follows:

I remember how we were before the attack. All of my friends were sitting down while I was standing in front of them. As soon as I heard the unusual sound from the sky, I understood that it was an explosive damaging substance thrown by *Teyara* from the air. Suddenly, I ran to respond early while others were incapable to respond quickly. And the substance sloughed off directly on the rest of my friends.

Jemberu, the other participant who had the experience of the air raid, reflected how he and his friends escaped from the bomb attack without facing any forms of physical injury or damage as:

The most unforgettable distressful experience I had in Yemen was the bombing of the village that we (I and my friends) were sheltered in by an exploitive air strike from *Teyara*. The incidence killed several people, who were living in the village including those who resided next to us. Though it was a dream to skip death in that incidence, thanks to God, we all were saved.

The participants' experiences in Yemen indicated how the Yemen civil war affected their life in the country. The civil war forced migrant minors to lose their life, live with physical and emotional problems and face various health challenges.

Physical Abuse: *'Harami smashed and beat me...' (Jibril)*

The data collected from the study participants, such as Jibril, Ali, Abeba, and Roth, showed that their experiences of various forms of physical abuse in Yemen. The minors encountered the physical abuses starting from their arrival, while they were detained by the *Harami*, and the abuse extended to the other setting such as in the prisons. It was indicated that the *Harami* forced the migrants and their families to pay the released cash within a short time frame via inflicting physical abuse on the detainees. The detainee migrants, who got the ransom sent within a short time frame, had the possibility to avoid punishments and other forms of physical abuses.

Jibril, who spent seven months in the detention center, revealed that various forms of physical injuries and attacks were inflicted to him and other minors. He elaborated the abuses as:

Harami smashed and beat me for a long time until my family paid my release money. While they beat me, they forced me to shout more in order to make it hearable to my family in their phone calling. As punishment, they also decreed me to head down by holding my ears with my hands that pass under my leg hamstring for a long while which resulted in bleeding in my nose and mouth.

Similarly, Ali, whose brother from KSA paid ransom cash within three days, reflected that luckily he avoided any forms of punishment or physical assaults. However, he witnessed the torture of several Ethiopian migrants, including unaccompanied minors as:

While I was detained in Yemen for three days, I witnessed the various forms of incarcerations and brutal punishments. First, they turned down two hands of a person to his back and tied it together in order to make punishing the migrants more easy for them. Then, they tethered a full of 20 liters water container with men's

penis and ordered them to pull it over the floor. Others might also order to involve in sports activities that were impossible for the tired migrants and minors.

Besides the physical abuse wreaked from *Harami*, Abeba, Roth and female discussants encountered physical injuries and damages as a result of the gunfire or strike exchanged between the human traffickers and the Yemeni government forces to take over the irregular migrants. It is reported that during the exchange of the volley of shots, migrants were faced with various physical wounds in their attempt to save their life. Abeba recited her witness about the physical damages during the massive rumble of gunfire as:

In the exchange of volley of shots, the driver refused to stop the vehicle and migrants including minors had an attempt to leap from the vehicle in order to save their life. At that movement, many of them faced injuries, hand and leg damages.

Roth also faced with a similar volley of shots and her best friend leaped up from the vehicle to save her life. Roth further added that she observed how her friend landed on the ground after she jumped from the vehicle. She recounted her friend's injury as:

In the volley of shot, my best friend, whose age was 17, jumped from the vehicle. She badly failed to the ground on her back and she seemed to be severely injured. Later, I was informed about her arrival at Saudi, yet, she lived with injuries.

Emotional Problems: *'I feel bad and guilty.'* (Roth)

Data of the study indicated that participants in Yemen encountered with the emotional problems that particularly resulted from their traumatic experiences. Participants reported their emotional challenges like frustration, nervousness, anxiety, distress and others that were emanated

from their bad experiences in their destination country, Yemen. One of the participants, Roth, shared her emotional problem in Yemen as:

When my best friend was injured severely, the rest of us were on the vehicle and away from her without providing assistance. When I remember about her, I feel bad and guilty. I do not want even to talk about it.

Besides facing the actual air raid, the study participants were emotionally affected by the incidence they were observing on their daily basis. According to the female FGD participants, they feel exasperated fear for their life in Yemen since they did not know what will happen next. Abeba also stipulated her frustration over the Yemeni civil war as: “Life in Yemen was horrifying for destructive artilleries from *Teyara*, which attacked the area we were living on the daily basis. It wreaked the air to be poised desperately. That led me to cry badly the for whole day”.

Roth reported that observing the injured Ethiopian migrants by itself was also one of the sources of her anxiety in Yemen. She signposted that spotting Ethiopian migrants, who were attacked by *Teyara* forced her to be nervous about her life. Roth put her feelings as:

While I was at *Hudaida*⁴ Central Prison of Yemen, I was shocked when I heard the attacks and deaths of many Ethiopians in Yemen. I also observed some of the victims of the attack that particularly joined the prison. That made me be dismayed and worried about my future and I was crying daily.

⁴ Hudaida is the fourth-largest city in Yemen. It has a population of 400,000 people and is the center of the Al Hudaydah Governorate.

Imprisonment: ‘...I had a year and one month...imprisonment ...’ (Ali)

It was reported that participants were imprisoned in Yemen within the various ways. Participants, Abeba, Roth, Jemberu, and female discussants reflected that they were apprehended by the Yemeni government security forces while the others, such as Musa and Ali, were captured by the government opposition forces such as *Houthis*⁵. Similar narrations and processes of joining the *Hudaida* Central Prison of Yemen have been reflected by the female discussants and the two in-depth interviewees, Abeba and Roth. Yet, Abeba narrated it clearly and exclusively as follows: “After the exchange of massive volley of shots between the *Harami* and the government security forces, the security forces apprehended and took us to the *Hudaida* Central Prison. We were imprisoned there for about three months”.

There were also participants who were captured by the Yemeni government oppositions such as *Houthis* while they tried to cross the land of Yemen to arrive at KSA. Those groups of children were particularly forced to join the *Ibb*⁶ Prison and experienced unique features of the prison before they joined the *Hudaida* prison. Musa was one of the participants who had life experience in the *Ibb* Prison. He described his imprisonment in the *Ibb* Prison as:

After we get released from *Harami*, I trekked long distance on the land of Yemen for about eight days and close to the Sea between Yemen and Saudi. At this movement, another group of people came and took us to the place they wanted.

⁵ Houthis is a religious-political movement that emerged from Sa'dah, northern Yemen in the 1990s and has fought against the government.

⁶ Ibb is a city in Yemen, the capital of Ibb Governorate, located about 117 km northeast of Mocha and 194 km south of the capital city of Yemen, Sana'a.

It was a prison known as *Ibb*, which is controlled and administered by the Yemenis government opposition called *Houthis*. I spent five months in the prison before we were transferred to *Hudaida* Central Prison of Yemen.

Ali was also trapped at the *Ibb* Prison for six months. He added that the Yemeni government oppositions unconfined him and other migrants in a circumstance that government the security forces could hold up them. Hence, he and other migrants were caught by the Yemeni government forces and taken to the *Hudaida* Central Prison. Ali recited his experiences as:

After I stayed six months at *Ibb* Prison, they released me and other migrants in a condition that the government forces would be able to apprehend us. The government forces also took us to the *Hudaida* Central Prison and I spent there for another seven months. Totally, I had a year and one-month imprisonment, six in the *Ibb* and seven in the *Hudaida*.

Musa and Ali, who experienced imprisonment in two different Yemen prisons, attempted to compare life in the two different prisons. According to them, the weather condition of *Ibb* Prison had similarity with the weather condition that Ethiopia currently has. They also rationalize it as “*Ibb* is near to the Sea between Yemen and KSA”. So, it enabled them to adapt the prison and its weather condition easily. Conversely, they described the weather condition of the *Hudaida* Central Prison as “the hottest and uncomfortable for human life”. In addition, they pointed out that in the *Hudaida* Central Prison aids from the International Red Cross and International Organization for Migration were available since it is administered by the Yemeni government. It is also reflected that in both prisons the minors were imprisoned with the adult Ethiopian and Yemeni prisoners.

Starvation: ‘...I faced...hunger’ (*Jibril*)

In Yemen, participants of the study experienced bereft of access to basic human needs such as water and food. The migrant minors in Yemen lived with an extreme shortage of food as well as safe water. The starvation of those migrant children started immediately on their entrance on the land of Yemen and continued in the prisons they were incarcerated.

Ali, Musa, Jemberu, and Jibril are the participant minors who experienced starvation while they were with the *Harami*. Perhaps, Jibril was the participant who stayed with the *Harami* for a long time, for about seven months, than any other participants. He narrated his experience as:

While I was detained by the *Harami*, I faced with a severe form of hunger. I was getting spoiled and uncomfortable food i.e. white boiled-rice, once or twice per a day. In most cases, I was eating twice at morning and at night, yet there were times that we took only once at morning within 24 hours of a day. It was also very limited in its amount; just it was about two mouthfuls at a time. It was also the experience that other migrants faced with if they encountered the detention of *Harami*.

Moreover, it is signposted that *Harami* used starvations of detained migrants as a mechanism of speeding up and/or getting their ransom money on time. Musa had been deprived of water and food by the *Harami* until his family paid the ransom. Musa discussed the detail as:

I suffered from the absence of water and food for two days until my brother paid their required cash. I was so starved and I became unable to talk till I got water for a drink as the area was so hot and dry. As soon as my brother paid the money, I was allowed to get water with a very limited amount of food.

Participants also suffered from the shortage of food and water in the prison where they had been arrested. This has been manifested even in the prison that has been administrated by the Yemeni government. In addition, it was indicated that in *Hudaida* Central Prison meals had been delivered to the prisoners within groups that consisted of different numbers of the male and female prisoners.

The female participants, including the discussants, indicated similar experiences on their access to food and water while they were in the *Hudaida* Central Prison. Roth talked her experience as: “The food I was given can be described as shoddy in quality; insufficient in amount; I felt bored to take it. I was also taking a meal in a group of 13 female prisoners”.

Likewise, the male participant such as Musa reported that the food challenge he encountered as: “The common food that we were taking was white boiled rice, which I disliked while I was here with my family. Its amount was also inadequate though it enabled us to survive”. Besides him, Ali also got the insufficient amount of food in his time at *Hudaida* Central Prison for about seven months. He believed that the little amount of the food forced the migrant prisoners to fight for the right amount of food among the group members, which consisted of six to seven male prisoners. He described it as:

At *Hudaida* Central Prison, the meal was in groups that consisted of six to seven male prisoners. Members were fighting to get the minimum amount from each meal and I can say it was just a mouthful of food an individual can take from a meal.

Participant minors who attempted to cross Yemen to arrive at KSA encountered the severe forms of starvation in their voyage. Ali was one of the participants who attempted to cross Yemen for arriving at KSA and faced starvation for about days. He described his starvation as: “After

Harami released me, I traveled to cross Yemen for KSA. In the process, I faced hunger for two days without accessing any food, water.”

Moreover, the study participant migrant minors insisted that they were experiencing the lack of access to safe water in the detention centers as well as in the prisons. In addition, it was also indicated that accessing for safe water, packed bottle of water was too expensive and unaffordable for the participants. Jemberu is one of the participants who had devastating experience related to access to safe water. He described his experience related to water as:

We are commonly labeling water both of it, the water here in Ethiopia and water there in Yemen. As the water in Yemen was very hot, salty and unsafe; it was too difficult for drinking. This led me to face the lack of water and thirsty since the bottle of water was costly.

Similarly, Roth and the female discussants reflected their attempt to access for safe bottles of water through purchasing from the Yemeni prison workers. However, they found it unaffordable since it was too expensive. Rather they were forced to adapt to the natural water of the area, which they believed it was a cause for various health problems that they had encountered.

Health Problems and Services: ‘...*I became susceptible to health problems...*’ (*Musa*)

In Yemen, participants had also faced various health problems. The most commonly reported health problems include bellyache, diarrhea, skin diseases, gastric and physical impairments. It was also indicated that the most common causes of health problems were low quality of food and water, bomb attacks, and strained foot journey.

Abeba was one of the minors who suffered from the various health problems. She alleged her health problems to the food and water she took in Yemen. She presented the health problems she

faced as: “Since I took a poisoned food and water in Yemen, I frequently suffered from the various forms of health problems such as cholera, bellyache, and gastric problems”.

Similarly, Musa understood that the water he used in Yemen for hygiene services made him vulnerable to health problems, specifically for skin diseases. He reflected that he had no skin problem before he used the water in Yemen, which exposed him for itching. He believed that the water in Yemen forced him to face various challenges on his skin, such as a bruise. In the processes of data collection I (the researcher) observed that Musa has been living with a scar on his face, leg, and hands which might be the result of his itching. He described his health problems as:

After I used water from the *Hudaida* prison for personal sanitation, I became susceptible to health problems particularly skin diseases. Immediately I used the water for hygiene services, I started itching all over my body. Its effect is still visible and it bruised my skin, especially my face.

The other participant who suffered from the multiple health problems was Jibril. According to him, he skipped death for more than twice as a result of the various health challenges encountered in Yemen. He pointed out that the first health problem he handled was diarrhea, which started while he was detained by *Harami* for seven months. He also suggested that poisoned food that he has taken from *Harami* caused the diarrhea. He narrated as:

I suffered from diarrhea as a result of the food I took every day from *Harami*. I underwent with it for more than four months. In the meantime, I was severely sick and nearly to die, which forced me to stop taking food for about fifteen days.

The other health problem that Jibril encountered was emanated from the air raid that killed five of his friends and severely injured him. Because of the attack, Jibril lived with the bloated right

leg's knee. He also described his bloated knee as the most painful part of his body after the attack.

He also clarified how his right knee-faced with the swollen as:

Look! Look here! (Fingering to his right leg knee) it is distended after the bomb attack. Within this bloated knee, there were lots of streamed wood splinters that particularly sparked at the time of blasting. Some of the splinters were taken away as I was offered emergency treatment in Yemen hospitals and comprehensive from Immigration Office in Yemen. However, there are still some pieces of the splinters inside my bloated knee, which came in from this side (via indicating his knee from right to the left side).

In addition, Jibril encountered injuries and damages in the different part of his body. He stated that he was wounded around his shoulder, throat, leg, eyelid and other parts of his body. He narrated it as:

It is also painful around here (indicating to his right shoulder) as I was injured badly. I had a surgery on my (right) shoulder, which gave me some forms of relief. Look here, here and here! (Pointing to his throat, left leg and eyelid) there are also pebbles that were spilled during the attack in all of these parts of my body. You can look here and here again! (Curving up his cloth on his hands, legs as well as guts,) it is a full of the scar, which is resulted from the attack. It is also tickly and painful. The hair around my body despaired though it started to recover. All these are aching, especially when the weather becomes cold; I feel I am being bitten on my right hand and leg.

I (the researcher) also observed Jibril's bloated right leg's knee had been festered and pus that particularly hindered his mobility. It was also detected that Jibril had faced body bruise and scar all over his body while he pulled out and took off his cloth.

In addition to the health problems, the accessibility of the health services was the other challenge for the participant minors. The availability of health services for children depends on the questions where and with whom they were living. For instance, for children who faced health problem while they were in the hands of the *Harami*, it was impossible to access any forms of the health services. For instance, Jibril stated that he underwent with his diarrhea for about four months without accessing any medical attention while he was living with the *Harami*.

On the other hand, for children who faced the health problems in the *Hudaida* Central Prison they had access to health services though it was inadequate. Abeba confirmed the availability of immediate response and treatment for various health problems. However, she criticized the incompleteness of the treatment. She stated it as: "there were few health services in response to our health problems though it was incomplete. There was not access for laboratories, rather, they ordered similar pills and tablets for different health problems that we encountered".

Military Recruitment: '*...Frequently entreated us to join their military...*' (Musa)

The data generated from one of the participants, Musa, shows that he faced some sort of requests specifically from the Yemen government oppositions, *Houthis*, as recruitment for military service. He experienced such military recruitment while he was in the *Ibb* Prison. Musa stated the frequent entreated of *Houthis* to Ethiopian migrant for the military conscription. He described his experience of military recruitment as:

The *Houthis* group (the Yemeni government opposition) frequently entreated us to join their military force though all of us rejected their request through providing familial reasons. The most common reason we provided was we have children and parents who are in need of our immediate support.

According to Musa, he and other migrants refused to join the military group. He mentioned that Ethiopian migrants including the unaccompanied minors were punished for longer imprisonment in the *Ibb* Prison and transferred for the government prisons for their refusal. He thought that their refusal for military request resulted in five more months imprisonment and releasing in a circumstance that enabled the migrant to join the government prison, *Hudaida* Central Prison.

Lose of Basic Rights: ‘...*restricted movement... inhumane treatments...*’ (Ali)

The various experiences of the participants in Yemen had been also manifested in the loss of their basic rights. In the data, it is reflected that participants were forced to lose their natural and universally declared rights because of their migrant status, irrespective of their age and maturity. Some of the basic rights the migrant children lost include restriction of movement, lack of access to universal services and inhumane treatments.

One of the participants who faced these losses of rights was Ali. He explained his observation of dreadful inhumane treatment in Yemen while he was with the *Harami*. He noticed the inhumane attacks and brutalities, which were executed by the *Harami* in Yemen to speed up the release of the money from the migrants’ family. Ali recounted the inhumane treatments as: “The *Harami* did not consider us as human beings who have life and suffered from pains of their attacks and brutalities. They just ordered and forced both our families and us to act upon their instruction”.

Similarly, Abeba encountered with inhumane treatments while she was in the *Hudaida* Central Prison of Yemen. She thought that Yemenis, officials of the prison, were not considering the Ethiopian migrants as a human being that they are entitled to the basic needs such as food and water. Abeba stated her experience as: “Since the meal in *Hudaida* was inadequate, we were asking for additional food or change in the meal. However, they considered us as the glutton (eater), not as human beings in need of basic needs such as food and water”.

Detention by the *Harami* was also found to be one of the areas where participants experienced the loss of their rights for freedom of movement. All of those participants who experienced the detention by *Harami* indicated that they were denied of their freedom of movement. For instance, Jemberu believed that *Harami* deprived his and other migrants’ basic rights through restricting their movement. He stated it as: “We (Ethiopian migrants) were restricted and denied not to move beyond the detention room. Even we were hemmed in not to access rest rooms as needed”.

Roth also reported her experience regarding restriction of movement in the *Hudaida* Central Prison. She stated that she was restricted not to visit Ethiopian victims of the civil war in Yemen though they were within the same prison. Likewise, Musa faced the lack of access to rest room while he was in *Hudaida* central prison. He stated his wonder as: “What amused me most in Yemen was a long queue for accessing the rest room. We were waiting in the long line for toilet room”.

Sexual Abuse: ‘...It was all about using femininity’ (*Jibril*)

One of the potential distress experience or challenges that Ethiopian USMC, specifically females, experienced in Yemen was sexual abuse. However, the participant returnee children specified two divergent sets of ideas in relation to their gender differences. The first set idea from

the female participants, Abeba, Roth and the female FGD participants, indicated that no one of them experienced sexual abuse neither in the process of their migration nor in their destination country, Yemen.

One of the female in-depth interviewees, Roth, supported this view and reflected the following: “I did not have any unique experience because of my sex or gender”. Abeba also shared Roth’s idea and elaborated some of the possible justification over their experience. She thought that the availability of too many male migrants from their village throughout their migration and their luckiness not to be detained by the *Harami* as the major reasons not to be abused sexually. Abeba put her idea as:

I did not face any problem because of my femininity both in the process of migration and in the destination country. The reasons could be the strong relationship we had with the male migrants and our luckiness not to be detained by the *Harami*, who were potentially, involved in sexual abuse acts. In addition, in Yemen, we were obliged to mask our face and it was difficult to distinguish us from Yemeni females. Hence, I had a lower probability to be abused sexually.

On the contrary, male participant, Jibril, stated his witness about the sexual exploitation and abuse of Ethiopian female USMC in Yemen, particularly by the *Harami*. He elaborated his witness in his seven months detention as:

I noticed that Ethiopian female migrants, including the unaccompanied female minors, were abused sexually by the *Harami*. I also observed that the *Harami* were ordering and taking the female migrants away for about many hours or few days from the detention center. Some of these female migrants shared me what the

Harami did with them and it was all about using femininity. If the females refused to obey the order, she might face with severe forms of physical attack and beat in front of us.

Dispute with the Yemenis: ‘...*We did not invite you... for wedding...*’ (*Abeba*)

The data collected from the participants indicated their hostility and dispute with Yemenis. The participants, Abeba and Ali, reflected that their tussle with the prison officials as well as prisoners on various occasions. The participants most commonly reported that their request for basic rights and services as well as discharge were the main source of quarrel with the Yemenis.

Abeba, who took herself as a proactive defender of her and others rights, stated her relationship with *Hudaida* Central Prison officials as:

Yemenis, specifically the officials of the prison, did not like me at all since I was the one who always asked for various services and defended them regarding our rights. We were also asking for discharging and returning to home as life in the prison became unmanageable. Yet, the Yemenis responded it as ‘we did not invite you here to the wedding ceremony; you are the one who came here. What we are doing for you right now is also the good will of us and you have to stay calm.

There are also conflicts and tensions between the Ethiopian migrants and Yemenis that transferred from one group of migrants to the others. Though all of the participants did not join the *Ibb* Prison, those who were imprisoned in the *Ibb* Prison had their own repugnant relation with the Yemenis that conveyed from their former fellow Ethiopian migrants. Ali was one of the participants, who were informed how to avoid the suffrage from the *Ibb* Prison with written

messages on the pieces of paper as well as on the walls of the prison. He recounted the tension and hostility in *Ibb* as:

We were involving in disputes with the personnel of the prison and Yemeni prisoners as we frequently requested for discharging. We were involved in this notion since we were informed from the former Ethiopian migrant prisoners to protest frequently in order to get the discharge from the prison within a short period of time. They used written message on the pieces of paper and on the wall of the prison to transfer their idea via Ethiopian language Amharic.

These informed that the conflict and dispute between Ethiopian migrants and Yemeni prisoners and prison officials was an inter-migrant experience that could be transferred from one group of migrant to the other. Besides this, quest Ethiopian migrants for basic rights and discharge from the prisons also became the source of tensions between Ethiopian migrants and Yemenis. The tensions and conflicts could also indicate the negative relationship between the migrant and Yemenis.

The Process of Joining the Returning Program

The study participants joined the IOM and UNICEF collaborative program of the returning Ethiopian USMC from Yemen Prisons and Immigration Office. It is reported that, except Jibril, all joined the returning program from the *Hudaida* Central Prison of Yemen. It also pointed out that the active involvements of the Ethiopian Embassy in Yemen in the process of screening the right returnee with a special emphasis on women and children. One of the most illustrative stories of joining the returning program from the prison was narrated by Jemberu. He narrated the processes and steps of joining the returning program as follows:

While I was at *Hudaida* Central Prison, personnel from Ethiopian Embassy in Yemen visited the prison and assessed the eligibility of Ethiopian prisoners to return to the homeland. Immediate to the process of screening, unique identification number was delivered to each of the screened migrants and I was one of the nominate returnees as a minor. After days, the identification number that I had was called up on for returning since there was a priority for children and women. Then I left out the prison and joined the returning programs of Ethiopian migrant minors from Yemen.

Though the other participants described a similar story of joining the IOM and UNICEF joint project of returning Ethiopian USMC, Jibril joined the returning program from the Immigration Office of Yemen. According to him, the immigration office was a special arranged place for migrants who had severe health problems or were battered by the Yemeni civil war. Jibril elaborated the process of joining the returning program as:

Since my situation was too severe after the attack, I was referred to immigration office of Yemen from the *Hudaida* Central Prison. Then I stayed there for about two months via offering different services and treatments. After two months, the office assisted me to return to my country by arranging the opportunity to return to Ethiopia. At this movement, I joined the joint project of UNICEF and IOM that works to return Ethiopian USMC from Yemen.

Networks of Human Trafficking/Smuggling

The data of the study show the complex and well organized but hidden nature networks of human trafficking/smuggling. Participants pointed out the local trafficker/smuggler, who recruited migrants, had a network and communication with the traffickers/smugglers, who guided the

voyage and the other group of traffickers/smugglers who lived in Yemen. Moreover, human traffickers/smugglers network was extended to collect money from the family of the detained migrants from where they have been available.

The tasks and duties varied in accordance with the area where the traffickers/smugglers were living. The local traffickers/smugglers, who lived around the migrant, mainly involved in recruiting migrant children for trafficking/smuggling. For instance, Jibril joined the local traffickers/smugglers, what he called '*Delala*⁷' at Chifira, a small town in Afar Regional State, after the trafficker promised him to provide ETB 500 in his next destination town Wuha Limat, a small town located in the Afar Regional State too.

In addition to recruitment, local traffickers/smugglers facilitate the opportunities of irregular migration to the minors, who requested them for migration. Abeba is the best example in this context. She stated that right away her decision for migration she conversed with the local smugglers (*Delala*) about how she could join them to travel to Saudi Arabia.

Then she accessed the right information when and where they started the voyage to Saudi. Abeba detailed it as:

I had the cell phone address of local trafficker/smuggler, who transferred me to Saudi two years ago. And I had called him once again to travel to Saudi. Initially, he told me his reassignment from human trafficking/smuggling. But later he informed me the preparation of special transportation to Saudi and the possibility of joining them.

⁷ Delala is an Amharic word that represents the local human traffickers/smugglers. It also has a meaning that can imply agent of the broker.

Besides the recruitment and arranging transportation for migrant minors, local traffickers/smugglers participated in transporting and guiding the voyage of the migrants until they crossed the Ethio-Djibouti border and transferred to traffickers/smugglers waiting for the migrants in Djibouti. Specifically, it is indicated that the local traffickers/smugglers involved in transportation until the migrant arrived Afar Regional State. The local traffickers/smugglers from Afar also continued their involvement through guiding the migrants to cross the Afar desert as well as the Ethio-Djibouti border.

In all the process of transferring migrants from one group of traffickers/smugglers to the others, it is well planned and organized. For instance, Musa noticed the involvement of many Afar traffickers/smugglers in the process and described it as:

Several people from Afar are involved in guiding our voyage during the night and day times. While we crossed the Afar desert, transferring from one group of traffickers/smugglers to the other was well timed and planned. I understood that people from Afar earn their livelihood income from us (the migrants) via human trafficking/smuggling and selling different commodities including water and food to the migrants.

In Yemen, the groups of traffickers/smugglers known as *Harami* were also where the hidden networks of the human traffickers/smugglers become clearly visible. According to the participants of the study, *Harami* was the final group of human traffickers/smugglers that all other traffickers/smugglers worked for. In Yemen, they had an organized group that consisted of the Ethiopian and Yemeni citizens with different tasks and power division among and within the group. Jemberu described the composition and division of tasks between the Ethiopians and Yemenis traffickers/smugglers as follows:

A single *Harami* group consisted of both Yemenis and Ethiopians. The Yemenis took the authority of the group with the task of ordering migrants for money transfer and robbing other important materials from our hands with the verbal insults. Ethiopians also involved in the actual activities of bringing hazardous, injuries and threatened us forcefully to speed up for the money transfer from our family.

The participants also indicated that the *Harami* groups in Yemen had a strong connection with the Ethiopian local traffickers/smugglers. It was also reported that the movements and activities of the local traffickers/smugglers had been monitored by the *Harami* groups of Yemen. Jemberu further stated the link between the Ethiopian local traffickers/smugglers and the *Harami* as: “The Ethiopian local traffickers/smugglers, who took us from our village and guided the whole process of our journey, had communicated regularly with Yemeni *Harami* on how we should be transferred sequentially until we arrived at the Yemen shore”.

The other indicator of the network between the *Harami* and the Ethiopian local traffickers/smugglers, *Delala*, is migrants’ cost of transportation. The participants indicated that after they joined the Ethiopian local traffickers/smugglers, they did not pay any cost for transportation and the traffickers/smugglers’ service of guiding the voyage. The migrants were only expected to cover their cost for food throughout their journey. But, the *Harami* detain the migrants and ordered to pay the huge amount of money without providing any service. One of the participants, Musa, believed that the Ethiopian local traffickers/smugglers earned the adequate amount of money for their trafficking/smuggling services from the *Harami* in return. He described his thought about the Ethiopian local traffickers/smugglers’ as:

I do not think so they are generous to support migrants throughout our voyage and transferring to the *Harami* without any return benefits. I believe that they earned a substantial amount of payment from the *Harami* as our families paid the ransom.

The other hidden group of human traffickers/smugglers is known as '*Hawala*⁸', a group that took the duties of collecting release money from the migrants' families. It was reported that the networks of this group of traffickers/smugglers is found in different countries particularly where migrants' family could transfer money such as Ethiopia and Saudi Arabia. For instance, Ali claimed that his brother, who lives here in Ethiopia, paid the release money for the *Hawala*, who lived around him. He reported how his brother paid to *Hawala* as: "My brother paid the cash from Ethiopia to *Hawala*, people who collected money for *Harami*. They received it in the village where my brother lived".

On the other hand, Musa narrated his experience related to *Hawala* as follows:

In order to take the required money from my brother, the *Harami* arranged the person who was able to collect the money for them from Saudi. I believe they have a specially hidden network even in other countries. Those people who collected the money for *Harami* in different countries are named as *Hawala*.

It is also indicated that the hiddenness of the traffickers/smugglers extended to the *Hawala*.

Wherever they found, *Hawala* never exposed themselves to the family member of the detained migrant or any other who paid cash for the migrant release. Abeba described her understanding and view about unseen features of *Hawala* as:

⁸ Hawala is Arabic word meaning transfer or sometimes trust. It is a popular and informal value transfer system based on the performance and honor of a huge network of money broker.

For whatever reasons, *Hawala* never exposed themselves for the person who delivered cash for discharging the detained migrant family member. Rather, the family members were ordered to put the required amount of money on the area where it is secured for *Hawala*. They threatened families to do so with the life of the detained migrants.

Coping Mechanisms

The data shows that participants used their own mechanisms that enabled them to cope up with challenges and experiences they encountered in the process of their migration as well as in the destination country, Yemen. The coping mechanisms helped them to handle their challenges and traumatic experiences. The common coping capacities identified by the participant minors include relationship among the migrants, age, religion as well as persistent hope and positive outlook towards their future.

Relationship among the Migrants: ‘... Migrants...were not heartless...’ (Jemberu)

The positive relationship among the migrants, including minors, was the basic device that participants used to minimize or avoid their challenges and traumatic experiences in the process of their migration as well as in Yemen. The participants pointed out that their relationship with the other migrants helped them to avoid the potential harrowing experience in their migration. Female participants of the study indicated that their relationship with the other migrants, particularly with the male, enabled them to avoid problems related to their femininity. They insisted that they did not encounter with any forms of sexual abuse because of their strong tie with the male migrants. Abeba narrated it exclusively as:

I and other female migrants did not experience any problem related to our sex or gender. The major reason was the strong relationship we had with male migrants.

Throughout the process of our migration and in Yemen, until we detached for imprisonment, we were cared and protected by the male migrants.

Similarly, Jemberu avoided prolonged detention as well as the resultant physical and emotional problems because of his relationship with the other migrants. According to him, his friends' family covered cash that set him free within two days from *Harami's* detention. He stated the various forms of abuses he avoided as:

I avoided physical and other forms of abuse in the detention center since my friends' family covered the money that enabled me to be released within two days.

As my friends asked their family to cover my cost too, they did it without any hesitation. Then, I got released from the center within two days like my friends.

In addition, the relationship among the migrants helped them to minimize the problem they encountered in their process of migration as well as in Yemen. For instance, Jemberu reflected that migrants supported each other to alleviate the challenges they encountered. He thought that the starvation he experienced in the process of his migration as well as in Yemen was minimized by the provision he obtained from his friends. He narrated it as:

We (I and my friends) were sharing bottles of water in the group and taking it to save our life. Specifically, I was the beneficiary in the process of sharing such resources since I did not have any money in that situation. The big asset I had in the process of our migration and in Yemen was my friends because they helped me in every circumstance that I had faced with. Generally, friends and migrants, who

originated from the same homeland, supported each other and were not heartless to one another.

Jibril also viewed his friend as an asset that helped him to handle the challenges he encountered in Yemen. He believed the various forms of support he obtained from his friends gave him emotional reliefs. He briefly elaborated it as:

The relationship that I had with my friends was the only asset I had there as they assisted me on daily basis. For instance, they assisted me to have a cell phone call to my family regularly on every three days, which gave me a great emotional relief.

Age as a Means of Avoiding Traumatic Experiences: ‘...*The only means...was age*’

(Musa)

The data indicated that age was one of the mechanisms that participants used to avoid the harrowing experiences they encountered in the destination country. The way participants used their age as a means of avoiding traumatic experiences indicate how minors used the capabilities around them exhaustively. For Abeba, Musa and Ali, who aged above 18 years old, though, they had registered as minors below the age of 18 years old for returning purpose, so they used age as a means for their survival. These participants pointed out that the reason behind reducing their age was to avoid traumatic experiences they encountered in Yemen.

Musa believed that age was the only and perfect means of escaping traumatic experience in Yemen prisons. He elaborated how he took age as means of escaping traumatic experiences as:

Throughout my time in the *Hudaida* Central Prison, I understood that priority of returning is given to women and children. Then, I realized that the only means of eluding me from that prison was age. Later, while the Ethiopian Embassy personnel

came to the prison for screening Ethiopian eligible returnees, I reduced my age from 21 to 17 and I said I am 17 years old teenage. Initially, I was frustrating that they might take it as a criminal. Yet, they accepted it and I returned in a short time. There are many other migrants who joined the prison before me and still in the prisons because of their age.

Similarly, Abeba and Ali used their age as a means of returning to their country before they encountered more severe forms of experiences in Yemen prisons. Abeba particularly viewed reducing her age as a means of saving her life as:

I returned to my country via reducing my age from 19 to 16 years old. The reason of decreasing my age was that the return programs pay special attention to the children and women. I thought that reducing my age saved my life since life in Yemen was unpredictable because of ‘*Teyara*’.

Optimistic View: *‘We were...optimistic to arrive...’ (Musa)*

In the study, the participants also indicated their optimistic view and persistent hope as a means of resilience for their distressful experiences both in the process of their migration and in Yemen. It is reported that even though they encountered with various experiences and multiple problems they were enthusiastic about their future and they were looking forward to arriving their pre-planned destination.

One of the participants, who reported optimistic view and positive outlook about his future, was Musa. According to him, though he encountered with starvation, multiple health problems, detention as well as physical problems in the process of migration, he was optimistic to arrive at his preplanned destination country. He described his view as:

After *Harami* unconfined us (I and other migrants), we were very optimistic to arrive at our preplanned destination country, Saudi, and continued our journey. The challenges we faced in the process of migration and in the detention center made us stronger and look for positive to arrive at our preplanned destination country, KSA.

Religion

The data demonstrated that religion is one of the sources of resilience that enables the participants to take the positive lessons from their previous negative experiences. Participants viewed their experience as a means for their future outlook. In this view, it is reflected that their religion played a decisive role.

One of the most comprehensive and explanatory speeches about the resilience of religion was provided by Jemberu. He looks forward and ignores the problem he experienced in his migration. He believed that the challenges and the traumatic experience are a lesson for his future. He looks his experience as:

I had very bad experiences in the processes of migration as well as in Yemen. But the main thing that I want to emphasis is the glory of God. It was his gift to make me learn me about life. Thanks to God! (Stepping up his hands on the air)

Similarly, Jibril, the one who escaped from the bomb attack in Yemen, also allied to his religious thought about his horrific experience. He believed that only the religious thought can describe what he faced and avoided in his migration. He narrated his view as:

Thanks to Allah! I am the only one who escaped from that air strike, five of my friends and the traffickers/smugglers are dead. No one can have this chance without the gift from Allah. It was a miracle to escape from death in that situation.

CHAPTER FIVE: DISCUSSIONS

This chapter is concerned with discussing the major findings that are outlined in the data presentation part in relation to the reviewed literature. In addition, important national, regional and international policies, charters and conventions, which are particularly pertinent to the issue under investigation, are discussed. The discussions of major issues are organized along the research questions of the study as follows.

Primary Reason for Migration

The study shows that the living situation of participant minors before migration was wide ranged and diversified with various contexts. Some of their experiences included living with parents and families; separation from parents and family; living in poor to very good family living conditions; school dropout; previous migration as well as marriage and divorce. Besides the diversified living situation, the Ethiopian USMC had various and obscurely interconnected primary reasons for international migration. The most commonly reported were the emerging fashion of migration, family situation, desire for change and absence of guarantee for future life. Besides these, poverty reflected as the primary reason for migration of the minors implicitly

Likewise, previous studies such as Flamm (2010) and Glind (2010) indicated that minors used various reasons and motivations to involve in the international migration independently. Moreover, primary reasons of the study such as poor family situation and lack of guarantee have similarity with the previous study findings that identified as the pushing factors of independent child migration as poverty; lack of opportunity to earn a living on the farm; food insecurity; uncertain and low incomes (Hashim & Thorsen, 2011). The pulling factors of international child migration like speculation and hope for better job; information and the role of networks with previous

migrants as well as child agency and autonomy (Edmonds & Shrestha, 2009) are similar to the primary reasons of the study that included migration as emerging fashion and desire for change. Likewise, Kelil Demsis (2015) also identified reasons of child migration in Ethiopia as socio-cultural factors that include migration as a cultural norm, parents' and migrants' attitude towards migration.

On the other hand, the study failed to confirm previously recognized specific reasons of independent child migration such as insurance failures; unavailability of quality alternatives to work; and household structures (Edmonds & Shrestha 2009). In addition, death or persecution of parents, siblings or extended family members; persecution of young person; threat of female genital mutilation; forced recruitment of children as child soldier and domestic/sex slaves; war in the children's home countries; abortion and unwanted pregnancy; hiding themselves in villages and at homes; and experiencing or witnessing violence (Thomas et al., 2003) were not reported as reasons for the migration of Ethiopian unaccompanied minors. Sexual exploitation and abuse, child labor, lack of access to school and basic assistance, and detention (UNCRC, 2005) were also identified as reasons for independent child migration yet the study failed to confirm it. Furthermore, independence and money, desire to learn trade, maltreatment at their home, the inability of parents to take care of children, and influence of peer are the reasons for independent Africa child migrants (Kwankye, Anarfi, Tagoe & Castaldo, 2009).

The primary reasons identified in the study such as poor family living condition, absence of guarantee for future life are highly related with poverty. In addition, poverty that can be conceptualized relatively manifested as the primary reason for the participant migrant minors. Similarly, previous migration studies in Ethiopia such as World Bank (2010), Ababaw Minaye (2012); Milki Getachew (2014); Ababaw Minaye and Waganesh Zeleke, (2015) as well as

Sintayehu Meshesha (2016) indicated poverty as one of the reasons for out migration of Ethiopia. Congruent to the study, Yemisrach Feraw (2015) also identified school dropout; taking responsibility in family; quest for independence; and presence of family or peer in the destination countries as the reasons of migration for Ethiopian migrant women.

Conversely, reasons of Ethiopian migrants such as education, search for work, marriage arrangement, death of spouse, death of other household members, displacement/war drought and health problems (World Bank, 2010) were not identified in the study. Milki Getachew (2014) also identified that pressure of the family as one of the reasons for youth migration in Ethiopia. On the contrary, the study indicated that the roles of families in the migration decision of Ethiopian unaccompanied minors were invisible and powerless. Additionally, previous researches on reasons of Ethiopian child migrants including Kelil Demsis (2015) and Sintayehu Meshesha (2016) identify primary reason such as infrastructural factors (such as road, electricity, school); lack of youth employment opportunities; large family size and miss information about jobs, its payments and the life styles at destination found to be the major push factors for child migration, though, it was not the case for the study. All in all, the study and other previous literatures showed that children involved in migration independently with their own multiple justifications and rationales.

Experiences in the Process of Migration

The study indicated that the process of migration for the participant USMC started when they withdrew themselves from their daily activities of schooling, farming, construction and looking after cattle. It also continued with searching for the local smugglers, who could direct their journey of international migration. These processes of migration were similar with the first two stages of migration process identified by Sluzki (1979) as preparatory stage and act of migration.

Moreover, the study pointed out that the minors' preference to the irregular migration and trafficking/smuggling to arrive at their pre-planned destination country since the requirements and the time taking feature of the regular migration were their bigger challenges. In line with the study, Glind (2010) claimed that most international independent child migrants were irregular, as they tend to have few legal channels through which to migrate. The trafficked features of study participants' are still consistent with Flamm's (2010) argument of independent children on the move have also a risk of being trafficked in the migration process.

Though the participants had mixed emotions and thoughts about their experience in the process of migration, the study uniquely identified traumatic experiences that included strained foot journey, starvation and physical as well as emotional problems. Similarly, Hopkins and Hill (2008) recognized the complex and uncertainty as well as traumatic experience of children in their process of migration. Previous literatures such as UNCRC (2005) and Flamm (2010) also accepted sexual exploitation, abuse and violence as the experiences of minors in the process of their migration, yet it was not the finding for the study. Generally, it can be informed that in the process of migration international independent child migrant experienced irregular and trafficked migration with various forms of life threatening traumatic challenges.

Experience in the Destination Country

The study indicated that the participant USMC experienced the multiple catastrophic problems and challenges in their destination country, Yemen. The most commonly identified experiences were detention for money, bomb attacks, physical abuses, emotional problems, imprisonments, starvations, health problems, and its inadequate responses, military recruitments, lose of basic rights (such as restricted in movement, inhumane treatments and lack of access to rest room), sexual abuse and repugnant relationship with the Yemenis. In line with this, UNCRC (2005),

Flamm (2010), Glind (2010), IOM (2011) and Galloway, Smit and Kromhout (2014) indicated multidimensional experiences of USMC in the destination countries as experiencing distressful situations, detention and deportation, low access to the universal social services and extremely vulnerable and in need of protection.

On the other hand, the study identified that minors in Yemen experienced the emotional problems such as frustration, nervousness, anxiety, distress and others. Similar to this, Derluyn and Broekaert (2007), Sanchez-Cao, Kramer and Hodes (2012) and Unterhitzberger et al., (2015) signposted that unaccompanied migrant minor had faced various emotional and behavioral problems in their destination countries. However, these previous studies allied the causes of the emotional and behavioral problem to minors' experiences in their country of origin while the study informed that the cause of their emotional and behavioral problem was the minors experience in the process of their migration and in the destination country, Yemen.

In addition, the current study was supported by a number of previous studies such as Ababaw Minaye (2012), Regt and Medareshaw Tafesse (2015), Ababaw Minaye and Waganesh Zeleke (2015), Yemisrach Feraw (2015), and Adamnesh Atnafu and Adamek (2016) as these previous literatures indicated that the experiences of Ethiopian women migrants in the destination countries were devastating and experienced various forms of problems including physical and emotional abuse, denial of food, lack of medication, confinement, and even lack of restroom. On the contrary, previous studies such as Ababaw Minaye and Waganesh Zeleke (2015), Yemisrach Feraw (2015) and Adamnesh Atnafu and Adamek (2016) specified unique experiences Ethiopian women migrants in destination countries such as screamed by the employer; burned with much household chores; forced to work in the employers' relatives house; suffered from sleep deprivation and sleep disorder, which were not experiences of the study participants in Yemen.

Despite sharing experiences with previous studies, the study come up with distinctive lived experiences of the USMC in Yemen. Some of these distinctive experiences were detention for money; bomb attacks; military recruitments; conflicts and disputes with the Yemenis as well as resultant physical and emotional problems. It could be suggested that most of these distinct experiences encountered by the minors because of their age and the recent civil war in their destination country, Yemen. In general, the experiences of migrants, including minors, in the destination countries are life threatening and devastating irrespective of their age and maturity.

The coping capacities such as positive relationship among the migrants, age, religion and optimistic views were the most common coping mechanisms that Ethiopian USMC employed to avoid or minimize their traumatic experiences in the process of their migration as well as in Yemen. Similarly, Abebaw Minaye (2012) pointed out that Ethiopian women migrants used their personal strength and assertiveness; support from their friends; and spirituality as a means of dealing their experiences in the destination country. On the other hand, this finding is somehow different from the previous studies such as Hopkins and Hill (2010) and Mels, Derluyn and Broekaert (2008) that identified strong commitment to education, capacity for hard work and strong network as well as social support functions in asylum center works as coping mechanisms of unaccompanied minors in the destination countries. In addition, age as a means of avoiding and minimizing negative experiences as well as optimistic views are the matchless coping mechanisms of the study that Ethiopian minors used to deal with their disastrous experiences.

Experiences against Child Rights

The study indicated that before their migration, participants experienced school dropout, early marriage and daily labor activities that particularly go against their basic rights granted in the constitution and other national policies of Ethiopia such as National Social Protection Policy of

Ethiopian (2014) and the draft for the Comprehensive National Child Policy of Ethiopia. In addition, these experiences of the participants contradicted the notions of ‘child well-being’ of ACRWC (1979) and UNCRC (1989) that the country ratified. Furthermore, experiences in the process of migration like strained foot journeys, starvations and its resultant physical and emotional problems (swollen, bruise and frustration) also showed the denial of nationally granted rights that provide children the opportunity to develop in a healthy manner.

The complex and hidden networks of human trafficking also show the violation of proclamation on Prevention and Suppression of Trafficking and Smuggling of Migrants (2015). Though the proclamation declared that trafficking children in Ethiopia is an illegal act that shall be punishable with rigorous imprisonment from not less than 20 years and with fine from ETB 300,000 to 500,000, trafficking children is the daily life of many Ethiopians. Hence, it indicated the poor or ineffective implementation of the proclamation at grass roots levels.

The illegal migration and trafficking/smuggling of the participant minors as well as their experiences in the process as well as destination country also inform violations of ACRWC (1979) and UNCRC (1989) in countries that participants crossed over and arrived. Lack of protection from any form of violence; sexual exploitation and sexual abuse; the sale of or traffic; torture or other cruel, inhuman or degrading treatment or punishment and from unlawful; lack of access to universal services; and arbitrary deprivation of liberty were the indication of the violent acts against the charter and the convention that the country ratified. Therefore, the experiences of children in the process of migration indicated that Ethiopia as a nation failed to promote and protect the children’s right which is in line with the charter and the convention.

The devastating experiences of the migrant minors in the process of migration also indicated the violation of universal and regional rights of the migrant children in Djibouti. As the country

was where Ethiopian migrant minors crossed over in their trafficked/smuggled status and various challenges, it informs the violation of the charter and the convention of child rights in Djibouti. In addition, it also indicates the poor implementation of basic human rights in Djibouti.

On the other hand, the experiences of Ethiopian migrant children such as bomb attack, starvation, detention, physical abuse, emotional challenges, military recruitments, imprisonment and conflict with the Yemenis in the destination country, Yemen, indicate the violation of universally accepted human and child rights in the country. The loss of basic rights (restricted in movement, inhumane treatments and inaccessibility of restrooms) particularly indicate the violation of the of international migrants rights (2007) and basic human rights. Though the country ratified the UNCRC (1989), these experiences of the migrant minors showed the failure to promote and protect the universal child rights in line with the convention.

CHAPTER SIX: CONCLUSION AND SOCIAL WORK IMPLICATIONS

This chapter includes the two major sections of the thesis. The first part is the conclusion that has been drawn from the key finding of the study to the three research questions that are analyzed thematically with eight different themes. The second part focuses on the social work implications of the study that outline the importance of the study to education, social work practice, policy, and research. It also suggested that various actors who are interested and working on the issue can get some highlight to their future direction.

Conclusion

International migration has fundamentally become a global agenda and it is the center of attention. The growing reality of movement across borders has become increasingly a focus for the anxieties and uncertainties change at the present time. When it is paired with children, it has a potential to be a modern form of brutality that becomes almost an irresistible excuse for sadness and poignant reflection. The study was conducted to explore understandings about the migration stories and pre-returning experiences of the Ethiopian USMC. The questions that the study addressed were primary reasons for migration (experience before migration), experience in the process of migration as well as in the destination country. To answer these questions vividly, the study used social constructivism researcher paradigm with the qualitative hermeneutic phenomenology through exploratory cross sectional study design.

The study indicated that before the migration the participants USMC lived with wide ranged and diversified experiences. Their living situations were diversified in their families' living conditions; their living with parents and families as well as their separation from their parents and families. In addition, school dropout, previous migration, and early marriage were part of their

lives before migration. These multiple living situations and experiences falsified assertions that identified certain specific prior life experience for international migration USMC. Rather, independent migrant minors had different living status and experiences, from unscrupulous to virtuous, before they were involved in the international migration.

The primary reason for the international migration of Ethiopian USMC that identified in the study was also obscurely interconnected and inseparable. For the participant migrant minors, the act of migration is learned behavior from the people around them such as families, friends, siblings, relatives or others who acted in the international migration. In addition, poor family living condition and conflict within the family forced the participant minors to the international migration. Absence/lack of future life guarantee resources such as farmland within their family also pushed the minors to involve in the international migration. Moreover, the motivation and/or desire of study participants to bring personal and familial change were the primary justifications for minors' migration. Yet, it is impossible to single out a particular primary reason for migration firmly since these manifold rationales could briefly justify one other. In addition, the structural challenges of such as poverty have a decisive role in the migration decision of minors in the international migration independently.

The study indicated that participant Ethiopian USMC decided to migrate in the various ways. The study indicated that USMC were engaged in the international migration based on their individual decisions as well as the influence of their peers. More importantly, the role of families in the migration decision of children was invisible and extremely powerless. The peer influences and individual decisions of minors on their international migration demonstrate their life risky verdict in such a circumstance they lost their family's care and control. Because their subsequent

experiences in the process of migration and in the destination country clearly show precarious story of their migration decision.

The process of migration to Yemen started when USMC withdrew themselves from their daily activities and continued in their contact for the local traffickers/smugglers who could direct their voyage to the destination country. The complex and hidden, but well organized, networks of human trafficking/smuggling that consists of the different groups of traffickers/smugglers, such as *Delala*, *Harami*, and *Hawala*, from Ethiopia to other destination countries were actively involved in the process of the minors' migration. The Eastern route of migration was used through crossing Amhara and Afar Regional States of Ethiopia as well as the Republic of Djibouti to arrive at Yemen. However, the towns and specific areas that the minors crossed over varied because of the place where they started their journey and the trafficker/smuggler who directed their voyage. Generally, the processes and routes of migration informed that migrant minors crossed over areas where large numbers of human traffickers/smugglers were available and involved such as Amhara and Afar Regional States as well as the Republic of Djibouti.

The participant minors' reactions and views about their experiences in the process of migration also varied and were entertained differently. The varied process of migration and its subsequent life-threatening traumatic experiences were featured to migrant minors since they used the irregular migration and human trafficking/smuggling to arrive at their preplanned destination countries. The reason they used irregular migration and human trafficking/smuggling in the process of migration was as a result of their low access to regular migration due to their age and its compulsive and unfeasible legal and personal requirements of the regular migration. This clearly indicated that irregular migration and human trafficking/smuggling of minors were the results of systematic and structural factors that affect their free minded choices.

The study indicated that the experience of participant Ethiopian USMC in Yemen was devastating, horrific and life threatening that resulted in death, physical impairments as well as various health and emotional problems. The experiences were against the universally declared basic human rights that recognize the inherent dignity and equality and inalienable rights of all human beings in the respective origin, status and age or maturity. Additionally, the experiences inform the abuse of the universally accepted child rights that urge fulfilling of children's physical, mental, social, moral and spiritual developments.

Despite the multiple catastrophic experiences, study participants devised their own coping mechanisms that enabled them to avoid and/or minimize the traumatic experiences. The relationship among the migrants, age, religion and optimistic views were the major coping mechanisms that the minors used. The coping capacities and resiliencies that the children used prove that children are not passive recipients of the challenges and problems they encountered rather they used their personal and social capabilities actively and exhaustively.

Social Work Implications

The migration stories and pre-returning experiences of Ethiopian USMC, specifically those who returned from Yemen, have its own implication tailored to education, social work practice, policy, and research. The study indicated that the experiences of the migrant minors in the process of their migration as well as in the destination country were devastating and full of tragedies. In addition, various abusive and cruel treatments were part of their stories and experiences. Thus, providing comprehensively assessed and well organized social work services deemed necessary. In providing social work services, the professional social workers, who are working in Addis Ababa Voluntary Assisted Returnee Transit Center, should take the lion share. First of all, the social work practices with these migrant children need to be holistic to look into the various dimensional

problems they encountered such as physical, emotional, social and other aspects of their life.

Creating awareness about migration at the community level where the migrant children originate is also vital role that the social workers need to play.

Besides these, since minors are the most vulnerable segment of our population, it is important to pay adequate attention to their rights and access to basic services such as health care and counseling services after they returned to their homeland. Most of the returnee minors are in need of such services as they encountered various challenges in the process of their migration and in the destination country, despite their empty hands to access these expensive services. Thus, the social workers should practice their professional duties to serve these sectors of the community through advocacy, community outreach, and educator based on the principles of social justice and equity. Moreover, the social workers should conduct assessment and plan in the process of reintegrating the children with their families and communities sustainably as the finding indicated the involvement of previously returned children in the international migration once again.

Regarding the policy implication, the finding showed the huge and hidden networks of human trafficking/smuggling, though; the country endorsed anti-human trafficking/smuggling proclamation since 2015. The mere existence of the human trafficking/smuggling in the larger extent after the endorsement of the proclamation can show the poor implementation of the proclamation or its ineffectiveness in practice. Therefore, the study urged the importance of bringing the proper implementation of the proclamation to the grassroots levels with the more participatory approach to avoid the hidden networks of human trafficking/smuggling. In addition, evaluating the effectiveness of the proclamation and conducting deep reformation on its implementation seems crucial to address the problem.

The study specified that participants experienced the violation and denial of universal basic human rights as well as child rights in their migration. Hence, the study could provide an input to the international agencies such as UNICEF, IOM, and AU to evaluate their efforts in promoting universal human and child rights in the destination countries as well as countries that the minors crossed over to arrive at their pre-planned country. It also insights that member states of AU, as well as countries that ratified the UNCRC, should improve the implementation of universal child rights and the respect of the charter and convention.

Migration researches in Ethiopia are highly concentrated on international migration of youths and women as well as internal child migration. However, the issue of international child migration, specifically USMC, seemed untouched. In order to understand and address the issue, further participatory researches are deemed necessary. The study suggests further researches on the magnitude of independent international child migration in thee nationwide; the experience of migrant minors in other destination countries; perceptions and attitudes of the minors towards their returning; the challenges of returning Ethiopian migrant minors; process and challenge of reintegrating the returnee minors to their family and community; social work practice and the role of social workers in Addis Ababa Voluntary Assisted Returnee Transit Center. All in all, understanding these will provide a proper lens to look into the problem comprehensively.

As it has been indicated in the study, participant minors have been motivated for the international migration because of the heroic views of younger migrants and migration stories in their community. In addition, the short-term changes they observed from the people around them such as friends, families, and relatives inspire the minors for migration independently. In other words, the minors were not aware of the realities of migration, particularly about irregular migration and human trafficking/smuggling. Hence, educating the children at their primary level

about the consequences of irregular migration is expected to bring the right view towards migration and its challenges. Such primary levels of education succor to alleviate the challenges of migration in general and child migration in particular at the grass roots levels.

The study also has important implications for social work education in particular. Accessing and understanding the study will provide insights to the readers about the international independent child migration of Ethiopians and the migration stories of minors who returned from Yemen. The readers can also inform about the basic challenges that the migrant minors had in their migration that could possibly inform the services and treatments returnee children required. Thus, dealing the study will provide the right view about the children and their challenges and needs.

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APPENDIXES

Appendix A - Consent Form for Social Workers

Research Title: Ethiopian Child Migrates: The Migration Stories and Pre-returning Experiences of USMC

Study Site: Addis Ababa Voluntary Assisted Returnee Transit Center

Information about the Researcher: Full Name: Bekele Molla Ayele

Tel. +251918375675

Email: bekelemolla2006@yahoo.com

School of Social Work, Addis Ababa University

Purpose of the Study: is to explore insights and understandings about the migration stories and pre-returning experiences of Ethiopia USMC, who are temporarily residing at Addis Ababa Transit Center.

Inclusion Criteria: Ethiopian returnee unaccompanied or separated migrant children aged 16 and 17 years old; able to stay in the center at least for five days; speak Amharic or English language; whose education level is grade four and above as well as voluntary to participate.

Exclusion Criteria: Children who do not meet the age requirement, who can't stay in the center at least for five days, who can't speak Amharic or English language, whose education level is below grade four or children who will not be volunteer.

Description of the Study: Over a period of a month and half, 4-5 working days per week, I will interview and observe the participant returnee USMC. Moreover, I will collect data using

three data collection techniques, in-depth interview, FGD and observation, from the participant children. In the study, I will be assisted by recorder and note taker in facilitating, recording and note taking at the time of focus group discussion. An in-depth interview with an individual child may last a maximum of two hours. In addition, one focus group discussion may also take one to two hours. An individual participant child will also have at least two contacts with the researcher. I will also use audio recorder and note taking in order to review what has been said and discuss in the in-depth interview and focus group discussion. The recorded audio and notes will be within the researchers own privacy and discarded within six months' time frame. Besides this, I may use direct quotes of the participants without specifying the anonymity and identity of the returnee participant children in the final report of the study.

Benefits: The study may not have an immediate benefit to the participant returnee children of the study at the time of data collection. However, the finding of the study may come up with various benefits such as improving the public and policy attention given towards USMC. Furthermore, the finding may suggest important policy actions to improve the child migration situation of Ethiopian unaccompanied and separate migrant children.

Risks: The potential risk of participating in the study will be the children may face emotional and behavioral challenges in dealing with their past experiences. To reduce this potential risk, I arranged the interview and focus group questions from simple to complex and from present to earlier past, as recommended by international research with USMC such as Hopkins (2008).

Right to Refuse: Participation is voluntary and a child will become part of the study only if both child and social workers agree to the child's participation. At any time, either the

participant child him/herself or the social workers can withdraw the children from the study without penalty or loss of any benefit to which they might otherwise be entitled.

Privacy: I may not be expected to review and access for the results of children's psychosocial assessment in order to help me be non-judgmental. In addition, the interview will be conducted within the Addis Ababa Transit Center, in a setting that will be comfortable for the participant children. In reporting and disseminating the result of the study, no names or identifying information will be also included. The participant children's identity and their response will remain confidential to me unless disclosure is required by law.

Financial Information: There will not be cost for participation in the study, nor will there any compensation to the subjects for participation.

Signatures: The study has been discussed with me and all my questions have been answered. I may direct additional questions regarding study specifics to the investigator. If I have questions about participants' rights or other concerns, I can contact the advisor of the researcher Zena Berhanu (PhD, Assistant Professor), Graduate Programs Coordinator in School of Social Work at Addis Ababa University.

Email: zen-ed@yahoo.com:zena.berhanu@aau.edu.et

Tel. +251-911-882857,

Office: +251-111- 225950,

Po.Box 3335/1250

In addition, I can contact the Head of School of Social Work at Addis Ababa University, Ashenafi Hagos (PhD, Assistant Professor).

Email: ashehagos@yahoo.com:ashenafi.hagos@aau.edu.et

Tel. +251911099888,

Office: +251-111- 225950,

Po.Box: 3335/1250

I will allow the child to participate in the study described above and acknowledge the researcher's obligation to provide me with a signed copy of this consent form.

Social Worker's Signature: _____ Date: _____

The social worker has indicated to me that he/she is able to read. I certify that he/she has read this consent form to explain that by completing the signature line above he/she has given permission for the child to participate in the study.

Signature of Researcher: _____ Date: _____

Appendix B- Consent Form for Participant USMC

I, _____, agree to be part of the study that explores understanding about migration stories and per-returning experience of Ethiopian USMC. I will engage myself for the in-depth or focus group discussions to provide adequate information that researcher want to collect in the study site. Before I have agreed to participate in the study, I also read the informed consent that the social worker provided to the researcher on the behalf of me. After I read the consents and asked the researcher about points that I want an explanation, I give my verbal consent to the researcher or put my signature below to participate in the study.

Signature: _____ Date: _____

The returnee unaccompanied and separated child has indicated to me that he/she is able to read. I certify that he/she has read this and the social workers consent forms in order to give his/her words or put his/her signature about participating in the study.

Signature of Researcher: _____ Date: _____

Appendix C - In-Depth Interview Guide

This in-depth interview guide for Ethiopian returnee USMC consist of fourteen questions that mainly focus on four main different aspects of the children's migration stories and pre-retuning experiences. The four main aspects include background information, experiences of the children in the origin country (Ethiopia) and their primary reasons for migration; the experiences of children in the process of their migration; and the experiences of children in their destination countries. In addition, based on Hopkins's (2008) suggestion, the interview questions are arranged in time sequences so that the present first, immediate past second and then the earlier past experiences of the children. The answer for question number two and three will not be part of the final paper report of the study. Rather, the aims of in-depth interview question number two and three is to build a rapport and enhance the children's ability to rehearse their experience on the phenomenon under the study. Generally, the nature of the in-depth interview guides is open-ended questions which give a space for participants to freely express their opinion about their experiences on the phenomenon under exploration.

1. Background Information about the participants

- A. Sex
- B. Age
- C. Religion
- D. Educational status/level
- E. Place of birth
- F. Times spent in abroad
- G. Country of destination

2. What are the services you are being offered in Addis Ababa Transit Center? (The answers will not be part of the final report of the study)
3. What do you feel about your return to home country? (The answers will not be part of the final report of the study)
4. How did you join IOM and UNICEF joint project of returning Ethiopian USMC in your destination country? (Probe: who linked you, voluntarily/forced...)
5. Would you tell me about your situations in your destination country? (probe: your day today activities, with whom you were living, your relationship with your employers (if any) and fiends)
6. What were your major challenges in the destination country? (Probe: your access to food, water and health care services; your understanding to language of the destination country; physical, psychological or any other forms of abuse; any other opportunity you found there (if any))
7. What do you feel about your experience in your destination country right now? (Probe: your feeling and emotion towards it)
8. How did you arrive in your destination country? (Probe: your traveling documents and procedures, the routes you took to get into destination countries, transit routes...)
9. What were the challenges you have faced in the process of your migration? (Probe: your access to food and water, physical, psychological and other forms of abuse).
10. What do you feel now about your experience in the process of your migration? (Probe: the emotions and feelings of your experiences in the process of migration)
11. How did you decide for migration? (Probe: people involved and facilitated your decision for migration such as family, friends, or other sibling; anybody decides on behalf you; your willingness or forced by somebody else).

12. What are the factors that elicit you for migration? (Probe: the economic, social, political, environmental... or any other factors that motivate you for migration)
13. Would you tell me about your living situation before your migration? (Probe: Your working condition, your schooling, with whom you lived, challenges you experienced in your country, village and...)
14. Do you have a thought to migrate again to any other country in other point in time? (Probe: your reason, way of migration and to which country).

Appendix D - Focus Group Guide

The focus group discussion will be also guided by questions that are emanated from the research question of the study. Similar to the in-depth interview guide questions, the focus group guide questions are arranged at the time of sequences from present to earlier past. In addition, the answer obtained for the first two questions will not be part of the final report, rather it helps to enhance the quality of data and facilitate the discussions by starting from simple questions.

1. What are the services you are being offered in Addis Ababa Transit Center? (The answers will not be part of the final report of the study)
2. What do you feel about your returning to Ethiopia? (The answers will not be part of the final report of the study)
3. Would you share me how you decided to return to Ethiopia? (Probe: voluntarily Vs. Forced return)
4. What were you experiences in the destination countries?(Probe: Positive Vs. Negative experiences)
5. Would you explain the process of your migration and your experience in the process of migration? (Probe: Regular Vs. Irregular migration (routes and transit routes))
6. How do you describe you experiences/living situation before your migration?
7. What were the major factors that enable you to migrate?
8. What do you suggest for others who are interested to migrate?

Appendix E- Observation Checklist

This observation checklist is prepared with the idea to support the data collected through in-depth interview and focus group discussions. It will further help me to understand potential stressful experiences and factors that influence children, who will be participated in the in-depth interviews and focus group discussions, to get involved in the process of migration. Moreover, the checklist will aid me to be alert for emotional and behavioral changes of children at the time of interviews and focus group discussions.

- At what movements and conditions do the children feel discomfort in the process of interview and focus group discussion?
- What looks like their facial expression while they discuss about their migration stories and experiences?
- How do the children use different words to describe their experiences in their various conditions and experiences?
- Do children seem comfortable with their returning to home country and their family?

Appendix F – Amharic Versions of the Consent Forms and Data Collection Guides

የሶሻል ወርክ ባለሙያዎችን ፈቃደኝነት መጠየቂያ ቅጽ

የጥናቱ ርዕስ፡- የኢትዮጵያውያን ህፃናት ስደት፡ አዋቂ ያላስከተሉ ድንበር ተሻጋሪ ከስደት ተመላሽ ህፃናት የስደት ታሪክና ከመመለሳቸው በፊት የነበራቸውን የህይወት ገጠመኝ

ለጥናት የተለየው ቦታ፡- አዲስ አበባ ከስደት ተመላሽ ህፃናት ማቆያ ማዕከል

ስለጥናቱ ባለቤት መረጃ፡- ሙሉ ስም፡- በቀለ ሞላ አየለ

ስልክ፡- +251918375675

ኢ-ሜል፡- bekelemolla2006@yahoo.com

ሶሻል ወርክ ት/ቤት፡ አዲስ አበባ ዩኒቨርሲቲ

የጥናቱ አላማ፡- በኢትዮጵያ ብቻውን አዋቂ ያላስከተሉ ድንበር ተሻጋሪ ከስደት ተመላሽ ስለሆኑ ህፃናት የስደት ታሪክ እና ከመመለሳቸው በፊት የነበራቸውን የህይወት ገጠመኝ መርምሮ መርዳት፡፡

ተሳታፊ ህፃናትን መለያ መስፈርቶች፡- ኢትዮጵያዊ አዋቂ ያላስከተለ ድንበር ተሻጋሪ ከስደት ተመላሽ ህፃን ዕድሜው/ዋ 16 እና 17 የሆነ/ች፤ በህፃናት ማቆያ ማዕከል ቢያንስ ለአምስት ቀናት የሚችል/የምትችል፤ አማርኛ ወይም እንግሊዝኛ ቋንቋን መናገር የሚችል/የምትችል፤ የትምህርት ደረጃ አራተኛ ክፍልና ከዛ በላይ እና ፈቃደኛ የሆነ/ች ብቻ፡፡

በጥናቱ የማይካተቱ ህፃናትን መለያ መስፈርቶች፡- በተጠቀሰው የእድሜ ክልል ውስጥ የማይገኙ፤ በማቆያ ማዕከል ቢያንስ ለአምስት ቀን የማይቆዩ፤ እስከ አራተኛ ክፍል ያልተማሩ፤ ፈቃደኛ ያልሆኑ በጥናቱ አይካተቱም፡፡

ስለ ጥናቱ መግለጫ /ማብራሪያ፡- ለአንድ ወር ተኩል (ለ 45 ቀናት) በሳምንት 4-5 የስራ ቀናት በማዕከሉ ውስጥ በሚገኙ ከስደት ተመላሽ ህፃናትን የጥናቱ ባለቤት በቃለ-መጠይቅና ምልክታ ማድረግ ይሳተፋል፡፡ በተጨማሪም የጥናቱ ባለቤት ሦስት የተለያዩ የመረጃ መሰብሰቢያ ዘዴዎችን ማለትም ቃለ-መጠይቅ፤ የቡድን ውይይት እና ምልክታ በመጠቀም ከተሳታፊ ህፃናት መረጃ ይሰበሰባል፡፡ በአንድ ቃለ-መጠይቅ ከሁለት ሰዓት ያልበለጠ ጊዜ ሊወስድ የሚችል ሲሆን አንድ የቡድን ውይይት ደግሞ ከአንድ ሰዓት እስከ ሁለት ሰዓት ሊወስድ ይችላል፡፡ የጥናቱ ባለቤት ቃለ-መጠይቅ ከሚደረግለት ህፃን ጋር ቢያንስ ለሶስት ጊዜ ማለትም ሁለት ጊዜ ለቃለ መጠይቅ እና አንድ ጊዜ ለተገለጸው መረጃ ትክክለኛነት ለማረጋገጥ የመገናኘት እድል ይኖረዋል፡፡ ለጥናቱ ዓላማ ተብሎ የተቀረጸ የድምጽም ሆነ የጽሁፍ መረጃ በጥናቱ ባለቤት በሚስጥርነት የሚያዝና ከስድስት ወር በኋላ ለማንም ሰው ግልጽ ሳይሆን ይወገዳል፡፡ እንዲሁም በጥናቱ ባለቤት ጥናታዊ ዕሁፉን በሚያቀርበበት ጊዜ የተሳታፊዎችን አባባል ቃል በቃል ሲጠቀም ማንነታቸውን ግልጽ እንደማያደርግ ከወዲሁ ያስታውቃል፡፡

በዚህ ጥናት መሳተፍ የሚስገኘው ጥቅም፡- ህጻናት በዚህ ጥናት ተሳታፊ በመሆናቸው መረጃው በሚሰበሰብበት ወቅት የሚገኝ ቀጥተኛ የሆነ ጥቅም የለውም። ነገር ግን ከጥናቱ የሚገኘውን መረጃ እንደ ግብዓትነት በመጥቀም የተለያዩ ቀጥተኛ ያልሆኑ ጥቅማጥቅሞችን ሊያስገኝ ይችላል። ለምሳሌ፡- በመንግስት የሚመለከተው አካል ወይም ህብረተሰቡ ለተመላሽ ህፃናት የሚሰጡትን ትኩረት ከፍ እንዲል በማድረግ ተገቢውን ድጋፍ እንዲሰጣቸው ለማድረግ ያስችላል። በሌላ በኩል በህጻናት ስደት ላይ ተገቢውን የህግ ማእቀፍ እንዲዘጋጅና ተግባራዊ በማድረግ ሌሎች ህፃናት የችግሩ ስለባ እንዳይሆኑ ለመከላከል ይረዳል።

በዚህ ጥናት መሳተፍ ሊያስከትላቸው የሚችሉ ችግሮች፡- ከስደት ተመላሽ የሆኑ ህጻናት በዚህ ጥናት ሲሳተፉ የስሜታዊነትና የባህሪ ችግር ሊከሰትባቸው ይችላል። በመሆኑም የጥናቱ ባለቤት ችግሮችን አስቀድሞ ለመከላከልና ለመቀነስ ያስችል ዘንድ የቃለ-መጥይቅና የቡድን መወያያ ጥያቄዎችን ወይም ነጥቦችን ከቀላል ወደ ከባድ እና ለህጻናቱ ያለፈ የህይወት ገጠመኞቻቸውን ለማስታወስ ያስችላቸው ዘንድ መጀመሪያ አሁን ያሉበትን ሁኔታ፤ ቀጥሎ በቅርብ ያለፈ ገጠመኞቻቸውን እና በመጨረሻም ቆየት ያሉ የህይወት ገጠመኞቻቸውን እንዲያስታውሱ በሚያስችል መንገድ እንዲስተካከል ተደርጓል።

ያለመሳተፍ መብት፡- በዚህ ጥናት መሳተፍ በበጎ ፈቃደኝነት ላይ የተመሰረተ ሲሆን አንድ ህፃን ተሳታፊ ሲሆን የሚችለው/የምትችለው ባለሙያ የሶሻል ወርክ እና በህጻኑ/ሁሉ ፈቃደኛ ከሆኑ ብቻ ነው። በጥናቱም ተሳሳፊ ከሆኑ ቦታላም ቢኖን በየትኛውም ሰዓት በሶሻል ወርክ ባለሙያዎች ወይም በህፃኑ/ሁሉ ፍላጎት ከጥናቱ ተሳታፊነት ያለምንም ቅጣት ወይም ጥቅማጥቅማቸውን በማይነካ መልኩ መውጣት ይችላሉ።

ሚስጥር ጠባቂነት፡- የዚህ ጥናት ባለቤት የህጻናቱን ማንነት ብሎም የስነ-ህይወታዊና ስነ-ልቦናዊ የምርመራ ውጤታቸውን የማይመለከት ሲሆን ዋና አላማውም የጥናቱ ባለቤት ስለተሳታፊ ህጻናት ቅድመ መረጃ አግኝቶ የተሳሳተ አመለካከት እንዳይኖረው ማድረግ ነው። በተጨማሪም ቃለ-መጠይቅ የሚደረገው በአዲስ አበባ ከስደት ተመላሽ የህፃናት ማቆያ ማዕከል ውስጥ ሲሆን ቃለ-መጠይቁ የሚደረጉበት ቦታ ለህጻናቶቹ የሚመቻቸው መሆኑ ይረጋገጣል። የጥናቱ ውጤት ሲጻፍም ሆነ ሲሰራጭ የተሳታፊ ህጻናትን ማንነት ሊያጋልጥ የሚችል ማንኛውም መረጃ እንደ ስም ወይም ሌላ ማንነት ገላጭ የሆነ መረጃ ግልጽ አይደረግም። ነገር ግን ሚስጥር ጠባቂነት ሙሉ በሙሉ ተግባራዊ ሊደረግ የሚችለው የሰጡት መረጃ ተሳታፊ ህፃናቱንም ሆነ ሌሎችን የማይጎዳ እና በህግ እስካተፈለገ ድረስ መሆኑን የጥናቱ ባለቤት ከወዲሁ ያሳውቃል።

ገንዘብ ነክ መረጃ፡- በዚህ ጥናት መሳተፍ የሚያሳጣውም ሆነ የሚያስገኘው የገንዘብ ጥቅማጥቅም አይኖርም።

ፊርማ፡- ስለጥናቱ በበቂ ሁኔታ ተወያይቼና ተብራርቼልኝ እንዲሁም ለጥያቄዎች ከጥናቱ ባለቤት ተገቢውን ምላሽ ተሰጥቶኛል። በተጨማሪም ጥያቄ ካለኝ የጥናቱ ባለቤት አማካሪ የሆኑት ዶ/ር ዜና ብርሃኑ፤ (ረዳት ፕሮፌሰርና በሶሻል ወርክ ት/ቤት የድረ መረቃ ፕሮግራም አስተባባሪ) የሆኑትን በሚከተለው አድራሻቸው ማግኘት እንደምችል ተገልጾኛል።

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መ. ሳ. ቁ:- 3335/1250

ከዚህም በተጨማሪ የሶሻል ወርክ ት/ቤት ሃላፊ የሆኑትን ዶ/ር አሸናፊ ሀጎስን (ርዳት ፕሮፌሰር)
በሚከተለው አድራሻቸው ማግኘት እንደምችል ተነግሮኛል።

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መ. ሳ. ቁ:- 3335/1250

በመሆኑም ህፃኑ/ኒቱ እንዲሳተፍ/እንድትፋተፍ የጥናቱ ባለቤት ያሉበትን ግደታዎች በግልፅ አውቄና
አገናዝቤ ፈቅጆ ፈርማላለሁ።

የሶሻል ወርክ ባለሙያ ስምና ፊርማ ----- ቀን -----

ይህ/ይች ህጻን እንዲሳተፍ/እንድትፋተፍ የፈቀደልኝ/ችልኝን የሶሻል ወርክ ባለሙያ ይህንን የፈቃደኝነት
መጠየቂያ ቅጽ አንብቦ/ባና ተረድቶ/ታ የፈረመ/ች መሆኑን ከዚህ በላይ በተገለጸው ስምና ፊርማ
አረጋግጦልኛል/አረጋግጣልኛለች።

የጥናቱ ባለቤት ስምና ፊርማ ----- ቀን -----

የህፃናቶችን ፈቃደኝነት መጠየቂያ ቅጽ

እኔ ህፃን ----- የኢትዮጵያውያን ህጻናት ስደት፡ በኢትዮጵያ አዋቂ ያላስከተሉ ድንበር
ተሸጋጋሪ ከስደት ተመላሽ ህጻናት የስደት ታሪክና ከመመለሳቸው በፊት የነበራቸውን የህይወት ገጠመኝ በሚል ርእስ
በተዘጋጀው ጥናት አንድ አካል ስሆን በቃለ-መጠይቅ ወይም በቡድን ውይይት ለማሳተፍ ፈቃደኛ ሆኛለሁ። ፈቃደኛ
ከመሆኔ በፊት የሶሻል ወርክ ባለሙያው/ዋ እኔ ወክሎ/ላ የተሰጠውን ፈቃድ አንብቤና ተረድቼ ተስማምቻለሁ።
ስለሆነም የጥናቱ አባል/ተሳታፊ መሆኔንና ፈቃደኝነቴን በቃል ወይም በጽሁፍ ለጥናቱ ባለቤት ገልጫለሁ።

ስምና ፊርማ ----- ቀን -----

በስም የተጠቀሰው/ችውን ህጻን በዚህ ጥናት እንዲሳተፍ/እንድትፋተፍ መሆኑን/ኗን ይህንን የፈቃደኝነት መጠየቂያ
ቅጽ አንብቦ/ባና ተረድቶ/ታ የፈረመ/ች (የፈቃደኝነት ቃሉን/ኗን የሰጠ/ች) መሆኑን ከዚህ በላይ በተገለጸው ስምና
ፊርማ (ቃል) አረጋግጦልኛል/አረጋግጣልኛለች።

የጥናቱ ባለቤት ስምና ፊርማ ----- ቀን -----

ለቃለ መጠይቅ የቀረቡ ነጥቦች

ይህ ቃለ-መጠይቅ የሚቀርበው በኢትዮጵያ አዋቂ ያላስከተሉ ከስደት ለተመለሱ ህጻናት ሲሆን በመጠይቁም ውስጥ አስራ አራት የተለያዩ ጥያቄዎች ሲኖሩት በአራት ዋና ዋና ጉዳዮች ላይ ትኩረት አድርጓል። ቃለ-መጠይቁ ትኩረት ያደረገባቸው ዋና ዋና ጉዳዮችም፡- የተሳታፊ ህጻናትን ግላዊ መግለጫዎች፤ የህጻናቶቹ ከስደት በፊት በሀገራቸው የነበራቸው ገጠመኝ፤ በስደት የጉዞ ሂደት የነበራቸው ገጠመኝ እና በስደት ሃገር ያላለፉቸው ገጠመኞች ናቸው። ከዚህ በተጨማሪም የHopikins (2008)ን ሀሳብ መሰረት በማድረግ ጥያቄዎቹ በጊዜ ቅደም ተከተል ማለትም የአሁን ገጠመኝ በመጀመሪያ፤ በቅርብ ያለፉ ገጠመኞቻቸውን ቀጥሎ እና ቆየት ያሉ ገጠመኞቻቸውን በመጨረሻ በማድረግ ተዘጋጅተዋል። ለጥያቄ ቁጥር ሁለትና ሶስት የሚገኘው ምላሽ በጥናቱ የመጨረሻ ሪፖርት የማይካተት ሲሆን የጥያቄዎቹ ዋና አላማም ከህጻናቱ ጋር በመግባባት ላይ የተመሰረተ ግንኙነት ለመመስረትና የህጻናቶቹን ስለገጠመኞቻቸው የማስታወስ ችሎታቸውን ለማነቃቃት ነው። በአጠቃላይ በዚህ መጠይቅ ላይ የተካተቱትን ህጻናቶች ስለ ገጠመኞቻቸው እንዲናገሩ የሚጋብዙ ሰፋፊ ጥያቄዎች ናቸው።

1. የተሳታፊ ህጻናት ግላዊ መግለጫዎች

ሀ. ያታ

ለ. እድሜ

ሐ. ሃይማኖት

መ. የትምህርት ደረጃ

ሠ. የትውልድ ቦታ

ረ. በስደት የቆዩበት ሀገር

ሰ. በስደት ያላለፉት ጊዜ

2. በአሁኑ ጊዜ በአዲስ አበባ ከስደት ተመላሽ የህጻናት ማቆያ ማዕከል የሚሰጣችሁ አገልግሎቶች ምን ምን ናቸው?

3. ወደ ሀገርህ/ሽ በመመለስህ/ሽ ምን ተስማህ/ሽ?

4. በስደት በነበርክበት/ሽበት ጊዜ ወደ UNICEF እና IMO የጋራ ኢትዮጵያዊ ህጻናትን ወደ ሀገራቸው የመመለስ ፕሮጀክት እንዴት ተቀላቀልክ/ሽ? (ማብራሪያ፡- ማን እንዳገኘህ/ሽ፤ በፈቃደኝነትህ/ሽ ወይምስ ተገደህ/ሽ?)

5. እስኪ በስደት የቆየህበትን/ሽበትን ሀገር የነበረውን ሁኔታ እናውራ? (ማብራሪያ፡- የዕለት ከዕለት ስራህ/ሽ፤ ከማን ጋር እንደምትኖር/ሪ፤ ከአሰሪዎችህ/ሽ ጋር የነበረህ/ሽ ግንኙነት፤ ከጓደኞችህ/ሽ የነበረህ/ሽ ግንኙነት)

6. በስደት በነበርክበት/ሽበት ሀገር ያጋጠመህን/ሽን ዋና ዋና ችግሮች/ተግዳሮቶች ምን ምን ነበሩ? (ማብራሪያ፡- የምግብ፤ ውሀ፤ ጤና፤ እና ሌሎች መሰረታዊ አገልግሎቶች አቅርቦት ፤ የቋንቋዎች ችግር፤ አካላዊ፤ ስነ-ልቦናዊ ወይም ሌላ አይነት ጥቃት እንዲሁም ሌሎች መልካም አጋጣሚዎች ካሉ)

7. በስደት ሀገር ስላላለፍክው/ሽው/ ገጠመኞች ስታስብ/ሲ በዚህ ሰዓት ምን ይሰማሃል/ሻል? (ማብራሪያ፡- ያለህን/ያለሽን ስሜት ብትነግረኝ/ብትነግሪኝ)

8. በስደት ወደቆየህበት/ሽበት ሀገር በምን አይነት ሁኔታ ሄድክ/ሽ? (ማብራሪያ:- የጉዞ ሰነድ፤ የአካሄድህ/ሽ/ቅደም ተከተል፤ የተጓዥክበት/ሽበት መንገድ /ዘዴ/፤ ያርፋችሁበት ቦታ/ሀገር ካለ፤ ከነማን ጋር እንደተጓዥክ/ሽ)
9. በጉዞ ሂደት ውስጥ የገጠመሽ ዋና ዋና ችግሮች /ተግዳሮቶች/ ምን ምን ነበሩ? (ማብራሪያ:- የምግብና ውሀ አቅርቦት፤ አካላዊ፤ ስነልቦናዊ እና ሌሎች ጥቃቶች /ጉዳቶች/)
10. በአሁኑ ሰዓት በጉዞ ስላላለፍካቸው/ሻቸው ገጠመኞች ስታስብ/ቢ ምን ትላለህ/ሽ? (ማብራሪያ:- ስሜትህን/ሽን ብትነግረኝ/ሪኝ)
11. ስለስደት እንዴት ልታስብ/ሽቢ እንደቻልክ/ሽ ደግሞ እስኪ እንወያይ? (ማብራሪያ:- በስደት ውሳኔህ/ሽ ላይ የተሳተፉ ሰዎች፤ ቤተሰብ፤ ጓደኛ፤ ዘመድ ወይም ሌላ አካል ካለ፤ በአንተ/በአንቺ ጉዳይ ላይ የወሰነ ሰው ካለ፤ በአንተ/ በአንቺ ፈቃድ ወይስ ተገደህ/ሽ)
12. ስለ ስደት እንድታስብ/ቢ ወይም እንድትወስንኝ ያደረጉህ/ሽ ምክንያቶች ምን ምን ነበሩ? (ማብራሪያ:- ማህበራዊ፤ ፖለቲካዊ፤ የኑሮ ሁኔታ ወይም ሌላ ምክንያት ለስደት የዳረገህ/ሽ ካለ)
13. ከስደት በፊት ስለነበርክበት/ሽበት የአኗኗር ሁኔታ እስኪ ደግሞ ንገረኝ/ንገሪኝ? (ማብራሪያ:- የስራ ሁኔታ፤ ትምህርት፤ ከማ ጋር እንደምትኖር/ሪ፤ የነበሩብህ/ሽ ችግሮች/ ተግዳሮቶች/...)
14. ከዚህ በኋላ በህይወት ዘመንህ/ሽ ድጋሜ የመሰደድ ሀሳብ አለህ/ሽ (ማብራሪያ:- ምክንያትህ/ሽ፤ በምን አይነት የጉዞ ዘዴ፤ ወደ የት ሀገር....) ስለ ትብብህ/ሽ ክልብ አመሰግናለሁ!!

የቡድን ውይይት መወያያ ነጥቦች

በዚህ ቅጽ ላይ የቀረቡት የመወያያ ነጥቦች ከጥናቱ መሰረታዊ አላማ በመነሳት የተዘጋጀ ሲሆን እንደ ቃለ- መጠይቁ ሁሉ በጊዜ ቅደም ተከተል ማትም አሁን ህጻናቶቹ ያሉበት ሁኔታ መጀመሪያ፤ ቀጥሎ ህፃናቱ በቅርብ ያሳለፉትን ገጠመኝ እና ቆየት ያሉ ገጠመኞቻቸውን ደግሞ በመጨረሻ በማድረግ የተዘጋጀ ነው። ከዚህም በተጨማሪ ከጥያቄ ቁጥር አንድና ሁለት የሚገኘውን መልስ በጥናቱ የመጨረሻ ሪፖርት ላይ የማይካተት ሲሆን በዚህ የውይይት ነጥብ ውስጥ የተካተቱበት ዋነኛ አላማም በውይይቱ የሚገኘውን መረጃ ጥራት ለማሻሻልና ከቀላል ጥያቄዎች በመጀመር ህጻናቱ በውይይቱ ንቁ ተሳታፊ እንዲሆኑ ለማስቻል ነው።

1. በአዲስ አበባ ከስደት ተመላሽ የህጻናት ማቆያ ማዕከል የሚሰጡ አገልግሎቶች ምን ምን ናቸው?
2. ስለተመለሳችሁ ምን ተሰማችሁ?
3. እስኪ አሁን ደግሞ እንዴት ለመመለስ እንደወሰናችሁ እንወያይ? (ማብራሪያ:- በፈቃደኝነት /ተገዳችሁ)
4. በስደት በነበራችሁበት ሀገር የነበራችሁ ገጠመኝ እንዴት ይገለጻል (ማብራሪያ:- መልካም/መጥፎ)
5. የስደት የጉዞ ሂደት ምን እንደሚመስል እና በጉዞ የነበራችሁ ገጠመኝ ምን እንደሚመስል እንወያይ (ማብራሪያ:- በህጋዊ/በህገ-ወጥ መንገድ)
6. ከስደት በፊት የነበራችሁ የኑሮ ሁኔታ እንዴት ይገለጻል? (ማብራሪያ:- መልካም/አስከፊ)
7. ወደ ስደት እንድትገቡ ያደረጋችሁ ምክንያት ምንድን ነበር?
8. ሌሎች ለመሰደድ ለሚያስቡ ህፃናት ምን ትመክራላችሁ?

ስለነበረን ቆይታ በጣም አመሰግናለሁ!!

ምልክታ ነጥቦች

ይህ የምልክታ ቅጽ የተዘጋጀው በሌሎች የመረጃ መሰብሰቢያ ዘዴዎች የሚገኘውን መረጃ ለማጠናከር ታስቦ ሲሆን ምልክታው የጥናቱን ባለቤት ህጻናቶች የነበራቸውን የስደት ታሪክና ገጠመኝ በተቻለ መጠን በትክክል ለመረዳት ያስችል ዘንድ ታስቦ ነው። ከዚህም በተጨማሪ የምልክታ ነጥቦች የጥናቱ ባለቤት የህጻናቶችን የስሜትና የባህሪ ለውጥ ቃለ-መጠይቁ ወይም ውይይቱ በሚካሄድበት ጊዜ ለመገንዘብና ለመለየት ያስችላል ተብሎ የተዘጋጁ ናቸው።

- የህጻናቶች በምን አይነት ሁኔታና ሂደት ውስጥ ጥሩ ያልሆነ የስሜትና ባርይ ለውጥ ያሳያሉ
- ህጻናቱ ያለፈ ገጠመኞቻቸውን በሚናገሩበት ጊዜ ምን አይነት የፊትና የአካል መለዋወጥ ያሳያሉ
- ህጻናቱ ገጠመኞቻቸውን ለመግለጽ ምን አይነት ቃላቶችን ይጠቀማሉ
- በመመለሳቸው ምን አይነት ስሜት የተሰማቸው ይመስላሉ?

Appendix G: Letter of Declaration

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgment has been made in the text. Therefore I, the undersigned announce that, this is my original work.

Name of Student: Bekele Molla Ayele

Signature.....

University.....

Date of Submission.....

This thesis has been submitted for examination with my approval as the thesis advisor.

Name of Advisor: Zena Berhanu (Ph.D.)

Signature.....

Date.....

Appendix H: Demographic Characteristics of the In-Depth Interview Participants

Pseud-name	Sex	Real age	Age for return	Religion	Place of birth/origin	Educational level	Pre-planned destination	Actual destination	Time spent in the destination
Jenberu	M	17	17	Orthodox Christian	North Wollo (Gefira)	Grade 4 th	KSA	Yemen	20 days
Ababa	F	19	16	Orthodox Christian	North Shewa Robit (Kesihager Kebele)	Grade 7 th	KSA	Yemen	3 months
Ali	M	20	16	Muslim	Wollo, Were Babu	Grade 7 th	KSA	Yemen	1 year and a month
Roth	F	16	16	Orthodox Christian	North Shewa Robit (Sefi Beret Kebele)	Grade 7 th	KSA	Yemen	3 months
Jibril	M	16	16	Muslim	North Wollo (Gefira)	Grade 4 th	KSA	Yemen	9 months
Musa	M	21	17	Muslim	Wellega	Grade 4 th	KSA	Yemen	10 onths

Appendix I: Demographic Characteristics of the Female FGD Participants

Pseud-name	Sex	Real age	Age for return	Religion	Place of birth/origin	Educational level	Pre-planned destination	Actual destination	Time spent in the destination
Fati	F	16	16	Muslim	North Shewa, Shewa Robit	Grade 5 th	KSA	Yemen	3 month
Mesi	F	17	17	Orthodox	North Shewa, Shewa Robit	Grade 8 th	KSA	Yemen	3 months
Zeyineb	F	17	17	Muslim	North Shewa, Shewa Robit	Grade 5 th	KSA	Yemen	3 months
Alem	F	17	17	Orthodox Christian	North Shewa, Shewa Robit	Grade 4 th	KSA	Yemen	3 months
Shashe	F	16	16	Orthodox Christian	North Shewa, Shewa Robit	Grade 7 th	KSA	Yemen	3 months
Tangut	F	17	17	Orthodox Christian	North Shewa, Shewa Robit	Grade 8 th	KSA	Yemen	3 Months

