



T.C.

ANKARA YILDIRIM BEYAZIT UNIVERSITY
INSTITUTE OF HEALTH SCIENCES

**EXPLORING THE EXPERIENCES OF ETHIOPIAN
MIGRANTS WHO WERE DEPORTED FROM
SAUDI ARABIA**

Ph.D. DISSERTATION

NAWAL MOHAMMED HUSSEIN

CLINIC ORIENTED SOCIAL WORK PROGRAM

ANKARA, 2023

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DECLARATION

I declare that this dissertation is entirely my original work. Throughout the planning and writing stages, I have upheld ethical conduct and have not engaged in any unethical behavior, such as infringing upon patent and copyright rights. All the information presented in this dissertation has been acquired in accordance with academic and ethical guidelines, and proper citations have been provided for all information and comments used in this dissertation.

25. 08. 2023

Nawal Mohammed Hussein

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ÖZET

Suudi Arabistan'dan Sınır Dışı Edilen Etiyopyalı Göçmenlerin Deneyimlerini Keşfetmek

Dinamik, karmaşık ve özgün bir süreç olan göç olgusunu anlamak ve kavramsallaştırmak her zaman kolay olmamaktadır. Göçmenlerin deneyimlerini anlayabilmekte kavramın kendisi gibi karmaşıktır ve araştırılmaya muhtaçtır. İnsanların bir çok farklı nedenle başka ülkelere göç etmelerini, göç sırasında yaşadıklarını, göç ettikleri ülkedeki deneyimlerini, isteyerek ya da sınır dışı edilerek tekrar kendi ülkelerine dönme süreçlerini, sınır dışı edildikten sonra kendi ülkelerindeki yeni deneyimlerini ve algılarını anlayabilmek, onların ihtiyaçlarını ve göçmelerle yapılacak sosyal hizmet müdahalelerini planlayabilmek adına oldukça önemlidir. Bu çalışma, Suudi Arabistan'dan sınır dışı edilen Etiyopyalı göçmenlerin tüm göç süreçlerini kapsayan deneyimlerini araştırmayı amaçlamaktadır. Bu kapsamda katılımcıları göçe çeken ve iten faktörlerin belirlenmesine, yolculuk deneyimlerinin incelenmesine, Suudi Arabistan'da kaldıkları süre boyunca yaşadıkları zorlukların ve olumlu deneyimlerin araştırılmasına, sınır dışı edilme sürecine ve zorluklarına, katılımcıların yeniden bütünleşmeyi nasıl deneyimlediklerine, sınır dışı edildikten sonra karşılaştıkları zorluklarla ve bunlara nasıl başa çıktıklarına ve gelecek planlarına odaklanmaktadır. Araştırmada nitel araştırma yöntemlerinden fenomenolojik yaklaşım kullanılmıştır. Amaçsal örnekleme seçilen 12 erkek ve 12 kadından oluşan toplam 24 katılımcı ile derinlemesine görüşmeler yapılmıştır. Verilerin analizinde Maxqda 2020 programı kullanılmıştır.

Araştırmanın bulgularına göre, katılımcıların işsizlik, yoksulluk, düşük maaş, zorla evlendirme, boşanma, eğitimde başarısızlık, okulda çatışma, akran baskısı, aile ve akraba baskısı ve siyasi sorunlar gibi itici faktörler nedeniyle göç ettiklerini etmişlerdir. Çekici faktörler arasında daha iyi gelir, Suudi Arabistan hakkında olumlu bilgi sahibi olmak, Suudi Arabistan'da ikamet eden aile üyeleri ve akrabaların varlığı ve başkalarından duydukları başarı hikayeleri yer almaktadır. Araştırma bulgularına göre düzensiz yollarla göç eden katılımcılar bunun nedenini maddi imkansızlıklar, yaşadıkları bölgede bulunan insan kaçakçıları ve siyasi baskı olarak tanımlamaktadırlar. Düzensiz yolla göç eden katılımcılar göç yolunda, açlık, susuzluk, hırsızlık, yürüyerek uzun mesafeler kat etme,

teknelerde yaşanan zorluklar, hastalık, fidye parası için kaçırılıp işkence edilme ve tecavüze uğama gibi zorluklar yaşadıklarından bahsetmişlerdir.

Katılımcılar, göç ettikten sonra karşılaştıkları zorlukların arasında ise emek sömürüsü, psikolojik, fiziksel ve cinsel istismar, sağlık sorunları, iş kazaları, ayrımcılık, dil engeli, yemek vermeme, uykusuzluk, pasaport ve diğer belgelerin alıkonulması, yasal statünün kaybı, iletişim ve hareket kısıtlaması olduğunu belirtmiştir. Katılımcılar göç ettikleri ülkede yaşadıkları olumlu deneyimleri ise Etiyopya'da mülk alabilme fırsatına sahip olma, ailelerine maddi destek sağlayabilme, işverenleriyle kurdukları olumlu ilişkiler, umre ve hac ibadetlerini gerçekleştirebilme, işe karşı olumlu tutum geliştirme ve yeni beceriler kazanma şeklinde sıralamışlardır. Sınır dışı edilme sürecinde karşılaşılan güçlükler arasında çalıştıkları süre içerisinde edindikleri mallarını alamama, hastalandıklarında sağlık hizmetlerine ulaşamama, yiyecek bulamama, uygun barınma yeri bulamama, hijyen sorunu ve gözaltı merkezinden kaçırılma yer almaktadır. Katılımcılardan bazıları Etiyopya'ya vardıklarında isebazı zorluklar yaşadıklarını belirtmişlerdir.

Toplumsal beklentisinin aksine çok cuzzi bir miktar para ile sınır dışı edilen ve ülkesine dönen göçmenler yeniden bütünleşme sürecinde yaşadıkları ekonomik, sosyal ve psikososyal zorluklarından bahsetmişlerdir. Sınır dışı edilip dönen katılımcılar, yaşadıkları ekonomik zorlukları, işsizlik, krediye ve işe ulaşamama, iş açmak istendiğinde hukuki olmayan para istekleri, düşük gelir, yüksek enflasyon, aşırı vergi ve diğer ödemeler, finansman sıkıntısı ve barınacak yer olmaması olarak sıralamışlardır.. Katılımcıların sınır dışı edildikten sonra ülkelerinde yeniden bütünleşmesini zorlaştıran psikososyal faktörler arasında, toplumdan gelen olumsuz eleştiriler nedeniyle sosyal etkinliklere katılamama, kendini başarısız olarak algılama ve özgüven eksikliği, sınır dışı edilmenin neden olduğu zayıflamış ve yargılayıcı sosyal ilişkiler, damgalanma ve kendi aileleri ile yaşadıkları olumsuz deneyimler yer almaktadır. Katılımcıların yeniden toplumla bütünleşmesini zorlaştıran sosyal faktörler, gözaltına alınmak veya bu konuda uyarı alma ve polisin fiziksel şiddetine maruz kalma gibi güvenlik sorunları ve yetersiz kamu hizmeti sunumu yer alır. Bazı katılımcılar ise yeniden bütünleşmesini kolaylaştıran ekonomik faktörleri istihdam fırsatları ve barınma alanlarının varlığı olarak

sıralamışlardır. Psikososyal faktörler ise aileleri ile olumlu ilişkiler geliştirmek ve sosyalleşmek şeklinde belirtilmiştir.

Katılımcılar çoğunlukla karşılaştıkları zorluklarla baş edebilmek için sosyal destek arama, maneviyat, iş ve ikamet yeri değiştirme, hobi edinme, sabretme gibi başa çıkma stratejilerini kullandıklarını belirtmişlerdir. Sınır dışı etme sürecinde ve sınır dışı edildikten sonra katılımcılar Etiyopya hükümeti ve sivil toplum kuruluşlarının sağladığı desteğin yetersiz olduğunu bildirmişleridir. Katılımcıların çoğunun gelecek planları arasında yaşadıkları olumsuz deneyimlere rağmen geri göç etmek bulunmaktadır. Az sayıda katılımcı Etiyopya'da kalmayı planladıklarını bildirmiştir.

Çalışmanın bulgularına dayanarak, sosyal hizmet müdahalesi, eğitim, göç politikaları ve gelecek araştırmalar için öneriler sunulabilir. Göç etmeyi planlayan katılımcılar için göç edecekleri ülkenin çalışma koşulları ve kültürü hakkında ön hazırlık eğitimi verilmesi önerilebilir. Sınır dışı edildikten sonra yeniden bütünleşme konularında göçmenlere danışmanlık hizmeti sağlamak, psikososyal destek vermek de öneriler arasında yer alabilir. Makro politika önerileri olarak ise kapsamlı bir göç politikasının oluşturulması, göçmenlerle ilgili insan hakları ihlallerinin ele alınması ve ortadan kaldırılması için işbirliği çalışmaları yapılması, göç öncesi, sırası ve sonrası sağlanacak desteklerin artırılması önerilebilir.

Anahtar Kelimeler: Düzensiz Göç, Göç, Sınırdışı, Yeniden Bütünleşme

ABSTRACT

Exploring the Experiences of Ethiopian Migrants who Were Deported from Saudi Arabia

The complex and multifaceted phenomenon of Ethiopian migrants facing deportation from Saudi Arabia presents a compelling and intricate issue that demands comprehensive investigation. This study specifically focus on reintegration. Moreover, it offers a comprehensive understanding by addressing all migration processes, delving into various aspects such as their migration journeys, the manifold challenges encountered during their sojourn in Saudi Arabia, the challenges they encountered in Saudi Arabia as well as their positive experiences, the intricacies of the deportation process, the process of reintegration into Ethiopian society, and the nature of the support provided by both governmental and non-governmental entities. By employing a qualitative research approach, specifically utilizing the phenomenological method, this research engages deeply with the experiences of twenty-four purposively selected male and female deportees. Through in-depth interviews, the study seeks to uncover the rich tapestry of experiences, and coping mechanisms that these individuals employ to navigate the formidable challenges that transpire during their tenure in Saudi Arabia and upon their return to Ethiopia. As the exploration unfolds, this research meticulously examines the complex interplay of factors that both push and pull individuals to migrate. By scrutinizing these factors, the study aims to offer a comprehensive perspective on the complex dynamics that underpin migration and deportation. By addressing these critical facets, this dissertation makes a noteworthy contribution to the broader discourse on migration, deportation, and reintegration. Moreover, the findings of this study hold the potential to inform and shape policy decisions, as well as to enhance the development of support mechanisms tailored to the needs of migrants and deportees. Therefore, the study has implication for intervention, education, policies and more research on the area.

Keywords: Deportation, Irregular Migration, Migration, Reintegration

LIST OF ABBREVIATIONS

GCC	: Gulf Cooperation Council
IOM	: International Organization for Migration
ILO	: International Labor Organization
MOLSA	: Ministry of Labor and Social Affairs
NGO	: Non-Governmental Organization
OCHA	: United Nations Office for the Coordination of Humanitarian Affairs
RMM	: Regional Mixed Migration Secretariat
UAE	: United Arab Emirates
UN	:United Nations
UNHCR	: United Nations High Commission for Refugees
UNESCO	: United Nations Educational, Scientific and Cultural Organization
WB	: World Bank

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1. INTRODUCTION

Migration refers to the movement of people from one location to another, which can occur either within the borders of a nation or across international boundaries. This dynamic process encompasses a range of underlying factors, including the displacement of refugees, the pursuit of improved economic prospects by migrants, and the forced relocation of people due to conflicts or environmental circumstances (1). Based on the United Nations report in 2015, the global population of international migrants has consistently risen over the years. The figures indicate a progression from 173 million in 2000 to 191 million in 2005, further reaching 222 million in 2010, and ultimately reaching 244 million in 2015. Notably, nearly half of the current worldwide migrant population comprises women (2). In 2015, female migrants accounted for 48 percent of the total migrant population (2,3). According to the International Labor organization (3), the global count of migrant workers was approximately 150.30 million in 2013. Within this population, around 11.5 million individuals were classified as migrant domestic workers. When considering all migrant workers, approximately 44.3 percent were female, while the remaining 55.7 percent were male (4).

The Horn of Africa has gained international recognition as a prominent region in Africa for both refugees and migrants. Ethiopia, in particular, has a long history of experiencing migratory movements and has been acknowledged as one of the major sources of migration within Africa (5). During the 1970s and 1980s, there were the largest flow of refugees and migrants from Ethiopia, especially after the 1974 revolution. This is mainly due to war, political repression and persecution (5,6).

Furthermore, there has been a significant rise in the migration of Ethiopian domestic workers to the Middle East and the Gulf States. Starting from the 1990s, the countries belonging to the Gulf Cooperation Council (GCC) have emerged as popular destinations for Ethiopian labor migrants, particularly women employed in domestic roles (6–8).

In the years 2008 and 2009, Saudi Arabia and Kuwait emerged as the leading destinations for Ethiopian women seeking domestic work opportunities, accounting for 61% and 33% of Ethiopian female domestic workers, respectively (9). Later on, Bahrain and the United Arab Emirates followed as top destination countries (Ministry of Labor and Social Affairs (10). According to data from MOLSA, in 2013, it was reported that approximately 460,000 Ethiopians had legally migrated to the Middle East, with the majority heading to Saudi Arabia, Kuwait, and Dubai, between September 2008 and August 2013 (10).

Ethiopian migrants utilize both regular and irregular means to enter the Gulf States. According to the findings reported by the Office to Monitor and Combat Trafficking in Persons (11), more than 1500 individuals from Ethiopia migrate on a daily basis through legal channels. However, it is important to note that this number likely represents only a fraction, estimated to be around 30 to 40 percent, of the total migrant population. The remaining 60 to 70 percent of migrants are estimated to be victims of human trafficking or smuggled by unauthorized brokers (7,11).

Furthermore, the aforementioned report provided an estimation regarding the presence of trafficked women, albeit the precise figures remain undisclosed. However, it is projected that approximately 130,000 Ethiopian women and children are residing in the Gulf States, as documented by the Office to Monitor and Combat Trafficking in Persons (11). Furthermore, the aforementioned report provides an estimation regarding the undocumented number of trafficked women, revealing an estimated population of approximately 130,000 Ethiopian women and children in the Gulf States. (11)

The 2011 Arab Spring uprising, primarily centered around issues of unemployment and corruption, had an indirect impact on the Saudi Arabian government, prompting a series of reforms. These reforms predominantly concentrated on the Saudization of the labor market and initiated a campaign aimed at deporting all undocumented migrant (12).

Consequently, the Kingdom of Saudi Arabia implemented two distinct initiatives with the objective of repatriating undocumented migrants. In the initial campaign, initiated

in 2013, 2013 more than 2.5 million migrant workers left the country (12). Consequently, the implementation of these measures resulted in the repatriation of a significant population of Ethiopian migrants, with a total of 163,018 individuals being deported (13).

In 2017, the Saudi Arabian government introduced the "Nation Without Violation" campaign as a follow-up to their previous efforts. During this campaign, it is estimated that 758,570 foreign residents left the country during the amnesty period provided. However, following the expiration of the amnesty deadline, a total of 412,000 migrants were subsequently deported from Saudi Arabia (12). According to the 2018 reports from the Regional Mixed Migration Secretariat (RMMS), the second campaign witnessed the deportation of approximately 140,000 Ethiopians from Saudi Arabia to Ethiopia. Among this population, 75 percent were deported forcefully, while the remaining 25 percent left the country within the given period of time. Furthermore, the data reveals that 73 percent of both deportees were men, while women accounted for 28 percent of the total.

Massive-scale deportations have multifaceted effects on the migrants, the departing country, and the receiving country, encompassing both economic and political dimensions (14) . The mass deportation of Ethiopian migrants from Saudi Arabia presented a formidable challenge, primarily stemming from the sudden and swift nature of the expulsions, compounded by the significantly high number of individuals deported to Ethiopia (13).

Despite the mass deportation of Ethiopian migrants from Saudi Arabia in 2014 and 2017 the reintegration of the returnees has not been given enough attention. As a result, Ethiopians have persistently resorted to irregular means of migration to the Gulf States as a consequence (15). However, migrants encounter numerous challenges throughout their journey. Their rights are often violated during the travel phase, as well as in the country of destination and during the deportation process (13,16). Therefore, studying the experiences of Ethiopian migrants who were deported from Saudi Arabia is important since there is little action around the subject. Hence, this study explored the lived experiences of Ethiopian migrants who were deported from Saudi Arabia, which would help designing more comprehensive reintegration programs for deportees.

1.1. Statement of the Problem

Return migration first gained attention from scholars during the 1960s. However, it was not until the 1980s that a significant scholarly discourse emerged concerning return migration and its potential impact on the countries of origin(17). Furthermore, in many migrant-receiving countries, the attention towards return migration has grown rapidly, primarily due to the escalating numbers of refugees, asylum seekers, and undocumented economic migrants (14). Because the issue of deported migrants entails distinct concerns for both migrant-receiving and migrant-sending countries. For the migrant-receiving countries, it revolves around the challenges associated with preserving and enforcing the integrity of national borders and safeguarding their own interests. On the other hand, for migrant-sending countries, the issue of deported migrants centers around ensuring the protection of their citizens who are employed abroad (18).

Returned migrants encounter a multitude of challenges throughout their sojourn in the destination country, as well as upon their repatriation (16). During their residence in the destination country, returned migrants often experience the violation of their rights, exposing them to various forms of psychological abuse and physical violence (13). Given the nature of their occupation, migrant women engaged in domestic work are particularly susceptible to a range of challenges, including but not limited to sexual harassment, physical abuse, and sexual assault. This vulnerability is especially heightened for those women employed as housemaids within private households (19). According to European Commission's Directorate-General for European Civil Protection and Humanitarian Aid Operations, deportees from Saudi Arabia, upon their deportation, a significant proportion of migrants, experience involuntary repatriation and hard life experiences (20). Consequently, a considerable number of deported migrants experienced psychological distress and trauma upon their deportation to Ethiopia (13). Additionally, ECHO, 2018 reported four cases of cholera among deportees (20).

Furthermore, a study conducted by Ayalewi and Minaye in 2017 examined the mental health status of Ethiopian women who had returned from the Middle East, as well as women in the process of migration. The study revealed that among the returnees, 81 percent of the participants exhibited neurotic symptoms, while 63 percent reported

experiencing psychotic symptoms. In contrast, among those in the migration process, 39 percent displayed neurotic symptoms, with only 21 percent reporting psychotic symptoms (21). Moreover, a study conducted by Zewdu and Suleyman (22), examined the prevalence of depression and coping mechanisms among migrant returnees from the Middle East. The study found that 34.8 percent of the participants exhibited severe depression disorder, while 27.1 percent, 24.1 percent, and 14 percent displayed moderate, mild, and minimal levels of depression disorder, respectively.

According to the Office to Monitor and Combat Trafficking in Persons (11), Ethiopian migrants who use irregular routes often pass through Somalia, Djibouti, and Yemen as part of their journey towards Saudi Arabia. While the majority of irregular Ethiopian migrants heading to Saudi Arabia are men, it is important to note that women also undertake these risky journeys using irregular routes that involve both land and sea crossings (11,15).

Despite the Ethiopian government's ban on migration to the Gulf States and the Middle East since 2013, there was a significant increase in the flow of irregular migrants from the Horn of Africa to Yemen as a means to reach Saudi Arabia. In 2014, this flow experienced a 40% rise, with approximately 80% (equivalent to 72,000 individuals) of these migrants being Ethiopian. It is noteworthy that a majority of these migrants were individuals who had been previously deported and were now attempting to return to Saudi Arabia (15).

The forced return of migrants poses significant challenges not only for the origin countries but also for the deportees, their families, and the community at large, as noted by (23). The sudden and unplanned nature of the large-scale deportees of Ethiopians from Saudi Arabia has made it difficult for the government and society to provide adequate assistance and support to the returning individuals (24). Multiple studies have indicated that despite being aware of the risks of physical abuse and sexual exploitation, the majority of deportees still engage in re-migration (16,23,25). However, Ethiopia lacks comprehensive reintegration policies and strategies, leaving the reintegration of returnees largely unaddressed (13).

Studies on deportation has mainly focused on the early stages of the process, such as challenges in removing rejected asylum seekers, resistance against deportation measures, and the dangers faced by individuals during the deportation journey. However, limited attention has been given to the post-deportation experiences of individuals who have been forcibly returned to their home countries. In Ethiopia, the existing studies focus on outmigration and the experiences of migrants in host country (Kebede, (26); Fernandez, (27); Jamie & Tsega , (8) ; Fernandez, (15); Ayalew and Minaye (21). Even these studies mainly focus on the experiences of female migrants. Little attention was given to the experiences of male migrants. Despite the mass deportation of Ethiopians from Saudi Arabia, the experiences of Ethiopian migrants who were deported from Saudi Arabia remained unstudied and this creates gaps in our understanding of the specific challenges and experiences faced by individuals who are forcibly deported from host countries. The prevailing studies often fail to focus on reintegration process and also fail to include both men and women. For example, the study conducted by Regt & Tafesse (28) on Ethiopians returning from Saudi Arabia in Addis Ababa focused on the initial phase of deportation. Furthermore, research on deportation has largely been conducted within disciplines such as and Sociology, Anthropology, and migration studies .However, there is a scarcity of studies originating from the field of social work. Thus, these gaps in research basically inspired this study to explore the experiences of migrants who were deported from Saudi Arabia. Moreover, this study interprets the pushing and pulling factors of migration, their experiences throughout the journey to Saudi Arabia, their experiences during their stay in there and on deportation process, the reintegration process, how they cope with those challenges. Very importantly, how deportees evaluate the support they get from Ethiopian government and non-governmental Organizations during the deportation and on re integration process and their future plans were analyzed.

1.2. Research Objectives

The main objective of this study is to explore the experiences of Ethiopian migrant workers who were deported from Saudi Arabia. In light of the above general objective, the specific objectives are:

1. To identify the pulling and pushing factors of participants to migration.

2. To examine the journey experiences of the participants.
3. To investigate the challenges and positive experiences that participants experienced during their stay in Saudi Arabia
4. To identify the deportation process and its challenges.
5. To assess the reintegration process of the participants
6. To investigate how participants evaluate the support they get from the Ethiopian government and non-governmental organizations during deportation and re-integration process.
7. To explore how the participants cope with the challenges they face during their stay in Saudi Arabia and after deportation.
8. To identify the future plans of the participants.

1.3. Significance of the Study

The finding of the study would have significance for social work practitioners, researchers, and policy makers. This study would provide inputs for the Ministry of Labor and Social Affairs in order to formulate policy on migration and reintegration of deported migrants. The findings of the study would also help social work practitioners in order to design more comprehensive program for reintegration of deportees as well as to provide services for those deportees who have psychological and mental health problems. In addition, this study fills the identified gap in the literature and contributes to social work knowledge base. This study as well paves the way for further, in-depth analysis and research in the area of deportees.

2. LITERATURE REVIEW

This chapter deals with the literature regarding the overview of migration, irregular migration, return migration, deportation and its impact on deportees, factors of migration, an overview of reintegration and factors influence sustainable reintegration, challenges labor migrants experience in host countries and the way they cope with the challenges they faced were presented. Moreover, literature concerning the history migration from Ethiopia, social work with deportees and Social Work in Ethiopia were also reviewed.

2.1. An Overview of Migration

In recent decades, the process of globalization contributed to a notable increase in international migration, particularly directed towards developed nations (29). Numerous scholars defined migration in different ways. For instance, Toney and Bailey (30), defined migration as “as a move that crosses a specified political boundary, such as a county, or moves into a different labor market for the purpose of establishing a new place of residence. In addition, according to Tataru (29). Migration is a multifaceted phenomenon that encompasses the simultaneous alteration of three key parameters: a change in residence involving the crossing of political or national borders, a transition in the location where individuals engage in their professional activities, and a shift in social relationships through the integration into a new community. Throughout the course of history, migration has been acknowledged as a fundamental mechanism utilized by individuals and social groups to pursue opportunities that offer the greatest advantages. Undeniably, migration has played a pivotal role in facilitating the dispersion of human populations from their original places of origin (30).

According to World Bank (31), Migration encompasses both advantages and disadvantages for migrants, origin countries, and destination countries. The favorable outcomes are contingent upon the individual attributes of migrants, the circumstances surrounding their migration, and the policies in place. However, there is a significant imbalance in the ability of countries to shape and enforce migration policies. While origin countries typically have limited influence over regulating movements, destination

countries hold the power to define and control border crossings, determine legal residency, and establish rights for migrants. Through their policies, destination countries play a substantial role in shaping the impacts of cross-border movements.

The migration of workers, specifically from low-income countries to middle- and high-income countries, has witnessed a substantial increase over the past few decades (32). According to Sengupta (33), A significant proportion of low-skilled migrants employed in modern industrialized countries originate from economically disadvantaged developing nations. This is particularly evident in the United States, where migrants have had a substantial impact on the country's low-skilled labor force.

2.2. Irregular Migration

The concept of irregular migration remains widely misunderstood and is often underreported, leading to a lack of comprehensive understanding. Additionally, there is a lack of consensus in establishing a universally recognized definition for irregular migration (34). Various terms, including irregular, illegal, undocumented, and unauthorized, are employed by the media, politicians, and researchers (35). Human rights advocates have consistently argued against the use of the term "illegal migrant," as it is considered inappropriate and dehumanizing. The rationale behind this argument is that no human being can be deemed illegal. In response, researchers and advocacy groups have put forth the term "irregular migration" as a more suitable alternative. This term acknowledges that irregular migrants are not inherently criminals and recognizes the dual nature of irregularity, which encompasses both irregular entry and irregular stay/residence (35).

There is no universally accepted definition of irregular migration (1). In their report on the production of irregular migration, Liempt, Schapendonk and Campos-Delgado (36) defines irregular migration as “the movement of people that takes place outside the laws, regulations, or international agreement governing the entry into or exit from the country of origin, transit or destination”. Additionally, IOM defines irregular migration from sending and receiving countries as “movement that takes place outside the regulatory norms of the sending, transit and receiving countries. From the perspective of

destination countries, it is entry, stay or work in a country without the necessary authorization or documents required under immigration regulations. From the perspective of the sending country, the irregularity is for example seen in cases in which a person crosses an international boundary without a valid passport or travel document or does not fulfil the administrative requirements for leaving the country” (1). On the other hand, Liempt, Schapendonk and Campos-Delgado (36), argue that the definition and categorization of irregular migration, as well as the individuals identified as irregular migrants, are not fixed and consistent. They exhibit variations across different time periods and geographical regions, and are deeply influenced by specific contextual factors, historical backgrounds, and power dynamics. Determining the precise number of irregular migrants worldwide at any given moment is a challenging task. On their report of Center for Strategic and International Studies Project on Prosperity and Development Runde, Yayboke and Gallego (34), estimated that there are over 100 million irregular migrants around the world, many of them vulnerable women and children.

Irregular migration is influenced by a range of diverse factors that contribute to its occurrence. These factors include the desire to escape violence and persecution, the experience of food insecurity, the imposition of military conscription, limited access to resources, and the challenges posed by unemployment (34). Furthermore, Bloch and Chimienti (37), on their article published on irregular migration in a globalizing world argued that in addition to economic factors, there are various other elements that contribute to the occurrence of irregular migration and irregularity. These factors encompass situations where children are born into irregular status due to their parents' migration status, partners of irregular migrants, individuals whose asylum cases have been rejected, visa over-stayers including students, holidaymakers, and workers, as well as those who enter a country clandestinely.

In order to effectively address the root causes of irregular migration, it is essential to comprehend both the immediate triggers and the broader long-term factors at play. While foreign aid can play a role in tackling some root causes, it is crucial to recognize that not all issues can be resolved solely through increased financial assistance. Certain crises may necessitate targeted diplomacy, improved governance, and enhanced public

policies as part of a comprehensive approach (34). In contemporary times, a noteworthy transformation has occurred in the magnitude of irregular migration. Historically, during the 1970s, irregular migration was primarily observed in wealthier countries situated in the global north and west. However, at present, it has transformed into a prevalent phenomenon that transcends geographical boundaries, with a substantial portion of irregular migration taking place between developing nations (37).

After the establishment of recruitment limitations in the United States in 1924 and in Europe during the 1970s, irregular migration started to gain prominence as a noteworthy issue. However, it received limited scholarly attention until the 1990s, and specifically in the 2000s. Initially, irregular migration was primarily regarded as a problem, leading researchers to approach it from a policy-focused angle, seeking solution. Nonetheless, since the 1990s, scholars have aimed to adopt a more comprehensive viewpoint, considering a wider array of factors and considerations related to irregular migration(37).

2.3. Return Migration

Return migration is a multifaceted phenomenon, and there is a lack of consistent and universally recognized definition for the terms return migration and returnees (38,39). The absence of a clear definition for return migration poses challenges in assessing the needs, possibilities, and estimating the size of returnee populations. Moreover, it creates difficulties in conducting relevant research in this area due to the resulting confusion and ambiguity (39,40). Furthermore, the lack of administrative mechanisms to register returning migrants in many countries contributes to the unknown number of returnees. This also hinders the ability to provide appropriate interventions for labor market reintegration, as well as assistance and support for returnees (40). IOM (41) defined return as “the act or process of going back or being taken back to the point of departure. It is also often associated with the process of going back to one’s own culture, family, and home. This could be within the territorial boundaries of a country, as in the case of a person who has been internally displaced returning home; or across international boundaries, between a host country and a country of origin. This might be the context for migrant workers, refugees, asylum seekers or irregular migrants.”

While return migration has always existed as a phenomenon, it was during the 1980s that scholars engaged in stimulating scientific debates on the phenomenon and its implications for origin countries (40,42,43). This can be attributed to the active encouragement of repatriation by many Western European countries during that time (40). Nonetheless, Over the course of the last two decades, return migration has experienced a notable evolution, positioning itself as a fundamental and pivotal aspect within the field of migration studies (44). Despite the substantial expansion in scholarly research on return migration in recent years and the investigation of numerous aspects of the return process, there are still several overlooked areas that require further understanding, particularly with regards to the process of reintegration after return (40,44).

2.3.1. Types of Return

There is a lack of consensus on universally accepted classifications for return migration (41) and the reasons for return migration are not clearcut (39). Due to the diverse nature of migration, the varied motivations driving individuals to migrate, and the distinct factors influencing their decisions to return, there are different types of return (40,43). Two crucial factors for classifying types of returnees are their willingness and readiness to return (17). However, a common issue in policy planning and discussions is the tendency to perceive return migration as a homogeneous phenomenon. It is essential to acknowledge that returnees, whether they returned voluntarily or were forced to do so, require distinct approaches and interventions (40,43).

Voluntary Return

Voluntary return refers to the process of assisted or independent return to the country of origin, a transit, or another country based on the voluntary decision of the returnee (IOM, p.9, (45)). In voluntary return, migrants choose to return to their country of origin after working abroad and achieving their savings goals, acquiring skills, obtaining higher education, or building business networks in their host countries. They make this decision with the intention of transferring and applying these acquired assets back home, thereby providing a brighter future for themselves and their families (46,47). Moreover, the decision to return depends on the individual's freedom of choice,

characterized by the absence of any external constraints such as physical, psychological, or material pressures. It is an informed decision that involves having access to ample, accurate, and objective information, serving as a basis for making an informed choice regarding return (23).

Involuntary or Forced Return

Involuntary or forced return is the act of returning an individual, against his or her will, to the country of origin, to a place of transit or to a third country that agrees to receive the person, generally carried out on the basis of an administrative or judicial act or decision (41). Involuntary returns often involve individuals who lack legal residence permits and or have failed to achieve social and economic integration in their host countries (46). Furthermore, according to (47), Migrant workers may experience involuntary returns due to various circumstances such as illegal termination of employment contracts by employers, instances of abuse and exploitation by employers, loss of job opportunities, or rejection of work permits by employers.

Involuntary return poses specific challenges for returnees, their families, and communities, along with conceptual complexities for scholarly investigation. Unlike voluntary return, there is typically no preparatory period before departure (23). Upon returning to their country of origin, a considerable number of involuntary returnees encounter obstacles in mobilizing resources such as social capital and networks. Furthermore, the stigmatization and marginalization they experience in their home countries following their return can give rise to various psychosocial issues (46).

2.4. Deportation

In the modern era, deportation is primarily employed as a means to manage undocumented immigrants, failed asylum seekers, and foreign individuals involved in criminal activities (53). In addition, Li, Lim et al, (47) argued that deportation is employed by destination countries to address diverse circumstances related to migrants, both at the individual and mass levels. On an individual level, deportation is typically carried out in cases of undocumented migration or if the migrant has engaged in criminal activities.

Conversely, mass deportations are prompted by a range of factors including diplomatic challenges between migrant sending and receiving countries, instances of wars and conflicts, economic crises, policy shifts implemented by the host government, as well as concerted efforts to remove large numbers of undocumented migrants.

Different Scholars define the term deportation in different ways. Walters (48), defined deportation as “the removal of aliens by state power from the territory of that state, either ‘voluntarily’, under threat of force, or forcibly”. Furthermore, according to Kanstroom (49), deportation can be defined as a significant exercise of governmental authority, characterized by the imposition of severe consequences in informal settings, primarily targeting individuals who are the most vulnerable and marginalized in society. Furthermore, Kanstroom (49), has defined deportation as a compelling demonstration of governmental power, involving the imposition of severe consequences within informal procedures, predominantly directed at the most disenfranchised and marginalized individuals in society. While deportation is commonly characterized as a regulatory, civil, and non-punitive mechanism, it can, in practice, have punitive and severe consequences (49). In addition to its coercive and involuntary mechanism of immigration control, representing the most severe form of state intervention, the decision to deport rests in the hands of the state rather than individual migrants (50,51).

Deportation involves a directional shift from the receiving country to the sending country. This process of removal disrupts the established definitions of origin and membership, as individuals are compelled to return to their home country. Consequently, their sense of identity and belonging undergoes significant disruption and reconfiguration (50). Deportation is fundamentally linked to the establishment and maintenance of boundaries of belonging and the definition of citizenship. As a consequence, modern forms of deportation specifically focus on noncitizens, who are forcibly returned to their country of origin through the use of state (52).

Deportation is not a new occurrence, and its utilization for various purposes can be traced throughout history. As early as the eighth century BCE, Assyrian kings implemented systematic and carefully planned mass deportations as a political strategy and a method of establishing and maintaining their empire. Particularly, groups deemed

potentially rebellious were forcibly relocated in large numbers to pacify newly conquered territories (51). Furthermore, in the ancient world, deportation served as a punitive measure, frequently imposed on individuals convicted of political offenses. Even today, deportation continues to be employed as a tool against individuals deemed political adversaries of the state. During times of crisis, particularly in times of war, it can be directed towards foreign trade unionists and dissidents, serving as a means of control and suppression by the authorities (48). During the 19th century, the practice of deportation evolved to target individuals based on nationality, territoriality, and state membership. Additionally, social enemies, such as individuals classified as socially undesirable, became subjects of expulsion through various categories (48,52).

Deportation functions as a method utilized by states to assert control over their territories and exercise their discretionary powers in determining the admission and residence of aliens (48). Furthermore, it represents an exercise of state authority aimed at terminating the relationship of responsibility between the state and the non-citizen by compelling the non-citizen to depart from the jurisdiction of the state, thereby removing them from the sphere of the state's authority (53). By aiming to remove unwanted individuals, deportation exposes the concept of citizenship as not only a legal community but also a community founded on shared values. It is within this context that the symbolic and decisive power of deportation resides (54).

During the second half of the 20th century, deportation was utilized by democratic countries as a strategy for managing labor markets and advancing the welfare of their citizens (48,52). As states took on a greater role in regulating labor markets and managing their economies, deportation began to serve economic purposes (48). During this period, there was an increasing utilization of expulsion and forced return to specific national territories as a means of exerting control and discipline over immigrant populations (52).

Despite deportation being a longstanding practice with varied purposes, the academic literature on this topic has predominantly concentrated on the initial stages of the deportation process. Scholarly research has examined the challenges associated with removing rejected asylum seekers, resistance against deportation measures, and the inherent dangers and injustices experienced by individuals during the deportation journey.

However, the understanding of post-deportation experiences remains limited in the existing literature. While there is a well-established and growing body of research on individuals who voluntarily choose to return to their countries of origin or previous residences, there is limited research on those who are deported (55).

2.4.1. Impacts of Deportation on Deportees

Involuntary return migration carries significant consequences for migrants, their families, and local communities. Returnees who are forced to return due to deportation, rejection of asylum claims, or termination of residence permits may encounter challenges with reintegration. The process of returning home involuntarily does not guarantee a familiar and welcoming environment for the returnees (56).

Deportees frequently come back to their home countries without any personal belongings or savings, having experienced losses during their time abroad or lacking sufficient opportunities to earn and accumulate money. Consequently, they often encounter a significant degree of social stigma upon their return, with their communities perceiving them as failures or even as criminals (57).

Deportation has significant negative consequences for families as it often leads to the separation of spouses and children and can also result in rejection from other family members (57). Furthermore, the untimely return of migrants can disrupt the hopes and plans of their families, particularly if the family relied on the remittances sent by the migrant for their income. This is especially true if the migrant or their family incurred debts to finance the migration, further exacerbating the financial strain and uncertainty they face upon the migrant's return (56).

Involuntary returnees face significant challenges in economic reintegration, primarily stemming from unemployment and difficulties in establishing a sustainable livelihood. The experiences of migrants vary, with some having acquired valuable skills during their migration, while others may have experienced skills degradation or face limitations in utilizing their acquired skills in their countries of origin. Additionally, lack of connections within the local labor market further compounds the challenges faced by

returnees in reintegrating economically (56). Hagan, Castro, & Rodriguez (57) also indicated that Deportees often confront severe economic hardships, leading to homelessness, food insecurity, and a range of health complications.

2.5. Factors of Migration

2.5.1. Pushing Factors

The driving forces behind human migration are inherently diverse, with economic inequality emerging as a significant push factor (14). Moreover, Velazquez (58), indicated that Migration is influenced by various economic factors, including inadequate wages, elevated rates of unemployment and underemployment, slow economic growth, and pervasive poverty.

In developing countries, limited job prospects, income disparities, and aspirations drive young individuals to seek employment and income opportunities outside their home regions. The prevalence of the informal economy, which comprises a significant portion of total employment (ranging from 33-90 percent), often translates into low wages, unsafe working conditions, and restricted access to legal protections and social resources. These conditions push people towards seeking opportunities abroad (59). Piesse (60), argued that economic migration has traditionally been characterized by people moving from developing countries to developed countries, known as South-North migration. However, recent evidence suggests that South-South migration, referring to migration between developing countries, has been on the rise. In 2013, South-South migration accounted for 36 percent of all international migration, while South-North movements accounted for 35 percent. Piesse (60), further pointed out that migration between developing countries is primarily influenced by factors such as geographical proximity, social networks, income disparities, and seasonal migration patterns. As a result, a significant portion of south-south migration, approximately 80 percent, takes place between countries that share contiguous borders and have shared cultural identities.

Migration is also influenced by environmental factors, including those associated with climate change and natural disasters. These factors have a direct and indirect impact on the resilience and vulnerability of individuals, households, and communities, which

can ultimately contribute to the decision to migrate (59). Piesse (60), also stated that in the coming decade, the effects of climate change have the potential to exacerbate the influences of social, political, and economic factors that drive migration. While it is true that the majority of people displaced by disasters tend to stay within their own countries or move short distances, there is also a phenomenon of cross-border disaster displacement. This occurs as a result of various natural disasters, including droughts and floods, storms (59,60).

The other pushing factor of migration is safety concerns stemming from political instability, bureaucratic obstacles, increased crime rates, crises, conflicts, corruption, persecution, and discrimination based on factors such as nationality, race, religion, and political beliefs. These factors compel individuals to undertake long-distance migration in search of safer living conditions and greater personal freedom (61).

Study conducted in Ethiopia by Mulugeta and Makonnen (62), shows that the common reasons of migration entailed a mixture of political pressure, economic reasons including youth unemployment, and low income, a sense of familial duty, and positive attitude towards on residing in Western and Middle Eastern nations.

Similarly, several studies conducted on the factors of Ethiopian women migration showed economic difficulties as the major pushing factor behind Ethiopian women migration to the gulf state. For instance, study conducted by Hassan and Tsega, (8)indicated that lack of formal education, which limits their income-generating potential in the formal economy, along with the responsibility to care for family members due to parental death or divorce, contribute to the economic challenges faced by women. These factors act as key drivers of women's migration to the Gulf states in search of better economic opportunities.

The migration of Ethiopian women due to economic difficulties stemming from discriminatory political, economic, and social rules and regulations in Ethiopia which have restricted women's access to resources and limited their participation in community activities, prompting them to seek better opportunities elsewhere (63). Moreover, the socio-cultural context in Ethiopia, characterized by harmful traditional practices and early

marriage, hinders girls' access to formal education. While the primary school enrollment rate for girls has shown improvement, a significant number of them are still unable to continue their education beyond the primary level. This is evident in the low percentage of female students, with only around 30% enrolling in universities (64).

Furthermore, study conducted by Fernandez (27), on Ethiopian women domestic workers labor migration to the Gulf countries indicated that the necessity to provide support for themselves and their extended families is a significant driving factor for young women to migrate as domestic workers to the Gulf States. Because the opportunity for one family member to work abroad presents a lifeline for families to cope with multiple crises, including drought, flooding, and food shortages in Ethiopia.

2.5.2. Pulling Factors

Migration is driven by a range of pull factors that attract individuals to move. These factors encompass employment opportunities, the prospect of higher wages, access to good health and education opportunities, the possibility of family unification, and a favorable climate (58,59,61). Moreover, Castelli (65), stated that diasporic links, particularly through social media, play a significant role in attracting individuals from their origin countries by raising awareness of living conditions in more affluent parts of the world.

The primary pull factors for women migration to Gulf countries encompass the prospect of better wages for domestic workers and opportunities in profitable informal business sectors (66). Moreover, the influence and presence of migrant family members and acquaintances who have previously relocated and established themselves in foreign countries serve as a significant pull factor. Additionally, the positive outcomes and transformative impact experienced by domestic workers, along with the substantial improvements in their own lives and the lives of their families, further encourage migration to the Gulf countries (8,66). In addition to the aforementioned factors, the high demand for female domestic workers in the Gulf Cooperation Council (GCC) countries serves as a significant pull factor for the migration of women in domestic work (66).

Generally, according to World Bank migration report (14), the compounding effects of economic, political, and environmental vulnerabilities, in conjunction with the interplay of push and pull factors, are anticipated to perpetuate migration patterns, particularly labor migration, for decades to come. These contemporary realities have led to:

“Increased numbers of women migrating, where women currently represent almost half of all migrants, an increasing number of whom are migrating independently for the purpose of employment, a significant young labor migrant population between ages 15 and 24 years, greater intraregional movement, where more migrants seek work within their own developing region (South-South labor migration), a shift from simple origin-destination dichotomies to a situation where a country may be a simultaneous destination, transit, and origin country” (14).

2.6. Reintegration

A universally agreed-upon definition of reintegration remains challenging to establish, as scholars and organizations hold different perspectives and interpretations on the concept. The International Organization for Migration (67) defines reintegration as the process of reintegrating or incorporating a migrant back into the society of their country of origin or habitual residence. Furthermore, according to UNHCR (68) The ultimate goal of reintegration is to ensure that individuals have equal access to political, civil, economic, social, and cultural rights in a universal manner. Reintegration is a shared responsibility, with government taking the lead and various actors, including humanitarian and development agencies, playing different roles at different stages of the process. Thus, effective reintegration means successful reintegration of returnees into their families, communities, the economy, and society (45).

Reintegration is a multifaceted concept that is not simple measurement. It necessitates a holistic approach that recognizes the diverse factors influencing an individual's successful reintegration. These factors encompass economic, social, and psychosocial dimensions at the individual, community, and structural levels (67). Moreover, reintegration is a dynamic process aimed at achieving equalization in legal

rights and obligations between returnees and their fellow citizens. It strives for equitable access for returnees to essential services, productive assets, and opportunities (68).

The successful reintegration of migrants is influenced by a range of factors, including the duration of their stay abroad, their personal capacities and resources, the support and acceptance from their family, peers, and community, as well as the environmental and structural capabilities of their home country. Furthermore, the availability of development and economic opportunities in the country of origin also plays a crucial role in determining the effectiveness of the reintegration process (67). In addition, Ruben, Houte and Davids (69) argue that in order to achieve successful reintegration, it is essential to comprehensively address the economic self-sufficiency of returnees, their social stability within their communities, and their psychosocial well-being. These multifaceted aspects should be taken into account at all levels. By adopting such an inclusive approach, these processes enable returnees, particularly those who have been stranded due to deportation, to effectively address the factors driving migration and cope with them accordingly.

2.6.1. Factors that Influence Sustainable Reintegration

The concept of sustainable return and reintegration is subject to diverse interpretations. One interpretation of sustainable return is a literal understanding wherein migrant workers choose to remain in their country of origin for an extended duration without seeking further migration opportunities (70). On the other hand, United Nations High Commissioner for Refugees (68), p. 12) stated that “in the context of well governed migration policy, return may be one step in the migration cycle, but it is not necessarily the end of the process”. This indicated that return phase does not mark the termination of migration, and it should be noted that the absence of further instances of remigration does not serve as a reliable measure for determining the sustainability of both return and reintegration processes. The International Organization for Migration (IOM) initially advocated the absence of remigration as a metric for sustainable return. However, it later revised its definition and conceptualized sustainable return as encompassing successful reintegration in the country of origin. This expanded definition incorporates various dimensions, such as economic, social, and psychosocial aspects, as well as the individual's

ability to navigate both pre-existing and emerging push factors at a comparable level to the local population. Furthermore, sustainable return also recognizes the potential for eventual legal remigration facilitated by the acquisition of skills during the reintegration process (70).

Reintegration and the sustainability of return are influenced by a range of factors at the individual, community, and structural levels in both the country of origin and the destination country (70). Individual-level factors such as migrants unique personal attributes, the experiences they encountered throughout the migration process, and the challenges they face upon returning to their home country influence the successful reintegration of migrants (67). In addition, the reintegration experience of returnees is influenced by their position within the wider physical and social community structure, as well as by various economic, cultural, and social factors. The perception of returnees within the community, particularly in relation to their level of economic success upon return, can significantly impact the reintegration process and potentially result in stigmatization. However, communities also have the potential to play a positive role by creating a supportive environment that facilitates successful reintegration (67). The structural factors that influence the reintegration process of deportees includes government policies towards returnees, the willingness of local authorities to support their return, the attitudes of the local community, and the volume of simultaneous return migration (71).

The study conducted by Schustery, and Majidiz (55) on the experiences of deported Afghans shows that deportation poses significant challenges to the reintegration process and can contribute to increased motivations for remigration. These motivations stem from various factors, such as the exacerbation of economic losses and the inability to repay debts accumulated during the initial departure. Additionally, the experience of deportation may result in socio-cultural shame and a sense of failure, leading to suspicion and scrutiny from the community. In addition, Nwanna and Olowu (2019), argue that deportees encounter challenges during the reintegration process attributed to various factors, including the persistence of push factors that originally compelled their migration, the psychological trauma endured throughout their migration and subsequent deportation,

and the presence of social networks that contribute to an unwelcoming environment by unfairly attributing blame to the individuals.

Unlike assisted return programs, deportees often lack access to any form of support, leading to potential consequences such as impoverishment, marginalization, social unrest, and an increased likelihood of engaging in high-risk re-migration (56). Furthermore, The ultimate return of a migrant can not only disrupt the individual's personal aspirations and future plans, but also have negative impact on migrant's family, particularly if they have incurred debts to finance the migration (56).

Another study conducted by Ruben et al (69), on the return migration experiences of 178 rejected asylum seekers and migrants who did not obtain residence permit to six different countries: identified several crucial factors that affect the potential for successful reintegration, including individual and family characteristics, the stage of the migration cycle, and the role of both pre- and post-return support. The study further revealed that the potential for a successful return is greatly influenced by the living conditions offered in the host country, as well as the post-return support provided by non-governmental organizations. This support includes financial assistance, as well as guidance and practical information to facilitate a sustainable reintegration process. It is evident that successful reintegration hinges upon the availability of resources, opportunities, and essential services that enable individuals to establish a self-sufficient livelihood and enjoy equal rights alongside other citizens (69).

Moreover, a study conducted by IOM (72), on return migration dynamics in five Ethiopian communities revealed that the returns from Saudi Arabia are predominantly involuntary, with migrants often returning to Ethiopia without having fulfilled the goals and aspirations that initially prompted their migration. The study further revealed that returnees who were deported or returned without having achieved their goals are often not welcomed by their families and communities, especially when the money invested in the unsuccessful journey was contributed by the family and their overall situation has worsened as a result of migration (72). Similarly, the study conducted by Regta and Tafesse (28), on deportees from Saudi Arabia found that among the 168 participants, a significant majority of 69 percent reported being deported before accomplishing any of

their migration goals, while only 31 percent indicated that they had achieved some of their goals. Additionally, some deportees mentioned returning with debt as they had borrowed money to finance their journey.

Support for the reintegration of migrants is a relatively recent focus in Ethiopia. The large-scale deportation of Ethiopian labor migrants from Saudi Arabia in 2013 triggered the need for a response in the face of an emergency situation and an unprecedented influx of returnees (4). A significant number of returnees were deported following their detention, and numerous organizations documented. Many returnees lacked pre-return preparation, resulting in their return without all of their belongings and savings. They often came back unprepared and without any resources for their reintegration. Although the Ethiopian response has evolved and developed over time, there are limited resources and support available for long-term reintegration (4). Nonetheless, despite the increasing outflow of migration and the significant number of mass deportations to Ethiopia, the country has not yet developed a comprehensive migration policy or effective reintegration strategies.

The rise in migration from Ethiopia to various countries has led to an increase in research focusing on outmigration from Ethiopia in recent years (5,8,15,21,26,27). However, the issue of return and reintegration, particularly in the context of deportation, has received limited attention in research.

2.6.2. Good practices in return and reintegration of migrant workers

Wickramasekara (73), identified some good practices in national migration legislation and policy frameworks related to reintegration provisions. These practices were identified based on their innovation, effectiveness, and sustainability and were drawn from Asean and various other countries. The Philippines and the Republic of Korea were highlighted as countries exemplifying such good practices in their national migration legislation and policy frameworks.

Philippines

The Migrant Workers and Overseas Filipinos Act of 1995 made return a top priority in Philippine policy. This law included provisions for services catering to return and reintegration, as well as proposed the creation of a replacement and monitoring center within the Department of Labor and Employment. The center's primary objectives were to facilitate the seamless reintegration of migrant workers into Philippine society, assist in their return to employment, and harness the valuable skills of returnees for the nation-building process (73).

Furthermore, Republic Act No. 10022 of 2010 laid the foundation for the creation of a National Reintegration Center for overseas Filipino workers. Within this center, several national reintegration programs were established. These programs are designed to facilitate the provision of sustainable reintegration services to Filipino workers returning from overseas employment. The overarching goal is to maximize the benefits of overseas employment, reduce the social costs associated with migration, and offer support to those who experience forced repatriation due to unforeseen events (73).

The National Reintegration Center operates in five areas encompassing: counseling, wage employment referral assistance, enterprise development, skills training and capability enhancement and assistance to distressed Overseas Filipino Worker (73).

The National Reintegration Center for Overseas Filipino Workers has undertaken various projects, which encompass: Livelihood Development Assistance Program, Special Program for Returning Women Migrant Workers, Package of livelihood support intended to provide immediate relief to displaced returnees, Enterprise Development and Loan Program and the programme aims to gain back migrant workers overseas. Particularly, those who have passed the licensure examination for teachers by providing them with the option to stay in the Philippines to work as public-school teachers (73).

Republic of Korea

In 2009, the Republic of Korea introduced the "Happy Return Programme" as an integral component of its Employment Permit System. This initiative was implemented to

deter overstaying and aimed to facilitate a smooth reintegration process for workers returning to their home countries, allowing them to continue utilizing the skills they had acquired during their time in South Korea (73).

The Happy Return Program is considered good practice because many agreements between Asian countries and the Gulf Cooperation Council nations primarily focus on returns after contract termination, repatriation due to contractual violations, or concerns related to public security. In contrast, the Happy Return Program goes beyond these aspects by including several proactive measures. These measures involve preparing migrant workers for their return home, providing opportunities for them to participate in vocational training, offering pre-return recruitment services such as assistance with job applications at Korean companies in the worker's home country, and extending administrative support for insurance benefit claims, including departure guarantee insurance (73).

According to Wickramasekara (73), The Happy Return Program boasts several commendable features, including the following:

- **Shared Responsibility for Reintegration:** It acknowledges that the successful reintegration of workers is a joint effort involving both the home country and the Korean Employment Permit System.
- **Comprehensive Vocational Skills:** The program offers a wide range of vocational skills training before return, encompassing areas such as Korean language interpretation, motor vehicle maintenance, Korean cooking, baking, computer application, and computer graphics.
- **Fully Funded Training:** Training in the Republic of Korea encompasses vocational skills, pre-return recruitment services, and administrative support, all of which are entirely funded by the government of the Republic of Korea.
- **Customized Training Upon Return:** Returning migrants receive tailored training to prepare them for employment with Korean firms or other employers. The program covers all associated costs, and participants receive certificates recognizing their work experience.

- **Job Placement Assistance:** The program facilitates job placement in the home country through services like job matching and job fairs, ensuring a smoother transition for returning workers.

2.7. Challenges Migrants Face

Migrant workers refer to individuals who depart from their place of residence to seek employment opportunities outside of their local area or home country. When individuals migrate within their own country for work purposes, they are referred to as 'internal' migrant workers. On the other hand, those who relocate to another country for employment are commonly known as 'international' migrant workers (72, P.1). Migrant workers are engaged in diverse occupations that local residents in host countries often show reluctance to undertake, thus addressing a significant labor market gap. Consequently, these workers play a crucial role in fostering economic growth and development in the destination countries and their countries of origin (75). Despite the financial benefits that worker migration typically brings to both sending and receiving countries, migrant workers encounter numerous challenges. These include the risk of falling into modern slavery, experiencing discrimination, facing contract violations, being subjected to abuse and exploitation, and working in unsafe conditions (32,75).

Migrant workers, particularly domestic workers employed in private households, are often vulnerable to various forms of abuse and exploitation (74). Sengupta (33), reported that according to a study conducted in the United Kingdom, a significant number of domestic workers have experienced various forms of abuse and mistreatment. The findings indicate that 84 percent of domestic workers have been subjected to psychological violence, 54 percent have been confined against their will, 38 percent have experienced physical violence, and 10 percent have been victims of sexual abuse.

The kafala system, commonly used in Gulf Cooperation Council countries GCC, (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirate) GCC countries, emerged during the 1960s and 1970s to regulate the influx of migrant labor (76). The kafala system establishes a connection between a migrant worker's immigration and legal residency status and an individual sponsor (kafeel) for the duration of their

contract. This linkage restricts the ability of the migrant worker to enter the country, terminate their employment, switch jobs, or exit the country without obtaining explicit permission from their employer (4). Furthermore, the kafala system involves the practice of withholding migrant workers' passports to regulate their residency and employment. This gives employers significant control over various aspects of the workers' lives, including their salary, living conditions, nutrition, ability to seek employment elsewhere, and even their ability to return to their home countries (77). Additionally, according to ILO (78), the most problematic feature of the kafala system is the delegation of responsibility by the state to private employers to oversee both the immigration and employment status of migrant workers. By linking residence and work permits, a migrant worker's immigration status becomes dependent on their contractual relationship with their sponsor.

The kafala system, often referred to as modern day slavery, exposes migrant laborers to the risk of human trafficking and forced labor, leading to severe human rights violations (77). Despite the universal recognition of the right to social security as a fundamental human right ensuring a secure and decent standard of living, many domestic workers worldwide are deprived of such social protection. This is primarily due to the informal and non-standard nature of their employment (74).

The study conducted by Jamie and Tsega (8) on Ethiopian female labor migrants in Kuwait and Fernandez (9), revealed that domestic women workers faced numerous challenges in their work, such as being compelled to work for their employers and their employers' acquaintances without additional compensation, having to perform cleaning and laundry tasks repeatedly, facing restrictions on visiting and contacting their relatives, experiencing nonpayment and underpayment, and enduring long working hours ranging from 78 to 100 hours per week.

In addition, another study conducted by Rodriguez (79), on Philippine migrant workers in Saudi Arabia found that migrants employed in Saudi Arabia face the injustices of receiving low wages and being subjected to intolerable living conditions in their housing accommodations. Moreover, Sengupta (33), stated that migrant workers encounter various challenges such as harassment by employers, wage withholding,

confiscation of passports and other identity documents, and being trapped in debt bondage. Mann (80), as well argued that domestic workers are vulnerable to discrimination in terms of their employment conditions and are at risk of experiencing other human rights abuses, including excessive working hours, denial of weekly rest days, irregular wage payments, and instances of sexual abuse and harassment.

Sexual abuse is another challenge faced by women domestic workers. According to reports from the Office to Monitor and Combat Trafficking in Persons (11), young Ethiopian women migrants working in GCC countries have been subjected to sexual abuse, including rape and sex trafficking. Additionally, According to Alkarib (6), women domestic workers are vulnerable to unwanted pregnancies and sexually transmitted diseases as a result of being subjected to rape.

In addition, women migrant domestic workers experience various physical health issues, including backaches, leg pain, musculoskeletal strain, injuries from the heavy lifting of equipment, burns, amputations, eye injuries, and exposure to infectious diseases (81). Besides, study conducted by IOM (82) on women returned from Saudi Arabia reported serious health problems experienced by women migrants, including upper respiratory tract infections, lower respiratory tract infections, myalgia, and arthralgia.

Studies on Ethiopian migrant women also showed several physical abuses experienced by the domestic workers. For instance, according to Alkarib (6), women migrants often experience physical abuse, including beatings by their employers, bites and torture resulting in broken bones, burning of body parts, loss of teeth, and perforated eardrums.

There is also evidence that women domestic workers experience mental health problems due to stress, the nature of their work, and traumatic experiences (21). Moreover, the maltreatment that migrant domestic workers face, including insults, unfair criticism, emotional abuse, and racial and class discrimination, typically leads to mental illness among a large number of these individuals (21).

Women migrant domestic workers, including those from African countries such as Ethiopia, also encounter racial discrimination. A study conducted by Fernandez (9) revealed that migrants experienced racial insults and discriminatory behavior, such as segregating food and dishes specifically for them. Moreover, some employers deny domestic workers breaks by stating that they will not get tired at all. This discriminatory behavior is mainly rooted in their cultural prejudices against people of African descent (6,9).

2.8. Coping Mechanisms

Coping strategies refer to the various ways individuals respond to stress and navigate challenging situations. Coping can be understood as either individual personality traits that remain relatively stable over time or as a dynamic process that evolves and adapts in response to the specific context of the stressors individuals face (83). Moreover, coping strategies are often defined and assessed based on their functions, which are typically categorized as problem-focused or emotion-focused. Problem-focused coping involves directly confronting and addressing the source of the stressor, while emotion-focused coping focuses on managing and changing one's emotional reactions to the stressor (83).

In a stressful work environment, migrants have been observed to develop various coping mechanisms in order to effectively manage the challenges and negative consequences associated with migration. The qualitative study conducted by Gonah, Corwin, January, et al (84) on barriers to accessing healthcare services and coping strategies among Sub-Saharan African migrants in Bangkok revealed that migrants employed various coping mechanisms to address the challenges they faced in accessing healthcare services. These coping mechanisms included adopting healthy behaviors, self-diagnosis, and treatment, learning the Thai language, seeking assistance from Thai nationals, engaging in prayer, and sometimes delaying healthcare seeking until they returned to their country of origin.

The systematic literature review by Turnbull, Ching and Yu (85), on migrant workers in East and Southeast Asia shows that migrant workers employed a variety of

strategies to manage and maintain their health and well-being across different dimensions, including physical, psychological, and spiritual aspects, in an attempt to address their health-related concerns. These strategies aimed to support their overall well-being and enhance their ability to cope with the challenges they faced as migrant workers. The review highlighted those migrant workers, while residing in host countries, employed coping mechanisms to manage their well-being. These strategies included seeking emotional support through regular communication with their families in their home countries and utilizing personal resources for psychological self-care, such as engaging in activities like laughing, joking, singing, crying, positive self-talk, and praying. Additionally, the review found that emotion-focused coping styles became more prominent during the migration stage compared to the pre-migration stage, indicating a shift in coping strategies towards managing emotions rather than focusing solely on problem-solving.

Regarding the coping mechanisms of Ethiopian domestic workers, a study conducted by Busza et al (81) on returnee Ethiopian migrant domestic workers revealed that in order to cope with the abuses from their employers, migrant workers utilize various mechanisms, as identified in the study. These mechanisms include learning specific behaviors that could help reduce the likelihood of experiencing abuse, such as being polite and assertive. Additionally, the study highlighted the use of mobile phones as a coping mechanism, even though it may be forbidden, to seek support from friends or family members who are either in the country of destination or in their home country of Ethiopia when facing abuses. These coping strategies aim to provide emotional support and potential solutions to address the challenges faced by domestic workers.

Besides, Study conducted by Fernandez (9), revealed that in order to escape from excessive exploitation and abuse in their working conditions, Ethiopian domestic workers employ coping mechanisms such as escaping from their workplace and seeking alternative arrangements. This includes living with other Ethiopians who have rented rooms and engaging in freelance work. These coping strategies allow them to mitigate the harsh conditions they face and seek alternative employment opportunities that provide a greater sense of control and autonomy.

The study conducted in Ethiopia on the coping mechanisms of migrant workers primarily focuses on female migrant workers (9,81). Limited research conducted on male migrant workers. Additionally, most of the studies have focused on the coping mechanisms employed by migrant workers during their migration journey. However, there has been relatively little attention given to understanding the post-deportation coping mechanisms of migrant workers. More research is needed to explore and understand the specific coping strategies employed by male migrant workers and to investigate the challenges and coping mechanisms they face after deportation.

2.9. The History of Migration from Ethiopia

Ethiopia is the origin of migrant movements to various global regions, with prominent flows directed towards the Gulf States in the Middle East, as well as South Africa and other destinations within Africa (86). Simultaneously, Ethiopia also accommodates the second-largest refugee population in Africa, primarily comprising individuals from countries around the Horn of Africa, such as South Sudan and Somalia. Furthermore, Ethiopia faces substantial challenges due to the significant influx of internally displaced people (86). Ethiopia migrants predominantly migrate to the Middle East mainly for low-skilled and unskilled job sectors (87). Over the past two decades, Ethiopian women have been migrating to the Middle East and Gulf States (88). The increased migration flows to the Middle East in recent decades have played an important role in reshaping the profile of Ethiopian migrants (89). Migration to the Middle East includes Arab countries such as Bahrain, Saudi Arabia, Qatar, United Arab Emirates (UAE), and Lebanon, (87).

Gulf Cooperation Council countries GCC, (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirate) Ethiopia is one of the top sources of domestic workers in the Middle East, where women are the majority of migrants (90). The influx of Ethiopian women as migrant domestic workers in the Middle-East can be divided into three major phases. The first phase occurred from the 1980s until the downfall of the Derg regime in May 1991. During this period, a large number of migrant workers traveled to Saudi Arabia under the pretext of the Muslim religious pilgrimage. The second phase took place from 1991 to 1998, during which the majority of migrant domestic workers went to

Lebanon (91). The third phase of labor migration spans from 1998 to 2014. During this phase, Saudi Arabia and Kuwait have emerged as the top destination countries, with Saudi Arabia absorbing 61% of recorded Ethiopian migrant domestic workers in 2010 (92). In 2013, the receipt of Ethiopian domestic workers by Saudi Arabia reached its peak (91). The figures mentioned above only pertain to regular, registered labor migration. It is estimated that irregular Ethiopian migration to Saudi Arabia is double the size of regular migration(92).

Ethiopians utilized three channels for migration to Saudi Arabia. The first one is referred to as public migration, which involves individuals officially registering as migrant workers with the Ministry of Labor and Social Affairs but arranging their employment themselves. The second channel involves the majority of registered migrant workers finding employment through the intermediary of Private Employment Agencies. In this process, the Ministry of Labor and Social Affairs plays a role in approving the work contract and registering the migrant worker for the employment. The third channel involves the majority of registered migrant workers finding employment through the intermediary of Private Employment Agencies. In this process, the Ministry of Labor and Social Affairs plays a role in approving the work contract and registering the migrant worker for the employment. In this recruitment process, the Ministry of Labor and Social Affairs role is approving the work contract and officially registering the migrant worker for their employment (91). The third channel involves the utilization of illegal agents, which may include illegal brokers, individual operators, or legally registered companies that unlawfully provide employment brokerage services to migrants (92).

2.10. Irregular Migration of Ethiopian Migrants

Ethiopia plays a significant role as a source, transit, and to some extent, destination country for irregular migration within Africa, as well as to the Middle East and Europe. Migrant smuggling networks involved in facilitating these irregular flows operate through a wide range of organized criminal activities (93). There are Four main irregular migration routes out of Ethiopia (94). One of the prominent migration routes is the eastern route, where migrants embark on desert and sea journeys from areas like Afar, Dire Dawa, and

Jijiga, passing through Djibouti or Somalia and from there, they travel into Yemen in transit to the Gulf States (86). Another migration route is the northern route, which involves traveling through Sudan and Egypt. This route is commonly used by migrants to reach Israel, and occasionally it serves as a pathway to Europe transit point on their way to the Gulf States (95). Another migration route is the northern route, which involves traveling through Sudan and Egypt. This route is commonly used by migrants to reach Israel, and occasionally it serves as a pathway to Europe (94). Another notable migration route is the southern route, which leads to Kenya for onward transit to southern Africa (93). Additionally, there is the western route that goes through Sudan, aiming to reach Libya and eventually Europe (94). Majority of irregular migration flows from Ethiopia are directed towards the Middle East, with the primary aim of accessing labor markets in countries such as Saudi Arabia and elsewhere in the Persian Gulf region (93).

The crossing of borders, whether exiting or entering Ethiopia, is typically accomplished through a combination of walking and using vehicles (96). Migrant smuggling networks involved in facilitating flows into, through, and out of Ethiopia engage in a wide range of organized criminal activities. These operations vary from relatively loosely linked groups of criminal entrepreneurs and opportunists to highly sophisticated crime syndicates that operate across multiple countries (93).

Irregular migration from Ethiopia is predominantly undertaken by young adults aged between 18 and 25. While official statistics indicate a feminization of legal labor migration to the Middle East, irregular migration flows seem to be primarily dominated by males. Females, however, have more opportunities for legal labor migration to the Middle East (96). On the other hand, a high number of Ethiopian women resort to irregular forms of migration to the Middle East for domestic labor, despite the associated risks and potential abuses that migrants may face (88).

During their journeys through irregular routes, Ethiopian migrants have faced various forms of abuse, exploitation, and human rights violations. These abuses include detention by law enforcement and armed groups in transit countries, abduction for ransom, disappearance, torture, and other forms of physical abuse. Additionally, migrants have been subjected to sexual abuse, including rape and gang rape, as well as instances of

slavery and forced labor (94). Furthermore, ILO (94), reported that Ethiopian migrants have tragically lost their lives due to the actions of smugglers, traffickers, and other criminals, as well as the harsh conditions of the irregular and precarious migration routes. Crossing the desert and the sea poses risks and dangers, leading to unfortunate and often fatal outcomes for many migrants. Additionally, study conducted by Fejerskov and Zeleke (86) on the challenges of Ethiopian male return migrants shows that during their journeys through irregular way, Ethiopian migrants often face or witness extensive abuse, including rape committed against both women and men, as well as violence, murder, torture, and death due to thirst, hunger, and heat. The study also highlighted that male migrant workers encounter strenuous challenges, various forms of abuse, and grave violations of their human rights throughout their travel, including en route through transit states and in their destination countries. These challenges are exacerbated when they are unable to pay the costs of irregular migration, exposing them to additional risks (86).

2.11. Social Work with Migrants

Migrants have constituted a distinctive focal point within the realm of social work since its inception (97). Migrants assume important role of attention due to their frequent overrepresentation among individuals requiring welfare assistance and benefits, facing discrimination, marginalization, and human rights violations. Simultaneously, they constitute a substantial yet underrecognized workforce within the domain of social service delivery (98). The extensive and complex nature of modern migration has necessitated substantial transformation within the social work profession. This includes emphasizing concerns in interventions, adapting social worker training, and redefining the scope of their research endeavors (98). Social work stands as a deeply interconnected profession within the intricate network of stakeholders within the domain, encompassing migrants, their families and communities, as well as the complex array of informal and formal establishments at the crossroads of these interactions. Nevertheless, social work has yet to provide a sufficient response to the intricate demands and possibilities stemming from these diverse origins of societal transformation. Furthermore, the intricate relationship between social work and migration has not been comprehensively comprehended or conceptually formulated, as contended (98).

The existence of refugees and migrants is intricately shaped by both global and domestic legal frameworks. International laws encompass the essential rights of all migrants and refugees. The sectors of international law relevant to this context encompass international human rights law, international humanitarian law, international refugee law, and international migrant worker law (99). Social workers aimed to safeguard the civil and political entitlements of their beneficiaries, referred to as first-generation human rights. These encompass rights such as asylum, fair legal procedures, life, security, and self-determination, as well as access to legal counsel and freedom from incarceration, mistreatment, and cruelty. By collaborating with clients to achieve positive outcomes in their legal proceedings and aiding legal practitioners, social workers contribute to the promotion of civil and political rights (100).

Since its inception, the field of social work has endeavored to support immigrants and asylum seekers through various roles (100). Early practitioners in social work took on the roles of mediators and advocates on behalf of immigrants as they adjusted to their new surroundings (97). In modern social work practice, the roles concerning immigrants and asylum seekers encompass service provision, case management and resource coordination, community development, as well as policy advocacy (100). In addition, social workers support immigrants and asylum seekers in diverse areas of integration, including child welfare, education, employment, and health. Social workers as well have tackled the growing waves of nationalism and xenophobia that contribute to anti-immigrant and restrictive viewpoints (100).

The primary obstacle confronting social work professionals is comprehending the thoughts and emotions of immigrants, alongside preserving their own cultural heritage and recognizing their inevitable influence on contemporary society. Addressing this challenge requires that all endeavors involving refugees or immigrants be firmly grounded in the principles of culturally competent practice (99). Culturally competent practice encompasses a collection of attitudes, beliefs, knowledge, and skills that social workers need to proficiently engage with clients belonging to cultures distinct from their own. These principles of culturally competent practice possess a universal nature, serving as the foundational framework underpinning various specialized practice approaches within

specific problem domains (99). Culturally competent practice also necessitates an appreciation for the social work profession's dedication to promoting social justice. This entails acknowledging that challenges faced by clients from ethnic minority backgrounds often originate from societal issues rather than solely within the client or a blend of client and societal factors. Furthermore, culturally competent practitioners must prioritize empirically grounded practice. Social workers bear an ethical responsibility to offer clients the most efficient services for their issues. Thus, placing value on empirically based practice involves utilizing interventions that have undergone prior evaluation and demonstrated effectiveness, whenever feasible (99).

Moreover, the incorporation of spirituality-based perspectives can aid social workers in recognizing the multifaceted requirements, identities, and distinctiveness of migrants. Various subcategories among migrants, including refugees, asylum seekers, immigrants, and labor migrants, exhibit their individualized considerations. Despite these subgroup distinctions, they also share resemblances, particularly in how spirituality has influenced their specific circumstances (101). The spirituality-oriented social work practice framework was developed to empower social workers to enrich their personal spirituality while concurrently acquiring the proficiency to employ diverse spiritual methodologies to address the requirements of their migrant clients. The bedrock of this framework rests on self-awareness and impartiality. Through the framework, social workers engage in introspection regarding their therapeutic rapport with migrant clients, discerning how it influences or remains unchanged, and the implications therein (101).

2.12. Social work Education in Ethiopia

The inception of social work education in Ethiopia dates back to 1959, guided by the pioneering efforts of Anna Mathol, a Swedish social worker. By 1961, this initiative had evolved into a comprehensive two-year Diploma program, which was subsequently transferred to Addis Ababa University (formerly Emperor Haileselassie I University) and named the School of Social Work. In 1967, the educational landscape for social work in Ethiopia underwent a significant transformation with the introduction of a Bachelor of Social Work program. This expansion was characterized by a broader curriculum that encompassed the traditional triad of social work methods: case work, group work, and

community organization. Notably, this emphasis on these three methods mirrored the prevailing approach in other African social work education programs and aligned with the established practice of social work in many African nations (102). In 1974, with the rise of the socialist regime in power, significant changes unfolded in the realm of social work. During this period, the School of Social Work was shut down, and any references to or methodological approaches associated with social work were actively discouraged. Under the socialist regime, social work was viewed as a profession aligned with the bourgeoisie, one that had the potential to hinder the active involvement of the working class in supporting the revolution. The government assumed exclusive responsibility for addressing all human needs, including the provision of social welfare services (103).

Social work training reemerged following the downfall of the Derge regime and the rise to power of the Ethiopian People's Democratic Revolutionary Front (EPDRF) in 1991. In 1997, the EPDRF introduced the Development Social Welfare Policy, setting the policy framework for the commencement of professional social work training. In alignment with the Development Social Welfare Policy, the Oromia Bureau of Labor and Social Affairs took the initiative to establish the Bishoftu Training Center in Bishoftu. This center launched a diploma-level training program focused on community development work. Subsequently, in 2006, the program underwent a revision inspired by the Austrian model, evolving to train para-professional social workers specialized in Community Services Works. Furthermore, Addis Ababa University took significant steps by reopening its School of Social Work in 2004, offering a master's program in social work. These developments marked a resurgence in social work education in Ethiopia (104).

In the following decade, a growing number of both public and private universities and colleges in Ethiopia began introducing social work programs. This expansion included institutions such as Adama University, Alpha University College, Jimma University, St. Mary's University College, and the University of Gondar. During this period, the Addis Ababa University School of Social Work also extended its offerings to include bachelor's and PhD programs in social work. Simultaneously, Jigjiga University launched a diploma-level program aimed at training community workers. Presently, these two programs, along with the Community Services Works program at the Bishoftu Training Center, constitute

the sole formal initiatives in the country responsible for producing middle and lower level social workers (104).

The pivotal role played by Addis Ababa University and its partner, the Jane Adams School of Social Work at the University of Illinois at Chicago, in catalyzing and expanding social work education in Ethiopia deserves special recognition. This collaborative partnership was the driving force behind the establishment of Addis Ababa University's School of Social Work. The School of Social Work at Addis Ababa University commenced its Master's in Social Work program in 2004, marking a significant reinvigoration of professional social work education in Ethiopia after a hiatus of two decades. Many of the instructors for the social work courses initially hailed from the University of Illinois at Chicago and later from various universities in the USA and other countries. In 2006, the school took another important step by launching a PhD program with the aim of preparing Ethiopian faculty members for positions at Addis Ababa University and other higher education institutions in Ethiopia that may develop their own social work programs. The vision was for both the Master's in Social Work students and graduates of the PhD program to increasingly take on the role of educators, teaching social work in existing and emerging programs at universities across the country (104).

A challenge has been the establishment of social work education in Ethiopia, and in developing countries in general, while avoiding the wholesale adoption of Western theories and practices. During the colonial era, colonizers exercised physical control, but in the post-colonial period, globalization has ushered in the imposition of Western ideas and culture on non-Western societies. Social work theories and practices have been transplanted from the West with limited regard for their applicability in non-Western contexts. This has led to growing calls for the localization of social work in Africa. While Ethiopia's situation is distinct from a colonial legacy, traces of Western influence are discernible in the history of social work within the country (102).

According to the study conducted by Kebede (103), the major challenges of social work education in Ethiopia includes:

- **Challenges pertaining to student enrollment:** Social work schools lack well-defined admission criteria, especially at the Bachelor of Social Work level. A significant proportion of students pursue social work education without a genuine interest in the field. This results in the graduation of numerous inadequately prepared professionals, with some students discontinuing their studies before completion.
- **Challenges related to curriculum and training duration:** Social work educators and practitioners express concerns about the content and delivery methods of the social work curriculum. While there has been a nationally standardized and modularized curriculum for social work since the 2012/13 academic year, there is no mechanism in place to verify whether all social work schools have implemented this standardized curriculum. Furthermore, the rapidly changing social and educational landscape in the country necessitates revisions to the harmonized curriculum. Additionally, many fields of study, including social work, have transitioned from a four-year baccalaureate degree to a three-year program since 2011. This shift has introduced various challenges, including the truncation of field education components.
- **Inadequate Promotion of the Social Work Profession:** There is a noticeable absence of efforts to raise awareness about social work as an emerging profession within the country. This lack of promotion has obscured the profession's rightful position in the job market and its recognition among service users. These challenges may have adverse effects on the future demand for social work education. Effective promotion and publicity are instrumental in influencing the government to accord the necessary attention to social work education, including its professional development.
- **Absence of Uniform Standards and a National Code of Ethics:** The field of social work education in Ethiopia lacks a comprehensive regulatory framework to ensure that each institution meets the minimum global standards for social work education and training. Additionally, there is no established code of conduct governing the professional behavior of social work educators and practitioners. The absence of a licensing system for social workers further compounds the

challenge of distinguishing a professional social worker from individuals who may assert to practice social work without formal qualifications.

- **Inadequate Focus on the Most Vulnerable Rural Communities:** A significant majority, over 80%, of the Ethiopian population resides in rural areas, where people are often exposed to various forms of risks and exhibit higher levels of vulnerability compared to their urban counterparts. Surprisingly, none of the courses offered address the specific domain of rural social work.
- **Absence of Connections Between Social Work Schools and Alumni:** Despite the existence of a substantial number of social work school graduates, there is a lack of formalized communication channels between these alumni and the institutions where they pursued their education.

2.13. Social work practice in Ethiopia

The origins of social welfare services in Ethiopia can be traced back to traditional practices offered by the extended family system and religious groups. Throughout history, religion and social customs have consistently promoted acts of charity and almsgiving. These essential social services, including social welfare, have traditionally been dispensed by families, churches, and mosques, with charitable deeds deeply rooted in both cultural customs and religious beliefs (105). For example, the Ethiopian Orthodox Tewahido Church boasts a rich history of extending social support to vulnerable groups, including orphaned children, individuals with disabilities, and the elderly. Churches and monasteries in Ethiopia have long been recognized for their role in providing social assistance during times of need. Similar to the Ethiopian Orthodox Tewahido Church, the Muslim faith has made significant contributions to the expansion and maintenance of social assistance, particularly in the absence of robust formal institutions to provide such services. The practice of Zakat, a mandatory charitable contribution amounting to 2.5% of income, exemplifies this commitment. Zakat serves as a means of redistributing wealth from the affluent to the less fortunate, a practice widely observed within Ethiopian Muslim communities. In Islam in Ethiopia, as in other regions, humanitarian service is not a matter of choice; it is deemed an obligatory duty (103).

In addition to religious institutions dedicated to aiding the impoverished and vulnerable during times of need, other traditional support systems have played pivotal roles in providing social assistance, often emphasizing mutual assistance. These traditional support mechanisms go by various names such as Iddir, Iqqub, Jige, Mahber, Affini, among others. For instance, Iddir boasts a particularly extensive history dating back to the Italian invasion in the 1930s. Through Iddir, local communities unite to offer social, economic, and emotional support during times of crises. Today, this traditional institution remains the most robust community support system recognized by the government. Iddir has expanded its involvement to include developmental activities in addition to its role in providing social assistance to local communities. On the other hand, Iqqub, which has a financial motive, plays a significant role in bringing local communities together to enhance their financial well-being and contribute to sustainable livelihoods. Various other traditional gatherings share similar functions with Iddir and Iqqub, each serving specific purposes within their respective communities (103).

On the other hand, Ethiopia is currently in the nascent phases of establishing a comprehensive system for the advancement and oversight of social workers. This stage of development and management of social workers in Ethiopia reflects a broader situation seen in other professions as well. Fundamental components of a systematic approach to professional development, including the creation of occupational standards, a national qualifications framework, the evaluation and licensure of proficient graduates, and the systematic regulation of ongoing professional growth, have yet to be fully established (104).

Ethiopia has implemented legislation that has relevance for the field of social work. These include the Revised Family Code, the Labor Proclamation, the Revised Criminal Code, and the Proclamation for Registering and Regulating Charities and Societies, which were put into effect in 2005, 2004, 2000, and 2009, respectively. Nevertheless, Ethiopia currently lacks specific legislation to govern the development and oversight of social service professionals. As a result, there are no statutory guidelines specifying the requisite qualifications and expertise levels for professionals working with different client categories within the field (104).

In addition, Ethiopia lacks an established regulatory body responsible for overseeing the practice of social work. Presently, individuals can assert themselves as social workers without possessing the necessary knowledge, skills, or experience. The Ministry of Education is primarily responsible for regulating the education of social workers through the Higher Education Relevance and Quality Assurance Agency. This agency was established by the Ethiopian Government with the mandate of monitoring and improving the quality of higher education. The government has mandated that all public and private higher education institutions must seek accreditation from the Higher Education Relevance and Quality Assurance Agency to ensure the quality and relevance of their educational programs (106).

In Ethiopia, there is currently no substantial demand in the job market for general practitioners, let alone specialists in various social work fields. Ethiopia has thus far standardized only one occupation relevant to social workers, which is Community Service Works. This situation is partly attributed to the absence of legal mandates specifying the practice requirements for different population categories. For instance, if legislation mandated that organizations working with children must employ social workers specialized in mental health, it would generate a demand for clinical social workers. Similarly, if the justice system required that the state and its partners ensure the social and emotional well-being of alleged and convicted criminals and their victims, this would significantly increase the need for forensic social workers. Additionally, numerous Ethiopian policies and strategies fail to adequately recognize the value of trained social workers, who play an indispensable role in maximizing the collective outcomes of these policies and strategies (104).

However, it is important to acknowledge that many organizations, especially non-governmental ones, have designated positions within their organizational structures as social worker. Nevertheless, a significant portion of these positions is often occupied by individuals from diverse educational backgrounds, including those with training in fields such as accounting and economics, rather than being reserved for graduates in social work or related professional disciplines. Conversely, graduates from social work programs often encounter challenges when seeking employment because the roles they are trained for

have already been filled by individuals with little or no relevant training. This situation is primarily a result of the inadequately regulated labor market for social workers in Ethiopia (104).

Additionally, according to Sjid et.al (107), on the flip side of the challenge regarding the professionalization of social service centers, there are encouraging examples of social work professionals taking the initiative to propel social change. Nonetheless, there remains a dearth of research literature available on this subject. A considerable number of well-trained social workers are employed by non-governmental organizations, where they engage in various domains such as community development, therapeutic care, as well as other critical social services encompassing health, education, water and sanitation, livelihood support, and family empowerment. It's noteworthy that some graduates from the former school of social work, dating back to the late 1960s, now hold leadership positions within Non Government Organizations. They play vital roles in driving processes of social change. Additionally, these experienced social workers also contribute to the professional growth of new graduates by providing them with employment opportunities and valuable training.

Moreover, despite the lack of clear delineation or formal incorporation of the role of social workers in healthcare and other settings, and the absence of a regulatory body overseeing social work practice in Ethiopia, the involvement of social workers in HIV care has evolved organically. Social workers engaged in HIV/AIDS care and support undertake a multifaceted array of responsibilities. These encompass counseling and psychosocial support, community mobilization, combating stigma and discrimination, resource mobilization and access, facilitating linkages and services, educational efforts in prevention, providing rehabilitation services, empowering and enabling individuals, advocacy, case management, raising awareness about HIV, delivering material assistance, coordinating patient follow-up, ensuring medication adherence, monitoring treatment compliance, and establishing networks for referrals (106) .

3. RESEARCH METHODS

This chapter focus on the description of study design and rationale behind choosing it, study participants and area, sampling technique and inclusion criteria. In addition, it indicates method of data collection, data collection procedures, data analysis methods and ethical consideration.

3.1. Study Design

The study was conducted within the framework of a qualitative research approach. This approach was chosen because it aims to understand the social realities from the perspective of those who directly experienced and participated in them. By adopting this approach, the study gained valuable insights into how the research participants perceive and interpret their world, including the social processes, structures, patterns, and meanings that surround them (108). Moreover, in the context of this study this kind of approach found to be essential as it might help the researcher exchange between diverging mindsets(109). By doing so, the researcher can better understand and interpret the gestures and feelings expressed by the research participants. Detaching oneself from the participants' world would make it difficult to truly grasp and give meaning to their experiences. Embracing a qualitative approach allows for a more empathetic and in-depth exploration of the participants' perspectives (109).

Within qualitative method, hermeneutical phenomenology design was be employed to conduct the study. Since it enables the researcher to intensively study individuals experience and also due to the nature of research questions the study would answer. According to Cresswell and Poth (110), Hermeneutical phenomenology focuses on understanding lived experiences and interpreting the text of life. Moreover, “Phenomenology is not only a description but it is also an interpretive process in which the researcher makes an interpretation of the meaning of the lived experiences” (97, p.268). Additionally, according to Moustakas (111), Phenomenological research is the preferred strategy when investigating "what" and "how" questions. As a result, phenomenological researchers aim to understand the experiences of individuals and how they perceive and interpret those experiences. Similarly, Patton (112) argued that

“phenomenology focus on exploring how human beings make sense of experience and transform experience into consciousness, both individually and as shared meaning. This requires methodologically, carefully, and thoroughly capturing and describing how people experience some phenomenon how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, and talk about it with others.”

The purpose of this study is exploratory because according to Neuman (113), exploratory research is conducted when there is limited existing literature or little written on a particular issue. In the case of Ethiopian migrants who were deported from Saudi Arabia, there is a lack of extensive research and limited efforts to explore their experiences. This positions this study as exploratory, as it aims to delve into the experiences of deported Ethiopian migrants from Saudi Arabia in a comprehensive manner.

3.2. Study Area

The study area of this research is Southeastern parts of Ethiopia. The reason for selecting this area is because large number of migrants migrate to Saudi Arabia from this area. The data was collected from Bale Zone which is found in Southeastern Ethiopia. The information in this study was collected from deportees who have been deported from Saudi Arabia between 2013-2014 and 2017- 2018, with a minimum stay of two years in the host country. This study focused on both female and male deportees who willingly participated in the research and provided their full consent.

3.3. Method of Data Collection and Sampling Technique

The study was employed primary methods of data collection to gather comprehensive information and explore the experiences of Ethiopian migrants who were deported from Saudi Arabia. The primary data collection technique in this study was in-depth interview. “The best data collection approach for any study is the one yield data that best meet the research purpose and answer the research questions” (114). So that in this study the data collection tool which answered the research questions and meets the research purpose is in depth interview.

Moreover, in-depth interviews were selected because it help to provide access to the concealed feelings and perspectives of the participants, allowing the researcher to see the world from their point of view (115). This tool enhanced me to understand the experiences of Ethiopian migrants who were deported from Saudi Arabia. In addition Johnson (75) states that “In depth interview aims to explore the contextual boundaries of that experience or perception, to uncover what is usually hidden from ordinary view or reflection or to penetrate to more reflective understandings about the nature of that experience ”.

The other advantage of using this tool is due to the fact that, in depth interview are useful when the experience under study cannot be observed directly in order to get the experience in relation to a given subject (Taylor & Bogdan, 1998 cited in (114). Therefore, means of finding out the experiences of migrants throughout the journey, during their stay in Saudi Arabia, during deportation and reintegration and the way they cope with the challenges was in depth interview. In order to develop better insight in this research, all relevant materials related to deported migrants were assessed in detail. To this end, research reports, journal articles and books were consulted.

In qualitative research design, the selection of research participants requires extreme flexibility, and researchers rarely follow rigid criteria (117,118) Thus, in the course of conducting this study nonprobability sampling techniques were employed. The rationale behind utilizing this technique is that the selection of cases for data collection demands high flexibility as researchers adapt to the ongoing process of shaping data collection activities (109). By taking this into account, the process of selecting research participant was under extreme flexibility.

Purposive sampling was used to select a sample of respondents. This sampling method allows for the selection of information-rich cases, which facilitates in-depth understanding of the cases under study (112). With in purposeful sampling snawball sampling was used. In this method, “participants with whom contact has already been made use their social networks to refer the researcher to other people who could potentially participate in the study”(119).

The sample size of the study was based on the saturation of data. In qualitative research, the number of cases selected is shaped by the specific research goal and determined by data saturation. Data saturation is reached when no new data or themes emerge during data collection, indicating that the sample size is sufficient to address the research questions effectively (119). Thus, the data reached level of saturation by the in-depth interview conducted with twenty-four participants.

3.4. Data Collection Procedures and Method of Data Analysis

Before leaving Turkey, I obtained a support letter from the Ethiopian embassy in Ankara, addressed to relevant governmental and non-governmental organizations, to assist me in the data collection process. After I went to Ethiopia, I presented the letter to various governmental organizations, such as the Robe town labor and social affairs office, to request data regarding areas with the highest number of returnees from Saudi Arabia. Based on the information I received from the Robe town office, I selected three locations: Robe, Dinsho, and Ali town.

The next step involved informing my friends about my research and seeking their help in reaching out to potential study participants. Additionally, I reached out to a high school classmate who had migrated to Saudi Arabia, dropped out of school, and was later deported, seeking their assistance in locating participants. Through these channels, I was able to establish contact with the participants. Initially, I phoned the participants to arrange in-person meetings at their preferred locations, usually in cafeterias. During these meetings, I introduced myself and explained the purpose of the study. Importantly, all the participants willingly agreed to take part in the study. Following their agreement to participate in the research, I inquired with the participants about their preferred interview location, ensuring it would be convenient for them. Additionally, I proposed an alternative venue. Given that I had obtained permission from a school in Robe town to conduct interviews in one of their classrooms, I offered this option to the participants. As it happened to be vacation time when I visited the school, there were no students present, allowing us to conduct the interviews smoothly in the school classroom with the participants from Robe town.

In order to reach out to participants in Dinsho and Ali towns, I utilized a snowball sampling method, where the participants from Robe town referred me to potential participants in Dinsho town. After establishing contact, I traveled to Dinsho town and met with the participants there. Concurrently, I sought permission from a local school to conduct the interviews on their premises, which was granted, leading to the interviews with the Dinsho town participants being held in one of the school's classrooms. As for Ali town, it was intended to be the third location for data collection. Unfortunately, unexpected political conflicts in Ethiopia arose at that time, which hindered me to visit Ali town and conduct face-to-face interviews with potential participants. Consequently, data collection from Ali town was not feasible due to these circumstances.

During that period, Ethiopia, including the city where I resided, experienced a severe security problem due to ongoing conflict. Unfortunately, this situation led to the loss of the data I had previously collected from Dinsho city. The escalating security issues made it unsafe for me to continue data collection, forcing me to return to Turkey. Upon my return, I encountered another challenge, the outbreak of the Covid-19 pandemic. In response to the circumstances, I devised a plan to conduct online data collection since it could be done remotely. Unfortunately, this plan was hindered by the fact that the conflict in Ethiopia had disrupted the internet connectivity. Given the circumstances, I found myself with no other choice but to patiently wait for over a year, hoping for the conflict to subside and the internet services to be restored in Ethiopia. This waiting period was undoubtedly challenging, compounded by the fact that the duration of my PhD study was gradually decreasing. Nonetheless, I remained determined and refused to give up. My passion for the research topic drove me to hold on, hopeful that one day the conflict would cease, and I could gather the remaining data needed to complete my dissertation.

Finally, the internet was reopened. Following the reopening of the internet in Ethiopia, I encountered ongoing connectivity challenges in the area where my research was being conducted, leading to frequent interruptions. To tackle this issue, my family purchased portable wifi to provide a much-needed solution. Taking advantage of the portable wifi, I communicated with the participants who had volunteered to be interviewed while I was in Ethiopia, informing them about my intention to conduct the interviews

online. Thankfully, they were amenable to this arrangement, and some participants expressed their eagerness to continue contributing to the research on this significant issue. Notably, one of the female participants remarked that no one had previously inquired about her migration experiences, including her own family, making the interview an empowering and cathartic experience for her.

During the online interviews, the portable wifi was passed from one participant to another after each session. I coordinated with the participants to schedule interview times that suited their convenience. The portable wifi, procured by my family before the interviews, played a crucial role in facilitating these online interactions, allowing me to continue the interviews until I was satisfied with the data collected. Despite the efforts made to address the internet problem, occasional connectivity issues persisted, leading to an extended data collection period of approximately 8 months. In one instance, the online interview with a participant was conducted in multiple sections due to the challenges posed by internet connectivity. The online interviews with the participants were conducted in two to three separate sections.

The motivation behind choosing my research topic for my dissertation stemmed from various factors. During my time as a high school student, I noticed a significant number of girls, both from my class and the village, who dropped out their education and migrated to different Middle Eastern countries, including Saudi Arabia. This phenomenon intrigued me, and I found myself wondering about the reasons behind their decisions. What allure did these countries hold that seemed to surpass the importance of education? Society held the belief that working in Middle East countries offered lucrative opportunities to earn money and lead a better life. Additionally, those who migrated to the Middle East often sent remittances back to their families, further reinforcing the notion that this was a favorable course of action. However, my perspective on this matter underwent a profound shift after witnessing the return of some of these girls to Ethiopia after four or five years. They seemed notably different from the way they were before leaving because many appeared unhappy. However, upon the return of these migrants, the community members started perceiving them differently, often assuming that most of them had developed psychological and mental health problems.

The data collection, analysis and report writing were carried out at the same time since qualitative data analysis is not a separate procedure carried out at the final stages of research. It is, indeed, an interactive process (120). Therefore, in this study the analysis was begun along with data collection by transcribing the interviews which was made with the study participants from audio tape into written form. In addition to this, the written information was translated from Afan Oromo to English. Yet, this part of the analysis was formed in the initial phase of data analysis.

The next step is coding, Coding is the process of organizing the material into chunk and reducing into categories and labeling those categories with a term before bringing meaning to it (120). Furthermore, Charmaz cited in Padgett (121) said that “coding involves close and repeated reading of transcript in search of meaning unit that are disruptively labeled”. Therefore, I read the data repeatedly and synthesize the information in order to develop coding of the text.

The coding process was followed by categorization. Categorization is organizing and grouping similarly coded data into categories (122) For detail analysis the coded data was categorized depending on the similarity of codes. Following this, themes were developed from several conjoint codes. According to Saldana (122) “theme is an outcome of coding, categorization and analytic reflection, not something that is in itself coded”. Accordingly, I developed thematic and sub thematic area from categorized data in line with specific research question. Finally, after refining themes, multiple cases were collected together in an enterprise to provide holistic meaning as various codes are united. In due course, pseudonyms were used in order to ease the analysis process and strength confidentiality. For coding and analyzing of this study Maxqda Analytics program was used.

3.5. Ethical Consideration

Ethical considerations are a crucial aspect of research, emphasizing the need to establish clear guidelines for the relationship between the researcher and the participants. Research ethics involves handling the interaction between researchers and participants based on ethical principles (108) Before conducting the study, all respondents were

provided with detailed information about the researcher's role, status, and full name. The objectives and purpose of the study were thoroughly explained to establish a smooth and trusting rapport before commencing data collection. Written consent forms were presented to all participants, and they were informed about the potential consequences and risks associated with the research, as well as the potential benefits of participating. Confidentiality of information was assured to the participants. They were informed that data collection materials, including interview information and recorded cassettes, would be securely locked, and kept confidential for a limited period. All materials would be discarded after the completion of the study and the researcher's dissertation defense. Tape recorders were used with the participants' consent, and the recorded data was safely stored in an encrypted file on the researcher's personal computer, ensuring exclusive access only by the researcher. To protect the anonymity and privacy of the research participants, pseudonyms were used throughout the study. At every stage of the research process, the researcher fully adhered to and respected the ethical obligations of a researcher.

4. FINDINGS

This chapter presents the findings of the research. The initial part of the finding section introduces the informant profiles briefly. The second part focuses on presenting the experiences of the informants based on the themes developed. The categories under each theme, the codes under each category were briefly presented.

4.1. Participants Background Information

This section presented the participants age, gender, marital status, religion, level of education, and modes of migration. Pseudonyms was used to protect the anonymity and privacy of the participants. In terms of gender, there were 12 females and 12 males participants. The age of participants ranged between 23- 38 with the majority of them between the ages of 20-35. Regarding religion, all of the participants were Muslim. In terms of their marital status, eleven participants were married, ten were single and three were divorced. Regarding their educational level, it ranged between 3rd grade to college diploma. Only one participant have diploma. Most of them dropped school mainly at grade eight and nine. Related to modes of migration, fifteen participants migrated through an irregular way while nine Female participants migrated through regular way.

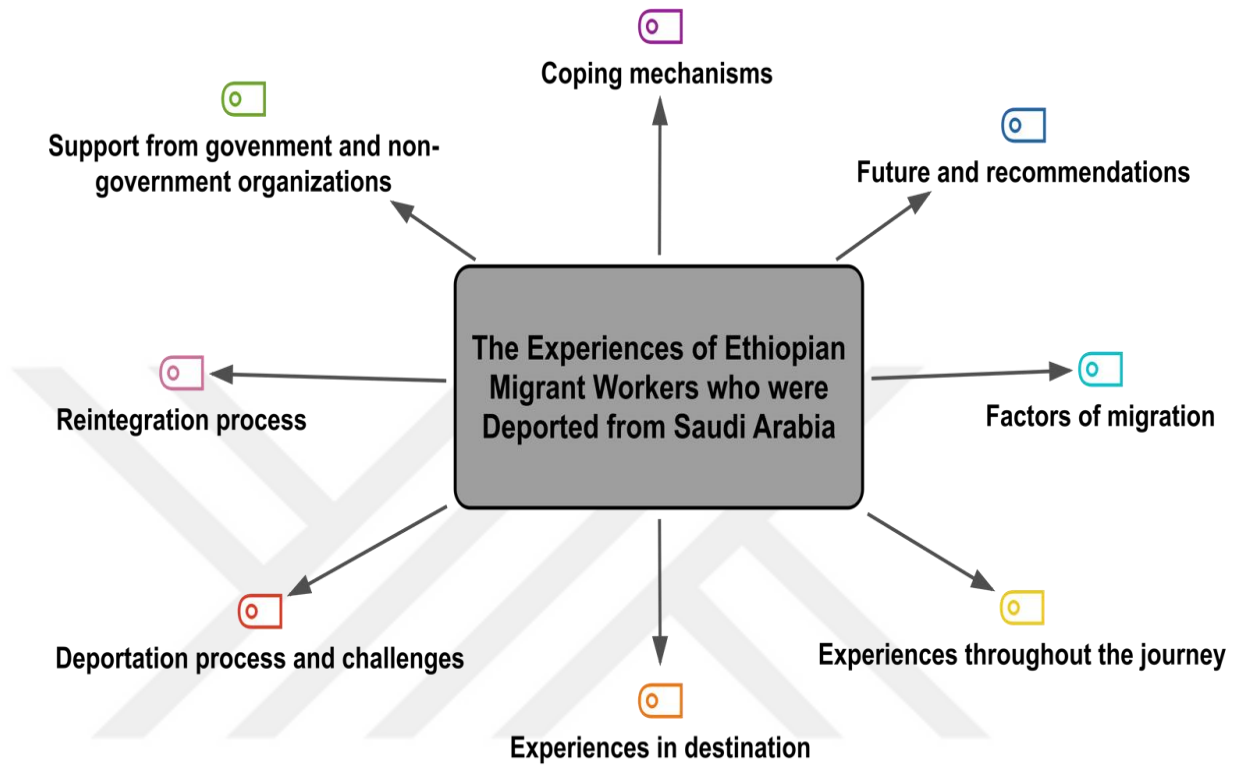
Table 4.1. Participants' Background Information

Pseudo name	Age	Gender	Marital status	Mode of migration	Religion	Educational level
Ifnan	28	Male	Married	Irregular	Muslim	8
Roba	27	Male	Divorced	Irregular	Muslim	11
Mubarek	26	Male	Married	Irregular	Muslim	4
Kamal	29	Male	Single	Irregular	Muslim	11
Firaol	23	Male	Married	Irregular	Muslim	9
Amira	24	Female	Single	Regular	Muslim	9
Samira	29	Female	Single	Regular	Muslim	Diploma
Hawi	27	Female	Single	Regular	Muslim	9
Obsa	36	Male	Married	Irregular	Muslim	6
Falmata	31	Male	Married	Irregular	Muslim	9
Bilal	30	Male	Divorced	Irregular	Muslim	6
Obse	30	Female	Married	Regular	Muslim	10
Rahma	38	Female	Single	Regular	Muslim	10
Yahya	26	Male	Married	Irregular	Muslim	4
Zebiba	28	Female	Single	Irregular	Muslim	8
Chala	32	Male	Married	Irregular	Muslim	10
Abdisa	26	Male	Single	Irregular	Muslim	12
Kedija	35	Female	Married	Regular	Muslim	3
Magartu	37	Female	Single	Regular	Muslim	9
Chaltu	26	Female	Divorced	Irregular	Muslim	9
Fuad	31	Male	Married	Irregular	Muslim	10
Sifan	34	Female	Married	Irregular	Muslim	4,
Urji	32	Female	Single	Regular	Muslim	10
Iftu	33	Female	Single	Regular	Muslim	10

4.2. Research Themes

In this study, which focuses on the experiences of Ethiopian migrants who were deported from Saudi Arabia, eight different main themes emerged. These are; factors of migration, experiences throughout the journey, experiences in destination, deportation process and its challenges, reintegration process, support from government and non-government organizations, coping mechanisms, future plans and recommendations. The theme display model is presented in Figure 4.1.

Figure 4.1. The Experiences Of Ethiopian Migrant Workers Who Were Deported From Saudi Arabia Themes Chart



4.3. Factors of Migration

The Categories under this theme include the push and pull factors of migration.

4.3.1. Push Factors

The pushing reasons for migration among the participants in this study were varied. These included economic-related, marriage-related, and education-related factors. Additionally, political pressure and pressure from others were mentioned as reasons for migration. The push factors of migration experienced by the participants are interconnected. Marriage-related and education-related factors indirectly influenced by economic-related factors.

Economic Related Reasons

The economic related driving reasons of migration included in this category were family poverty, unemployment, and low salary.

Family poverty

Due to their families' poverty, most of the participants couldn't afford the necessary materials for education. As a result they were enforced to drop out school. Additionally, some participants completed high school but couldn't pursue further education due to financial constraints within their families. Thus, they made the decision to migrate.

Concerning her families poverty as the reason for her decision to migrate, Sifan said:

"As my families were poor, the necessary materials for my education like the school uniform, shoes, and books were not fulfilled for me. But I feel angry when I see my fellow classmates, as their families fulfill the necessary materials for their education. Because of this reason, I decided to flee from my country."

Yahya also indicated family poverty as his reason for migrating. He said:

"The reason I left and migrated from my country was that my family were poor. I had been working for my family since my early young age. I was son of a farmer and I used to farm. But there was no major change on my life. Money from agriculture was from hand to mouth. Me and my family live under poverty. So, I decided to migrate to Saudi Arabia and work and change my life, because I have tried a lot and couldn't made a difference so far and change myself and the life of my family."

Related to family poverty as his reason for migrating, Mubarak said that since his family were poor and couldn't afford to cover the necessary materials for education, he dropped out school at 4th grade and went to Saudi Arabia. Because He thought that if he went to Saudi Arabia and worked, he would improve his family's life.

Chala also stated that He has scored good grade in national exam . But as his families were poor and cannot afford paying accommodation and other necessary fees he migrated to Saudi Arabia.

Unemployment

Unemployment was the other reason of migration for male participants. None of the female participants mentioned unemployment as the reason of migration.

Asked about what pushed him to migrate Kamal stated:

"It is the lack of work opportunity that forced me to migrate. Just after I finalized my grade ten classes, I attended technic school for a year and graduated. We were then told by the government the graduates to be organized in group in order to get job opportunity. We then organized accordingly, nevertheless; we were not given a work. So, to improve my living condition, the only option I had was migration."

Concerning one of the reasons for his decision to migrate, Fuad said: "The reason why I migrated from my country is with an intention to work and improve my life. Since there is lack of employment opportunity in Ethiopia."

Abdisa and Firaol also stated that he have been searching for job but couldn't get. Thus, the decided to flee migrate in order to get work and improve their life.

Low salary

Magartu indicated that her reason for departure was low salary. She said that since her father was died she had a responsibility of looking after her family. Magartu narrated her reason as follows:

"Before I migrated out of my country, I used to work in a shop being employed as a shop keeper. But the salary I used to get was very few. Minimum salary. Because my father passed away, it was my responsibility to work and help my families. Because my father died the work he was working quitted automatically. My mother had small children to look after and care for. My mother does not have any work. Since the salary I used to got was not enough even for me not my family. I decided to travel to Saudi Arabia and work there to generate money and help my families."

Marriage related factors

Forced Marriage

Forced marriage was another reason that led some female participants to migrate. This was mainly attributed to discriminatory social institutions where gender-specific discrimination influenced their decision to migrate. However, this was not the case for male participants.

Zabiba narrated her story as follow:

"What made me to migrate to Saudi Arabia was that my families forced me to marry someone whom I don't love. My interest was to learn, to continue my education. My father order me to marry someone I don't want. Then I told him that I don't want to marry. My mother stance was keeping my interest. So she was telling my father not to enforce me if I don't have interest to marry. Because of me my mother and father started to quarrel. My dad always shout to my mother as if she was behind my refusal to marry. Because of this issue my parents were always in conflict. My father become upset on me and said to me that, because you refused to marry, you won't also continue your education. Then he enforced me to drop out of the school. This upsets me most. I become very angry for dropping out of school. When I see my fellow friends who usually went to school, I always cry. Because I used t have a deep interest for education. Instead of living as such, what comes to my mind was the decision to migrate to Saudi Arabia."

Rahma also stated forced marriage as reason of migration as follows:

"I decided to leave my country because I didn't want to get married. I finished grade 10 and could not study in grade 11 because I did not get enough grades. My family wanted me to get married and didn't want to pay for a private college. I refused to marry because I was interested in studying. But my family refused to send me to a private college, and I had no choice but to go to Saudi Arabia."

Concerning her reason for leaving, Obse said that the relatives of her father want her to get married. However, she didn't agree with their idea to marry. Thus, they forced her and allowed the person who want to marry her to kidnap her forcefully. But their plan was failed because she got information about their plan and escaped from there and immediately started visa process to migrate to Saudi Arabia.

Divorce

Some participants explained divorce as the reason for their migration. Kedija described facing economic difficulties after her divorce since her husband was not providing financial support for their children. She further said:

"What forced me to migrate my country was the divorce we made with my husband. I got married and gave birth to two children from my husband. It was after we got two children that we divorced at the court of law. After the divorce I was living together with my families for sometimes. My husband hasn't been financially helping even his children, let alone me. I and my children used to live being totally dependent on my family's support. But the support that we used to get from my families was not enough. Likewise, because I don't have any job to generate income, we encountered great financial and economic crisis. That is the reason why I decided to migrate to and work to change my life and the life of my children."

Roba's reason of migration was due to divorce of his parents. He stated that:

"I decided to migrate because of family problem. My father and mother are not living together. That is, my father has married another wife after divorcing my mother. He has totally ignored us after marrying his new wife. He has even forgotten our existence. He stopped supporting us financial. Me, my mother, and my siblings were faced financial problems. So, annoyed by the case I was forced to migrate."

Education related factors

The push factors included in this section are failure in education and conflicts in school. Some female participants expressed that despite their ambition to continue further education, they were forced to migrate due to low scores on the National Exam. For them migration was not their desired choice but rather the last option available to them.

Obse's reason of migration was failure in national exam. She said:

"I was born in a rural area. In rural areas it was not the social habit to educate females up to secondary schools. Instead of educating females, to facilitate women to get them marry was seen as a big deal. Therefore, when I regularly travel from rural to urban area for school, so many people in our area were not seeing me with good attitude. They comment me that while being female, why did I bother to travel this long trip alone was their serious comment. Where did she want to go when she finishes this education was their criticism against me and my mother. My mother paid deaf ear to rumors and talks of our society and determined to educate me. The education for which I paid sacrifice couldn't welcome me more after grade 10th. I become stressed and start to psychologically hurt when my grade 10th result become lower and couldn't let me to join grade 11th preparatory. In order to get rid off these psychological disturbances, I decided to migrate to Saudi Arabia."

Hawi also articulated that failure in education served as her reason for migrating as follows:

"I haven't ever dreamed to go to abroad except living in my country. What enforced me to migrate was the fact that after I took Grade 10th National Examination, I couldn't score enough point to continue my preparatory education of grade 11th, so the only chance I had was to migrate to Saudi Arabia. Because I had different love and interest for education, failing to score enough point to continue my preparatory program had hurt my heart. It even hurt me psychologically to the extent that my mind become upset and abnormal. I was stressed very much."

Urji's and Obsa's reason of migration was also their poor grade in the national exam. They couldn't continue their education because of the poor grade he scored in grade 10th. Obse further stated that her family was poor and couldn't afford to send her to a private college.

Conflicts in School

Ifnan stated that his reason for leaving was a conflict that arose between him and his teacher. The school principal instructed him to bring his family to school, but his family's refusal to comply with this request ultimately led him to migrate. Ifnan described the conflict as follow:

"When I was student, I entered into a conflict with my teacher at the school and the principal of our school told me to bring my family. I was often expelled from school for fighting with students. One day I fought with the teacher and the teacher told me to bring my family. My family refused to follow me to the school. They told me that you always fight with other students and call us to follow you. Besides, my family were not interested in my education. I continued school out of my free will. I get angry when my family refused to follow me to my school. Since they didn't want me to study. I decided to leave rural area and came to the city from the village the same day. That night I stayed in a hotel in the city and I met some fellow guys there and started talking to them. I heard these guys talking about the jobs in Djibouti and the possibility of going there to work. I asked how I could get to Djibouti. They told me that I could go to Djibouti by car. They also told me where one can get in the car from Adama. I went to the area where the trucks were transporting goods to Djibouti and said I wanted to go to Djibouti..."

Pressure from Others

Another factor that contributed to migration was the pressure from family members, relatives, and friends.

Amira indicated pressure from her family as reasons for her migration. she said:

"My family ordered me to migrate to Saudi Arabia to work and help them by sending money. I refused in the first place. But then they put pressure on me. They said that many girls from our area have travelled and have been working in Saudi Arabia to work and help their families. why don't you go. I knew there were many girls in the school I attended who dropped out of school and went to Saudi Arabia to work. But my interest was not going to Saudi... but I had to go"

Samira articulated that pressure from her aunt as her reason for migrating as follows:

"My aunt who who have been living in Saudi Arabia made me to travel to Saudi Arabia. My aunt's husband is a broker in Saudi Arabia. He takes domestic worker visas from the Arabs and sends them home and brings domestic workers. My aunt also did this because they got a profit from it. She called my father and talked with him about the issue of my travel to Saudi Arabia without verifying my interest. She agreed with my father that I should go to Saudi Arabia and work for a few years and then get back to my country. She told my father that she can get me a good job and that I would be paid a good salary. She convinced my father that I should go there because I had finished my studies and was looking for a job in Ethiopia. My father agreed. That situation made me very angry, and I said to my father, "Why are you telling me to go to Saudi Arabia? I didn't believe it and angrily said OKAY I will go as you want me to leave you and decided to leave. But I didn't believe in going and I wasn't interested."

In addition to pressure from family members, pressure from friends was also mentioned as a reason of migration for some participants.

Bilal revealed that:

"At first I had no intention of leaving my country. My friends used to encourage me that if we travelled to Saudi Arabia and worked there, we could change our life and change the life of our families. They were telling me about people who went to Saudi Arabia and generate money. They said that we would work like others who become successful in making money and return to home country. I agreed and decided to go with them."

Related to how pressure from friends lead to migration, Iftu said:

"When I used to Live in Finfinne. I went to a place where computer education is given and heard from the group of friends there that there is free visa for those who want to travel to Saudi Arabia for work. At that time numerous women used to travel to Saudi Arabia for working and sustaining their life. My friends insisted me to decide and go together with them. The owner of that Computer training center pledged and promised us to cover our visa fee and told us to prepare only ticket fee. Then I agreed and decided to travel to Saudi Arabia for work."

Based on the participants' explanations, it is evident that the pressure from others as a reason for migration is related to positive information and success stories of other migrants. They persuade participants by emphasizing that they too can improve their own lives and the lives of their families, just as other migrants have done. This indicates that push and pull factors are interconnected.

Political problems

Political problems were identified as one of the reasons for migration among both female and male participants. Some participants explained the challenges they faced in continuing their education due to political pressure. Consequently, they were forced to leave their country.

Falmata said:

"What forced me to migrate from my country was the political pressure that was imposed on me. When I was a high school student there was political pressure on me and my friends from different dimensions. Once up on a time, they label and said to me "You had a different political affiliation against the existing dominant political perspective." and fired me from the high school. What they mean by the different political affiliation was that if someone is a member of opposition political party, or simply opposes the government on power, they consider you that way as an enemy. When they wish, they declare you as a core and mastermind of demonstrations by the students. Once, they labeled me as organizer of protest by the pupils. But I was not. I was not even a member to any political party."

Falmata further expressed the political pressure on him and how he finally decided to migrate after he released from prison to get rid of the problems he had been encountering. He said:

"Most of the time they search for reasons and fire me from my education. One day, the school administrators brought the flag of OPDO (Oromo Peoples' Democratic Organization) to our school for sale. They made an obligation on every student to sale. Then I questioned the reason why they force every student to buy, because that flag was not national flag of our country, it was a flag of single political party called OPDO. Therefore, everyone who is interested can buy, and no need to make it obligation, then I refused to buy the flag. Then they started to criticize me for questioning and said to me as if I am orchestrating disturbances among the students. then after they said why you questioned such questions. They criticized me for my questions. There is no right and freedom of speech for citizens in our country. If you disagree with their idea, they will harass you, if you oppose them in politics, you will be killed. Then finally, they caught me and my friends from the high school and detain us in prison. They detained me for eight months and released me on bail. Even after they release me from detention, they were following me with their spying agents. They were intimidating and threatening me and all my families with warnings and psychological warfare. When their

intimidation and threat on me and my families reached its climax, I decided to migrate again."

Chala articulated that political pressure on him due to his identity served as his reason for migrating as follows:

"My second reason that enforced me to flee my country is the subjugation and inhumane treatment that is done to my Oromo ethnic group in general. If someone identifies him/herself as an Oromo and speak for Oromo's rights and benefits and become proud of his/her own culture and become Oromo nationalist in Ethiopia, he/she will be targeted, identified, and detained. In many cases, they took the detainees from prison and killed extrajudicially. This country is where displaying your identity is taken as a crime. It is quite impossible in this country to be proud of your own identity, culture, and native language. Because of such reasons, I have encountered so many problems, many pressures were posed on me. For the only reason that I spoke boldly for my rights, I was labelled as a member of political party called Oromo Liberation Front (OLF). The authorities have been searching me as wanted for detain. Because of this, I have been asking my fellow friends in Saudi the condition in that country. They told me that I can come to Saudi to work and live. Then I decided to go to Saudi for working and living there. Then I flee this country together with my friends.

Related to the trouble at her school due to political problems lead to migration, Chaltu said:

"When I finished primary school and started high school, the school I attended was always in trouble because of political problems. When a student demonstrates peacefully to express the rights of their people, the government arrests some students and beats others. I couldn't learn peacefully. Not only male students but also girls were beaten severely. I was beaten up one day when I went out to a peaceful demonstration with students. As a result, I could not pursue my education. Many of my friends were arrested. I fled the country because they could arrest me if I were there. They came to our home and searching me to arrest me. That day I was not at home. When I heard this, I immediately decided to flee with my friends, and we escaped the next day"

4.3.2. Pull Factors

The pulling factors of migration of the participants includes better income, hearing success stories from others, having positive information about Saudi Arabia, and the presence of family members and relatives residing in Saudi Arabia.

Better Income

Regarding the better income as a reason of migration, some female and male participants mentioned that the information they received about high income earnings in Saudi Arabia motivated them to migrate.

Abdisa indicated that he was motivated to migrate by one of his friends who used to gather information about Saudi Arabia from his friend who live in Saudi Arabia. He said he convinced him to go with him based on the information his friends has been telling him regarding the availability of work and better salary in Saudi Arabia. He was thinking as if it was very easy in Saudi Arabia to get work and earn huge amount of money within short time until when he migrated and saw the condition there practically.

Better income was also the reason for Urji's migration. She said:

"What made me choose Saudi Arabia over other Arab countries was that I had never heard anything bad about Saudi Arabia except good things. I decided to go to Saudi Arabia when I heard that if I worked in Saudi Arabia I could earn good money, change myself and change my family and that it was a good country."

Obsa also described how the information he got regarding the better income in Saudi Arabia pushed him to migrate. He stated that He was too young when he went to Harar to learn ‘‘Al-Qur’an’’ (Islamic religion education). Then decided to migrate to Saudi leaving his education to work and improve his life. Because he heard that work and salary is very good in Saudi Arabia."

Success story of others

The majority of female participants mentioned that the success stories of others served as their primary reason of migration. In contrast, among the male participants, Yahya was the only one interested in migrating after witnessing people from his local area working in Saudi Arabia, sending money back home, and purchasing new houses for their families.

As for the reason why female participants were more influenced than males, it can be attributed to the culture of sending women to Arab countries, including Saudi Arabia, for domestic work in the society and job opportunities available for women in receiving countries.

Urji stated her family told her to go Saudi Arabia and help them like other girls in the society does. She said:

"At that time, many families in the area sent their daughters to Saudi Arabia to work and help them. Many people in our town send their children to Saudi Arabia and earn money from their incomes. The females who left for Saudi Arabia had done different things for their families. These things were talked right in the city. Mr x's female and Mr Y's female built a house for her family. Things like that were talked about. I was staying home after completing 10th grade and my family told me that if you helped us like other girls and went to work in Saudi Arabia, our lives would be better. I said OKAY and agreed to go. My father sold a bull and gave me money to travel to Saudi Arabia. There were other friends of mine with whom we went together at the same time."

Rahma indicated the success history of a girl from her neighbor as a reason for her migration. She said:

"I was influenced to choose Saudi Arabia because a girl from our neighbor had gone to Saudi Arabia to work and come for a vacation. The girl had been in Saudi Arabia for many years and bought house for her family. Her family were poor. I went to her and asked her about Saudi Arabia, and she told me that it was a good country and that I could work and get better salary and I decided to go. Besides, at that time, many girls from the city where I lived went to Saudi Arabia for work. only good things were said about Saudi Arabia."

Similarly, Sifan expressed how she became influenced and decided to travel when she saw people who have worked and have been helping their family.

"I saw those people who migrated from our area to different Arab countries and construct house in their country beside helping their families, paying education fees for their siblings, ...so when I saw such people, I decided to migrate to Saudi Arabia and help myself and also my families like those who migrated from our area previously."

Having positive information about Saudi Arabia

Obtaining positive information about Saudi Arabia from those who had previously migrated served as a pulling factor for most of Female and Male participants.

When asked about what pulled her to migrate, Iftu stated:

"What enforced me to decide was, those who travelled to Saudi and worked, saved the money and got back to their home country used to speak very good things about the life in Saudi Arabia with which I was impressed. They explained Saudi as a very good country in which life was very nice and one can easily generate money by working, they just express the country as a land of multiple opportunities."

Related to getting good information as his reason for migrating, Mubarek indicated that there were his relatives who travelled to Saudi Arabia and helped their families back home. He said they usually told him good things about Saudi Arabia. Thus, hearing good things about Saudi Arabia from his relatives has influenced him to choose Saudi Arabia as his destination.

Hawi's reason for migration was also positive information she got from her relatives daughter. She said:

"My relative's daughter who have been living in Saudi Arabia told me about Saudi Arabia. She told me that Saudi Arabia is a very good country and that many people have worked there and changed themselves and their family's life through helping them. And she said to me if you go and work, you can also change yourself and the life of your families too..."

Presence of Family members and relatives in Saudi Arabia

Some female and male participants explained that their migration decision was influenced by the presence of family members and relatives residing in Saudi Arabia and the information they received from them.

Kedija said:

"What influenced me to choose Saudi Arabia than any other Arab country was that my older sister had been working in Saudi Arabia before me. I used to hear good news about Saudi Arabia from her. When she used to send

money to our families from Saudi Arabia, I was also thinking that one day I would also go to Saudi Arabia, work hard there and change my life and the life of my children. My father also commented that it would be far better to go to Saudi Arabia than any other Arab country."

The second reason Falmata raised for migrating the presence of family members in Saudi Arabia. He said:

"The other reason I chose to migrate to Saudi Arabia was that many of my relatives went there before me, my uncle has lived in Saudi Arabia for over twenty years. There are also so many people from my locality who travelled to Saudi Arabia. I used to have enough information about Saudi. Therefore, I decided that I can be free from this political pressure if I migrate to Saudi Arabia."

Obse articulated that the presence of her relative as her reason for migrating as follows:

"Who influenced me to travel to Saudi Arabia was one of my relatives who used to live in Saudi Arabia. He was the one who persuaded me and my mother saying that Saudi Arabia is a good country to live in and work, generate money and change oneself. Then we believed him and decided about my migration to Saudi Arabia."

Figure 4. 1. Factors of Migration Hierarchical Code-Subcodes Model

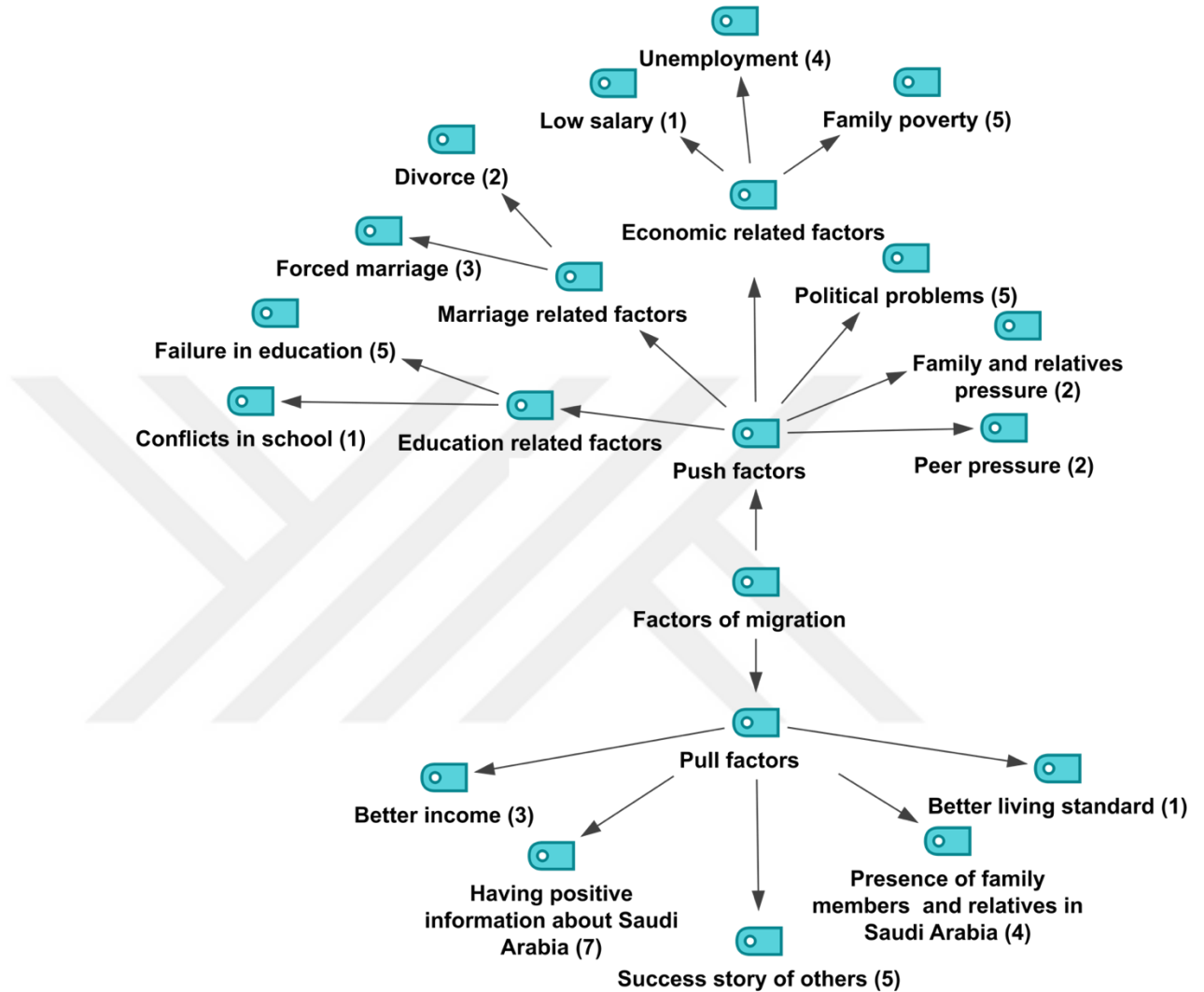


Figure 4.2 presents the hierarchical code subcodes model for the first theme of the study, Factors of migration. Under the theme of Factors of migration, two distinct categories emerged: pull factors and push factors.

4.4. Experiences Throughout the Journey

This section presents the journey experiences of participants who traveled through irregular ways from Ethiopia to Saudi Arabia. Out of the twenty-four participants, eleven male and three female participants migrated through the irregular ways. This theme

includes two categories: the reasons for choosing irregular migration and the challenges encountered throughout the journey.

4.4.1. Reasons of Irregular Migration

All of the female and male participants who migrated through irregular ways mentioned a lack of money as their primary reason for choosing this path. Additionally, some participants raised the presence of smugglers and their networks in their area and political pressure as reasons in their decision to migrate through irregular way.

Lack of Money

Most of the participants' reason for irregular way migration was lack of money since migrating through regular way requires lots of money that they couldn't afford to pay. In addition, some participants raised that migrating through legal way takes long process and time.

When I asked the participants why they didn't go legally and preferred the irregular way? Sifan said:

"The reason I choose irregular way was that to go through legal way it requires huge amount of money which I couldn't afford to pay. "When I first left home, I was empty pocket. I had no money. I heard that a person who live in our neighbor has a plan to migrate to Saudi Arabia, then I followed him when he starts a journey from our area to another town which is called Robe. As Robe was a town too close to us, I just followed him on my foot. Then he checked in to one hotel in Robe. After he ate his dinner and came back to his sleeping room in the hotel, I followed and knocked his door. Then he opened for me and asked me "What are you doing here?" I replied that I want to migrate with him to Saudi Arabia. He was shocked and refused to let me migrate with him and warned to take me back to my family the next morning. I replied that I want to migrate with him and will never go back to my family, if not I warned him that I will commit suicide. He asked me whether I had money and I told him that I don't have any money, and thus why I want to go with him and his assistance."

Raising lack of money as her reason of going through irregular way Zebiba shared the following about herself and also about another female:

"In order to travel through legal means, it needs high cost. As of me, I don't have that much amount of money to pay for it. Even that small amount of money on my hand was sent for me from my brother in Saudi Arabia when I asked him to buy clothes and shoes for myself. At the time, in the area I was living, so many females and males were travelling to Saudi Arabia. I also search for those who were travelling from my area and I found one female. Then she told me that she wants to travel to Saudi Arabia. Just like me, because she doesn't have enough money to travel through legal means, that is why she decided like me to travel through illegal means. Then this female informed me that there are also males who were preparing to travel through illegal means. We haven't travelled alone before, so that we don't have experience, we told these males that we want to travel with them....."

In addition to lack of money Firaol stated his age as a reason of migrating through irregular way. He said: "I migrated illegally because when I left, I was 13 years old, and it is not allowed to obtain passport by this age. Furthermore, even if I can obtain passport, legal immigration requires huge amount of money that I cannot afford."

Presence of Smugglers and Political Pressure

For some participants, the presence of smugglers and their networks in their area led them to migrate through irregular way. In addition, due to the political pressure on them some participants forced to migrate through irregular way since migrating through regular way could expose them risk of being arrested.

Zabiba, whose pushing factors of migration was forced marriage explained the role of smuggler in her area to migrate through irregular way as follows:

"Among those males, one was smuggler and he promised to take us along with them. In addition, he told us traveling through irregular way was easy and we will reach Saudi within one week. I believed what he had told me until I stated the journey and faced different challenges. Because I was travelling by hiding my family, I was supposed to create some reasons to tell my family. The reason I got was that because I was depressed with being dropped out of school, I must go to the house of my aunt who was living in the nearer urban area. My father refused to allow me. I repeatedly begged him to allow me to go to the house of my aunt as a kind of taking a rest. Then I started hunger strike, I stopped eating food. Then my mother intervened and requested my father to allow me going to my aunt house than dying with hunger. Then my father allowed me. Even when he allowed me, he said, after a week when you come back, rethink about the marriage and decide it before coming back home. If you refuse to accept this, after now, I will forcefully let

you marry. Then my father further accompany me until the urban area where my aunt was living. He left me at the home of my aunt and went back. As soon as I arrived there, the second day, I called to the smuggler and told him where I was. Then he appointed me the day after at somewhere and fixed its time, then I went to the place, and we meet.. Then that smuggler caught one car for me on the front cab and we travelled until Adama. There in Adama, the female that with whom we decided to travel and the remaining males also, have already arrived at Adama before me. That same night we travelled to Diredawa, without wasting time. The first smuggler, after we arrived Diredawa, he gave us to another two smugglers."

Regarding the reason of migrating through irregular way Abdisa said:

" First, I didn't have a plan of migrating irregularly. The friend of my friend who was broker promised for us that he would facilitate everything for us, so that we shouldn't be worried about anything. He also told us that the irregular route is good and that we would enjoy the journey. He ordered us to travel up to Kemise and then from there, brokers will take us the next way. Later we knew that he works with that broker. That is why he ordered us to travel via Kemise (a town of Oromia special zone in Amhara region of Northern Ethiopia). Kemise was on opposite direction from where we were. It was very easy for us to travel through Harar (Eastern Oromia, Ethiopia). Then we obeyed him and travelled to Kemise, then we checked in one hotel. Then the broker come to our hotel that night at 9pm and took us away that same midnight. The broker pledged that he would cover the expenses of our food and drinks. But when we started the journey the denied us... .." Abdisa

Similarly, Falmata mentioned the reason why he chose to migrate through irregular way was the presence of smugglers in the city he was living. He said the smugglers told him it was easy to go through irregular way with small amount of money and convinced him saying that they can take responsibility if he faces any problem on the journey".

Regarding political pressure as reason of irregular migration, Falmata and Chaltu expressed that migrating irregularly was the only option they had. Falmata said "The reason why I chose to migrate to irregular way was that the government was searching me to arrest me. Thus, the only option I had was migrating illegally in order to escape from the government."

Similarly, Chaltu stated her reason as follows:

" Since I was in a dangerous of being arrested by the government the only option I had was migrating illegally. If not the government was arrest me. Saudi Arabia was the country where I could go illegally with little money. I had fled from the city where I lived and had no money. When I arrived in Djibouti, I worked as a domestic workers to raise money for my travels and expenses "

4.4.2. Challenges Encountered Throughout the Journey

This section focuses on the challenges encountered by participants during their journey from Ethiopia to Saudi Arabia thorough irregular way. The challenges raised by participants include starvation and thirst, kidnapping and torture, rape, difficulties on boats, travelling long distance on foot, robbery, passenger deaths, and challenges during border crossings.

Starvation and Thirsty

All participants mentioned the lack of food and drink as one of the main challenges they encountered throughout their journey. In addition, some migrants experienced hunger since the smugglers denied to provide the food.

Chaltu explained the hunger and thirst she experienced due to lack of food as pregnant women while traveling to Saudi. She said:

"..... we had nothing to eat or drink and we were hungry and thirsty. I was two months pregnant when I went this route. I got married while I was in Yemen.....I was very thirsty and hungry because we were walking in the desert. I used to drink unclean water I found along the way. However, I got sick after drinking that water and started vomiting..... When we saw someone's house, we went up to it and begged for food. And even when we found a food by side of dead body lying on the road, we ate out of our extreme hungry.

Chaltu further described that she was starved to the extent she thought she was dying. She said:

On our way from Yemen to Saudi our smuggler was killed on the road and we continued walking. We didn't know the way. So, we missed our way while walking quietly. It's been 19 days since we've started the

journey. I have no shoes on my legs. We finished our food and drink. Out of hunger we couldn't even talk to each other...I thought I was dying..... I became sick. In order to escape being arrested by the Saudi police, we used to travel during the day and sleep on the mountains at night. While we were traveling in this manner, I noticed an Arab house on the mountain. I went to it and said, I am hungry and thirsty give me something to eat. They gave me water....."

Zabiba indicated that when they were traveling on foot in hottest desert, the food and water they had on their hand was finished. Thus, she got hungry and thirsty very much. Out of being too much thirsty, when she found a pond of water which is dirty, she used to drink it.

Regarding the hunger he experienced for four days Mubarek indicated that:

".....After we arrived in Djibouti, the smuggler who brought us handed us over to another smuggler. That smuggler took us and put us together in a house. He knocked the door from outside and walked away. He did not give us food for four days. We only drank water. The broker came four days later and opened the door for us. On the fifth day he came and opened the door for us and gave us something to eat."

Fuad also explained that the hunger he faced was very harsh and difficult. He said:

"On the road, I encountered so many problems. I have seen hungriness due to lack of food. I have become thirsty because of the absence of drop of water. The starvation on that road cannot be explained with words..... "After we reached Djibouti, we stayed at the house of the smugglers. From there, they took us to a place to board on the boat, where we stayed for six days. For those six days of our stay there, there was no any food to eat..... Among those travelers with me, there were those who died and left on the road because of starvation."

Falmata described lack of food and water he faced while travelling on foot to Somalia as follows:

"I tested hungriness with lack of food and had seen what thirsty meant with absence of water at all. Especially what really hurts me most was lack of water. As we travelled on foot to Somalia, we were dried up because of thirsty. When we see any house from far, we traveled from 5-6 hours on foot to beg for water. Having travelled as such, we sometimes couldn't get the desperately needed water. The sun on the way was very hard and had hurt us a lot. As I speak now, it seems so easy, but the actual problem I faced was so devastating."

The problems we faced on our way were not as easy as speaking about it now, it was very hard."

Sifan expressed the lack of food and water she experienced on her way from Yemen to Saudi border as follows:

".....There was neither food nor a drop of water to drink. ...When we start our journey, we had five litres of water with fruits of dates. But we run out of them as soon as we start our journey. The weather was very hot. After walking in the rural of Yemen for ten days we reached a place called Rada. The ten days journey was very difficult and challenging. Out of thirsty I used to drink the unclean water that I got nearby the road." When we get peoples house, we used to beg them to give us some foods (including their left overs) and eat when we get."

Yahya described that he was hungry since the smuggler denied providing them food for three days . He said:

"After we reached the landing point on the port, they told us that the boat we were supposed to go on quitted to work because of technical errors. The smugglers kept us there for two days. We haven't had anything to eat these three days. I never saw such hungriness in my life. Out of hunger I got sick. I thought I was dying....On the third day, the migrants gathered there, started disturbing saying that they should send us back to Basaso town and we do not want to starve here. But they refused to let us go back to Bosaso and giving us food. On the fourth day they brought us something to eat."

Regarding lack of food Chala described that their boat run out of fuel, and they stayed on the sea for four days without food. What they used to had with them to eat was a small number of dates and they finished the dates the first day. As a result, he became sick to the extent he couldn't even talk. Then, He said other group of migrants who came behind them with another boat helped them and they then continue the journey and entered Yemen. When they reached Yemen, he said he was highly starved to death. As soon as they reached Yemen, United Nations workers took them to their camp and gave them food and treatment. He left the camp after staying for fifteen days in their camp and got treatment.

Lack of food and water led to illness for some participants, which became worse when they drink unclean water they got on the road. In addition, some informants faced lack of food and water because they were denied by smugglers (eg. Mubarek and Yahya).

This indicates the full power of smugglers over migrants. Migrants could not do anything rather than accepting what they did on them.

Kidnapping and Tortures

In this category, participants shared their painful experiences of being kidnapped and tortured by a well know bandit after they crossed the border from Djibouti to Yemen. This well-known bandit is widely recognized as a criminal in Yemen who targets migrants, demanding ransom and subjecting those unable to pay to torture. Participants described that the bandit had a team of translators who knows different Ethiopian languages including Afan Oromo, Amharic, Tigregna, and Afar language enabling him to communicate with the migrants in their languages and facilitate understanding between them. The torture participants faced includes melting plastics and dropped the drops of the melted plastics on their body, tying plastic water bottle on to the male reproduction organ (penis) and ordered them to pull it on the ground, rape, beating harshly, denying food and drink. Moreover. Some participants shared the removal of organ other migrants faced and which they witnessed while they were kidnapped.

Mubarek described the torture and the pain he experienced as follows:

"We reached on the coast of Yemen and as soon as we got off the ship, a bandit group arrested us. They prepared their own car and waited for us. Then they gathered us all into their camp. They told us to call our family and relatives and let them send us money. This is explained by the translator they worked with. There are various translators who speak Afan Oromo, Amharic, Tigrinya and also Afar. We were about 150 migrants gathered at one place. Meanwhile, some of us called our family and relatives to send us money. But half of us refused to call. I was among those who refused to call. They let those who called their families and sent money to go. Those who didn't called their families were beaten by these robbers. Those migrants who said we didn't have money to pay, were tortured all night without sleep. They beat me harshly. The beatings they used to beat me never disappear from my sight until this day. I saw a human being beaten like that right there for the first time. They came back in the morning after dawn and told us to call our relatives. I told them that our family doesn't even have a telephone and were in the countryside. I also told them that I didn't have the money. They warned us that if we refuse to let our families to send the money for them, they will send us back to Djibouti. They started beating us again. After they tortured us for three they boarded us on the boat and told us to return us to Djibouti and they drove

us locked us up and dropped us off in the desert. They stripped me of my clothes and checked me. They couldn't get money from us. They beat us again. They tortured us until they were tired and left us there."

Fuad also explained the way he was kidnapped and the torture he faced. He said:

".....After travelling for 8 hours with such condition, we reached Yemen. As soon as we reached at Yemen, a group of smugglers took us away, gathered us in one house. They asked us to give them the contact number of our relatives in Saudi Arabia. They did so to let them send money. I and my friends do not have any relative from Saudi Arabia. We also told them that our families are poor. They said 'we will never let you free until you all give us the contact number of your relatives.' And they started to hit us. They hit me very aggressively. They put a plastic in to fire and when it melts, they put its drop on my body. It was a very painful torture. Still today, there exist its scar on my leg as you can see right here.

Fuad added that:

".... Not only this, but they also tied a plastic water bottle on to my male reproduction organ (penis) and ordered me to pull it on the ground. They did to me a cruel torture. When they continue torturing me very inhumanely, I gave them mobile number of my brother who live in Ethiopia. They called to my brother and then they pointed their gun to shoot at me and they let my brother hear my sound as I shout by fear, and then they warned my brother saying 'If you don't send fifty thousand birr (50,000) very quickly, we will kill your brother.'" They send to my brother, the account number on which the mentioned amount of money should be deposited. these robbers had an agent with account number in every country in the region. For passengers who have relatives in Europe and America, they send the account number of that specific country, because they have agents in all countries. For passengers who do not have any relative in any foreign country, they call on the phone number of their families back home."

When I asked Fuad how they finally released him, he said:

"My family borrowed money to rescue me from them. I stayed there for one week until the time when the money was sent to the account number of the bandit. They were busy hitting me saying that your relatives should quickly send the money to their bank account number. Finally, they freed me when the money was deposited to their bank account number. "He said "they immediately kill those who pledged that they don't have any relative to send them money. They killed two Oromo migrants in front of us."

When I asked Abdisa how he was kidnapped, he said that after he reached the place called Hayu where all migrants who want to travel to Yemen were gathered. He paid the

smuggler all the money for food, drinks, and transportation. In Hayu, where he was expected to board on the boat, it was the smuggler that should have paid for his transport, food, and drinks. However, He said that the smuggler who took him there, only paid for his food and drinks, leaving the boat transport fee. However, he didn't know that, and He expected that the smuggler had paid for his transportation too. Abdisa further explained that:

“At that place, if the transportation for boat is paid for any migrant, they would board the migrant on to the boat within two to three days. But for those passengers whose transportation fee hadn't been paid, they would be boarded on the robber's boat. They were called the group of gangster's. This means that they would sell you to those gangsters. I and my friends agreed and boarded when they order us to board on the boat. We didn't even suspect that the boat was owned by the robbers. We haven't known that we were sold. We thought that our transportation cost was paid. When we travelled and reached Yemen, the gangsters who were too many in number and were all armed waited us being ready with car. Then they took us from there and gather us in one house”

Abdisa said the following about the torture he had experienced:

“After they gather us in one house. Then they brutally hit us all and order us to request our families to send us money. When I say they hit us, it is not a simple hitting. It was a very brutal and inhumane hit, extreme physical assault. They tortured me. They melt plastics and dropped the drops of the melted plastics on my body. They give us food only once in a day. They let us drink unclean water. Because of this I contaminated with diarrhea. I was sick and shocked of being unable to speak properly.”

Abdisa indicated that he called to his family and told them to send the money and save his life. Until when the money was sent, He stayed there for thirteen days. Finally, after the money was sent, they released him. He added that "Those migrants who become late for telling the contact number of their family, were subjected to torture by tying a highland filled with water on their reproductive organ and dragging it on the ground.”

Sifan didn't know anything about the bandit group until she was taken to their camp. She explained how she got information as follows:

“As soon as we got off the boat, a well known bandit and his troops surrendered and seized us. After we were seized by the troops, we were taken

to their camp by their car which was located in a deep desert. I thought we were seized by the government troops, but for there were individuals who have experience with journey with us, I was told that we were seized by bandit. It was how I come to know the bandit”.

Related to the torture Sifan said After they reached Yemen, the gangsters kidnapped them and asked for money. They told them that they would beat and punish anyone who did not give them the phone number of relatives living abroad. Those who gave the phone number of their relatives and paid the money were released. However, she said “Me, the son of my uncle and few other people were unable to pass as we didn’t pay the money. They started beating us harshly. And searched us by taking out our clothes. I started crying and begged the son of my uncle to do something. Then he told them that he will pay the money they had asked for me and not to beat me.” Later she said the son of her uncle called his friend who live in Saudi and asked him to borrow him money and pay for the ransom. His friend agreed paid the money and then they released them.

Regarding the torture and rape she faced, Chaltu narrates her experience as follows:

“After they detained us, they asked me to pay the money. I told them I don't have money. They beat me harshly. I started crying..... My heart also starts to pound in me. They forced me to call back home to my family for more money. I told them my family is poor. They live in village, and they don't even have a phone. They continued beating me.Later they did something terrible on me.....they took me out and tied my hands together and beat and raped me in the desert..... They did this not only on me. But also, on women another who couldn't pay ransom like me. They released us after they raped us. The hardships I faced here by these bandits was indescribable.”

In addition to their lived experiences some participants shared the removal of organ other migrants faced and which they witnessed while they were kidnapped. Ifnan said “The bandit punishes anyone who refused to pay money because of not having enough money. I have seen with my own eyes the torture of a boy put a plastic drinking bottle over the eyes and hit it from behind. The eyes come out right away. I was very shocked...I couldn’t eat food for two days after I saw what they did to that boy. When they do this to one person, the rest of the people are afraid and quickly give their family's phone number.”

Regarding the removal of organ Roba described what he saw with his own eyes as follows:

"Life of human being is nothing with the bandit and his troops. For example, they seized one migrant among us and started to play a gamble on his life. That is, one seizes money and says I can take out his eyes with the mouth of empty bottle by hitting on his eyes. The other one also seizes money and says you are not capable of doing that. Then they do it, and if he is able to take out his eyes by plastic bottle he will take the money. if he is not capable of doing that his competitor takes it. They did this to one migrant This is what I saw in my eyes."

In Sum, both male and female participants were kidnapped and tortured while travelling through irregular way, However, the type of torture were different based on the gender of the participants. Most of male participants reported that the smugglers tied the bottle full of water on their penis. On the other hand, a female participant indicated that she was raped by the gangsters.

Rape

Rape was identified as the main challenge faced by all female participants who migrated through irregular way. They were raped by gangsters and smugglers. In addition, most of male participants reported the rape of women migrants including their own wife in their presence.

Zabiba described that:

"We reached Yemen and continued our journey.... While we were travelling, gangsters caught us on the road, and detained us in one big store. Then said that you won't be freed unless you paid us money. Then we told them that we were empty pocket and pledged to wait us until our families send us from home country. Then they locked four of females including me in one class, and the eight males in another class, then they left us there. Because the nighttime comes, we slept. In the midnight three individuals came. We get afraid and stand from where we were sleeping. They ordered us to return to our sleeping. They started to communicate in Arabic language. They later come and slept next to us. We were shocked and awoken with great fear and surprise. This time, they made their knife ready and warned us saying 'If you do not accept what we ordered you, all of you will be beheaded.'" We started to shout, shout shout and shout. The class where our fellow male migrants were sleeping was next to us. So, they heard our shouting for help

and broke the door of their class and started to knock and hit the class in which we were sleeping. Even though they attempted to render us their hand of help, but they couldn't. We also couldn't get out from the gangsters hand".

Zabiba Further explained what happened after that and she said:

".....It was very sad. It hurts me a lot..... They raped four of us in one class..... Then after I don't know what happened next. I fainted for long period of time; I was unconscious. It was after the dawn time that I come to know myself. I hate being human. I greatly regretted and think that hadn't I come to this world. I hate being created as a human being, I never forget that bad day and the incident still today. I haven't ever thought that a human being will be as cruelest as such. Those guys who raped us were not humans, they were beasts. Males are very cruel, who forced me to run away from my country through this illegal route is also a male. After I left my country too, who disrupted my life and hurted me physically and psychologically is also a male. The very purpose for their coming to this world in my opinion is to hurt women. Had I been aware that such problems would face me, I would never go out from my home (crying). It would have been better if I had obeyed my families and married to the guy my families proposed for me, though it was not my interest."

Zabiba said when they woke up in the morning, the gangsters who raped them were four. But later they added three other gangsters and come again being seven in number. She said they tied the legs and hands of the male migrants they were travelling with and hit them very harshly. They were intimidating all of them saying, 'we will kill all of you here in this desert!'"

Zabiba added that she raped several times:

"We stayed there three days. They raped me and my friends all those days again and again. Those seven gangsters raped us turn by turn. After we spent three nights in that area, among those who were kidnapped with us, some of them were able to let their family's sent money for them. Others of us whose families couldn't send money, they hit us as much as they can and released us all".

Zabiba indicated that she didn't request the money gangsters asked from her family. Because, she said:

"My Family themselves have hurt me much. They were the causes of all my problems. I migrated because of them. so why and how I request them to send me money. Thus, I didn't call my brother. The gangsters say those of

you who haven't let your families send money will be executed, you will be killed. When I heard them saying this I didn't really care. At that time, even if they killed me on the spot, I don't care, it doesn't give me a sense, because living in this world was not giving me any sense at all."

When Sifan went to the port where passengers for Yemen board on to a boat. The smugglers raped her there. She said that the boat was already full when they reached at the port. No space at all to board on to the boat. They stayed there for a week until they got a boat to start our journey to Yemen. Sifan said that since there was no shelter at the port, everyone spends the night out there on the field.

Sifan further shared the following:

"The first day we spent our night on that field, I slept next to the son of my uncle. In the middle of the night, the armed Somali smugglers who works on the boat patrolled and walks surrounding us. I was thinking about what they were doing. As I was worrying about what they were going to do to us, I couldn't sleep even for a while. Then finally, they came and awoken us up. I was afraid, very shocked and run away from where we sleep as if they were to kill us and escaped under one big rock. However, they found me. Then they came and awoken other passengers and pointed their gun on us. As I can't speak Somali language, I couldn't understand what they said to us. Then they started beating us. They searched all of us and took the money they found. Not only money.....They raped me and other girls there..... I was very sad that day. I said I wish I died. Because at that time life has no meaning for me".

Chaltu was coughed by a group of gangsters and raped while travelling from Dire Dawa to Djibuti on foot. Chaltu described the gangsters had asked them money. When they told them that they didn't have money. She said they searched them by taking off their clothes and beat them then they raped her.

Chaltu further explained:

"First, they took away my friend who was pregnant with whom we were travelling and treated unfairly, a very horrible act..... they raped her. Again, they came back and took me and raped me we couldn't get rid off what happened to us because we didn't have the strength to get rid of them..... it was our luck that made us be that. They continue raping us for two days. On the third day they went by leaving us there. Then suddenly we saw drivers of big trucks stopping to smoke cigarettes. The drivers approached us and asked us about what happened to us. Then we told them, They took us from there to the town....."

Chaltu said after they got out of gangster's hands, they continued the journey. Her friend who was going with her was pregnant and she got very sick from the beating and rape as a result the baby came out. She said she never thought a human being would be so cruel to such a pregnant woman.

Regarding her feeling in this condition, she said she was very sad, discouraged, and depressed. But couldn't do anything except crying.

To sum up, all the Female participants were emotionally disturbed while describing about the rape they experienced. They remained silent for some time and crying. In addition, the feeling of hopelessness was observed on them. For example, Zabiba and Sifan wished to die after they were raped. Furthermore, Zabiba was affected by being raped to the extent she started thinking that men came to this world to trouble women.

In addition, most of male participants reported that during the journey, smugglers subjected women, including their own wives, to rape in front of them.

Ifnan explained that gangsters raped his wife on front of him. He narrated full story and his feelings as follow:

"There are many problems along that way..... on my third migration through irregular way when I was traveling with my wife through Somalia, a friend of mine and his wife were traveling with us. As we were walking, 8 gangsters caught us on the road and raped my wife in front of my eyes..... I was begging them not to touch her but to kill me instead of seeing that humiliation and inhumane rape of my own wife by gangsters. But they held guns to me and threatened to kill me and all the passengers there if we said anything. Raping my wife in front of me. This was what I saw with my own eyes, and it was very shocking, immoral and shameful action."

Fuad and Chala described that they witnessed while women were raped by gangsters on the road. Fuad further said:

"The other severe problem that I witnessed on this road was that two woman who were migrating with us were raped by the smugglers in front of us. The boys we were travelling with attempted to rescue the two women, but the smugglers pointed their gun to us all, so we all kept silent. More than the severe problems I encountered throughout my journey; I always remember the

problem that these two women faced. The two women raped were always in my mind. I couldn't forget that incident. It was very shocking. I was also very sad that I couldn't protect them. A man shouldn't have done something he don't want to be done to his sister or mother. But this bad action of raping was as simple a talk for the smugglers, because they were very cruel."

Chala also shared:

"The smugglers rape all of the women who were in the journey with us. We were travelling with three women, all of them were raped by the smugglers. We, the males in the journey have attempted to protect those women, but the smugglers point the gun to our head and warned to kill us if we speak even a single word. We kept silent as the condition was beyond our capacity. We couldn't do anything to protect our women. Witnessing with your naked eye when a woman is raped, and being unable to protect her is disappointing and very shameful. Still today, I remember how the women were shouting. How a man can do such a bad thing to a woman while he has a mother?"

In summary, male participants experienced intense negative emotions due to the distressing circumstances of witnessing women being raped by gangsters in their presence and their inability to protect them.

Regarding rape, some Male participants reported that during irregular migration even male migrants face sexual abuse including rape. However, they explained it as it was the story of other migrants including their friends and relatives.

Experiences on the boats

In this category the journey experiences of the participants while traveling by boat are presented. During their boat journeys, participants encountered various challenges including transportation on overcrowded boat and sickness, passengers being thrown into the sea, fear, and stress, and ship malfunctions and sinkings

Transportation on overcrowded boat and sickness

Out of the fourteen participants who traveled through irregular means, thirteen of them identified transportation on overcrowded boats as the primary difficulties they encountered during their boat journeys. Due to the overcrowdedness of the boat

participants experienced sickness such as vomiting, headaches, lack of oxygen, and even fainting.

Obsa said on the top of small boat around Four hundred passengers were loaded. Similarly, Firaol described that they spent 18 hours to reach Yemen on small boat carrying 100 immigrants. He said, "We were transported just as a material not as a human being."

Falmata described how crowded their boat was as follows: "The boat was made up of wood. It was not a modern boat. In addition, they boarded so many people, thus the boat was overloaded. About 220 (two hundred twenty) passengers loaded on the boat which could carry not more than hundred passengers. As a result I got sick and was vomiting."

Falmata added that since the boat was overloaded the Somalis smugglers who work on the boat sit the passengers by squeezing and treated them badly. He said "When you first get on the boat to board, they let us sit on passengers by hitting us brutally. They don't have any humane element for passengers."

Sifan described that since so many passengers were overloaded on the boat. When they sat, they sat as a praying person on their knee to use only small space. Similarly, Mubarek said about 150 people were loaded on board. But the ship was very small. He said "When we sit, we sat with our legs folded. We were so much crowded and contracted together. Thus, I was out of breath and had a headache because of this."

Regarding the way the smugglers working on boat treat them due to over crowdedness of the boat Bilal said "The Somalis who work on board beat people. They load people like beasts on top of each other and if someone in distress moves on the scene, they come and beat people. they also beat me ". Similarly, Yahya reported that the smugglers on the boat put migrants beyond the capacity of the boat like stuffs. When the sea wave pushes the balance of the boat to one direction, they blame and hit the passengers as if they were responsible of the sea wave. He said "The Somalis who work on the ships held iron in their hands and used the iron to beat people on their knees and seat them together."

Roba indicated their boat was about to sink because of the large number of people it was carrying. He said "I was also worrying thinking in my mind that the boat we are travelling in might have been sunk due to overloaded. I became sick and even fainted. I did not think I will survive from it, but thanks God I was survived."

Fear and stress

When asked about their feelings while traveling on the boat, most of the participants said that they were extremely worried, distressed, and regretted. They experienced these emotions due to the difficulties they faced during the journey by boat and witnessing the suffering of other passengers.

Related to the stress and fear she felt while on the boat Zabiba explained that:

".... When you show a sign of small movement, the smugglers on the boat hit you very harshly. Because the boat was overloaded. I was afraid that the boat might sink in the sea. I was assuming that as if I was dying. I was very much stressed. I was continuously crying until we reached Yemen on the boat. Not only that, but I also encountered a harsh headache, and the earth turns me around. I regretted and cried loudly thinking that Hadn't I left my home country, I regretted too much. With such a condition and through layers of challenges, we arrived Yemen."

Chaltu also stated two ships that left Djibouti with their ship sank and everyone died. As a result, She was terrified that their ship would capsize. She said "I scared and kept crying until we reached Yemen. I gave up. I was desperate that I might die now."

Additionally, Fuad described that he was distressed when he saw one passenger throwing himself into the sea. He said:

" The situation on the boat was very difficult. I feel like I am going to die. However, what made me distress was seeing the suffering of other passengers. I saw one passenger suffering a lot. When the boat lost its balance, he was shouting. He was very stressed and finally throw himself in to the sea than suffering from such congested boarding. When I witness this situation, I hate my coming to this world. I regretted being born to this world and even thought to throw myself in to the sea just like them."

Mubarek reported similar experience. He said:

"There was a big problem on the ship. I was disturbed, my mind was tormented when I saw other passengers suffering on the boat. For example, a boy who was on the boat with us was mentally disturbed. He was scared when our boat was almost about to sink due to high wave of the ocean. He said that the smugglers would throw me into the water on the boat. He got up and almost jumped into the water. The passengers forced the boy to sit down on that ship. The crew, however, said they should throw the boy into the water. It was very sad to take a living person and throw him into the water. We begged them that the boy could not swim and pass through the water. They didn't think anything of it. Later the boy was fainted in the middle while he was bothering us like that. When he became aware and conscious of himself, he calmed down."

Ifnan said that when the sea wave and tide come, it used to aggressively collapse on them. At this point, the passengers were very distressed and screamed. He said "I have seen with my own eyes many people who have been mentally disturbed by the suffering on board. I was shocked when I saw this".

Malfunction and sinking of ship

Some participants explained that the boat they boarded stopped functioning while they were on board. Others reported that their boats encountering accidents and sinking.

Chala said the boat he was boarded was stopped working in the middle of the red sea. Because of this they were forced to stay four days on the sea without food.

Obsa described the accident on the boat as follows:

"Among the problems that I faced on my way from Somalia to Yemen, the one I never forget is the one on the boat. The boat we boarded being four hundred (400) initially, only five of the passengers crossed the sea alive. Three hundred ninety-five (395) died. After travelling for 36 hours on the sea, the boat failed. As soon as the boat failed I took one big jerrycan and start to swim in the sea. While I was struggling to death, the UN rescue team came and help me out of the water. I survived very shortly, I survived only with mercy from the Almighty. When the night passed and, in the morning, the dead bodies were collected at the edge of the sea. What saddens me most is that the dead bodies should have been buried as per our culture, but what I saw was the Yemeni smugglers checked and took money in the pockets of those dead bodies. When I saw the dead bodies of my people which couldn't even get a chance to be buried, I couldn't control my tears..... Three of us get medical

treatment with the help of the UN team and recovered. Then we continued our journey to Saudi."

Ifnan faced loss of his friend due to the accident on the boat. He reported his experiences as follows:

"Once, while we were sailing to Yemen via Djibouti, a boat carrying about 96 people capsized. Of the 96 people, only 6 of us survived. Ninety people died instantly. I was able to stay because I was on the engine with the drivers. When I saw people dying like that, I lost my consciousness. It was very sad. I hated my life. I have never forgotten the people I knew who died that day. I lost my friend. It remained being scar of unforgettable incident in my life."

Both Obsa and Ifnan shared their experiences with deep sadness, as they were emotionally affected by their ordeals. Obsa reported that he was migrated through irregular migration to Saudi Arabia five times, and it was during the fifth attempt that he encountered an accident. Following this incident, he made the decision to no longer migrate through irregular way and even the thought of getting into a car frightened him as he feared another accident. Similarly, Ifnan had migrated six times through irregular ways, and the accident occurred during his sixth attempt, which ultimately became his last migration. After returning to Ethiopia, Ifnan said that he refrained from visiting his friend's family as his friends family had entrusted him with the care of their son. He continues to feel guilty as if he was responsible for the loss of their child.

Throwing passengers into the sea

Some participants reported witnessing the smugglers working on the boat throwing passengers into the sea which left them feeling distressed and saddened by the events.

Obsa said if someone moves from where he/she sits and if you didn't listen to what they said they throw you to the sea. He has seen a passenger throwed to the sea by smugglers. He said, "My fellow friends, whom we were traveling together has been thrown to the sea."

Falmata explained the reason the smugglers throw passengers into the sea and his feeling as follows:

"On the boat so many passengers 'got sick. When a passenger got sick and stressed thereby moves from where he/she sits, they threw them in to the sea. Two passengers on board were thrown into the sea. One died because he got sick. The other become stressed and stand up from where he was sitting, then they threw him in to the sea. In my life, I have never seen very cruel men like those. What happened to us on that boat never been out of my sight and imagination. It even comes to me in my dream. Sometimes, when I remember those passengers who were thrown to sea and died, I start crying being alone."

Similarly, Fuad said:

"If you spoke a single word regarding your dissatisfaction, the smugglers will throw you to the sea. I was very scared. Some of the passengers were vomiting out of scare. some of them were crying. I thought I would die when when I saw this. Among the passengers with whom we boarded on the boat, two of them were thrown to the sea by the smugglers. Because they complained that the way we were boarded was very difficult even to get enough air and they tried to stand up, the Somali smugglers throw them in to the sea."

Robbery

Most of the participants reported being robbed by various individuals including smugglers, security forces, and thieves, during their journeys.

Chala said he was robbed twice through the journey. Once in Somalia. The second time in Kamis. Chala described about the robbery by police in Somalia as follows: "The Somali regional police and security forces caught and took everything I had, they robbed me. The police were expected to safeguard the rule of law, they should have brought us to justice in case we breach a law, but they caught us themselves and snatched us everything we had."

Regarding second round thieving Chala said, "As soon as we cross into Saudi boundary, robbers caught us at a place called Kamis and robbed the money I had." He added the robbers forced those of migrants who have relatives from Saudi to send money. They snatched migrants mobile and forced migrants to call the Saudi contact they found in the phone. They beat and tortured those who refused to call their relatives.

Similarly, Zebiba described that she was robbed twice. Once on the road while travelling from dire Dawa to Djibouti and on the port of Djibouti. Regarding first round robbery she explained:

" While we were travelling, security like personnel caught us and start to search our luggage's. They even take off our clothes and searched us. I had a gold necklace. They took that gold from me. Then since they didn't get more money, they warned the brokers that they will not free us until they paid them some money. They said, "If you refuse and go; I will call to one of my friends on the road and you will be caught." Those brokers who were taking us through the way called to their friends in another town and deposited some amount of money on the account of those securities, and then they freed us. Then we continued our journey."

Zabiba added she was robbed for the second time on the port of Djibouti. She said "After we arrived on that port, and waiting for a boat to board, a crowd of thieves came to us and took everything I had."

Fuad explained the smugglers they were going with intentionally send the robbers to them. Because they work with the robbers. He said while they were travelling on foot through the way to Djibouti; the robbers caught them on the way and robbed all the money he had. The robbers also put off their clothes and shoes that they were wearing. However, they didn't do anything to the smugglers and the smugglers also kept silent while they rob us.

Long-distance travel on foot

All the participants travelling long distance on foot mainly in hot desert made their journey challenging and painful. During the journey they were beaten by the smugglers when they got tired and remained behind.

Regarding her 20 days journey on foot from Yemen to Saudi, Zabiba said:

"We started our journey From Yemen to Saudi Arabia with brokers. After we travelled halfway by car, we then get off the car and continued travelling to Saudi Arabia very long distance on foot. Because the road we were travelling on was a desert, my shoes melt down and I started travelling with bare foot. Because the desert is very much hot, my foot started to bleed. A thorn pierced my leg at different places in that desert."

Zabiba further said "I will never forget the problems I faced on that journey." She added that when they reached Saudi Arabia border, she was very tired because her leg become swollen. She said, "It was not only me, but also female migrants we were travelling with, also encountered the same problem. As a result, we refused to travel more, because we were travelled long distance on foot and too much tired. Then we quitted travelling." Additionally, she said that since the brokers would hit them if they were too late in travelling, let alone staying at one town. Then the male migrants with them begged those brokers and they allowed them to stay for two days on that border area.

Kamal indicated that the journey on foot was very difficult. He said:

" After we left Yemen on our way to Saudi Arabia. We walked on foot for 15 days in the desert. Our journey was at night, and we used to sleep during the daytime under big stones. While travelling long distance on foot the shoes my shoes were torn, and I continued traveling barefoot. Because of this my feet hurted so much to the extent he couldn't walk. He said the smugglers were beating him since he couldn't walk fast because of the pain of his legs. He added "If someone become tired and fell down, the smugglers will continue their journey with other migrants leaving you there. So many people left behind being tired. Most of them died on the road."

Abdisa said he travelled on foot for 16 days from Ethiopia to Djibouti. He explained the journey as follows:

"We travelled on foot in that hottest desert for a very long time per day with very few rests. The smuggler warned us that it will be very difficult to reach where the drinking water is available if we wouldn't travel full day with better speed. 'Then if you couldn't find water you will die' the smuggler warned us. Then we started to travel full day to reach at a place where a desperately needed water was available. I got sick as a result of walking long distance on foot without enough rest"

Sifan said that in their journey in the villages of Yemen they used to walk long distance on foot and sometimes they walk over very high mountains that looks taller than a building with fifty floors.

Chala stated that he was exhausted because of traveling 16 days on foot from Yemen to Saudi. He also added "in the journey if you got tired and remain behind in the journey, the smugglers hit you or just leave you alone there and continue their journey."

Passengers deaths

During the journey, the participants witnessed the deaths of other migrants. The reasons for these deaths that were mentioned by the participants includes starvation caused by lack of food during the journey and being shotted by soldiers while attempting to cross borders. Additionally, some deaths were a result of bandit attacks while trying to escape from bandit camps.

Roba narrated the death of his friend while trying to escape from bandit camp who kidnapped them as follows:

" Being in the room where we were detained, I saw my friends from my home town who came there before me. At mid night I saw them trying to open the window , and asked them closely, what they were doing. They told me that they are escaping jumping through the window. I also told them that I would like to escape with them. They then agreed and warned me that I have to be responsible for we will be killed if we are caught. When we closely see the bandits, they are smoking drug around fire, and we understood that they will be conscious less by the drug after a certain period of time. There are also youths who work with them and are in a deep sleep in the other room. Finally, we made a decision to jump over the window and run despite the death penalty we might encounter if we were seized. Then we run without stop for even a second and while we are running the sun started to raise. When we are closing to a tarred road we heard a sound of a rifle from our back. When we see back the troops of the bandit are following us by a motorcycle. The kept on shooting at us. One of our friend was dead by a bullet and the other one was wounded on his hand. They quite running after us as well as shooting at us after we took the asphalt."

Similarly, Abdisa reported that one female who couldn't be patient with the brutal rape and tried to escape from the prison where they were kidnapped. Abdisa said that She attempted to escape by brutally hitting her.

Chala reported the death of a women while giving birth on the road. He said:

" One of the women on the journey with us delivered a child in the mid of the journey. As she delivered in uncomfortable place the infant baby died. The mother also died. The dead body of the infant baby and her mother was not even buried. The smugglers put leaves on the dead bodies of mother and infant baby and went on their journey. Especially the injustices and harm, grave problems that the women faces were very harsh and inhumane."

On the other hand, Fuad reported the death of migrants because of starvation. He said "The starvation on that road cannot be explained with words, it was very harsh and difficult. Among those travelers with me, there were those who died and left on the road because of starvation."

Chaltu reported the death of migrants while crossing the border. She said:

"While we were traveling, another smuggler came to us on the road and killed our smuggler. The Saudi soldiers on the border heard our screams and started shooting at us. They started shooting at us in the early hours of the night and continued until noon. The soldiers took a lot of passengers away from us and detained them. The rest of the people dispersed into the mountains. I lay down for a long time, and after recovering, I got up and suddenly saw a girl sitting under a tree. Again, as we walked with her, other people we saw on the road joined us. We became five people: four females and one male. However, many of our companions were shot and killed. I saw their dead body lied on the street."

Challenges During Border Crossings

All participants who traveled through irregular routes crossed the border of Saudi Arabia via Yemen. While crossing border most of the participants faced various challenges such as being injured by the gunfire opened on them by border police, losing ways, starvation and thirsty and travelling on high mountains.

Chaltu who was two months pregnant when she went that route shared her experiences of border crossing as follows.

".....While we were on border between Yemen and Saudi, another broker came to us on the road and killed our broker. The Saudi soldiers on the mountain heard our screams and started shooting at us. They started shooting at us in the early hours of the night and continued until noon. Many of our companions were shot and killed. I was very distressed and gagged. Once a Saudi soldier came to me with a gun, and when he looked at me, he thought I was dead and left me.... I wasn't afraid he'd kill me at the time. I wished he had killed me soon, and I would have been hobbled. Their soldiers took a lot of people away from us and detained them. The rest of the people dispersed into the mountains. I lay down for a long time, and after recovering, I got up and suddenly saw a girl sitting under a tree. Again, as we walked with her, other people we saw on the road joined us. We became five people: four females and one male. Many people die and lie on the streets. Some of them

did not survive. I was still two months pregnant at that time. I was very distressed when I feel pain thinking that my pregnancy may miscarry....There has never been a day in my life that I have been as sad as that day."

Chaltu further described that since their broker was killed. They lost the way. However, they kept going. She said it has been 19 days since they have been going like that. As a result, they were hungry to the extent they couldn't even talk to each other. Chaltu added:

"While we were traveling in this manner, I noticed an Arab house on this mountain. I went to it and said, 'I am hungry and thirsty; give me something to eat.' They gave me water and tea. Later, he told me to cook rice and eat it. I said I wouldn't eat alone, and my friends were on this mountain, and he ordered me to call them too. I couldn't climb that mountain. I have no shoes on my legs, and I have no strength to climb the mountains, so I stood there and called them via whispering. When they heard my voice, not only the passengers I was with but also other passengers who had been shot and wounded in the mountains came. Along with these passengers, there were brokers. The Arabs gave us all something to eat and drink, and we ate, drank."

Chaltu further described that since they lost the way they didn't even know where they were. Then they asked the Arab guy where they were, and he told them they had crossed the Saudi border. She said "I didn't even remember how and when we crossed the border."

Sifan said she was concerned about her safety while traveling from Yemen to Saudi Arabia border. Sifan was raped in Djibouti by smugglers. Thus, in order to protect herself from second time rape she used different technique. Sifan further said:

"This time, to protect myself from those smugglers who can possibly rape me, I started to wear trousers like a man. I also used scarves named imama to cover my head to resemble man and put on males' shoes. I totally look like a man, and then continue my journey. The reason is that I was raped by the smugglers. And even I also heard that some brokers assign female passengers as their temporary wife, and I wore like males."

Sifan explained that she crossed into Saudi border in mid night. To cross border, they are expected to be very quick. Otherwise, Saudi soldiers on the border will capture them. She said "I quickly crossed into Saudi border with speed. The police opened gun

fire on us and some of the passengers were injured. The son of my uncle was captured while we were crossing together into Saudi Arabia border.

Zabiba said that immediately after they reach the border the brokers gathered them and tried to cross the border. However, when the brokers saw police on the border, they told them to stay there. Thus, they couldn't cross the border for two days. As a result, they were hungry and thirsty these two days. Then, they crossed the border on the third day. She further said:

"The Smugglers showed us the cross line on the border and told us to run and cross to Saudi Arabia. Then we did it. After we crossed also, we continued our journey in very big mountains that look taller than a building with fifty floors. It was very difficult to get out of there. When we started walking down the mountain, it was scrolling, so I slowly grabbed rocks and leaves. Some rocks fell from the mountain and hurt my leg."

Related to border crossing Abdisa said the police opened gunfire on them. He further stated that:

"It was in the midnight when we crossed from the border of Yemen in to Saudi Arabia. In order to cross the border, there is a place where you have to walk on your knees. After we pass by that place, while we were running to enter Saudi Arabia border, the Saudi border security guards opened fire on us. Some migrants were wounded by bullet. The smugglers with whom we were travelling and all migrants with us which can be estimated to be more than one hundred were dispersed. I ran and escaped beneath the big stone nearby. After escaping for three hours there, I decided to continue my travelling and take the risk of being caught or detained or killed by Saudi Arabia security forces than staying there under the stone and eaten by hyena. I was desperate at that time. I thought I am going to die after now than living. I regretted migrating from my country. Those dispersed fellow migrants started to get one another while travelling on our way. Among us, there were those who were caught by the Saudi Arabia border security forces and returned back to Yemen."

Yahya said that he was injured by the gunfire opened on him by border police while crossing the border. He explained:

"While Me and other migrants trying to cross the border five policemen came up from under the rock and opened fire on us. We ran and escaped it too. As I ran, I came to a large cliff. I threw myself, thinking that I would rather throw myself into the mud than being shot dead. When I jumped

off the cliff and was about to reach the ground, a bullet fired at me fell on the cliff and hit me on my knee. I was shocked."

Female participants faced additional difficulties compared to male participants. In addition to the dangers of crossing the border, female participants were worried about the sexual abuse they may face as exemplified by Sifan's experience. Furthermore, Chaltu, who was pregnant was concerning about her pregnancy during such a challenging situation.



Figure 4. 2. Experiences throughout the journey Hierarchical Code-Subcodes Model

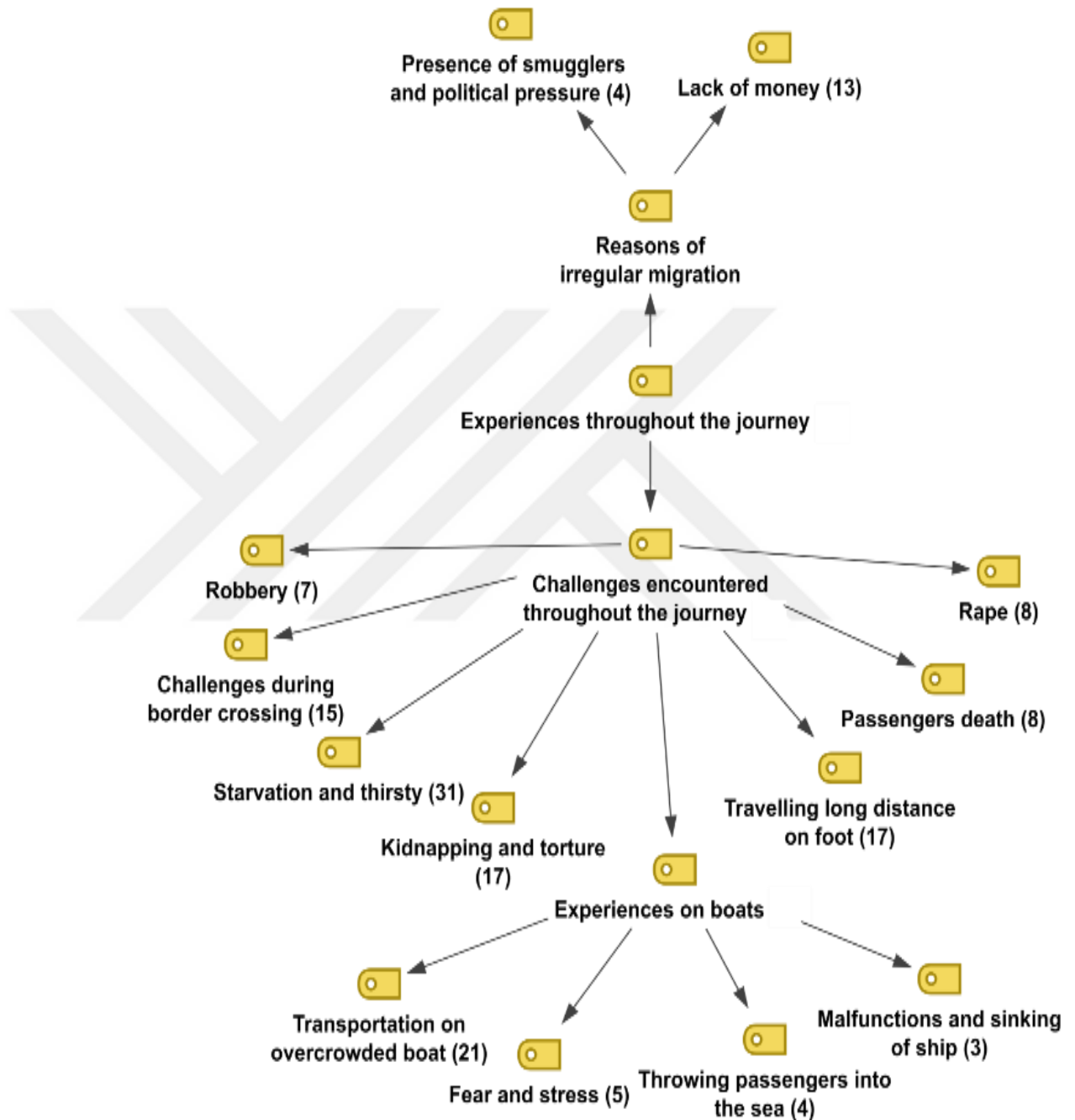


Figure 4.3 illustrates the hierarchical code subcodes model for the theme of Experiences throughout the journey in the study. Under the theme experiences throughout the journey two distinct categories were emerged: these are; reasons of irregular migration and challenges encountered throughout the journey.

4.5. The Experiences in Destination

This section presented both the challenges faced and positive experiences of the participants during their stay in Saudi Arabia.

4.5.1. Challenges Encountered During Stay

Under the theme of the challenges faced by participants during their stay in Saudi Arabia, sixteen categories emerged.

Withholding Passport and Other Documents

Nine female participants who arrived in Saudi Arabia through regular way with a contract visa reported that upon their arrival their employers confiscated their passports and kept them in their possession.

Iftu stated that her employer forcefully took her passport and other documents. She said:

"The madam for whom I travelled to serve as a housemaid snatched my passport and luggages as soon as I entered her house. Let alone my travel documents and passport, they even took away from my notebook on which I registered my families and relatives contact addresses"

Rahma said that as soon as she arrived at the airport, a few hours later her employer came and picked her up and took her home. She said as soon as she got in the car to go home, they took her passport from her. In addition, Kedija and Obse revealed that their employers not only took their passports but also searched their luggage to verified whether there exist cell phones or not in their bags.

Labor exploitation

Codes that emerged under this category include overload of work, long working hours, absence of days off, denial and delay of salary, low salary and sleep deprivation.

Overload of work

Nine female participants migrated through regular way by contract viza faced an overload of work during their stay in Saudi Arabia especially during month of Ramadan. They described the workload as extremely heavy and burdensome. In addition to working in their employer's household, they were also forced to work in different other households, including those of male and female employers, employers' siblings, and employers' friends. In addition, some participants forced to work hard labor.

Iftu indicated that when she was in the contract house, she used to work the whole week. The work was quite overload and extremely hard. Her age and the workload assigned to her was quite mismatched and incomparable. As a result, she always got tired. Iftu further explained the overwork she experienced as follows:

"The contract house I first got employed used to have four males and a female. Totally they were seven. Their residence was very huge and big with too many classes. It was G+3 (Ground plus three stairs). Likewise, when I come first to their home one newborn baby was only with the age of one month. The mother of that child was an employee because of which I had to look behind the child until her mother come back from the workplace. At the same time, it was me who had to cook and serve those boys who used to go to school. In addition, it was my responsibility to wash clothes and clean the whole classes of this big compound residence. The sleeping room of both the madam and her husband was too big that it took me so long time to finish cleaning it. For that madam's home, it was proper to employ two housemaids. But they used to let me work everything by exploiting me beside their inhumane treatment."

Regarding workload Rahma described that the family hired her agreed to take care of the elderly person. However, after she started working, they informed her that in addition to caring for the elderly woman, she was also responsible for cooking and cleaning the house. Rahma further described:

"I couldn't handle everything. The elderly woman was paralyzed, so I take her to the restroom, feed her, and take care of everything for her. Beyond that, it was hard for me to do the remaining works. When the elderly mother is asleep, I clean the house. I finish the remaining tasks. I couldn't sleep. As a result, I got sick. I was really bothered by that family. They argue with me "

Rahma added "I've never seen anyone as cruel as that of my employer for the whole time I've lived in that country for 11 years. I was washing clothes by hand while the washing machine was in her house. Because of these washing clothes by hand, the clothes soaps hurt my hand because of the frictions and detergent chemicals."

Regarding workload and hard labor Magartu said:

The house I was employed in has three floors. Every day, I used to clean all classes on all the three floors. Even I used to clean everyday including those classes where no one sleeps in. the work become quite overload on me. the family I used to serve have three adult females. All these three females order me. They spent the whole day sleeping. When I finish my work and sleep during the night, one of them wakeup me and order me to wash their clothes. When I replied to them that I was tired and must take a rest, they replied to me that their families are paying me a salary. So, you don't have to sleep, you must work, this was their response. They don't care anything about me. They never think that I will be tired"

Magartu Further indicated that they order her to work beyond her ability (hard labor). She said they forced her to wash big mattresses. Not only this, when they buy different cooking ingredients for cooking, they left it on the gate. she was the one who take it from there up to the second floor on the stairs building. Among those ingredients 40 or 50kg Oil, and 50-kilogram rice were also there.

Urji described that work was overloaded especially during the Month of Ramadan. She said:

In Ramadan, I get very busy. Because my madam takes her whole family and goes to her mother to fast. Their mother has 6 children. Everyone who gets married brings their own children. For all of them, only me and their mother's maid do everything. We were very much over busy during the month of Ramadan and we sleep only maximum of 4 hours. We cook many kinds of food, clean houses, and utensils. Even if I work like this, at least I haven't get a salary increase even in the month of Ramadan. 700 riyals was paid to me as sharp. Due to our overwork, the mother's maid came home with a heart attack."

Similar to Urji, Hawi shared work overload during month of Ramadan as follows:

"My employer had 12 children. 6 males and 6 females make a family of 14 with a mother and father. For all these people, me and another Ethiopian

house maid cook and clean their clothes. During Ramadan, We clean the house in the morning, and she order us to clean again in the evening. We wash their clothes in a washing machine. But she order us to washes our clothes by hand. Moreover, we were very busy during Ramadan. We work all day and don't go to bed until the hour of Sahure (midnight, when Muslims awake from their sleep and eat something to begin fasting in the month of Ramadan). I gave them the food I had prepared for them at Iftar, and because of my exhaustion, I only drank water and slept in the kitchen until they ate."

Rahma described that the works were very overloaded since she was forced to work for her employer's family. She described the situation as follows:

"My employers made me do the work of their relatives as if I was underutilized for their household tasks. The sister of my employer's husband often come and took me to her home and let me work her housework as if the work I was doing was less. Yet it is a function beyond my capacity. She makes me to clean the big carpets and cleans the three-floor house. One of the culture of the Arab people is that if their mother or father hires a housemaid, the married son and the married daughter want to make her maid. They want to enslave someone."

Amira said since she was young when she went to Saudi Arabia (She was 16 years old) her employer's housework was very difficult for her. However, in addition to their housework her employers forced her to work for their children. She said "I was taken to the home of married four children before even I finish their housework. I told them I didn't want to go to other persons' home out of our work agreement and work, but they refused."

Amira further indicated that She used to do whatever her employers order her to do because she was afraid that if they would cause her any trouble since she don't have any contact with anyone who lived in Saudi Arabia.

Related to work overload due to working for more than one household Iftu indicated that:

" I used to work not only at the home of my madam, but also, my madam usually send me to her mother's home to work. This madam's mother home is very big and huge with so many classes. I used to clean it the whole day. When I am done with cleaning the home they order me to cook the food for the family. To this home of their mother, all siblings come there with their respective families and children. I used to cook food for these whole families who come there to greet their mom. That was very boring and tiresome."

Although they order me to work an extra work they didn't pay me for these all overload works.

Regarding workload and working for others Kedija said that:

"The madam family had three children. Along madam and their mother, they were totally a family of five. Their work was very difficult, the house in which they reside was a building with five floors. In addition, it didn't have a lift. When I clean the house and their clothes the whole day, it was a must for me to go up and come down now and again for different reasons. This made me tired and totally ruined. Their house has nine rest rooms (toilets). Out of these nine toilets, I used to clean six toilets. It was only the remaining three toilets that I clean on another day."

Kedija Futher said her employer used to bring her to the residence of their fathers and mothers where she used to clean the residences the whole day. She said "As if the work of their home was not beyond my capability."

Hawi stated that when she finishes her employer's housework, she takes her to her married daughter's house and their relative's house in order to work for them. As a rule, and per our work contract agreement, she only went to work at Madam's house. Hawi added "everywhere we went, as soon as we entered their house, she started to order me, saying do this, do that, this is wrong, that is bad. She was treating me bad."

Long working hours and Absence of day off

All participants expressed that they had to work for long hours. However, it was specifically the majority female participants who came through the regular (contract) way that mentioned the absence of a day off as a major problem. Only three female participants who came through irregular way said they had day off once in a month. In contrast, the male participants stated that they had days off. This can be attributed to the nature of the work the participants were engaged in. The female participants were primarily employed as housemaids, while the male participants worked in construction, farming, hotels, and as shepherds. In addition, most of the female participants came to Saudi Arabia through kafala system which garant employers the full right over workers. On the other hand, male participants who arrived through irregular means had the right to a day off. If their employers refused to provide a day off, they had the option to change their workplace.

Unfortunately, female participants working under contract houses did not have the right to change their workplace, to take day off unless their employers wish to do it. This further limited their ability to have a day off.

Regarding long working hours most of participants mentioned that they were working minimum 10 hours to maximum 18 hours per day. Roba described that he was working in the Hotel for 18 hours per day. He said "I was told by my employer that if I worked for more than eight hours per day, I will be paid an overtime. Nevertheless, after working 10 hours as an overtime per day, I was denied the payment.

Urji described that she was working for 16 hours when she was in contract house. She explained her experience as follows:

"I used to spend standing in the kitchen for 8 hours to cook at the contract house. Food works, sweet works, washing the dishes were jobs I used to work. In addition, I cleaned the stairs of three floors all day. This takes the other 8 hours. Totally, they made me work 16 hours, not just 8 hours that we agreed before my departure. There was no time to rest.

Urji added:

"But what annoys me was that my madam prevents me from resting when I finish my work after working for long hours. Surprisingly, my madam was angry when she saw me rest, she don't want me to stay even if I finish the work. she always wanted to see me swiftly finish the big work she assigned to me as if you work with magic. I do their jobs legally but when she come after I finish the job and ask me why I am taking a rest, it makes me angry. She doesn't think that I get tired. Let alone humans, animals get tired. But She don't understand this."

Amira stated that she wakes up early in the morning at 5:00 am and works till 11:00 pm. She said they kept her working for about eighteen hours. However, on the contract agreement her duty was to work only 8 hours. Amira described the difficult of working for long hours in detail as follows:

".....As soon as I arrived, my madam told me to return to my country if I am not going to abide her order. I used to sleep only 4 hours a day. When they wish they woke me up from my sleep and order me to work. However, my salary is not commensurate with the hours I work. They spoiled me like

donkey. I even couldn't tell them that I was very tired. Because I was afraid of my madam. If I complain something she shouted on me"

Sifan explained that she was working for 14 hours without rest tightening and holding her employers baby on her back without rest. She said the house she was working has three stairs. She used to go up and down to clean the house. As a result, she said her back started paining.

Fuad and Bilal described that their employers agreed to pay them if they work for more than eight hours. However, they said their employers denied paying overtime payment for the extra hours they work. Fuad stated that: "Our agreement with my employer at the hotel was to get overtime payment if I work for more than 8 hours. After I started the job, I was working for fourteen hours per day. However, He denied me when I asked for overtime payment for the extra 6 hours per day that I used to work. They exploited me"

Regarding the Absence of day off all female participants in the contract house stated that from the day they entered contract house they haven't got day off even for a single day. Urji said "there was no day off and rest whether you work in a contract house for two, three or five years, until you left that house at the end of your contract.

Denial and delay of Salary

All of the participants indicated that the crucial problem they faced was denial and delay of their salary. Eventhough, denial of salary was a common issue faced by all participants, those in contract houses were more vulnerable as they had no right to change their workplace even if their salary was withheld. On the other hand, participants who entered Saudi Arabia through irregular means had the option to change their workplace when their salary was denied. Thus, some female participants working in contract houses escaped from the contract house without receiving the salary of several months. Some of them escaped without even taking all of what they were owed.

Obsa described denial of salary he faced as follows:

"One man employed me and after I worked him for 6 months, he refused to pay me my salary. I was repeatedly asking him each month to pay me my salary, but his response was that he pays me all together. One day I went into his office and asked for my salary. He was very upset and said to me 'how you dare to come up to my office' and start to hit me, I defended myself, then I was imprisoned for four months. They had also brought me to the court. The judge ignored about my salary and interrogated me saying 'why did you entered his office, what was your intention? You entered to hit him? Then, they ruled the decision to deport me even without getting my salary.

Obsa Further indicated that the employer always delay his salary. Obsa described how the procrastination to pay salary led to loss of his salary as follows:

"Once, I was deported and thrown back to my country without being paid three months' salary, and the other time without getting my salary of six months. The company I worked with pays salary for its workers twice a year with an interval of six months. They didn't want to pay workers monthly. As an illegal migrant, if you are caught and deported without staying for six months in the company, you lose your salary too."

Obsa was deported and remigrated six times through irregular way.

Fuad explained that his employer denied paying him four months' salary. When asked the reason why he refused to pay his salary, his employer replied that "it was because he didn't have residence permit". Fuad said "he threat me saying I will call police if you ask me the salary again". However, he said his employer knew very well that he didn't have a residence permit when he hired him.

Similar to Fuad Ifnan shared denial of salary because of residence permit as follows:

"My employer was let me work hard, but deny my salary. For example, I have been denied 6 months' salary by a man I used to work for. I asked him to give me my salary and he threatened to call the police. When he first hired me, I don't have residence permit (iqama) and he know that. But he said he would call the police if I keep him asking the salary. Finally, I left that work without taking my salary"

Hawi described the procrastination to pay salary and how she left the contact house without taking her salary as follows:

“Before I escaped from contract house, I asked my employer to send me my 8 months’ salary to my family. I’ve asked it many times However, she refused to send. One day I cried the whole night and begged her to pay my salary. She said you signed two years contract. I will pay you at the end of the contract. However, I couldn’t stand the overloaded work, abuses, and torture I faced in that house. So, I left my 8-month salary there and disappeared from the house. They only bought me a mobile phone out of that salary.”

Amira indicated that in the contract house her employer denied her salary. She said:

“I asked them to pay my salary and they promised they would give it to me for another time and they kept it with themselves for 12 months. Once he send to my family 4 months salary and denied to send the remaining. I was tired of asking them about my salary. And asked myself why should I work for them while they were not paying me? Until today. I always cry and feel bad when I remember about the denial of salary. Finally, I decided to escape from the contract house and escaped without taking 8 months salary.”

Iftu said the following related to denial of salary:

I worked for eight months in contract house. My employer has prohibited me my monthly salary. When it comes to work, she orders me to work without rest like donkey..... “Akka harreetti na dalaysiisti” However she refuses to pay my salary. This is very painful. I usually cry. After I stayed for eight months. I escaped from that house without taking my salary.

When asked why their employers deny paying their salary Iftu said her employer was keeping her salary so she wouldn't run away. Because she knows that no body want to stay working like machine.

Regarding denial of salary Sifan said:

After I worked for one month with this families, on the second month my employer told me that he would pay me 800 (eight hundred) riyal only. he deducted 200 (two hundred) riyals from my previous salary. I tried to complain, but he refused to correct my salary. After I worked for the next two months, he gave me one thousand two hundred (1,200) riyal and told me that it was my two months’ salary. The eight hundred (800) riyal monthly salary he promised me has also deducted and become six hundred (600) riyals monthly. He denied to pay me the remaining money. The reason why my employer deducted my salary is that I refused to commit adultery when he approached me with illegal sexual intercourse with him. I was afraid he may harm me because He usually warn me if I talked about the case to his wife he

will shoot me. Therefore, I kept silent when he denied my salary then I escaped from that house.

Regarding delay of Salary Urji reported that her employer didn't pay her salary on time. She said when she asked them to pay her salary. They promised they would give it to her another time, and they kept it with themselves for 8 months gave her on the Eighth month.

Employers took advantage of migrants without a residence permit as an opportunity to withhold their salaries, as seen in the cases of Fuad and Ifnan. In addition, the employers of female participants use denial of salary to control them. Additionally, some employers exploited female participants by using their salary as a means of sexual coercion. Sifan, for instance, was asked by her employer to engage in sexual activities, and when she refused, her salary was initially deducted and later completely denied.

Low salary

Both male and female participants raised low salary as the major challenge they faced. Especially female participants working in contract houses. The payment of female working in contract house is lower than those working without contract. In contract house they paid 700 riyal while those working without contract paid 1200-1500 riyal monthly.

Hawi stated that as a rule, and per their work contract agreement her responsibilities were cleaning their house and clothes of her employers Family. However, Hawi said her employer ordered her to do all the housework including cooking and sends her to her family's house to work. She said "There is no special fee she pays me for doing this. My salary is only 700 riyals."

Iftu said the following related to low pay that does not match workload in contract house:

"My monthly salary was 700 (seven hundred) riyals. What I work and my salary never matched, it was quite incomparable. The salary I used to be paid was very small as compared to the workload, I exhibited in my stay at the Kafala (contract) home in Saudi Arabia. Then after I scaped from contract house and started working another job, my monthly salary was one thousand

and five hundred Saudi riyal. I have one day off every month, on which I took a rest."

Comparing her salary with the over work in contract house Urji described:

When I was working at contract's house my salary was seven hundred riyal per month. However, the work there was over work. Especially during month of Ramadan, I sleep only maximum of 4 hours. I cook many kinds of food, clean houses, and utensils. Even if I work like this, at least I haven't got a salary increase even in the month of Ramadan. 700 riyals was paid to me as sharp. After I flee madam's house however, my salary ranged from 1500-2000 riyal monthly"

Comparing her salary in contract house and freelance work Samira explained:

"My salary does not match with the work I used to work. My salary is only 700 riyals. The work I used to do was so much, very overloaded. I took a special work just to take care of madam's paralyzed child. I will take good care of her child. She told me that it was after I came and started taking care of her child and then she started sleeping peacefully. However, she didn't increase my salary. After I escaped from the contract house, I was employed in various places. It is better to work in a house without contract than contract house. Because the salary was better. I was paid between 1000-1500 riyal.

Samira Further stated that in addition to better payment in a house without contract she said she can leave the job that is hard for her, only do the job she was hired for, she had rest, and agreed with employers on how many hours she work in a day. In a contract house, however, all of these were not the case.

Sleep Deprivation

Lack of sleep due to work overload and improper sleeping place emerged as problems for the majority of female participants. Some female participants reported that they were sleeping store and kitchen.

Hawi specifically mentioned that the accommodation provided to her was not conducive to getting proper sleep. She further said:

"I sleep in the kitchen. At night during my sleep time, the family members walk back to the kitchen to get something to eat and drink. In Saudi Arabia, they don't go to bed early at night, they go to bed when the sun is about to dawn, so they need something to eat and drink. Since I gets up early

in the morning, I couldn't stay up until morning like them. They walk around the kitchen all night, not slowly opening and closing the kitchen door. I wake up alarmed by their voices and the door. I become very upset and start crying. I wasn't getting enough sleep and I was mentally disturbed. I left the house without a good night's sleep."

In addition, Hawi described that there was a face-eating mosquito in the kitchen that prevented her sleeping. She said when I slept at night, it sucks her face and hands, and this prevented her from sleeping. She added that while there was another empty room in the house her employer forced her to sleep in the kitchen.

Similar to Hawi Iftu mentioned that the sleeping place was one of her reasons of lack of proper sleep. She said since her sleeping room was the store of the house where they store different equipment's, she was afraid of sleeping in that room. As a result, she couldn't sleep healthy sleep. In addition, Hawi said that "...the time of my sleep was very short, maximum of four hours within a day. During the daytime, sinve I had to look after the baby, I couldn't finish homeworks, so I had to compromise my sleeping time and finish the remaining works.

Regarding lack of sleep Rahma explained how she was suffered in detail as follows:

"When I was in contract house there was no rest. My allowed sleeping hours are two to three hours every day. I used to work all the remaining hours. I find it difficult to stand up and do work during the day because I don't get enough sleep. I was falling asleep wherever I stood. One day while I was ironing the clothes, I fell asleep and while I was standing there, the ironing machine burned clothes. My employer was not saddened by my insomnia but by the burnt clothes. she was insulting me for a week because the clothes were burned.

Chaltu stated that she used to sleep only 4-5 hours per day. Her employer come at any time and wake her up and get her to work. She said she woke up and did what she orders her if not she shouted on her. Chaltu said "she didn't think I was tired and want to sleep. She want me to work like a machine for 24 hours"

Magartu described that she never allowed to sleep for more than 4-5 hours. Even when she concludes her work and enter her room to take sleep, her employer come and awaken her. She said: “every time when she awoken me, she shouted and awoken me.”

Denial of food

For the majority of Female participants, access to an adequate food was a challenge. They were often denied access to food and experienced starvation.

Hawi expressed the hunger she experienced as follows:

"..... My Madam didn't give me enough food. She always provides me with counted spaghettis to cook. When I finished the spaghettis and the I asked her for food, she tells me how fast I finished the spaghettis and she deny giving me food. When they go out to eat food, there is no food for me. That's how I work. I was very hungry in that house. "beela dangaa hin qabne". If I take and eat food madam shouted at me. There was a time I was starved for two days. In order to survive I used to throw the apple through window and took and eat when I went out to dispose the garbage. How can a human being starve when there is food?"

Hawi continued her narration about denial of food as follows:

"One day, they went out for an outdoor meal. That evening, I just didn't eat anything. The next day at lunch, I was hungry and told her daughter I was hungry and wanted to eat something. I'm afraid to even talk to my madam because she'll shout at me. Later, her daughter told me to come and eat with her, and I started eating with her. While we were eating, their mother came and looked at us and told her children that they did not eat as quickly as I did. She said, " why did you eat slowly?" I was shocked and immediately stopped eating and went to my room and started crying."

Magartu indicated that at contract house her employer provide her leftover food only dinner. Magartu said:

"She used to give me the leftovers of their dinner every day. when she did to me like this, I feel very sad. But I ate the leftover because I become very hungry and it was a must to eat in order to live (jiraachuuf nyaa chuu waan qabuuf faadha) Had it not been a must, I wouldn't have eaten their leftovers. She doesn't even treat me as a human being. Because of this, after I arrived in Saudi Arabia, within the next ten days, I regretted my coming saying that 'Hadn't I come to Saudi Arabia!'"

Sifan stated that she didn't get breakfast and keep starving until lunch time. She said her employer used to buy their breakfast from outside regularly. They only buy for themselves, but they don't buy for her. She said her employer never let her prepare and eat food indoor. Therefore, she doesn't have any option than being patient though she was hungry. Sifan said "I was intentionally made to be hungry while the refrigerator is full of different fruits and food ingredients. Except some "God/ Allah fearing madams, most of the Arab madams were too cruel."

Sifan further explained:

"Do you know what my Madam sometimes do on me, she fills the refrigerator with foods and fruits, then she goes out taking her children. When they come back in the evening, she rewind the camera and see what I was doing the whole day. Here, if she saw me while eating something on camera the madam shouted on me. Therefore, I never take any food. even though I was very hungry"

Similar to Sifan, Kedija and Rahma expressed that they were hungry because their employers order food for themselves from outside, but they didn't buy for them.

Rahma said:

"..... there is not enough food in some workplaces. I have encountered such a place twice. Those families order food for themselves from outside. But they didn't buy for me I am hungry because I work all day. I cannot cook and eat without their permission. I'm very annoyed to ask them for food. They see that I work all day why they didn't buy me when they bought their own. Or I get angry that they didn't tell me to cook and eat. They don't think that I am hungry. They just keep me doing work. I left that workplace being hungry and tired."

Kedija expressed that her employer didn't provide her enough food. She said" they usually took their food away from hotels. But they didn't bring food for me." Kedija added that even when they cook food at home, they used to give her a very little of it.

Kedija further said:

"As I spent the whole day working, I usually become very hungry. Except a food that they gave me, I can't take any food to eat. Let alone the meal, I can't even take fruits in refrigerator to eat. If you become hungry and

take food and eat it, they quarrel and shout at you. Therefore, I couldn't be patient more with my hungriness, then I worked in that home for four consecutive months and stopped working there."

Chaltu described the hunger she experienced as follows:

"I once worked for an old woman. Every day, from morning until 12 o'clock, I clean the house. When I am hungry and about to eat something, she only gives me a piece of bread with one boiled egg. I eat it, but it's very insufficient. As soon as I ate, she told me to get up and go back to work. I ate only one egg for 17 days. Then I got sick from starvation. However, she used to cook and eat with her son behind closed doors. Later, I told her son that I was hungry and sick and wanted to go. This woman told me not to stay in her house. And then I left."

Denying Communication

Most of female participants and few male participants explained the denial of access to telephones. All female participants who faced this challenge were those working in contract houses where the use of telephones was strictly forbidden. Most of them communicated with their family for the first time after six months or a year after they arrived Saudi Arabia.

Urji described that she was not allowed to contact even her family. A year after she went there, she said that she talked to her family on the phone. During her whole stay in the contract house for 1 year and 10 months she only called her family three times. She said:

"I cried and begged them to let me communicate my family because I was thinking of my family, but they refused to let me talk to them." She added : "Even when they allow me to greet my family on telephone, they put the phone on the loudspeaker; and I was only allowed to greet my family at that place where they are. They don't know the language I speak and I don't know why they put me on a loud speaker."

Iftu described the prohibition of communication she experienced as follows:

"Using telephone was totally forbidden. Initially they refused to allow me communication with my families. It was after 6 months that I met my families for the first time. When I request them to call to my families, they didn't respond, they rather used to say, "they are fine and you are fine too,

what do you want to tell them if we call, no need to call them,” this was their response usually.”

Iftu added that when she got desperate of begging cell phones, she wrote a letter for her family and gave to madam to send it to her families at home country. Iftu said: “She used to deceive me saying I have sent the letter to your families, but they didn’t respond” However Iftu said she found that letter in a dust while cleaning the house. Her employer threw my letter in dirty dust bins when Iftu gave her to send to her families.

Regarding her feeling in this condition, she said:

“For those six months until when I got my families on telephones, I spend the whole day and night crying out of the affections and thoughts about my families back home. Likewise, my parents were in a very bad condition and problem about me because of lack of information about my wellbeing and life.”

Kedija articulated that her employer didn’t allow her to communicate with anybody including her children. She said:

“I was not allowed to use the phone. I informed Madam that I had two children and I want to talk to them on telephone. However, she couldn’t allow me. Even though I begged madam saying ‘Just like you love and care for your children, I also love and care for my children, so please allow me to hear the sound of my children on telephone?’, but my madam couldn’t allow me to talk to my children. My madam further stressed saying ‘you only come here to work for us, it is not allowed for you to use telephone; I don’t care about your children, it is none of my business.” I haven’t come across any mother, any women, who was very much cruel than my madam in my life “dubartii akkas garaa jabaattu hin agarre” Any mother who had children should have been able to put herself in to the shoe of another mothers specially during the time of their need.”

Kedija further stated that it was only after seven months of her stay that they let her to greet her father on telephone. That was even with so many requests, complains and repeated begging. However, she said they never allow her to communicate with her children. She contacted them after she escaped from the contract house.

When asked about her feeling due to inability to contact her family, Kedija explained:

“..... the memory of love and affection of my children stressed me a lot. My only dream everyday was seeing my children. I always see my children in my dream. That time was a very terrible and difficult time for me. Because of the affection and thought about my children, I regretted that I shouldn't leave my country and children alone to generate money, Had I been there with my children facing the poverty and problems at homeland.

Hawi described that her family do not know anything whether she was alive or dead. She talked to her family after eight months of stay in Saudi Arabia. She said her mother became sick because of thinking about her since She didn't talk to her for so long.

Hawi shared her feelings during the eight months that she could not contact her family as follows: “.....Especially during the nighttime when I go to my bed, because of the affection and family love, I always cry while going to my bed. I most of the time see my mother in my dream. I also used to see a fiercely dreams when I sleep.”

Similarly, Hawi share her feelings of the first day she communicates with her family. She said: "The first day they called and connected me with my family on telephone, I never forget the pleasure I got and the happiness I experienced. It was after that day we talked on telephone that I slept a healthy sleep.”

Amira indicated that her employers didn't allow her to have a mobile telephone. So, she was communicating with her families on her employer's phone with in three or four months. She said her madam call and give it to her, and she can't talk for long minutes. At maximum she was allowed to talk to her family for 5 minutes.

Chala described the reason of his inability to communicate with his family as follows:

"At the first place I used to work, I have never communicated my family. For five months, my families never knew my whereabouts at all, even whether I am alive or dead. I have repeatedly asked my manager at workplace to give me money so that I can buy a phone and call to my families. But he didn't give me money. Because he didn't want to give my salary every month. After I got my salary on the sixth months, I bought phone and able to communicate with my family."

Abdisa stated that he was rarely used to communicate with his families because he even didn't have mobile phone. He said Anyone who do not have residence permit

couldn't buy sim card from that country's communication. Therefore, He used his friend's telephone to communicate with his families with the time gap of once every month or once in every two months.

In summary, the majority of female participants and few male participants raised their inability to communicate with others. The female participants experienced denial of communication by their employers, while one of the male participants, Chala, attributed his inability to communicate to a lack of funds to buy telephone resulting from salary delays. The second male participant, Abdisa, explained that he was unable to purchase a SIM card as he did not possess a residence permit.

Restriction and inability of movement

Most of the female participants were restricted from leaving their employers' residences. Their employers lock up the door on them on even when they go out. In addition, male participants explained that going out was a serious challenge they encountered due to the fear of being detained and deported as they did not possess a residence permit.

Urji asserted that she spent one year and ten months with the family she first went to on contract. She said they never let her out. Only one day took her to the supermarket. Urji further shared:

"I was not allowed to go out. When they left the house, they locked the door and put the key with them. If there was any accident, I couldn't run away. I could die there in the locked compound. That situation was very disturbing to me. I feel like I'm in prison. Why did you lock the door on me? If there was an accident, I asked how I would escape. The madam did not answer my questions. She shouted at me to be quiet. I was begging to be taken to Hajj and Umrah. But she refused me."

Magartu described the locking up she experienced in the following manner:

"..... getting out of house was not permitted for me. They locked the outer gate on me when they went out. Had I encountered any emergency in that compound like fire accident, I wouldn't have any route to escape that accident because the outer gate is locked. One day the stove on which food is cooked was left as it was. Because I forget it to off. Then I assumed as if it was

previously put off, and when I set it on, the fire exploded to all the walls and to the roof of the house. I was shocked and immediately made the stove off. That day had the accident occurred, I would have been burnt with the house, because I don't have any emergency exit. Because they locked the outer gate on me when they travel to another place. Allah saved my life."

Amira described that she worked for a year in contract house. However, her employer did not allow her to go out of their compound. She said "when they go out for their own issues, they lock the gate on me. Until they come back, I have to stay there in the compound as a prisoner. I only went out when they visit their families. Then they will take me away. Only then does I see the outside."

Samira stated that her aunt who brought her to Saudi Arabia lives in her neighborhood very close to where she used to live and work. But she said she was not allowed to go out even to her aunt house either. She added even when they went to work, they locked the outer gate of their house."

Regarding inability of movement, Chaltu narrates her experience as follows:

".....another problem is not going out because I do not have an iqama (residence permit). When I lived in Saudi Arabia for six years, I never left home to buy clothes or have fun. I buy clothes online. If I need to buy other things, I tell our countrymen who have a residence permit. I only go out when I am employed in a house and when I leave that job. Yet I get out of the house and get in the car quickly. If I were employed in a house and worked for a year or two, the years pass without going out."

Kemal stated that his serious challenge while he was in Saudi was going out and coming back home for, he didn't have legal living permission. He said he was in great fear of going out of my living compound for fear of getting deported to my home country. Kamal further said:

" Since I did not have an iqama (residence permit). The police came to arrest me for several days and I escaped. One day I was leaving the mosque where I used to pray when two policemen approached me. But they didn't wear police uniforms. But one of the policemen has the radio that the policemen talk on. When the men came to me, I knew they were the police and started running ahead of them. They ran after me and shot me five times. But Allah saved me, and I got out safely."

Similar to Kamal Falmata share his inability of movement due to fear of police as follows:

"During my break day my friends come to my workplace and took me to their home to spend my day off with them. If they don't come and took me, I spend alone. Most of the time I didn't go anywhere. The reason is that I don't have residence permit I fear that the police would catch and detain me. This being as it may, I couldn't avoid being caught by the police. The policemen caught me three times. Once, the police caught me at my workplace while I was working. The second time, while I was going for shopping to supermarkets. All the three rounds, I escaped by running after being caught by the police."

Psychological Abuse

The codes emerged in this category include insults, underestimation, employers shouting at them, and maltreatment. Most of the participants expressed facing one or more of these forms of psychological abuse. Due to the psychological and other abuses they experienced participants experienced psychological problems such as stress, low self-esteem, and feelings of regret.

Firaol described the underestimation he experienced as follows:

" I usually get insulted by my employer. Particularly I can't describe how they under value Ethiopian citizens. They were very disrespectful towards our people. For them, we are ignorant, and primitive. In general, for them we Ethiopians are the list of all humanity. My employer always insults me saying you Ethiopians are donkey. He insult not only me but the whole Ethiopian."

Iftu shared the following experience related to maltreatment she experienced. She said:

" My employer most often shouts on me, she also insult me. She never consider me as a human being. She don't think that I get tired after working, thus she never allow me a couple of minutes to take rest. I can't give response to my employer when she shout or insult me, I prefer to keep silent. This in turn hurts me inner heart and though. it disturbs my psychology. It really hurts. Because I don't have right to speak and even explain my own truth. Always my employer is right. This will make me lose my self confidence."

Sifan explained that the employers didn't even call her with her name. she said "they refer to me as 'shagala", i.e. Arabic term to say 'worker, house maid or servant".

She added that their children also insult their maid. Even a two-year-old child insult me. Sifan said she become familiar with their insults. They insult her with no reason as they wish. Thus she said “I adopted to it.”

Regarding being insulted by employers Fuad shared:

“.... Most of the time my employer insults me with a very bad insult. In order to show me his superiority, my employers insult us saying "Dog, Donkey" and so on. Sometimes he even go beyond me and insult my families. My mothers and fathers. I expected that all peoples in the country will have a good manner that is expected from one Muslim. However, what I saw practically was quite opposite.”

Hawi shared the following experience related to the insults and maltreatment which led her to psychological disturbance. She said:

"One of the things that makes me annoyed is that my employer always insults and yells at me. For example, when she wakes me up, she doesn't call me slowly. She stands on the stairs and shouts at me. When she insults me. She calls me you dog “Ya kalb.” She touches my brain with her tongue. I went crazy because of the insult and the screams she shouted at me. My psychology was very much hurt. I had no one to talk about what was happening to me and I was talking to myself in the house alone. Sometimes, when I am so distressed, I bite something made up of iron like spoon. It leaves me when I bite the iron. I get relief "

Hawi shared the following experience related to the insults and maltreatment which led her to psychological disturbance. She said:

“Their children used to insult me . one day my madam was calling me. But I couldn't hear her because I was working in the kitchen. Later her son came and said to me “May Allah curse your father, why didn't you come when my mother called you?” I replied to him that I haven't heard her. I was very angry and went his mother and told her to tell his son not to insult my family. If he keeps insulting me and my family, you will send me back to my country and I will not work with you. Instead of asking her son she started insulting me. “You liar you are lying. My son didn't insult you.”

Hawi added that her employer couldn't stop shouting and insulting her. She even beat her. As a result, Hawi said “I become afraid of my employer that she may even kill me then I jumped over the fence in the evening, took taxi, and escaped away without being paid my salary.”

Like Hawi, Amira described how being insulted by her employer affected her psychologically when she said:

"The word she used to insult me still hurts me more than the beating she gave me, I can't forget her insulting words still now. she said "You have come to serve us, and we can make you do whatever we want whenever we want. Shagala (servant) has no right to say no." She was insulting and distributing me saying, "you donkey, you dog." "Ya himar, Ya kalb".She often shouts at me when she calls me. When she wakes me up, she knocks on the door with her feet, not with her hands.

Physical Abuse

Both female and male participants described facing physical attacks, including brutal hitting, slapping, and choking. These attacks were inflicted by their employers, managers, and even the employers' family members.

Yahya narrated the physical attack he experienced as follows:

"....my previous employer brought me to his brother's house who had a vegetable garden and started working there. There was also a migrant from my country at this workplace. Two Egyptians also work with us. Our manager was also Egyptian. One day my friend from Ethiopia and I were about to make breakfast when the Egyptian manager came and stopped preparing breakfast and went outside to pick vegetables. He told me that I would not eat breakfast until I had finished collecting the vegetables with my friend from Ethiopia. I refused by saying that he should not deny us the right to eat. Me and my friend go to work after we ate breakfast. Then, the manager and two of his friends came and started beating me and my friend from Ethiopia where we were working. They beat us with three men and threw us into a pool of water and left us there. They beat us in the manner which I can't explain in words.... The condition in which they were beating us was so annoying that I hit the boy who had beaten me on his arm. I was so upset... I tried to defend myself, but they were three.... "

Yahya continued his narration regarding physical attack as follows:

"While we were fighting like this, an Arab with a local farmland saw us and came running and stopped us. Later he called the owner who worked with us and told him that the Ethiopian migrants had set fire to your neighborhood and told him to come quickly. The man in Riyadh, however, came in a speeding car. The owner came running in a sense of urgency. He would have killed us if he had hit us with that anger. But he came out and saw that nothing was burned. As soon as he reached there, he asked me saying

‘‘what is your problem that you are setting fire to my farms?’’, while seeing that his farms were safe. I said if I break a single piece from his property, I will be held responsible. I told him the reason why the guys had fought over it. He witnessed that nothing was wrong and calmed down and told me to continue my work. He told me that his production has increased since I came. I agreed but later he went to the Egyptian manager. The manager said, ‘‘If you don’t fire them from this job, I won’t work for you. He listened to him and drove us away and dropped us off at the police station so that we could be arrested. I immediately called the man I used to work with and asked him to come and take me from that place. He came and took me. My friend, however, was arrested and deported.’’

Roba indicated that while he was working his employer slapped him saying “you are not working properly”. Roba said “I replied saying ‘‘why did you hit me like this, even though I made a mistake you should give me advice’’. However, Roba said his employer brutally continued hitting him and when he defended myself from him. All workers in that hotel come and started to hit him. He said “they hit me my forehead and bleed me. I also intended to save my life and run away. I escaped from that workplace without being paid my one-month.”

Related to physical abuse in his second workplace Ifnan shared the following:

".... My work was tending camels. The children my employer often come to my workplace and drunk camel milk. One day two of his children came. One of them told me to grab a camel and bring it. The second one told me to bring a camel milking equipment. If I go to bring the camels, the boy will order me to bring the camel milking equipment again and tell me to bring it first. When I agreed and left to do so, the other guy order me to bring a camel and told me to carry out his orders first. I said why do you bother me when I am suffering between the two of you and have nothing to do? I can't accomplish two orders at the same time. Then one of the older guys took a wood and hit me on my head and started beating me. While bigger brother beat me and the smaller searched my pocket.

Ifnan further explained that the guys came to steal his money in the first place. However, when they couldn’t find the money, they tried to kill him. He said:

“They looked for excuses and planned to start a fight and steal me. I didn’t put my money in my pocket. I had buried it under my bedroom. I have all the salary money I have received up to that time. While we were fighting each other, the bigger son came and grabbed me by the neck. I was beating the second one on the ground. But later I couldn’t breathe. And then they both

ran into the car. They got out of the car and started chasing me quickly. I started running away. They were going to hit me with a car and kill me. While they were chasing me by the car, suddenly their father came to take the camel from me and asked me what happened. I told him. Then he gave me my salary and also gave me some more money because his children beat me and took me away. I called my brother. He came and took me to where I was. Since the boy bite my neck and I couldn't eat or swallow even a drop of water for two days. It hurt me a lot. My brother was very sad to see me in that situation."

Regarding beating, Fuad stated that his employer beat him because he went to work being late. Fuad told his employer instead of beating him he can deduct from his salary. Nevertheless, his employer warned and told Fuad that he can't reply any word to him and hit him again. Fuad said "again, he said " In this country, let alone giving me an answer, let alone looking into my eyes, it was a must on you to pay for standing on the land of our country." When he says this to me, I regretted for migrating to that country and thought had I been in my country at that moment. I feel very sorry when he talked to me rudely as such."

Chaltu described the physical abuse she faced in these terms:

" the major problem I have faced was being beaten by my employers and their families. When you work with an Arab family, every member of that family commands you. Mother, father, children for example, if two children order you side by side, and when you finish one order and move on to the next, the other will insult and beat you, as if I purposefully slowed down with his or her command. The family I once worked for had two married daughters who came and stayed with their families. One day, one girl ordered me to bring food, and the other ordered me to prepare milk for her baby. Meanwhile, their father came from outside and told me to give him something to eat. When I finished what the two girls ordered and brought him food, their father got angry and told me he will not going to eat. When I agreed and went to the kitchen with food, he said bring it back. Okay, I brought it. Again, he refused and sent me back. He let me walk like this four times. Finally, I told him I had to do another job. then he started beating me with a plastic tube. he badly beat me. Then I went to my room and cried"

Amira said that her employer took her to her eldest daughter's house in Abha town. The whole family were gathered there. There were a lot of works. Amira said her employer told her to start working quickly. However, Amira refused her employer order saying, "I had signed to work for your family and not for any other family." Amira said her employer got angry and started beating her saying "How can you disobey my orders?"

Sifan stated that her employer when she was in contract house was used to beat her most of the time. She said for instance when her employer order her to prepare a meal and she cooked it. Her employer tastes the meal and if it is not as she expected, she starts hitting her.

Sifan further stated :

“Again One day, madam ordered me to wash clothes and I obeyed her. But I washed the clothes after I cleaned all the houses’ classrooms. Madam insulted me saying “What have you been doing for such a long period of time?” Not only insulting me but also she slapped me.”

Health problems and denial of treatment

The majority of participants faced various health problems, including kidney disease, teeth pain, back pain, asthma, and epistaxis (nosebleeds). Particularly , female participants reported facing kidney disease and denied treatment by their employers which further exacerbated their health conditions. Male participants also encountered difficulties in accessing healthcare, both public and private, due to their lack of a residence permit or financial constraints that prevented them from paying medical bills.

Related to the effect of overwork on her health and denial of treatment Iftu shared:

"Because of the exploitative and overload nature of routine works in madam's home, I encountered severe kidney disease up until I become unconscious to control my urine. What exposed me to encounter critical kidney disease was the heavy loads I used to hold to 3rd floor very often and continuously. For example, every Friday, there is shopping to buy kitchen stuffs. I hold and took all these kitchen stuffs to the third floor alone. Not only this, but I also hold and took 20 litre jerrycan water to the third floor. Which was heavy for me.....When my kidney become ill very seriously, I asked my madam to took me to hospital. she used to repeatedly promise to take me to hospital saying 'we will take you tomorrow, then the day after tomorrow...' but they didn't."

Regarding the effect of overwork on her health and denial of treatment Kedija had a similar experience to Iftu when she said that:

"Because of these extreme overloading of works, I become sick, kidney disease, as a result of which my legs swollen. I told them to take me to hospital or clinic where I can get treatment. My madam refused to take me to clinic and she ordered me to put pillows under my leg when I sleep during the night. Then she collected the pillows and put under my legs. But I couldn't get better off my illness. From time to time, my illness become severe and more severe. Then I begged them to send me back to my home country. They refused to send me back to my home saying that my work contract agreement period was not over."

Like Iftu and Kedija, Magaratu, Urji and Samira stated that they had developed kidney disease however denied treatment by their employers. Samira said she stood for long hours in order to wash dishes and ironing clothes and also lift the paralyzed child and put him in car. Thus, she developed kidney disease. Urji also stated that she developed kidney disease during Ramadan because she stood for long hours to cook foods and cleaning house.

Hawi shared the following related to health problem she experienced:

"..... dishwashing and toilet soaps like Clorox hurts my hands. I begged my madam to take me to hospital or to buy me petroleum jelly for the wound and she refused. The wound on my hands hurts when water falls on it. One day my madam took me to her daughter house to clean. I showed her daughter that my hand was wounded and told her to apply petroleum jelly. The girl agreed and gave it to me. This time my madam saw it and fought me. She asked me why you were asking her. She refuses to buy me herself and fights me for what her daughter gives me. I was upset and went to the bathroom and cried."

Hawi Further shared the health problem she encountered. She said:

"Once all my teeth hurt. I think it was due to stress that my whole tooth hurt and while I was crying her daughter saw me and went to her mother and she said her tooth hurt, and she was crying. We must take her to the hospital. She refused to take me to hospital, saying she would get better."

Related to health problems Hawi added she was lifting up something heavy in contract house. She said, "I took a gas cylinder that no woman, but a man can lift up to the first floor of the kitchen." In addition, she said she carry 20 liters of drinking water into the house. As a result, she started having pain in her back.

Rahma described that she went to countryside which is five hours away from Riyadh. However, the weather was not good for her. She said there was dust and fog. As a result, she developed asthma. She asked her employer to take her to hospital, but she denied. Then she decided not to stay there for long and returned to Riyadh.

Chaltu stated that since she had been working long hours from 5:00 a.m. to 11:00 p.m. she had a headache from insomnia. She said one day she fall down while working in the kitchen. Nevertheless, she couldn't go to the hospital because her employer refused to take her.

Roba explained how he suffered due to illness as follows:

"I faced serious health challenges. I contracted the disease from my friend with whom we used to live. Not only me, but our other friend was also contracted. Two of my friends were deceased by the disease itself. I suffered a lot. However, I did not go to hospital since I didn't have residence permission. To be treated at government hospitals, I need to have "Iqama" (residence permit), and to get treatment at private hospital, it was costly. Since I couldn't treated, I had given up and thought I will die too like my friends. Later my friends collected money for me and I went to hospital. I also finished my money there at the hospital. After I suffered long time with it, I have fully recovered."It is God who had a mercy on me "rabbitu rahmata naaf godhe" and that was I how I survived.

Kamal said he was suffering from epistaxis (nosebleed) especially when the temperature raises. but he hasn't got treatment. Since he hadn't got residence permit, he was not eligible to get admitted to government hospital for treatment. In addition, he said He couldn't afford treatment at private hospital as it was too expensive.

Like kamal, Fuad and Chala stated that even though they suffered a lot due to illness they couldn't get treatment because of absence residence permit and lack of money.

Sexual abuse

Codes included in this category were: Rape, attempted rape, and unwanted sexual advance (harassment). The majority of female participants suffered from sexual abuse perpetrated by their male employers, the employers' sons, and other relatives of the employers. Female participants experienced one or more forms of sexual abuse during

their time in Saudi Arabia. In Addition, because of sexual abuses they faced female participants reported that they experienced psychological problems such as stress, low self-esteem, and feelings of regret.

Rape

Sifan narrated how her employer rape her as follows:

" I got employed at another house where I found a very rude owner of the house as employer. He has a wife and young and old children of my age. But when his wife leave home, he always come to place of my work and touches my body. One day, as his wife left home, he come and started touching me. I warned him not to do so and will inform his wife if he don't abstain from his bad attempts. He also warned to kill me if I spoke even a word to his wife about what he always asks me to commit adultery. It was a cursed day for me. It was a day I hate to come to this world and hated being a female. He also warned to kill me right there if I refuse to commit adultery and fulfill what he wanted and raped me on a place where I iron clothes. After he raped me, he gave me warning that he will kill me if I disclose what he did to me. From that time on, I entered my bedroom and started crying.... I hated my life. I hated the day I was born..... I highly regrated saying that Hadn't I migrated from my country. I closed my bedroom and cried until the evening. He came to me and warned me saying 'If you don't stop crying and start doing your usual routine works, I will throw you down from the top of this building!'. At the time, I would love if he really killed me, I would love to die. Then after the sun sets, I pretend to clean the compound and walk down the stairs from the building holding a broom. As they were in the house, stopped cleaning the compound and I jumped over the fence and run away and escaped."

Sifan further stated that after she was raped, she became afraid to be employed in any house as a maid. Sifan said:

"I was psychologically affected negatively after I was raped by my employer. I concluded that the same problem would face me in another house too. When my friends went out to work every day, my work was simply crying and regretting about my life. When my friends asked me my reason that I am not working I tell them as if I have a kidney disease."

Amira also described how the sons of her employer raped her in these terms:

What happened to me was very shocking, annoying, and inhuman. I couldn't think for a second human being can do like this. Even animals can't do what my employer sons did to me "ilma namaati mitii bineensayyu akkas hin godhan" (Let alone human, even animals cannot be treated this way. The

family I worked for had 5 sons. The first day I came to Saudi Arabia, the oldest son came to the airport and picked me up. A week after my arrival the elder son the door on me. I opened it because I didn't know what he wants. He came inside and locked the door.... and he forcefully caught and threw me on the bed....and then he raped me. I was shocked. I didn't know what to do. I didn't have contact with anybody. I didn't know the language.... The elder son continuously came to my room and rape me. When I refuse, he beat me. He threatens to kill me.... later the remaining four younger brothers were also started raping me turn by turn. They warned me If I tell to their mother they will through me from the building and kill me....I asked myself what for I had come to do in that house.... Is that for being raped or for work.... I was also very sad about the situation. I always cry cry cry.... but no change."

Attempted rape

Regarding attempted rape Hawi revealed that the brother of her male employer tried to rape her. She shared the following attempted rape experiences:

"In the second house I hired. Their uncle lived with them. My bedroom and his bedroom were on the same floor. The family lives on another floor. He often comes to my bedroom and walks in without knocking on the door. When I ask him what he wants, he says he wants to worship through prayer. The next day, it causes something else. Madam told me that when they were not at home to go into my bedroom and lock myself inside. Don't open the door if anyone comes and knocks. I didn't understand why she said that, but I just kept quiet. Every time this guy comes to get something from the kitchen, he either says something to me verbally or touch my body. I didn't like his situation. One day, Madam's daughter and I were in the garden. I was cleaning the yard, and she sits and talks to me. Her mother and father were not at home. This guy came and told me to go to the kitchen and make coffee for him. He also order Madam's daughter to "Go to your father's room and bring me your father's clothes, that I may put them on." The girl said no; I'll accompany her to the kitchen, and after she makes the coffee for you, we'll accompany her and bring it to you. He refused and ordered her to go immediately. When I went into the kitchen to make coffee, this guy came behind me in the kitchen, grabbed me, and tried to rape me. "Let me go!" I shouted. He said, "I love you," and forced me to the ground. Then the girl came running. I was shocked and ran into my room."

Hawi further explained that:

"The girl followed me, and we sat in her room. I started crying. Later, the girl said to me I will tell you something but not to tell my mother. I said OKAY, too. She said "my mother had brought our Filipino maid back to her country immediately after she got pregnant from my uncle." When I heard

this, I immediately called my relative who live there and told them to come and pick me up from there. Then my madam came. And I told her I want to leave. She asked me what happened. I told her what happened. Then she agreed and paid me my salary and I left."

Chaltu described that the family she has been working for had three young sons. She said their children always sexually abuse her, especially the oldest boy. Chaltu further explained:

"One day the oldest boy came to me where I was ironing clothes. He came from behind and touched me. I was shocked. I understood his intention. He came to rape me. Because he used to ask me to have sex with him several times, but I refused. As I ran to escape from him, I fell down the stairs and hit the ground. Allah saved me from dying. "Rabbitu na baase."

When I asked whether she told to her employer what happened to her, Chaltu said she told his mother what had happened to her. Nevertheless, his mother (madam) insulted her saying that her children didn't know such rude things and insulted her as a prostitute. Chaltu said she insulted not only her but also the people of her country saying that "Ethiopians are rude" and fired her from her house for what she called "defaming her boy."

Samira also described the attempted rape she experienced:

".....The husband of my madam was intended to sexually abuse me. My madam was a teacher and this husband of my madam always arrive at home very early. When he come home from work, he always come into the kitchen and keep telling me that he loves me, so he intimidated me to sleep with him. I refused him to do so. He also come another day and intimidate me repeatedly. One day while he was trying even to use force to rape me, his children knocked the outer gate and he then run away leaving me alone. Because of this I left that house."

Unwanted sexual advance (harassment)

Magaratu shared the following sexual harassment experience:

"....One time, the husband of the madam for whom I was working was very rude and he used to attempt sexually harassing me. When madam was not present at home, he come to my workplace and harasses me, and tried to seduce me always. One day he brought a huge amount of money, and said to me, only kiss me once, and I will give you these all money. He tried to deceive

me with money. But I refused. I told him that I come to work and work only, not to do anything else. I told him that I will tell this issue to his wife if he doesn't stop harassing me. But he even warned me that if that happens, he will kill me. Then after I left that workplace and escaped from there."

Rahma said the sons of her employer sexually harasses her several times. She said one day one of their older sons told her to prepare a shisha (smoking) fire for him and she said she didn't know what a shisha was. He replied "Come to my room, and I'll show you what it is. And you will smoke with me." Rahma said she afraid to enter into his room and walked away quietly to the kitchen. He followed her and forcefully started to touch her. She said, "I pushed him and told him not to touch me." Then, He slapped her and continued harassing her. Suddenly while his sister came to the kitchen he went to his room.

Rahma further stated the sexual harassment she faced from the same person. She said:

".... Again another day this older boy came to the kitchen with perfume where I was cooking food, and told me to apply the perfume. I refused. He threatened me that he might do anything to me. Then he came and grabbed my breast with his hand. I ran out and went into the girls' room. I asked the oldest daughter to stay with me in the kitchen until I finish my work. Again, this boy came to the room where we were and called me to bring juice for him. When I went to the kitchen he told me that if I told his sister anything he would kill me."

Racism

Racist speeches, insults based on identity, separating plates and being regarded as inferior were identified as major challenges faced by most both female and male participants.

Sifan shared the following regarding maltreatment based on her identity:

".... The first day I was employed to one house, the madam brought a plate, spoon, drinking cup and fork and told me that from now on, you should use only these, you can't use other instruments than those given to you, she warned me. I also obeyed her. I have never used any instrument except those my madam allowed me. Those instruments allowed by madam were put at different place as if I am patient from infectious disease. Let alone another time, even on the day of Eid festivity, they don't share a dish with me, they provide me a food alone just like a dog."

Similar to Sifan, Samira and Magartu illustrated that their employers separate their plate, spoon and glass and warned them not to mix it up with their instruments (Utilities).

Samira Further explained the racism act she experienced as follows:

".... She orders me to eat in the kitchen. Their kitchen was very overcrowded. If one person was doing something, the second person cannot enter and take something because of the narrowness of the kitchen. Madam told me to seat in the narrow space and eat my food there. There was a dust bin next to where I ate my meal. I used to eat food next to that garbage. Not only that, but she also brought me a plate, a spoon, a spoon, and a cup and told me that you were only allowed to eat with these specific items. So I feel like someone with an infectious disease. To my surprise, they liked everything I cooked. They love the coffee I made and serve. But they separate my plate, spoon, and cup. Because their attitude towards black people was not good."

Samira added that due to the racist act she had faced she feel very bad and her morale was broken. She said she is an educated person and working in someone else's house, and yet working in a house that doesn't respect people like human beings has hurt her psychology. She said, "I felt like I was enslaved." Due to the above-mentioned reasons Samira frequently wanted to return to Ethiopia. However, her employers refused to let her travel.

Magaratu also said madams do not have any respect for their housemaids, especially for those housemaids coming from Africa and black countries. She said: "they disrespect me and think themselves as if they are above anyone else. That is why they separately gave me a plate on which I eat, spoon and a glass for drinking water warned me to keep it separately at different place as if I am contaminated and have transmittable disease."

Rahma described the hatred and discrimination based on identity she faced as follows:

"... The Madam of the house I once worked in were racist. There were two maids in the house. She despises me because I'm black. For example, when a guest comes, they didn't show me to the guest. They made me work in the kitchen. The Filipino maid we work with was not black and she was dressed up and serves when guests come. I am, however, prevented from

leaving the kitchen and from being seen by guests. They were racists. They treat black people like slaves."

Regarding insults based on identity Obse stated that her employer didn't even call her by her name. she said, "She calls me "shaqala" (servant). Because they think blacks are created to serve them."

Similar to Obs, Magartu said that:

" Because of the disrespect they have for me all the family including their children did not call me with my proper name, rather they call me " shagala" that simply shows disrespect and racism. I don't like to be called with that name, in every single house that I used to work, I have told them to call me with my proper name, but they don't accept that, they kept on calling me shaqala. They think black people are created to serve them."

Abdisa indicated the racism act on him when he said that his manager at workplace touches his body and washed his hand. Abdisa added that he (the manager) also insult him with racist insults saying "you black boy you are donkey...."Abdisa Further said his employer didn't have any respect for him , never treated him humanely and didn't consider black as human being.

Bilal described hate speech based on identity he faces in these terms:

"One day someone came to me in the mosque where I was praying and said, "do you know what I wish for in this world?" no I don't know what your wishes are. My wish is that if the government gave me power one day, I would prevent the Ethiopian people from returning to this country again, he said. He said you know what to do. I said I don't know what to do. He told me that he would first cut off the leg of this Ethiopian so that they would not return to our country again. "

Work Related Injury

Some participants, particularly male participants encountered work-related injuries such as falls from buildings, falls on floors, accidental entry of objects into the body, and chemical spills on their hands. These injuries were largely attributed to the absence of safety clothing and proper footwear in their workplace which exposed them to hazardous conditions.

Mubarek described the physical injury he experienced as follows:

"After arriving in Saudi Arabia, my first job was working in hotels as a cleaner. But they didn't give me the right clothes and shoes for the job. As a result, I got into trouble. One day while cleaning the Hotel Hall, the slipper I was wearing let me fall because the floor we were cleaning had water and soap. I fainted and became unconscious for hours. When I woke up, my co-workers put ice in my head where I had fallen. But the pain didn't leave me. I went to the hospital the next day. At the hospital they told me that my back and spinal cord was injured and that I needed a surgery."

Mubarek further stated that the hospital asked him a lot of money for the surgery. However, he didn't have that much money at the time. Later, his friends and people from Ethiopia who live there raised money for him to be treated. He said even after the treatment, the pain did not go away soon. He added "I couldn't recover easily, even to this day, when I pick up something heavy, I get pain on my back."

Related to accident in workplace Chala stated:

"Once I start a work in one construction site as daily laborer. Here one of the problems I faced was that there was not a necessary safety clothes and shoes, including the safety hat that are mandatory for laborer's working in construction site. But we were not provided with these safety equipment's. I can't afford buying these safety clothes and shoes as they were so expensive. Because of this, my bodies were exposed to different dangers on construction sites. Once I fell from the building, we were building and sharpened irons entered my body. Look over here (showing his leg) these are the wounds of that time"

Chala added that two of his coworkers were died after falling down on the sharpened iron on the sites." Like Chala Obsa stated that He failed down from the building and his leg was broken while working on construction of big building. He said "I failed down because of the shoes I wore. I wore normal shoes. Because my employer didn't buy for me the shoes suitable for the work. Still now there is a piece of metal in my left leg because of that accident."

Regarding injury in the workplace Kedija narrated the following:

"One day I woke up early and clean the house where I now start to work in. Lunch time reached before I had my breakfast. As I was preparing food for myself to have my breakfast, my madam called me shouting. I was

very shocked with her shout and run away as if something wrong happened. Then, she ordered me to clean the stairs on which people go up from one floor to another. Before that, our agreement to clean that floor stair was on every odd day, not every day. Then I replied to my madam with an intention to remind her that I had cleaned the stairs yesterday. Madam replied 'let it be, also clean it today.' Then, I replied, ok, I will clean it after having my breakfast. Then she shouted at me saying 'You must implement my order, you need to do what I told you only!' Then I agreed did it. After I finished cleaning the stairs, and going down the stairs, madam poured a liquid soap with a good smelling on the stairs behind me. That liquid soap she poured slipped me because I wore slipper. And then I fell, as a result of which my head was badly hurt. My blood poured out down the stairs. No one took me up from where I fell down. I was shocked and fainted; I couldn't know where I was. I couldn't even know for how long I slept there. When I become conscious, I found myself there where I fell. My madam was not even at the scene, only her children stood up on me and says to me come on, stand up. I slowly stand up and when I was about to go to my sleeping room, I couldn't identify where my sleeping room was. My eyes can't see clearly. The earth turns me around. The children showed me my sleeping room, then I entered and sleep. My madam didn't even saw me once after I blooded for such a long time, she was very cruel. I even though that she pours that liquid on purpose after I finished cleaning to make me fall."

Kedija Further stated that after she encountered such a difficult accident, her employer refused to take her to hospital. She said:

"The sister of my madam who came there as a guest for that day, saw the accident that happenned to me and told madam to take me to hospital for treatment. Then madam replied saying 'let she go to hospital with her own expenses and costs, we won't cover her medical cost.' Then I called colleagues with whom we used to live in rent house, and then they took me to hospital. Then the doctor sew part of my head where I was hurted, and then I recovered. That day, it was only with the mercy of the Almighty Allah that my life was saved, Only Allah didn't ordained my death that day."

In summary, male participants were more vulnerable to work-related injuries. In addition to the absence of safety clothes, the nature of their jobs exposed them to work accidents. The injuries they experienced continue to affect their health, with some participants still experiencing pain or discomfort, such as Mubarek who mentioned that he still experiences back pain when lifting something heavy.

Language Barrier

Some participants mentioned that their inability to speak Arabic language posed challenges in communicating with their employers and understanding their instructions.

Iftu narrated the misunderstanding happened due to language barrier as follows:

"When I first started to work, meaning when I wash clothes and kitchen instruments, I use different types of detergents and soaps. They have shown me how to use these different detergents on the first day, meaning my madam had told me which type of detergent to use for which purpose and how to use it in Arabic. However, because I couldn't understand Arabic during my early days, I made a mistake by using a soap exchanging or by using it for unrecommended purpose, just like using toilet detergent for washing kitchen instruments or for washing their clothes. Because of this the color of their clothes changed. This time the madam shouted at me, she quarrelled at me. Then I become stressed when she quarreled and shouted at me."

Regarding language barrier Magartu said that her inability to speak Arabic hurt her a lot. Her employer used to order her via sign language since she did not speak Arabic. Magartu said when she do the work she order her as she understood it, her employer shouted on her when the order her employer intended and what Magartu performed goes wrong.

Sifan explained that since she didn't not speak Arabic, she had a hard time communicating with my employers. She said:

"The work I worked in the house the first time I arrived for four months was very hard to extent that I thought as if I worked there for one year. The reason is that I used to work for very long time. I worked for twenty hours per day. I only rest for 4 hours in a day. When they wish they woke me up from my sleep and order me to work. They spoiled me like donkey. The major problem was as I can't speak Arabic language, I even couldn't tell them that I was very tired, and I want to rest."

Escaping from Contract House and Reason of Escape

All of female participants who came through regular way by contract viza escaped from their employers house due to overload of work, sexual abuse, psychological abuse, confinement, refusal of treatment, and denial of communication with their family. The

female participants flee from the contract house without taking their passports and salaries which shows the abusive conditions they were subjected to.

Related to overload works as her reason to escape Obse said: "After I worked for eight months in that contract house, I escaped. The reason was that I was totally ruined and exploited with overload works. I don't have any rest. No day off from week to week, from month to month. The salary I got didn't much with the huge volume of work I was doing." In addition, Obse raised that even though she worked for eight months her employer paid her three months salary. She said she escaped without taking the remaining five months' salary.

Concerning confinement and refusal to send back to Ethiopia as her reasons for escaping Iftu Said:

" When they leave home, they always lock the gate from the outside and confine me in the compound. That condition used to disturb me and forced me to be stressed. In addition, my madam is diabetic patient. If something wrong happened in the house, whoever might commit that mistake, madam shout and quarrel on me. She made me suffer a lot. Eventually, because I couldn't continue for more time there, I stopped working and told them to send me back to my country. But they refused to send me back home. Then, when I got desperate that they are not going to give me permission to went back to my country, I then decided to flee when I got good time to do so. But as I couldn't get good time to flee, I was forced to stay in such a stressfully condition. They also prohibited me from getting my families on telephone. "

Related to ways of escape from the contract house Iftu shared the following:

While staying as such, once up on a time, we went to visit the families of madam's relatives, where I found one Ethiopian housemaid, who had served in that country for a very long time. When I informed her the bad condition I am in at the house of my madam, she gave me her mobile telephone and warned me to use it very secretly. Then I started using that telephone secretly by hiding. I also started to communicate with my relatives in Saudi Arabia and informed them about the bad condition I have been experiencing and informed them that I want to flee that madam's home. Then they facilitated for me the way and advised me about the safest way to do so."

Iftu continued narrating how she escaped. She said:

"For me to flee that house, it was a must to get a key of the outer gate. Until the time I got that key, I stayed patiently in that home of my madam. One day, during a nighttime, madam gave me that key and ordered me to lock the outer gate. Then I locked the outer gate and took that single key of the outer gate from the bunch of the key, thus she couldn't notice when I gave her back the other keys. Immediately that night, I informed one of my relatives that I am going to flee madam house the next day, that boy had lived in that country for so long. Then he facilitated for me a driver to take me away with his car to the place they prepared for me. That day was Friday. So many guests came to madam house and after having their lunch, they informed me that they are going somewhere else with the whole families including the babies. I was alone. They have locked the outer gate with the other key. Then after, immediately as they left the compound, I opened the gate with my reserved key, then called on the telephone of the driver who was ordered to take me, then he informed me to take a taxi to somewhere else. Then I went to a place where he was waiting for me by taking taxi. Then he took me to another home. At that house, I stayed for seven months. I left that home, or I flee that previous home without taking five months' salary.

Kedija indicated the refusal of treatment when she got sick as reason of her escaping. she said:

"From time to time, my illness become severe and more severe. Then I begged them to take me to hospital. They refused. Again I asked them to send me back to my home country. They also refused to send me back to my home saying that my work contract agreement period was not over. Starting from the time when I requested them to send me back to my country, they even become harsher in controlling me because they suspect that I may escape. Then after, one day, I cried and beg them to call to my dad and let me talk to him. Then my madam called and gave me the telephone. I told my father about the harsh condition I have been experiencing at this madam home. Then my father said "because they refused treat you or to send you back home, run away from them and go to the house where your sister is living." I haven't ever talked on telephone with my older sister who was also working in Saudi Arabia. They only allowed me to call to my father, not anywhere else. Even with my father, I was allowed only once within three up to four months."

Regarding the way she escaped Kedija stated that in order to escape from the harsh condition at contract house, she said started to deeply think about the how and when to flee. However, there was no any way through which to escape that madam's home. She said that the outer gate was even opened by remote control. Her employers also used to follow her very seriously and never allow her to go out. They lock the door from the outside when they travel. However, she said that she found the escape route one day. Since

she used to regularly travel with her employer's family every weekend to Riyadh where their families were living. Then she planned to escape when they travel to Riyadh.

Kedija Further explained that:

"Escaping from that home was not an easy task. I was not perfect in Arabic language, I used to speak very little Arabic. I haven't gone out even one day. Saudi Arabia was not a country where females were allowed to travel alone. Furthermore, I was not having a telephone at the time. But, since the only option I had was to flee, as per my plan, I escaped from their relatives' home in Riyadh. I entered in to one supermarket and asked the man working in there to call on the number I showed him. Firstly, he silently left me alone and walk away from me. I followed his footstep and begged him. He refused me again. Then on third round, I started crying stopping there. This time, I was able to persuade. Thus, he called for me on the number of my sister. Then I talked with my sister and told her everything. Then she facilitated for me and finally I travelled to where my sister used to work and reside."

Urji stated her reason of escaping as follows: "After working for 1 year and 10 months with the family who brought me on contract, I decided to flee. Because first, they don't allow me to communicate with my family. Secondly, I found it difficult to work. Third, they paid me a low salary. So, I began to make way for myself to flee."

Regarding the way she escaped Urji shared how Ethiopian housemaid helped her to escape as follows:

"When we went to her mother's house to fast during Ramadan, her mother had hired an Ethiopian maid because the contract housemaid had left. We stayed together during the month of Ramadan. I told her all the problems I was having, and I wanted to get lost, and I asked her to help me, and she agreed. I also called my family on her phone. When the holy month of Ramadan was over and she was about to leave, she gave me her phone and left. She told me to inform her when I think of disappearing and so that she will arrange a taxi for me. In that way she helped me disappear from the house. When I disappeared, I left my 4 months' salary."

Amira indicated sexual abuse as her reason scape. she said:

The family I worked for had 5 sons. All their sons use to rape me turn by turn. When I refuse, they beat me. They threaten to kill me. In that house I was torched mentally and physically..... I found it difficult to live in that house and decided to escape. But I was worried about how I would disappear. I had a cell phone that I brought from Ethiopia. I asked Madam to buy me a

SIM card, but she refused. Because I didn't have a phone, I couldn't communicate with anyone.

Related to the way she escaped shared the following:

“It was very difficult for her to run away from that house. I was crying day and night out of stress. I feel like I was living in hell..... “waan Azaaba keessa jiru nattio fakkata” While I was like this, one day when I went out to throw the garbage, I saw an Ethiopian guy who was driving in front of the door of the house where I worked. I ran to his vehicle and told him that I was having a lot of trouble at work and that I wanted to get away, requesting his help. He told me to give him my phone number and we would talk on the phone. I told him that I had no SIM card but an empty cell phone. Well, he told me to buy a SIM card for me the next day and bring it to me. The next day, when I went out throw away the garbage, the driver bought and brought me a SIM card. He also wrote down how to use it and brought it to me. I put my mobile in and called this driver and told him to arrange for me to disappear from the house. He said ok and told me to send me tax driver to take me. I left the house to throw away the garbage and stayed in the garbage dump until the taxi driver come and take me”

Concerning one of the reasons for her escape , Magartu said:

“..... madam always insult me, shouts on me and beat me. For example, one day she ordered me to wash clothes and I obeyed her. But I washed the clothes after I cleaned all the houses’ classrooms. Madam insulted me saying “anta himar (You Donkey) What have you been doing for such a long period of time?” Not only insulting me but also, she slapped me.”

The second reason Magartu raised for escape was denial of access to hygiene products She said:

“My madam, let alone anything else, haven’t bought pads for me during my menstrual cycle. she refused me saying, haven’t I bought for you last time, why you finished within such a short period? This was her question. How a woman refuse to buy a padss for woman like her. This thing always shocked me and surprises me always. As I don’t have any other option, When I encountered trouble with lack of modes, I used to use her child’s pampers instead of pads. Sometimes, when we go to the house of madams’ mother, I used to borrow a pads from Ethiopian housemaid who used to serve in that home of madam’s mother.”

Like Urji and Iftu, Magartu also stated that it was the Ethiopian housemaid who worked at the madam’s mother house who facilitated the escaping route for her to flee from madams’ house. Then Magartu escaped that madams’ house.

Loss of legal status

Nine female participants who legally entered Saudi Arabia through a contract visa ended up losing their legal status after escaping from their contract houses. This was due to their employers withholding their residence permit and passports since their initial arrival. Consequently, they were forced to live as irregular migrants and exposed to different problems.

Obse described that after she flee from the contract house and lost her legal status she was exposed to different problems. She said: “My passport and residence permit were also there with madam, as I couldn’t take it, I left it there. I was living with great suspicions that police might catch me one day. Because I was living without Iqama.”

Rahma stated that her mother died after she left contract house. Nevertheless, since she was living there as an illegal immigrant, she could not go to Ethiopia for her mother’s death. She said:

“After my mother died I become desperate and decided to return to my country. As I don’t have residence permit, it was not easy for me to return to my country. Then I decided to intentionally surrender myself to police and return to my country. In order to reach a place where I intentionally surrender my self to police, it needs to contact brokers’ who took me there. We paid for one broker and then I and my friend start our trip to surrender. He took us away and dropped us in one dark place and told us to wait the police there. But no police could come and catch us even though we waited for long. As the place was too dark, we don’t know where to go. I was very scared. We don’t know the road to go. Then after, we started to walking in that deep dark. While we were walking and after very long time, we come to main road and took tax and returned to home.”

Urji, Magartu, Kedija, Hawi described that after they lost legal status and started living as irregular migrants they were exposed to different problems which they didn’t expect.

Abuses by Ethiopian men

Female participants experienced various forms of abuse and exploitation by Ethiopian men after escaping from the contract house in Saudi Arabia. These abuses included sexual exploitation, being scammed and cheated, and financial exploitation. It is

mentioned that their vulnerability to such abuses was due to the loss of legal status resulting from their residence permits and passport being kept at the contract house.

Sexual exploitation

Female participants faced sexual exploitation including rape and attempted rape from Ethiopian men after escaped from contract house. The reasons of their vulnerability to be sexually exploited by Ethiopian men was due to the fact that after they escaped from the contract workhouse they needs to have residence until they gets job, or even after they get job, they needs a class to refresh in during our day offs every month. And those males (brokers) who had a residence permit rent a house from Arabs and in turn rent for female domestic workers some rooms in their compound. It was these Ethiopian men brokers who searched for jobs and let her to get jobs. Since they became undocumented migrant. They couldn't do anything independently by themselves. Thus, these males use such opportunities and exploit these needy females sexually and financially.

In addition, Magartu describes the reasons of their vulnerability as follows:

“Our own males with whom we migrated to Saudi Arabia also harasses our females in every chance they get. For example, in Saudi Arabia female were not allowed to go out alone even those who had residence permit. migrant females living without residence permit requests our male migrants to accompany them in a kind of support when they want to go out for some issues. For example, when they want to go out for shopping. As a result, we were being intimidated and subjected to sexual abuses by males from her own countries”

Furthermore, Magartu narrated the attempted rape she experienced as follows:

" I left the contract house, I had to rent a house. I couldn't rent a house myself, so I rented it from the same Ethiopian men who rented the whole compound and then rent some other rooms to other needy immigrants like us. We go into a room with five women. When we get a job, we live in the workplace. We only come one day in a month when we're on vacation to take a rest in that room. The same man who rented us the house searched and found the work for us. The same person drove us to the workplace because we did not have residence permit. One day the man we rented the house from said he saw a job for me and took me to the workplace. He took me to another house where no one was there. I asked why you brought me here and if the workplace was here. He told me that those who hired you to work did not called me, so

he said that we would stay there until they called. Later, however, he slowly began to approach me. I understood that he had brought me there to commit another act against me. I said If you bring me to work, bring me or send me home..... He refused and tried to rape me. I was so shocked I didn't know where I was. I didn't expect anything like that from the man. I never thought he would do this to me because he has a wife. I kept quiet because I knew there would be no one to help me if I shouted. I threatened to tell his rape attempt on me to his wife if he did this to me. I will tell everyone in this country who knows you. Then he left me and warned me not to tell anything to his wife and warned me if I tell he will kill me”

Magartu said After she got to work, she called her friend who rented a house with her and told her what had happened. Magartu said her friend told her that he had done the same thing to her before and that she was afraid to tell anybody. Magartu and her friend then discussed that they needed to find a solution and decided that they should leave the house. Then, they rented a house from another Ethiopian and left that man's house.

Hawi explained that once she went to another city for work and on her way to return to Riyadh she faced sexual abuse by Ethiopian men. She said her male employer was taking her to Riyadh. While they were on the way, her employer's father, who was in the hospital, had to undergo urgent surgery and her employers family called him to come immediately. Hawi said then her employer took a taxi for her and entrusted the taxi driver to drop her off at her house. She said the taxi driver asked her where he would drop her off when they got to Riyadh city. Hawi said she called her cousin when she was leaving the countryside and told him to wait for her at the taxi station. Her cousin said, “since I am at work my friend will wait for you at the tax station.”

Hawi further explained what happened to her after she reached Riyadh. Hawi said:

“When we reached Riyadh, the driver stopped the taxi and asked where he would drop me off. I called back and told him I had arrived and where his friend was. While he was telling me something, an Ethiopian man came open and got into a taxi. I thought I was a friend of my cousin's son, and I gave him the phone to talk with him. The boy took the phone from me and said, "Okay, I will take her home." He closed the phone immediately. This guy is not his friend. I only remember his friend being black because I only saw him one day. This is black. He was taking me to his house, knowing that I was lost and unfamiliar with the area. I thought he was my cousin's friend's boy, and asked him about his wife. "Yes, she is fine," he said to me. When we arrived at our destination, we exited the taxi. The door to the house was

locked. Once I had come to the house, the door would not be closed. I asked him This door wouldn't have been closed before; why is it closed today? He told me that they started closing it. I didn't know he was taking me to another house. I don't remember exactly because I only came to the house once when I was out on vacation. Later, He opened the door, and we walked in. We went to the first floor, and he told me to go into a room. There was only one bed and one mattress in the room. I asked where his wife was, and he said she was in the kitchen. I said yes, I want to go to her. He said she'd come up here and be here. I sat down. Later, he came and sat next to me and told me to take off my clothes. I asked why you were saying this to me, and I said no. He forcibly unbuttoned my dress. He put off his hat and took off his jacket. Then I saw a tato on his hand. I knew then that this boy was not my cousin's friend. I was shocked and lost my mind. He grabbed me to rape me. She was silent for a long minute.....Later, I began to beg him to let me go. I fell on his knees and begged him. My nose stung as he pushed me behind with his leg, and he pushed me. I began to beg him again. I said I would give you the money if you wanted it, and I took all my salary from the workplace out of my pocket and gave it to him. He took the money from me and threw it in my face. He threatened me that if I refused to do what he told me, he would go and call Yemenis. He meant the Yemenis are more stubborn than I am. I hated being female that day. I shouted but he grabbed my mouth and raped me."

Hawi continued narrating what happened to her after that she said that two women in the kitchen started knocking on the door. Hawi said she heard the voices of these women and started screaming for help to get her out of the house. The woman threatened the guy to call the police if he refused to open the door. Then he opened the door. Hawi said she jumped out of the room and asked the women for help. Hawi said "I don't know this city. he had confused me and brought me to this house. Please help me!" One of the two women said, "How can you do such a thing to a female girl?" and begged him to let me go. Hawi said the guy took her bag and told her to go with him. she said she refused to go with him. Hawi said However, He started dragging her up the stairs and hawi understand that he was going to take her somewhere else.

Additionally, Hawi narrated how she escaped from the guy. She said:

"While he was talking with taxi driver I jumped into another taxi and told the driver that these gangsters would not leave me. I told him about my problem and asked him to help me. Then the guy came and tried to open the taxi door, but the taxi driver refused. The taxi driver saw that I was nervous and offered me a drink water. I drank a liter of water right away. Later, the driver took my cousin's number from me and called him and told him what had happened to me. The driver took me to where he appointed him, and I got

my cousin. After we got home, I told my cousin everything that had happened to me.

Regarding her feeling because of what happened to her. Hawi said she was crying for long time. In addition, Hawi stated that when she went to sleep at night, the guy come to her dream, and she wake up in shock at the face and tattoo of the guy who was raped her. she added that to this day, she is afraid to see someone with tattoo because of she remembers of that gang guy. Hawi also said "I have been sick ever since. After I returned to Ethiopia I went to the hospital, and the doctor told me that there was nothing wrong with you. However, I am still sick all over my body."

Scamming and Cheating

One of the codes that draws attention in the interviews with female participants was the expression "being scammed and cheated by the men of our own country." Female participants shared that they were cheated on by Ethiopian men through fake marriages to take away the money they had saved by working.

Kedija indicated that after she escaped from contract house, she rented a room with two Ethiopian females from one Ethiopian guy who used to have Saudi Arabia residence permit. She said that as he was working as a broker, it was him (the Ethiopian guy) who searched jobs, got them hired and used to take them to working places. She said she cannot do anything independently since she left her residence permit in contract house.

Kedija narrated how she get married to the broker guy as follows:

One day, when I went there on my day off, he (the broker guy) told me that he wants to marry me. Then I think over it for a while and agreed to his idea. Then firstly, I asked him whether he was single or married, and he told me that he was not married. Then, I also informed my families by telephone, and they facilitated our marriage through nikah, (an Islamic marriage in which a husband and his wife married each other by making an oath and a pledge not to defy each other, to obey each other keeping their responsibilities both as a husband and a wife.

Regarding being cheated Kedija said:

"... one day as a chance, I was sick, and then some of my friends come to our home to ask me. While we were just sitting and talking, they asked me to say 'Has your adversary come to ask you?' I was shocked. They were asking me whether the other wife of my husband has come to ask me or not." "Initially I haven't understood what they were saying. I asked them back 'what type of adversary? They looked each other and tried to red herring the topic when they understand that I haven't heard the issue before. Then I insisted asking and begging them to tell me what they really know about my husband. Then I heard that my husband used to have another wife in Saudi Arabia. I was shocked and fainted."

Kedija said that she asked her husband the reason why he intentionally hide having a wife before. She said, "At first he tried to deny it, but in the end he believed."

Kedija further described that after they got married, her husband told her that they should have to buy a land to build a house on it in Ethiopia. Kedija said that she also agreed with his idea and both of them started contributing and sending some amount of money back to home country to buy a piece of land. Kedija added that from the money she got every month, she only deducts some amount for their basic needs and then give him to send to their country. With such a condition for two years, she used to give him her salary every single month.

Regarding being scammed Kedija stated that after she learned that her husband has another wife she decided to divorce and asked him to divorce her. Kedija further said:

"..... I let him to know that I don't have interest to live with him in a marriage and asked him to divorce me and give me back the money he used to take every month to build a house in our country of origin. Then he refused to pay me back my money. I then informed both my families and his families about what he did on me via telephone. Then I told my father to legally sue and got my share from the land bought to build a house on it. Then they see the case through arbitration called jaarsummaa (traditional conflict resolution mechanism of Oromo people by which every case can be seen and settled with selected elders from both conflicting parties to settle any kind of dispute). Then on that arbitration, his father told them that there was no plot of land bought. He, my husband, also denied that I haven't given him any money. I was so sad that day. Let alone hiding me that he used to have a wife, he also denied the money I used to give him every month being exploited in homes with my sweat....."

Even though she couldn't get back her money Kedija said that she decided that she should never live with such a person and asked him for religious dissolution of their marriage. However, her Husband refused to do so. Kedija then informed it to her father, and he went to sharia court in Ethiopia and dissolved our marriage through sharia court. Finally, Kedija explained what her husband did to her in these terms "I haven't ever thought in my life that one man can brought such a catastrophic denial and injury on a female. He played with my life. He joked on my life. I will never ever forgive him."

Related to scamming by Ethiopian Males Urji revealed that male migrants deceive females through fake marriage promises to take away the money they accumulated by working as a housemaid. Urji had the following experience related to scamming and deceiving in the name marriage. She said:

"I met with one Ethiopian boy after I left the contract house. He told me he wanted to marry me. After talking for a while, we decided to get married and then married. However, he asks me for money for different things as a reason. He was telling me to build a house in Ethiopia in both our names and send money to make that home done. I sent him money for six months and then when I realized that he was lying to me, I left him. I asked him to return the money I gave him to build the house. However, he refused. He left our relationship and quitted by himself."

Urji further stated that the deceiving and scamming problems not only happened to her, but also happened and is happening to many other females who used to live in Arab countries including Saudi Arabia. She said:

"Overall, the things that happen to girls are very heartbreaking. Many of our country males, majority of them I can say, deceive females to just get the money. To snatch the money females generate in Arab countries with great problem. They did a very bad things on females, they are very cruel and such a thing is not expected from them as a human being."

Amira shared the following related to scamming she experienced:

" My friends and I couldn't put the money we earned in the bank since we became irregular migrants, and we didn't have a place to put it. Out of my salary I took only some money for my expenses and give the remaining money to the guy I rented room with my friends. When I left his house because of the trouble he had caused to me before, I said to him, 'Give me my money that I have with you.' But he denied that I have put money with him. He said that I

didn't have any money with him. I told this issue to all people who knew him. He also denied them about the truth. He said that 'You can't do anything to me in that country and refused to give me my money. To this day, I feel angry and sad when I remember that issue. But I didn't forgive him. I gave and left him to Allah. I will be paid my justice before Allah.'

Rahma described that the Ethiopian male brokers violate their rights by utilizing the advantages of not having residence permit in that country and being a woman. She said:

"If we want to start new job, he pushes us to do so solely via him. He prevents us, for instance, if we want to apply for a job through one of our friends. Because he will not get any commission fees if we enter a job that he doesn't bring. There were times when we were unemployed until he finds us the work he wants. It was a very annoying situation. The only thing we can do was saying ok to what he says. It makes me so sad to see a citizen of your country playing with you in this way."

In addition, Rahma disclosed that the brokers do not agree when the female migrants want to quit the job due to the fact that the employers violate their right or the task becomes challenging for them. She said the brokers enforces them not to quit the job because of commission fees they got from the employers when they get them hired. Rahma shared her experiences as follows:

"Once, an Ethiopian broker guy sent me to new workplace. The family hired me and agreed to take care of the elderly person. However, after I started working, I was informed that in addition to caring for the elderly woman, I was also responsible for cooking and cleaning the house. But I couldn't handle everything. The elderly woman is paralyzed, so I take her to the restroom, feed her, and take care of everything for her. Beyond that, it was hard for me to do the remaining works. When the elderly mother is asleep, I clean the house. I finish the remaining tasks. I couldn't sleep. As a result, I got sick. I was really bothered by that family. They argue with me and question why the task is not complete. Later, I called the Ethiopian broker who had hired me and told him to come pick me because the work was beyond my capacity. But he refused me. He denied that I would change jobs within a month of being hired. So, I worked with that family for four months. Because he had collected commission fees from the family who hired me. They would take the brokerage money away from him if I quit the job. He wanted me to continue working there for his own benefit."

Financial exploitation

Financial exploitation was another challenge that most of female participants faced. Female participants revealed that after they left the contract house, they rented a house from Ethiopian men who had residence permit. As a result, these guys overcharged them for a house, electricity, and water bills.

Rahma shared the financial exploitation she encountered as follows:

" After I left the contract house, Me and my friends rented a house. The house was rented to us by a man from our country. This man was causing me and my friends' various problems at various times. For example, it increases the price of rent. We rented a room from him. But what he was charging us was the equivalent of the total compound rental price. Their house has three rooms and a salon. We rented one room. It costs us the same amount of water and electricity as they do. When we asked him why you are doing this to us. When we tell him that we only use the house once a month when we go on vacation, he threatens us to leave if not we paid the price he asked. We didn't know anyone else and had to accept what he said and lived like that."

Similar to Rahma, Samira, Obse and Urji the rent price brokers impose on them for a single room was very expensive. They said the brokers rent themselves even the whole house less than the price they ask them for a single room.

Urji further said: "Since I didn't have iqama, I could not go and buy the things I wanted to buy, and I asked Ethiopian men who had iqama to buy the items I want for my selves. They charge me a lot of money for everything. They use any opportunity they get to extravagantly eat my money."

To conclude, the experiences shared by female participants indicate that they encountered harassment from individuals of both Arab and Ethiopians. While in the contract house, they experienced various forms of abuse from Arabs. However, after leaving the contract house and losing their legal status, they became vulnerable to abuse from Ethiopian men. Ethiopian males took advantage of their loss of legal status subjected them to further mistreatment

4.5.2. Positive Experiences

This section presents the positive experiences of the participants during their stay in Saudi Arabia. The positive experiences of the participants include, getting new skills, generating income, and helping their family financially, building house and buying assets, building positive relationships with their employers, respect for work and making umrah and pilgrimage.

Getting New Skills

The codes that emerged under this category were acquiring various skills during their stay including learning how to prepare different meals and operate machines, learning Arabic language, house construction and decoration skill, developing skills in poultry farming, learning cultivation techniques of plants, and car driving skills.

Getting skill of preparing different meals and operating machines

Most of female participants gained the skill of preparing different types of meals and learning how to operate different machines. Only one male participants said that he got the skill of cooking foods.

Regarding the skill of preparing different foods Fuad said: " The good thing about my stay in Saudi was I learned how to cook different dishes. I worked there as a chef. It would have been nice if I open my own restaurant and I could have worked as a chef since I returned. However due to lack of restaurant I couldn't open. Like Fuad Magartu stated that she has learned how to prepare different kinds of meals. She said that she had enough starting capital, she would have been able to open a restaurant.

Related to cooking skill Obse said: "Before travelling to Saudi Arabia, my knowledge of cooking was limited to some items of food. It was after I went there that I learned so many skills. One goodness about Arab is that if you don't know how to cook some meals, they patiently teach you, they orient and show you how to do so"

Related to cooking skill Obse said:Urji, Iftu, Rahma, Chaltu and Kedija said that in addition to learning the skills of cooking different types foods they had also got the skill

of operating various machines to clean clothes and the house. Kedija said before she went to Saudi, she hasn't even seen not those machines let alone knowing how to use them.

House construction and decoration skill

Some male participants stated that while working in a construction company, they acquired various construction-related skills.

Obsa stated that he benefits he gained in Saudi was that since he had been working in construction company for many years, and he gained experience in the construction industry. Firaol described that he had learned skills such as cornice making, ceramics and lighting works. He said he did not know these skills when he was in Ethiopia. He gained experience while working as a construction worker in Saudi Arabia.

Roba explained that the results I intended to get when I first travelled to Saudi Arabia and the one, I got were different. He said:

"I thought I would go and work to help my mother and siblings because my father did not help us financially. But since I left, that goal has not come true. The first reason was that I was very sick in Saudi Arabia and could not work for a long time. Secondly, they deported me soon after I recovered. But the benefits I got was that I learned different skills. While in my country, I used to work a glass work as window installer. After I went to Saudi Arabia, however, I also learned the art of installation of the roof of the house, i.e., cornice and ceramic installation."

Similar to Roba, Abdisa and Fuad said that they acquired skill of making cornices. In addition, Fuad said that He had learned technical skills including plumbing and electrical work and decorating houses by using different decorative materials.

The other skills gained by some male participants includes cultivation of plants, car driving, and poultry farming.

Regarding cultivation of plants Yahya said that while working in Saudi Arabia He learned how to take care of and grow fruits and vegetables. He added that with the experience he gained there, He have been growing vegetables and fruits since he arrived in my country."

Related to Car driving Kamal said "One of the best things I learned by travelling to Saudi Arabia was that I learned to drive a car. Once I got home, I got my own driving license with the skills I learned there."

Chala also said that He have learned the skill of poultry farming. He further said that if he had the money, he could work on poultry farming. In addition, Most of female and male participants said they have learned Arabic language.

Generating income and helping their family

Most of female and male participants stated that one of the positive experiences during their stay in Saudi Arabia was helping their families with the money they earned there.

Sifan said: "I have helped my families with the money I generated by working in Saudi Arabia. I have helped my brothers and sisters to attend the education which I unfortunately couldn't attend for different reasons, mainly lack of capital. This brought to me happiness, I feel lucky by doing that."

On the other hand, Iftu, Bilal, and Yahya described that in addition to helping their younger brothers and sisters financially to study, they have been helping their parents. Iftu further stated that she had built a two-class house for her mother.

Kamal, Firaol, Kedija, also said that they helped their family financially while living in Saudi Arabia by sending them money. Kedija further said she had also sponsored her mother to visit kaaba (to perform hajj, i.e. pilgrimage, religious journey made by muslims to visit kaaba, the House of Allah)

Samira, Magartu and Urji indicated that there was no financial benefit that they have personally used rather than helping their families. Samira said "When I returned I had only 11,000 Ethiopian birr. That money runs out in a few months. However, I have bought a visa for my brother to go to Dubai." Magartu also said "even though I couldn't save and accumulate money for myself, I have been able to work and help my families during their time of needs."

Building house and buying assets

The positive experiences of some participants included purchasing assets such as Bajaj vehicles, opening retail shops, and building houses while they were in the host country. Some bought these assets for themselves, while others acquired them for their families.

Regarding buying assets Yahya said:

"I went to Saudi Arabia through hardships and after I got there, I was doing my job to fulfill the purpose and objective for which I migrated. The hardships I experienced when I went to Saudi Arabia and after I arrived in Saudi Arabia taught me to be strong in my life and to be strong and achieve something. It has changed my life economically. I have bought land in the town of my birthplace and built house on it."

Yahya further indicated that he also bought a Bajaj and opened a retailer shop.

Bilal, Kedija and Amira also said that they bought land and built house on it. Bilal and Amira said they built house for their family. However, Kedija said that she built for herself. Furthermore, Rahma said that the benefit she got by migrating and working in Saudi Arabia was that she has opened a shop for herself.

Building positive Relationships with Employers

Some female participants explained that one of their positive experiences was developing a strong relationship with their employers which also continues after their deportation. They explained that their employers treated them with kindness and even provided them with various gifts.

Hawi explained her positive experience with the family she was hired for the third time. She said:

"That family was very nice. They used to treat me like their own child. They take care of me. They bought me clothes, mobile phones with their money, and various gifts. They don't make me work long hours like the others. They gave me a break and told me to rest when I finished my work. Their children also loved me very much. One of their youngest child loves me so

much that the whole family loves me because of him. When the child wants to sleep, he came and slept with me."

Magartu shared her positive experience with the family she worked for three years: "I brought up and take care of their children. Their children love me most. I also love them too. They were a very good and best families I have ever seen. When I left their home, they bought and gave me gold jeweler as a gift." Magartu further described that her employer even kept in touch with her after she returned to Ethiopia. She said, "they call me still now." "They ask me to go back to their home."

Urji also explained the positive experiences she had with the family she has been working after she escaped from the contract house. She said:

"I have met a wonderful family. They respected me. They loved me. They give me food before they eat themselves. They give me priority because I was tired because of having done a lot of jobs. That family was very nice. When I left, they gave me gold earrings as a gift. They still call me from time to time."

Respect for Work

Both female and male participants expressed positive experiences regarding their attitude toward work. They indicated that their attitude toward work underwent a positive transformation after migrating to Saudi Arabia.

Regarding how her attitude toward work changed Sifan said:

"One good thing I learn by travelling to Saudi Arabia is about respect for any kind of work, that work is respect. When I was in my country for example, I would never be employed as a servant in the home of anyone else. I have been looking this work as a disrespected work. After I travelled to Saudi Arabia however, my thinking was totally changed. I come to believe that if someone do any kind of work to change his life, there is no problem with doing any kind of work."

Similar to Sifan Samira also stated that she used to choose job when she was in Ethiopia. She said "I wouldn't be hired as maid in someone's house even if I was in trouble. But since I left, I haven't chosen a job. I remember what kind of work I was doing there. Even without any rest."

Bilal and Yahya indicated that the best experiences they gained while they were in Saudi Arabia was not to despise work. Yahya further said:

"In our country, people despise work. They choose among jobs. In foreign countries, however, this was not the case. When I was in Saudi Arabia, there was nothing I didn't do. I have gone into the countryside where the phone does not work and was herding camels and sheeps. There was nothing I haven't done, let it be only a job for making money why not washing people's feet."

Making Umrah and Pilgrimage

Most of the male participants, as well as a few female participants, described that one of their positive experiences was performing Umrah and pilgrimage.

Mubarek, Fuad, Chala, Bilal, Obsa, Iftu and Amira said that the biggest benefit they got from going to Saudi Arabia was making hajj (the greater Muslim pilgrimage to Mecca, which takes place in the last month of the year and which all Muslims are expected to make at least once during their lifetime if they can afford to do so. It is one of the Five Pillars of Islam).

Regarding pilgrimage she made Amira shared the following:

"The biggest thing I have found is that I have made a pilgrimage. It is my pilgrimage that makes me forget all the hardships I have experienced in Saudi Arabia. Sometimes I get angry when I remember what happened to me. Later, when I remember my pilgrimage again, I divert myself that I have achieved the greatest thing."

On the other hand, Samira and Rahma said they performed Umrah (the non-mandatory lesser pilgrimage made by Muslims to Mecca, which may be performed at any time of the year).

In summary, while the participants predominantly encountered negative experiences, there were also positive experiences reported. However, it is evident that the negative experiences outweighed the positive ones.

Figure 4. 3. Experiences in destination Hierarchical Code-Subcodes Model

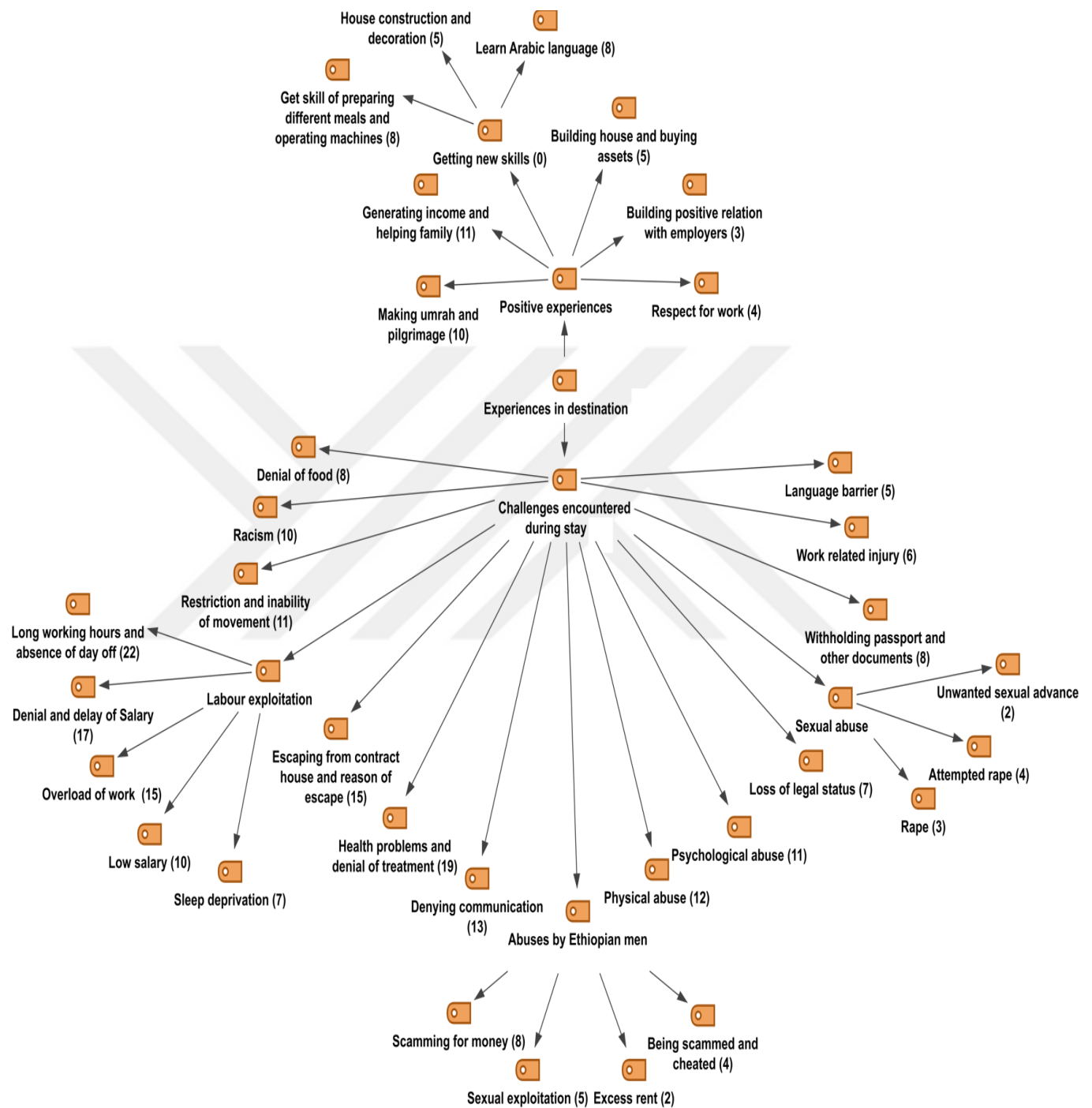


Figure 4.4 shows the hierarchical code subcodes model for the theme of Experiences in destination in the study. Under the theme of experiences in destination two

distinct categories emerged: These are; challenges encountered during stay, positive experiences.

4.6. Deportation Process and its Challenges

4.6.1. Causes of Deportation

The reason for deportation, as stated by all participants, was a proclamation issued by the Saudi Arabian government. This proclamation instructed undocumented migrants residing in Saudi Arabia without residence permit to leave the country within a specified period. Participants explained that according to the proclamation the given period was three months, and those who failed to comply might encounter challenges. However, participants expressed their dissatisfaction with the short duration provided for deportation stating that three months was insufficient time to prepare for such a process.

4.6.2. Detention Process

When participants were asked about the circumstances of their arrest, various explanations were provided. Twelve participants explained that they voluntarily went to the detention center within the designated period complying with the deportation decree. On the other hand, the remaining twelve participants described that they were apprehended and taken to deportation center after the expiration of the given period. However, with the exception of one female participant, all female participants promptly went to the detention center upon the declaration of the proclamation. However, the majority of them reported experiencing abuse during the detention process even before the designated period had ended.

Regarding those who went to the deportation center on their own before the period given for deportation was ended Zabiba stated that:

"As soon as the decision was made by Saudi Arabia government for illegal immigrants to leave their country within a specified period of time, I, before the specified time is over, collected my luggage's and money I have and waited for police on the roadside. Then the vehicle of the police came and collected us, then brought us to a center where illegal immigrants were gathered to be deported."

Mubarek explained that the decree was very frightening. He said that the government said, “I will take strong action against those who do not leave within three months”. Mubarek Further said:

" As soon as the proclamation was promulgated, I went to my friends who rented a house and stayed with them. My friends said that we should implement the decree by surrendering to the police as soon as possible because they said they would take strong action against anyone who did not leave the country on the mentioned date. I thought that I would stay here and work. But later, my friends advised me that it is better for me to return to my country safely than to get into trouble there in Saudi Arabia. I then decided to return. My friends and I took our belongings and went to the place where the police came in buses and picked up people. Then the police took us to the prison in Makkah. There they took our fingerprints. "

Similar to Mubarek Samira, Rahma, Magaratu, Kedija, and Sifan said that when the proclamation to leave Saudi Arabia was proclaimed by their government within a specified short period of time, prior to the expire of the specified period they collected their luggage's and went to detention center.

On the other hand, Chaltu revealed that when the Saudi government issued a decree that people without residence permit should leave the country, the police started going from house to house and arresting people even before the given period was ended. Chaltu shared her experiences as follows:

"One day, before the date of the decree was ended while we were sitting in the house with my friends, the police broke into the house. I stood there in shock. As soon as a policeman came in, he took my cell phone from me, hit me on the head, beat me, and knocked me to the ground. My child started crying when she saw the police beating me. "

Similar to Chaltu Kamal stated that as soon as the proclamation was passed by the the police started arresting and beating people. He said many people died at that time. Kamal further described that around one and half months after the proclamation was proclaimed while he was with his friends at home they broke and entered their house and caught him and his friends and took him to the prison.

Urji explained that migrants began to protest for the extension of deportation date. However, Urji said “the date was not extended. When I heard about the problems, my

friends and I came to our house from the workplace, and we decided to leave on our own before any problems happened to us. On the way, the police drove us to prison."

In addition, Hawi explained that the time given by the government was not enough and it was difficult for a person who has come to work to return home empty-handed. She said that she was initially thought she would stay and work when the decree was issued. Later, however, she was afraid that people who did not leave Saudi Arabia on time would be in serious trouble.

Regarding participants who did not leave the country within the given period, I asked them why they didn't leave. They provided different reasons. Bilal shared his reason as follows:

"The time frame was three months. Within three months, I couldn't get ready. My workplace gave me a six-month salary. When the departure date expired, I had two months left to receive my salary. The man I worked for when I told him to give me four months' salary and told him that I was about to leave their country, he refused. Many people who were not prepared in three months were asking the government to extend the date of deportation announced. In the hope that the day would be elongated for us, I remained silent until I took my salary. One day around the time of Zuhr prayer in the mid-day while I was reading a book, someone knocked my door. When I got up to see who was knocking the door, the police broke through the door and entered. They told me to raise my hand and grabbed me."

Fuad also explained the reason he did not leave the country within the given period because the time given were short. He said:

"When the government of Saudi Arabia announced that those Ethiopian without residence permit should leave their country within the limited period of time, I haven't gone to the deportation center. the reason was that I was not ready to go back to my country. Most Ethiopians were requesting the government of Saudi Arabia to extend the announced time to leave, until they get prepared. In Riyadh, the capital city of Saudi Arabia, Ethiopians had demonstrated requesting this extension of time. But the time was not extended for us. I also need time to prepare myself and go back to my country with my wife and children. I was not having any intention to remain in Saudi Arabia forever."

Fuad further disclosed the difficulties he faced when the police came to arrest him. He said:

"One day when I was in the house of my friend, the group of police broke into the house. When the police break into our compound, I was on the 1st floor and then immediately jumped outside of the compound and run away and escaped. Two of my friends jumped from the second floor. One of them died immediately. My leg was broken. After my friend passed away, I regretted migrating from my country and stressed. When you migrate from your country to abroad with an intention to improve your life and loss your life there, it hurts a lot. Even though I jumped the police caught me. They put us in their car, physically assaulted us and hit us very brutally and took us to detention center."

Amira revealed that the reason she did not leave the country within given three months was lack of money. She said that she had been sending the money she earned to her family to support them. As a result, she had little money at her hand when the proclamation was proclaimed. Therefore, she said she decided to stay and work. Amira further shared the way she was detained as follows: "I continued working even after the given date was ended. One day I took a break from work and went to a house I rented with my friends. While we were eating with my friends, the police broke into the door, beat us, took us out and drove us to the detention center."

4.6.3. Getting Sick and Denial of Access to Treatment

Most of the participants disclosed that a major challenge they encountered in deportation center was falling ill and being denied access to medical treatment. They mentioned that due to the overcrowding of the detention center and lack of hygiene, they were susceptible to easily transmitted diseases such as the flu, skin diseases, food poisoning, typhoid, and measles.

Yahya described the health problem he faced, and denial of treatment as follows.

" In the detention center there was not enough cleanliness. They kept so many people in one place that the disease like measles caught many people. I was sick too. I was caught by cold and coughing. I contacted typhoid too. But I did not get treatment. My prison mates told the police several times to treat me, but they refused. One day I was collapsed and lost consciousness. When I knew myself, the prisoners in the prison were crying. I asked them what they were doing, and they said to me that I was dead. I would have died hadn't it been for my day."

Fuad indicated that in prison he was caught by the common cold, and he was sick. However, he said instead of getting treatment he had bad manner. Fuad further shared the following related to the refusal of treatment:

“I was always knocking the door so that the police let me to get treatment. The police come and ask what happened to me and then left me. I without getting bored, continuously kept knocking their doors. But they refused me to get treated. The next day, the police took me and put me in a cold room where ventilator was opened until the last. I freeze in that room. The disease become severe on me. They keep me in that room for two days. Those two days I didn't eat any meal neither got water to drink for the whole day during my stay there.”

Falmata reported that the prison in which he was detained was very narrow and dirty. As a result, He got skin diseases and became ill. But he said the police refused to take him to hospital. Falmata further said:

“As we faced so many worst problems including denial of treatment in that prison, we agreed with all detainees to conduct hunger strike. We told them to take us out of that prison and detain us somewhere else, we hold a two-day hunger strike. Then the police entered our prison and brutally hit us and forced us to eat meal. We refuse to eat and asked them to deport us. Again, the police hit us and we ate after being hit and forced to do so. They refused to deport us, and we (some twenty prisoners) were detained for three months.”

Kamal, Falmata and Iftu stated that since the detention center was too crowded with so many deportees, thus it was quite polluted and dirty, because of this they become ill. Kamal said that they were gathered outside in the park. Since it was outside, and garbage's have also been thrown there as a result he became sick. He said that he had headache, fever and even vomiting. Falmata on the other hand said he was coughed by cold. Iftu also said she got skin disease. Nevertheless, three of them said there was no medical treatment which was provided to them. Kamal added that after they refused to take me to hospital, he asked the police to give him the priority of first flight to Ethiopia, but no one gave him an ear. He said he stayed for twenty-two days there in that condition.

Zabiba reported that she was mentally affected due to what happened to her in the detention center. She said:

“As soon as I arrived at the detention center, one policewoman searched all my bags and luggage and took thirteen thousand (13,000) Saudi Arabia riyal, then I was shocked, because these all money was what I have been working and collecting with very much sacrifices. Even though, I begged them to return to me my money, no one even paid attention to what I was begging.”

As a result, Zabiba said that she became sick. She said “I was fainted and become unconscious for one month. I was Mentally and psychologically hurt.”

Zabiba further said that after she became ill, she suffered a lot in prison. She said:

“The problems I faced in prison was not as easy as someone might explain in words. Among the prisoners in that detention center, there was only one female prisoner who come closer to me and feeds me. In addition she used to wash my body in the shower. She noticed the situation I was in and asked the other prisoners to help me get treatment at medical center. Then they asked police to take to hospital. But they refused to take to hospital and brought for me the medicine that is given for people with mental health, and one month from the date I started to take that medicine, I get better than before.”

Zabiba added that except one female prisoner who come closer to her and take care of her, all other prisoners stigmatized her because of her mental health. She said, “they labelled me as insane and refused to even come closer to me.”

Chaltu reported she was detained with her child and her child got sick. She said her child developed measles and she begged for treatment. Chaltu said “At first, they refused. I begged them again and again. Three days later, we were taken to a hospital in that same prison. There, they gave us only painkiller and sent us back. But my baby didn’t recover quickly. She became very sick. As a result, I kept thinking about it and crying all day and night. I thought she was going to die.”

Magartu and Amira also reported that since there was hygiene problem in detention center many children were got sick and suffered. Amira further reported the denial of treatment her friends child faced in the prison as follows:

“My friend who was imprisoned with her baby was very sick. Her child cries day and night because she was sick. We were all shouting at the police for the baby to get treatment. But no one was listening to us. No one paid attention to our screaming. The child did not receive treatment for three days.

Three days later they tried to get him out. The child's condition was very sad. I was crying with the mother when I saw such a sick child without treatment."

On the other hand, Samira and Hawi reported the suffering of pregnant women in the detention center. Samira narrated the experience of a woman gave birth in the detention center as follows:

"Pregnant women with children suffered a lot in the prison. A woman gave birth in a prison. We first went to the police and reported when she started screaming to deliver baby. She was in labor pains, and we all together hit the wall of the hall and shout to the police on guard to bring her to hospital to get assistance of midwifery. The police, however, refused even to open the door and listen to us. The came late after she gave birth there. She gave birth in the unclean place where thousands of people were gathered. The police came and took her away after she gave birth. How painful it is to be a woman and be stubborn to a woman who is giving birth? I was praying to Allah to get me out of that prison safely and back to my country."

Regarding denial of treatment Bilal and Falmata reported that migrants died in the detention center due to denial of treatment. Bilal said:

"The sick person could not get treatment. One day a boy became very sick and died. We knocked on the door to try to get them out. A policeman comes and asks us why we are knocking the door. When we ask them to treat this sick boy, they leave us quietly. Again, the prisoners knocked the door. Another policeman comes. He listens to the problem and goes away. They listen to our problems but do not bring any solutions. They refused to treat the boy and he stayed there for two days. On the third day, when the boy was about to die, all the prisoners knocked on the doors and windows. Later they came and took the boy. The boy died because he did not receive timely treatment. Death was much easier there."

Urji reported that there was no treatment and medical service provided for prisoners. She said the police only threw a painkiller through windows as if the disease of every prisoner was the same.

4.6.4. Sexual Violence

The major challenge faced by female participants during the deportation process, particularly in the detention center, was the occurrence of sexual abuse. Most of female participants reported that they were abducted from detention center and raped.

Rahma said that there were so many human rights violations occurred on the female detainees. Rahma described the rape she faced as follows:

“Evenings the someone entered our detention center and take anybody they want (i.e woman), One day midnight while I was sleeping someone came to the place, I slept took me and three other migrants. I was shocked and shouted. Begged him to leave me. Everybody in the detention center woke up. But no body defend us. They put me and the two girls in a car and took us to a house. The warned us to keep quit if not to kill us. The man who was inside the house took me to a room. The house smelled a lot. I think they were using drugs. I shouted when he approached me. he slapped me..... I was also heard the voice of other girls when they were shouting. Then the man raped me by force..... I didn't remember what happened after that. I was fainted.... In the morning I found myself in the detention center.”

Regarding her feeling due to what happened to her Rahma said that she was so sad and extremely touched. She said after such huge problem happened to her; she couldn't accuse those who committed such cruel crimes on her.

Kedija reported that the girl raped was affected mentally due to the rape she experienced and couldn't follow the issue of her travelling document. Kedija further said:

"Being in prison, I myself was following the issue of travel document which was essential to travel as a deportee or returnee which was prepared by Ethiopian embassy in Saudi Arabia. Because of the mental problem she had as a result of that rape, she couldn't follow up her paper issue, so everything about her was on my shoulder. I was following for her. Beside this, being with the other female prisoners in the jail, we beg the police responsible for the prison, that the travel document of the raped female to be ready as of the date when we will be travelling back home as a deportee. The condition she was in really touches your heart. She was in a very sad condition. The bad action happened on those females was so sad. Let alone humans doing such bad actions on humans like them, animals in jungle never do such a thing on another animals."

4.6.5. Overcrowded Rooms and Lack of Proper Sleeping Place

All the participants stated that due to overcrowdness in the detention centers they faced difficulties in finding a place to sleep.

Falmata and Abdisa said that the prison where they detained them looks like a big store. In that big prison, they detain approximately up to one thousand prisoners. Fuad described that around two hundred prisoners were imprisoned in one very narrow class.

On the other hand, among Female participants Kedija described that at least seven hundred prisoners were imprisoned in one hall. She said " they imprisoned us in very big hall I stayed for one month in that prison. That one month seems to me as one full year because of the over crowdedness." Amira who was detained in tent stated that there were at least one hundred people in the tent where she was detained. In addition, Magartu, Sifan, Obse and Iftu described that in the detention center within a single class there were more than fifty deportees.

Regarding lack of sleeping place Iftu explained that "we couldn't get a space to sleep during the night. I and my friend used to sleep interchangeably, because of the absence of enough sleeping space." In addition, Hawi said "There are thousands of people in that prison. I was in prison for a month and 20 days until my turn. It is difficult to find a place to sleep because of the crowd." Kedija also said there were no blankets to wear during the night, nor sheets to sleep on were available.

Related to sleeping place Yahya, Amira, Abdisa, Falmata Obsa and Bilal described that in the detention center there was nothing to sleep on. Prisoners sleep on a naked cement. Bilal said "some prisoners sleep on plastic. A person with a plastic is a lucky person." Falmata also said "we sleep on a very cold cement floor."

4.6.6. Lack of Food

Lack of food was mentioned by most of the participants as one of the challenges they faced in the detention center.

Bilal explained the hunger he experienced in these terms:

" Hunger kills. I thought I would starve to death in prison. They used to feed us only dry rice. That was not enough. As a result, the prisoners used to fight over the food. There was a hungry man in the room where I was imprisoned who ate soap out of hunger."

Most of the participants explained that the biggest problem they faced in the detention center was not getting enough food. They said that they were given small food only to save them from death out of starvation. Fuad said "starvation hurts me a lot. At that time, I was wishing to get out of that prison and eat food sufficiently. I remembered all those left over of food that I throw in to dust bin and wish to get and eat it when I was in that prison." Yahya also said: "I was starving in the prison because they gave a bread in the morning and only small rice in the evening".

Furthermore, Mubarek explained that in addition to lack of food another problem was that they didn't give them food on time. He said "One day when they passed our mealtime, we started knocking the prison door shouting that we were hungry and that they should bring us food. They refused to bring us food. Again, the prisoners refused to interrupt knocking the door. Instead of bringing us food, they added the level of coldness of the ventilator to chill us more."

On the other hand, Chaltu described that there was no food specifically for children. She said that children also eat the same food as the adults. As a result, some children were refused to eat the food and cry. While some of them became sick.

4.6.7. Inability to Collect Properties and Loss of Properties

Most participants explained that they were caught and arrested before they had the chance to collect their properties, including their salaries. A few participants also reported losing their properties while they were in the detention center.

Obsa and fuad reported that they were deported without taking even their salary. Obsa Further said:

" I was deported before I receive my salary for what I worked. I had thirty thousand (30, 000) riyals from my employer. I didn't sell my car. I was deported without any money. I left all my wealth there merely. I lived and worked for eleven years. But here in my country, I live a miserable life. It has become very difficult to lead my family. From my salary of three years, I didn't take any when they deported me."

Fuad added that in addition to his salary he didn't take any of his properties. He said:

"When I was caught, I haven't taken my salary from where I used to work. Not only was this, but the properties in my house also estimated to twenty thousand (20,000) riyals. I left all my properties there, because the police who caught me didn't allow me to take anything even though I beg them to collect my properties. They immediately through me to the deportation center"

Firaol stated that he used to have many properties which can cost up to around 250 Ethiopian birr. Nevertheless, he couldn't collect his properties because police refused him to collect my properties.

Similarly, Bilal explained that police refused him to collect his properties. He said:

"When I asked policy to take my properties, police told me that the property here belonged to Saudi Arabia Government, and not belongs to you. I've been in a house for 10 years without taking anything in it. They put me in a car and broke into houses in the area where I lived and arrested other people and took us to prison."

Amira and Chaltu said that the police came and arrested them from their house, and they did not take any of their properties. They said that they only took the clothes they had on and all their clothes and things they had bought after years of work remained there.

Samira also said that she didn't take anything with her except the clothes she put on. Because, she said "when I heard that the police came to the area where I lived and broke into many houses and beat people, my friends who lived in the house and I ran out of the house without taking anything except our clothes I put on"

Regarding loss of money and properties in detention center Mubarek said:

" When I was imprisoned in Saudi Arabia, the police registered and took all our properties. However, they denied me my belongings that they had registered and taken away from me. They steal things like mobile phones and money from the items. I also lost one of my bags as it was. When I asked them

to return those properties, they registered they were not willing to return it back."

Falmata also reported that police took the money and mobile phone on his hand when they caught and detained him. He said: "I lost my clothes in Taif prison. When I was deported, I have no cloth except the one I was wearing"

Zabiba also explained loss of her money in the detention center as follows:

"As soon as I arrived at the detention center, a policewoman searched all my bags and luggage's and took thirteen thousand (13,000) Saudi Arabia riyal, then I was shocked, because all those money was what I have been working and collecting with very much sacrifices. Even though I begged them to return to me my money, no one even paid attention to what I was begging."

4.6.8. Hygiene Problem

The lack of clean toilets and showers as well as unresolved technical issues with hygiene facilities in the deportation center exposed the participants to contracting and spreading diseases.

Yahya reported that the bedroom and bathroom were next to each other, and the toilet often gets dirty because of technical issues related to its devices. However, it doesn't fix immediately. As a result, they became sick.

Bilal also reported that there were so many problems with the bathroom. He said that the existing showers was often out of use and until the bathroom which was out of use was fixed, many people were tied up in a line and wait the queue to go to the bathroom.

Obse and Chaltu described that due to the hygiene problem so many people in the deportation center were exposed to transmitted diseases. Obse said that she had also been sick. Chaltu also said that her child was sick.

On the other hand, Iftu explained that the deportation center where the deportees were collected was very over congested with so many deportees, thus it was quite polluted and dirty. She said " for example, when we ate our dinner, there is no one to take away the dishes on which we ate. Therefore, the leftovers were collected there and this in turn used to create bad smell". Samira also reported that there were lack of toilets and shower.

Magartu added that as there was only one toilet to use, they were forced to wait for a line the whole day.

4.6.9. Death and Disappearance of Migrants

Participants reported death and disappearance among Ethiopian migrants during the deportation process. Some migrants lost their lives while attempting to escape from the police, while others died while in prison.

Fuad and Obsa reported the death of their friends while escaping from police. Fuad said:

" The group of police broke into my house. When the police break into our compound, I was on the 1st floor and then immediately jumped outside of the compound and run away and escaped. Two of my friends jumped from the second floor. One of them died immediately. My leg was broken. After my friend passed away, I regretted migrating from my country and stressed. When you migrate from your country to abroad with an intention to improve your life and lose your life there, it hurts a lot."

Furthermore, Kamal reported the death of three Ethiopian immigrants. He said that it was due to the fact that those migrants tried to escape from the police forces running and then they shot the gun at them and killed them.

Regarding death of migrants in the detention center Bilal reported the death of a migrant because of denial of treatment. It was reported in part 4.6.3.

4.6.10. Being Beaten and Tortured by Police

The majority of participants stated that the major challenges they encountered during the deportation process involved being subjected to physical violence by the police during the detention process while in the detention center.

Mubarek described that the police torture them by increasing the coldness level of the ventilator. He further said:

" One day when they passed our mealtime, we started knocking the prison door shouting that we were hungry and that they should bring us food."

They refused to bring us food. Again, the prisoners refused to interrupt knocking the door. Instead of bringing us food, to punish us they instead added the level of coldness of the ventilator to chill us more. When the coldness got worse than before, we started knocking on doors and windows again. The coldness of the ventilator killed us, and we requested the police to reduce it. They refused us again. We went on a hunger strike saying we would not eat. We refused to eat for a whole day. The next morning, they came and asked us why we refused to eat. We told them that food was not coming to us in time, and that they were opening a cold ventilator and tormenting us. We did not want to stay in prison in this way and we asked them to deport us back to our country. But they torture us in prison. Later, they only reduced the ventilator coldness because of our questions. They did not answer our other questions."

Ifnan said:

"Another problem in prisons was that ventilators were opened unlimitedly when they opened to cool the air. Even if we ask them to reduce it, they will not do it for us, because they intentionally want to hurt us. As a result, I became ill with a cold in the prison. I wanted to be treated but they denied me treatment. After I was deported, I went to the hospital and was told that my lungs were sick, and I used to take medication for six months."

4.6.11. Experiences on Arrival

This category summarizes the participants' experiences upon arrival at the Bole airport in Ethiopia. The emerged codes under this category include welcoming on arrival, mistreatment by officials, and loss of luggage.

Welcoming on Arrival

Few participants shared that upon their arrival in Ethiopia, they were received by the Non-governmental Organization which provided them with accommodation in Addis Ababa until they could travel to their respective cities. However, the majority of the participants reported that they did not receive any welcoming reception upon arrival.

Fuad and Falmata stated that when they reached Ethiopia with other deportees, they were received by Non-govenmenatl organization and also, given a place to sleep for that night. Falmata added "They also gave nine hundred birr (900) for each of us and let us to travel to our respective regions and localities. I took that money and used it to travel to countryside where my families reside."

On the other hand, Chala said that one of Non governmental Organization (Intenational Organization for Migration (IOM) received them at Bole airport, register them and gave them a paper signifying that we were deportees from Saudi Arabia. He added that with the paper they were given, IOM promised them that they will get different services. But they didn't get any service.

Mistreatment by Officials

Most of the participants identified poor service and mistreatment by officials as the major difficulties they faced at the customs office of Ethiopia Bole International Airport.

Roba and Kamal illustrated that the Ethiopian Federal Police started to beat them when they went to customs to take their luggage's. Kamal Further said:

"When we went to customs office in order to take our luggage's there were many people. It was here that the police forces started to beat us while we were in a raw waiting for our turn to receive the luggage's. The police beats all of us together if an individual misbehaves among us while in the raw. I was also beaten without any fault. The police were not respectful and as a result we were being treated as a dog."

Related to the service provided at Airport customs office, Chala stated that it took a week to take his luggage from the customs. He further said:

"Among the problems I faced after deported to Ethiopia is from the onset of Ethiopia Bole International Airport customs office, they didn't give efficient and effective service to deportees. Because there were maladministration's and corruptions. We used to stand in a queue starting from early morning dawn to the evening dusk without getting any service. It took my one week to collect my luggage's from the airport customs department."

Magartu and Abdisa stated that the service that they get at that Bole airport was so poor. Magartu added that the workers at the Bole airport were not welcoming, they insult deportees and they do not pay attention to what deportees ask them.

Loss of Luggage

Most of the participants lost their belongings they had brought from Saudi Arabia in Ethiopia airport after they were deported.

Roba and Abdisa disclosed that they lost all their luggage's they had brought. They said that they had been knocking the door of the Ethiopian Airlines cargo for several weeks but couldn't. Roba further explained:

"I have taken all my belongings with me from Saudi Arabia, but I lost all my properties in Addis Ababa. I lost a property which will cost around 16,000 birrs at that time. It was not only me, but many of my friends have lost their property in the same manner. I have attempted to report to the concerned body that I lost all my luggage, but there was nobody who feels your pain and help you. No one listens to you politely. I have broken hope and went home after spending two months in Addis waiting for my lost property."

Rahma also reported that she lost two luggage. She said:

"The day after we landed in Ethiopia, I went to the airport to pick up my bags. When I went there, there were many of people. I was in line all day. When my turn comes. I went inside and looked for my bags after spending the entire day waiting in line. Two of the three bags I brought were lost with the entire thing, and I only got one of them. For two weeks, I walked back and forth to the airport searching for the lost luggage. But I was unable to find it."

Magartu, Sifan and Kedija described that they lost one baggage. Magartu Further said:

"After my deportation, the next day I went in to the airport to take my luggage's. When I arrived at the place where to take luggage's there so many passengers waiting for their luggage's. We stood the whole day on the queue and my turn arrived at late night. When I entered and searched for my bags, I couldn't find it. They said to me 'Your luggage's were not arrived still now, so come back again another day.' I returned to take my luggage's after three days. I couldn't also get on that day. Generally, in order to get my bags, it took me twelve days. Even after all these sufferings, I couldn't find all my luggages. One huge bag which contained so many items was lost there."

Figure 4. 4. Deportation process and challenges Hierarchical Code-Subcodes Model

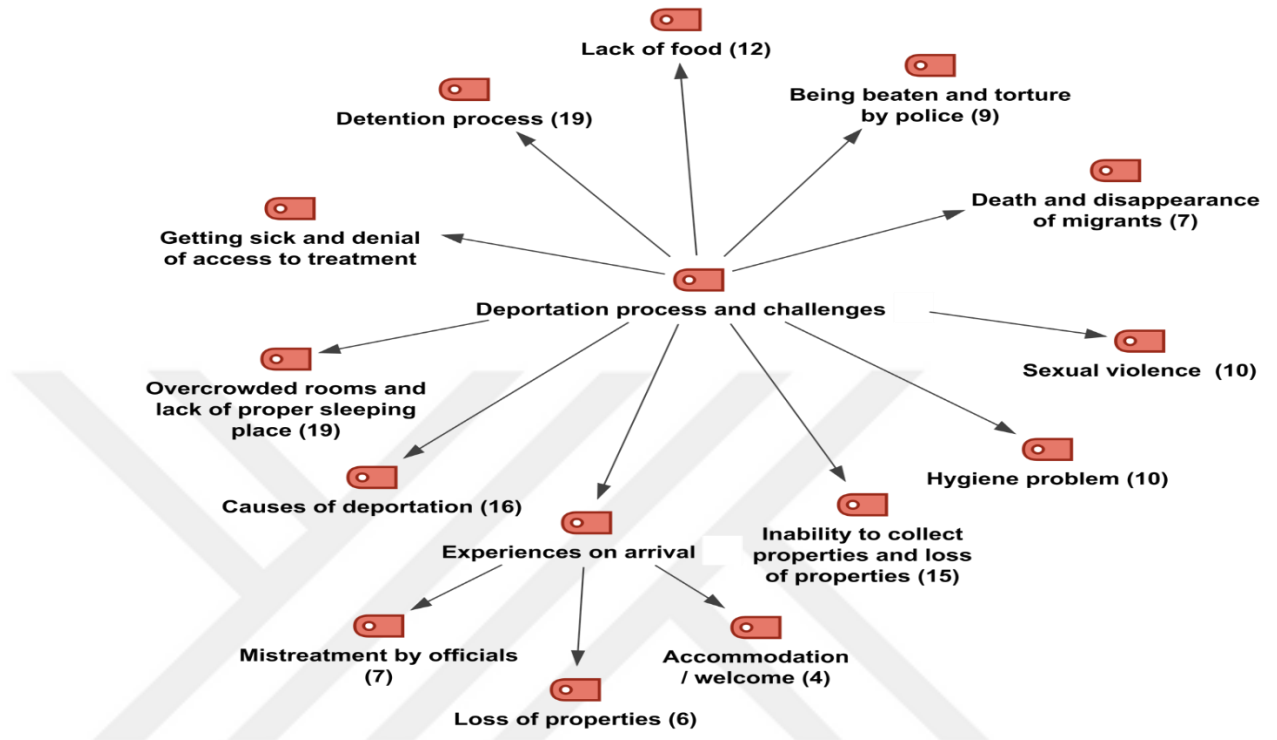


Figure 4. 5 illustrates the hierarchical code subcodes model for the theme of deportation process and challenges in the study. Under this theme 11 different codes were emerged. These are; getting sick and denial of access to treatment, overcrowded rooms and lack of proper sleeping place, detention process, causes of deportation, inability to collect properties and loss of properties, lack of food, sexual violence, hygiene problem, being beaten and torture, death and disappearance of migrants, experiences on arrival.

4.7. Reintegration Process

Under this theme the economic, social and psychosocial factors that complicated and facilitated the reintegration process of the participants were included.

4.7.1. Factors that Complicating Reintegration Process

Economic Factors

The economic factors that complicated the reintegration process includes unemployment, unfulfilled promise, and denial of access to loan, corruption, low income and high inflation, excessive tax and other payments, shortage of finance and lack of own accommodation.

Unemployment

Unemployment was identified as one of the major factor complicating economic reintegration process. Most of the participants associated unemployment to various factors including lack of job opportunities, lack of capital, lack of skills and experiences and their health status.

Falmata explained that there were no job opportunities. He said:

" After deportation I started to search for work to be employed and work any type of work. But I couldn't find. To work and survive in my country, there was nothing I didn't tried, I attempted all possibilities to work and survive. But couldn't succeed. After living without getting a job for two years and three months, I decided to migrate to Europe and started journey. In order to travel to Europe, I entered Sudan. After staying in Sudan for two months and getting ready to leave for Libya, I heard the bad news regarding the Ethiopian migrants drowned into the Mediterranean Sea to cross to Europe. My families (father and mother) heard that bad news and called on telephone and beg me to return home. Especially my mother begged me crying on telephone 'my son, come back to your country and face any challenge of life, don't be a dinner for fish in the sea, please my son, obey me and come back home' When she added saying 'Because of you, we are not sleeping day and night', then I returned to Ethiopia from Sudan."

Similar to Falmata, Firaol also described that due to unemployment he was forced to remigrate through irregular way to Saudi Arabia after he was deported. However, he said he was deported again for the second time.

Obsa explained the difficulties he was facing due to lack of jobs. He said:

"Though I faced so many challenges in Saudi Arabia, it is still better to live there. The reason is that I still work and earn money. At least I can secure my and my family's food and drink. Here, there is no work. I am facing

problem after I returned because of unemployment. I have a wife and children. When I see my families starved, I would psychologically become impaired."

Chala disclosed that he couldn't find permanent job and he work when he find work and not work when he couldn't. Chala further said that since He couldn't find permanent job life become very difficult for him. As a result, he couldn't afford the expenses for his daily needs as well as for his wife and child.

Sifan and Chaltu explained that unemployment led them to depend on their husband. Thus, this affected their life. Sifan further stated that:

" I really want to work, I have interest. But I couldn't find any work. Sitting without any work stresses me a lot. I used to work in Saudi Arabia. My husband also used to work in Saudi Arabia. But now, only my husband works. His salary is not sufficient for our basic needs even. We live a life of subsistence, from hand to mouth. Being dependent on my husband for everything is very difficult. Asking him money for every single expense is very worrying. Before, as I learn and adopted to work by myself and generate income, now living as such has become too much difficult for me."

Magartu, Urji, Amira said that even though they wanted to work, but they couldn't find job. Magartu further said that she has been trying to find job even with little salary. But she couldn't find it.

Other participants indicated that they wanted to started their own business but the major challenges were that they did not have adequate capital and the requisite knowledge, skills, experiences of starting and running business.

Mubarek revealed how lack of skills and experiences led him to loss the money he earned. He said:

" I was trying to do my own business with the money I had earned in Saudi Arabia. But I was afraid I would lose it because I had no experience in trading or doing anything else on my own. If I loss, I would also leave empty handed even by losing the money on my hand. Even if I didn't take the risk, I ran out of that money while spending it on various expenses. Then I wanted to be hired and work. But I couldn't find it. "

Rahma explained that she lost the business she started due to lack of the necessary skills. She said:

"You also need to know the market in order to start your own work in our country. You need to know what products I should sell to generate a large profit and what products I should offer in order to attract customers. Me and many returnees from Saudi Arabia do not have experience on trade. I never had any training in this area. After realizing I couldn't open a restaurant, I opened a juice and fruit shop. However, I was unable to continue. Because I lacked experience. I had to close at a loss."

Kedija said that when she returned to Ethiopia her plan was to open a restaurant. The reason is Because, during her stay in Saudi Arabia, she has learned how to prepare different kinds of foods. She said that however, to open a restaurant, she needs to have enough capital, and need to know the trade system. She added that since she spends a lot of my time in Saudi Arabia, she didn't know how the trade system of Ethiopia country was operating, and the techniques. She said, "Regarding this, I haven't also taken any training."

Hawi and Zabiba described that they were never look for work and are not working due to their health problems they faced. Hawi said: " I never looked for a job. Because I am sick. I was sick even while I was in Saudi Arabia. After I returned, I got much sicker than before. As a result, I cannot work even if I get a job. If you are not healthy, it is difficult to go out and work and come back."

Similarly, Zabiba also said: "I am not working. After I return back to my country, as I was very sick, I was not working. Also with my current condition, I can't work. Let alone going out for working, I hate even going out for some urgent issues. Therefore, I stayed all the day at home."

In summary, female participants had a higher unemployment rate compared to male participants. Furthermore, for some participants, unemployment after deportation led to remigration (e.g. Falmata and Firaol).

Unfulfilled promise and Denial of access to loan

Most of the participants explained that after their deportation, the government of Ethiopia made promises to organize them into cooperative associations, facilitate loans, provide job opportunities, and provide place of work. However, none of these promises were fulfilled or put into practice. Thus, the participants left without the support and opportunities they were assured.

Regarding the denial of workplace and loan, Magartu, explained her experiences as follows:

"The government has been promising so many opportunities for deportees from Saudi Arabia, but these all promises were simply for talk only, the government couldn't walk its talk at all. When we first come home to our country, government officials used to say that returnees from Saudi Arabia will be organized and start small scale business. In addition, they said loan will be facilitated in collaboration with banks, and also working place will be granted. We have also been organized in different groupings as per their requirements. But we haven't even got a working place. In addition, we thought to start working with that group we organize and then requested for a loan from government to do so. But the response we got from concerned government officials was that your association didn't qualify for a loan, so can't be granted a loan. while repeatedly going to government offices every day, we finished all the money we were having on our hand."

Like Magartu, Falmata described the refusal of workplace and loan as follows:

"When we first arrived in our country, the government promised to group us in associations based on our preferences and work as a cooperative. But when we reached our locality, there was nothing from the things we were promised. I and my returnee friends organized in one group and requested for land and loan to work on dairy. But we were not allowed to get access to land and loan. We repeatedly asked so many times. But they refused to give us."

Abdisa also said that even though they went to the concerned government office for eight months and asked for workplace and loan they couldn't get it.

Regarding the refusal of loan Fuad said:

"I and my fellow friends who returned from Saudi Arabia were organized in one group and fulfill every criterion they requested and applied for the concerned government office to facilitate for us to start a work. However, the loan was not given for us. I was organized in three towns with different members of the association. I was unsuccessful in all the three places. They made a fake promise, the government always pledges to facilitate the conducive environment for returnees, but practically there was nothing, and the problem is on its implementation."

Chala described how refusal of loan obstacle their work plan as follows:

"Initially when we returned to our country, we planned with fellow returnees to set up a kind of cooperative association to work together. We even

acquired trade license. What we thought to work was planting and reproduction of different species of tree seeds and selling the seedlings. They gave us a working place. But as they didn't give us initial capital to start the work, we couldn't commence the work for the lack of capital. We requested the government to provide us a loan and we were not permitted. Therefore, the working land we took is as it is for three years, not developed as per our plan."

Roba also said that he was prepared business proposal with his friends and applied for loan. But loan wasn't given to them. He said "the government officials simply promised to borrow us money in words but there is no thing in action."

On the other hand, Mubarek and Ifnan reported that the government refused to give them a work permit. Mubarek further said that when they first returned, the government promised that they will facilitate many things for them including loan from government to start a business. Mubarek said that then they organized and asked first for work permits. But they didn't issue it for them.

In addition, Samira and Obsa explained that getting loan is difficult because of the requirements. Samira said:

"The government has many requirements and criteria to borrow money. Me and my friends were organized and followed the whole procedure. We brought our own money and spent it from our own pockets on this cause. However, we could not get a loan from the government. They told us that we didn't fulfill the requirements".

Chaltu described that based on the government promise to create job opportunity for deportees she submitted work proposal to the concerned government office with her husband and asked for workplace. But nothing has been given to them. Chaltu further said that the officials always have them another appointment. They let them visit their offices every day to finish the process. She said they followed the case for two years but found nothing.

Obse explained that since the workplace given government was suitable for the type of work, they planned their work plan was failed. Obse further explained:

"Based on the government promise to give us land on which we can work on it by group. I came in to one association with fellow deportees from

Saudi Arabia like me to start livestock breeding. For one full year we were repeatedly knocking the door of government offices to follow up this single issue. They refused to fulfill it for us, that is why we were daily going into their office. Finally, they gave us one piece of land. But the land they gave us was at the top of the hill. So, it was not conducive place to work on livestock breeding. Even though we informed this problem to the concerned government institution they couldn't correct it for us. Therefore, all the Members with whom we organized were dispersed, and the association as a result dismantled."

Corruption

The other challenge that hindering the economic reintegration of participants was corruption. Many participants explained that the corrupt government system prevented them from obtaining work placements, work licenses, employment opportunities, identification cards, and other basic services that are typically available to citizens.

Regarding corruption Iftu explained that since they didn't pay bribe, they didn't get work license. Iftu further said:

"During the early days of my return, the government promised to group us in enterprises and commence business for the returnees as per our need and our proximities. I have also organized in a business group together with the deportees in my areas. But the business license was not given to us, let alone the loan from government. Because the government employees in charge of this duty seek some rent in a form of bribery when we go to their office for following up our issues. But we refused to give them. There is extreme corruption in our country. To get that license, either you have to have a money to pay for bribe, or you need to have a relative who work in that government office. Since we didn't fulfill the above mentioned two criteria, meaning we neither have a money to pay, nor we have relatives in government bureau in charge of this duties they didn't give us work license.

Similarly, Ifnan also said that when he went to the government office to get a business license, they asked him for a huge amount of money to pay for them as a bribe and he went back and forth to government offices for three months to get a license. However, since he refused to pay the bribe, they didn't give him work permit.

Regarding getting workplace, most of participants said that they were organized based on the requirements government set for deportees and asked for workplace.

Nevertheless, the government employs hindered them getting the workplace by asking them bribe.

Recounting his experience, Ifnan said:

"... I organized with my friends who had been deported from Saudi Arabia and asked the government to give us land to raise cattle. And we weren't allowed that too. Because we refused to pay bribe. In our country, nothing is over for you unless you have an official relative in top government positions or bribe them huge amount of money. This was very sensitive. How one couldn't work and live in one's own country. A poor person like me cannot work without being rich."

Fuad also said that government employees who were in charge to implement the issue of giving workplace will never do so until you gave them the amount of money they asked for bribe. Fuad further said "Those deportees who had money and paid for the bribery to the officials who implement has managed to get workplace and loan. But deportees like me who did not have enough money on hand, can't get access to neither the loan nor to the land to work on. The money they asked is also very huge in amount."

In addition, Magartu disclosed how corruption hindered her from getting workplace as follows:

"I have also been organized in different groupings with deportees like me as per the government requirements. But we haven't even got a working place. Furthermore, while repeatedly going to government offices every day, we finished all the money we were having on our hand. Government employees and experts who were in charge to give a working place for deportees, divided the lands for their relatives, the returnees get nothing at all. There is a grand corruption in our country."

Related to giving workplace to deportees, Chaltu revealed that the government officials used the opportunity given to deportees for themselves. Chaltu said:

"The strange thing is that the opportunity given to the deportees from Saudi Arabia was hijacked by the civil servants, who organized themselves by adding one or two people who had deported from Saudi Arabia.... The problem is that you have to have a relative in a government office for this to work for us. Or you must give a sum of money as a form of bribery or corruption. It was not given to us because we did not do that. In Ethiopian bureaus, there is no such thing as free service."

On the other hand, Sifan said that she didn't get any loan from government. She added that to get a loan from government she needs to have relative or close friend from office of credit and saving bureau. She further said as she didn't have any relative in there, they refused to provide her a loan.

Fuad and Obsa described that they couldn't get the basic services given to citizen because of corruption.

Obsa said that he was refused to get identification card. He said:

"the government employees thought that deportees who were in foreign country do have enough money, so they expect bribe from us to do something. It shouldn't have been like that. The bureaucrats should have provided us effective and efficient service just like any other ordinary citizen. You have to have a relative in this country to get an identity card, or you have to pay bribe. Otherwise, they do not give it to anyone. They refused to give me since I didn't fulfill their criteria. "

On the other hand, Fuad said that he couldn't buy the oil and sugar sold by kebele because of corruption he said:

"The civil servants responsible for selling oil and sugar in fair price for the people it was meant for did not do so, some of the civil servants instead sell it to the traders at a higher price. Traders sell oil and sugar to the public at high prices. They denied the people access at the expense of their own personal gain. There is corruption in the sugar and oil market. This is a very sad thing."

Low income and high inflation

The majority of participants reported facing difficulties in meeting their basic needs due to their low income and the high cost of living.

Samira explained the following about the difficulty she was facing because of low income and high cost of living:

" I am employed in a non-government organization. But I am paid a small salary. I have been married and have two children since I returned. My salary is not enough for me to cover my basic needs The high cost of living is another problem. Nothing is left after I pay house rent and children's expenses. I live a subsistence life which is from hand to mouth. We are not

saving anything for the future. The salary I got monthly can't even afford our monthly expense."

Iftu also said she is living depending economically on her family since her income is low. She said:

" The salary by which I got employed is too small. I couldn't even afford my food and shelter expenses if I was not living with my families. Even that small amount of money I earn expensed on different issues, then I become empty handed. The expense of life in Ethiopia during when I left and now, was completely opposite. Now the life has become too expensive."

Like Iftu Abdisa also said that the income he is getting is very low and had he not been living with his family, He couldn't even afford for his food. Because the cost of life has inflated dramatically. Abdisa further said "The problem that drove me out of my country was economy at the first place, and I couldn't still solve that problem."

Some of the participants who were married explained that they were facing difficulties of looking after their family due to the low salary and high cost of living. Obsa said: " I do not have permanent job. Even when I work my salary was very low. I am always worried about my family. Everything is so inflated. Besides there is house rent, and I must also feed my wife and children. But it's very difficult for me. "

Sifan also said that only her husband is working, and his salary is not enough. She further said:

" We have three children. The salary he gets is not enough for us. We live a subsistence life, from hand to mouth. On top of this, it's very difficult for me to live when I'm dependent on my husband for everything. Asking him for money for everything makes me ashamed. It is very difficult for me to live in this way now because I have learned to earn money by working for myself before, when I was in Saudi Arabia. I want to work but I couldn't find job."

Related to inflation Obse described that when she deported to Ethiopia, the cost of living became so expensive that the time she left for Saudi. She said that the inflation of the market and the difficulty of coping with the high rocketed cost of living made my life so difficult and unaffordable.

Ifnan disclosed that after mass deportation he remigrated to Saudi Arabia through irregular way because of the economic challenges he was facing. Then, he was arrested again and deported for the second time. He said that now He is hired to drive a Bajaj for his daily expenses. But since his salary is very low. He said, "I worry about what I eat and drink."

Excessive tax and other payments

Some participants disclosed that a major challenge they faced was the difficulty in starting and running their own businesses due to high taxes and other payments imposed by the government on them. They explained that the burden of high taxation forced some participants to quit their businesses. Others described that even though they tried to take work permit to start their own business they gave up because of high payments related to work permit.

Kamal explained that He stopped the business he has started because of high taxation imposed on him. He further said:

"I opened a shop with some money I saved while I was in Saudi Arabia by renting a small shop. There was a show board in front of the small room I rented for the shop. Can you imagine that I was forced to pay for the tax of the poster? The civil servant could not be able to hear me when I told him that the show board does not belong to me. I have even showed him the letter that shows that I was Saudi Arabia deportee. I also begged him that I cannot afford the cost of the tax of the poster telling him that I will remove it from the place. He warned me that he will shut my shop on me if I don't pay for the tax of the poster. I started to cry after I get mad of his evil acts. I could not withhold my anger being treated as an enemy in my own country. That was how I was snatched the money I saved working as a slave in foreign land. I paid the tax. But later obligated to close the shop. Because there was no benefit, expenses were high."

Mubarek also stated that as soon as he was deported, He rented shop and opened small boutique. He said that however, government taxes, the cost of rent, water, and electricity was high, the profit he gets from it was very few. As a result, he lost and quit the job. Then, he said that he started working for someone else being paid a very small salary monthly.

On the other hand, Rahma stated that she had a plan of opening restaurant. However, she gave up when she realized she couldn't start a restaurant for two reasons. Firstly, getting a license is not easy because the government asks high fee to get license. Secondly, the cost of shop rent was also high.

Urji explained why she gave up starting the business plan she had as follows:

"When I first deported, I thought I would open a small shop with a little money. But to open that small shop, you need to issue a license, you need to get a tax identification number. It takes a lot of money to meet these needs. I was going back and forth, repeatedly to the government office to get permission. The money they demanded to give me work permit were so many, so I gave up following that issue."

Firaol also stated that he faced serious challenge in getting work license after he rented a room for a shop business. He said that government imposed on him the criteria he could not withstand. That is, He was asked to pay a huge amount of money that He could not afford and finally quit the business as a result.

Shortage of Finance

Codes emerged under this category were lack of capital, inability to save money and excessive remittance.

Lack of Capital

Shortage of money was identified as a factor that hindered the economic reintegration of the participants. Some participants shared their experiences of having to quit their businesses after starting it due to a lack of capital. Others mentioned that they attempted to start their own businesses but were hindered by the shortage of money.

Kamal revealed that his shops was closed due to lack of money. He said:

" I opened a shop being with two of my friends. Just after we started the business, I was told by civil servants to open tin number within six weeks in Addis Ababa. Nevertheless, I could not be able to open the tine number within the time gap I was given for my budget for the shop was very limited. They then shut on me my shop as a result. In general, to run a business, you

must be rich. In such away an individual who is poor like me could not be able to lead his/her own life through running his/her own business in this country."

Magartu described that she had a plan to start her own business, but she couldn't. She said that to set up her own business however she needs the starting capital and experience. However, she doesn't have enough capital that can help her to start her own business.

Iftu explained how her business plan was failed due to shortage of money as follows:

"During the early days of my deportation, I was thinking to start my own business. But the money I had on my hand and the amount of money that was needed to set up new business was not balanced. Because my money was not enough to set a new business up, I couldn't start my job. The reason why this happened was I was not ready to return home. It was unexpected occasion. The money I generated by working before that, I helped my families by sending it home while being there."

Rahma also said that she had a plan of opening restaurant. Nevertheless, to start this work of restaurant, she had not enough money.

Inability to Save Money and Excessive Remittance

Most female participants explained that a major contributing factor to their economic difficulties after deportation was the practice of sending most of the money they earned back to their families while they were in Saudi Arabia. They found that their families did not save the money for them, and they themselves lacked knowledge on how to save and manage the money they had at hand. As a result, they were forced to rely economically on their families after deportation, which added to their financial challenges.

Regarding excessive remittance Obse shared her experience and the experiences of others as follows:

"I finished all the money I brought from Saudi Arabia. Most deportees' females from Saudi Arabia including me, leaving our life aside, attempts to change the life their families. The money they generate all in all they send back to their families at home country. I was also doing the same. Mine was also not different. When I was in Saudi Arabia, I used to send all my money to

my families, I don't have any idea of my future, I haven't ever thought as to what I could do if some urgent problem faced me."

In addition, Obse revealed that due to her inability to save money she is facing economic difficulty. She said:

"What I come to know and understand after deported was that I should have saved money for my tomorrow in order to make my future bright. Nowadays, I am asking my family for my daily routine expenses. I am living being dependent on them at this age. This hurts me a lot. After you started making your own money, it would be too difficult to go back and wait for someone's hand for your daily expenses. In addition, families do not understand that I failed to save money because I was helping them being in Saudi Arabia. They blame me for failing to save money for ourselves. They didn't save any of the money I used to send them for me. "

Like obse Iftu also expressed the effect of not saving money for herself on her current life as follows:

"When I were in Saudi, I sent all the money I got to my families, but now, I have come to understand that this has been great mistake in my life, I regret sending back all the monies to my families. My family also didn't save the money I sent them for me. They used it all. I should have changed my private life first. Had I have come back to my country with enough money, I would have been able to set my own business and change myself by working. It was lack of enough money that made me stay being unemployed, and with being unemployed I become upset and stressed as well."

Samira illustrated that when she was deported from Saudi Arabia, she brought only 11,000 Ethiopian birr. What she did there is that her brother wants to go to Dubai for work and she sent him money to buy a visa. Then, before she worked for a month, Saudi Arabia issued a decree that people without residence permit (Iqama) should leave the country. She said that Once she was deported, she run out of money. Then after, she started to ask her family for money to buy various things. She added that A girl needs different things, that are essentially important as a necessity. For that end she needs money."

Magartu and Samira expressed their feelings of being economically dependent on their family after deportation as follows: Magartu said:

"On one hand leading my life being dependent on my family is very difficult, and also it upsets me. When I was in Saudi Arabia, I used to always

think for my families, not for myself. I used to send the money I generated by working in Saudi Arabia for my family. My family also didn't save that money for me. Now after I returned, I am regretted. I come to know that I was wrong for doing so. I should have worked to change myself first before helping my families. Had I done that, I wouldn't have worried today, neither they worried with me about my life."

Samira also said "I felt bad being dependent on my family again. When I was in Saudi Arabia, I should have saved money. I understood this fact after I returned to my country. I couldn't even assist myself and become independent from my families help. Therefore, I always feel that I am useless women with no contribution even for myself.

Some Female participants revealed that lack of skills of how to save and manage money was one of the causes led them to finish the money at their hand when they were deported. Regarding this, Urji shared her experiences and others experiences as follows:

"Majority of deportees who accumulated capital by working in Saudi Arabia, after their return couldn't set their own business up, because they didn't know how to save their money, this means that they don't have experience. They immediately finished the money on their hand. The money they returned to their country, without using it for meaningful purpose, they simply exchanged it to Ethiopian birr and the finished it. I know so many of my friends, who have been working hard in Saudi Arabia, and then when they returned back to their country, they used to have good amount of money to set up their business, but because of the reason I mentioned above, they finished it for different unnecessary expenses and then finally failed to do what they were expected to accomplish. had I saved the money I earned from Saudi Arabia, I would have been able to commence my own business by today. In addition, when I first deported, I run out of money while expending for different routine issues. Then I finished it. When I first deported back to home, I didn't get any training on how to manage our money neither by family nor by government body. But I eventually come to understand it."

Regarding lack of skill of managing money Urji also said that when she first deported, she didn't know how to save and manage the money. However, she ran out of money while she was exchanging it for various expenses. She said that she didn't think that she would run out of money. Urji added that her family didn't save for her a single penny of the money she used to send them. They used it all for their own purposes. She said that even after she returned, they think as if she is still hiding money from them while having money. She said "They don't understand me. This makes me very sad and upset."

Lack of own accommodation

One of the factors that complicated the reintegration of the participants was the lack of their own accommodation. Out of twenty-four participants only two of them were living in their own house. Nine participants live in the house they have rented. Four of them live with their family in the house rented by their family. In addition, four participants live in their family's house and six participants live with their relatives.

Social factors

The social factors that complicated the reintegration of the participants include security problem and denial and poor public service provision

Security problems

Codes included under this category includes feeling insecure, detention, and getting warning of detention from government officials.

Feeling insecure

The concern of security is the main problem complicating social reintegration of most of the participants. Many of them shared that they constantly worried about their safety due to the security problems they had personally faced such as brutally beaten. Additionally, some participants attributed their security concerns to the security issues experienced by others around them. Thus, the security problems faced by participants led to some participants deciding to remigrate, as seen with examples like Urji and Magartu. Moreover, for few participants like Chala and Falmata, the security issues they experienced compelled them to migrate again. Additionally, some participants such as Falmata, Iftu, and Kamal faced security challenges due to their political views.

Abdisa shared the reasons of his insecurity as follows:

"The issue of my personal security concerns me much. Especially after aftermath of Hacalu's (famous Oromo musician and artist) assassination was very concerning. The town is full of security personnel. The town is also militarized. Soldiers shoot at citizens indiscriminately. Many were killed from

the demonstrators who went out to oppose Hacalu's' assassination. I also fear for my life. For example, in this week, I went out to buy a mobile card. One federal police caught me, brutally hit me, and left me there with no crime. Not only this, very recently the husband of my sister and his brother were taken out of their residence and brutally hit by the security forces. Rather than living here and witnessing this, it is better to die and mix up to the soil of your country."

Abdisa further stated that it is not only him who worries about his security but also his families also worry about his security. He said: "... For example, when I went out to buy something. My mother star worrying about me. She worries because she suspects that I might be arrested or killed. I saw this in our country only."

Yahya indicated the causes of his insecurity when he said:

"I am concerned about my security. The security situation in our country is worrying and getting worse from time to time. You never know when you will be in trouble. It's not like it used to be before. Everyone goes to his home at 6 o'clock during the night. The people are afraid. In the evening, the government army goes through the town and if they catch someone on the street, they will arrest you or beat you One day I was on my way home after Isha'i prayer in the mosque and the federal police caught me on the way. They ordered me to stop. I stopped. They told me to kneel. Why do I kneel and what is my fault? I asked. In the meantime, a policeman beat me. He told me not to say anything but do what they ordered me to do. Then I knelt. Where I knelt, one policeman beat me, one kicked me, and the other one beat me with a large stick. I told them I was at mosque to pray and I prayed that you would leave me. But the police didn't listen to me. They beat me like a donkey and left me there. I was very angry that day."

Urji described that due to the security problem she is facing she decided to flee again. She further said "It is very difficult to live in a country where people are not safe. I don't know what will happen to me tomorrow. To this day, when I go to the city and reach the place where we were shot, I feel very frightened. It's sad. I remember the young people killed that day."

Like Urji, Magartu also revealed that she has a plan to remigrate to another country due to the security problems she is facing. She said that if human being can't live without stability and peaceful manner, it is a must to migrate to a place where there is stability and peace. Magartu further explained:

"The issue of my private security matters a lot for me. I am very much concerned. In this country you can't be sure when, how and what will happen on you? You can't know who will harm you. There is no rule of law. No law is respected. The security of this country is deteriorating from time to time. After I was deported, so many security problems occurred in this area I am living. So many youths were detained without any reason. They hit youths very harshly for no reason."

Chala and Falmata explained that the security problem that forced them to migrate remained unsolved. Chala further said:

"I am very much concerned about my security. This was what drove me to leave the country in the first place. The problem remains the same after all these years even. If I go to a government office to settle any case or to get any service I need in my hometown, they immediately link my case to my political views. They denied me an ID card. Instead, they were searching for me to arrest me."

On the other hand, Mubarek explained that he is concerned about his security since the day he was beaten by police without his fault. He further said:

"When the renounced artist Hachalu Hundessa was killed, the people went on a great rally to protest and strike against the assassination. All the markets in the town were closed. When I left home in the morning to go to work, I couldn't get tax and started walking on my foot to work in the town. As I was walking, I saw federal police beating people who closed shops. I saw that they were beating people and turned away from them on my road. On my way down, a group of policemen caught me. They asked me why don't I open a shop? I replied to them that I don't have a shop and I'm a day laborer. They refused to listen to me and started beating me."

Sifan and Samira stated that they are very much concerned about their security as well as the security of their husband. Sifan said:

"My husband has been encountering different intimidations and messages of insecurities from government authorities. They have once detained him in prison. Because of this, my husband has been away from this town to escape from their prison and torture. Then eventually when I and my children suffered from being alone, he came back again. I even now warned and advised him to escape, but he insisted on not to go anywhere even if they have a plan to kill him. But I suffered and stressed a lot. I fear that the government authorities may arrest him again one day."

Samira also said that the government officials wanted to arrest her husband for criticizing the government on Facebook. She added that because of that her husband run away from them. As a result, Samira and her children were living alone.

Rahma explained the security problem she experienced as follows:

"Our country is not in a good security position. You can never predict what kind of trouble you'll encounter. Even if you appeal to the government with a problem, you will not get solution. One day when I was in my shop around 7:00 o'clock, two men came into the shop and threatened me with knives and took my mobile and the money I had made that day. They warned me that we would knife me if I made any noise. I chose not to speak up to save my life. But I was shocked. The following day I went to police station and complained about what happened to me. But there was no solution. After that day, I shut down my shop before evening."

Detention

Detention emerged as one of the challenges that hindered the social reintegration of most of the participants. Male participants attributed their detentions to their political views and questioning to obtain civil services. Some participants reported being arrested without any valid reasons or faults. One female participant shared that she was detained because her husband fled when the police came to arrest him, which resulted in her being forced to relocate to a different city. Furthermore, several female participants described that the detention of their husbands placed them in financial difficulties.

Obsa disclosed that he was arrested when he went to kebele to get Identification card. He said:

"For example, when I went to kebele for ID card, they refused to issue ID card for me, I went back and asked for it now and again. In the meantime, we had a fight with the person in charge. Then he threatened to arrest me. As he threatened, the next day the police came to my house and took me away and arrested me. I was also subjected to various torture in prison. They turned the matter into a political one and charged me. The charges against me were that I was organizing youths to protest the government. They arrested me on false charges that I had not committed. This was done by the person in charge of the kebele to issue an ID card. He manipulated his power and arrested me without any crime. After I got released, I was subjected to various threats from the government officials."

Kamal disclosed that he was arrested when he went to kebele to get Identification card. He said:

"If you go to a government office to get certain service, you will be denied of being served properly, they will arrest you saying that you have other political views even if you ask why you are not served properly and why your rights are not respected. When I we deported first, the government promised us that deportees from Saudi Arabia should organize themselves in groups and the government create job opportunities for them. But that promise by the government was not fulfilled. People who have relatives in the office or who have money give the bribe as a corruption and get services. I asked 'Why are my rights not protected?' Additionally, I asked the office staff why the government's promises were not implemented. They refused to answer me. I asked again and again. I refused to go. Later, they arrested me."

Chala also described how he was arrested without his faults.

"When the renowned Artist Hachalu Hundessa was killed, I suddenly went to the town where my family lived to visit them. As soon as Hachalu was martyred, problems arose around the country. The people took to the streets and marched peacefully opposing the political assassination of Artis Hachalu Hundessa. I didn't participate in the rally either and stayed at home. The reason I abstained from participating in that rally was that if I participated, they would bother my family because of me. But what I feared didn't remained unhappened. I went to a city where I used to live that evening. After I left for the nearby town, the police went to my family's house and warned my family to hand me over to them. My family told the security guys that I was not present. Then they took my father and arrested him instead of me. They kept him in prison for ten days. Then I went to the prison to release my father. They released him but arrested me. What is my father's crime? What about me, what crime I committed?"

Getting warning

Some participants stated that they received warnings of detention from government officials regarding their political views and these threats extended to their families as well. These participants encountered this difficulties during their attempts to access public services at government offices. They were not only denied the services they sought but also faced threats as a result.

Chala shared his experiences as follows:

" I was subjected to various threats from the government officials. If I go to a government office to settle any case or to get any service I need in my hometown, they immediately link my case to my political views. For example, they denied me an ID card while I went to kebele. Instead, they were searching for me to arrest me. That's the reason why I moved to another town to escape from their arrest warrant. Even after I migrated to to this town, they have been harassing my family because of me. They were threatening my families."

Like Chala, Iftu also reported that because of her political view she was denied an identification card instead got warning of imprisonment. Iftu further explained:

" When I went to kebele to get my Identity card, they denied me. When I asked them saying "Why you refused giving me my Identity Card, you don't have the right to refuse, this is my right," they responded to me warning me that I will be imprisoned because you have a different political attitude. Even though my right is breached, and I was denied from getting my basic rights, I have nothing to say, I prefer to keep silent."

Falmata stated that he moved to another town because of the threat he faced from government officials. He said:

" Wherever I go to my hometown, I hear that the police were searching for me. The police usually interrogate my family by asking my whereabouts. They warn my family to present me so that they can easily detain me because of my political view. Even know the reason why I am here in this town is with an intention to escape from detention by government authorities. I don't know what might happen to me and when. My fate might be the same with that of the Oromo youths who were killed extra judicially."

Denial and poor public service provision

Codes emerged under this category includes inability and difficulties in obtaining identity cards, blocking access to sugar and oil provision and poor health care system.

Inability and difficulties in obtaining identity cards

All of the participants didn't have valid identity cards when they were deported from Saudi Arabia. This was primarily due to the fact that many of them did not possess identity cards before their migration, as they had entered the country through irregular ways. Additionally, some participants had identity cards that expired while they were in Saudi Arabia. Even though identity card is crucial in reintegration of deportees, most of

the participants reported that they faced inability and difficulties in getting identity cards after they were deported. The reason of denial of identity card raised by participants were asking for overpayment, having different political views, and corruption. Due to the above-mentioned reasons some participants didn't have identity card until today. While others reported that they got it after several troubles.

Falmata, Hawi and Obsa reported that they don't have an identity card until today. Falmata explained that the reason of the denial of an ID card. He said:

"After I deported to my country, I have once been to Kebele where I live and asked them to give me an ID card. But they refused to give me. They said to me 'you have a different political view. you don't support this government, you oppose this governing party, so we don't give you ID card. What is most surprising was that the major official in the rank of authority of our kebele was my uncle. He was the brother of my father. He himself refused to give me an ID card because of the only reason that I don't support the political party he supports. Still today, I am living without ID card."

Obsa also explained the reason he was denied acquiring an ID card as follows:

"I don't have an identity card until today.....When the government said that people deported from Saudi Arabia will be given the opportunity to start their own businesses in an organized way, I was so happy hoping that the government gave us such a good opportunity. I needed an ID card to organize in an association and start work. I went to kebele and asked for ID. However, they refused to give me an ID card which was mandatory to start work. I have gone so many times to get my ID card, but unsuccessful. They asked me where I have been until today? They even said to me "we don't even know where you came from." You must have a relative in this country to get an identity card or you must be a supporter of the government and a member of the ruling political party. Otherwise, they do not give it to anyone."

On the other hand, Hawi explained that the reason of refusal of ID was putting extra criteria on her rather than mandatory criteria to get an ID card by officials. She said that they asked her to give money to the youth association. However, she refused because it was mandatory to pay to a youth association. Hawi said that she told them that all what she had to do was pay the money needed for the ID card. Nevertheless, she said that even though she begged them many times they refused to give her an ID until she paid the money.

Amira also reported that she didn't have an identity card until today. However, her reason was related to the difficulties she faced to get the ID card before she went to Saudi Arabia. She further said:

"I don't have an identity card. I didn't go and get an ID card because I knew it wouldn't be easy to get it. Because even when I first left the country, I had a hard time getting an ID card. My father walked in to the Kebele officials repeatedly and he begged them issue my ID Card. Besides, I knew other people like me who deported from Saudi Arabia and asked the Kebele officials to get their ID cards and were denied."

On the other hand, Firaol and Iftu said that in order to get an identity card the kebele officials asked them to pay extra money for youth association which is not mandatory. Firaol further said:

"It was not an easy task to get ID. When I went to kebele to get my ID card, they told me to contribute certain fee to the youth association first and then they would give it to me. They asked me for a lot of money. I refused to pay. I don't have to pay as I am not a member of youth association. The problem is that the people who work in the Kebele think that those deportees from Saudi Arabia do have a lot of money, and they want to take money from us. But I refused to pay. They also refused to give me an ID card. Later, however, I had to have an ID card, so my only option was to ask for a reduction of the payment. Later they deducted some money, and I paid the rest and got my ID."

Iftu also explained how the kebele officials enforced her to pay for youth association. She said:

"Firstly, when I deported, in order to get ID card I went to kebele. Then the kebele officials were reluctant to issue for me, I suffered a lot at the time to get my ID. Initially they said to me, 'where have you been living for such a long period of time, even we don't know you?', this was what the kebele officials said to me. Then after they asked me to pay extra cost to issue kebele ID for me. It was not my obligation to pay that amount of money to get my ID issued for me, it was my right to get ID with the cost all the citizen of that country is paying. The fee they asked me was based on voluntarily organized youth associations, who were members of that youth associations. It was a membership fee. But they made that payment an obligation on me. The kebele officials warned me saying 'until you pay this membership fee, we won't give you kebele ID.' As I didn't have any other option, I paid and took my kebele ID. It shouldn't have been like that."

In addition, some participants raised corruption (bribe) as the main difficulties they faced in getting identity card. Regarding this Ifnan said:

" When I went to kebele get my ID card, the officials in kebele arrested and bothered me a lot. They didn't give an ID immediately. They think people returned from other countries have money and the staff want us to give them money. If you refuse to give them a bribe, they will deny you an ID card. They did the same to me since I refused to pay them bribe."

Ifnan added that in order to get an ID card he moved from one rental house to another. He said that when he went to the kebele where newly changed house found, he didn't tell them that he was a deportee from Saudi Arabia. Because he thought that they would ask him for more money if they knew about that.

Fuad explained that he was arrested for a week since he asked the kebele officials the reasons they asked him large amount of money to get ID card. He further explained:

" As soon as I was deported, I went to Kebele and told them that I wanted an ID. They asked me where I had been and where I now come from. I told them that I have been living in Saudi Arabia and that I am one of the recently deported citizens. They asked me to pay a large sum of money. They charged me five times more than what they charged other people. I refused to pay. I questioned the reason why they added additional payment only on me. They told me to pay if I want and leave if I didn't want and warned me not to ask them any more questions. I replied that I had the right to ask questions. While talking as such with the kebele official, we fought while we were exchanging answers. The kebele official called the police and they detained me for one week at police station. They arrested me for not issuing my ID. I was arrested for a week without any fault. They made it so hard for me to get my ID card. The official was going to corruptly extort money from me with an intention that I returned from Saudi Arabia and had a lot of money. I refused to pay the money even after I was released from prison. Later, my father took a mediator and went and begged for me and they gave me an identity card."

Rahma and Mubarek also described that they were asked to pay large amount of money to get ID card. Rahma explained that she refused to pay the money and they also refused to give her the ID card. Nevertheless, She said that after seven months the kebele leader was replaced with a new person and she went and requested a new personnel and she was given. On the other hand, Mubarek said that since he had no other option he paid the amount of money they asked him first and got an ID card.

Chala stated that he got an ID card after a great deal of hardship since he was not the supporter of the ruling part. He further explained:

“I went to a kebele in which I was born and asked for an ID card. The person in charge of the Kebele, who was authorized kebele official to issue ID, told me that they would not give me an ID card. I asked why they wouldn't give me. They said that “You did not have a good attitude towards this government when you were in this country before you travelled to abroad. You used to organize youth to protest the government. You were also a supporter of the OLF (Oromo Liberation Front) party. Above all, we don't know where you have been all these years. Therefore, we wouldn't give you an ID.” I told him I was in Saudi Arabia and the kebele official didn't agree. In this country, you must be a supporter of the government party to get an identity card. The problem that first drove me out of the country still exists after a very long period. I went to another nearby town and got an ID card because I wanted to start a work by being organized in a group with people who have been deported from Saudi Arabia. Later I got an ID card from the city I travelled to.”

Abdisa, Sifan and Obse revealed that while they went to kebele to get an ID card, the kebele authorities refused to give them saying “where have you been until today?” even though they explained to them they were in Saudi Arabia and showed the documents that they were deported recently. Abdisa Further said that he entered conflict and quarreled with the kebele authorities and left their office without getting identity card. He added that it was his mother who begged the kebele authorities for very long time and took the ID for him.

Obse said that at least she has been knocking the kebele's door for five consecutive months to get the identity card. Sifan also said that she was not having an ID Card for very long time. She got recently before three months.

Blocking access to sugar and oil provision

Another service provided by the kebele was the monthly sale of sugar and oil at a reasonable price. However, the majority of the participants reported that the distribution of these commodities was not done equally to everyone.

Regarding the denial of selling oil and sugar because of his political views Chala said:

" The kebele knew that I am a member of opposition political party. Because of which I and my families were subjected to interrogations by local authorities. Once up on a time, as my families were poor and went to Kebele to get oil and sugar and then the kebele authorities told my family that your son is a member of opposition political party, so that they couldn't took that oil and sugar as an aid."

In addition, Kamal, Abdisa and Sifan described that the kebele give priority in selling oil and sugar for the ruling party political supporters and members. Regarding this Abdisa further explained:

"The kebele sells sugar and oil with affordable prices. Nevertheless, they give for whom they wish and deny for the residents they don't want to give. There is high level of partiality. Political partiality.... I mean that the kebele leaders give sugar and oil for those residents who support the government and deny providing this same item for those residents who oppose the government on power."

Kamal stated that in principle, sugar and oil should be sold to all citizens of the country. But in Kebele they raise it for their own political cause.

On the other hand, Fuad indicated that the Kebele's sell oil and sugar to the traders at a higher price. He further explained:

"I only took it sometimes and started to buy it from shop. When I go and ask kebele officials for sugar and oil, they always answer that it is finished. They give to whomever they want only. The civil servants responsible for distributing oil and sugar for the people it was meant for did not do so, they instead sell it to the traders at a higher price. Traders sell oil and sugar to the public at high prices. They denied the people access at the expense of their own personal gain. Not to mention, there is corruption in the sugar and oil market. This is a very sad thing."

Obsa and Firaol described that they didn't go to Kebele to buy oil and sugar because of the difficulties they faced while they went to get an ID card. Obsa said " Kebele officials had arrested and tortured me and denied me of an identity card let alone selling me sugar and oil at reasonable prices. " Similarly, Firaol also said "When I went to kebele to get my ID card, they bothered me a lot. I didn't want to go around them anymore. I was still afraid that if I went to buy sugar and oil, they might ask me for something else."

In addition, Urji stated that she couldn't go to kebele to buy oil and sugar at reasonable prices. She said that because the cashiers raise a variety of questions such as requiring various donations whenever she went there to get oil and sugar. She added that if she refused, they politicized it and arrested her and also not sell for her the oil and sugar.

Poor healthcare system

Codes emerged under this category were lack of health center, facilities, personnel and high costs of treatment, lack of good services and Poor customer service.

Lack of health center, facilities, personnel and high cost of treatment

The majority of participants reported that they experienced various health problems both during their stay in Saudi Arabia and throughout the deportation process. Some participants explained that these health issues persisted even after they were deported. Nevertheless accessing healthcare services posed challenges for most participants. They mentioned that the absence of health centers in their areas, the lack of healthcare facilities and personnel in the existing hospitals, and the high cost of treatment as major barriers to receiving proper healthcare.

Kamal described that He was sick in deportation center during deportation from Saudi Arabia and the pain didn't leave him after he was deported. He said that however, there was no health center in the rural area he lives. Kamal Further said:

" Since there is no health center in rural area where I was live. After I deported from Saudi Arabia, since the pain started me in deportation center didn't leave me, to get treatment, I migrated to nearby town. In that nearby town there is a hospital. However, even there, it is very difficult to get treatment in public hospitals. When I went to a government hospital for treatment. I did not receive adequate treatment. Initially, I did not get an appointment to get the doctor immediately. Because there was not enough doctor, I had to wait until my turn reached. After the doctor examined me, I went to the hospital pharmacy to buy medicine. They told me that the medicine I was prescribed was not available." "I went to a private pharmacy and bought the medicine. In private pharmacies, the prices of medicines are very expensive. But because it was a must I got the treatment I bought it. There are also private clinics. You must have a lot of money to be treated there. A person without a lot of money cannot be treated."

Obsa and Obse also said that there is no clinic in the city where they live, and they go to the nearby town for treatment. Obsa added that It costs them a lot to go there and get treatment. Therefore, when his family and him get sick, it's hard for them to get treated. Obsa further said that he usually takes traditional medicine when he is sick and because he didn't have enough money for his medical expense in hospital.

On the other hand, most of the participants described that there were small clinics but no hospital in the area where they live. They said that in the clinic there is no treatment for major diseases except for minor illnesses. Thus, they go to the hospital in district capital town for treatment of major diseases.

Hawi narrated the difficult she faced due to absence of hospital in her area as follows:

"There is no hospital. There is a small government clinic. There are not many services in the clinic. When I get sick, I must go to the capital city of Bale Zone, which is called Robe, for treatment. I was tired of going there because I was sick several times. Although the pain first started in Saudi Arabia, when I deported to my country, it became worse than before. First, I went to a clinic in the city where I live for treatment. But there, I could not even get treatment for my illness. Later, I was sent to the hospital in Robe City for treatment. There, the doctor examined me and prescribed medication. I took the medicine he prescribed, but my illness didn't leave me. I always have pain in different parts of my body."

Hawi further explained that the doctors at Robes Hospital ordered her to go to Addis Ababa capital city of Ethiopia for treatment. However, she that she could not go to Addis Ababa for treatment since the cost of going there for treatment is huge. She added that neither her nor her family can afford to pay that much. As a result, she is still living with pain without adequate treatment.

Regarding absence of hospital Sifan also said

"There is no hospital. There is however one small government clinic. In that clinic however, there is not enough service and materials. During our early days of return, because of the change of weather condition, I and my children were feeling sick. We have gone to a small clinic in that town, but couldn't get enough treatment, then we went to Robe town and got treatment."

Sifan and Chaltu, illustrated that absence of hospital in their area exposed them to extra expenses. Sifan said: "I have got one newborn baby after I deported Starting from the time I conceived up to my delivery, I used to follow up in Robe town, also I delivered there too. This exposed me to extra expense. Had there been a good and well-equipped clinic in the area I was living, I shouldn't have been forced to travel to another area to get treatment." Chaltu also said: "I followed my second child from pregnancy to birth in Robe town. When I delivered my baby, I gave birth there. This has exposed me to further expenses. There was a time I missed my appointments. Because I couldn't afford the cost of treatment and transportation."

Fuad disclosed that due to absence of hospital in his area and lack of money there were times when he couldn't afford to bring his daughter to the hospital in another city and treat her. He Said:

"There is a small clinic in the town where I live. However, there is no doctor at that clinic. The nurse asks what your illness is and prescribes medicine. There are no services there except for minor illnesses. We are required to travel to another nearby town to get treatment. For example, when my wife was pregnant, I took her to Goba town Hospital every time she had an appointment for follow-up. and when she gave birth, she gave birth there. Going to another town for treatment cost us a lot. Also, when our children got sick, we must bring them to another nearby town for treatment. There were times when I couldn't afford to bring my daughter to the hospital and treat her. This wouldn't have been happened because it worsens her sickness. This was very sad. It affects me psychologically to be a father and fail to treat my child. But what can I do. If I don't have money, I can't do anything."

Falmata and Amira stated that the small clinic in their area couldn't provide enough service since there is no medical doctor. They said it is only nurses that enquires and prescribe a medicine for patients.

Some participants described that there were public hospitals in their area. However, the existing hospitals does not have enough medical equipment, not enough health professionals, and not enough medicines.

Regarding services in public hospital Yahya said:

"But the services provided at public hospitals are not as quality as that of private clinics. There are not enough doctors in public hospitals. If you want urgent treatment, you won't get access to a doctor quickly. Especially for serious illness, it will take months for you to see a doctor. As a result, people whose economic situation does not allow them to go to private hospitals suffer from illness. Those who have money go to private clinics for treatment can get service at the private clinics because they can afford it."

Abdisa described that the population of the area and the service capacity of the public hospital are not commensurate. He further said:

"Both private and also government hospitals are available in our town. But It is very difficult to get treatment in public hospitals. There are not enough doctors, and there are not enough modern medical equipment's. Your turn will not reach you quickly to get treatment in public hospital because of large number of patients who come for treatment. Therefore, the only person who can get treatment in the area was the one who can afford going to private clinic. It is very difficult for a poor person like me to get treatment."

Regarding high cost of treatment Kedija said:

" Once I got sick and went to private clinic and got treatment there. The problem with the private clinic is that their cost is too expensive. The expense for laboratory test is very costly. Low-income individuals of my kind can't afford their expense. It is difficult to get treated at the private clinics. At the time as it was very urgent and it was a must for me to get treatment, my family borrowed the money and paid the expense for my treatment."

Magartu stated that she didn't get treatment due to high cost of treatment. She further explained:

" In the area I am living there is one government hospital. Also, there is one private clinic. But the service that you get at government hospital is very poor. As soon as I was deported, I got sick and went to hospital to get treatment. The doctor, to identify my problem through diagnosis, he told me to be tested by a machine called MRI. This machine called MRI, however, was not available in that hospital. To get treatment, they told me that I should have to go to private hospital. The service of private clinic is better However, the price is high. However, I couldn't afford the payment at private hospital I didn't go. I am still living with my pain. In this town, becoming sick and receiving quality care is incredibly challenging."

Regarding high cost of treatment in private hospitals Urji said that the cost of treatment in private hospital is three and four times higher than the price at public hospital.

In sum, the absence of clinics and hospitals in the areas where participants resided had an impact, particularly on female participants, especially those who were pregnant. Furthermore, the high costs associated with treatments prevented many participants from getting medical treatment.

Lack of good services and poor customer services

Some participants shared that they encountered challenges in public hospitals related to the lack of quality services and poor customer service. Regarding lack of good services Samira said:

" Public hospital services are very poor. My first child was born in a public hospital. I got sick and went to the hospital. They looked at me and said there was no serious problem, and your baby is safe and you can go home, without ordering any tests. They told me to go home silently without any laboratory test and the ultrasound test. I had nothing to do and when I went home, I kept silent and patient while being in trouble. That night I felt sick again and my husband took me to the hospital. This time I was in terrible pain. When I get to the hospital, I was unconscious, and was not aware of myself. When the doctor looked at me, he said that your baby is not breathing properly, and we need to undergo a surgery now to save the baby's life. Later the doctor said you didn't have to go home during day when you came to the hospital. The doctor told me to come in. The doctor who let me go home was not a responsible person. While I kept telling him that I was sick, he responds to me saying that "...there are a lot of patients who are sicker than you." He said you're safe and he left quietly. It's so pathetic the way he treated me."

Roba said that when He get sick, He go to a private clinic. Because the services provided in public hospitals were not good. He added that Private clinics are better. But you will get good service at that high cost.

Regarding lack of good services Urji also said that there was a time when I got sick and stayed for two weeks without getting proper treatment. They simply gave me painkillers without properly diagnosing my disease. That doesn't solve her health problems.

Regarding poor customer service Firaol explained his wife's experienced as follows:

"I went to the government hospital with my wife when she was about to give birth. But the way they treated us was very annoying. My wife became pregnant, and we went to the hospital. But she couldn't give birth soon. One night she was in labor like that. But the doctor did not come to check on her. I was only with the nurses. The second day my wife got sick. I asked 'Why didn't the doctor come and see her? She has been tormented here for two days.' I should know the status of my wife's and my baby's health. But no one gives enough answers. Because of this, I fought with the hospital staff. Later the doctor came and saw her and said that she needs surgery. He said the baby was trapped and she needed an operation immediately. She later gave birth by surgery. The baby was hospitalized for a week after being discharged. This is due to mistakes made by the hospital staff. My wife should have been had to be seen by a doctor as soon as she arrived at the hospital."

Psychosocial factors

Psychosocial factors that complicated the reintegration of the participants includes inability to participate on social events, poor deportee-community relationship, and negative relationship with family.

Inability to participate on social events

Codes emerged under this category includes negative criticism and self-perception as failure and lack of confidence.

Negative Criticism

Negative criticism from community members due to their inability to accumulate wealth before their deportation hindered most of the participants to participate in the social events in their area. The community's perception of their deportation before accumulating wealth as a failure resulted in negative psychological consequences for the participants.

Fuad narrated the negative criticism he faced as follows:

"On the part of our society, the problem is that I and my returnee friends like me were subjected to very powerful negative criticism from the society for being deported without accumulating enough money as if not accumulating money was our mistake. They compare us with those friends who haven't migrated and worked and accumulated money domestically. They say, "even these guys who haven't migrated have managed to accumulate money, but you migrated to Saudi Arabia and couldn't save money for your

survival and needs.” What is our problem here? what should we had done rather. I haven’t chosen this fate for myself. It was my chance because I had strived a lot.”

Fuad further explained that he left participating on social events due to the negative criticism he faced. He said:

“.... When I come across individuals who criticize me saying “you migrated to Arab country and come back empty pocket, what the hell you brought to your families and friends than coming empty hand after spending very long time there.” “People like you who used to live in Arab country had constructed home for themselves, but you still live in rent house.” I go from there when such peoples start their touchy provocations and inflammatory sentences towards me. The guy who is a neighbor of my fathers’ home always criticize me when he sees me everywhere. Not only to me, but he also even told those criticisms to my father too. Because of this, when I see him on different events, occasions, programs, I immediately leave that place. After some time, I even totally left participating on any events.

Fuad added that what people comments on him affected his psychology and touched his mind. He said that rather than living in his own country being ashamed like this, he decided to migrate and went back to lead that hell life in Saudi Arabia and after he stayed for one year in Ethiopia, he migrated through irregular way to Saudi Arabia.

Mubarek described that the major problem hindered him participating on social events was that the community couldn’t understand him. He said community members didn’t know the trouble he went through in Saudi Arabia and think he bring money as easily in Saudi Arabia. Thus, he said that they criticize him saying after living abroad for such long time, “how he even couldn’t build a house?” Mubarek said, “Words like this hurt my psyche and mental a lot.”

Abdisa revealed that he only attends the funeral of his close relatives due to the negative criticism he faced from the community members. He said:

“I don’t participate in the events and programs in my locality. I don’t participate in Idir (social gatherings and associations), wedding ceremonies, different meetings, and the like. I only attend if there is a funeral of my close relative only, I even return very quickly. My younger brother participates while I don’t participate even though I am there. The reason is that I don’t want to be available in a place where so many people are gathered. People

throw words that can attack and damage my psychology and mind when they saw you. They mostly question me saying ‘you boy, what are you doing, how is work, are you helping your mother, did you returned from Saudi Arabia empty handed? As they ask you such questions I don’t want to show up in social gatherings.’

Abdisa further disclosed the critics he faced from his friends as follows:

"My fellow friends whom I left back in home country when I migrated, they joke on me because of my empty pocket. They quest me saying ‘Have you really been in Saudi Arabia, or you just saw the country and turn back immediately?’ You don’t have any money. What was the benefit from your life oversea” so this statement worries me much. It touches my heart. As they don’t know the problems one might face in abroad, they couldn’t understand my concern. Therefore, when they criticize me like that, I prefer to keep silent than responding to their comments."

Thus, Abdisa said that after he was deported, his mind is full of stress and depression. He added that what always comes to his mind and made him depressed and stressed is the negative criticisms he is facing due to his inability to accumulate money.

Most of Female participants stated that in addition to criticizing them for being deported without accumulating wealth, they were also criticized for being single by their family and community members.

Zabiba said:

"Before I travelled to Saudi Arabia, I used to take part in different programs. Youth forums, wedding ceremonies and so on. After went to Saudi Arabia and returned to my country I stopped attending such public gatherings of any kind, because I don’t want to meet people I know there at the program..... People ask me different questions specially at wedding ceremony. There was one wedding ceremony of a daughter of my aunt. Most people questioned me saying that when are you going to marry, when shall be yours? All your friends have married, you are being left alone, what are you waiting for?"

Zabiba added that as she flees not to marry and migrated to Saudi Arabia, they see this as a fault. She said that People criticizes her that she flees Ethiopian through illegal means hating being married. She further said “they also said that you neither generated big capital, nor you come up with new car with what I have been working in Saudi Arabia. Neither you get married and born children”. they see this as a great mistake of mine. After

that I decided not to participate in any kind of program in the future, because I need my mind and psychology."

Obse reported that due to the negative criticism she encountered she didn't not only participate in the events around her area, but she also changed the place she live. She said:

"I do not participate in any program, especially those programs that are prepared in rural area of my birthplace. The reason is that the society have been waiting for me to be fruitful in my educational career. That one was also unsuccessful. After I went to Saudi Arabia and deported also, they have been asking me different questions. They insisted that the lady Mr.x and of Mr.y had done these and that, have built house for their families and had bought car for their family. So where was yours? In addition, what I have been asked for so long was that 'your friends have married and born children, so where is yours, what are you waiting for....' These and the like talks and comments hurt me much. Therefore, to escape such and the like questions, I will never attend any program that is conducted in my locality. Instead, I decided and changed the place I live from that rural area to nearby urban area with my uncle's family. still today I usually go to rural area to greet my mother only. I don't stay there for long."

Urji and Amira reported that they stopped attending any other events unless their close relative's funeral.

Urji said:

"I have once participated on the wedding a year ago when a friend of mine got married, other than that, I haven't even gone to someone else's wedding. Because it's a wedding venue where you meet a lot of people and ask you when you will get married, while all your friends have got married? These things happened to me when I went to my friend's wedding, and I decided not to go to any wedding after that. But my mother fights me and says why didn't you go? We fight because of this."

Urji added that even her cousin came home and asked her mother what Urji brought with her for her mother and blamed Urji for being deported empty-handed. Thus, Urji said "I touched by these unkind words that people say to me."

Amira also said that the questions people asked her regarding why she didn't get marry until today hurt her mind and her psychology. She said "I didn't hate getting married

and having children like my friends, but this is not something in my hands it is God's fate. You can only get married on the day God says”

In addition, Iftu stated that the community think that all returnees from foreign country were rich and believe as if deportees have a lot of money that they worked abroad. She said:

“Majority of the people, (families and communities) says to me "having lived for such a very long period in Arab country, you couldn't build even a single shelter/home. Other people have built a house. I feel very bad when they ask me saying "What have you been doing in Saudi Arabia?". In addition, they also ask me the reason why I am still single and unmarried. They also cite as an example those of our friends who were married and have children. When I hear such words and ideas, I feel very bad, and I would be upset. Therefore, I decided not go to public gatherings of any type and any purpose.”

Furthermore, Samira stated that community members including her relatives judge her without knowing the trouble she went through abroad. She said:

“ Once a relative of mine came to our house and asked my father saying ‘why this girl was like this,’ referring to me. A person who works in Saudi Arabia uses the money to change the lives of his/her family and himself. So, what is it that she has changed? He also said, ‘where is the money she come up with?’ When she talks about all this, she doesn’t think I'm in the house..... they will judge you standing on another space without knowing the problems I have experienced in Saudi Arabia.”

Samira added that when she meets people at events such as weddings or funerals, they asked her what happened to her since she was deported and why she didn't go out of her house. As a result, Samira said that when she heard all the negative critics, her courage and morale is broke.

In summary, there were societal expectations for migrants to accumulate wealth whether they were deported or returned voluntarily. Failing to meet these expectations resulted in negative criticism from the community members, which hindered their participation in various social events. Female participants who were single also faced criticism for their marital status.

Self-perception as failure and lack of confidence

Being deported before attaining their migration goals, witnessing the success of their friends who were not migrated and negative criticism from community and family members led some participants to view themselves as failure and lost self confidence. Moreover, working as domestic workers indoors during their time in Saudi Arabia had a negative impact on the self-confidence of some female participants.

Urji said that she feels like she failed since she didn't accumulate money when she was deported from Saudi Arabia. As result, she said that she lacks her confidence even to participate in various programs due to fear of what someone will say to her.

Regarding lack of confidence Urji further described:

"Many Females, including me, who work in the Arab household, have been mentally affected and have lost and confidence. There in Saudi Arabia, we work indoor every day. We are servants, we have adopted being servant for Arabs, we have convinced ourselves that my place is there in the kitchen and being serve as servant for someone else, that made us to feel being inferior to someone else. This has caused us to lose confidence."

Samira shared that her self-confidence has eradicated in Saudi Arabia and her stay in Saudi Arabia made her forget what she had learned before she was migrated. She said:

"I was unemployed for a year after I was deported. I lost confidence to go out and look for a job. Because I haven't ever been out of home when I was in Saudi Arabia for years, I'm afraid to even talk to anyone face to face. I was afraid to go out and look for work, let alone to go to the office and work. Moreover, my stay in Saudi Arabia made me forget what I had learned before. Even my brother found me a job and I refused to go out of fear on the interview day. I wasn't at stable condition at the time. What happened to me while I was in Saudi Arabia disappointed me."

Samira further explained that she feels inferiority when she compares herself with her friends who didn't migrate. She said: "Some of my friends employed, some got married and lived good life. I neither had a work and nor money or get married and have no children. I went to Saudi Arabia and just exhausted my energy, and I came back being demoralized. This made me think of myself as inferior to them."

Iftu also shared the reason she feels as failed as follows:

"when I see my previous friends and mates, who got married and born children, some others who went to higher educational institutions and graduated in different fields and got good jobs, I feel ashamed. I feel that I am failed. Because, I don't have enough money from my works abroad. Neither I married and had children. I feel bad because I conclude that I went to Saudi and waste my time there, I worry that I burn my time in Saudi for nothing."

Regarding lack of self-confidence Iftu said:

"when I spend five years in Saudi Arabia, I haven't gone out of my madams' home so I haven't seen anyone, thus when I deported after five years, I have adopted the loneliness just like the past five years, so I am afraid of seeing someone around. My self-esteem was declined dramatically. Especially, I was very afraid of men, I thought as if they want to abuse me wrongly. Even those very close relatives of mine who were males, when they come to our home, I change my seat to another room to escape them. This comes from the experience and adaptation of the culture of Saudi Arabia because of my long time stay in that country. Because in Saudi Arabia, it was strictly forbidden for female and males to gather and sit at one place in public and neighbors."

Fuad and Abdisa described that they feel that they were failed when they compare themselves with their friends who had been working domestically and at good economic position.

Fuad said:

"Truly speaking, I feel like I am failed. my morale is very low. Especially when I come across my former friends who worked and changed their life domestically, I feel ashamed. Even though I went to Saudi Arabia passing so many challenges and paying high sacrifices, let alone getting so much money, I couldn't even afford my daily needs as well as my families daily needs. Because of this my moral has been degraded."

Abdisa also said:

"My friends with whom I was learning at schools, are now on a very good stage economically. It was only me who neither learned and show improvement academically, nor worked and saved money economically. When I think of such things, I become upset and feel very sorry..... Even I need to help my families at least. But I, let alone assisting my families, I couldn't even assist myself and become independent from my families help. Now, my mother

wishes that I get married and have some children and lead my life. However, let alone adding somebody else into my life through marriage, I couldn't stand by myself. My younger brother, who had been working at domestic have saved much more money than me. He was married and is a father to a son. When my mother says 'your younger brother had married, why don't you?' I feel shame on myself and regret about my life oversea. My mother was a single mom who brought us up alone. My father passed away at my early age, he died when I was child. I become dependent at a time when it was my obligation to assist and help my mother. Therefore, I always feel that I am useless man with no contribution to help my mother and families."

Poor Deportee-Community Relationship

The codes emerged under this category includes stigmatization and negative attitudes towards deportees and inability to get married.

Stigmatization

Stigma is one of the main difficulties that complicating the psychosocial reintegration of the participants. Most of female participants and one male participant revealed that some community members believed that deportees had health problems either psychologically, physically, or mentally. The stigma they had faced from community members posed negative consequences on them.

Zabiba revealed that she was labeled as HIV/AIDS patient because of the weight she lost after she went to Saudi Arabia. She further narrated the full store as follows:

"Some people harasses female deportees from Saudi Arabia saying different thing such as that you simply burnt your age in Arabs kitchen, some others say you get sick and deported back home. ...For example, I was too fat before travelling to Saudi Arabia, then now when I returned, I become too thin because I was sick at different times in Saudi Arabia. Our society views this as a different case and issue. As if you are HIV Patient. One day our neighbor prepared a program for their graduating boy. My father also attended that program. One man was unaware that my father was presented, then my father heard that man talking about me in that crowd. That man was talking referring to me, that lady of Mr X, who was recently deported from Saudi Arabia become too thin unlike before, she might be infected with HIV/AIDS. My father discontinued that program, returned to home, and informed what he heard about to my mother. I heard him when he was telling the incident to my mother. My father was unaware that I was in the house. When I heard this issue, I was shocked.... when you go to Arab country and return back being physically

thin, it was seen as a crime. Being referred as such in an area where I was born and brought up hurt my psychology very much."

Hawi said that she was labeled as "crazy" by her friends. She further said:

"The majority of people in our society have an incorrect attitude toward deported especially females from Saudi Arabia. Many people despise us. Some think we're crazy... One day we went to the store to buy clothes for my sister. Yet my sister begged me to go with her and I didn't want to go. Later, we went into a shop, and while we were choosing clothes, I saw one of my former classmates choosing to buy clothes from that shop. I greeted her. She, however, greeted me a little and ran away. She ran away from me as if I were insane. and said to my sister "Why did you take her out of the house? she is crazy right? " My sister became angry, and they started fighting. When I heard this, I was very sad. I left the market immediately and went home. I felt very sad. Of course, I am sick person, but I am not person with mental problem. This is caused due to the fact that many people in the community think that those who come from Saudi Arabia are crazy."

In addition, Hawi illustrated that the society treat all of them who were deported from Arab countries as people with psychological problems. She said that of course, working in Arab country made many of our female migrants to be crazy, commit suicide and enter different personal problems. However, that doesn't mean they were all like that. She further explained:

"For example, one day I disagree with my neighbor on some issue, and we quarreled. The other neighbor of us come and said, "this woman deported from Saudi Arabia being insane, so don't talk and quarrel with her" I felt very bad when I heard what she said. All people who went to Saudi Arabia and deported is considered as an insane in our community. This is great attitudinal problem in our society."

Abdisa also shared that anyone who were deported from Arab countries is seen as mad by most of the community members. He said that some of them believe that we were exiled from the Arab countries because of our mental health. He added that of course, some youngsters get sick when they get there, but not all of us. Abdisa further shared the stigma he faced as follows:

"For example, I have once quarreled with my friends because of his mistreatment. while we were chewing khat (stimulant leave) with my friends, one deportee from Arab country come to our place and sat down with an intention to chew khat together with us. We started quarreling while we were

discussing on some issues. I started to support the idea of this newcomer and disagreeing with my fellow friends. Then one of my friends said, "you deportees from Saudi Arabia are insane, so no need to talk with you guys." Starting from that day, I always avoided that of my friend who said so."

Negative Attitude Towards Deportee and Inability to Get Married

Most of the female participants explained their inability to get married due to the negative attitude of most of the community member towards female deportees and the associated stigma they faced. They shared that they were often subjected to judgment and prejudice, being labeled as rude and immoral by certain community members. These negative perceptions created an obstacle in their efforts to establish relationships and get married.

Regarding the negative attitude of most of the community members toward female deportees Obse shared the following:

"Our society's attitude for deported females from Saudi Arabia and any other Arab country is not good. When they heard the name deportee from Arab country, they presume that those females as a prostitutes who have been serving in bars and hotels, as if we were doing something taboo. This hurts our psychology very much.....however, deportees from Arab countries have been striving keeping all those internal and external challenges for their families than for their personal life. This being the case, but when you are perceived within your society as a rude, prostitutes, that touches your heart and psyche. I personally have been striving in Saudi Arabia to change the life of my families than fulfilling my personal interests and life."

In addition, Obse explained that those females deported from Saudi Arabia and from any other Arab country played a pivotal role in helping their society, she said that when people in Ethiopia starved due to lack of rain, they have helped by collecting money and sending back home, they collected money and constructed schools in their localities. Obse added that however, after they were deported their past contributions for the community were forgotten and a new bad name was labelled to them.

Iftu also explained how the negative attitudes towards female deportees' obstacle her interest of marriage. She said:

“Within our societies, there is deeply established belief and attitude that female returnees from Arab countries were regarded as rude. For example, those female returnees from Arab countries were not a choice for a man to be married. They consider the deportees as over left of female who has been doing bad things in Arab countries. There is a kind of hasty generalization attitude within our society as if all female returnees or deportees from Saudi or any other Arab country were rude.....Such an attitude made us to isolate ourselves from the community and unable to get married.

Iftu added that males who married deported female impose extra criteria such as expecting financial support from her which is not the case for the females which was not migrated. She said:

“I, after deported have thought of having married and set up my own household. But there were things that made me not to marry. For example, according to our culture, when a man wants to marry, it is known that he needs to have enough budget to accomplish his marriage, and he is also expected to have enough asset with which he run his household. But when men intend to marry female deported from Arab countries, they expect to cover all those expenses of wedding ceremonies, and in general men expects some financial supports from those deported females from abroad. They want you to give them money. But as of those females who haven't been migrated to Arab country, the men do not expect any money or financial support from them if they want to marry them.”

Like Iftu Magartu also described that most of males even if they marry deported females they do so to benefit from her economy, not for true love. She added that most female deportees were facing economic exploitation by men in the name marriage. Iftu further shared the economic exploitation her friend faced as follows:

“For example, one of my friends, after she returned to her country, one men approached to her and told her that he wanted to marry her. Then she agreed. They decided to marry each other. He took from her the money she generated by working in Saudi Arabia to set up a new business. Then she believed him and gave him the money. Then after he started a new business with her money, he betrayed her and then married another female. This is something that hurts most. This is only one instance that I told you, so many females have been experiencing such big problems, the untold sad stories are very much in number.”

On the other hand, Amira revealed that most Females while living and working in Saudi Arabia were sexually abused and raped forceful. She said “Since they couldn't protect themselves, they were victimized forcefully. Not for the sake of being rude or

prostitute. And this fact is not understood by our society. They simply say that deportees are rude”

Amira added that some community members defame females deported from Arab countries as a result they didn't get married. She said:

“The girls who deported from Arab countries including Saudi Arabia were all taken as old. They defame us. There is often nothing good about females who lived in Arab country. In fact, many men say, “who marries women who have gone to Arab countries”. It's like every woman in Arab countries has the same problem. I want to get married, but I couldn't. I feel very bad. I went to work in the Arabian countries to help our families, not for anything else. We went for our family and faced a lot of trouble there. Not only families, but women also working in Arab countries were helping our community by raising money when necessary. But this is not told. Only our badness and rudeness were spoken of.”

In sum, due to the negative attitude of most of the community members towards female deportees, female participants were facing difficulties of getting married and exploited economically in the name of marriage.

Negative relationships with family

The relationships between most of the participants and their family members have deteriorated due to misunderstandings between them and the misuse of the money the participants sent while they were in Saudi Arabia. The participants had intended for the money to be saved or used for specific purposes such as purchasing assets. However, their family members instead used the money for personal purpose.

Misunderstanding

Most of the participants reported two main causes of misunderstanding between themselves and their family members. Firstly, their families had high expectations of continued financial support from the participants even after they were deported. This created a sense of pressure and burden on the participants. Secondly, the participants themselves became more sensitive to various issues within the family due to the challenges they faced during their stay in Saudi Arabia. These misunderstandings have had negative psychological consequences on the participants.

Obsa shared the cause of misunderstanding between him, and his family as follows:

“ My family couldn’t understand me. They criticize me saying ‘after living abroad for such long time, how you even couldn’t build a house’. They thought as if I intentionally hide money. What have you been doing for such several years? Those who migrated to Saudi Arabia after you, had constructed their own houses. Then I feel and regret too much. When I was in Saudi, it was not because of my laziness, but because I was deported without collecting my money in Bank and with my employers that I am suffering now. But my family didn’t understand this for me. When I am broken, I don’t even ask my brothers for money. Though I know they have enough money, I don’t ask them. The reason is that they don’t understand me. They thought that I had enough money and intentionally hide from them.”

Firaol and Fuad reported that their family want them to help them even after they were deported because their family still thought that they have money but as if they hide it from them while having money. In addition, Fuad said that even his relatives near and far expects something from him to help them as he had lived in Arab country, because they think all people who lived in Arab country to be rich.

Sifan indicated that her family thought that in Saudi Arabia she earned money easily and she had still had enough money. She said:

"my family couldn't understand me about the challenges I encountered and those problems I faced in Saudi Arabia. My family thinks that money is collected from the ground, they think as if it is too easy to earn money in Arab countries. They didn't understand the problems I went through to earn money. I was very patient when those problems encountered me in Saudi Arabia as I was not in my country. But when my family and fail to understand me, it hurts me most. I was psychologically harassed."

Sifan further explained that her husband’s family denied them to help even if they had in need of their help because they thought they had money they earned in Saudi. She said:

"And sometimes, they thought as if we were greedy to help them while having enough money. Because of this they never extend their hand of help for me even though I encountered visible problems. For example, the father of my husband has huge farmland. After their father passed away, the siblings divided that huge farmland among themselves, excluding my husband. They

said that he generated a lot of money in Saudi Arabia, so this piece of land is not necessary for him. Because of this they entered into conflict with my husband. Truly speaking, had that plot of farmland given for us, we would have farmed and produced enough grain for our food at home. At least we wouldn't have been worried about what to feed our children and ourselves. But they couldn't understand this for us."

Obse also stated that her family think that as if she become greedy and intentionally hide her money. She further said:

"When I tell my family that I don't have money they say where have you been expensing what you did in Saudi Arabia. But the fact was that I was helping them. They pretend that I extravagantly expended all the money I generated in Saudi Arabia. They don't understand me. The fact however is that when I was working in Saudi Arabia, I haven't even bought a high-quality cloth for myself. Instead of expending such a huge amount of birr for clothes, it is better to send the money for my families back home, I used to think that way. But when my family fail to understand this, I anger at them"

Obse further said after she lived in Arab country and deported, it is be very difficult to live with her families. She said:

"my families never understood for you those challenging times and situations you went through in Arab homes. Thus, I most often never agree with my families. Because I faced so many challenges in Arab countries, I can't be patient even with simple issues and simple mistakes on the part of my families. When my families talk to me seriously, I become angry immediately. I wonder as of why my families failed to understand me."

On the other hand, some female participants explained that their psychology were affected negatively because of the problems they encountered in Saudi Arabia. However, their family does not understand the problem they faced and never asked about what they passthrough rather than asking them for money. As a result, the relation they have with their family is poor.

Magartu said:

" Because of the problem that I faced in Saudi Arabia, my mental and psychology is hurt. After I was deported, I don't want to talk with anybody on any issue. Very simple issues made me upset. But my families couldn't understand this for me. They thought as if I was enjoying better life in Saudi Arabia, they couldn't feel in my place that I also worry for failing to fulfill the very objective I migrated for. Never asked me about what type of life I used to

lead in Saudi Arabia, What problems I faced. They don't think such questions. Because of this most of the time I disagree with my families in the house. I get upset that they failed to understand me."

Urji and Samira shared same idea with Magartu .Urji said:

"My family doesn't understand the problems I went through in Saudi Arabia. I've been hurt a lot there psychologically So, when someone talks to me some negative issues it hurts me a lot. If I argue with family on a small issue, I get very angry. I warned them to not talk to me. They don't understand this for me. They thought that I have lived a good life in Saudi Arabia. I don't understand how to describe life there. You know what makes me angry because my family were the one who let me travel to Saudi Arabia and work to send their money. But they don't understand this for me. They don't think that I suffered for a lot to change their life."

Samira also said:

"My relationship with my family was not good when I first returned to my country. I have been morally hurt in Saudi Arabia and I want my family to know and understand my condition without being told by me. I get angry if they talk to me a little bit. This is because I have endured so much in Saudi Arabia and the slightest thing makes me angry with my family. In Saudi, I can't talk a single word even about my rights. The role of the workers is to do what they are told, not to fight for their rights. This hurt me inside and I have been fighting with my family over little things since I got home."

Zabiba on the other hand revealed that the relation she had with her families especially with her father is not good because she flee from Ethiopia and face all those challenges in Saudi Arabia because her father forced her to marry someone I didn't want. As a result she is blaming her father for everything she experienced. Zabiba further narrated her experiences as follows:

"It was because of my father that I encountered those all ups and downs in my illegal migration to Saudi Arabia. Because of him that I totally ruined my life, imprisoned in alien country, being raped, and get ill. I can't even explain the challenges I faced because of my father unwillingly wanted me to marry. What I can expect from my father after now, he didn't even do what was expected of him as a father, I never expect anything in the future too from my father. Therefore, as soon as I deported from Saudi Arabia, I stayed for a short period only at the house of my father and mother. Because when I see my father, I remember all those challenges I faced because of him, and get upset, thus I couldn't control my emotions. I never feel good whenever I see him, therefore I decided to live with my uncle in another urban area. My

families didn't knew all those challenges and problems I went through. Always my families said to me, why don't you work, why you always sit at home, why don't you go to your friends...? They don't understand that it was because of them that I lost my happiness. Because of this we usually quarrel in the home. Only my mother understands me a little. Initially also, she was saying that don't enforce her to marry out of her willingness. But my father paid her deaf ear and used to enforce me to marry."

Scamming for money

Some participants shared their disappointment and frustration after discovering that the money they sent to their family members while they were in Saudi Arabia with the intention of saving or purchasing assets was misused for personal purposes. This realization led to a breakdown in trust and strained their relationships with their family members. Moreover, the issue of scamming for money was reported by female participants, with only one male participant encountering a similar problem.

Firaol described that his family used all the money he used to send to save for him. He narrated full story as follows:

"My relationship with my family is not good. Because they extravagantly misused the money, I used to send them and some they were expected to save for me when I was in Saudi Arabia. I went to Saudi Arabia illegally four times. I did this because I worked and earned money to change my life and the life of my family. I couldn't put money in the bank in Saudi Arabia because I was living illegally without residence permit, so I used to send the money I generated back to home country to my family. I told them to use some of the money I send and save the left for me. When I was in Saudi Arabia, they have been telling me that they were saving money for me. However, When I was deported, and got home, they told me that I had no money. I was very sad about what happened. They should have saved even a small amount of money for me; they shouldn't have finished it all. As a result, I decided to stay away from my family."

Kedija explained that her brother misused the money she used to send him to build house. she said:

My relationship with my brother is not good. The reason is that when I was living in Saudi Arabia, I bought land in order to build a house for me, I used to send money to him. Because my father was ageing, I told my brother to follow up the construction of my home. Then my brother took this responsibility, and he usually requested me to send him the money for

construction. When I ask him about the percentage of the construction, he used to tell me that the construction of my residence was on its final stage, hence nearly to be finished. After I deported however, what I saw was quite different. The construction of my house didn't reach that level. It was only estimated to be on 50%. But what my brother used to report for me was around 95% of completion, which was totally false. I come to know now that my brother used to expense the money I send him for his own purposes, he lied to me. That condition made me so sad. I know how much I suffered for over ten years working at Arab house in Saudi Arabia. That was the way I generated these money, but here my brother was joking on me. Because of this, I entered into conflict with my brother. Still today, we don't have good relations. Since my house was not finished, after I deported, I used to live in rent house with my child, because living in rural area was very difficult for me. Then eventually, I swiftly finished my house and now I am living in my own residence."

Like Kedija Chaltu also stated that she was sending money to her husband to build house. Nevertheless, her husband married second wife and started living with her in the house built with Chaltu's money. Chaltu further explained:

"The biggest problem that girls in the Arab countries face is that the money we earn and send to the family is spent by the family for themselves. I know a lot of girls who have had this kind of problem. Even me I used to send money I earned to my husband. He says he is building a house with the money I sent. When I was deported, he married another wife and lives in the house he built with my money. Afterwards I felt very bad. I got mad. He denied building the house with my money. He still lives in that house with his second wife. The money that was going into his bank account was not in my name so that I would lose the lawsuit. Because when you send money from Saudi, you send it through someone else. So, I couldn't take the case to the court of law because I didn't have enough evidence. There are many of our girls who are experiencing such problems like me, not just one or two, father, brother or husband who ate their money."

Magartu also reported that her brother promised to buy land and build house on it for her. Thus, she used to send money and he told her that he bought land. However, she said that when she was deported, there was neither the land nor the cash money she was sending. As a result, she said that she was very sad and never talk to my brother after that day. Magartu added "This problem has been common in our society. Because of such problems, many of the deported females become insane and mentally abnormal."

4.7.2. Factors that Facilitate Reintegration Process

Under this theme the economic, social, and psychosocial factors that facilitated reintegration process of the participants were summarized.

Economic Factors

Availability of employment opportunity and personal accommodations are among the factors that facilitate the economic reintegration of the participants.

Employment opportunities

Employment opportunities are one of the main factors facilitating the economic reintegration of few participants. Few participants reported that they established their own businesses and are currently self-employed, while some of the participants reported that they were working being found employed.

Rahma and Kedija and Bilal described that they have their own retail shop. Kedija further said: "I have a residence house of my own, which I funded its construction. Within the same compound of my residence, I have got some shops constructed and opened retail shop."

Bilal also said: "After I deported, I opened a retail shop and worked there. The money I started the business with was the money I generated and sent to my family while I was working in Saudi Arabia. Bilal further explained that he was also participating in volunteer work such as helping people in need, digging water wells where there was no water and so on. In addition, Yahya said that he bought a Bajaj and hire someone to do with it and also he took contract land and grow fruits and vegetables.

On the other hand, Roba stated that he is working as a mirror expert being employed. Regarding his work Roba said: "I prefer my work in Ethiopia than in Saudi Arabia. Because I am working here with my profession. On top of that, I am not working long hours unlike the time I was in Saudi Arabia."

Iftu reported that she is employed as a shopkeeper in somebody's shop. She added that she started this work before eight (8) months. Kamal and Firaol also reported that they were driving someone's Bajaj with a salary.

Availability of personal accommodation

Access to personal accommodation is an essential factor facilitating the economic reintegration of deportees. However, only one female participant and one male participant currently reside in their own houses.

Social Factors

Codes emerged under this category include positive sense of security and availability of other public services.

Positive sense of security

In the social reintegration process, security issues play a crucial role. In this study, four participants reported that they did not have concerns about their security as they were living in a secure environment.

Kedija said:

" I don't worry about my security in any reason. It was after deported to my country that I slept a healthy sleep. When I was in Saudi Arabia, every single night I used to think something bad may happen to me. Since I used to hear the harassment employers do on their foreign employees, Sometimes I even think that my employer may do the same on me. Because of this I was in a bad mood and greatly stressed. After I returned, it never worried me like that time when I was working at Arab home in Saudi Arabia."

Roba also said that every day he was at work from morning till evening and he have had no problems while going out and coming in. Thus, he is not concerned about his security. In addition, Obse and Zabiba stated that they were living in a secured environment.

Availability of other public services

Availability of public services such as access to sugar and oil provision with reasonable price, access to health care services and access to identification documents facilitated the reintegration of few participants.

Access to sugar and oil provision

Providing sugar and oil with reasonable price for the society is one of the services provided by kebele. While most of the participants reported that they were facing difficulties in accessing the service few of them reported they were getting the service properly.

Access to health care

Most of the participants reported the presence of both public and private health centers in their areas.

Firaol and Iftu also reported the availability of both private and public hospitals. Regarding the service provided Firaol said “the services provided at public hospitals is not as quality as that of private clinics.” While Iftu said: “getting service at government hospital is too difficult lack of doctors and high number of patients.”

Few participants said that they went to private hospitals and get treated. Kedija said: “Once I got sick and went to government hospital, but I couldn’t get treatment immediately. They gave me appointment to be treated by the specialist after a month. However, I was not in a condition to wait for a month. I was seriously sick. Later, I went to private hospital and get treatment immediately.”

Access to identification documents

Getting an identity card is crucial for the reintegration of deportees. However, many participants in the study had their identity cards expire during their stay in Saudi Arabia. As a result, upon their return, the participants had to visit their kebele (local administration) to obtain new identity cards. Fastening the process of issuing identity

cards by kebele officials facilitated the reintegration process of the participants. Few participants did report receiving their identity cards promptly upon being deported.

Psychosocial Factors

Participation on social events

Participating in social events plays a crucial role in the reintegration of deportees. Most male participants expressed attending social events held in their local area. Specifically, married female participants emphasized their active involvement in these social events.

Firaol and Bilal revealed that they participate in the social events conducted in their area. Firaol added that as a Qeerroo (youth) He also work as volunteer for the community where there is a need. Yahya and Fuad also reported that they participate on social events before and after migration to Saudi Arabia.

Sifan illustrated that in addition to participating on wedding ceremonies, and funeral ceremonies, she also take part in local public associations like Idir. Because she said that according to our culture, any married woman should take part in such public events, so it is considered as a must to take part in such gatherings.

Samira and Chaltu indicated that they started participating on social events after they get married. Samira further said: "Once I get married, it is my duty to participate in social events such as weddings, funerals and other related events. So, I started attending the wedding ceremonies, and funeral ceremonies too. Besides, the things that used to prevent me from participating in the program (negative criticism since she was single) have been fixed and I am not afraid of anything now."

Chaltu also said: "I do take part in programs like wedding ceremonies, or graduation ceremonies. I also participate on funeral ceremonies. Generally, I took part in any gatherings or programs that directly concerns me. According to our custom, a married woman must attend such a program, so I started attending after I get married.

Positive Relationship with family

The positive relationship between families and deportees plays a crucial role in facilitating the psychosocial reintegration of deportees. Some participants reported that their families had been helping them in maintaining their positivity and aiding their reintegration into Ethiopian life following deportation.

Yahya illustrated that his brother helped him to save money and start his own business. He further explained how the good relationships he has with his family helped him:

"I have a very good relationship with my family. My father was not alive. I was raised up by my brother. My brother saved the money I was working in Saudi Arabia and bought me a piece of land. After buying me land, he built me a house with his own money. I had never heard of a house being built. I heard that the house was finished. I paid him the money he expends from his own to construct the house later. Then he bought me another piece of land. If he was not saving the money for me I wouldn't have reached this point. When I arrived in my country, he made me start working as soon as possible. I have been abroad for seven years and he helped me to adopt the lifestyle of our country as soon as I arrived. He taught me how to save money, what kind of business would be profitable for me if I started, how to trade. I still collect and save my money with him to this day. So my brother's presence and assistance for me was great. My mother advises me to save my money while I am in Saudi Arabia and after I arrive. She said I don't send money for us rather, she advises me to save it for myself."

Mubarek said that when he feels sad about being deported before achieving his goals, my family advises him and keep his courage, so he don't get angry. He added that his brother allowed him to live in his house with his wife without paying any rent. Mubarek said "If my family had not stood by me, I would have left the country again, even illegally. Because life in our country was too hard."

Kedija also stated that starting from the day she divorced with her husband, her parents were with me in any kind of problem she faced. She added " they always advised me not to be stressed, to live simply and with clear mind. They take care of me in case I need their assistance." Chaltu also asserted that her family always help her. She said "I

don't know what would have happened if my family hadn't helped me when my husband was arrested. They helped me get out of trouble.

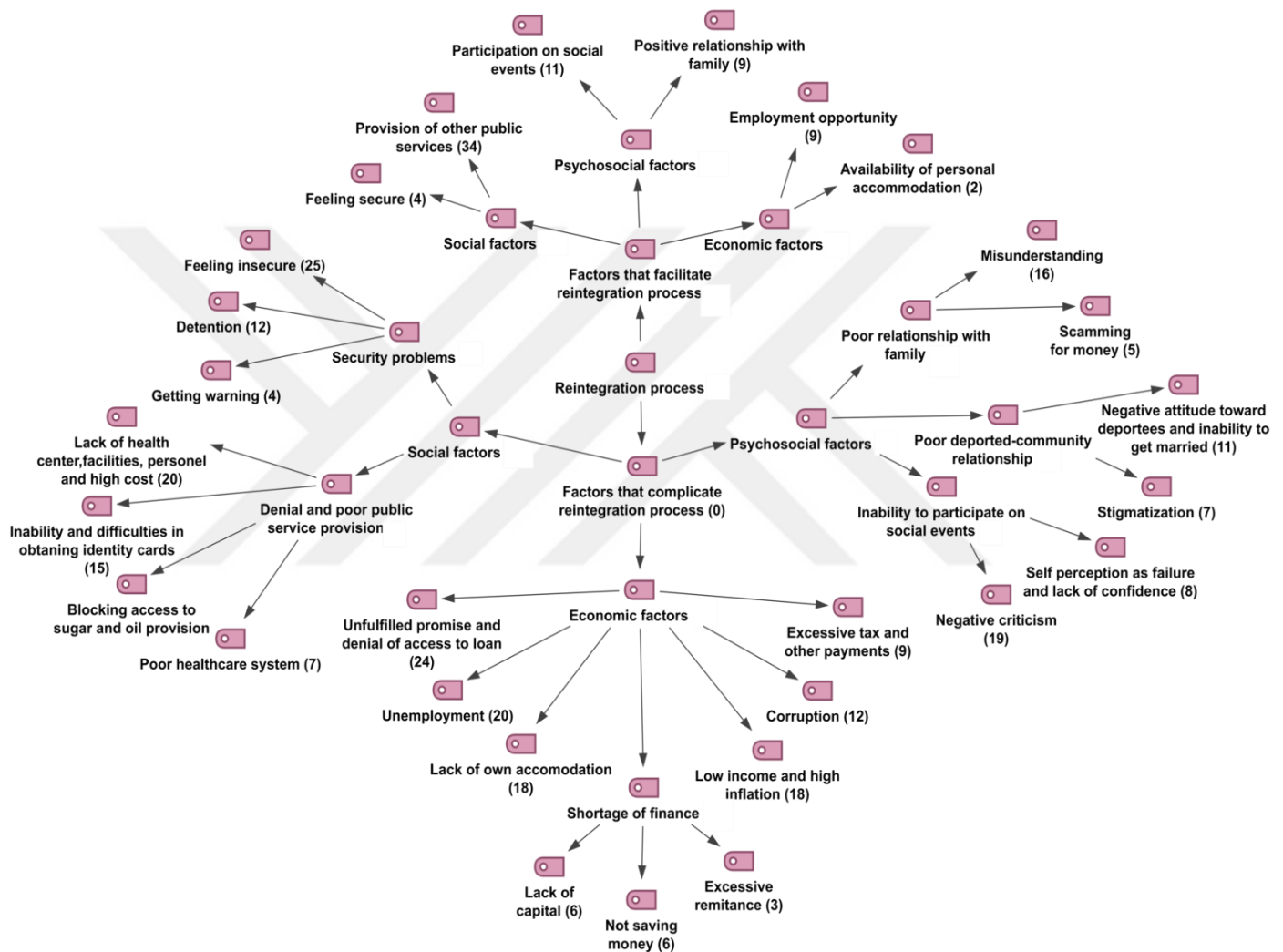


Figure 4.6. Reintegration process Hierarchical Code-Subcodes Model

Figure 4.6 presents the hierarchical code subcodes model for the theme reintegration process. Within this theme, two distinct categories have been explored: factors that complicate the reintegration process and factors that facilitate the reintegration process.

4.8. Coping Mechanisms

The coping mechanisms employed by the study participants vary. The findings of this study revealed the presence of positive coping strategies. Positive coping strategies include seeking social support, spirituality, changing work and residence places, taking up hobbies, patience, and changing places of residence and work and isolating themselves and crying.

4.8.1. Positive Coping Mechanisms

Seeking Social Support

Most participants expressed seeking support from their family members and close friends. According to most of the participants, while staying in Saudi Arabia, when they encountered various challenges and experienced stress, they would reach out to their friends who were also in Saudi Arabia, either through phone calls or personal visits. Engaging in conversations and seeking advice from these friends provided them with needed relief. Few participants also explained that when they faced financial problem, they asked their friends to help them. Moreover, some participants stated that to cope up the problems that they encountered after deported to Ethiopia they seek support from their fellow deportees.

Kedija said: “when I was in Saudi Arabia, after I flee the contract house, when I encountered a problem, most of the time I call to my female friend and talk to her what happened to me. When I communicated the problem I faced, I get relieved of my stress.”

Roba and Mubarek also said that when they face challenges and annoyed, they share the issue that made them angry to their close friends to get relief from the challenge. As a result, they get relief.

In addition, Abdisa and Kamal explained that when they were in Saudi Arabia, most of the time when they were stressed, they go to where their friends live and spend their time with them. Abdisa Said “by playing and listening to music with my friends, I try to

forget my stress and got relieved” Kamal also said “I tell my problems to my close friends, and after I get some advice from my friends, I calm down.”

Sifan and Fuad stated that whenever they face any challenges they told to their partners. Because Sifan said, “when I share my problems with my husband”. Fuad also said "when I was in Saudi Arabia, when I got upset with something, as I got home and talk to my wife, I forgot that issue which made me angry."

Zabiba and Chaltu described that they call to their mother and feel good by the conversations they made with them. Zabiba said:

"When I encounter certain problem, I call to my mother. My mother, when I call her and she listened to my sound, she knows well whether I am happy or sad. If I am sad, she ask me what happened. Then I explain her what happened, and she will advise me not to stress myself. Talking to her and listening to her sweetly advises will let me forget what upset me first."

In addition, some participants stated that to cope up the problems that they encountered after deported to Ethiopia, they share their problems to their fellow deportees from Saudi Arabia because they understand them and got advice and support from them.

Urji said "After I deported, if I get angry or when I get into trouble, for example, or when I fight with my family on some issues, I go to my friends' home who deported from Saudi Arabia and talk with them. They understand me, and that time I would be relieved of my anger."

Iftu also said "Furthermore, I usually go to one of friend who deported from Saudi Arabia and talk with her about things that happened to me. As she understands me very well, when I talk with her, I immediately got relief from my problems."

Moreover, few participants explained that when they faced financial problem, they asked their friends to help them.

Obsa said:

"When I had no money, I asked my friends to support me. For example, me and my friend finished the money we had, and couldn't pay the house rent."

The Arabs expelled us from the house we live in. We spend three nights in the surrounding mountains. Finally, we borrowed from our friends and rented another house."

Roba and Mubarek said that when they were ill at Saudi Arabia and couldn't get money to pay for my treatment, they asked their friends to help me financially.

Spirituality

The majority of participants revealed that they relied on spiritual practices as coping mechanisms during challenging situations. These practices included prayer, making pilgrimages to the Kaaba (the revered house of Allah), and reciting the Quran."

Sifan and Iftu said in order to withstand the problem they encountered the coping mechanisms they employed is pray to Allah. Sifan said:

"When I face certain issue/problem which is beyond my capacity and capability to deal with, I surrender it to my Creator, God/Allah by praying. Especially when my children become ill. The health problem of my children is something beyond my capacity, I used to pray to Allah to cure them for me."

Iftu also said:

"Most of the time, I pray and make du'a (religious prayer to get assistance from the Almighty Allah S.W). specially the nighttime prayers in which it is believed by Muslims that prayer is automatically accepted by Allah (S.W). When I supplicate, pray and support my prayer with tears emanating from my heart, I would be totally be freed from those stresses."

Amira and Iftu said that since they used to live in Makkah. Sometimes, they go to Kaaba (Allah's home) and pray and make dua, i.e. prayer to Allah (S.W). Then what stresses them leaves me.

Amira added:

"There were other times when I have problems beyond my control, and when I share about what happened to me to my friends and when they didn't understand me what I do was going to Kaaba and pray to Allah who can understand me by crying, I pray because only Allah knows how serious my problem is."

Bilal and Samira said that they recited Quran. Bilal said:

"while I was in prison, I often recited Quran to forget my suffering. I also recite the Quran to the people we were imprisoned with in the same place." Samira also said: "when I feel bad or when I have a problem, I pray, recite the Qur'an and pray to Allah. When I do that, the boredom and worry will leave me."

Taking Up Hobbies

The participants employed various hobbies as coping mechanisms to cope up with the challenges they encountered. These hobbies include writing poetry, writing a diary, singing songs, and going for walks. Writing in a diary, singing songs, and taking walks were coping mechanisms exclusively reported by female participants.

Related to writing poem, Iftu said:

"When I encountered certain problem, I usually prefer to write a poem to get out of that stress mood. The poem I wrote at that time still exists. Writing that poem took me long time. For example, if my madam insults me today, I write about it in a form of poem. Next time If I am overloaded with home routines and got tired, I write it next day. With such like conditions, when I write all things that happened to me in the form of poem, I would get rid of that stress and boredom condition."

Amira and Chaltu also said that they write what happened to them in a form of poem. Amira Further said:

"When I was in Saudi Arabia, when my madam insults me or if she refuses to talk with my family on the phone, I write poems about my family and country. In the poem, I write that one day I will be able to meet all my families. I give myself a hope. When I do that, I calm down from my anger and control my mind and emotion."

Bilal also said that while he was in detention center, by writing poems, he gave hope to himself and his fellow prisoners that they would leave the prison safely.

Related to writing diary, Iftu said:

"I write all the things that happened to me on my diary. I couldn't talk to anybody about the problems that happened on me. Therefore, I prefer to jot down all things that happened to me and read through it together with tears. Then I would be relieved to some extent from the psychological stresses I was experiencing."

Samira and Hawi also said that while they were in contract house since they were not allowed to use telephone, they write diary. Samira said:

"I write down what happened to me and how I felt during the day. If I thought of my family, if I got angry, I would write everything down. Doing this has helped me. I was writing because I was not allowed to talk on the phone." Hawi also said: "When I think of my family, I have a notebook in which I write. I write what I feel in the notebook. How much I miss them, and I gave myself hope that we would meet again. I was writing because I had no one to talk to"

Regarding singing song, Iftu said: "Prison is a place where there exist huge stresses. Your time would be too much in there, very long day and very long nights. Therefore, every night we were gathered and some among us entertains us by singing different songs. As of me, I used to sing songs for my prison colleagues." Chaltu also said: "I sing songs every evening when I think of my family or when life abroad bothers me. When I sing a song, I forget what bothers me."

Few participants used to take walk as coping mechanisms after they were deported. Rahma said: "After I deported, when I upset, I immediately start to take walk on the road. When I take a walk for long time and get back to home, that stress and angriness would leave me." Magartu also said: "when I become stressed or become upset and angry with some issue, I like to take a walk so that I can easily forget the issue that upset me."

Changing Work and Residence Place

The other means of coping with the difficulties were changing workplace, running away, and changing place of residence. To cope with the challenges they faced in their workplaces while in Saudi Arabia, all female participants who arrived on contract visas chose to escape from their employers' residences, whereas male participants changed their workplaces. Furthermore, few participants changed their place of residence to cope up with the stigma they faced from the community members after deportation.

Regarding escaping from the contract house, Rahma said: "To get out of the problem I had faced when I was in the contract house, I called my friend and asked her to help me with how to escape from the house. She helped me and I disappeared."

Urji also said: " when I used to work at the contract house, the problems I faced there were avoided when I escape from there. Therefore, escaping from that contract house has helped me to alleviate the problems I was facing there."

Fuad and Firaol stated that when they face challenges at workplace, they used to solve it through changing the workplace. Fuad further said "The problem that I face at workplaces, I avoid it by changing that workplace. For example, when they hit me at the workplace, I changed that workplace to another place."

Regarding changing place of residence, Zabiba said:

"There at my birthplace, because people were talking about me as if I am HIV/AIDS Virus infected, in order to get out of that touched heart and mind of mine, and then in order to normalize my psychology, I decided to flee to another area, and then started living with my uncle. What made me to change the place of my residence was that whenever I saw someone on the road, because I assume them that they have spoken/ might be speaking about me, then I would be stressed. As I see people, I will be angry and upset. That is why I decided that I should go and live in a place where I can't see these people."

Abdisa and Obse described that they changed their place residence to escape from them negative criticism they faced in their hometown. Abdisa said: "After I was deported, in this town of my birthplace, people were joking on me because of the reason that I was deported without saving money. To escape from such insults and unnecessary jokes, I went Addis Ababa and start living at the home of my sister."

Obse also said that in her birthplace in rural area, people usually questioned her saying what you benefitted from travelling to Saudi Arabia. Therefore, in order to escape these critics and the like, she moved to Urban area and started living with her relatives.

Patience

Another coping mechanism utilized by the participants was practicing patience and believing that the difficulties they faced would eventually pass.

Kedija patiently pass through stress she faced when she heard that her child was died. She said:

"When my child passed away and I was informed of the condolence, I entered into severe depression and sorrow. I was very shocked. That time, the house where I was working, the madam was a very cruelest madam I had ever seen. She never allowed me to speak on telephone. Even when my child was sick and at hospital, because of my madam, I couldn't even properly talk to him. I haven't been upsetted and become sad throughout my life. In order to escape out of that sadness, I told myself that I can't return my child. so the only option I have was to be patient only. Being in alien country, if I become deeply saddened, I also hurt myself, my health will be ruined, and ultimately, I can't bring my child back to live. Then I decided to be patient."

Chala also said:

"When me and my fellow deportee participated in our Kebele meeting and ask questions about the necessity to respect the human rights of our community, the government authorities consider us as if we were in politics during our stay in Saudi. They politicize our questions about the respect for human rights and label us as a member to opposition political parties. Because of such problems me and my friends opted to keep patient while so many concerns and questions come to our mind."

Obsa and Obse said that they pass patiently through the problems they encountered. Because, they kept believe that the difficult day will also pass. Obse said "Because I think that any problem that I might encounter is temporary, I prefer to patiently pass it over. I also hopes that one day I will get out of this problem and gives myself a hope. That hope gives me courage and makes me forget the problem."

Isolation and Crying

Most of the participants revealed that being lonely and crying helped them to withstand while they were highly stressed. Especially most female participants stated that isolation and crying was their coping mechanism especially when they were working in contract house. Since they couldn't meet their family and friends during their stay in contract house.

Yahya said:

"I often cry when I'm sad about something that hurts me. One day at work, while I was pouring medicine on vegetables, the man I worked for, called me, and ordered me to give the water glass next to him to his friend. His friend was next to him. I said I had a herbal medicine equipment on my back, so I would give it to him but he would wait for me until I put this equipment down. This time he started insulting me. He said to me, '...you

donkey, you cattle, how can you refuse what I ordered you? "I replied to him, I didn't refuse, but I told you to wait until I put my equipment's down. But the man insults me and doesn't listen to my answer. I felt so bad at this point that I quit the job and started crying. After I cried, I feel better."

Fuad and Falmata stated that during their stay they in Saudi Arabia, when they got upset from the downs and ups of life, they prefer to be alone and cry. They said in such condition they hate to be near other people.

Rahma said " I often cry alone when I'm in trouble. Especially when I was in a contract house." Hawi added "I cry when I get angry for example, when my employer insults me and gets me angry, I go into the shower, open the water, and cry out loud."

Figure 4.7. Coping mechanisms Hierarchical Code-Subcodes Model

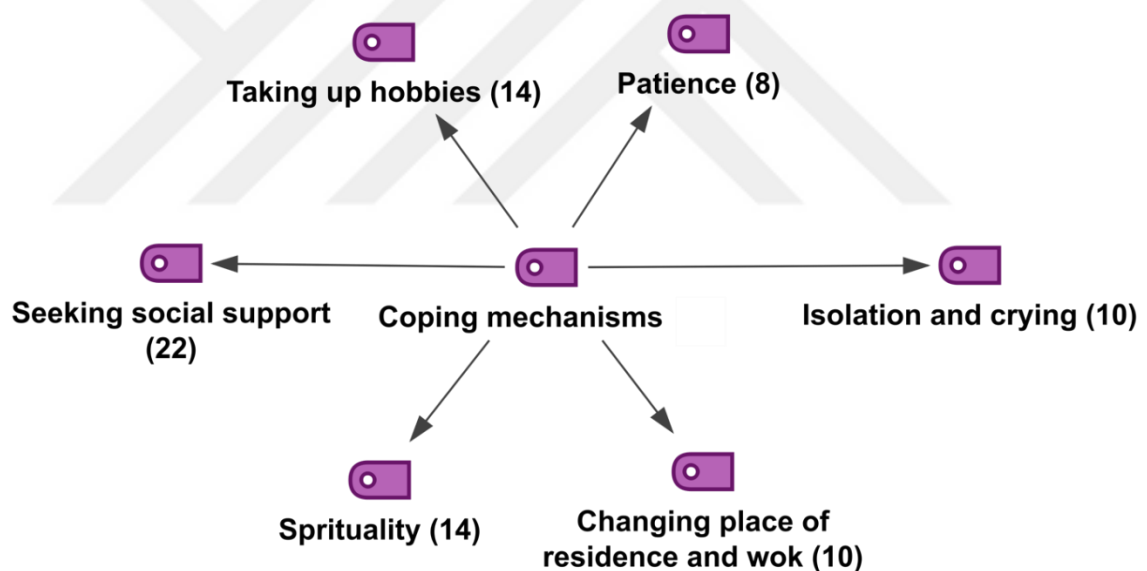


Figure 4.7 presents the hierarchical code subcodes model for the theme Coping mechanisms. Under this theme, six different codes were emerged, which are seeking social support, taking up hobbies, spirituality, changing place of residence and work, isolation and crying, and patience.

4.9. Deportees' Assessment of Support from Government And Non-Government Organizations

Participants gave their evaluation of the support by Ethiopian government and non- government organizations during deportation and reintegration process.

4.9.1. Assistances During Deportation Process

Many participants experienced the loss of their travel documents while residing in Saudi Arabia for various reasons. Furthermore, about half of them lacked proper travel documents from the start as they entered Saudi Arabia through irregular means. Once the deportation process began, it was the responsibility of the Ethiopian embassy in Riyadh to provide the necessary travel documents to the deportees. However, nearly all participants expressed their discontent, stating that the Embassy failed to deliver the required documents in a timely manner. Consequently, the deportees were compelled to endure an extended waiting period at the deportation center.

Regarding the service provided during deportation process Obse said:

"I used to live in Makkah. First, they gathered us in one park in Makkah. From there, they brought us to Jeddah. I stayed for twenty days (20) in Jeddah. The reason was because I don't have any passport, until the time when the Ethiopian embassy issue our travel documents for we didn't have any travel documents. But the Ethiopian embassy made us wait too long. They didn't process our document quickly. The condition in Jeddah was very difficult. There were thousands of immigrants gathered there to get this same service." But the embassy didn't finish the process quickly. It was only after long begging that they did for us."

Iftu said that initially in the deportation center, the Ethiopian Embassy write down the lists of migrants in order to issue the travel document. However, they didn't immediately issue and gave them those travel documents. She said that they delayed it for so long. Thus, they were suffering in the deportation center for long period of time.

Firaol also said that it was the duty of the embassy to protect their rights as a national. But our embassy denied us of the basic service we are entitled to get legally. He said:

"The Ethiopian Embassy in Saudi Arabia did not oppose the abuse and human right violations we faced in the deportation center. They took no action to defend our rights. For example, I suffered a lot. I became sick and denied treatment in the deportation center until I get the travel document. I was even considering myself as a one who don't have a country."

Samira described that she stayed for 48 days in the deportation center due to poor service by Ethiopian embassy. She said:

"I was there for 48 days until the Ethiopian embassy finalized the travel documents for me. The reason for all this was that the Ethiopian embassy in Riyadh did not release the papers immediately and give it to us. I was not the only one who was tortured there. While its citizens suffer in the sun and the heat, but the embassy doesn't deliver its responsibility of protecting the rights of its nationals living in Riyadh. The embassy staffs didn't perform the work legally required from them on time to issue travel documents."

Chaltu also said that she stayed for 35 days and described her experiences as follows:

"I was in prison for 35 days. They delayed us because the Ethiopian Embassy did not complete the process quickly. When we asked the police why they did not send us to our country, they told us that our government did not complete the necessary process for us. Our government did nothing to help us with the problems we were experiencing there. They have not done for us what they should have done for us."

Kamal and Urji described that migrants requested the Ethiopian embassy to come and visit them in the deportation center in order to solve their problems quickly. Nevertheless, even though the embassy came and visited them the problems were not solved. Kamal further said:

"Before the deportation, I was detained for 22 days in deportation center, many of us were suffering from various diseases. People were even protesting to leave early as a result. It was during the protest that we were questioning Ethiopian embassy to visit us. Based on our inquiry, the Ethiopian Embassy visited us, but there was nothing they did for us."

Urji also said:

"I stayed in jail until the Ethiopian embassy finalized our entry papers. But they were working very slowly. they don't care about us. Deports were

suffering in the deportation process. Even some of them were died. But Ethiopian embassy in Riyadh doesn't do anything for us. We stand in line all day to get the entry papers and we break up in the evening because our queue doesn't reach us. We march the same way the next day and asked the embassy to come and visit us. However, there was no solution. I spent a total of one month and three days in prison."

4.9.2. Supports from Government after Deportation

The majority of participants shared the challenge they faced, which involved difficulties in accessing formal support services from the Ethiopian government following their deportation. Nearly all participants indicated that the government had made promises to assist deportees from Saudi Arabia by establishing a cooperative association, facilitating loans, and providing employment opportunities. However, none of these promised services were actually provided to them. Only one participant reported receiving training on microfinancing.

In relation to the lack of government support Fuad said:

"The government has promised for deportees from Saudi Arabia to organize in a cooperative association, facilitate loans and provide a place to work on. I and my fellow friends who deported from Saudi Arabia, we were organized in one group and fulfill every criterion they requested and applied for the concerned government office to facilitate for us to start a work. However, neither the loan nor the working place was given for us. I was organized in three towns with different members of the association. I was unsuccessful in all the three places. They made a fake promise, the government always pledges to facilitate the conducive environment for deportees but practically there was nothing, and the problem is on its implementation"

Roba also described the government promises which doesn't fulfilled. He said:

"We were told that Ethiopian government will provide us job opportunities. Just after we arrived Bole International Airport, we were registered and given a letter. We were also told to hand the letter to the concerned government body of our hometown to facilitate for us the way in which we were organized and start business. I gave the letter to the concerned body accordingly thinking in my mind that they will organize us with my fellow Saudi deportees to start business together. Nevertheless, no one has organized us and gave us a work opportunity."

Chala also said that the government can provide supports for deportees however denied. He said:

“The government has the legal framework to facilitate a conducive environment for deportees to create a job. But there is no move to implement these legal frameworks for deportees. The opposite, the government employees thought that deportees who were in foreign country do have enough money, so they expect bribe from us to do something. It shouldn't have been like that. The bureaucrats should have provided us effective and efficient service just like any other ordinary citizen.”

On the other hand, Kamala explained that he got training from the government. He said: “I was trained for 15 days. The training was about how to cultivate vegetables through irrigation. The training was intended in how we can be organized by group to cultivate vegetables by irrigation. To this effect, we were organized together.”

4.9.3. Supports from Non-Governmental Organizations

The majority of the participants revealed that they did not receive any support from non-governmental organizations (NGOs) during or after deportation. However, a few participants mentioned that they were welcomed and provided support by an NGO upon their arrival at the airport after being deported.

Chala, Kamal and Obsa reported that International Organization for Migration received them at Bole airport, facilitated for them a place where to spend the night in, and gave them nine hundred (900) birr in order to pay for our transport to country side.

Figure 4.8. Support from government and non-government organizations
Hierarchical Code-Subcodes Model

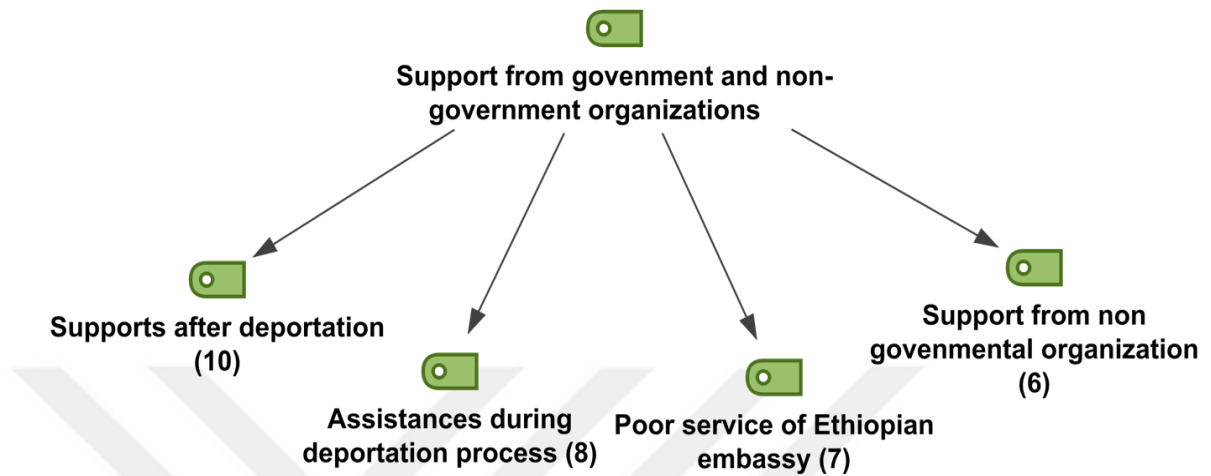


Figure 4. 8 displays the hierarchical code subcodes model for the theme support from government and non-government organizations. This theme has been explored under four different codes, which include assistances during deportation process, supports after deportation, poor service of Ethiopian embassy, and support from non-governmental organizations.

4.10. Future Plans

After being deported, participants expressed various future plans, including working in Ethiopia and remigration.

4.10.1. Working in Ethiopia

Some participants had plans to stay in Ethiopia and continue working their own job or working being employed.

Regarding his future plans, Kedija and Bilal described that they have their own retail shop and want to continue working on it. Kedija further said:

“I was on migration life for the last ten years. I was hurt by works in Saudi Arabia. I was toiled with my young age at Arabs home. Even though I generated money, working at Arabs home has affected my health very much

severely. Therefore, after now, I want to continue my own work in my country and brought my child up within my village."

Bilal also said: "I want to continue my life by doing my job here. I want to do volunteer work and serve my people. Because there was nothing that makes me happier than serving my people."

Similarly, Yahya also said that he already started vegetable and fruits production business. Thus, his plan is to expand his business and living in his country.

Furthermore, Fuad explained that he is working being employed. But his future plane is to start his own business. He said:

"I don't think to migrate again. I want to live in my own country. The reason is that even though I migrated three rounds to Saudi Arabia, there is nothing I changed regarding my life. After now, whatever a problem that I might face, I want to start my own business bring my children up, here in my country. In Saudi Arabia, I couldn't even bury my dead infant baby. I was wondering here and there holding the dead body of my infant baby."

4.10.2. Remigration

Most of the participants were planning to remigrate to other countries once again. The reasons for considering remigration that participants raised include lack of employment opportunities, low income, high inflation rates, political issues, security concerns, societal pressures and stigma related to deportation, and the desire to pursue personal goals. Most of the reasons for remigration raised by the participants were similar to their initial factors of migration, with the exception of societal pressure and stigma related to deportation and the desire to pursue personal goals.

Asked about his future plan Kamal said he want to remigrate due to:

"I have a plan to migrate again, because I attempted to work and lead my life in many ways here, nevertheless the government bodies were harsh to me to do so. I have tried my best to work and lead my life here in Ethiopia. For example, I tried to obtain work license to start my own business here, nevertheless for I could not afford paying the huge money I was asked, I started to sell shoes on a street as a vender. After some days, the police took from me those shoes and abandoned me."

Rahma raised low income and high taxes as causes of her remigration plan. she said:

" I am thinking about migrating again. Because when I was in Saudi Arabia, I worked for myself. I was helping myself and my family. Since I was deported however, life has become difficult for me, let alone helping my family. I have my own business, but my income is low. I live a life from hand to mouth, a subsistence life. My expenses and my income do not match. I pay rent by what I have earn. Moreover, what is hurting me most is government taxes. The government charges high taxes. This is having a huge impact on our work. I work but I don't get much benefit. So, there is a hard life for me. I lived in Saudi Arabia for 11 years and life in Ethiopia was very difficult for me. So that is why I want to migrate again"

Firaol described that he has a plan to remigrate due to lack of job opportunity. He said:

"I want to remigrate taking with me my wife and children. But not to Saudi Arabia. It is after I come back that I started worrying about what to eat and how to lead life. Because I don't have permanent job. Only Allah knows how I can feed my wife and my child. If you ask the government bodies for work opportunity, they soon politicize the case and throw you into jail. Since our government considers us as a second citizens in this country, I always think in how I can remigrate."

Chala said that due to the economic difficulties he was facing he want to migrate but this time he wants to migrate through the legal means. He said that he couldn't improve his life here in Ethiopia because if low income he is earned cannot.

On the other hand, Obsa described that he has a plan to remigrate even though through irregular ways. He said: "It is better for me to migrate with my families than suffering here from poverty. I rather than facing severe problems here, it is better to be drowned in the sea. I even want to go now, but I don't have any money for transportation."

Urji and Obse said that they shouldn't have thought migrating again due to the problems they faced while they were in Saudi Arabia however, due to the economic problems they were facing they decide to migrate but not to Saudi Arabia. Urji added: "what is happening in our country is even worse. I don't have any job. It is very difficult

to get a job. it is difficult to live without working depending on my family. It is very difficult to live as such.”

Falmata said that his future plan is to migrate because of the political pressure on him. He said: " I couldn't learn my education. I couldn't work. There is still great pressure on me from the government. Still now, I am hiding myself to survive. I don't have any hesitation that they will detain me one day. I am hiding myself to live. With such a condition, until when am I going to live and survive. Therefore, I think to migrate again."

Kamal and Abdisa also said that they are planning to migrate due to the political situation of the country. Kamal further said: “the other case that initiates me to migrate is the political condition of the country. Here the government just throws you into jail by attaching to you a case you don't have, and you even don't know about it. For example, two of my friends were still in jail just for” Abdisa also said "I really don't want to migrate leaving my mother alone, however the political and situation in our country would not allow me to stay in this country. Therefore, I think to migrate again, but now, not to Saudi Arabia.”

On the other hand, Urji and Chaltu raised that due to the security problem in the country they were planning to migrate. Urji said “the security situation of the country is very worrying. I think of migrating again for the sake of saving my life. The reason is that it is only if a person can save her/his life that she/he thinks about something else. However, I do not want to return to Saudi Arabia, Unless it's another country."

Chaltu also said:

"The other reasons I want to migrate On the other hand, there are security problems. There is no peace. There is no law and order whenever a problem arises. If I remember the problems I encountered in Saudi Arabia, I won't want to migrate again, but the slavery in our country is even worse. But I don't want to go back to Saudi Arabia. I think of going to another country."

Concerning future plans, Magartu and Iftu also reported a similar future plan when they said that they are thinking to go again. However, the reason of their remigration is pressure from the society. Magartu said:

"The society views me and fellow deportees as if we fail since went to Saudi Arabia and then being unable to come up with huge amount of money. I don't want to be seen as a failed females in a society. This hurts me most. Many of my female friends with whom I was deported have re migrated again to another Arab country. The remaining others have a plan to migrate again. Also, I am planning to migrate again than living like this. But I don't want to go back to Saudi Arabia, I rather think to migrate to another Arab country."

Iftu also said:

"I want to migrate again because, the pressure I encountered from the public is also not as simple as someone might think of. Our society do not have positive attitude for female deportees from Arab countries. Therefore, I now think to migrate again. But I don't want to go back to Saudi Arabia. This round I prefer to go to Egypt or Europe." Iftu further added her second reason of migration. She said that didn't achieve her goal for which she first left the country, and she want to migrate again and achieve that goal.

4.11. Suggestions for Future Migrants

Participants put forth various suggestions regarding migration, especially concerning irregular migration. Some participants proposed that migrants should be properly informed before making their decision to migrate, enabling them to make an informed choice. In contrast, the majority of participants recommended providing comprehensive information about both the positive and negative aspects of migration and advising against migrating.

4.11.1. Persuading Against Migration

Majority of female participants suggested that women should refrain from going to Arab countries and instead focus on pursuing education, finding employment in their own country, and prioritizing marriage and raising their children.

Magartu explained that Females expose to different disease due to the overload of work. Thus, she suggested them not to migrated. She further said:

"I advise females not to migrate from their country. Working in Arab home means deciding to live as a slave in Arab house. Females ruined in Saudi Arabia and other Arab countries, finish their forces there and returned empty handed. As the work done there is overload and very difficult, females are exposed to different diseases. For example, I have been very sick because

of my kidney. I was caught because I used to clean very huge Arab homes, I also used lift heavy weights, and overloaded works. Therefore, I don't even wish it for my enemy, let alone young females and males in my country and neighborhoods."

Iftu and Amira revealed that for Females, migrating to Arab country is waste of time and energy. Therefore, they suggested them not to migrate. Iftu further said:

"I never advise them to migrate from their country. I advise them to stay in their country and follow their education Especially, I never recommend for females to migrate to Saudi Arabia or any other country. They only waste their time and energy, together with their age. They would be exposed to different health problems and psychological and physical complexities. I would advise that if they can they let they stay and learn in their country, if they don't want to learn, let they get marry in their country and let they give birth to children."

Amira also added:

"I will advise them not to flee their country. I would never ever advise especially females to migrate away from their country. Females lose everything in the Arab country. Their age, their childhood, their beauty, their strength. Females are a specially affected one. Therefore, I advise females to stay in their own country even if they suffers. If you work in the Arab countries, you will not earn enough money to change your life. It's just wasting of your time."

Obse and Urji described that they wouldn't have gone if they had enough information before their departure. Thus, they said migrants must get enough information before departure and suggested females not to leave their country. Obse Further said:

"Firstly, I give information about the problems in Arab countries. I myself, wouldn't have gone had I had enough information before my departure. I will tell them every necessary information and warn them not to leave their country. Specially, I would advise females not to migrate at any cost. For example, since I didn't have enough information when I left I was planning to read Qur'an and other books at my free time when I go to Saudi Arabia. This was what I used to think as if there can be free time for me. But after I went to Saudi Arabia, let alone reciting Qur'an and reading other books, I couldn't even get a time to eat my breakfast and dinner."

Urji also said:

" I suggest them not to flee their country, especially females. I especially advise against going to Saudi Arabia. I wouldn't have gone if I knew exactly about Saudi Arabia when I was in my country. When I was about to leave no one told me about the Saudi slavery but the Saudi goodness that I used to hear from anybody. I was not informed. Being uninformed had hurt me a lot. I tell them all the problems and advise them to stay in their country. It is humiliating to go to someone else's country and work in someone else's house. Therefore, I advise girls to work without neglecting work in their country, to focus on their education and to get married and raise children even if they cannot study."

Additionally, Male participants also suggest staying and work in one's own country. Regarding his advice Chala said: "I advise not to migrate. Especially through illegal means. I will advise by telling my experiences as a victim. If the guy decides to go, I will tell him what he is going to face from my live experience as a victim from illegal migration."

Abdisa also said that he doesn't recommend anyone to migrate to Saudi Arabia especially through irregular ways. Because the illegal route for migrants is full of risks and one could face risks of loss of life on the road and also face very big challenges in the destination country while living as undocumented migrant.

Falmata's suggestion is to pursue their education than migrating. He said:

"Many youths come and asked my opinion most of the time. But I advise them not to migrate and that they should continue their education here in their country. What forced me to migrate was the political pressure from the government. That I couldn't follow my education. But if you have a chance at least to learn, even though you might face challenges, I advise them to stay in their country."

4.11.2. Creating Awareness About Deleterious Impacts of Migration

Sifan described that migrants must have enough information before migration. She said:

"I will extensively inform him/her about the life in Saudi Arabia. I will also tell them about the problems that they might encounter. Then, I will left them to decide by themselves. But I would give them enough information about the life, ups and downs of life in Saudi Arabia. Most of us, including me, were

hearing only good things about the life in Saudi Arabia. Had I been aware about the problems that I might face, I wouldn't have gone.

Kedija also said that she will give information related to the good and bad side of migration and let decide by themselves. She further said:

"First I will give them information about the bad sides of working in that countries as a female, and also I will highlight its good sides. Then I will let the individual to decide freely. If the problem that individual is facing at his home country is beyond the problem that she might face in country, I will advise him/her to go. Unless otherwise I won't advise anybody to migrate to Saudi Arabia or any other Arab country."

Bilal and Chaltu also said that migrants must have enough information before migrating and they will give information to them but suggested not to migrate through irregular ways.

Yahya explained that his suggestion is to go legally. He further said:

"First, I ask him/her the reason why that person wanted to migrate. If the reason amounts to be sound reason that can force out her/him to flee the country, nothing can be done and the person must flee. However, I will explain to them in detail about the problems that they might face when traveling illegally and those that happen after arriving in Saudi Arabia and advises them not to travel illegally."

Figure 4. 9. Code Cloud



Figure 4.9 illustrates the distribution of the participants' expressions by intensity. The codes displayed in larger font size represent the expressions used more intensively, while the codes in smaller font size indicate that they are used less intensively.

5. DISCUSSIONS

5.1. Factors of Migration

The finding of this study revealed that the main pushing reasons of migration of the participants is economic related factors including unemployment, family poverty and low salary. Unemployment was the reason of male participants. Male participants migrated in order to work and improve their life since there was lack of employment opportunity in Ethiopia. Low salary was raised by female participants. Family poverty was the reasons of both male and female participants. Due to their families' poverty and inability to provide economic support for their education, both male and female participants made the decision to drop their schooling and migrate. Similarly, finding by Velazquez (58), indicated that migration is influenced by various economic factors, including inadequate wages, elevated rates of unemployment and underemployment, slow economic growth, and pervasive poverty. Economic related reasons are frequently mentioned in the literature as push factor for migration. UN (59) highlighted that in developing countries, limited job prospects, and income disparities drive young individuals to seek employment and income opportunities outside their home regions.

Forced marriage and divorce were additional marriage related factors contributing to the migration of female participants. Their families pressured them into unwanted marriages and when they resisted, their families forced them to drop their education. As a result, they made the decision to migrate. Related to divorce as a reason for migration, female participants faced financial problems after being divorced since they were unemployed and their husbands also refused to help them and their children. Similarly, study conducted by Mohammed (123), found that lack of formal education, which limits their income-generating potential in the formal economy, along with the responsibility to care for family members due to parental death or divorce, contribute to the economic challenges faced by women. These factors act as key drivers of women's migration to the Gulf states in search of better economic opportunities.

The other reason of migration of both male and female participants is peer pressure. Additionally, pressure from family members and relatives and political problems

were the reasons of female participants. Similarly, according to study conducted by Wondimagegnhu and Fantahun (87) on the factors that contribute to the international migration of Ethiopians to the Middle East, the influence of peers and family members has been a significant factor in motivating individuals to engage in international migration. Among the surveyed participants, 63.87% reported experiencing pressure from peers or family members. Additionally, a majority of migrants (75.14%) acknowledged being influenced by their families or friends to migrate to other countries, primarily driven by economic reasons. The other pushing factors that forced both male and female participants include failure in school and political problems.

The pulling factors of migration of both male and female participants of this study includes better income, having positive information about Saudi Arabia, and the presence of family members and relatives residing in Saudi Arabia. Moreover, Female participants as well as one male participant, were motivated to migrate by hearing success stories from others. This is related to the finding which asserts that the main pull factors of women migration to the gulf countries are the opportunity for better wages in domestic work. Additionally, the presence and influence of family members and friends who have already migrated and are residing abroad serve as another significant factor that pulls women towards migration. Moreover, the successful experiences and transformative changes observed in the lives of some domestic workers, along with the positive impact on their families, further contribute to the increasing trend of migration to Gulf countries (8,66).

5.2. Reasons of Irregular Migration

The finding of this study shows that the main reason of irregular migration is lack of money. Migrating through legal way was costly because the agencies ask to pay them huge amounts of money which the participants couldn't afford to pay.

The second reason behind the participants irregular migration is the extensive and time-consuming process involved in regular way. Similarly, the study conducted by Shewamene et al (88) on the reasons Ethiopian women choose irregular migration to the Middle East for domestic work found that migrants choose irregular migration to save time, since the regular migration process can be time-consuming and involve bureaucratic

procedures. Typically, the regular migration process lasts for over three months and includes mandatory training sessions lasting 1-2 months for women.

The third reason that motivated participants to choose irregular way includes presence of smugglers and their networks in their area. The smugglers convinced the participants to pursue irregular migration by asserting that it would be a simple process requiring only a small amount of money. They further assured them that they would take responsibility for any difficulties encountered along the journey. Similar to this finding, study conducted by Mulugeta and Makonnen (62), on illicit cross-border migration in Ethiopia reported that the presence of a significant number of unauthorized local brokers with extensive networks reaching destination countries, along with the dissemination of misinformation and false promises by brokers and traffickers, contribute to irregular migration.

The fourth reason irregular migration of some male and female participants was political pressure. Due to their political ideologies, participants found themselves being targeted for arrest by government authorities. Consequently, migrating through irregular means became their sole option to evade capture. The finding is in agreement with Mulugeta and Makonnen's (62) study in Ethiopia on the causes of illegal border crossing that explained that the presence of an oppressive political context and insecurity serves as significant drivers of migration, compelling individuals to leave their place of origin or their country of residence.

5.3. Challenges of Irregular Migration

The finding of this study revealed that throughout irregular way journey participants encountered several challenges including kidnap and torture, rape, starvation and thirsty, being robbed, travelling long distance on foot predominantly in hot desert regions, difficulties faced on the boats such as transportation on overcrowded boat, fear and stress, as well as ship malfunctions and sinkings and difficulties faced while crossing border such as being injured, losing ways, starvation and thirsty and travelling on high mountains.

5.3.1. Kidnap and Torture

One of the difficulties for both female and male participants on the journey was being kidnap and torture by well-known bandit in Yemen immediately after they crossed the border from Djibouti to Yemen by boat. This well-known bandit is widely recognized as a criminal in Yemen who targets migrants, demanding ransom, and torture those unable to pay. This bandit had a team of translators proficient in various Ethiopian languages, enabling him to communicate with the migrants in their respective languages and facilitate understanding between them. The smugglers forced the participants to call their family or relative who live abroad or in Ethiopia to send them money for ransom and torture those unable to pay. The tortures participants those unable to pay money for ransom faced includes brutally hitting, melting plastics and dropped the drops of the melted plastics on their body and denial of food. Furthermore, the finding of this study indicated that the nature of torture varied based on the gender of the participants. Male participants were subjected to having bottles filled with water tied to their reproductive organs (penis) and were ordered to drag them on the ground, whereas one female participant raped by a group of smugglers.

Participants faced not only the risk of being kidnapped and tortured by well-known bandits after crossing the border from Djibouti to Yemen but also encountered other criminal groups along the journey who would kidnap and torture them for ransom. On the other hand, some participants disclosed instances of organ removal that other migrants had encountered, which they personally witnessed during their abduction. The smugglers resorted to removing the migrants' eyes as a method of instilling fear among the remaining migrants, compelling them to contact their families and demand ransom money.

Regarding kidnapping migrants for ransom, study conducted by Mallett and Hagen-Zanker (124) on Syrians and Eritreans irregular migrants live in Germany, Spain and the UK revealed that migrants frequently reported inhumane, exploitative, and violent treatment by smugglers during their journey and there were instances where smugglers collaborated with armed groups to kidnap Eritrean migrants for the purpose of demanding ransom. Mallett and Hagen-Zanker (124) further indicated that migrants were held at

smugglers' camps until they made additional payments, which deviated from the initial agreed-upon payment for the journey.

5.3.2. Rape

The other painful experience of female participants on irregular migration was rape. All Female participants migrated through irregular ways raped by smugglers and robbers. One of the female participants raped while travelling on foot from Dirre dawa to Djibuti. The second participant raped while travelling on foot from Yemen to Saudi Arabia border. The third one raped on the port of Djibouti while waiting for boat to travel to Yemen. Two participants raped several times by a group of Smugglers Furthermore, it was found that following rape they faced participants revealed feeling of hopelessness. For instance, two of them wished to die after they were raped. Similarly, the qualitative study conducted by Menegatti (74) on women and girl returnees from South Wollo and Addis Ababa in Ethiopia who were migrated through regular and irregular way to the Middle East revealed that South Wollo migrants who rely on illegal brokers faced hardships during their journey, with women being particularly vulnerable to physical and sexual abuse including rape by smugglers or other criminal elements. Another study conducted by Maphosa (125) on the vulnerability of irregular migrants to HIV AIDS during irregular migration from Zimbabwe to South Africa revealed that women migrants experienced rape by groups of young men who are frequently found loitering at border posts. Also Lasserrotte et al (126) found that African women irregular migrants who were migrating to Spain faced sexual harassment and rape inflicted by the local population throughout their journey.

Regarding female migrants' rape, Male participants reported the witness of women migrants being raped in front of them by smugglers. Thus, male participants experienced intense negative emotions due to the distressing circumstances of witnessing women being raped by gangsters in their presence and their inability to protect them. One of male participant witnessed while his wife raped by the smugglers.

On the other hand, some Male participants reported that during irregular migration even male migrants face sexual abuse including rape. However, they explained it as it was the story of other migrants including their friends and relatives.

5.3.3. Difficulties on the Boats

During the journey from Djibouti or Somali port to Yemen on boat participants encountered several difficulties including transportation on overcrowded boat and sickness, fear, and stress, as well as ship malfunctions and sinkings.

Participants were transported on small boats, which were severely overcrowded, loaded between 200-100 migrants beyond its capacity. The overcrowded conditions forced migrants to sit with their legs folded, and any attempt to move or show signs of distress would often result in being beaten by the smugglers onboard. As a result, participants experienced sickness, including symptoms such as vomiting, headaches, lack of oxygen, and even fainting due to the challenging conditions. Similarly, study conducted by Lasserrotte et al (126) in Spain on women irregular migrants who arrive in Spain in small boats found that journey is characterized by extreme danger, as it is undertaken in small and substandard boats. The boats were overcrowded, with an emphasis on accommodating as many people as possible, leaving limited space for movement. The cramped conditions caused by the lack of space put the migrants at risk, leading to various health issues such as headaches, dizziness, and vomiting.

Moreover, while travelling by boat participants experienced extreme fear, distress and regret due to the difficulties they faced during the journey and witnessing the suffering of other passengers as well as witnessing the smugglers working on the boat throwing passengers who were sick and disturbing while travelling into the sea.

From the study, it was also evident that the boats participants boarded encountered accidents and sank. Chala reported out of around 400 migrants boarded initially, only five of the passengers crossed the sea alive and 395 died. In addition, Ifnan reported that while they were sailing to Yemen via Djibouti, Of the 96 migrants, only 6 of the passengers survived and around 90 migrants died instantly. Both Obsa and Ifnan shared their

experiences with deep sadness. Obsa migrated through irregular way to Saudi Arabia four times, and it was during the fifth attempt that he encountered an accident. While Ifnan had migrated five times through irregular means, and the accident occurred during his sixth attempt. Following the incidents, they made the decision to no longer pursue irregular migration. However, when asked Obsa his future plans he mentioned that he had a plan to remigrate again through irregular ways.

5.3.4. Starvation and Thirsty

The other difficulties both male and female participants encounter on irregular migration was lack of food and drink. Lack of food and water led to illness some participants, which became worse when they drink unclean water they got on the road. In addition, some participants faced starvation and thirsty because they were denied by smugglers. For instance, Mubarek reported he did not eat anything for four days since the smugglers refuse to give him food. This indicates the full power of smugglers over migrants. Migrants could not do anything rather than accepting what they did on them. Numerous studies on irregular migration have reported instances of migrants experiencing hunger and thirst during their journey (86,124,126).

The other challenges participants experienced during their journey includes being robbed by various individuals, including smugglers, officers, security forces, and thieves during their journeys and travelling long distance on foot predominantly in hot desert regions. Travelling long distance on foot was very challenging especially for Female participants. For instance, Chaltu was pregnant during her travelling, and it tooks 19 days to reach Saudi Arabia from Yemen. In line with this, Markos (127), reported that almost all irregular migrants encountered a range of challenges during their journey from Ethiopia to South Africa. Young adult males, in particular, were subjected to various forms of harsh human rights abuses, including physical violence, and mistreatment by law enforcement authorities. Additionally, they faced difficulties such as lack of legal residence, insufficient access to food and water, human trafficking, and incidents of robbery. These challenges varied in terms of their severity, with human trafficking and robbery being the most prevalent issues reported.

5.4. Challenges Experienced in Destination

The challenges participants experienced in host country includes labor exploitation, sexual abuse, psychological and physical abuses, health problems and work-related injury, withholding passport and other documents, loss of legal status, denying communication and restriction of movement, racism, language barrier, denial of food and lack of sleep due to work overload and improper sleeping place and being abused by Ethiopian men.

5.4.1. Labor Exploitation

Participants experience labor exploitation including overload of work, long working hours, absence of days off, denial and delay of salary, and low payment.

Female participants experienced overload of work. In addition to working in their employer's household, they were also forced to work in multiple other households, including those of male and female employers, employers' siblings, and employers' friends. Moreover, Long working hours was a major challenge faced by both Male and female participants. Regarding long working hours participants reported working up to 20 hours per day.

Related to absence of day off, the study revealed that Female participants who came through the regular (contract) way faced the absence of a day off. Only three female participants who came through irregular way said they had day off once in a month. In contrast, the male participants stated that they had days off. This discrepancy can be attributed to first, the nature of the work the participants were engaged in. The female participants were primarily employed as domestic workers while the male participants worked in construction, farming, hotels, and as shepherds. The second reason is most of the female participants came to Saudi Arabia through Kafala system (contract), which grant employers the full right over their employees. Thus, Female participants working under contract houses did not have the right to change their workplace, which further limited their ability to have a day off. However, male, and female participants who arrived

through irregular means had the right to a day off. Because if their employers refused to provide a day off, they had the option to change their workplace.

Another challenge raised by all participants was denial and delay their salary. Employers took advantage of migrants without a residence permit as an opportunity to withhold their salaries. In addition, the employers of female participants use denial of salary to control them. Most of female participants working in contract houses had to escape without receiving their full salary, with some leaving without even taking half of what they were owed. Even though denial of salary was a common issue faced by all participants, those in contract houses were more vulnerable as they had no right to change their workplace even if their salary was withheld. However, participants who entered Saudi Arabia through irregular means had the option to change their workplace when their salary was denied. Furthermore, some employers exploited female participants by using their salary as a means of sexual coercion. Sifan, for instance, was asked by her employer to engage in sexual activities, and when she refused, her salary was initially deducted and later completely denied.

The other challenges participants encountered was low payment, especially female participants working in contract houses reported the mis match between the work and their payment. Before migration, they signed a contract to work for 8 hours a day. However, after they reached Saudi Arabia, their employers forced them to work up to 18 hours without paying them overtime payment. They also reported that the payment of irregular migrants was better than theirs and they were also paid better payment after they escaped from the contract house and started working as undocumented migrants. In contract house their salary was 700 riyals while their salary after they escape from contract house was up to 1500 riyal.

Regarding labor exploitation participants of this study encountered, similar findings was reported by the several studies. For instance, the finding of the studies conducted by Jamie and Tsega (8) on Ethiopian female labor migrants in Kuwait and Fernandez (9), indicated that domestic women workers faced numerous challenges in their work, such as being compelled to work for their employers and their employers' acquaintances without additional compensation, having to perform cleaning and laundry

tasks repeatedly, facing restrictions on visiting and contacting their relatives, experiencing nonpayment and underpayment, and enduring long working hours ranging from 78 to 100 hours per week. Moreover, another study conducted by Rodriguez (79), on Philippine migrant workers in Saudi Arabia found that migrants employed in Saudi Arabia face the injustices of receiving low wages and being subjected to intolerable living conditions in their housing accommodations. Mann (80), as well argued that domestic workers are vulnerable to discrimination in terms of their employment conditions and are at risk of experiencing other human rights abuses, including excessive working hours, denial of weekly rest days, and irregular wage payments.

In addition, related to long working hours and denial and low payment, Similarly, study conducted by Menegatti (74), revealed that women migrant domestic workers engage in labor from early morning to late evening, often enduring long working hours, and are frequently subjected to low wages or even non-payment of wages despite months of employment.

5.4.2. Sexual Abuse

The other hurting experiences of female participants in destination was sexual abuse including rape, attempted rape, and unwanted sexual harassment. Some female participants suffered from sexual abuse perpetrated by their male employers, the employers' sons, and other relatives of the employers and they were threatened to kill them if they talked about the case to their wife or families. Some participants faced sexual abuses several times from different family members of their employers. In line with this, according to reports from the Office to Monitor and Combat Trafficking in Persons (11), young Ethiopian women migrants working in GCC countries have been subjected to sexual abuse, including rape and sex trafficking.

5.4.3. Psychological and Physical Abuses

Psychological abuse such as insults, underestimation, and maltreatment were reported by the study participants. Especially women participants frequently raised that they faced the psychological abuses from their female employers on daily basis. For

instance, they reported that they call them saying “shagala”, i.e., Arabic term to say worker, house maid or servant and did not call them by their names. This can be attributed to the fact that female participants work as domestic workers and female employers tend to have more interaction with them. Due to the psychological, sexual abuses and other abuses they faced, participants, especially female participants, suffered from psychological problems such as stress, low self-esteem, and feelings of regret.

Regarding physical Abuse, participants experienced physical attacks including brutally hitting, slapping, and choking by their employers, managers, and even the employers' family members. In line with this Alkarib (6), reported that women migrants often experience physical abuse, including beatings by their employers, bites and torture resulting in broken bones, burning of body parts, loss of teeth, and perforated eardrums.

5.4.4. Health Problems and Work-Related Injury

Participants faced a range of health problems, including kidney disease, teeth pain, back pain, asthma, and epistaxis (nosebleeds). Particularly, female participants mentioned suffering from kidney disease, which was attributed to the strenuous nature of their work. However, they were denied access to proper treatment by their employers, worsening their health conditions. Male participants also faced challenges in accessing healthcare, both in public and private settings, due to their lack of a residence permit or financial constraints that prevented them from affording medical expenses. Related to work related injury, participants, particularly majority male participants faced work-related injuries such as falls from buildings, falls on floors, accidental entry of objects into the body, and chemical spills on their hands. These injuries were largely attributed to the absence of safety clothing and proper footwear in their workplace, which exposed them to hazardous conditions. The injuries they experienced continue to affect their health, with some participants still experiencing pain. Similarly, WHO (128) , reported that women migrant domestic workers experience various physical health issues, including backaches, leg pain, musculoskeletal strain, injuries from heavy lifting of equipment, burns, amputations, eye injuries, and exposure to infectious diseases.

5.4.5. Withholding Passport and Other Documents

The passport of Female participants who arrived Saudi Arabia through contract visa confiscated by their employers upon their arrival. This is because of the Kafala system where the employer serves as the sponsor of the domestic worker, making the worker's stay in the Saudi Arabia entirely reliant on the employer's sponsorship. In addition to passports, employers confiscated the participants notebook on which they registered their families and relatives contact addresses. In line with this, Sengupta (33), stated that migrant workers encounter various challenges such as confiscation of passports and other identity documents, harassment by employers, and wage withholding.

5.4.6. Loss of Legal Status

Female participants who came through the kafala (contract) system, escaped from the contract houses before their contracts were terminated because of the abuses they faced in the contract house. Most of the participants asked their employers to return them to Ethiopia. However, when their employers refused to send them back to their country, participants escaped from the contract house. As a result, they lost their legal status due to their employers withholding their Iqama (residence permit) and passports since their initial arrival. Consequently, they were forced to live as irregular migrants.

5.4.7. Denying Communication and Restriction of Movement

All female Participants experienced denial of communication and only two male participants reported inability of communication. The reasons of inability and denial of communication varied between the female and male participants. The female participants denied communication by their employers. However, Male participants reasons related to inability to buy cell phone because of lack of funds resulting from salary delays.

Female participants strictly prohibited to leave their employment house by their employers. Their employers lock the door and gate on them even when they went out. However, male participants inability of movement is related to the fear of being detained and deported, as they did have a residence permit.

In addition, Female participants strictly prohibited to leave their employment house by their employers. Their employers lock the door and gate on them even when they went out. However, male participants inability of movement is related to the fear of being detained and deported, as they did have a residence permit.

The other challenges participants encountered includes racism, language barrier, denial of food and lack of sleep due to work overload and improper sleeping place. Denial of food was reported only by female participants working in the contract house. Regarding racism, racist speeches, insults based on identity, separating plates and being regarded as inferior were frequently raised by both male and female participants. Similar finding was reported by study conducted by Fernandez (9) which revealed that migrants experienced racial insults and discriminatory behavior, such as segregating food and dishes specifically for them.

5.4.8. Being Abused by Ethiopian Men

Female participants experienced various forms of abuses and exploitation by Ethiopian men after escaping from the contract house in Saudi Arabia. Their vulnerability to such abuses was due to the loss of legal status resulting from their residence permits being kept at the contract house as a result they became irregular migrants. Since they became irregular migrant workers, participants depend on Ethiopian males to rent residence and get employed and Ethiopian males (brokers) who had a residence permit rent a house from Arabs and in turn rent for the females some rooms in their compound and also search jobs and let them employ. Furthermore, participants depend on these males to take them to work or when they want to go out for some issues. These males use such opportunities and exploit these needy females sexually and financially. Regarding sexual abuse, few female participants reported incidents of rape and attempted rape perpetrated by Ethiopian men while they were being transported to and from their workplaces.

Another issue raised by female participants was financial exploitation. Upon leaving the contract house, Female participants rented accommodation from Ethiopian men who possessed residence permits. Consequently, these individuals took advantage of the situation and overcharged them for a house, electricity, and water bills.

Moreover, female participants frequently raised the scamming problem they faced by Ethiopian male migrants in the name of marriage. Male migrants deceive women by entering into marriages with them, only to exploit the money they have earned through their work. Some participants shared experiences where their husbands asked them to contribute money towards investments in Ethiopia, such as purchasing land and constructing a house. However, the participants eventually discovered that their husbands had not made any investments and had instead misused the contributed funds for personal gain. Consequently, these participants ended up getting divorced as a result of these deceitful practices.

5.5. Positive Experiences

This study revealed that one of the positive experiences the participants was getting new skills. The skills female and male participants gained varied and it depends on the work they engaged in during their stay in Saudi Arabia. Female participants gained skills such as learning how to prepare different meals and getting skills of operating different machines for cleaning houses and clothes. The skills gained by male participants includes poultry farming skills, learning cultivation techniques of plants, car driving skills and house construction and decoration skill such as cornice making, ceramics and lighting works. Learning Arabic language was raised by both male and female participants. In line with this, a report by Labs et al (129) on Ethiopian returnees from Gulf countries highlights that returnees had developed practical skills during their time abroad, including cooking, electronic and internet skills, language skills, and familiarity with household equipment. However, the study also revealed that returnees faced challenges in identifying how these acquired skills could be effectively utilized in the local labor market upon their return.

The other positive experience participants reported was building houses and buying assets such as Bajaj vehicles and opening retail shops. In addition, participants especially majority of female participants used to help their families and siblings financially to with the money earned.

From the study it was also evident that participants building positive relationships with their employers which continues after their deportation since their employers treated them with humanity and kindness, making umrah and pilgrimage and positive attitude towards works were among the positive experiences of the participants. Regarding their perception of work, participants underwent a positive transformation following their migration to Saudi Arabia. Notably, many female participants shared that prior to their departure from Ethiopia, they held a negative view of working as housemaids, considering it to be a job lacking respect. However, their perspective completely changed after their experience in Saudi Arabia. They now believe that any type of work aimed at improving one's life is acceptable, fostering a mindset that values the importance of all forms of employment.

5.6. Challenges of Deportation Process

The finding of this study revealed that the challenges participants encountered during deportation process includes inability to collect their properties and loss of properties, getting sick and denial of access to treatment, sexual violence, lack of food, overcrowded rooms and lack of proper sleeping place, and hygiene problem. In addition to the challenges participants faced during detention process and in deportation centers, participants experienced different problems at airport in Ethiopia including poor service and mistreatment by officials and loss of luggage they had brought from Saudi Arabia.

5.6.1. Detention process

This study indicated that during detention process half of the participants voluntarily went to the detention center within the designated period, complying with the deportation decree and the remaining participants were apprehended and taken into custody after the expiration of the given period. Nonetheless, participants reported experiencing abuse during the detention process, even before the designated period had ended. One of the abuses participants experienced during detention and in detention center was physical violence including being beaten.

5.6.2. Inability to Collect Their Properties and Loss of Properties.

One of the challenges they encountered due to the short duration provided was inability to collect their properties and loss of properties. Participants were apprehended and arrested before they had the chance to collect their belongings, including their salaries. Some participants also reported losing their properties while in the detention center. In line with this, a report by Kuschminder and Guay (4) shows that a substantial number of Ethiopians deported from Saudi Arabia after being detained, and many deportees lacked adequate pre-return preparation, leading to their return without their belongings and savings. They often returned unprepared and without any resources for their reintegration process. Additionally, the study conducted in Ghana reported that deportees experienced the loss of their personal belongings during the deportation process. Some deportees reported losing all of their belongings, while others reported losing only some of their belongings (130).

5.6.3. Getting Sick and Denial of Access to Treatment

One of the major challenges participants encountered in deportation center was falling ill and being denied access to medical treatment. Because of the overcrowding of the detention center and lack of hygiene, they were susceptible to easily transmitted diseases such as the flu, skin diseases, common cold, food poisoning, typhoid, and measles. In addition, Zabiba shared her experience of facing mental health issues as a result of an incident at the detention center, where the police took all the money, she had accumulated by searching her belongings and subsequently refused to return it. This event had a profound impact on her psychological well-being.

5.6.4. Sexual Violence

The other painful experience female participants faced was sexual violence including rape during the detention and in deportation center. Almost all female participants reported that after government issued a decree that people without residence permit should leave the country, the police started going from house to house and beating, arresting, female migrants' even before the given period was ended. Furthermore, female

participants reported sexual violence perpetrated against other female migrants, which included the abduction of female migrants from detention centers and incidents of rape committed. In line with this, report from Human Right Watch (131) revealed that during the deportation of irregular migrant workers from Saudi Arabia, they experienced severe abuses, including violence from security forces and civilians, intolerable detention conditions, lack of adequate food, overcrowding, limited access to healthcare, and instances of physical abuse. Interviews with Ethiopian migrant workers also revealed disturbing incidents where they witnessed groups brutally attacking foreign laborers using weapons like sticks, swords, machetes, and firearms.

5.7. Factors Complicating Reintegration Process

5.7.1. Economic Factors

This study indicated that various economic factors complicated the reintegration process of the participants including unemployment, denial of access to loan and place of work, corruption, low income and high inflation, excessive tax and other payments, shortage of finance and lack of own accommodations.

Unemployment

Unemployment was a major factor complicated participants economic reintegration. Participants unemployment associated to lack of job opportunities, lack of capital, lack of skills and experiences and their health status. These factors pose obstacles to the reintegration of participants and even act as factors that push them towards re-migration. For instance, lack of job opportunities forced some male participants to remigrate through irregular way after mass deportation and deported again for the second time. Female participants who were married financially depended on their husband after deportation due to lack of job opportunity. In addition, some female participants couldn't look for work and were not working due to the health problems they faced during their stay in Saudi Arabia and continued even after deportation. In line with this, Kleist, and Bob-Milliar (56) noted that involuntary returnees face significant challenges in economic reintegration, primarily stemming from unemployment and difficulties in establishing a sustainable livelihood. Hagan, Castro, & Rodriguez (57), also indicated that deportees

often confront severe economic hardships, leading to homelessness, food insecurity, and a range of health complications. Furthermore, similar finding was reported by the study conducted by Dako-Gyeke & Kodom (130) on reintegration challenges faced by deportees in Ghana shows that the primary challenge faced by deportees in their settlement and reintegration into mainstream society is the difficulty of finding employment. The study also revealed that most of the participants reported difficulties in accessing job opportunities, and only a few were able to secure employment.

Moreover, this study shows that despite some participants initiating their own businesses and others being in the process of starting, the absence of essential knowledge, skills, and experience in running business led to loss of established businesses for some and obstacles for those still in the starting phase. From the study it was evident that female participants had a higher unemployment rate compared to men among the participants. Similarly, analysis made by Labs et al., (129) on reintegration of migrants returning to Ethiopia shows that returnees have limited capacity in utilizing the earnings from their migration journey to facilitate their economic reintegration. Although returnees acknowledge the importance of small businesses as valuable sources of livelihood, they often lack certain business and entrepreneurship skills that are essential for ensuring the success of their ventures.

Denial of Access To Loan and Place of Work

The other factor complicated participants economic reintegration was denial of access to loan and place of work which was promised to them by Ethiopia government immediately after their deportation. Participants reported the government made promises to organize them into cooperative associations, facilitate loans, provide job opportunities, and place of work. However, none of these promises were fulfilled or put into practice. The inability of the government to provide the necessary support makes it difficult for participants to start jobs which affect their economic reintegration. Furthermore, from the study it was evident that some participants organized themselves into group with other deportees and prepared business proposal and applied for loan and place of work. But the government refused to give them. Similarly, other study conducted by Teferra (71), on Ethiopian Returnees from Saudi Arabia found that one of the key challenges faced by

returnees is the insufficient financial support or credit provided to organized groups or associations for the establishment and successful operation of collective businesses. Additionally, there is a lack of support schemes for individual-based initiatives. Moreover, study conducted on involuntary return and reintegration of Ghanian deported from Libya by Mensah (23) reported that obtaining credit facilities and acquiring business management skills were major challenges faced by returnees in supporting their business ventures. Many returnees who attempted to secure loans encountered difficulties in finding suitable guarantors who would support their loan applications.

Shortage of Finance

The finding of this study revealed that lack of capital forced some participants to quit the business after they started and hindered those on the process attempting to start their own businesses. Female participants raised to excessive remittance and their family's inability to save money for them while they were in Saudi Arabia as major factors contributing to their financial problem they encountered after deportation. The excessive remittances reported by female participants can be partially attributed to the cultural practices within their society, where women are sent to work in Arab countries as a means of generating income for the family. In this cultural context, the money they send is often considered as collective family income, rather than being specifically saved for the participants themselves. Besides, female participants who had a certain amount of money during deportation emphasized their lack of financial management skills and knowledge on saving as a reason for depleting their funds upon deportation. In line with this, According to Labs et al (129), the economic difficulties returnees from Gulf countries faced after returned to Ethiopia mainly because of the fact that while migrants are abroad, they tend to have limited personal savings as they prioritize remitting money to their families. They rely on their families to save on their behalf. However, a significant portion of the remittances sent by migrants is used for immediate consumption by their families rather than being invested in productive assets or saved on behalf of the migrants.

Excessive Tax and Other Payments

Participants major difficulty in starting and running their own businesses was high taxes and other payments imposed by the government on them. Particularly, the burden of high taxation compelled some participants to abandon the businesses they had already established. Additionally, others quited their plans of obtaining work permits due to high payments related to work permit. This related to the study conducted in Armenia on returnees by Minasyan Anna et al (132), which found that most of returnees had the intention to establish their own small businesses in Armenia after returned Some had made actual attempts in the past but were unable to succeed. The majority of them attributed their failures to challenges they faced with the tax agency and other government bodies.

The other factors complicated participants economic reintegration includes low income and high inflation, lack of own accommodation, and corruption. Regarding corruption, Participants revealed instances of corruption, whereby government employees demanded exorbitant bribes when they request various services such as work licenses, job placements, employment opportunities, identification cards, and other essential services that are commonly available to citizens. Some participants associated the substantial monetary requests made by government employers as bribes with the perception that individuals who have returned from abroad are presumed to possess wealth.

5.7.2. Psychosocial Factors

Psychosocial factors that complicated the reintegration of the participants includes inability to participate on social events due to negative criticism from the community members, self-perception as failure and lack of confidence, poor deportee-community relationship, stigmatization, and negative relationship with family.

Inability To Participate in Social Events

Factors prevented the participation of participants in social events include negative criticism from community members and self-perception as failure and lack of confidence

Negative Criticism

Participants hindered from participating on social events because of negative criticism they encountered from community members due to their inability to accumulate wealth before their deportation. There are societal expectations for migrants to accumulate wealth whether they were deported or returned voluntarily. However, the community's perception of participants deportation before accumulating wealth as a failure resulted in negative psychological consequences for the participants and prevented them to meet community members in social events. Moreover, female participants who were single faced negative criticism from the community members for their marital status. Similarly, study conducted by IOM (72) on return migration dynamics in five Ethiopian community revealed that the returns from Saudi Arabia are predominantly involuntary, with migrants often returning to Ethiopia without having fulfilled the goals and aspirations that initially prompted their migration. The study further revealed that returnees who were deported or returned without having achieved their goals are often not welcomed by their families and communities, especially when the money invested in the unsuccessful journey was contributed. Moreover, Nwanna and Olowu (133), argue that deportees encounter challenges during the reintegration process attributed to various factors, including the persistence of push factors that originally compelled their migration, the psychological trauma endured throughout their migration and subsequent deportation, and the presence of social networks that contribute to an unwelcoming environment by unfairly attributing blame to the individuals.

In addition to negative criticism, self-perception as failure and lack of confidence prevented female participants from attending social events. Participants deportation before attaining their migration goals and witnessing the success of their friends who were not migrated led them to view themselves as failure and lost confidence on themselves. The study conducted by Schustery, and Majidiz (55), on the experiences of deported Afghans shows that deportation may result in socio-cultural shame and a sense of failure, leading returnees to isolate themselves from the community and also increased motivations for remigration. This is attributed to various factors, such as the exacerbation

of economic losses and the inability to repay debts accumulated during the initial departure.

Moreover, the finding of this study revealed that working as domestic workers indoors without any contact with other people rather than their employers during their time in Saudi Arabia had a negative impact on the self-confidence of some female participants. For instance, Iftu spent five years in Saudi Arabia, and she didn't go out of madams' home. Therefore, she didn't have contact with anyone. When she deported after five years, she has adopted the loneliness just like the past five years and she was afraid of meeting anyone especially men except her family members. This comes from the experience and adaptation of the culture of Saudi Arabia because of their long time stay in that country. Because in Saudi Arabia, it was strictly forbidden for female and males to gather and sit at one place in public and neighbors. In addition, Samira was a collage graduate, and she was unemployed for a year after she was deported since she lost confidence to go out and look for a job. Because, she haven't ever been out of home when she was in Saudi Arabia for years and she was afraid to even talk to anyone face to face let alone to go to the office and work. In sum, due to the above factors, female participants restricted themselves from participating on social events than male participants.

Poor Deportee-Community Relationship

The poor relationship between most of the participants and community members was because of stigma and negative attitudes towards them that they were facing from most of community members. The finding of the study revealed that some community members believed that deportees had health problems including psychological and mental and deported because of their health status. For instance, Zabiba was fat before travelling to Saudi Arabia. However, when she deported, she became too thin because of the health problems she faced at different times in Saudi Arabia. Thus, some of the community members views this as if she was HIV Patient and stigmatized her. Because of this Zabiba moved to another city and started living with her relatives.

Moreover, female participants unable to get married due to the negative attitude of most of the community member towards female deportees and the associated stigma they

faced. Female participants often subjected to judgment and prejudice, being labeled as rude, promiscuous, or socially immoral by certain community members. These negative perceptions created an obstacle in their efforts to get married. Hagan, Castro, & Rodriguez (57), argued that deportees frequently come back to their home countries without any personal belongings or savings, having experienced losses during their time abroad or lacking sufficient opportunities to earn and accumulate money. Consequently, they often encounter social stigma upon their return, with their communities perceiving them as failures or even as criminals.

Negative Relationships with Family

Participants negative relationships with their family affected their Psychosocial reintegration. From the study it was evident that the main cause of negative relationships between the participants and their family includes misunderstandings between them and the misuse of the money the participants sent while they were in Saudi Arabia by their family.

In addition, some participants shared their disappointment and frustration after discovering that the money they sent to their family members while they were in Saudi Arabia with the intention of saving or purchasing assets was misused for personal purposes. As a result, conflict raised between them and their family. This finding confirms the report by Labs et al.,(129), which found that Ethiopian migrants often allocate a significant portion of their earnings to sending money back home, resulting in limited personal savings. In a survey conducted, 46 migrants and returnees, accounting for 66% of the sample, reported sending at least half of their salary to their families. For many women, who resided with their employers, basic living necessities such as clothes, food, and water were provided, and their entire salary was remitted to their family members. Migrants placed trust in their families to save and invest on their behalf, but in several instances, the wishes of the migrants were not respected. The division of assets acquired during the migration journey led to conflicts within families. Returnees expressed concerns over the remitted money not being saved or invested as intended, and the purchase of assets in the names of family members rather than the migrant themselves.

The reasons of misunderstanding between participants and their family includes their families' high expectations of continued financial support from the participants even after they were deported, and the participants became more sensitive to various issues within the family due to the challenges they faced during their stay in Saudi Arabia. This created pressure and negative psychological consequences on the participants. Besides, because of the problems they faced in Saudi Arabia, some female participants affected psychologically, and they believe that their family does not understand the problem they faced since they never asked about what they passthrough rather than asking them for money. As a result, the relation they have with their family is poor. This is consistent with the findings of the study by (74), on returned women and girl migrants from South Wollo and Addis Ababa in Ethiopia which revealed that there is a lack of awareness within the families and communities of returnees regarding the challenges and experiences that women face during their migration journey. This lack of awareness resulted in a lack of understanding and support for the specific needs and struggles of returning women. As a result, for some of these women, the process of returning home was disappointing and may not meet their expectations for support and recognition of their experiences.

5.7.3. Social Factors

This study indicated that the social factors that complicated the participants reintegration include security problems and denial and poor public service provision.

Security problems

Participants expressed feelings of insecurity due to the security problems they encountered, which included incidents of detention, receiving warnings of detention from government officials, and experiencing physical violence.

Detention was one of the factors hindered participants social reintegration especially of male participants. Male participants were detained for different reason such as their political views and questioning to obtain civil services such as identification card. Some participants were arrested without any reasons. But all of them raised they were arrested without doing any crime or breaking the laws of the country and released from

detention without bring them to court even one day. Besides, one female participant detained because her husband fled when the police came to arrest them, which resulted in her being forced to relocate to a different city. Several female participants reported that the detention of their husbands placed them in financial difficulties.

In addition, getting threat of detention from government officials was another factor that hindered participants social reintegration. Participants encountered these difficulties during their attempts to access public services at government offices due to their political views. They were not only denied the services they sought but also faced threats as a result.

The other factors complicated participants social reintegration was their constant feeling of worry about their safety due to the security problems they had personally faced, and the security issues experienced by others around them. Security problems participants encountered includes being subjected to gunshots during their involvement in peaceful protests and experiencing brutal beatings. The finding of this study revealed that the above-mentioned security problems forced some participants to plan remigration even though irregular migration.

Denial and Poor Public Service Provision

This study revealed that the other the social factors complicated participants social reintegration includes poor health care system, inability, and difficulties in obtaining identity cards, blocking access to sugar and oil provision.

Poor Healthcare System

Participants experienced various health problems both during their stay in Saudi Arabia and throughout the deportation process and some participants health problems persisted even after deportation. However, accessing healthcare services was challenging for the participants because of absence of health centers in their areas, lack of healthcare facilities and personnel in the existing hospitals, and the high cost of treatment, lack of good services and poor customer service.

Female participants, particularly those who were pregnant prevented from getting proper follow up during pregnancy. Besides, in public hospitals, participants encountered challenges related to the lack of quality services and poor customer service. In the same vein, a study conducted in Ghana found that deportation has had significant adverse effects on the physical and mental health of some deportees, particularly those who were subjected to long-term detention in camps and prisons. However, upon their return, these deportees encounter challenges in accessing necessary healthcare services due to the high cost of treatment and their inability to afford medical expenses or enroll in the National Health Insurance scheme in Ghana (130).

Inability and Difficulties in Obtaining Identity Cards

Having Identity cards play an important role on the reintegration of deportees. Nevertheless, the finding of this study revealed that all the participants didn't have valid identity cards when they were deported from Saudi Arabia. This was primarily due to the fact that many of them did not possess identity cards before their migration, as they had entered the country through irregular means. Additionally, some participants had identity cards that expired while they were in Saudi Arabia. Even though identity card is crucial in reintegration of deportees, some participants unable to get identity cards until today while some of them faced difficulties in getting identity cards. The reason of denial of identity card includes being asked extra payment rather than identity card by civil servants, having different political views, and corruption.

Blocking Access to Sugar and Oil Provision

Participants facing difficulties in accessing services such as monthly sale of sugar and oil at a reasonable price provided by kebele for every citizen. Because the distribution of these commodities was not done equally to everyone due to the fact that kebele used the provision of sugar and oil as a political tool to advance their own political goals by giving priority while selling it and also by selling to merchants at higher prices.

5.8. Factors that Facilitate Reintegration Process

5.8.1. Economic Factors

The findings of this study revealed that the economic factors such as the availability of employment opportunities and personal accommodations played important role in facilitating the economic reintegration of the participants. Few participants established their own businesses and currently self-employed, while some of them working being employed. Regarding availability of personal accommodation one female participant and one male participant currently reside in their own houses. Ruben et al (69), argued that successful reintegration hinges upon the availability of resources, opportunities, and essential services that enable individuals to establish a self-sufficient livelihood and enjoy equal rights alongside other citizens. In the same vein, the study conducted in Ghana on deportees from Libya found that among the study participants, twenty returnees (33%), reported that they had initiated or were currently engaged in business ventures since their arrival back home. It is noteworthy that a majority of these returnees had chosen to form business partnerships with their family members or friends (23).

5.8.2. Social Factors

This study showed that one of the social factors that facilitated some participants reintegration process is residing in a secure environment and did not concern about their security. The other social factors facilitated the social reintegration of some of the participants includes availability of other public services including access to identification documents up on their deportation, access to health care, and access to sugar and oil provision with reasonable prices.

5.8.3. Psychosocial Factors

Positive Relationship with Family

From the study it was evident that participants positive relationship with their families plays a crucial role in facilitating the psychosocial reintegration of deportees. Providing psychological assistance to the participants, which involved offering guidance

on maintaining a positive mindset despite experiencing deportation prior to achieving their migration goal and ensuring their well-being to prevent stress, effectively facilitated their psychosocial reintegration. In addition to positive relationship with their family, male participants and married female participants involvement on social events plays a crucial role in their psychosocial reintegration.

5.9. Coping Mechanisms

Participants used positive mechanisms in order to withstand the challenges they faced during their stay in Saudi Arabia and after deported. Positive coping strategies include seeking social support, spirituality, changing work and residence places, taking up hobbies, patience, changing places of residence and work and isolation and crying,

Regarding seeking social support, the study revealed that during their stay in Saudi Arabia most of the participants used family members, close friends, and partners as the primary coping mechanisms. Furthermore, participants used close friends for financial support. Nevertheless, after deportation participants used their fellow deportees from Saudi Arabia. This helped them to share their experience and support each other with regard to challenges they were facing after deportation.

5.9.1. Changing Work and Residence Place

The other means of coping with the difficulties were changing workplace, running away, and changing place of residence. To cope with the challenges, they faced in their workplaces while in Saudi Arabia, all female participants who arrived on contract visas chose to escape from their employers' residences, whereas male participants changed their workplaces. Similarly study conducted by Fernandez (9), revealed that in order to escape from excessive exploitation and abuse in their working conditions, Ethiopian domestic workers employ coping mechanisms such as escaping from their workplace and seeking alternative arrangements. This includes living with other Ethiopians who have rented rooms and engaging in freelance work. These coping strategies allow them to mitigate the harsh conditions they face and seek alternative employment opportunities that provide a greater sense of control and autonomy.

5.9.2. Taking Up Hobbies

The participants employed various hobbies as coping mechanisms to cope up with the challenges they encountered. These hobbies include activities such as writing poetry, writing a diary, singing songs, and going for walks. In line with, the systematic literature review by , Turnbull, Ching and Yu (85), on migrant workers in East and Southeast Asia shows that migrant worker while residing in host countries employed different coping mechanisms to manage their well-being. These mechanisms include utilizing personal resources for psychological self-care, such as engaging in activities like laughing, joking, singing, positive self-talk, and praying.

5.10. Assessment Of Support from Government and Non-Government Organizations

The finding of this study revealed that the support participants got during deportation process and after deportation from both government organization and non-government organizations was poor. In relation to the support provided during the deportation process, participants raised that many of them had either lost their travel documents while residing in Saudi Arabia or had initially entered the country through irregular means without proper travel documents. As a result, it was the responsibility of the Ethiopian embassy in Riyadh to supply the necessary travel documents to the participants. Unfortunately, participants reported that the embassy did not fulfill this responsibility promptly, causing them to endure an extended waiting period in the deportation center.

Regarding supports from government after deportation, participants faced difficulties in accessing formal support services from the Ethiopian government. Participants raised that the government had made promises to assist deportees from Saudi Arabia by establishing a cooperative association, facilitating loans, and providing employment opportunities. However, none of these promised services were provided to them. Only one male participant reported receiving training on microfinancing.

Related to supports from non-governmental organization after deportation, participants did not receive any support from non-governmental organizations (NGOs) during or after deportation. However, few participants mentioned that they were welcomed and provided support such as accommodation upon arrival and nine hundred (900) birr in order to pay for our transport to country side by an International organization called International organization for migration (IOM).



6. CONCLUSIONS AND RECOMMENDATIONS

The pushing factors of migration of the participants is economic related factors including unemployment, family poverty and low salary, marriage related factors including forced marriage and divorce, failure in education, conflict in school, peer pressure, family and relatives' pressure and political problems. The pull factors include better income, having positive information about Saudi Arabia, the presence of family members and relatives residing in Saudi Arabia and hearing success stories from others. Unemployment and conflict in school raised only by male participants as the pushing factors for their migration. On the other hand, forced marriage and pressure from family and relatives pointed out only by female participants as the driving forces behind their decision to migrate.

The reasons behind participants migration through irregular ways includes lack of money, presence of smugglers and their networks in their area, and political pressure. Throughout irregular ways journey participants encountered several challenges including starvation and thirsty, being robbed, travelling long distance on foot, difficulties faced while crossing border, and difficulties faced on the boats such as transportation on overcrowded boat, fear, and stress, ship malfunctions and sinkings, and sickness including symptoms such as vomiting, headaches, lack of oxygen, and fainting. In addition, participants kidnapped and tortured while migrating through irregular way for ransom money by bandits and smugglers. The tortures they faced includes brutally hitting, melting plastics and dropped the drops of the melted plastics on their body and denial of food. Moreover, male participants were subjected to having bottles filled with water tied to their penis and were ordered to drag them on the ground. In addition, female participants raped by bandits and smugglers.

Both male and female participants experienced several challenges in host country such as labor exploitation including long working hours, denial and delay of salary, and low payment. Furthermore, female participants encountered overload of work and absence of days off. Moreover, both male and female participants encountered psychological and physical abuses, health problems and work-related injury, racism, and language barrier. In

addition, female participants faced denial of food and lack of sleep due to work overload and improper sleeping place, withholding passport and other documents, loss of legal status, denying communication and restriction of movement, sexual abuse including rape, attempted rape, and unwanted sexual harassment. In addition to the challenges they encountered from their employers and their families while they were in contract house female participants faced several challenges from Ethiopian males after they escaped from contract including rape and attempted rape, financial exploitation and scamming problem.

Participants had positive experiences during their stay in the host country, which included building houses and buying assets, providing financial support to their families and siblings, building positive relationships with their employers which continues after their deportation, making umrah and pilgrimage, positive attitude towards works, learning Arabic language and getting new skills. The skills gained by female participants includes learning how to prepare different meals and getting skills of operating different machines for cleaning houses and clothes. The skills gained by male participants includes poultry farming skills, learning cultivation techniques of plants, car driving skills and house construction and decoration skill such as cornice making, ceramics and lighting works.

During the deportation process, male and female participants encountered various challenges, including the inability to collect their properties and loss of properties, getting sick and denial of access to treatment, lack of food, being detained in overcrowded rooms and lack of proper sleeping place, being beaten, tortured and raped and hygiene problem. In addition, upon arrival in Ethiopia participants experienced different problems including poor service and mistreatment by officials and loss of luggage they had brought from Saudi Arabia at airport.

The economic, social, and psychosocial factors complicated the reintegration of the participants. The economic factors that complicated the reintegration process of the participants includes unemployment, denial of access to loan and place of work, corruption, low income and high inflation, excessive tax and other payments, shortage of finance and lack of own accommodations. The psychosocial factors that complicated the reintegration of the participants includes inability to participate on social events due to negative criticism from the community members, self-perception as failure and lack of

confidence, poor deportee-community relationship, stigmatization, and negative relationship with their family. The social factors that complicated the participants reintegration includes security problems such as detention, receiving warnings of detention from government officials, and experiencing physical violence, and denial and poor public service provision including poor health care system, inability, and difficulties in obtaining identity cards, blocking access to sugar and oil provision with reasonable price.

The economic factors such as availability of employment opportunities and personal accommodations played important role in facilitating the economic reintegration of the few participants. The psychosocial factors such as positive relationship of participants with their families and participants involvement on social events facilitates few participants psychosocial reintegration. Moreover, the social factors that facilitated some participants reintegration process is residing in a secure environment and availability of other public services including access to identification documents up on their deportation, access to health care, and access to sugar and oil provision with reasonable prices.

Participants used different coping mechanisms in order to withstand the challenges they faced during their stay in Saudi Arabia and after deported. Mostly participants used positive coping strategies including seeking social support, spirituality, changing work and residence places, taking up hobbies, patience, and changing places of residence and work. Participants also used negative coping mechanisms such as isolation and crying. Taking up hobbies such as writing in a diary, singing songs, and taking walks were coping mechanisms exclusively reported by female participants.

The support participants provided during deportation process by Ethiopia government was poor. In addition, participants faced difficulties in accessing formal support services from the Ethiopian government after deportation. Related to supports from non-governmental organization , participants did not receive any support from non-governmental organizations during deportation. Only few participants were welcomed and provided accommodation upon arrival by an international organization.

The future plans of most of the participants were remigration. Only few participants had a plan to stay in Ethiopia and work. The reasons for considering remigration include lack of employment opportunities, low income, high inflation rates, political problems, security concerns, societal pressures and stigma related to deportation, and the desire to achieve former migration goals. Most of the reasons for remigration raised by the participants were similar to their initial factors of migration with the exception of societal pressure and stigma related to deportation and the desire to achieve former migration goals.

Based on the findings of the study, the following suggestions are provided for interventions, policy makers, and future researchers:

Implications for Intervention

- Unemployment is the main pushing factor of migration. Therefore, it is recommended that the government to prioritize job creation and provide employment opportunities. By investing in various sectors of the economy the government can reduce the motivations for migration arising from the search of work abroad.
- Failure in education identified as a pushing factor for migration. To address this issue, it is crucial for the government to enhance the quality of education. By investing in education and implementing measures to improve the educational system, the government can create more opportunities for youths to access quality education. Moreover, encouraging, and motivating youths to focus on education will play a vital role in empowering them to pursue a brighter future within their own country.
- Migrants experienced sexual, psychological, and physical abuses in destination country. Therefore, it is crucial for Ethiopian Embassies in destination country to proactively monitor and advocate for the rights of migrant by actively following up on their situations and providing protection.
- During the mass deportation process, migrants encountered health problems in detention centers and were denied treatment. As a result, it is essential for the

Ministry of Health in collaboration with other non-governmental organizations to identify deportees who have health issues upon their arrival in Ethiopia and provide them with the necessary medical treatment and support.

- Migrants encountered numerous challenges in deportation centers. Additionally, the Ethiopian embassy in the host country did not adequately monitor the situation of migrants in deportation centers. Moreover, the poor services provided by the Ethiopian Embassy in facilitating travel documents resulted in prolonged stays for migrants in deportation centers. To address these issues, it is crucial for the Ethiopian embassy in host countries to take proactive measures to protect and support migrants in deportation centers. They should establish regular monitoring and follow-up mechanisms to ensure the safety of migrants during their time in detention. Furthermore, the embassy should streamline and expedite the process of obtaining travel documents for deported migrants. This will enable them to return to Ethiopia more quickly and reduce the time spent in deportation centers. In collaboration with the Ethiopian Foreign Minister, the embassy should implement comprehensive strategies to address these issues effectively.
- Psychological problems have been observed in most deportees. To address this issue effectively, health care providers in collaboration with psychologists and social workers, should conduct screening for psychological problems among deportees. When individuals with psychological issues are identified, counseling services should be made available to help them cope with the psychological challenges they have experienced.
- Unemployment was factors that complicated the economic reintegration of deportees. Therefore, it is recommended that governmental and non-governmental organizations take proactive steps to facilitate the economic reintegration of deportees. This can be achieved by providing essential support, such as assisting them in starting their own businesses, facilitating job placements, and offering access to loans or financial resources.
- Obtaining identification cards is crucial for the reintegration of deportees. However, many deportees face difficulties in obtaining these cards and accessing other essential services due to corruption within the system. In order to facilitate

the reintegration process of deportees, it is highly recommended that the government takes decisive action to combat corruption at all levels.

Implications for Education

- The findings indicated that most deportees migrated through irregular ways and one of the reasons of irregular migration is the presence of smugglers and their network in their area. Therefore, government should work on combating irregular migration through providing public awareness creation campaigns regarding the risk of irregular migration.
- Forced marriage serves as a pushing factor of migration among female migrants. To address this issue, social workers should organize public education and awareness campaigns focused on eliminating gender discrimination against girls, as gender-related concerns significantly influence migration decisions.
- Given that majority of migrants undertake migration without completing their education, there is a pressing need to introduce courses at high school and university levels that address the complexities of migration, with a particular focus on irregular migration. By incorporating such educational modules, students can gain a comprehensive understanding of the benefits and risks associated with migration, helping them make informed decisions about their future.
- Before departure, the Ministry of Labor and Social Affairs should conduct comprehensive training programs for migrants, focusing on vital aspects such as their rights and duties, the cultural norms of host countries, and effective ways to manage and save money while abroad.
- Migrants often lack sufficient information about their host countries, being only aware of the positive aspects. Therefore, it is crucial for the Ministry of Labor and Social Affairs, in cooperation with agencies facilitating migrant work placements in other countries, to provide comprehensive training. This training should cover the potential challenges migrants may encounter in their host countries and ways to safeguard themselves. Specifically, female migrants should receive specialized training on protecting themselves from sexual abuses they may face.

- Poor relationship of deportees and their families, negative criticism from community members because being deported before achieving migration goals, were among the factors that complicated psychosocial reintegration of deportees. Furthermore, deportees were suffering from stigma of being deported before accumulating money. As a result, most of them planning remigration. Thus, social workers should address stigma associated with deportation by providing public education and awareness creation campaigns.
- Effective reintegration is a two-way process that requires the involvement of both deportees and society. However, there is a lack of necessary support from the society, leading to challenges in the full economic, social, and psychosocial reintegration of deportees. Therefore, it is essential for the Ministry of Labor and Social Affairs to collaborate with regional bureaus of Labor and Social Affairs and other non-governmental organizations to educate the society about the importance of their support in the reintegration of deportees.
- Deportees acquired various skills in host country. Thus, governmental, and non-governmental organization should provide additional trainings and assist them to use the skills they acquired in host country after deportation.
- The lack of skills to start and manage their own businesses posed significant challenges for deportees who attempted to establish their business. In addition, they did not receive support from governmental and non-governmental organizations to address this issue. Therefore, it is highly recommended that the Ministry of Finance, in collaboration with Regional Micro and Small Enterprise Development Bureaus, should provide essential training in business management to deportees.

Implications for Policies

- Even though large number of migrants being deported to Ethiopia, most of them are still planning to remigrate, and some of them already remigrated and deported for the second time. The crucial factor in the successful reintegration of deportees depends on preparing comprehensive reintegration strategies. Thus, Ethiopia should develop comprehensive reintegration strategies that facilitate the economic,

social, and psychosocial reintegration of deportees. The reintegration strategies should consider the challenges that deportees face after deportation and should prioritize providing support and resources to assist deportees' reintegration.

- Majority of migrants migrate especially male migrants migrate through irregular ways. Through irregular way migration migrants encounter several challenges including sexual abuses, physical abuses and kidnapping and torture. In addition, due to their irregular status. migrants were vulnerable to several abuses. Even female migrants who migrated through regular ways by contract visa were faced different abuses. Therefore, Ethiopia should prepare the migration policy which facilitate and promote regular migration. Furthermore, the policy should include the protection of its citizens rights in host countries.
- Migrants faced violation of human rights in all stages of migration, deportation and reintegration, especially while in host country, Therefore, International Organization such as Human Right Watch, International Organization for Migration and United Nation should advocate for the rights of migrants and further conduct research on the are inorder to understand the severity of the problem.

Implications for Future Researchers

- There is a need for longitudinal research focusing on the reintegration process and the long-term effect of deportation. Because reintegration is a complex and long-term process that take place overtime. Therefore, conducting longitudinal research is important to gain a comprehensive understanding of the experiences and needs of deportees over time and it can contribute to the development of more effective reintegration strategies and interventions that support successful reintegration of deportees.
- Future research need to conduct further research on the experiences of deported children, particularly those who were born and raised abroad. This research can focus on understanding the difficulties they encounter throughout the deportation and reintegration process. Undertaking this type of research would help to provide

comprehensive interventions which takes into consideration the problems of all segments deportees.

- There is also a need to conduct further research on the attitudes of family and society members towards deportees and the impact of deportation on them. Since reintegration is a two-way process, this research will provide valuable insights regarding support networks surrounding deportees and pave the way to a more comprehensive understanding of the reintegration process
- It is essential to investigate the reasons for the lack of support from both governmental and non-governmental organizations during the deportation process and reintegration of deportees.

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APPENDICES

Appendix 1. Informed Consent for Participants

My name is Nawal Mohammed, and I am a PhD student in the department of Clinical Social Work at Ankara Yildirim Beyazit University. The research aims to capture the experiences of Migrants who were deported from Saudi Arabia. For the successful accomplishment of the study it is only based on your consent and if you are volunteer enough you will be selected as participant of the study. The researcher records the voice of voluntary interviewees. All data collected from participants would be kept confidential and respondents have the right to refuse responding to some questions or quitting participation in general. I assured you that any information you provide me is only used for fulfillment for my dissertation and would not be used for any purpose beyond this purpose.

The data process was facilitated by open-ended interview guides which was responded by the participants. The researcher clarified any unclear question(s). Materials used for data collection such as information from the interview, recorded cassettes will be kept confidential for limited periods of time and all the materials would discarded after approval of the paper. Generally, having information raised above, please show your consent if you are willing enough to be part of the study as per the principles and ethical considerations raised above.

Thank you for your willingness to share your story.

Name of participant (pseudonym) _____

Date_____

Signature _____

Appendix 2. Interview Guide

Background Information:

- How old are you? Gender? Your marital Status? Do you have children? If yes, how many?
- Level of education, Have you dropped from school? If yes why did you dropped? Do you want to return back to school?
- What is your Religion? Where is your birth place? Where is your current residence? with who you are living now?
- How many years you have lived in Saudi Arabia? How many years since you return to Ethiopia? What year were you deported from Saudi Arabia?

The experiences of life starting from the time planing migration until the present

- What were the reasons for migration? What motivated you? Have you told your plan to go abroad to your parents? What was their reaction? Did you migrate in regular or irregular way? Why you choose that way? What was the situation like during irregular migration? What challenges did you encounter while migrating through irregular means?
- What was the challenges you have faced while migrating through irregular way? Who received you in the destination? How was their reception?
- What was your job? What tasks did you do? How many hours did you work? How much was your salary? How many leave days do you have per week/per month? How did you spend your time off?
- Are you allowed to go out of the house you are working in? If so for what activities are you allowed to go out? How did you contact your family while you were there? Were you allowed to communicate with your friends?
- Have you faced illness there? If so were you getting medical treatment? How did you get that?
- Would you share me the problem you faced when you were there? Have you changed employer in your stay? If so how many times have you changed employers? What were your major reasons to change employer?

- What positive experiences did you gain during your time in Saudi Arabia? What skills did you acquire?
- What were the causes of deportation? Did you have information about deportation? When did you get deported? How were you deported? Have you been taken to a deportation center? If yes, for how long have you been in a deportation center? What were the challenges you have faced in the deportation process? Did you take all your belongings in the host country? What were the challenges you faced during your stay in a deportation center? What services were provided to you during your detention? What happened when you got deported? Who met you at the airport? What were the difficulties you have faced in the airport?
- Where do you live now? With whom? Are you working now? Where? Current Salary? How do you describe your social relationship after migration? Relationship with your family? Friends? Neighbours? Is there health services in your area?
- What challenges have you faced after being deported? Do you participate in local events? If not, why? Have you faced stigma and discrimination? If so, who was stigmatizing and discriminate you? Why was he/she discriminating you?
- What type of support were given to you on deportation process by Ethiopian Embassy in Saudi Arabia and other non governmental organizations? How do you evaluate the support? Have you received support from governmental and non-governmental organizations after deportation? How do you evaluate the support? Have you participated in any training programs since your return? If so, which organization provided the training?
- How did you cope with the challenges you face during your stay in Saudi Arabia? On deportation process? After deported?
- What are your plans for the future? Do you plan to re-migrate? If yes, to where? Why do you want to migrate? How many times you have been migrated to Saudi Arabia? If you have been migrated before, why did you re migrate? Would you encourage others to migrate? What do you recommend if someone were to come to you and tell you that they want to migrate, what would you say to them? Is there anything you would like to add

Appendix 3. Odeeffannoo Duubbee

- Umriin ke meeqa? Saala?Amantiin kee maali? Essatti dhalatte? Haala ga'elaa? Ijolllee qabdaa? Eti yoo ta'e ijolllee meeqa?
 - Sadarka Barumsaa? Barumsa addaan kuttee turtee? Eti yoo ta'e maaliif? Barumsatti deebi'uu ni barbaaddaa?
 - Su'uudi Arabiyaa waggaa meeqa jiraatte? Bara kam gara Itiyoophiyaa deebite?
- Gaaffiiwwaan muuxxanno yeroo baqaa duraa irraa egalee hanga ammaa**
- Jalqaba maaliif biyyarraa baqatte? Maaltu si kakase? Yeroo deemtu karaa seeraa qabessaan deemte moo karaa seeraan alaatiin deemte? Maliif karaa saniin deemuu filatte? Karaa seeraan alatiin yeroo baqattu haalli karaa irraa ture akkami? rakkoowwan karaa irratti si mudate maal fa'a?
 - Jalqaba yeroo Su'uudii geette ennuttu si simate? Haalaa kamiin si simatan?
 - Hojiin ke maal ture? Sa'aati meeqaaf dalagaa turte? Mindaan kee meeqa ture ? Boqonna torbaan meeqatti baataa? Guyyaa meeqaaf? Boqonna essatti baataa? Yeroo boqonna kee akkamitti dabarsita? Eddoo dalagaatii gadi bayuun siif hayyamamaa? Yoo eti ta'e dhimma akkamiitiif gadi bahuun siif hayyamama? Maatii keetiin wal qunnamu ni dandeettaa? Yeroo meeqatti wal qunnamtu?
 - Si dhukkubee beeka? Yoo si dhukkubee ta'e yaala argatte? Akkamitti argatte? Rakkon achitti si mudate maal fa'a? Eddo hojii jijjirtee beytaa? Eti yoo ta'e yeroo meeqaaf jijjirte? Maliif jijjirte?
 - Muxannoon gaariin ati Su'uudii irraa argatte maal fa'a?
 - Sabaabni Su'uudii irraa isiin galchaniif maalii? Bara kam gara biyyaa si galchan? Gaaluun duratti akka si galchuu hedan odeffanno ni qabda turee? Yeroo si galchuuf jedhaan si hidhanii? Eti yoo ta'e yeroo hagamiif hidhamte? Yeroo galuuf jettu rakko akkamittu si mudate? Meeshaa kee hunda fudhattee? Bakka dalaydu mallaqa kee fudhattee? Yeroo mana hidhaa turtetti rakkowwan akkamiittu si mudate? Erga galtee Itiyoophiyaa gette rakkoowwan buufata xayyaraatti si mudate maal fa'a?

- Amma ni dalaydaa? Dalagaa akkamii? Sa'aa meeqaaf? Mindaan kee meeqa? Liiqaa mottumma irraa osoo gaafattee argachuu ni dandeettaa? Baasii fi galiin kee wal madaalaa?
- Amma essa jiraata? Ennuun wajjin jiraatta? Mana keessa jirattu qabdaa? Kiraa moo keeti?
- Hospitalli nannoo kee eni jira? Eti yoo ta'ee yeroo si dhukkube yaalamuu ni dandeettaa? Tajaajila ummata kan biroo argachuu ni dandeetta?
- Sagantaa naannoo keetitti geggefamu irratti ni hirmaataa? Lakki yoo ta'e maaliif? Walitti dhufenyi maatii fi haawaasa wajjin qabdu maal fakkaata? Logiin hawaasaa ykn mootumma irra sirra gahe jira? Eeti yoo ta'e maliif?
- Wa'een nageenna keeti si yaachisaa? Rakkon narra gaha jettee yaaddaa? Walumaa galatti rakkoon erga biyyatti galte si mudate maal fa'a?
- Yeroo Su'uudi Arabiyatti mana hidha keessa turtetti Imbaasii Itiyooophiyaa irraa gargarsa argattee? Dhabbatoota miti mootummaa ta'an irraa hoo argattee? Erga gara biyyaatti galte dhabbatoota mottummaa fi miti mootummaa ta'an irraa gargarsa argattee? Eti yoo ta'e gargarsa akkamii? Gargaarsaa kana haalaa kamiin madaalta?
- Rakko yeroo su'uudi Arabiyaa jiraattan isiin mudate, yeroo qabamtanii galtan isiin mudateefi erga galtan isiin mudate haala kamiin keessaa bahuuf yaaltan?
- Karoorri kee kan gara fuula duraa maali? Deebitee baqachuu ni yaadda? Kanaan dura yeroo meeqa baqatte? Namoota biroo kan baqachuu barbaadaniif maal dhamta? Wanti natti himu barbaaddu ykn dabaltuu kan bira jira?

Appendix 4. Hirmaattotaaf Odeeffannoo Hayyamaa

Maqaan koo Nawal Mohammed jedhama, Yunivarsiitii Ankara Yildirim Beyazit keessatti kutaa Hojii Hawaasummaa Kilinikaalaa keessatti baratuu PhD dha. Qorannoon kun muuxannoo godaantota Sa'udii Arabiyaa irraa ari'aman qorachuuf kan kaayyeffatedha. Milkaa'ina qorannichaaf, hayyamamaa yoo taatan qofa hirmaataa qorannichaa taatanii filatamtu. Qorataan kun sagalee namoota fedhii isaaniitiin af-gaaffii godhanii ni waraaba. Odeeffannoon hirmaattoota irraa walitti qabame hundi iccitii ta'ee ni eegama. Hirmaatonni qorannoo kanaa gaaffilee tokko tokkoof deebii kennuu diduu ykn akka waliigalaatti hirmaachuu dhiisuuf mirga qabu. Odeeffannoon isin naaf kennitan kamiyyuu qorannoo kootiif qofa oola. Kanaan ala kaayyoo kamiifuu akka hin fayyadamne isiniif mirkaneesssa. Qorataan kun gaaffii (gaaffiiwwan) ifa hin taane kamiyyuu ni qulqulleessa. Meeshaaleen odeeffannoo walitti qabuuf itti fayyadaman kanneen akka odeeffannoo af-gaaffii irraa argame, kaaseetiiwwan waraabaman yeroo murtaa'eef iccitii ta'anii kan eegaman yoo ta'u, meeshaaleen hundi erga qorannoon kuni mirkanaa'ee booda ni gatamu. Walumaagalatti, odeeffannoo armaan olitti ka'e qabaachuudhaan, akkaataa qajeeltoowwanii fi yaada naamusaa armaan olitti ka'anitti qaama qorannichaa ta'uuf fedhii gahaa yoo qabaattan hayyama keessan agarsiisaa. Seenaa keessan nuuf qooduuf hayyamamaa waan taataniif galatoomaa.

Maqaa hirmaataa (maqaa fakkeessaa) _____

Guyyaa _____

Mallattoo _____