

WOMEN MIGRANTS FROM AGARO TOWN TO ARAB COUNTRIES: PUSH
FACTORS AND PROBLEMS THEY ENCOUNTER

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SUBMITTED BY: ALAMIREW GURMU

ENROLLMENT NO: 109100822

ADVISOR: MESERET KASAHUN (PhD)

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DECLARATION

I hereby declare that the dissertation entitled WOMEN MIGRANTS FROM AGARO TOWN TO ARAB COUNTRIES; PUSH FACTORS AND PROBLEMS THEY ENCOUNTER

Submitted by me for the partial fulfillment of the MSW to Indira Gandhi National Open University, (IGNOU) New Delhi is my own original work and has not been submitted earlier, either to IGNOU or to any other institution for the fulfillment of the requirement for any other programme of study. I also declare that no chapter of this manuscript in completely or in part is lifted and incorporated in this report from any earlier work done by others or me

Place: Ethiopia	Signature
Date	Enrolment No.:109100822
	Name: Alamirew Gurmu
	Address: Addis Ababa
	Ethiopia
	Phone: 251-0934169235
	e-mail:alamirewgurmu@yahoo.com

CERTIFICATE

This is to certify that Mr. Alamirew Gurmu student of MSW from Indira Gandhi National Open University, New Delhi was working under my supervision and guidance for his project work for the course **MSWP-001**.

His project work entitled **WOMEN MIGRANTS FROM AGARO TOWN TO ARAB COUNTRIES: PUSH FACTORS AND PROBLEMS THEY ENCOUNTER** which he is submitting, is his genuine and original work

Place: Ethiopia

Date

Signature

Name: Meseret Kasahun Desta (PhD)

Address of the supervisor: Addis Ababa

Ethiopia

Phone: 251-911649670

e-mail:meseretskahun@gmail.com

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ACRONYMS

FDRE: Federal Democratic Republic of Ethiopia

FGD: Focus Group discussion

FIDA: Federation International De Abrogates

GCC: Gulf Cooperation Council

ILO: International Labour Office/Organization

NGOS: Non Governmental Organizations

TIP: Trafficking in person

UN: United Nation

UNDP: United Nation Development Program

ABSTRACT

This study explored and described the problems of women migrants from Agaro town to Arab countries. The study predominantly looked at the implications of migratory process to the Arab world at personal, familial, economic, social, political level. Specifically, this paper identified specific reasons for migration and the problems they encounter as the result of migration during the migratory process and after their arrival to the host country. The study employed qualitative research design to investigate factors that contribute for the migration of women to Arab countries. Twenty returnees were participated in the in-depth interview. In order to understand the community members' perspective on the phenomenon under inquiry, twenty community members, and government employees were selected and a focused group discussion was conducted. Data gathered from the returnees and representative of relevant community representatives as well as from government offices were analyzed using interrelated steps. The steps include translating the raw data into English and presenting in the form of transcription; coding the raw data; and creating themes through critically analyzing the list of codes using categorization based on similarities and differences of the first level codes. To ensure the trustworthiness of data, triangulation by data sources was used. Attention was given to alternative explanations observed during interviewing returnees.

Findings showed that most women returned from Arab countries were either single or double orphans. The findings also showed that higher poverty situation and lack of rewarding employment opportunity as major push factor that led the women to migrate to Arab. Findings also revealed that women migrated to the Arab world were working for long hours without adequate rest. Because of the long hours work, the women reported that they had faced psychological abuse and physical problems. Some of the women also reported that they witnessed some women's loss of life. Lack of adequate support from

Lack of adequate support from relevant government offices to improve women's life was mentioned as important factor that needs significant attention in the country. Based on the findings, recommendations were made to practitioners and policy makers.

CHAPTER ONE: INTRODUCTION

1.1 Back Ground of the Study

Ethiopia is one of the countries that send out huge number of women and young girls to Arab countries (Pearson 2003:24). Oromia Regional State is one of the regional states in Ethiopia that contributes migration of women and girls to Arab countries. The current study was conducted in Agaro town, in Jimma zone to explore the pushing and pulling factors and its consequence first on the migrants and then on different sections of the community and as well as the government . In most cases, parents of the young women only consider the money that the women and young girls can send back as a remittance if once migrated to Arab countries without considering the problem they would face both during the process of migration and after their arrival to the receiving country . The women encounter problems before their departure from their home country during the process of securing their passport.

The purpose of this study was to explore factors that contribute for the migration of Agaro town women to Arab countries. The experiences of returnees were explored using a narrative analysis of their life experiences during their stay in Arab countries.

It is common to hear about inhuman acts happening on female migrants of Ethiopia to different parts of the world, especially to Arab countries from different mass media. Women often face problems in the process of the journey and at their destination. Most women often are vulnerable to illegal smugglers who often use illegal transportation means. The illegally trafficked women sometimes experience group rape that might lead to their death (De Regt, 2007) .It is also observed that these women might experience abuse in the hands of their employers. Sexual abuse, labor exploitation, and in some cases their employers might kill these women. In order to understand the situation of Ethiopian women migrants to the Arab countries, it

became important to explore the lived experience of women who have worked as house worker in the Arab countries that have returned after spending some years.

1.2 Statement of the Problem

One migrates to foreign country by leaving behind his/her loving family, friends and country to get better income by which he/she will improve his/her life and his/her family, but the reward might be something completely different from what the migrants often expected. For instance, some might be killed on the journey; group of gangs might rape other. After the migrants reached to their destination, they might experience abuse in the hands of employers. Evidence shows that, some women were obliged to serve more than one family, beaten severely by their employer and some are denied their basic needs such as food and other important facilities that can help them to lead healthy life. Despite all of these issues often heard from media, many women strongly desire to migrate to Arab countries. Thus, this research intended to find out the underlying factors that contribute to the migration of Agaro town women to Arab countries and the major problems they face in the process of migration as well as after their arrival to the host countries.

1.3 Research Questions

This research primarily address the major research question: What are the major problem that migrant women are facing and its implication to the migrant women's family, and the larger community?

Specifically, the research addresses the following questions:

1. What is the pushing and pulling factors for women from Agaro town to migrate to Arab countries?
2. What are the major problems women from Agaro town experience after migrating to Arab countries?
3. What are the implications of women's problem to their community?

1.4 Objectives of the Study

1.4.1 General Objective

The general objective of this research is to explore the contributing factors to the migration of Agaro town women to Arab countries and the major problems they experience during the process and after their arrival to the Arab countries and its implication to the larger community in the country. Specifically, the study aims to:

1. Identify major push and pull factors those contribute to the migration of women from Agaro town to Arab countries.
2. To explore the major problems women experience during the process of migration.
3. To explore the major problems they encounter after their arrival to Arab countries.
4. To explore the major problems the family of the migrants would face as the result.
5. To explore the major crisis the community of the migrants will face as the result.

1.5 Scope and Significance of the Study

The study is limited to exploring the contributing push and pull factors for the migration of Agaro town women to Arab countries, the challenges these women face in Arab countries and the crisis their community and government faces as a result. For this purpose, the respondents included in the study are the community members of Agaro town in addition to the returnees.

The findings of the study can have overarching contributions through exploring and describing the lived experiences of returned women from Arab countries. The contributions can be providing important insights for women who would like to migrate to Arab countries, their families, practitioners, policy makers. At Practice level, the findings can serve social institutions that work on the well-being of women in general and returnee women from Arab countries specifically. In addition, the findings can provide

relevant insights for policy makers and policy advocates to create a better policy and legal framework in relation to making the migratory process safe.

1.6 Operational Definitions

Trafficking in person: According to the protocol to prevent suppression and punishment trafficking in persons, especially women and children supplementing, the United Nations convention against Transactional organized crime (2000): “Trafficking in person shall mean the recruitment, transportation, transfer, harboring or receipt of persons by means of the threat or use of force or other forms of coercion, of abduction, of fraud of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs”(Gtz,2006 :5).

Forced labour:-the forced labour convention (No, 29), 1930, defines forced labour as “... all work or services, which is extracted from any person under the menace of any penalty and for which they said person has not offered himself voluntarily...”

Returnees: - Those who have been migrated and returned to their country of birth and found in their country at present

CHAPTER TWO: LITERATURE REVIEW

Feminization of international labor migration is a global trend (Oishi, 2002:1). The percentages of women in the migrant population (both permanent immigrants and temporary migrants) have been increasing in the postwar period, and now women comprise the majority of international migrants.

Women are no longer just following their fathers or husbands. They migrate in their own capacities as workers. However, as the number of migrant women increased, the number of abuse and exploitation has also risen. Since most migrant women work at the bottom rung of the occupational hierarchy, they are extremely vulnerable. The vast majority of them work as house cleaners, entertainers, nurses, and factory workers. House cleaners are especially vulnerable because they work in private homes where the authority can conduct very little inspection. The problems include sexual harassment, rape, non-payment or underpayment of wages, verbal/physical abuse, and so on. Because of these growing problems, many international organizations started addressing the issue of female migration (Oishi, 2002:1-2). For instance, the UN Population Conference in Cairo, UN Women's Conference in Beijing, General Assembly, and other international conferences and meetings have been addressing the problems that migrant women are facing.

The percentage of female migrants among the total number of international migrants in the world in the year 1960 was 46.6% percent and it grew to 48.8 percent in the year 2000. (Pearson,2003),consider it from socio-political framework, that east Africans are amongst the poorest in the world, with 82% of Ethiopians and Ugandans earning less than \$1 per day, and 58% of Kenyans and Tanzanians earning less than \$2 per day. The vast majority of populations live in rural areas, from 68% in Tanzania to 87% in Uganda. As stated in an ILO report regarding Ethiopia, 'The income level amongst the population and

level of education, especially amongst women is very low. As a result of poverty and a lack of income generating opportunities at home, more and more women, especially young women, are migrating in order to be able to provide for their families, both within their country and overseas.

As far as Governments are concerned, trafficking is only an important political issue in Ethiopia. In other countries, gender-violence is only recently entering the political agenda, and in Kenya, Tanzania and Uganda domestic violence is the issue taken up by women's rights NGOs. What is affecting the priorities and bringing trafficking to the fore is, in part, due to the United States' State Department, annual trafficking in persons (TIP) report. The TIP report evaluates countries deemed to have a significant problem of trafficking, in terms of their effectiveness in preventing trafficking, prosecuting traffickers, and protecting victims.

All of the East African countries in this report (and Nigeria) ranked in the Tier 2 of the report, in the list of countries that require improvement. This is despite huge differences in approaches and resources taken to combat the problem. The increase in female migration has several explanations, among the trans-globalization of economies, which has created a labour demand in low paying service sectors of developed economies (Sassen, 2003). In many developed countries, the combination of demographic change, growing participation of women in the workforce, and reduced social services for child and aged care has led to a dependency by rich countries on the care offered by people from poor countries (Ehrenreich and Hochschild, 2003).

Middle Eastern countries such as Bahrain, Lebanon, Saudi Arabia, and United Arab Emirates are the main destinations for women trafficked for domestic labour (Pearson, 2003:4).

There is a wide scale trafficking of women especially from Ethiopia to the Gulf – in Lebanon alone, there are an estimated 20,000 to 25,000 Ethiopian domestic workers, a significant number of whom are trafficked. In Ethiopia, existing research has looked at modes of trafficking, profiles of migrant workers, the conditions in the destination countries and problems facing women returning home. Ethiopian organizations and the government are taking action to address trafficking at various levels.

As Kenyan women are also being trafficked to the Middle East, much lesson will learnt be from the actions taken by the government and NGOs in Ethiopia. In Tanzania and Uganda, women do migrate to the Gulf for prostitution and possibly domestic labour, Women trafficked to the Gulf for domestic labours go via legal or illegal employment agencies. With illegal agencies, often women are introduced to agents via family or friends, they usually pay some of the agent's fee in advance, and the rest deducted from their pay once they begin work.

Migrant domestic workers become trafficked women when they are deceived due to the amount of money they assume to earn the working conditions and sometimes even the type of job they will do (e.g. promised work as nurses, nannies). In many cases, trafficked women are forced to work 18 hour a day, have no rest day, are underpaid or not paid at all, are raped, beaten, threatened and locked in the house. As stated by FIDA in Kenya, such women suffer from gross human rights violations including complete isolation, from communicating with anyone, including their families.

The largest stock of women migrants (mainly from Southern and Southeastern Asia), but also from Egypt, the Palestinian Authority, Yemen, Ethiopia, Eritrea and Sudan are recorded in GCC countries. The increase has been striking in Saudi Arabia and the United Arab Emirates where the stock of women migrants has multiplied to represent five to seven times the percentages they used to represent in the mid 1970's and early 1980s

(Cham martin,2004:11). In Lebanon, the proportion of women migrant workers among all migrant workers has more doubled between1965and 2000.In addition, with more women in countries like Lebanon and Bahrain, working domestic workers has taken over native women's household responsibilities, giving them more time for social activities. Indeed, employing a domestic worker from abroad gives a family a certain amount of social status and prestige (Cham martin, 2004).

All major studies on migration agree that economic disparities between developing and developed countries continue to be a key determinant of cross-border movements for poor countries (UNDP, 2005). Domestic work is the single most important category of employment among women migrants to the Gulf States, Lebanon, and Jordan (Cham martin, 2004:15).

More than 90 percent of Indonesian workers in Saudi Arabia and the United Arab Emirates consisted of women workers in 1997-1998. As much as 81 percent of all women migrant workers from Sri Lanka and 39 percent from the Philippines are attracted to this large "domestic work" market. Most middle-income Arab countries in the Middle East region receive thousands of women migrants. The majority of female migrants come from Sri Lanka, Bangladesh, Indonesia, and the Philippines. Data from these countries show that, they have been sending larger numbers of women than men to work in the Middle East. In 2001, between 85 and 94% of Sri Lankan workers in Jordan, Kuwait, and Lebanon were women. A variety of reasons can explain the demand for foreign, female domestic workers across the region. Since the oil boom of the 1970s, living standards have increased, and more young families, who tend to live far away from their relatives, have the money to hire a domestic worker; their low wages also make them affordable. In recent years, female migrant workers have comprised larger percentages of migrant

workers in Gulf Cooperation Council (GCC) countries, which include Saudi Arabia, Bahrain, Qatar, Kuwait, and the United Arab Emirates.

Many writers wrote at different times about the problem and suffering of Ethiopian women in Arab countries by gathering evidence through different research methodologies. In work progress paper for the African studies center seminar of 15, February 2007, Marina de Regt, wrote about Ethiopian women in the Middle East: The case of migrant domestic workers in Yemen. The main data collection methods she used were in-depth interview, informal conversation, and observations using a snowball-method. She conducted a qualitative study about Ethiopian women migrated to Middle East using case studies and found that migration to Yemen is taking place through three means; these are, through relatives and friends, through recruitment agents and through smuggling by boat.

According to (De Regt, 2007) Boats with Ethiopian refugees, in particular Oromo who are, the violent crackdowns of demonstrations and persecution of opposition members and Afar, two ethnic groups that are confronting repression and famine, arrive almost daily at the Yemeni coast. Those, who migrate to Yemen by the arrangement of job by their relatives and friends, have more chance to movement and well treated than those, who come there by recruitment agencies and Freelancers those who come by relatives and friends face problems, because they are neglected, to arrange their residence permits. This is the result of the strict rule designed by the Yemeni government to prevent the presence of undocumented migrants; the Yemeni government regularly announces a strict control of the residence status of the foreigners. Yemeni government decided this strict control by considering the increasing flow of refugees and migrants is putting a heavy burden on the state because, it is difficult and costly to provide housing, education, health care and employment (De Regt, 2007)

Migrating through recruitment agents is considered as modern slaves (De Regt, 2007). Some agencies violate the rights of women migrants by deceiving them, withholding their passports, restricting their freedom of movement and delaying the payment of salaries with the excuse that workers have to pay their debts. The problem that contract workers suffer is not deeply explored, since their participation in the interview is very less compared to the number of freelancers in her data to gather information (De Regt, 2007). The other writer, Sabik al-Najjar, in his work of migrant domestic workers in Bahrain (al-Najjar, 2004) writes the case of migrant domestic workers in Bahrain using baseline data compiled to identify practices and patterns that are “key causes” for migrant workers vulnerability, to provide alternative approaches to the current system. The sample group was comprised of forty foreigners from different parts of the world that are working as house makers and domestic workers in which three Ethiopians were found and officials from embassies of Bangladesh, the Philippines and India were also found. Accordingly, an Open-ended interview conducted with the women employers and a questionnaire developed for the domestic workers due to difficulties in conducting face-to-face interviews.

He found that Maltreatment such as Verbal humiliation, referring to a domestic helper as ‘stupid’, is the most common form of abuse. Adults and even children may insult domestic helpers. Other forms of abuse include physical and sexual abuse. Heavy workload is one of the main complaints from domestic workers. The majority of domestic helpers work more than 11 hours a day and are on-call 24 hours per day.

Adjusting to a host family’s cultural expectations, especially as related to certain Islamic practices, can pose problems for domestic migrant workers and Constraints on freedom of religion are the most important problems domestic workers face in Bahrain. His finding is good that he tries to put the problems domestic workers face in Bahrain, but to fully

show the condition of Ethiopians the sample size of Ethiopians are very few and there is language barrier that his work is done by translations.

In general, from the above review we can conclude that due to economic disparity, feminization of international migration is becoming the global trend at present. Researches done by many professionals reveal that, the number of female migrants is increasing by much percent than male migrants globally. Simultaneous with this increasing migration of females, the problem they face is also increasing. Before some time, the migration of Ethiopian women is not considered, but at present, many researchers are working on the problem of Ethiopian women in Arab countries since the number of trafficked Ethiopian women to Arab countries is increasing. The migration of Ethiopian women to Arab countries and the problem they suffer vary from country to country to which they migrate, since each country has its own norms and values to person from outside of its culture. Besides that, their problem also depends on the means they went there. For instance, the problems those migrants who left via relatives and friends face range from the problem via recruitment agencies to via smuggling by boat.

CHAPTER THREE: METHODS AND MATERIALS

3.1 The Study Design

A community- based study was conducted on returnee women in Agaro town of five kebeles. The study employed qualitative method to investigate certain outcomes concerning factors that contribute to the migration of these area women and young girls and the problem they face in Arab countries. Qualitative research is instrumental to gain a deeper understanding of areas that need much investigation. Among the approaches in qualitative research design, case study is used, because, the research focuses on exploring and documenting the life experience of women who had migrated to the Middle East countries and at present living in their home country Ethiopia and shared their lived experience in Arab countries.

Accordingly, individual interview guide and focus group discussion was conducted for returnees to get better information about the problem. In addition to returnees, individual interview guide for the community members and government employee workers was conducted to support the information to make the study plausible. Individual interview is the best method to dig out the case stories of an individual to get the best input for the study.

3.2 Reasons for using Qualitative Research

Using qualitative research is very important to gather verbal information because; qualitative research is used to explore the subject in depth, and can generate meaningful results from small sample groups. It also focuses on gathering of mainly verbal data and the gathered information can then analyzed in an interpretative, subjective, impressionistic, or even diagnostic manner to make the finding plausible.

3.3 Data Collection Techniques

The interview guide designed and used to collect information until the data is saturated and enough for the final analysis.

Individual interview guide was used to obtain a deeper understand about returnees experience in the migratory process. In addition, community members who have relatives in Arab countries are included in the interview to get more information about community members' perception. In order to gain relevant government employees' understanding about the problem of the migration of Agaro town women to the Arab countries, relevant government employees were included from women and child affairs, youth and sport affairs, education, health, town administration and high school offices.

3.4 Study Participant Selection and Inclusion Criteria

In this study, a purposive sample selection procedure was used. Specifically, snowball sampling was used to identify returned women from Arab countries. Accordingly, eleven for interview guide and nine for FGD totally twenty women returnees from Arab countries, ten community members, and ten government worker employees selected and included in the study.

In order to allow returned women to participate in this study, I used the following selection criteria:

- Women who have worked in one of the Arab countries for more than a year and currently living in Agaro town

3.5 Study Area and Period

The study conducted from June 2012 to September 2012 in oromia region at Agaro town. Agaro town is located to the west of Jimma town at a distance of 45 kilometers. The foundation of the town was associated with the seat of local ruling class known as Abba

Qoro(land lord), who made his palace known as Masara in present Agaro town in 1820. Before this time the seat of Abba Koro was 3 kilometers west of the town.

The name Agaro is derived from the ethnic group who were living in the area at that time. From 1935 to 1991, it was the capital of Limmu Awuraja and from 1995 onwards, it has been serving as capital of Gomma woreda as document analysis from Agaro town communication office indicates.

According to the 2007 population and housing census of Ethiopia, the total population of Agaro town was 25,719 of which 13,069 were males and 12,623 were females.

3.6 Data Collection Procedures and Tools

3.6.1 Data Collection Procedure

To achieve the overall objective of the research primary data was collected. The primary data was collected using individual interview and focus group discussion.

3.6.1.1 Interviews

Primary data was collected from the participants under the study by face-to-face individual interview. I have conducted the interview just to make the information gathering more accurate with the research questions.

3.6.1.2 Focus Group Discussion

In addition to individual interview on returnees, community members and government employees, three focus group discussions were conducted on returnees. The focus groups discussion was designed to fit the objective of the research.

3.6.2. Data Collection Tools

The data collection tool was a nameless individual interview guide questions and focus group discussion. It was designed to fit the objective of the research. Anonymity is needed to make the respondents feel free and safeguarded them from discrimination and

any other potential danger could be happen to them in the future due to the response or information they provided to me.

3.8 Data Analysis

Data obtained from focus group discussions and individual interview of the returnees, the community members and the government office employees were translated in to English from Afan Oromo, transcribed, and prepared in the form of raw data. Rigorous reading and coding was done as soon as the data is collected

The overall focus group discussion and interview guides were examined, verified, edited, and arranged serially for transcribing into written text to analysis thematically. The transcribed text was coded using text marks manually to generate issues and ideas by the participants and brought into a single category label by a word taken from the data.

In addition to, the discussions and interpretations of the findings, the similarities, and differences of the responses in the case of returnees of Agaro town with the existing literature were carefully analyzed. Finally, narrative analysis and case stories of returnees were used to put the views of the returnees obtained from individual interview and focus group discussions.

3.9 Trustworthiness and Quality Control of Data

The recorded interview guides from different respondents were revised to check whether some missed or unnecessary entries that depreciate the quality of the data were added

For the trustworthiness of data, the exact word of the respondents especially, the returnees were put as it is.

3.10 Ethical Consideration

Study participants were informed about the purpose of the study. They also clearly informed that their participation was voluntary and they could withdraw at any time from

the interview process. As the result, informed consent was obtained from all respondents who participated in the study. In addition, all information obtained from the respondents was kept confidential, as they were informed prior to giving informed consent. The focus group discussion participants gave their consent to be recorded if the recording will be canceled as soon as the research process or analysis of the data is over.

3.11 Limitation of the Study

The study was conducted in Agaro town. From the existing reality, people living in the town have more know how than the rural area surrounding the town because of their exposure to different information than the rural one. Agaro town migrants mostly migrate through legal means. As the result, I did not get illegal migrants during individual interview guide and I get few illegal migrants during focus group discussions who mostly suffer during the journey.

There were some difficulties connected with carrying out FGDs due to existence of these returnees at distance from each other which makes it difficult to collect more returnees for the given group discussion. It was difficult to collect them easily. In addition, due to the confidentiality concealing nature of human being, they were reluctant to come together by fearing pronouncement of one's secrete which may result in discrimination if so. So, many of these informants were willing to share their experiences and information, but asked for the protection of their identity. Their statements were therefore not quoted with their names directly and I thought they might hide other valuable ideas that are important for this study.

The clarity of information obtained was affected much by uncontrollable variables and situations out of the respondents, since the interview was conducted in their house, where the family members exist.

Attempts have been made to overcome this difficulty by conducting the interview outside the house, where not too much disturbances and movement of the family members exist.

CHAPTER FOUR: RESULTS

4.1 Coverage of the Study

Initially, the plan was to give interview guide for 60 participants under the study, but only 40 participants interviewed. The response I got from all 40 participants was almost similar and the data reached its saturation point that forced me to decide to limit the number of the participants to the indicated number above.

4.2 Background Characteristics of the Study Participants' as the Whole

In this study, forty individuals were participated; out of which eighteen were Oromo ethnic background, eleven were Amahara ethnic background, five were Dawuro ethnic background, four were Gurage ethnic background while two were Tigre ethnic background.

From the returnees five are those whose fathers or mothers have died (single orphans), one are those whose both fathers and mothers have died (double orphans). Seven of the returnees have no work at present even though their families were depending upon them; they are using the small amount of money they brought from Arab countries.

From the returnees two of them are whose fathers and mothers divorced and one of the returnees is divorced after she married before migration and one of the returnees have a child without marriage.

Table 1: Socio-Demographic characteristics of the Returnees under study

Variable	Level	Frequency
Age	20-25	6
	26-30	5
Marital status	Married	5
	Single	6
Religion	Orthodox Christianity	8
	Muslim	3
	Protestant	-
	Others	-
Ethnicity	Oromo	4
	Amhara	4
	Tigre	1
	Dawuro	2
Level of Education	Complete primary level	8
	Complete secondary level	3
Occupation	Merchant	3
	No work	7
	Selling coffee	1

Source: own survey: 2012

4.3 Educational Level and Possessions of the Families of Returnees

Educationally, four of the families of returnees were not learnt at all, four of the families' father or mother were learnt from grade 5 to 10th and two of the families of returnees complete grade 12 and has no job.

When I consider the possession of the families, two of the families have land, property and house and one have land and house. The other one of the families have property and houses were as, seven have no land, property and house at all. When I consider the

current work of the families of the returnees, two have no work, two are farmers of law status, those who are living, a life condition of hand to mouth, three depend on the returnees themselves, and three depend on either father or mother.

Table 2: status and living condition of parents and returnees under study

Returnees	Family possessions			Current work of families	Returnees role in the family	Alive families at present	Family not alive at present
	Land	Property	House				
1 st	√	-	√	Her father is a driver	No work except house work	Father	Mother
3 nd	√	√	√	Farmers	No work except house work	Both	-
3 rd	Father	Father	Father	Farmers	She has married & leading her family	Both	-
4 th		√	√	Her father has garage	No work	Father	Mother
5 th	-	-	-	Family depend on her brother	No work	Mother	Father
6 th	-	-	-	Family depend on her and her sister	Helping her family by every aspect	Mother	Father
7 th	-	-	-	Family depend on she and her sister	Helping her family by every aspect	Mother	Father
8 th	-	-	-	No work	No work	Both	-
9 th	-	-	-	No work	High role	-	Both
10 th	-	-	-	Family depend on her sisters	No work	Mother	Father
11 th	-	-	-	Farmers	No work	Both	-

Source: own survey: 2012

4.4 The Pushing Factors that Forced to Migrate to Arab Countries

The study explored push-factors for women's migration to the Middle East. The study revealed that nine were immigrated to improve the living condition of their families and

themselves. This was also witnessed by the living condition of their families that seven of them have no land, property, and house at all as seen above. From the total returnees, two of them migrated to Arab countries due to their failure in education coupled with lack of job opportunity, ten of the decision to migrate was made by the migrant themselves, and one were made by the encouragement of friends and relatives.

The overall pushing factors were, lack of job opportunities, the desire to be wealthier within short period of time, poverty, failure in education, family encouragement that were instigated also by the socio-economic condition of the families, lack of bright future from the increase of living cost prevailing in the country at present. The other factor is lack of awareness for instance, fearing the gossip that other feel as if it devaluate one's social status in the community if one work as a house worker in own community and delay in marriage.

4.5 The Pulling Factors that Instigated the Migrants to Migrate to Arab Countries

The major pulling factors are the availabilities of job opportunities for low level qualification and peer pressure. Being in fantasy by the apparent financial gains of the former migrants, the migrants are lacking confidence on their own merits, thinking, that, there may be lasting unemployment in Agaro town. Therefore, they are not making their mind ready to see the locally available work opportunities in the town by taking into consideration the detours of means of life; hence, they usually decide to migrate to Arab countries. The informal job opportunities available are more paid when compared to our country informal sector work. For this reason, another factor encourages them to migrate. The focus group discussion respondents reaffirmed that, many Ethiopian women work as bar lady apart from working as house worker. One of the respondent said that , when I was there, I know one woman , who work in a hotel as bar lady, her families do not know as if she was working as bar lady, they know as if she was working as house

worker. She has brother and sister who have joined university with her support by selling not only her flesh but also her moral, they are studying at her expense, she get satisfaction by helping them, internally, who knows, she may felt moral cries and sense impurity by doing such immoral activity. She cheated herself to support her desperate family. The other group discussion participants also reaffirmed her word by saying, working as bar lady is somewhat guaranteed for one's life because, the bar lady has more freedom than the house worker who is confined and crowded with workload. It is also rewarding, since the males of Arab countries have beautiful money to pay for her, what I doubt, did he made safer sex with her, did the style of sexual intercourse is the normal one that is practiced in our country, is she psychologically and morally health, if it is so. They also explained that others may make sex with their employers to get enough money, finally, the wives of the employers are in doubt for their act, and they start to follow their house workers act very carefully. When they confirm the act or when the reality became apparent even though the house worker try to conceal it carefully, things became serious as the result, they became anxious at their workers, which lead to attack that finally leads to the death and physical damage of the workers. This was directly reflected by throwing from storey or just by giving medicine. This is the bad information that all madams have as a secrete that initiates them to hate their workers besides their inferior concern for Ethiopian women.

The participants of the focus group discussion also reaffirmed other pulling factor for migration is that, migration is the revenge for the quarrel between the family members that is inspired as the result of lack of facilities to be fulfilled by the family, for those migrants who have either father or mother. Migration also helps to hide oneself from the eyes of friends in the neighbor who are leading dignified life.

4.6 Contacts between the Workers and Employers

Out of the respondents of individual interview guides, four of them, replied that the relationship between their employers is good. Five of them had said their relationship with their employer is not good. The rest two of them said their relation is based up on their performance or their obedience to take what was ordered by their employers especially the madams.

4.7 The problem Returnees Experienced in Arab Countries

The problems domestic workers faced in Arab countries are vast and varied according to each country's condition. The respondents affirmed that, the workers from Indonesia and Philippines paid more wage than other countries. The employers are strict with Ethiopian workers than other country workers. The probable reason the informants' forwarded are, domestic workers from Indonesia and Philippines have much quality and experience to prepare food and know how to do their job than workers from other countries like Ethiopia. Besides this, the government of Philippines and Indonesia follow the security and payment done for them while that of Ethiopia, is not giving much attention to them and they consider Ethiopian workers as property without owners. This gives confidence to see Ethiopian women to consider as inferior, because they concluded that Ethiopians have no support from anybody if they are harmed. They do not consider the other country workers as inferior, since they have immediate followers at their problems.

According to this study, the major challenges the migrants face are: sexual harassment; physical damage; psychological damage and loss of health condition; returning before finishing contractual time that may put the families in additional crisis; loss of hope, being in frustration by workload; refuse to get vacation and refuse to pay their salaries and lack of freedom of movement. The other challenges are life-threatening conditions

like, giving medicine; harassment assisted by using medicine, killing directly and by secret, makes the problem peculiar from the previous studies done in this area.

The burden of work for house workers in Arab countries that many house workers confront is proportional to the family size of that employer and even proportional to the size of their relatives, since serving more than one house became rampant as the returnees stated. If the family member is large, the burden of workload is large, and at the same time, if the employer is rich enough, the burden is large, rich families have houses made up of many storey, which is difficult to clean or wash it; similarly, to fulfill the need of large family members is very tiresome. Any Ethiopian women migrant to Arab country has some information about the workload, and then after they decided to afford this workload, they process their migration, and the most difficult thing is, working in the house of employer's relatives, in addition to their employer house. One of the focus group discussion participants shared her lived experience to the FGD participants as follows.

Once up on a time my employer or madam has taken me to her relative's house, initially, when the madam told me, to go with her to her relative's house. I thought that, she wants to give me some rest in order I relax, but things became reverse to what I have guessed. As soon as, we reach there, she start to surprise my being active enough at my work, she introduced me, to them, that I am active at washing, ironing, cooking and so on, then she told them, to bring their clothes in order I wash and iron it. The family size of my employer is large; they are 12, in addition to serving this family, she ordered me to serve her relatives. Out of this family member, there is a 16 years old son. Once up on a time, he ordered me to bring his shoes for him, when I bring one, he ordered me to bring another by taking it

away, when I bring that, he ordered me another, his intention is to trouble me very much, I am not considered as human being in the eyes of him.

Finally, he ordered me to wear him his shoe.

The Arab madams inform each other about the strength of house workers from Ethiopia. Once up on a time, I heard them, when they are talking to each other, they relate our strength with a horse, and workers from Ethiopia can withstand every hardship. Ethiopians do not say, I am tired. Mine is from Ethiopia, she can stay until lunchtime without having her breakfast, why you employ other country house worker other than Ethiopians.

When I start to go there, the brokers told me that, my activity is nursing two children and performing some minor activities like cleaning house for only the employers, but when I reach there, I am ordered to serve their relatives. I am a house worker, I know it, but my work has to be to my capacity, why they compare Ethiopians with horse?

When I go there I have borrowed the money, with which I process the visa, I cannot pay it, unless I work hard there, if not, I cannot pay it here, this is the main reason why I became strong and I hope the others. My intention is also not only paying the money, I borrowed, but also to win the miserable life what I have passed and what my family are living still. My families done their best to help me to the capacity they have, even though, they do not have enough property, how I can live in Ethiopia by seeing this deteriorate condition of life, with no hope in the future that improve the existing situation. This is the main reason why I became a slave for Arabs and they faze at me and other Ethiopians. So many Ethiopians are saying, it is possible to improve oneself being in Ethiopia, may be true for other localities, but I do not agree with this idea in this locality, the only

open job opportunity around Agaro town is collecting coffee for those persons who have large coffee farms, how much money one can get by collecting coffee. Let I agree to collect it, for how much months of the year I collect it, collecting coffee lasts for about two to three months at maximum, what shall I do for the rest nine months of the year?. Collecting coffee has also its own risk since there are males from different part of the country. For me, still it is better to live there, even though you exploit much, you can get your survival with which you can help your family. The other focus group discussion participants affirmed her idea, by saying no hope to live here in Ethiopia. There is no encouraging thing to stay here, and then what she has said is what we agree upon it.

4.8 The Lived Experiences of Returnees

This section provides the life experience of the returnee from different parts of Middle East countries:

The immigrant was 23 years old and she was lived in Dubai for more than two years. She completed secondary level and she has married, her husband is a Bajaj (three wheel motor bicycle) driver, at present their living depends on his income. She decided to migrate by herself to win her life and to help her families by the income she gets from there. They are living in rented kebele house .Her lived story by her word is as follows.

Case story: I

Living in Arab country by being house worker is very difficult. I was employed in somewhat rural environment where the employers have cows. My activity is removing the dung of cows, washing toilet, gardening, fetching water from abroad in case the water-tape is not functional, washing, and ironing clothes, cleaning the house and other activities. Before I go from here, the broker told as I were employed in town and My

activity is nursing children and keeping house ,when I reach there what I heard is different from what I have seen. I have taken to the rural area.

Cooking was not allowed until one makes all tests such as HIV, TB and other necessary tests. The house of my employers has many rooms and the rooms are covered with mat, washing it is difficult and tiresome. In general, one works for more than 12 hours, which is greater than daytime, as soon as you finish one activity you will start another, then the day left the time to the night without knowing what the time is.

I am paid 137 US Dollar per month, I have my room for sleeping, but I have no time to sleep and to have rest. My food is similar with them, when I give them what they eat, I put aside for myself, what I shall eat later. However, time goes before I eat it, since I am busy. The payment is not fair for this much workload and the payment for Ethiopians is not similar with other countries such as Indonesia and Philippines. They pay 218-243 Dollar for Indonesians and Philippines. The reason for this difference is that the employers have much trust on the role performance of Philippines and Indonesians than Ethiopians.

Case story: II

The immigrant was 30 years old. She has been married. She has completed primary level. She decided to return home due to workload. Her lived experience by her own word is as follows.

Rather than workload, I have no experience, which I tell you. The workload is very tiresome that no one can afford it. The work of any house worker in Dubai is cleaning many rooms every day, washing and ironing clothes, cooking, keeping children, cleaning toilet. Doing the above

mentioned activities is not the new activity, but the number of rooms you clean the amount of cloths you wash and iron and the amount you cook and the amount of room mat you clean matters the workload.

Case story: III

The lived experience of woman from Kuwait; the immigrant was 30 years old, educationally she completed primary level. She had married, but divorced before she went to Arab country. At present, she has no job and she was living with her sister who has been married. She has no money and she is dependent up on her sister for her living cost. Here is the exact word of her lived her experience.

To work in the home country the opportunity of work is very narrow, that means, informal sector works that fit non professionals like me are not available and on the top of that, working as house worker is something considered as a taboo in our country for women like me. To work as house worker, you have to be relatively very poor when compared to others. Even if you decide to work, it is not rewarding or the payment around Agaro is a maximum of 5 to 6 Dollars per month, which is not sufficient to lead life with it. After I have lived there, I decided to return. Factors that determined me to come back are many; these are; the workload and the worst life condition I faced there. Would you tell me that? Yes.

I went Arab country twice, on the first trip, to Dubai and on the second trip, to Kuwait. I have lived very good life in Dubai, but in Kuwait, I have suffered much. You have said I have passed good time in Dubai then why you left Dubai. I left Dubai because; my employer was jailed by killing his

brother. Before his being in jail, I was serving only him, no workload, and woman who trouble me. Then what happened in Kuwait?

As you see me I am very fat, the wife of my employer repeatedly stared at me while I was eating my meal by saying what it makes for you, you are very fat, please eat very small, why you waste time by eating? I keep quiet for some time even though it irritates me very much. I start fighting with myself to say something or keep quiet and I decided to keep myself quite for this day. She also repeat this word another day, Know, I became annoyed and replied her that, please tell it to your husband, he is fatter than I am. When she hears this, she becomes irritated than me, because, what I have said will depreciate the value she had had for herself, and she shouts on me by saying why you look him? You are responsible, if he caught by headache. I replied, you are also responsible if I was caught by headache, my answer more irritates her, and she again shout on me and told it to her husband by saying, that is you, who have employed such type of worker who answers me back and they started quarreling each other. I continue my work, finally, they became quite after some time, and the room was filled with silence.

On the other day, she went for walk with her son and daughters, her husband is at work place, he came back as soon as they go out and seriously ordered me to have a shower, why I said? She started crying.

I stopped the interview while she was crying for a while and after that, I tried to convince her, she continued from where she stopped, and told me what she faced there. She phrased as follows

Then, I have taken a shower, after that, he brings sharp knife, which is very shiny that shock you when you see it, and he told me to perform what he have said, unless you do, what I order you, I shall cut your neck and throw away, he said. The day became night for me. I was disturbed by what I have heard, what shall I do? Soon my eyes were filled with tears; I had no alternative rather than doing what I had been ordered. I think, he had used medicine, and he did not know what he was doing. He put off all his clothes, and ordered me to do so. He brought rope and tied my two legs apart, and then he brought two highland bottles and ordered me to insert them to my sexual organ. How it could be, I said. It is up to you he said. Mind you, there is a Sharpe knife, unless you do so I shall cut your neck he has said, you could choose the best he said. By crying bitterly, I beg him; you have a wife a woman like me, you have a mother and daughter, why you threaten me like this? I do not know, do what I order you, he said.

I heard once up on a time that it is immoral to have sex with the woman on menstruation period, according to their culture, and it is immoral according to mine also. By remembering this, I told him that, I am on menstruation, how could I do, I said. When he hears this, he became nervous more, and starts breathing at large, his eyes turned red, he started snitching his hair repeatedly by going here and there. While he was doing this, I quickly detach my tie and run away to the neighbor where Ethiopian house workers found just by having my clothes without wearing. when I reach there, I had thrown myself on the floor and I do not know what was

happened then after, they told me what happened, that I became faint as soon as I reach there for some time. This is why I returned to my country.

Case story: IV

The immigrant was 21 years old and she is not married. Educationally she completes primary level, she returns to Ethiopia due to the death of her mother. She decides to migrate by herself and her aim of migration is to help her family and herself. Here is her lived experience by her own word

In Dubai and Beirut, I have finished my contract without difficulty except the workload, but in Kuwait, I have suffered much. There is disagreement between the wife of my employer and me, and always there is quarrel between us. Once upon a time, I fought with her. Her two boys, and daughter beaten me severely, as the result, my head is clashed with the door and it bled very much, I went to police station, I got treatment there, and finally since it was at the final stage of my contract, I return to my country.

In Kuwait, I have been taken to the rural area of Kuwait, where there are domestic animals such as camels and goats found at large. My activity is frying cereals and preparing feed for camels, preparing feed for male workers, feeding the newly born goats with NIDO milk. My employer wife (madam) ordered me to work in her mother and husband motherhouses I perform similar activities there also. One can imagine the burden of workload by working in more than two houses as mentioned above. On the top of this, my employer's wife shouts at me by squeezing my neck. My chance is to persuade her, why she threaten me this much, I persuaded, by saying, I am working day and night with my maximum effort I have, what

shall I do beyond this, what was the problem, please fear your Allah if not me, then she left me. This is not the only problem what I have encountered I cannot mention all. I have a message for others, to do their best rather than going there being in the country.

Case story: V

The immigrant was 22 years old; she is single and educationally completed primary level. She went there to improve her family and her life .At present, she has no work even though she came from Dubai around three months, she is dependent on her elder sister, and her elder sister has a beauty salon opened by the money she sent her. Her experiences shocked me very much. Here is her lived experience by her own word.

After I have lived in Dubai for one year, I processed the visa for my sister, and she starts crying, what happen? I asked her, she cried by remembering the worst scare in her life she have passed, she start explaining what happen then. She said, my sister came to Dubai after I finished visa for her, , she start working in another house somewhat distant from me, she lived there for about two months and it is after this that the employer ordered his driver to take my sister to nearby hospital in order she made all the necessary health tests.

The driver did not take her to the hospital, he took her to some place and forced her for sex, and at this time, she warned him that, she would told it to her employer.

Even though she warned him, he did not stop his act, he made sex by forcing her, and finally he killed her since he fear that, she told it to his employer. I heard one day after she died. I was disturbed very much at the incident but employer encouraged me to stabilize myself.

Finally, he went with me to that place. We discussed all things with her employer, her employer paid all the necessary payment, and as a result, her bodies came back to Ethiopia one month after she died.

Case story: VI

The immigrant was 24 years old, she has married, educationally she completed primary level, she returned due to workload, and at present, she is selling coffee along roadside.

Her lived experience by her own word is as follows

There are about 12 family members where I had been employed. All of them have their own need to meet for them and then they order what they want. I am the responsible person to prepare and present all orders. On the top of that, they were living on storey and I am ordered to take big highland drinking water up that storey. I also took up a quintal of rice every time since their feeding is mostly rice.

The cloths of these family members have been washed and ironed every time. You can imagine how much tiresome could washing and ironing this all-family member's cloths including their shorts, cleaning many rooms, and washing toilets every day be.

There are three persons in that family, whom I am responsible to take care of them. The first one is a police, who was crushed by car accident, the second one was an old woman who was very weak even to order what she wanted to be done for her, and the other one was a person with one leg was amputated due to diabetics. The old woman releases her excrement where she slept and sat. I fed her; cleaned her excrement and washed her body. She did not remember what I did and presented for her at all. She denied being fed, drinking and as her body was washed when they asked

her. The police officer was in between life and death; no one approached them to take care. The other family members of my employers warn me to have a mask when I was serving them. This is not for the safety of me; they fear that, if I caught a disease, it would be transmitted to them through the feed I would prepare for them.

Finally, she said, I depended on my family until I finish my education and my age is right to help myself, now it was my turn to support them, but I am not in the position to support myself. According to the culture of my community, it is tolerable to some extent to be with one's family, even though your family does not tell you the fact that you have to help yourself then after you are right to support yourself. Who knows, they may feel unhappy. This is the pushing force that makes me to decide to migrate to Arab countries by hearing the problem migrants are facing there through different mass medias.

The focus group discussion participants presented ample lived experiences as that of individual interview guide participants. Here are some of their lived experiences what all of them agreed for the issues raised.

Case story: VII

This lived experience did not happen to the narrator; it was what the narrator had seen happening on Ethiopian house worker at her neighbor. It was in Beirut, a beautiful woman with long hair from Addis Ababa was working in my neighbor. Her employer's wife was disappointed at her long hair and beautiful appearance. She decided to enforce her to cut that long hair to decrease her attractiveness and told her worker by warning to do so; the worker cut her hair by fearing the intimidation for her life. Even though, she cut her hair, her employer was not satisfied with that again.

Once up on a time, in the morning, her employer prepared a good breakfast and gave it to her with Yoghurt. She urged her to eat that breakfast with that Yoghurt, during this time, the worker became alert for what her employer designed, she suspected the Yoghurt had had a medicine, then she said, I shall drink later, after I finish my job, no please Shirebi (drink) now, the employer urged her. The worker took the Yoghurt, she enter one class and pore that Yoghurt to another glass and hide were it is not easily seen to throw away later on and she returned having that empty glass by cleaning her mouth pretending as if she has drunk it. Now, her employer was waiting for what will happen on her worker, her worker continued her work without any difficulty. Now, she suspects that, she had not drunk it, and she went to that class to search for that yoghurt. She got nothing, she assured that, she has drunk that Yoghurt and decided to wait for some time, while she was making this, her worker was observing her carefully by stealthily and she waits again, her worker was normal still. All what she designed became futile.

One day colleagues of the employer came to their house, the employer, tells the story to her colleagues with their language, her worker was hearing them, even though, she did not know Arabic very well, she understood what they were saying. They agreed to take her to rural area. On the other day, her colleagues came again, and then they went to rural area with the worker, after they reached there, she also warned her worker to cut her hair again, the worker also cut her hair very short, and then they returned to their house.

On the other day, she gave her to drink the yoghurt. Now, the worker was annoyed very much at her act, her eyes turned red, and she told her employer with very harsh sound in that she could drink it herself first. Her employer became irritated and they started nagging each other, while they were nagging, her husband knocked at the door, and then they became keep quit. He entered and sat down, the worker pore that yoghurt on Maj (material washing plate). Her husband call the worker and told her to go somewhere with

their son to bring some material from the shop. She absconds with her bare head and simple close by leaving their son everywhere. They were waiting for their coming back, but they did not come back, they started searching for them, they got nothing, time passed, still they did not find them, they phoned to the police and disseminated the photo of their son, finally, he was found after a day. They delighted very much, since they get their son alive and nobody spoke about the worker. Nobody find her, they stay keep silent. The parents of the worker knew as if she is working and living in Beirut. After a month, she phoned to us and told us that, she was in Saudi, and then she phoned to her parents and told them the case in detail.

The other focus group discussion participant who has returned from Beirut continued to express her experience there.

When I was there, I knew one worker in my neighbor who came from Ethiopia. We know each other since one can see the person from his country at glance by his/her color or physical appearance simply. She lived in Beirut for six years. During her stay, she was giving her money to her employer to keep it for her. Finally, she decided to return to Ethiopia. She collected all her possessions and put it in four bags to fly to Ethiopia. I heard that she was going to fly to Ethiopia. I went to her house to give her some materials for my parents, but I did not find her, her bags were there, when I ask her employer, she told me that, she left out to ask her friends, but she did not come back. I did not know why she came back, she said. Finally, the narrator guessed that she was killed by her employer or taken away somewhere else, "God knows," she said. I asked the narrator, whether she informed the case to another person. She replied she did not tell anyone for fear of her own life, as all are the same savages.

4.9 Focus Group Discussion Results

Focus group discussion that provides more insight into the complete information of the issue under study was used. The points for discussion were designed according to the objective and the domain of the points they should address. Each focus group discussion takes the advantage of group dynamics, which used them to increase their level of participation on the key issues of the points for discussions. As the result of focus group discussions made, many issues for the pulling and pushing factors for migration are, discussed deeply. One of the focus group discussion participants has father and mother, and she has brothers and sisters, their property is being large family without any means of life, which can feed and supplement this large family. She presents her reasons of migration on the discussion as follows.

I completed grade 10 with much difficult condition, which result for my scoring unsatisfactory result. For this reason, I am not allowed to join preparatory. I have sister and brother who have completed grade 10 and at present, they have no job, and I have younger brothers and sisters who are learning at elementary school with much difficult condition. They are learning without the school facilities others have. They need support until they became mature enough to help themselves. What is the fate of this large family unless we help ourselves by any means? This is the main reason for my decision to migrate.

When I was there, sometimes, I decided to return to my country at the time workload is beyond my capacity and when the madam is nagging me bitterly. Meanwhile, I compare the workload and the living condition in my country that I have passed, soon, I decided to stay there by carrying the burden of this workload, I consider it is better than my living condition in my country. The other group discussion participants reaffirmed her idea by saying we all have our

*problem that forced us to do so. Nobody can choose migration to be a salve for
foreigner.*

CHAPTER FIVE: DISCUSSION

Extreme poverty is out of the many reasons, the returnees raised that initiate them to decide to migrate to Arab countries. They are migrating to escape this poverty. It is possible to conclude from their being either single or double orphans. Orphans have no means to survive without any support, and those who have either father or mother or both are desperately poor to lead dignified life. Some of the parents of the returnees are divorced, besides these, some returnees themselves are divorced after they have married and some returnees have child without marriage, these all imposed a heavy burden of life on the top of surviving without any property to depend on. This study also explored that, apart extreme poverty, their migration is also backed by the illusion of success stories of the former migrants that are chanced either by their strength or by their chance or other means of getting income mentioned by the informants. FGD participants affirmed that some women make sex with their employer and others are working as a bar lady which is rewarding to get beautiful amount of money at the expense of losing one's health morally, psychologically and physically.

According to this study, all of the respondents said, no rewarding job opportunities that can accommodate these migrants, if available; the most available job opportunity is collecting coffee from the forest, which is very seasonal with less payment despite its workload. This has also its own risk, since the coffee is find in somewhat forest area and find in rural kebeles, which is distant from the town. It needs living in rural kebeles where there is no facility like town. Most collectors are males from different regions of the country like Gojjam shewa and others. According to the respondents, female collectors face difficult conditions like rape and physical abuse since they stay apart from the house in the forest.

when migration becomes the means of survival of the desperate families, they are facing difficult condition, since it exposes them for attacks that one cannot withstand in foreign country where there is no person who can think and act according to the culture of these migrants and where no support is not find both morally and legally.

Consistent to this study, other studies also showed that most migrants to Arab countries from different part of Ethiopia at different times are facing abuses like overwork, salary withholding, isolation, refusal to contact family, no day off, salary deduction, not giving enough food and physical abuse. (ILO country Office Addis Ababa in collaboration with the ministry of Labour and social Affairs, 2011)

All of the returnees witness that when they sign their contract they agreed up on nursing children, house cleaning and keeping house at the time the families went out for their daily activities, but when they reach there, all things are reverse to the contract they signed. They are ordered to prepare meal, wash clothes and iron, to serve the old and sick family members, cleaning house that have many storey, washing the ground mat in all classes and this activity is performed each day and on the top of that, the wearing of Arabs are mostly white and became dirty within a day. This implies the frequency of washing these clothes is high that the workers irritated about it much.

The respondents affirmed that to live with normal face with the Arab families especially the madams, one has to work day and night without saying I am tired and I feel headache or other sense of uncomfortable. If one says, I have caught by severe headache; he will deprive good face and smooth communication. The madams may permit their workers to have rest by having snap for a while, but they call them repeatedly. The returnees confirmed that madams get a sort of comfort by calling their workers even though they have no task the workers can accomplish at that time.

From individual respondent returnees, five of them replied that, the contact between them and their employers is not good. The other two of them said our relation depend on our obedient. That means, if we perform what we ordered without any complain, we get good face .In general one can conclude totally, seven of the respondents have no good contact with their employers. The other four of them said we have good contact with our employers except workload. This group of respondents states the extent of their contact with the preconditions. i.e. we remember our background that pushed us to migrate, i.e. extreme poverty, then our aim is to get some amount with much workload, if we carry this burden, nobody hate us. We know, we may be neglected, if we do not obey every order we what will follow. The community members and the government office workers from different sectors who have participated in this study supported the idea of the returnees by affirming what they have said. I have asked the treatment done for them, if they may be sick and feel some discomfort and they replied, in case one may became ill severely, the probable medicine given was paracetamol and some traditional medicines, if one allow taking it. In addition to this, the amount of salary paid and security of their life is not guaranteed when compared with the workers from Indonesians and Philippines as I heard from the word of most returnees. The workers from Indonesia and Philippines have been paid better salary for similar job done by Ethiopians. Why it is so, I asked them, they answered that, the government of their country follow the security and payment of his workers in Arab countries and take corrective measure if something is wrong concerning them and on the top of that, the workers from these countries are considered as more proficient house workers in the eye of Arabs.

The other problems Ethiopian women face in Arab countries is a sort of considering Ethiopians as inferior that kills ones moral and psychological makeup. Less concern is given for Ethiopian workers that, the Ethiopians are not considered as humans, but they

are considered as a donkey that cannot think and tired. Being an immigrant woman and a house cleaner is nothing but being, considered, as useless nature is something inhuman act that Arab states must work up on their societies to cease such cruel acts for the future. Human beings are born equally, that nature favors the other and deprives the rest, and for instance, Arab country is oil-pampered region in the world where as in Ethiopia, there is no oil. The condition could be the reverse, if nature bestowed Ethiopia with oil. Then, both the government and societies in Arab states have to have the mind that considers such immoral acts to mitigate the existing deadly situation at least for the health of their conscience.

In this study, the focus group discussion revealed some problems that are not seen in the individual interview guide. They share the lived experiences out of their own which they have seen happening on other Ethiopian house workers in Arab countries.

The study explored that most domestic workers go to Arab countries with the aim of getting good amount of money to improve their life condition and that of their parents.

They migrants return to their country by having some amount of money, even though it was not as good as their initial estimate. By this money, they start living some especial living style for some time without a job by consuming the money they have brought; finally, the money they brought spent without any tangible result soon, for instance, by inviting their boyfriends and their previous girlfriends.

I have asked all returnees whether they have a separate bedroom for each worker, except few, they all answered that, there is separate bedroom, but what is the use of bed unless you sleep and rest on it. We have no time to rest and sleep they said. Most individual interview guide respondents replied as sleeping room is given for them and from the focus group discussion participants who have migrated through illegal means one respondent said, even though I have employed there, I was not given a room for sleeping.

I sleep on the balcony, since the environment is very hot. My employer is a woman, sometimes she sleeps on the balcony, and it is secured with strong fence made up of concrete. When all of us are on that balcony, she ordered us not to approach her. She says the aroma of Ethiopians is not good. The study explored lived experiences of migrants who had been migrated through legal means rather than illegal means, the focus group discussion participants have highlighted the problems illegal migrants face in the migratory processes. One of the FDG participants was the returnee from Sudan; she went there by illegal means through Metema Gondor. She went with many females and males out of which three females are very young and beautiful. She said on the journey, "three of those females were selected and taken away by unknown persons. At the occasion, they have quarreled with these persons, and they have beaten severely by those persons." Finally, they took them away and they did not return them. We continued our journey; we did not get them after that time.

I have also asked, what makes them decide to return to their country, they replied that, high workload and worst life condition in Arab countries. Despite this, they migrate for the second and even for the third time. To confirm whether they went or not, I have visited these returnees at their home after some time and I got three of them went already.

When the educational background of the parents of the returnees are seen, much of them are either not learnt at all or have low educational level. This will create awareness gap to differentiate what to do to alleviate poverty without sending their daughters to Arab countries. In addition to this, low education level of the parents may not allow them to know what is happening at the present on their daughters in Arab countries. To negotiate and to reach upon consensus with their families; education is also the key factor. Education level of the migrants also has had a great impact up on the migrants to choose what is best, right, and wrong. One of the returnees told me that, when she was in Arab country, there is an Ethiopian woman in her neighbor house who cannot read and write

and who came from the rural area of Ethiopia. She did not know what is town before her migration. One can observe that, the gap of technology between Ethiopia and Arab country and the gap of technology between this woman and others.

When she took her monthly salary, she does not know how much money they gave her, since she did not read and write, then her only chance is to bring the money she received to me in order to know how much it is. She is lucky that, she had had me in her neighbor, what will she do, if she did not had me? What is the chance of other migrants like her, those who cannot read and write?”

From the total returnees who participated in individual interview seven of them have no work at present. They have returned for various reasons like high workload and disagreement with their employers and death of the family members. Their life condition is not changed very much from the previous styles. This condition made them to change their plans not to stay in Ethiopia and forced them to return to Arab countries even after they comeback from the Arab land despite the hopeless state of affairs they have experienced there. Three of the returnees were merchants and other one is selling coffee along roadside.

Only three have role in supporting their families with the improvement they get as the result of migration. The rest one have married and leading her life by the commitment she gets from Arab countries. I have interviewed her at her work place, she has a grocery, even though it is in rented house and her activity is somewhat encouraging.

This finding is consistent with Sabika al-Najjar findings which were obtained by the research done on women migrant domestic workers in Bahrain, in that, high workload, sexual harassment, rape and maltreatment reported similar to his results. The report of the researcher still did not dig out other factors much more than said that are experienced by the migrants in Arab countries. For instance, abuse assisted by drug injection, which made humans, to think like devil, the level of education of the parents and the

immigrants, which is the root cause of decision to migrate in addition to poverty and lack of job opportunities. His finding also did not state how workers from Africa and from other parts of the world treated in Arab countries. This finding reveals that the worker from Philippines and Indonesia were paid much wage with no reason or distorted reason than the workers from Africa like Ethiopia. His work also never touched upon the concern of these countries government for their citizen in Arab countries. The government of Indonesia and Philippines reach their women's in Arab countries at the spot of the problem they encountered, while that of Ethiopia is very low and not at all even.

As more and more women have immigrated from Africa and Asia particularly, being domestic worker means a very low status due to the servants like work, working conditions and the low wages. Many of these women in the region are also reported as being affected by prejudices because of their dark skin color and African features. The common attitudes that, for example, the African women have loose morals manifest themselves not only in verbal harassment, but also place these women in the situation of physical violence and abuse. Thus, in addition to being strangers, discrimination influences the lives of these immigrants (GtZ, 2005:20).

In general, the combined factors for migration according to this study are economic condition of the families (poverty), educational level of both the immigrants and the families, lack of job opportunities or choice, environmental factor or peer pressure, globalization, lack of commitment to work inside the country and extreme eagerness to be wealthier within short period.

5.1 Future Plans of the Returnees

I have asked, all of the returnees of FGD and individual interview respondents that, what their plans are in the future and what message they convey for others, then, most of them

replied that, “I shall go to Arab after some time and I am on the process to finish my visa”. Some returnees convey the message for others in order they be strong enough in their motherland rather than suffering like us by migrating, others still worrying that, the living condition in Ethiopia is not promising for the future, they have no bright future to live in Ethiopia, and they are indifferent to convey message for others. As the result, some of them went to Arab after some time. Here, the debate becomes very hot between the respondents who advocate not migrating and those discarding living condition in Ethiopia. Finally, those who advocate not migrating bring some reasonable ideas and as the result, they changed their idea even though they went after sometime.

CHAPTER SIX: CONCLUSION, POLICY IMPLICATION AND RECOMMENDATIONS

6.1 Conclusion

The migration of Agaro women to Arab countries is increasing from time to time. The main reason of their migration is poverty coupled with lack of suitable and rewarding job opportunities that can accommodate these immigrants. On the top of that, there is lack of commitment from the immigrant side to improve them by being in their country. This is due to lack of seed capital to start the business, and it is difficult to start the business at present because of the market condition prevailing in the country. To start a small business it needs a huge amount of money that is not thinkable for the poor people.

The migrants process their visa by borrowing money from their relatives or by selling the limited property of their parents. By this money, it is possible to run one's own business, however, they have not tried either by lack of confidence to work in their country or by lack of experience to run the business. Moreover, the parents who sell their properties do not allow them to start their business in the country. The relatives who lend this money will not lend them if they tell them to start business of their own in the country, because the lenders also have no confidence on them in investing in their country. This implies that, the community persuaded itself that migrating for getting job opportunity is preferable than working in its country.

Most of the parents of the migrants have little education or illiterate at all to compare the cost and benefit of migration to Arab countries. Sending the family member to Arab country makes them proud, since having family member from Arab country in Agaro town and the surrounding is becoming fashion at present and considered as tool of competition with their neighbors. On the contrary, employing a domestic worker from abroad gives an Arab family a certain amount of social status and prestige (Cham martin,

2005). For ours, the only direction of getting income is sending female family members to Arab countries, even though, there are many ways of creating job opportunities if one use the eye of entrepreneurs.

This is the epidemic which is disseminated all over the country that needs policy formulation issue to correct the problem from its base by brain storming through different means by different social service agencies or by the government itself through banning for awhile until it adjust some conditions or through creating alternative means for the wellbeing of its citizen. If this continues at present rate , the country will be in danger in near future that it will lost both its working age of its citizen and its reputation in front of the world.

6.2 Policy Implication

Issues of women in difficult conditions in Arab states and continuous migration of women through both legal and illegal means to Arab states have been dealt with in the social welfare policy of FDRE. The study revealed that, Agaro town women migrants to Arab countries are in sever problem especially in deprivation of human right and victims of incapacitation, physically and psychologically, therefore, the policy issues that need formulation or implementation are as follows.

1. The issue has to be made community agenda at community dialogue sessions and community dialogue has to be practiced to solve the problem by the community itself.
2. The government has to enact laws that control illegal agencies who became rich at the cost of our women
3. The social workers have to play their role of persuading and advocacy concerning proper policy formulation in domestic job creation and secure means of migration by accepting the free movement of people as their natural right.

4. The government of Ethiopia has to revise its policy concerning the migration and creating job opportunities for its citizen to save the life of its citizen and its reputation in front of the world

6.3 Recommendations

Despite the fact of remarkable progress of the country by education and growth, women from Agaro town are suffering much by migrating to Arab countries. Then, the following is a list of key recommendations or areas that need strengthening

1. The study revealed that the returnees are blaming the government of Ethiopia as if the government not concerned about its citizens found abroad, then the government has to discuss with the community, the families, and the migrants about the issue to give the best solution for the problem
2. According to this study the migrants are looking for immediate wealthy by migrating than creating their own business in their motherland, then they have to convince themselves to create their business rather than migrating to Arab.
3. Pre-migration training about the condition of Arab states for to be migrants is necessary.
4. Increased access of women to economic and productive resources by facilitating entry of poor women into labour markets through access to credits, increase women access to land, and natural resources in order they solve their problems by themselves.
5. Finally, as a social worker, I would like to say every young woman has to stop following the illusion of success stories of few migrants and device another direction of life, since the road of life has many detours

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