



ST. MARY'S UNIVERSITY

SCHOOL OF GRADUATE STUDIES

**THE EXPIREANCE OF FEMALE AREB RETURNEE AND RE
INTEGRATION PRACTICE: THE CASE OF GOOD SEMARITAN
ASSOCIATION**

**BY
KALKIDAN GETU**

JANUARY, 2022

ADDIS ABABA

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ID NUMBER: - SGS/0669/2012A

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DECLARATION

I, the undersigned, declare that this thesis is my original work; prepared under the guidance of Dr. Habtamu Mekonnen. All sources of materials used for the thesis have been duly acknowledged. I further confirm that the thesis has not been submitted either in part or full to any other higher learning institution for the purpose of earning any degree.

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This thesis has been submitted to St. Mary's university, school of Graduate Studies for examination with my approval as a university advisor.

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Abstract

This study attempted to assess the experience of female Arab migrant returnee and Re-Integration Practice as well as, identifying major challenges faced by female Arab returnee at Good Samaritan Association located in Gulele sub-city, Addis Ababa Ethiopia. A descriptive design was used to conducted this research. A non-probability method of purposive sampling technique was used to select the respondents. The total population is 47 female migrants aged 20-40. Out of this only 23 were taken as a sample using inclusive criteria to avoid data saturation. Qualitative data were collected through interview. Purposive sampling was also used for the key informant's interview. Secondary data were also used to collect data. A qualitative research approach was used in data analysis. Data were also presented and analyzed descriptively. Based on the findings of this study, the researcher has reached that the main factors of migration for Ethiopian women and girls are the economic status of the family, lack of employment, inadequate income, loses of parents and peer pressure are stated as a major reason. According to the findings of this research, major challenges faced by female migrants are sexual harassment, excessive work load and physical abasement. In addition, this research identifies major integration practice such as economic integration, social integration and phycological integration, based on the findings of the research the researcher offers possible recommendations for government, non -government actors, policy makers and social workers.

KEY WORDS: *Migrant returnee, re-integration*

List of Abbreviation

UN.....	United Nations
IDP.....	International Development Program
ACPMD.....	African Common Position Migration and Development
MOFA.....	Ministry of Foreign Affairs
IOM.....	International Organization for Migration
UNICEF.....	United Nation Children’s Fund
NGOs.....	Non-Governmental Organizations
IRC.....	International Rescue Committee
UNHCR.....	United Nation’s High Commissioner for Refuge
PREAS.....	Private Employment Agency
EESP.....	Employment Exchange Service Proclamation
CIM.....	Cultural Identity Model
UEWCA.....	Union of Ethiopian Women Charitable Association
VCT.....	Voluntary Counseling and Testing
HIV/AIDS.....	Human Immune Virus/Acquire Immune Deficiency Syndrome
UNODC.....	United Nations Office on Drugs and Crime
ARRA.....	the Administration for Refugee and Returnee Affairs
MFA.....	the Ministry of Foreign Affairs Diaspora Directorate
TRQN.....	Temporary Return of Qualified Nationals Program

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CHAPTER ONE

BACKGROUND OF THE STUDY

Migration is a predictable phenomenon; people move both inside and outside their country, for short or long time, forced or voluntarily. While there are number of push and pull factors at work which influence the migration patterns in and from Africa, most of them have economic and social roots. At a very basic level, people migrate in search of better social and/or economic opportunities. This comes in the form of low wages, unemployment, rural underdevelopment and poverty. Fuelled by the rapid population growth in relation to the lack of resources and opportunities in the country of origin, migrants set out in search of greener pastures.

Reintegration can be defined as a return migrant's participation in social, cultural, economic, and political life in their home country after staying in a foreign land for some period (Cassarino, 2004). Social reintegration occurs when returnees have good social relationships and acceptance within their family and community in the home country. Cultural and political reintegration involve

s successfully participating in religious, political and cultural events, and connecting with norms and values of the home society. Economic reintegration involves productive by generating an income through employment or entrepreneurial efforts by investing the human, social, and financial gains from the migration experience (Cassarino, 2004; Kusch minder, 2014; Ruben et al., 2009). The activities in each dimension are interrelated and affect one another. This helps returnees to acquire information, share values and beliefs, and accrue the social capital needed for successful economic reintegration (Cassarino, 2004). Therefore, the successful reintegration of return migrants is the synergetic output of various activities and actions working to bring about a whole. Economic reintegration helps returnee migrants to enable them being independent economical by creating jobs, salaried or self-employed in different form.

Reintegration is an essential part of return migration, as it empowers and protects returnees by providing them with the necessary tools and assistance for their reinsertion into the society of their country of origin, while generally contributing to the sustainability of return. Reintegration is a two-way process that is highly

influenced by the country of return. If the country of return is open and welcoming towards returnees, this will most likely make the reintegration process faster and easier for the returnee, it has gained prominence in recent years, and numerous efforts have been made towards improving return policy formulation and making assistance more effective to those in need.

Facilitating sustainability in re integration practice is a crucial element of migration related to returnees in policy formulation by governments. IOM experiences indicate that return will likely be more sustainable if the decision to return is an informed and voluntary one and is supported by appropriate reintegration assistance. The need to include reintegration in the return process is increasingly appearing on the agenda of host countries.

Several international and regional forums have been dealing with reintegration assistance as a key element of the return process, as it is perceived as one that can motivate migrants to return or which can minimize vulnerability and empower returnees upon their return – especially return in the aftermath of a crisis, whether natural or man-made. Unless the factors that push people to emigrate in the first place are addressed, a considerable number of migrants will return to situations of vulnerability, and many look at irregular and unsafe remigration options due to unsustainable living conditions at home.

Assistance may be provided directly to the migrants and in the form of institutional assistance at the macro level to the communities of return in the country of origin. Targeting communities in return countries may involve longer-term, structural and developmental values.

To address the massive societal challenge posed by the return crisis, the Ethiopian government and local and international NGOs developed reintegration support services and programs for the returnees. Such support services included providing temporary shelter, offering medical assistance, and reuniting the returnees with their families by covering transportation costs to their respective villages for those from outside of Addis Ababa. Gradually, returnees also provided with vocational and business skills training, small workplaces, and access to credit to enable them to generate income and sustain their livelihood in the home country (De Regt & Tafesse, 2016). Despite the efforts of the government and international organizations, there are

still challenges with successfully re-integrating the returnees into the socio-economic context of their home country, which created frustration among the returnees (Kuschminder & Richard-Guay, 2018). This situation, together with the ban on legal migration to the Arabian Gulf, contributed to irregular migration and the re-migration of returnees to other countries. (Tayah and Atnafu, 2016) show how Ethiopian female migrants exposed to exploitation in neighboring countries that serve as transit points and how they sometimes forced to stay in these transit countries for prolonged periods.

1.1 Statement of the problem

Migration is a livelihood strategy for many people within Ethiopia, and international migration is a desirable option for both skilled and unskilled individuals in search of better opportunities (Fransen & Kuschminder, 2009). Among the various destination countries, Ethiopians are estimated to be the second largest labor migrant population in Kingdom of Saudi Arabia after India (IOM, 2014). Among the existing Ethiopian migrant population in Kingdom of Saudi Arabia, more than half of them migrated through irregular channels (RMMS, 2014). Hence, when Kingdom of Saudi Arabia developed and implemented the “Nitaqat law”, which requires all foreign workers to legalize their work documents and those who fail to do so face deportation, Ethiopians became the majority (within a couple of months, more than 163,000 Ethiopian migrants were expelled from the country (IOM, 2014)).

Returnees streamed in to Addis Ababa Bole International airport for days desperate, confused, and injured in different ways. International organizations like international organization for Migration (IOM), International Rescue Committee (IRC), United Nations High Commissioner for Refugees (UNHCR), and Red Cross got busy in and outside the airport providing initial rescuing services to the deportees with the assistance of the Ethiopian government. While those direct services were easing the stress, the need for designing and implementing a sustainable return and reintegration program became clear. Consequently, the government took the initiative to respond to it through a reintegration program. This study explores reintegration experiences of returnees living in Addis Ababa to investigate the differential needs among men and women returnees to reintegrate; and to learn about their shared Reintegration of

unshared economic, social, and psychological challenges and opportunities in the process of reintegration.

In addition to the need to explore the reintegration experience of Ethiopian massively deported migrants, there is a gap in migration literature on reintegration and its gender dimension that need to be filled. While reviewing different literatures, we can see migration is increasingly becoming subject for research in Ethiopia. Over the years, researchers Kushminder (2013) and; Adamnesh (2014); looked in to the causes, patterns, trends, aspects, and consequences of migration. Among these, Adamnesh (2006) looked in to the different aspects of return migration without the gender differences; while Emerta et.al (2010); Meskerem (2011); Mesfin (2011); Tizita (2011); and Abebaw (2013) concerned with the aspects and challenges of female Ethiopian international migrants. The last four studies looked in to the women's experience of migration at destination country. Even though they gave focus to returnees, their emphasis was the impact or the reflection of the women's migration stories to their current life after return. There were no attempts to explore the reintegration experiences of the women after return. This gap was partially filled by the study conducted by Kushminder (2013) "the reintegration of female Ethiopian migrant returnees".

Nevertheless, Kushminder's research was a general one which looked in to the experiences of all kinds of female returnees (voluntary, forced, and from any country outside Ethiopia). The study added a lot to our migration literature in many ways; it looked in to the individual female experiences, and addressed the how and why questions of reintegration. However, since Ethiopian government never had a policy or prepared program to respond to Reintegration of incidents like deportation, the questions of reintegration of the forced returnees remains unanswered by this study. The unpreparedness of migrants to return and the sending community to welcome them the struggle of the structural environment to come up with a way to serve this amount of returnees at once; and the complex social, and psychological, and economical issues arise with the incident made Kushminder's study insufficient to describe and explain the experiences of deportees/returnees to reintegrate.

This study by concerning on female returnee experience and reintegration practice it will capture the differential realities (challenges and opportunities) of female. In

addition, the study will provide a perspective to understand reintegration practice and coop up with the challenge they have faced. Help to provides guiding information to design effective reintegration programs based on different experiences.

1.2 Objective of the study

1.2.1 General objective

The General objective of the study is assessing the experience of female Arab returnee and the re-integration practice in Good Samaritan Association.

1.2.2 Specific objective

- To assess the experience of female migrant current situation in Good Samaritan association.
- To identify major challenges and the implementation of re-integration practice(service) in the association.

1.3 Research questions

- How does migration experience influence female Arab returnee allocate in Good Samaritan association?
- What kind of re integration practice (service) is implemented in God Samaritan association?
- What are the challenges faced by female returnees and how does they cope up from their past trauma?

1.4 Significance of the study

Re integration for female migrant returnee needs full attention of government, international and local organizations, local communities and anyone who have potential to support returnees at large because it affects the social, educational, and economical and other related sectors. This study assessed the experience of female Arab returnees and they're re integration practice since it needs a special attention in order to help female returnees.

It was hoped that the findings of this study assist individual, communities, local institutions, and government offices by identifying their responsibilities in the processes of making difference on supporting and brooding re integration practices. It will also serve as a guide for non-government sectors in order to support female

returnees. In addition to this, the study result will provide points for policymakers, legal entities, and other decision-makers to address the problems. It can also serve as a basis for future research and can be applied to other settings with a similar context to Ethiopia.

1.5 Scope of the study

This study mainly focused on Ethiopian female migrant returnees who had experience of Middle East countries and their re-integration process. The research is limited only to returnees residing in Addis Ababa at Good Samaritan Association shelter, which is located at Gulele sub city around shiromeda behind worda 01. The study focused on re integration practice of female returnees. Methodologically the study followed qualitative research design.

1.6 Limitation and Challenge of the study

The difficulty of collecting data due to the Covid 19 Pandemic, it was challenging to find all the participants at particular place because of the covid protection procedures. With following all procedure of the Association like by wearing face mask and keep a proper distance the researcher overcame the challenge and did interview with respondents.

Another challenge was some respondents were not willing to share their story openly because they have the feeling of being insecure to get through this challenge the researcher explained well all the ethical considerations and the purpose of the study.

1.7 Operational Definition of terms

Migrant returnees: defined as persons returning to their country of citizenship after having been international migrants (whether short term or long-term) in another country and who are Intending to stay in their own country for at least a year (Dumont & Spiel Vogel, 2007).

Reintegration: Reintegration in this study refers to the holistic process of returnees reinserted back to their community through the three interrelated dimensions; Economic social networks, a psychosocial dimension, and their interactions are critical to guarantee that migrant returnees are able to sustain their livelihoods and identity (Ruben et.al, 2009).

Economic reintegration: is having an access to financial resources such as a sufficient and independent income, opportunities for advancement and the basic

equipment for a long-term and self-sustaining existence with equal rights for all citizens.

Social reintegration: refers to the possibilities of migrant returnees to become part of Local social networks and to establish meaningful social contacts in the home country.

Psychosocial reintegration: ability to express identity, providing an individual with a place in society and establishing connections with that society.

Violence: is a physical force intended to hurt, damage, or kill someone.

Domestic violence: is violence committed by someone in the victim's domestic circle, which includes partners and ex-partners, immediate family members, other relatives and family friends. The term 'domestic violence' used when there is a close relationship between the offender and the victim.

1.8 Organizational structure

This research is comprised of five chapters. Chapter one constitutes introduction part, which is background of the study and statement of the problem, research objective, research questions, significance of the study, scope of the study and organization of the study. Chapter is the review of related literatures. Chapter Three presents research methodology that is data collection instruments, method and source of data collection, and methods of data analysis. Chapter Four comprises the findings and discussions of the findings to the study. Chapter five summarize the findings of the study and make recommendations that would contribute to solving the problem raised, as well as a recommendation for further study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Ethiopian migration

Ethiopia is located on the East African migration route, a land route which stretches from the Horn of Africa via Sudan, Chad, and Libya, to the Mediterranean Sea. A second route in East Africa leads from Ethiopia through Somalia to Yemen and across the Gulf of Aden (ICMPD, 2008). Due to this second migration route, one of the largest current flows of international migrants from Ethiopia is occurring, both legally and illegally, to the Gulf and Middle Eastern countries. On the scale of this flow are unknown as the vast majority of women migrate irregularly. However, it is estimated that up to half a million women immigrate annually to this region. Over the past decade there has been an unprecedented rise in Ethiopian female migration to the Middle East for domestic work, such that this is now the primary migration and return corridor from Ethiopia.

According to the International Organization for Migration (IOM), 72% of Ethiopian migrants used the services of either illegal or legal employment agents. Of these, 60% used illegal agents, 20% used legal agents, and 20% did not know the status of their agents (Franken & Kuschminder, 2009). Young women, men and children from all parts of the country migrate primarily to the Kingdom of Saudi Arabia, Lebanon, United Arab Emirates, Bahrain, Djibouti, Sudan, Syrian Arab Republic and Yemen. Djibouti, Sudan, Somalia, and Egypt reported as the main transit routes in Africa for Ethiopian migrants, whereas in the Arabian Peninsula, Yemen is the primary transit country for thousands of Ethiopians who want to migrate to the Kingdom of Saudi Arabia, Lebanon and the United Arab Emirates. The availability of cheap labor in Ethiopia and its demand in the Gulf States make the migrants vulnerable to various kinds of exploitation.

According to informants from the Ministry of Labor and Social Affairs, this creates a fertile ground for traffickers, mainly brokers in the source and destination countries that facilitate the illegal recruitment and departure of migrants. Increasing migration of Ethiopians to the Middle East has led to a rise in abuse and exploitation.

Many Ethiopian women trapped, having their travel documents confiscated, and exposed to rape and exploitation, during transit or upon reaching their final destination. During their search for work, male migrants subjected to forced labor in low skilled jobs including waste collection, camel and goat herding, and construction (Anteneh, 2011). Majority of migrants have little or no contact with family members and have to endure long working hours. Furthermore, they are often denied any movement, may be unpaid, and have no rest time (US Department of State, 2013). Following reported abuses in the Gulf countries, in 1998, the government of Ethiopia issued a proclamation to establish Private Employment Agencies (PrEAs) with the responsibility of protecting the rights; safety and dignity of Ethiopians employed and sent abroad (Private Employment Agency Proclamation, No.104/1998). This proclamation later revised as the Employment Exchange Services Proclamation (EESP) 632/2009 with additional and improved statements of strengthening the mechanisms for monitoring and regulating domestic and 6 overseas employment exchange services.

In addition, the proclamation stipulates further provisions with regard to new requirements based on the changing nature of the labor migration process. According to information obtained from MOLSA, in the beginning, very few organizations came forward to obtain the license full filling the requirements presented in the proclamation: only two in 1998. Later, the number increased in accordance with the magnitude of labor migration especially to the Gulf States. In addition, the profitable nature of the business drove many to apply for licenses. There are currently 334 registered and actively engaging PEAs in the women's labor supply at this time according to the Ministry. Despite the government's effort in establishing the PEA's, there is no coordinated system in place to monitor and evaluate their activities. As a result, Ethiopian women and girls in the Gulf countries exposed to various kinds of exploitation including forced labor, sexual assault, physical and psychological abuse, suicide, murder, as well as a multitude of other dangers. Recognizing the severe problems faced by Ethiopian domestic workers migrating through informal means to the Gulf countries the Government of Ethiopia officially banned domestic workers from moving abroad for employment in October 2013. Root causes people migrate from Ethiopia.

2.2 Reintegration

Reintegration is a process of returnees into the socio-economic and political life of a society is one of the important stages of the migration process that needs due attention. Economic reintegration is especially difficult for forcibly returned migrants, as they do not have the necessary financial means upon return to sustain their families' basic needs. Returnees often experience difficult social integration issues because of the weakened social networks caused by long separation from families and community members.

Reintegration support should be on the returnees' needs, combining economic, social and psychosocial support. Studies carried out in different reintegration schemes showed that programmes, which did not fit the needs or skills of the returnees, are a waste of resources and can create considerable frustration, undermining the perceived legitimacy of projects (Kleist & Bob-Milliar, 2013). For more than 30 years, as an example Asian countries have tried to initiate reintegration programs that address the problems and issues confronting returnees in their home countries. The countries where reintegration implemented include Bangladesh, Indonesia, Malaysia, Nepal, Pakistan, Philippines, Thailand and Sri Lanka (Tornea, 2003). In designing programs for returning migrants, these countries considered many factors including technical and vocational skills acquired, savings and experience accumulated. Continuing support in the form of psychosocial counselling and therapy, health care, and mental health treatment are packages included in the reintegration schemes of returnees (Tornea, 2003).

2.2.1 Economic reintegration

Helps returnee migrants to enable them free from independency by creating jobs, salaried or self-employed in different form. Economic reintegration contains two dimensions: *Improving employability*: to increase the employability of combatants through intensive training in skills that are actually in demand in local economies and markets, and through longer-term support to new entrepreneurs, for example through mentoring and business support services. *Strengthening the enabling environment*: to create an enabling economic environment, especially in local communities with high return of ex combatants, for job creation and private-sector development, including for micro-businesses.

When we say one should give a proper Economic re integration in different organization it supposed to give and empower the returnees supposed to get training on life skills, financial literacy, entrepreneurship and vocational skills in the areas of their interest as well as based on the demand of the local market. Further to skills development, returnees also benefitted from services as well as relevant support to initiate businesses including access to finance. Moreover, in partnership with the private sector, returnees interested in wage employment also supported through job placement.

2.2.2 Psychosocial Reintegration

Social reintegration understood as the support given to offenders during re-entry into society following imprisonment. A broader definition, however, encompasses the period starting from prosecution to release and post-release support.

Counselling is used in a variety of situations: psychological counselling, career counselling, legal counselling, etc., and has to do with engaging and assisting people facing a specific problem, to solve the problem or identify the acceptable coping mechanism. Despite there is not a single definition of “counselling”, this term can be comprehended as “a process, organized in a series of steps, which aims to help people cope (deal with or adapt to) better with situations they are facing. This involves helping the individual to understand their emotions and feelings and to help them make positive choices and decisions. Counselling is an approach for assisting people to reduce initial distress resulting from a difficult situation, and to encourage short and long-term adaptive functioning (positive coping)”.

2.2.3 Re integration and Basic Counselling Skills

Re integration counseling defined as Provision of information to the returnee on the reintegration assistance process, Collection of information on the returnee, including assessment of potential situations of vulnerability and identification of needs, skills, motivations, and opportunities, provide first-line emotional and psychological support to the returnee. The reintegration counselling is a
Fundamental step for the establishment of a comprehensive reintegration plan for all returnees, which should not just be limited to a business plan but should be a “life

plan” which encompasses the economic, social and psychosocial needs of the individual.

Counselling differs from daily person-to-person informal communication. Instead, basic counselling skills, which include positive communication skills, constitute a fundamental tool during the reintegration counselling process with a view:

- To create a safe environment.
- To establish a trusting relationship between the reintegration assistant and the returnee.
- To understand the returnees’ needs, resources and aspirations in relation to their reintegration, at the individual, family and community level.
- To provide basic first-line emotional support to the returnee.
- To establish a participatory and realistic reintegration plan.
- To understand when to offer the returnee the services of a mental health specialist (if necessary and feasible).

It involves by helping migrants in order to manage their trauma from their different kind emotional sufferings.

The research participated the residence and re integrated females from Good Samaritan Association. The Agency provide to them shelter based accommodation and health care services and carries out reunification with families and reintegration activities to migrant returnees who returned to their country on voluntary basis or who had been through forced return.

2.3 Review of related theory

Migration as a physical and cultural transition has two dimensions: emigration and immigration. Emigration or leaving one’s home of origin can be conceptualizes a person’s loss of their people and culture, their internal sense of harmony and familiarity, and often the loss of their mother tongue (Tannenbaum, 2007). However, immigration, the process of entering to a host country, provides a feeling of connectedness to others through which individuals can explore and immerse themselves in another culture and expand their sense of self through acculturation processes (Tannenbaum, 2007). There are multiple causes of acculturation and its effects are not only varying but also observed and measured on the process.

Acculturation is culture change that is initiated by the conjunction of two or more autonomous. It may be derived from non-cultural causes, such as ecological or demographic cultural systems. Acculturative change may be the consequence of direct cultural transmission modification induced by an impinging culture; it may be delayed, as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of transitional modes of life (Social Science Research Council, 1954, p. 974 on Berry et al. 1992). Redfield, Linton, & Herskovits (1936) define acculturation as “those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture’s patterns of either or both groups” (p. 149 on Berry et al. 1992). Under this definition, Berry et al. (1992) argue that acculturation “is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation.” (p.271). According to Berry et al., acculturation is a process where an individual migrant undergoes in psychological change to engage with a new culture in everyday interaction. Though there is a pattern with different immigrant groups, acculturation involves a subjective negotiation in which an individual must decide how to adopt to a new place: retain or abandon one’s cultural identity?

In addition to an individual immigrant’s character and decision, the course of change resulting from acculturation depends on cultural and psychological characteristics of the dominant group; the purpose, length, permanence of contact; and policies being pursued by the state (Berry et al, 1992). Another important factor influencing the extent and the outcome of acculturation is point of immersion. ‘Point of immersion’ is the extent to which an individual immigrant is absorbed into the social, cultural and economic life of the destination community through “level of formal schooling; participation in wage employment; extent of urbanization, mass media use, and political participation; and change in religion, language, daily practices, and social relation” (Berry et al., 1992, p.275).

The decisions on how and where to engage with the dominant culture that determine the extent of acculturation process lies with individuals, called “acculturation strategies” (Berry et al., 1992). Based on the orientations to two basic issues—maintaining relationships with the dominant group and/or maintaining cultural identity and characteristics—acculturation strategies can be categorized as integration,

assimilation, separation and marginalization. Both integration and separation strategies of acculturation focus on maintaining country of origin cultural identity and character.

Though separation entails avoiding interaction with the dominant host culture, integration is a strategy adopted to “make the best of both worlds,” as individuals try to maintain some degree of cultural integrity (Berry et al., 1992). On the other side, individuals adopting assimilation and marginalization strategies in their acculturation processes do not show any effort to maintain their original cultural identity. In the case of assimilation, individuals abandon their culture as a way to adopt and seek interaction with the dominant culture, claiming a new group identity. In the case of marginalization, however, individuals abandon their former culture without taking on the dominant culture.

Marginalization often enforced by the dominant culture; individuals who experience marginalization often reject the dominant culture out of distaste for the marginalization process. In different historical moments, migrants in a dominant host culture may create a minority group by adopting marginalization in which they experience exclusion and discrimination.⁶ According to Berry et al., any kind of acculturation process involves a behavioral change resulting acculturative stress, feelings of marginality, alienation, and identity confusion in addition to mental health problems. Acculturative stress, according to their study, can be high for individuals who neither maintain their culture nor adopt the host culture—those, in other words, who experience marginalization. Individuals who choose to maintain their culture and adopt the host culture, therefore embracing integration, exhibit low acculturative stress. The acculturation strategies adopted by an immigrant affect how the immigrant reintegrates with his/her home culture upon return. Adopted acculturation strategy, and the behavioral changes and stress that comes with it, affect not only the immigrant’s interaction with their host country but also their interaction with their home country. In temporary migration arrangement like “contract labor migration” specifically, understanding how individuals choose to interact and what strategy they adopt for their acculturation a crucial step in understanding the later challenge of reintegration. For women whose interaction with the host dominant culture takes place within a segmented labor incorporation (if, say, they are domestic workers in a

household), their chosen acculturation strategy will be of particular importance in understanding their identification as women, their status and empowerment.

2.3.1 Cultural identity model (CIM)

While there are a number of scholarly investigations directed at aspects of migration, the notion of remigration is probably the least studied, as most migration studies examine permanent settlement. However, in recent years, trends show migration is becoming increasingly more temporary making return to one's home country after living somewhere else a common pattern. Returnees, also referred to as *sojourners*, experience double-sided cultural transitions (Sussman, 2002). They go through the process of adjustment and the outcome of adaptation, culture shock and reverse shock. Cultural adjustment is a key concept that measures the degree to which an individual identifies with the home country and the host country throughout the process of migration and remigration—simply put, it is a sojourner's cultural identity (Sussman, 2002).

Cultural identity also defined as the psychological counterpoint to national identity. Where national identity is defined as one's place of birth or country of origin, cultural identity is more aligned with who an individual perceives himself/herself to be, and takes into account the specific cultural influences in his/her life (Costa and Bamossy 1995; Hall 1992). Accordingly, the Cultural Identity Model (CIM) by Sussman (2000, 2002) explains remigration processes focusing on cultural identity of self and a shift in these identities as triggered by migration and remigration. Sussman (2002) provides four tenets of CIM as if Cultural identity is a critical but latent aspect of self-concept. Salience of cultural identity is, largely, a consequence of the commencement of a cultural transition. Cultural identity is dynamic and can shift as consequence of overseas transition and self-concept disturbances and shifts in cultural identity serve as a mediator between cultural adaptation and the repatriation experience (p. 394).

Return migration entails re-contact with original culture, which usually triggers a shift in cultural identity of self-established values through adaptation. According to CIM, there are four potential identity shifts: affirmative, subtractive, additive, and global (Sussman, 2002). Affirmative identity shift occurs when *sojourns* react positively to returning and affirm their home country identity. Sussman (2002) calls them "the grateful repatriates." The model predicts that these individuals will experience low

adaptation to their host country and will maintain home-culture identity throughout their cultural transitions. In contrast, both subtractive and additive identity shifts are by an initial sense of vague cultural identity and a strong sense of the disparities between home and host cultures in both the initial and later adjustment processes.

Individuals who experience high adaptation in their host culture and subsequently experience exhibit both shifts. High return distress, though for different reasons. Subtractive identifiers' high return distress emanates from a feeling of culture loss and the resulting alienation and estrangement from a home country. This feeling may result in a search for a new group where members perceive each other as culturally dissimilar. Such estrangement, at its extreme, may lead to a "feeling that one lacks a cultural identity altogether" (Tannenbaum, 2007, p. 150). On the other hand, additive identifiers experience high stress a consequence of embracing many aspects of the host culture—values, customs, social rituals, emotion and thought. Members of This group search for opportunities to interact with members of their former host culture and minimize interactions with their home culture. Sussman (2002) recognizes additive shift as an identity gain where cultural identity enhanced through sufficient gain that a return is negatively experienced. The global identity shift "enables re-migrants to hold multiple cultural representations simultaneously" (Tannenbaum, 2007, p. 150). This group may have multiple international experience, which enable them to move in and out of cultures allowing them a sense of belonging to a global community. Cultural adaptation to the host culture is often instrumental, which makes return a positive experience. Gender as a learned social concept varies in different cultures.

The construction and perception of gender in a particular culture may exist at different points along the spectrum between matriarchal and patriarchal. For migrants, adopting a host culture may also mean adopting new perceptions of gender, which require downward or upward mobility in terms of social status. For women, this adoption of new gender perceptions will affect their understanding of self, gender status and empowerment. However, return migration may disturb this reconstructed self-identity of women resulting in, among other things, identity shift. The type of identity shifts that women returnees' experience, based on Sussman CIM, will determine the way they experience the home perception of gender.

2.3.2 Multidimensional reintegration approach

It is widely agreed that reintegration should be viewed as a multidimensional process (IOM 2015; Koser and Kuschminder, 2015; Kuschminder, 2017), but the precise domains of this multidimensionality are different across studies. For example, the IOM stresses the importance of the economic, social, cultural, and political domains. In other cases, the IOM also highlights the importance of the psychosocial domain, which is also used by Van Houtte and de Koning (2008). Koser and Kuschminder in examining “Assisted Voluntary Returnees (primarily from Europe) argue for the importance of including safety and security as a domain along with the economic and socio-cultural dimensions. For the current context in Ethiopia and understanding the challenges of returnees to Ethiopia, with the inclusion of the following three domains within the reintegration package:

Economic – includes employment; economic vulnerability or capacity of the household

of return; *vocational training*; access to microfinance or loans; savings; and debt.

Socio-Cultural – includes community of return (original community or new community); support structures available to returnee (at both the familial and the community levels); participation in local organizations or groups (such as church organizations, *edir*, *kebele* organizations, or returnee network supports); children’s access to education; and cultural maintenance and acceptance.

Psychosocial – includes access to and support for psychological services through their rehabilitation process.

CHAPTER THREE

Research design and methodology

This part describes the study area and discusses the methodological approach which the study uses to investigate the research questions as it aligns with the objective of the study. It also describes the specific methods used for collecting and analyzing data and explains the ethical consideration used in the study.

3.1 Description of the study area

Addis Ababa lies on 9°1'48"N latitude and 38°44'24"E longitude. The city is located at the heart of the country at an altitude ranging from 2,100 meters at Akaki in the south to 3,000 (9,800 ft) meters at Entoto Mountain in the North. This makes Addis Ababa the third highest city in the world, after La Paz and Quito in Latin America. The city occupies a total area of 540 Sq. Km (BoFED, 2013).

Among the 11-sub city in Addis Ababa the study conducted at Gulele sub city. *Gulele* sub city is *one* of the *11 sub cities* of *Addis Ababa Gulele* Sub-City Administration lied on Area: 30.18 sq.km squire with a total Population: 284,865 Male: 137,690 Female: 147,175 on a Population density per sq. m: 9,438.9, which its Location is in front of 3rd Police Station.

The research was conducted at Good Samaritan Association. Good Samaritan Association is a local non-governmental and non-profitable organization, that have 25 stuff members. which is also one of the members of the Union of Ethiopian Women Charitable Association /UEWCA/. The organization was established in 1996 by Ethiopian professionals whom some of them have immense and rich experiences in developed countries and dedicated to development schemes which are targeting the improvement of the life of the Ethiopian women and marginalized section of the population that suffer from abject poverty.

GSA is an association whose development schemes and activities are geared towards alleviating the plights of very low-income women and girls who are victims of international and inland women trafficking, who are exposed to many economic, health and social problems. Other low-income community members are also

beneficiaries of the services provided by GSA. Among the service they provide Protection services by providing shelter-based accommodation and health services, provide accommodation (food, clothing and other basic services), Provision of Primary Health care for returnee, Provision of counseling, therapeutic activities, and psychiatric services for victims of human trafficking upon their return., Establish/Strengthen referral linkages and link victims of trafficking to the shelter, hospital and legislates. Awareness creation about HIV/AIDS among the returnees and Voluntary Counseling and Testing (VCT) for HIV AIDS, facilitate discussion among returnees to share their experiences. Reunification and reintegration activities Conduct Family tracing /home visits and reunify the victims with their families, provide training for women /girls with BBS and Life skills, provide seed money for female to start businesses of their choice and help them conduct a decent life.

3.2. Research Design

A research design is a step-by-step approach used by a researcher to conduct a scientific study. It includes various methods and techniques to conduct research so that a research problem can be handled efficiently. (Hitesh Bhasin2019). Among the various types of research design descriptive research design was used assuming that it helps to describe the experience of female Arab returnee and reintegration process in Good Samaritan association.

3.3 Research Approach of the Study

Research approaches are plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation. Qualitative research is an approach for exploring and understanding the meaning individuals or groups described to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation. (Lincoln, Y. S., Lynham, S. A. & Guba, E. G. 2011). Among the different research

approach qualitative research approach is conducted on this research because it allows the research to capture investigate the reasons for human behavior (sample behavior) it aims at discovering the main motives and desire.

3.4 Population of the study

The research population is generally a large collection of individuals or objects that is the main focus of a scientific query. It is for the benefit of the population that researches are done. However, due to the large sizes of populations, researchers often cannot test every individual in the population because it is too expensive and time-consuming. This is the reason why researchers rely on sampling techniques. (Mohamed Adam2018).

The population for this study is female experienced migrant returnee aged 20-40 who are also a resident in Good Samaritan Association. Here the total number of populations under Good Samaritan Association is 47.

3.5 Sampling Method

The general population under God Samaritan Association is 47. All of them are from the age range of 18-42. Out of 47 population. The researcher used purposive sampling methods because it helps more to be more cloth with participants who can provide in-depth and detailed information about their experience. The researcher selects 20 main respondents' sample and 3 key informants. Inclusion criteria were employed to select the sample size.

3.5.1 Inclusion criteria

Some criteria were identified to select the sample. The criteria include; the exclusive willingness of the participants to share their experience, female returnee migrants who have a year and above domestic work experience, all participants must be female as criteria.

3.6 Data collection tolls

For the purpose of this study qualitative method were employed to collect primary data, Such as interview and observation.

3.6.1. Primary data

Interview: it is particularly suitable to make an intensive investigation of the problem. It could be done face to face or when it is not possible to directly contact the person concerned, the interview could also be done through telephone. The interview is advantageous since it enables to get detailed information about the situation under assessment. The process is flexible and the non-response rate is low. On the other hand, the interview has the main weaknesses of being time-consuming, expensive and remains with the possibility of bias (Kothari, 2004). Structured question interview was conducted with the female migrant returnee and key informants to collect relevant information to the achievement of the objectives of the study as. The structured questions ensure the collection of reliable data. It enables the researcher to present similar questions to all respondents. On the other hand, the probing enables the researcher to explore more which allowed the collection of expanded data about the issue. Interview data is collected through face to face. Each interview took a maximum of 45 minutes. Before commencing the interview, the researcher briefed the informants about the purpose of the research. They are told their participation is voluntary. The research also conformed to the informants that the information they provided would only be used to build the research findings but for no other purposes.

3.6.2 Secondary data collection

Secondary data is a data that is already available either in published or unpublished form. The researcher has made reasonable effort to collect available documents at the Good Samaritan association. But the only document the researcher was able to collect was biographical record of the youth which consists information about their address, physical condition, Psychological conditional and the recorded time they join the youth Association. These have been used to complement and reinforce the primary data.

3.7 Data Analysis and interpretation

Interview data recorded in audio are first transcribed and combined with data recorded in notes. The combined interview data are coded and grouped into themes corresponding to the research questions. The grouped data are analyzed in thematic.

The result of the interview data and secondary data is analyzed and presented in such a way that the questionnaires data reinforces or complements the interview data. Finally, results are analyzed and presented thematically. Thematic Analysis allows the researcher to identify, organize and shed light on patterns of meaning across a set of data. While many patterns of meaning, or themes, emerged, the analysis served to identify those themes that were relevant to answering the specific research questions. (Jack Caulfield, 2019, How to do Thematic Analysis)

3.8 Ethical consideration

All ethical concerns were given due consideration in the process of conducting the study. Letter of permission to process the Agency were written in a formal way to perform the communication and the process smooth.

Prior to the interviews consents were received from each participant; the confidentiality of their response was protected; and their freedom to discontinue their participation at any time they wish was too, guaranteed from the beginning. The researcher informed the study participants about the purpose of the research they are being asked to participate clearly and honestly; and to ensure the degree of confidentiality, names of the participants were missioned. Pseudonyms, are used to conceal the identity of participants and to protect their privacy, as it is an important part of protecting research participants' anonymity (Marvasit, 2004). The researcher also respected Professional integrity through exclusively including study participants views and experiences as they expressed in the interview's session.

CHAPTER FOUR

Result and discussion

This chapter includes demonstration of data that are collected from participants through /interview from 20 female migrant returnees and 3key informant's employee of God Samaritan Association. The data have discussed and analyzed carefully to assess the experience of female Arab returnees and their re-integration process in Good Samaritan Association (GSA) Addis Ababa. The findings were presented to answer the general question of the research.

4.1 Demographic background of Participants

The demographic account of the research participants' migrant returnees is briefly presented here. In terms of age, their age distribution ranges from 20 up to 40years. When we came to sex distribution of participants out of 23 in-depth interviews conducted with Arab returnees and 23 of them were female, while 20 were migrant Arab returnees. The rest three of them were key informant participant at God Samaritan Association. They are working in the Association still as a counselor, house mother and the Manager. The Marital Status of participants showed, out of 20 migrant returnees 11 of females are single, 5 of them divorced and the rest 4 are married. All the 3 key informants are married. Furthermore, a clear description of this study participant that is (migrant returnees and key informant profile) presented in the table as follows.

Sex	Age	Educational level	Organization	Position
F	27	BA Degree	GSA	Counselor at GSA
F	30	Masters Degree	GSA	Executive director of GSA
F	19	BA Degree	GSA	House mother at GSA

4.1.1 Profile for key informants

4.1.2 Profile for migrant returnee participants

Age	20-25	4
	26-30	10
	30-35	3
	36-40	3
Marital status	single	13
	Married	4
	Divorce	3
Educational level	illiterate	4
	Primary	11
	secondary	5
Region	Oromia	9
	Amhara	7
	Tigray	2
	South	2

4.2 Pre-migration experience of migrant returnees

Most Ethiopians are on the move. Not only are more and more rural people relocating to towns and cities, but the number of Ethiopians leaving the country has also ballooned in the last few years. Many are trying to reach Saudi Arabia through Yemen, while thousands of others head for South Africa, Israel and Europe, crossing deserts and seas and placing their lives in the hands of smugglers who often have little regard for the well-being. The genesis of this pattern of international migration of Ethiopians in general and female domestic workers in particular is related to a number of factors operating in Ethiopia, particularly since the early 1990s. The particularities of the situation in Ethiopia are exacerbated by armed conflict, recurrent famine, political conflict, urban and rural poverty, and environmental degradation have made migration a silent issue both for individuals or families whose life circumstances have been altered by the rapid socioeconomic, physical, and political changes as well as official government policy. The number of Ethiopians involved in both legal and clandestine migration has been growing steadily over the past two decades.

There are usually push factors and pull factors of migration, Push factors are the reasons why people leave an area. They include, lack of services, lack of safety, high crime, crop failure, drought, flooding, poverty and war. Pull factors are the reasons why people move to a particular area. They include: higher employment, more wealth, better services etc. Migration usually happens as a result of a combination of

this push and pull factors (National geographic society (1996-2022) People migrate for many different reasons. These reasons can be classified as economic, social, political or environmental Economic migration - moving to find work or follow a particular career path. Social migration - moving somewhere for a better quality of life or to be closer to family or friends. Political migration - moving to escape political persecution or war. Environmental causes of migration include natural disasters such as flooding, Earthquake etc.

From the key informant participant one also mentioned as various reasons has been mentioned by the research participant (returnee) such as Poverty, un employment, inadequate income, divorce, loses of parents, seeking independence from quarreled family member, peer pressure and/or network at/from Arab returnee were recorded by our clients as driving factors for migration. Even though they are underlined and incorporated with other factors, economic problems mentioned by all respondents as contributing to their decision to migrate.

4.2.1 Poverty/Economic issue

Poverty is a state or condition in which a person or community lacks the financial resources and essentials for a minimum standard of living. Poverty means that the income level from employment is so low that basic human needs can't be met. Poverty-stricken people and families might go without proper housing, clean water, healthy food, and medical attention.

“Mostly based on the experience we have, all returnees migrated mainly for economic reasons; either they are head of their family, single parent, married, or divorced; they were straggling economically. One may look for capital to start business, and the other may not even have adequate income to feed his/her family; either way they start their journey to fill their economic gaps”. (Key informant 1)

“I used to support my mother and 3 younger sisters living in Bacco by working in one local cafe in Addis Ababa as a waitress; I used to get paid 650 ETB per month, and depend on my tips for my rent and transportation cost. I used to send any money left from my tip and rent a home to my mother. I am hardworking person, but working

throughout day and night didn't get me anything or anywhere”
(Female Interview 4)

The above quote from the interview participant 1,8,4,2 shows their decision to go to middle east is basically an economic issue. To live in a poverty condition, being unable to cover their family and children expense as a family responsibility is such a pain full experience to them. Being poor in an economic condition in their region force them to migrate. Participant in here make an economic migration since it is a choice to move to improve the standard of living by gaining a better paid job.

4.2.2 Un-employment and Loss of Parents

Unemployment is a term referring to individuals who are employable and actively seeking a job but are unable to find a job. Included in this group are those people in the workforce who are working but do not have an appropriate job. Usually measured by the unemployment rate, which is dividing the number of unemployed people by the total number of people in the workforce, unemployment serves as one of the indicators of a country's economic status.

“I did not get any job in my area, when one of my sisters started her high school. I needed to earn more money. That moment got me to my worst decision, and I started thinking of going out job.” (Female interview 7)

Un-employment has been a big concern for a long time in our society. Most of the time it gets people to decide a quick decision. The other female participants also made her journey about covering need of her family as a result of loss of parents. Un-employment of other family members, and expectation to provide better life to other family members. Losing a parent, or both parents, means you've lost a connection to your own childhood. Parents can talk to us about our own early years, and share memories in a way no-one else can. Losing our parent hurt us a lot and made us lost our self's.

“I lived for 8 years in Yemen, the first time I thought about migration was by the time I lost my mom and I was grade 10. From that moment on, I decided to go to abroad and forget everything. If we were able to

cover all the medical expenses and my mom had a good medical treatment, my mom would be alive today” (Female Interview 14).

It was very shocking and mind you I was the last one in age from the family, because of what happened to my family: I was devastated about 50 per cent of them were dead. I was forewarned. I was told just about everything and I thought I knew everything and I was going to be okay. What I saw was really shocking. It was very depressing moment.” (Female Interview 12).

These initial experiences were often difficult for the participants. After this statement the woman above continued: working and living their life and as a matter of fact both of them stayed more than 9 years in Middle East.

4.2.3 per pressure

Peer pressure and/or influence by network at destination were also shared factor by some of respondents; based on the information they and their families got about the better opportunities available in Arab state, they made their decision with more confidence by knowing nothing.

“What is being said about [the Middle East] here and the reality in Dubai is quite different. We do not trust people when they tell us the facts about migration, we only look at the artificial clothes returnees wear here and consider as if life is good. But in reality, life is difficult.” (Female Interview 15)

“My neighbor daughter was working in Saudi; she was the family’s major source of income; and I was following her steps. I was aware that working there won’t be easy; but she told me if I work hard and keep my head down, I will get the money I need to help our family’s figured it wouldn’t be my worst decision. I also got my sponsor through her employers”. (Female Interview 16)

Either peer pressure or wrong information is something that leads the young group put on the pressure and make them to do a wrong decision.

4.3 During (process) experience of return migrant

The process and route of migration are categorized in a broad way though is brokerage is widespread in-migrant labor markets. Brokers fill the gap between migrants and the countries or places they are travelling to, and help migrants traverse complex immigration systems, border controls and labor markets. They are involved in the placement of migrants into precarious jobs but also mitigate the precocity of migrants from marginalized classes and ethnicities.

The prominent debates around people trafficking and smuggling, and subsequent changes in law and policy, highlight how brokers have become of concern to policymakers in both migrant sending and receiving countries.

“We sold most of our cattle and I went to Addis Ababa. I meet the broker and start my process then give him money by the time he told me as it only took a month to finish the process but it took almost nearly 6 months. I lost words to explain the suffering I had by the time.” (Female interview 5)

The broker told me as I don't need any cloths to have while I went to Bahrain and took my all clothes from me and that my employer will give me new clothes and everything, I could not even meet my employers when I reach there. (Female interview 3).

“I did agree with the broker that I can stay and work for more than 4 years but the agreement ended after 2 years stay of work in Dubai which cost me another amount of money.” (Female interview 11)

Three of the above participants mentioned as they smuggled by illegal brokers which cost them their money and time. Dealing with the wrong broker make migrants to face different struggle situation. Illegal way of transportation system, false promises, having an expiry employment visa (which even expired before short time of their return), wrong employer address and so on.

Frustrations with the brokers are experienced in different ways beside the above circumstances such as, false promise to migrants, illegal way of transportation and different kind of robbery.

4.4. Migration on destination experience

4.4.1 Living and Working Condition

From their arrival time until return to their country, living and working condition for returnee migrants in Middle East is a very difficult journey. As the majority of Middle East returnee participate in a domestic work, they face different kind of problems such as, Home sickness, long working hours with heavy workload, lack of rest, withholdings/denial/cutting of salary, Physical abuse, sexual abuse and psychological abuse.

Discrimination and in defiance of racial, religious and gender identities, cultural difference are among the challenges faced by the returnee migrants. Only two respondents have positive feedback about working in Middle East. They learn different experience of good knowhow and have wealth as they wish too.

“Even if I don’t have a time to breathe and tacking care of myself. I like working with new style and learning the different kind of machineries at home.” (Female interview 6).

“My employer showed me how to clean houses, how to cook their food, and how to wash and iron clothes and every household activates. I kept everything she thought me for long time and it helps me to manage myself with the modern life activity of households.” (Female interview 17)

The above quote mention as two of return migrants are happy about their migration. They are thanking full because they meet good employers by chance and their salary as per their agreement. They also has known as how to operate different machineries, makes easy life which depend on the technology mostly.

4.4.2 Home sickness

Homesickness is the feeling of emotional distress when you're away from home and in a new and unfamiliar environment. It affects those who've moved both temporarily and permanently. It's estimated that 50% to 75% of the general population have felt homesick at least once in their life. Nearly everyone misses something about home when they're away. But some people might feel more severely homesick than others. These are some of the causes of homesickness.

“My employer did not give me any permission for about two years. I was confused, very unstable and from that on I had a homesickness problem, that is when I said I can't do this. I need to go back home.”
(Female Interview 10) *“Spending my half 5 years duration mostly at one same place makes me very sick and give me a big hardhack.”*
(Female Interview 20)

What we see from the above quote respondent is that, moving away from home to returnee migrants means their routines and lifestyle are interrupted. Which can lead them to anxiety and distress. Their usual habits and routines can't be depended on for comfort in their new situation, especially if the environment is culturally different from what they are used to.

4.4.3 Depression.

Depression, also known as major depressive disorder, is an illness that involves a constant feeling of sadness and loss of interest or pleasure. Doctors say that homesickness can have symptoms that are similar to depression, such as frequent crying, sleeping problems, difficulty concentrating, and withdrawal from society. In some cases, homesickness can even turn into depression itself.

“I always miss very much my children's. I don't remember a single day I have spent without crying and sadness. Because of it I can't sleep and eat, most of the time I am so depressed.” (Female interview 3).

The overwhelming feeling of being in a new environment and away from the familiar can lead to performance issues at work and personal life. Intense homesick feelings can also result in difficulty focusing on issues that are not related to home.

4.4.4 Abuse

Is defined as any action that intentionally harms or injures another person. Most migrant's participant mention as they violated by their employers, the structural system of the country, citizens of Arabs, and by each other. Looking at the responses of participants of the research in general used to live in their employer's residence shared similar experience.

4.4.5 Physical abuse

Physical abuse happens when someone deliberately hurts your body or takes away your control of your body. It can also be referred to as physical violence, such as rape and hitting. Physical abuse can be things like hitting, slapping or kicking, but it's important to know that: Physical abuse can be anything that causes pain to any part of your body someone can be physically abusive even if they aren't using their body or a weapon to hurt you: Tying, locking you up, or restraining you in any way is considered as giving you medicine or drugs to stop you from moving or thinking clearly. Someone saying they will physically hurt you is also abuse. This is true even if the person never does what they say they will. Physical abuse can be a form of domestic or family violence.

“You don't have to have bruises, scratches or marks on your body for it to be physical abuse.” (Female interview 4)

“I had the two years of unforgettable back pain because of high working hours with my first employers.” (Female interview 19).

Beside all the house work I covered which took more than 12 hours, madam used to take me to her sister's house. A house with 9 families and they force me to perform different duties at both houses with all day and night with no considering of payment situation. Because of that, I had serious problem of back pain, which even force me to come back to my country. “They used to beat me every time and every day I could not go to the police because they consider me as outsider.” (Female interview14).

“Our employer didn’t give us food and because of that we were begging food from our Ethiopian friends and from Filipinos. Everything with our neighbors had to be done secretly.” (Female interview 2)

The above coated shows that there is a lot of migrant returnee women’s which faces physical abuse in such different forms. Women’s who had physical abuse experience face different long-lasting complication of health problems.

4.4.6 Psychological/ Emotional abuse

Psychological abuse, often called emotional abuse, is a form of abuse characterized by a person subjecting or exposing another person to behavior that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorder. It is often associated with situations of power imbalance in abusive different form of relationships, and may include bullying, gas lighting, and abuse in the workplace. It also may be perpetrated by persons conducting torture, other violence, acute or prolonged human rights abuse, particularly without legal redress such as detention without trial, false accusations, false convictions, and extreme defamation such as were perpetrated by state and media.

“Because my employer husband rape me, back here, I did an abortion. I couldn’t live with it and it caused me some psychological trauma such as forgetting things; I do regret it so much with my decision but I don’t have any option by that time”. (Female Interview 1).

“I spent 7 years at Yemen working as a house maid “I worked with 4 employers since I get start working in Arab countries and from my 4 employers only one did not mention to me about changing my religion. (Female Interview 8).

“Two of my employers did force and bullied me to change my religion in to Muslim as long as I am their maid. If I want a good payment and to renewed my work agreement, I should be Muslim if not they told me that they won’t me. However, all the reasons make me change my name and my situation.” (Female Interview 6).

“I can’t even pretend and do the fasting based on my religion and it makes me nervous entirely and collapse with my personality and I fill guilty about it every time and every day because of this I was sick and penalized emotionally and it eats my inside whenever I think of it.”
Female interview18).

The main reason to migrate to Middle East was to get a recovering economy. As a result, migrants simply saw how to get better income only not how to maintain their mind health which lead them to the most complication risk of their emotional status.

4.4.7 Sexual harassment

Sexual harassment anywhere is not just about sex. It is about the harasser being hostile toward the victim or abusing power over the victim because of the victim’s gender.

When someone targets you in unwelcome way sexually suggestive or demeaning comments, repeated and unwelcome requests for dates, offensive gestures, offensive touching, jokes or pranks, intimidating behaviors, or pornographic materials. This behavior is directed at because of gender status (because you are a woman mostly). These offenses must be severe *and/or* pervasive. sexual harassment includes Inappropriate and suggestive touching, kissing, rubbing or caressing of their body and/or clothing mostly by their employer’s husband and young boys and rebuffed or asking for sexual favor Making sexually offensive gestures, remarks or facial expressions.

” My employer’s madam husband has forced and raped me frequently, he gave me a warning by taking my passport away that if I tell to any one that he will point out me to the police and makes me deported.”
(Female Interview 1).

I stayed silent for more than a year about the elder son of my employer. He did in appropriate touching and hits me on my butt and different part of my body. (Female Interview 20).

“Because my employer husband rape me, back here, I did an abortion. I couldn’t live with it and it caused me some psychological trauma such as forgetting things; I do regret it so much with my decision but I don’t have any option by that time”. (Female Interview 1).

Being a women of sexually abused is a betrayal of trust. The three migrant returnees find it difficult to trust other people as well as themselves and their own perceptions. On the other hand, they may place an inappropriate level of trust in everyone.

Not all survivors of sexual violence are the same, nor will any act of sexual violence affect two people in the same way. There is no wrong or right way to feel or react. As the body and mind process the devastation of sexual violence, many different emotions, behaviors, and physical responses appear and disappear and may reappear. It’s better to understand what those returnees may be experiencing and stand on their side.

4.5 Post migrant returnee’s experience

4.5.1 Local Perceptions and culture influence towards Returnees

Migrants from the Middle East the local perception and treatment is quite different. The community sees Middle East returnees both as victims of poverty and “backwardness” in Ethiopia, which instigates their migration, and as victims of abuse and trafficking in the Middle East (Tigabu, 2011; Berhane, 2012). There is little information on the struggles of Middle Eastern returnees upon their return to Ethiopia to keep up with the culture and character of the community, with the exception that they are happy to be home.

“We escaped from hell and went back home. It was too good to be on our mother land truly” (Female Interview 19)

The return is thus portrayed as the safe haven after the horrors of the migration episode. There are several other elements that occur for Middle Eastern returnees in their return experience.

“After you come from there, they may think you have brought a lot with you. “She did not do this for me” that type of thing I heard, so I do not go anywhere.” (Female Interview 13)

This quote shows how the assumptions of the locals that as a returnee the participant should have brought them gifts has negatively affected the reintegration of the woman into the local community.

4.5.2 Perception

Furthermore, even the use of the term ‘diaspora’ to describe the returnees suggests a bothering process in Ethiopia.

“People, well, categorize me as diaspora in my town now, so somehow if I do some mistakes culturally, they would pass on them, they don’t mind me being a bit crazy. They say “oh she’s diaspora,” it makes me sick of them sometimes, so it’s ok. What can I do?” (Female interview 1)

Previously, the common perspective amongst locals is that all returnees are rich. When a woman returned to her home after being in the Middle East, neighbors would come expecting some money or fancy clothes due to the migration.

4.5.6 Culture

A culture is a way of life of a group of people-the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

“When you go out from your country everything seems easy to get and control. However basic things are cheap and you feel like you have everything, I always think that I don’t belong there and it puts me on high anxiety level and miss everything back home.” (Female participant 18)

“When you go from your native land to another culture there is culture shock. The culture shock is okay because when you cross the boundaries you are expecting something different...You know, somehow mentally, to a degree you are prepared and you shift. Now the re-entry culture shock is different. Because yes, you know this

culture, what you have in your mind is what you grew up in and you can visualize things. But then when you actually come back to it things are not the same. (Female Interview 5).

“When you actually come back to it things are not the same. Things are not the way you left them” (Female interview 3)

The above quote highlights that Cultural distance, the greater the difference between cultures and cultural values, the more difficult the adjustment, which leads to instability. This can lead to a lack of interest in their new surroundings. Difficulty adapting. A new situation requires adjustment, but not everyone finds it easy to adapt, those who felt homesick and other delusion tended to be those who were more rigid in their behavior. They clung to their old habits and avoided situations that required them to adapt. Expectations of the culture of the country of return have changed due to the experiences of the culture of the country of migration.

4.6 Economic re integration practice

(We give different kind of vocational training to migrant returnees. Considering their need we give trainings such as hair dressing, swing, food preparation, and cultural craft trainings. In order to make them economically independent we give the above-mentioned trainings.) (Key informant 2).

When I came here, I saw that if you don't have money, it would be difficult. If I didn't have money, I realized I would be in the same position as before. I thought I would be better off there than here, but having this chance make my decision change.” (Female Interview 15).

“I am glad to participate on such kind of the chance. It's been 2 months since I start taking food preparation program in the organization.” (Female Interview 11).

“I am hoping I will find a good place to work after I get out from the Association. Being able to lead myself economically independently or I will try to open a mini hair dressing salon.” (Female Interview 9).

The above quoted shows us as economic reintegration assistance helps returnees establish economic self-sufficiency upon their return. Many reintegration programs include support for economic reintegration as often the reason returnees first leave is because of the lack of a decent income. This type of assistance is useful for helping returnees who need skills or resources to (re)establish adequate and sustained income generation for themselves and their families.

4.7 Psycho social re integration practice

To give them a counseling service is our top priority in the Agency. Every returnee migrant has their own different issues. We give the service for all the clients twice in a week and once in a week we give group counselling on a coffee ceremony. We believe it helps them rehabilitate quickly on some of our clients during the group counselling as they share their experience to each other and develop their social interaction as well. (Key informant 3).

“By the time, I stayed in the organization for about three months now I have participated in counseling programs. On the beginning, I attend the counseling session twice a week from one of psychologist I can say it was the tough time but after we have known to each other with her and stayed a while, I get through all the process and start answering the entire question she asks to me in a comfortable way. “(Female Interview 10).

“Today I can say the service has bring much change in my mind everything has been clear at least after I had a conversation with the counselor. She gives me different assignments in different time through that and the group discussion I realized my case is not that different from some of my friends at the Agency.” (Female Interview 17)

The above quote showed as Integrative counselling, as the name suggests, is a combined approach to psychotherapy that brings together different elements of specific therapies. Integrative therapists take the view that there is no single approach that can treat each client in all situations.

4.8 Discussion

This section demonstrates the theoretical interpretation and discussion of reintegration challenges and opportunities of female migrant returnees. This is done under three themes; economic, social, and psychosocial reintegration. Each subsection is analyzed properly gender was at the center throughout the process. Each section summarizes related findings from different themes as found to be connected based on the migrant returnee experience. The overall purpose of this section hence is to address the research questions of the study.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The economic and social reintegration process applied through improving employability: to increase the employability of combatants through intensive training in skills that are actually in demand in local economies and markets, and through longer-term support to new entrepreneurs, for example through mentoring and business support services. Strengthening the enabling environment: to create an enabling economic environment, especially in local communities with high return of ex combatants, for job creation and private-sector development, including for micro-businesses. I find out most of female migrant return to their country totally before the time they plan and with different accidents, to renew their passport, for the visa purpose, through deportation, complicated health issue, by different kind of harassment, violence and family issues. To sum up, the three dimensions of reintegration of migrant returnees, economic, social, and psychosocial are evidently basic to successful reintegration of forced and volunteer migrant returnees. In cases where there is force on the return of migrants, it is important to make the assistance provided to returnees responsive to their situations resulted because of unwillingness and Unpreparedness to return or by considering our nationalities of Ethiopian women and girls as they are more vulnerable.

5.2 conclusion

This study was intended to assess the extent to which the migration experience influences the reintegration of migrant returnees with the local community.

Accordingly, the study was carried out through collecting data by in-depth interview with the resident of Arab Migrant returnee and key informants who worked at Good Samaritan Association conducted to collect the relevant information. The study has made its base on the assessment of re integration program regarding to return migrant, in measuring their status in the aspect of economic social and psychological condition they are involved. The major findings of the study are summarizing as follows.

The main factors of migration for Ethiopian women and girls are the economic status of the family, lack of employment, inadequate income, loses of parents, seeking independence from quarreled family member, peer pressure. Are among the major finding factors to push migrant Ethiopians. As I have mention on the analysis stage on their destination, Ethiopian women face. many challenges starting from the moment they lay their foot to their ground until their returnee they pass in different kind of Domestic abuse and sexual harassment, home sickness, long working hours with heavy workload, lack of rest, withholdings/denial/cutting of salary, discrimination and abuse in defiance of racial, religious and gender identities.

5.3 Recommendation

Reintegration is a key challenge in return migration. Enabling migrants to reincorporate into the society in their country of origin and empowering them to participate again in the social, cultural, economic and political life should be the aim of reintegration assistance in order for the return to be successful. Reintegration assistance should be sustainable, measurable, balanced, complementary and innovative.

To achieve sustainable reintegration, the returnee should actively participate in his or her reintegration process and assistance should cover economic, social and psychosocial dimensions through adequate training, counselling, networking and financial support, while mitigating possible security risks and allowing for sufficient time for the returnee to readapt. Being measurable will not only help to analyses the impact of a reintegration project and possible gaps, but also to identify the different factors contributing to successful reintegration, thus enhancing the impact of future reintegration projects.

As migrants' needs differ, countries differ and migration experiences differ, a balanced approach is very much needed to ensure that the assistance provided is meaningful to the returnee, addresses his or her vulnerabilities and avoids creating tensions between the returnee and the local community.

Reintegration assistance should be complementary to avoid duplication of efforts, provide a more comprehensive response and respond to the needs of vulnerable

groups requiring long-term assistance. Local actors may help to identify the relevant structures and schemes.

5.3.1 Recommendations for research and policy makers

Through applying different kind of research must be conducted for Successful reintegration practice needs to break new ground. Through innovative ideas, such as partnerships with countries of origin, the private sector, foundations, development actors and the diaspora, reintegration projects may provide a more comprehensive response, better address root causes of migration and adapt to new challenges of return migration. While each of the aforementioned factors is highly relevant by itself, their effective combination defines the success of a project.

Innovation in providing reintegration assistance, for example, through joint projects with development actors and the diaspora — that is, being complementary — can lead to more balanced interventions that respond to the needs of returnees, as well as the community, thus enhancing the sustainability of the project.

Clear indicators and benchmarks and a long-term evaluation can then underline the sustainability of the project and enable its replication.

Nevertheless, it is important to keep in mind that there is no single solution to facilitate successful reintegration; the relative strengths of the different factors and the design of each project need to build upon the local context and the profile of the returnees.

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Appendix 1

This in-depth interview is prepared by a post graduate student in St' Mary's University to deal with my master thesis for partial fulfillment of Master's Degree in social work studies. The research entitled 'the experience of Arab Returnees and re-integration in the case of Good Samaritan Association. The main purpose of this interview is to assess the extent to which the migration experience influences the reintegration of migrant returnees with the local community.

Dear respondents, your valuable information has great role on the accomplishment of the research. Therefore, I kindly request you to give a response honestly and I want to assure you that the information you provide would be used purely for academic purpose. No need of mentioning name.

Questionnaire to be answered by migrant returnees of Good Samaritan Association

Background information

Sex-----

Age-----

Marital status-----

Pre- Migration

1. When and how (process and route of migration) did you migrate to Arab state?
2. Would you please tell me from where Ethiopian region you are?
3. What do u think were your family's role on your migration?
4. Can you please tell if there was any peer influence on the decision of your migration?
5. What do you think were the Push/pull factors for the migration you had like (e.g.) economic motive)?

During Migration

6. How do you explain your experience with brokers you meet through migration process?

7. How was your travel experience did you travel legally or illegal way of transportation?

8. Can you tell me on what kind of job you were involve in Arab country?

9. How was your first time arrival experience?

10. Did you face any violence during migration time?

Migration in the destination

11. Did you tell me how the work environment was in Arab country was is fit your expectation?

12. How do you rate or explain the burden of work there was it manageable in your status and skill by the time?

13. Can you tell me how much was your Payment and do u think it was fair with the work you do?

14. How do you exercise your rights and freedom with the entire environment?

15. Did you experience any violence by the people you hired or anybody else?

Return Migration

16. What was the Pull and push factors of your return from migration to your country?

17. How do you get family societal explain the Family/societal Acceptance on your arrival was it how you expect?

18. What is your Family and societal responses with your request and status?

19. Do you have a plan of remigration?

Reintegration

19. How did you learn about the reintegration program?

20. When and where did you get enrolled in the reintegration program?

21. What are the basic services you get from the reintegration program?

22. What is your current economic integration status?

Appendix 2

This in-depth interview is prepared by a post graduate student in St' Mary's University to deal with my master thesis for partial fulfillment of Master's Degree in social work studies. The research entitled 'the experience of Arab Returnees and re-integration in the case of Good Samaritan Association. The main purpose of this interview is to assess the extent to which the migration experience influences the reintegration of migrant returnees with the local community.

Dear respondents, your valuable information has great role on the accomplishment of the research. Therefore, I kindly request you to give a response honestly and I want to assure you that the information you provide would be used purely for academic purpose. No need of mentioning name.

Interview questionnaire to be responded by key informants at Good Samaritan Association.

1. How did returnees recruited to the reintegration? What were the criteria's?
2. What special efforts during planning and implementation of the reintegration program were/are done to include unique needs?
3. Who are the major recipients of your service? Why?
4. What are the specific components of the reintegration program?
5. How each service component assists returnee to build on their economical capacity?
6. How the program helps the returnees to re connect to their community?
7. How the program helps the returnees to rehabilitate from the psychological impact their migration life and returning experience had on them?
8. How each service component is interrelated with the other? Did they show any impact on one another?
9. What shared and unique challenges do women face to reintegrate? Are there any interventions you provide to address these challenges?
10. What you have to add on our discussion? Anything you think would inform on the reintegration of women?