foot’s journey
ENHANCING MIGRANTS - PROTECTION AND INTEGRATION THROUGH RADIO DRAMA
foot’s journey
enhancing migrants - protection and integration through radio drama

United Nations Office for the Coordination of Humanitarian Affairs

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### Acronyms

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<th>Acronym</th>
<th>Full Form</th>
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<tr>
<td>DAC</td>
<td>Development Assistance Committee</td>
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<td>DRC</td>
<td>Danish Refugee Council</td>
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<td>ERF</td>
<td>Emergency Response Fund</td>
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<td>IOM</td>
<td>International Organization for Migration</td>
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<td>KSA</td>
<td>Kingdom of Saudi Arabia</td>
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<td>OCHA</td>
<td>Office for the Coordination of Humanitarian Affairs</td>
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<td>OECD</td>
<td>Organization for Economic Co-operation and Development</td>
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<td>SFCG</td>
<td>Search for Common Ground</td>
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<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
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<td>YCG</td>
<td>Yemeni Coastal Guards</td>
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<td>YRC</td>
<td>Yemeni Red Crescent</td>
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Executive Summary

Yemen acts as a transit country for Ethiopian migrants from the Horn of Africa, traveling to Saudi Arabia and the Arab peninsula. Countless reports composed in recent years have not only detailed the perils of the journey to and through Yemen, but also the main drivers causing migrants to leave their homeland.

The project consists of radio episodes broadcast and outreach listening/viewing sessions targeting Ethiopian migrants and their host communities in the western coastal line of Yemen across the three governorates of Taiz, Hodeida and Hajja. Its main objective was to provide Ethiopian migrants with a safer transit through Yemen. “Safer transit” is defined as decreased reliance on smugglers and traffickers for transportation decrease in discriminatory incidences with Yemeni host communities.

This final evaluation report aims to understand Ethiopian migrants awareness of the risks they are exposed to while traveling through Yemen and their level of knowledge of accessible support systems from local organizations. Following the implementation of radio programs, training and outreach activities through this project, this report also highlights the coexistence status between Ethiopian migrants and local host communities and the will of the local host community members to provide support.

As explained in the methodology section, two groups were interviewed – Ethiopian migrants and Yemenis from local host communities – those who were exposed to the program’s activities (participants), those who were not exposed to the program’s activities (non-participants). It is also important to note that all Ethiopians surveyed were illegal migrants and that 19% were repeat migrants; it wasn’t the first time they engage in this same journey. Most Ethiopians surveyed were from the Oromia region.

The following list represents some of the most noteworthy deductions that emerged from this evaluation. Elaboration and further details are found in the subsequent chapters of this report.

**Awareness of Support Services Access**
Being an illegal migrant directly involves smugglers and unknown routes to escape the Yemen Coast Guards and other migrants’ protection entities. Illegal migrants’ knowledge of existing support centers is critical in order to be able to receive support and guidance throughout their journey. Participants were found to have higher knowledge than non-participants of where they could seek help (74% to 41.5% respectively). The radio programs and listening/viewing sessions proved to be effective to a certain extent as 43% of migrants confirmed learning about support centers, specifically IOM and DRC through the project’s activities. Most importantly, 88.5% of participants are currently aware of where to access these organizations.

**The Risks Ethiopian Migrants Face**
It is striking that the majority of migrants have knowledge about serious risks they may face through their journey to Yemen, with over 95% having personally experienced, or a member of their family, extortion and robbery, starvation, physical violence, criminal kidnapping for ransom, degrading treatment and verbal and sexual abuse, in addition to slavery. However, not all forms of risks were known to participants prior to the project; as 88% confirmed hearing about all the different risks directly from the program’s activities. Most importantly, the project’s activities proved to be effective as 99% of Ethiopian migrant participants...
understand and are aware of all the risks of traveling to KSA through Yemen. Nonetheless, it is reported that 28% confirmed they would still engage in the same journey knowing all the risks involved. One dramatic explanation for continued migration and continued desire to migrate is that the drivers are simply stronger than the fears these risks might evoke.

**Ethiopian Migrants Interaction and Coexistence with Yemeni host communities**
As mentioned through discussions, Ethiopians are discriminated against in the workplace as they are paid less than Yemenis for the same work, and may also be paid less than originally agreed upon. Regardless, more than 40% of Ethiopian migrants intend to find work and settle in Yemen. The following could validate the increase of migrants wanting to settle in Yemen, despite the above working conditions. Since August 2014, Houthis rebels were controlling the city of Haradh and their presence had been positively affecting locals’ treatment of migrants, as several migrants mentioned that Houthis would provide assistance when required and they felt respected and more secure since their arrival. Nevertheless, 59% of Ethiopian migrant participants confirmed that local community members treated them in a brotherly manner. It was also found that participants had less interaction with Yemenis than non-participants. This illustrates that the radio programs were weak in the sense that they highly emphasized the risks Ethiopians face while traveling through Yemen, but did not provide much awareness about Yemeni culture and how to coexist and interact with the host communities. This was validated as none of the participants recall any subject through the radio programs related to Yemeni culture; Nevertheless, it might also be due to the fact that only one radio episode was used in the listening sessions.

**Impact on Local Community Members**
Sensitizing local host communities to support vulnerable, distressed Ethiopian migrants is crucial and can sometimes help save their lives. The fact that the radio programs were broadcasted in Arabic provided a higher reach and impact on locals, as 93% of participants and radio listeners retained the main message delivered through the radio programs: Ethiopian migrants suffering during their passage through Yemen. 86% of participants in the listening sessions and 83% of those who listened to the radio broadcast found it very helpful in providing insights to better understand Ethiopian migrants. The majority learned about the risks that migrants face from the radio programs, except for 20% who confirmed knowing from friends and family. The overall increase in tolerance is well characterized by the proportion of participants, 78%, against 30% of non-participants who stated feeling sympathy towards Ethiopian migrants. The radio programs verified to be effective in increasing the willingness of local community members to assist migrants, as 93.5% of all participants claimed they would.

**Scriptwriters Training**
The training SCFG provided to some radio scriptwriters reflected interest from most of them, as three of the five interviewed scriptwriters confirmed it was educational. As most of them mentioned, the major problem was that the training was very short (one day). Two of the five scriptwriters did not even remember what the training was about. Nevertheless, two of the five used the acquired Common Ground techniques. A scriptwriter from Sana’a radio station wrote 2 short stories and proposed them to the radio management, but they were not produced, and the second used the dialogue acquired techniques in a live show of 4 episodes discussing human rights and migrant issues on Taiz radio.

**Relevance of the Program**
It is very obvious that the program could have been more relevant to the needs of Ethiopian migrants, had the baseline study provided the below information:

- Differences in ethnicity, religion, language and political background of Ethiopians
- Mobility of migrants
• Number of migrants that had personally experienced risks while entering Yemen

Lacking the above prominent information in addition to advice from IOM led to the production of the video documentary in Amharic dialect only, and to the radio programs produced in Amharic and Oromo dialects. This reflected directly on the impact on Ethiopian migrant participants and throughout the data collection process. However, and taking the above into consideration, the overall project’s activities were relevant to Ethiopian migrants’ needs, as effectiveness was proven in providing awareness to the majority, as set in the program’s objectives. On the other hand, the program relevance was very important to local host communities as the impact of the radio programs and documentary was highly validated through the increase of tolerance and willingness to support migrants during their passage through Yemen.

In Conclusion, to avoid most of the limitations faced through the program’s implementation, future programs’ baseline studies should have a wider scope, not only to include surveys but also to investigate and define the exact program beneficiaries’ complete demographics and habits. This will lead to a better understanding of the direct beneficiaries and ability to reach female migrants.

The continuation of episode production and radio broadcast is recommended in addition to dissemination of awareness materials. Also recommended is the creation of platforms, where common activities could be simultaneously executed, gathering both Ethiopians and Yemenis together, mainly emphasizing on similarities between the two communities. The production of a radio show discussing migrants’ issues and testimonials, from both communities, is suggested to enhance the program’s reach.

Including local humanitarian NGOs in future programs can be of great value as it can lead to additional interactions between the two communities. The main project’s objectives being reached, it is recommended to continue the outreach activities in the same-targeted areas, but also expand the program’s geographical areas for intervention.
1. Introduction

1.1 Project Background – Setting the Scene

Despite numerous reports of the abuse of Ethiopian migrants in Yemen and KSA, Ethiopians have continued to migrate to the Gulf States in large numbers in recent years. Approximately 84,000 Ethiopian migrants arrived in Yemen in 2012\(^1\). In 2013, in line with the generally declining numbers, the number of new arrivals from Djibouti also decreased; 42,168 Ethiopian migrants crossed the Red Sea via Djibouti\(^2\).

Yemeni towns and institutions are poorly equipped to respond to this influx, and problems of violence and exploitation await newcomers, who are often unaware of the potential risks. Migrants arrive in Yemen through coastal ports with the intention of continuing on to KSA, but many are unable to cross the border mostly due to financial constraints and become stranded, with little choice but to resort to begging and destitution, with no reliable shelter, food, or access to services\(^3\). Smugglers and traffickers, who promise passage into Saudi Arabia, are also exploiting Ethiopian migrants.

Yemeni officials have raided smugglers’ camps and freed thousands of Ethiopian migrants imprisoned there, but other smuggling operations remain strong. Torture, physical and sexual abuse, robbery, extortion, slavery, starvation, and disease are commonly inflicted on Ethiopian migrants by these smugglers and the harsh living conditions they impose.

As the economic conditions in Yemen continue to deteriorate, migrants who arrive seeking economic opportunities will be even more vulnerable to exploitation and violence. A new approach is needed to disseminate accurate information to Ethiopian migrants about potential dangers, and to humanize migrants to their host communities so that they may live together without tension or discrimination.

Search for Common Ground Yemen launched the *Foots’ Journey* program, “Enhancing migrants’ protection and integration through radio drama”.

The overall goal of the program is to create a safer transit through Yemen by spreading information about the challenges and support systems of migration available in Yemen, while building cohesion and understanding between migrant and host communities. The project’s activities have also highlighted the humanitarian resources offered by partner organizations, mainly IOM, strengthening the utility and impact, and complementing its on-the-ground activities to receive stronger support from local populations.

The program started on November 3\(^{rd}\) 2013, involved media and several outreach activities and was implemented throughout a period of 8 months, following an extension of 3 months, and ended on October 1\(^{st}\) 2014. The radio program’s activities consisted of 25 Arabic language episodes of migrants’ stories, adapted from documented true stories, and translated into two Ethiopian languages (Amharic and Oromo).

The radio episodes aim at providing Ethiopian migrants with increased knowledge about likely risks and available resources relevant to their passage through Yemen. In parallel, the


\(^2\) UNHCR 2013

\(^3\) [http://www.doctorswithoutborders.org/press/release.cfm?id=6747](http://www.doctorswithoutborders.org/press/release.cfm?id=6747)
radio episodes have provided Yemeni host communities with awareness to hold more tolerant attitudes towards Ethiopian migrants.

To maximize the impact of the project, the radio episodes were backed and complemented with extensive outreach, targeting the project’s implementation area, with 200 listening sessions targeting 2991 Ethiopian migrants, and 100 listening sessions targeting 1830 Yemeni community members, including debates among participants.

Capacity building components were also part of the project. SFCG provided intensive training to 11 scriptwriters from 6 different radio stations in writing techniques and concepts for social change. 13 facilitators also received intensive training from SFCG to enhance their facilitation and debating skills in order to carry out the listening sessions.

1.2 Objectives and Evaluation Questions

The primary purpose of this evaluation is to assess how successful the project has been in achieving its planned results and objectives, by assessing mainly the effectiveness and relevance of the project. The results of this research can be used to support the sector’s advocacy and response strategy to Ethiopian migration to and through Yemen, in addition to providing a solid foundation for the development of programs relating to migration flows.

The objectives of the evaluation are:

1. To provide in-depth and segregated data on migrants’ knowledge, attitudes and practices in relation to migration risks and available resources relevant to their passage through Yemen.

2. To provide a set of data on local host communities’ perceptions, attitudes and practices towards Ethiopian migrants.

These objectives are translated into the following research questions:

- To what degree did the project make Ethiopian migrants more aware of how to seek and access support services from relevant organizations?
- To what degree did the project make Ethiopian migrants more aware of the risks of traveling to Saudi Arabia through Yemen?
- To what degree did the project make Ethiopian migrants more aware of how to culturally coexist and interact with Yemenis?
- To what degree did the project help Yemeni citizens to be more responsive to and supportive of the needs of Ethiopian migrants?
- To what extent did the training increase the capacity of Yemeni radio scriptwriters to use ground techniques and approaches in their on-going work?
- To what degree were the project’s activities relevant to the needs of Ethiopian migrants and their crossing through Yemen?
1.3 Evaluation Methodology

Fieldwork was conducted over a four-week period in December 2014. A research team of three men and one woman, comprised of three Yemenis and one Ethiopian, in addition to five Yemeni facilitators, conducted interviews in several locations around the country, including the cities of Sana’a, Hodeidah and Hajjah, and several districts within the cities such as Beit el faqih, Al zohra, Al dorahimi and Haradh. Surveys and Focus groups were conducted in Arabic, Amharic, and Oromo; therefore, great care was taken to ensure that only information that could be validated from multiple sources was used for the final report.

The study was carried out by combining different research methods. The core of the research consisted of a survey (using pre-defined questionnaires) conducted amongst the two respondent groups: Ethiopian migrants and Yemenis from the local host communities. Additionally, the study was based on literature review and focus group discussions (FGDs), where qualitative data was collected from 8 FGDs comprising the two groups equally.

The evaluation adhered to SFCG’s evaluation guidelines, in addition to complying with the OECD DAC Evaluation Quality Standards.

The evaluation emphasized on the criteria of effectiveness and relevance of the program’s specific objectives:

1. Changing the way Ethiopian migrants approach migration so that they seek out legitimate resources.
2. Building ties between hosts and migrants, leading to social cohesion, tolerance, and non-discrimination in host-migrant communities.

The sample consisted of two equal sized groups, 100 Ethiopian migrants and 100 from the local communities. Each group was segregated into two subgroups; one exposed to the project activities (participants) and the second not (non-participants) - (see Appendix 1). All Ethiopians were surveyed in Sana’a city, where participants were found, in addition to new migrants and returnees. Yemeni non-participant sample was randomly selected in targeted coastal areas while the participant sample was selected randomly within the project’s activities targeted areas based on specific locations provided by SFCG. Of the 50 participant Yemenis, 40% were females and 60% males, 42% from Haradh, 14% from Beit el faqih, 14% from Al dorahimi, 16% from Al zohra and 14% from Al mina. FGDs were conducted with 32 Yemenis and 32 Ethiopians in same locations following quantitative data collection.

Interviews were also performed with a number of facilitators and radio scriptwriters to assess the effectiveness of all trainings provided by SFCG.
### 1.4 Limitations

Divergences in the program implementation strategy and structure led to additional time required in analyzing and classifying collected data. As represented in the below table, the baseline study was conducted in specific geographical locations while the implementation of the program’s activities were conducted in different locations due to the scarcity and mobility of Ethiopian migrants in same locations. De facto, the evaluation was affected and most data collected could not be validated through triangulation with data from the baseline study. Therefore, findings in this report will only reflect participants and non-participants comparative results crosschecked with data collected from surveys and focus groups.

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<td>Ethiopian migrants Eritrean registration office Haradh District</td>
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<tr>
<td>Lahaj</td>
<td>YES</td>
<td>Al mina District Al hali District</td>
<td>Al mina District Al hali District</td>
<td>No participants found</td>
</tr>
<tr>
<td>Sanaa</td>
<td>NO</td>
<td>Sofia District 70 District Al Wahda District</td>
<td>Al Wahda District Ethiopian migrants registration office</td>
<td>Al Zahra District Beil El Faqiq District Dorahmi District Al mina District</td>
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<td>Aden</td>
<td>NO</td>
<td>Al Sheikh District</td>
<td>Sofia District 70 District Al Wahda District</td>
<td>Sofia District 70 District Al Wahda District Prison facility</td>
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<td>Al Baiyadh</td>
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Some of the challenges that were faced during the implementation of the project’s activities and were largely faced again during the evaluation process are:

1. Mobility of Ethiopian migrants
2. Ethiopian migrant respondents were only found in Sana’a city
3. Challenge to find female migrants
4. Challenge to interview female participants from local host communities
5. New interviewers from the two different ethnicities were hired in order to collect consistent opinions.
2. Preliminary Findings

The below is a summary of relevant findings and facts, originated from the desk review of the program’s activities provided by SFCG.

2.1 Baseline Findings

The Baseline study was conducted in March 2014 and covered the cities of Hodeidah and Hajjah using a random sampling method. Surveys were conducted with 150 Ethiopian migrants and 150 Yemenis from the local communities, in addition to 5 FG’s with each of the groups. The below summary will be used in the analysis for comparative results only when applicable since the baseline and evaluation were conducted in different locations.

Ethiopians were found to have little engagement with local communities as 30% of respondents knew Yemenis by name and most of them for work purposes. Only 7 Ethiopians knew locals from mosques. Ethiopians expressed their opinions about the local police where 29.3% confirmed that they had previously been poorly treated, while 17.3% restrained from answering. 15.3% of Ethiopian respondents perceive local communities as hostile. When asked about the risks faced in Yemen, 86% of Ethiopians were subjected to physical abuse and beatings, 81.3% were exploited by human traffickers, 72% were robbed, 69.3% were subjected to verbal abuse, 56.7% were kidnapped for money extortion and half of respondents had difficulties in finding food and shelter. None shared any exposure to rape or sexual abuse but it is important to note that only 2 female Ethiopian respondents were surveyed. In the FGs, it was noted that some Ethiopians faced sexual abuse, but only from smugglers. From the total Ethiopian migrants surveyed, 82.7% had an overall good awareness of organizations providing support.

Most local host communities displayed friendly attitudes towards Ethiopian migrants; 88% of local host respondents felt sympathetic, while only 8.7% felt dismay towards Ethiopians. When asked about these feelings towards Ethiopians, 82% said that Ethiopians are going through difficult circumstances and 67.3% said because they are poor. 40% replied that they felt sympathy because Ethiopians are not aggressive, while 16% said they create problems and can transfer diseases. It is important to note that 61.3% of locals interact several times a day with Ethiopians and 22.7% at least 3 times a week.
3. Evaluation Key Findings

The following sections will present the key findings related to Ethiopian migrants and Yemeni local communities, separately, from both qualitative and quantitative data collected. All findings were crosschecked to confirm their reliability. These findings address the main evaluation questions of the research and related criteria.

3.1 Ethiopian Migrants in Yemen

Context

Since the program’s activities implementation ended in October, not one Ethiopian participant was found anywhere except in the capital Sana’a; mostly in Ethiopian community areas, where they work as unskilled labor, cleaning cars, in companies or households. 45% of them traveled though Rada’a before reaching the capital, where 79% of them worked in Qat farms, as shared during FGDs. 98% of respondents were men, for both participant and non-participant respondents. All surveyed Ethiopians were illegal migrants. Of the total 132 Ethiopian surveyed, 48% were from the Oromia region, 21% from Amhara, 17% from Dire Dawa and 14% from the Tigray region.

92% of Ethiopians are found to be literate, where most of them reached secondary level education and 15% obtained diplomas and college degrees. Only 8% are illiterate. 64% of Ethiopians are between the age of 25-65, 28% between 19-24 and 8% between 15-18 years old.

Since the Ethiopian migrants were divided into two groups, one exposed to the project’s activities and the second not, comparative results will be stated when possible.

Through surveys and FGDs, Ethiopians were asked if they knew of SFCG; it was found that 100% of Ethiopian participants knew the NGO in comparison to 18% of the non-participant migrants. Non-participants knew SFCG from a previous implemented project, The Team Yemen program.

It is crucial to note that the Ethiopian version of the Foot’s Journey radio episodes were not broadcasted in Ethiopia as scheduled due to legal complications in Ethiopia and extremely high costs, despite several efforts made by SFCG. The Ethiopian migrant participants were exposed to one of the 25 produced radio episodes during listening sessions, in addition to a short video documentary focusing on the story of a young Ethiopian migrant man’s journey through Yemen. Despite the fact that only Arabic episodes were broadcasted on local radios, 14% of surveyed Ethiopian participants, who do understand Arabic, listened to a few episodes on the radio.
Information was provided to migrants through the listening sessions where one episode of the radio programs highlighted the humanitarian resources offered by partner organizations, mainly IOM and DRC, to strengthen the utility and impact of their on-the-ground humanitarian activities.

The output of the project’s activities echoed on the percentage of Ethiopian migrants knowledge and ability to recognize several reception and support centers; 70% of participants confirmed knowing several locations where they could seek help or submit a complaint, against 44% of non-participants, as reflected in Graph 1. Same result was reflected through FGDs. Further significant figures indicating advanced awareness amongst participants is the percentage of knowledge related to IOM facilities. As represented in Graph 2, non-participant surveyed Ethiopians never heard of IOM, while 30% of participants did. This is a direct outcome of the listening/viewing sessions. Results from discussions appeared to be even more revealing of the lack of awareness of non-participants, as none recalled any name of support centers. Nevertheless, 22% confirmed receiving help in Beb el Mendab, which is one of the main entrances in Yemen for all migrants from the Horn of Africa.

Significantly, 43% of Ethiopian participants have confirmed learning about both IOM and DRC directly from the project’s sessions, which also indicates that important awareness was provided through the project’s activities. 29% were informed from friends and family in Yemen prior to migrating. The above data could not be verified and compared with the baseline as the latest only provided percentage of awareness about the existence of organizations without indicated which ones and where to access them.

**Graph 1 Awareness of international or local organization offering assistance**

**Graph 2 International or local organization known by migrants**

**Graph 3 Participant’s knowledge of the type of assistance provided by IOM and DRC**
Participants were also asked about the knowledge acquired through the project’s activities on the type of assistance provided by IOM and RDC. Represented in Graph 3, where figures are descriptive of the knowledge of participants with regards to both organizations’ type of assistance provided. It is very important to reflect that 86% of surveyed participants as well as most discussants from FGD’s responded that they know what kind of services these organizations offered. A third of Ethiopian migrants participants tried to seek assistance; 48.6% of them in the past 6 months from which 61% received assistance.

**E2. To what degree did the project make Ethiopian migrants more aware of the risks of traveling to Saudi Arabia through Yemen?**

While all participant Ethiopian migrants confirmed remembering the subject of the radio episodes and video documentary to be about the risks and suffering of Ethiopians traveling through Yemen, 82% of them found the sessions to be helpful. 97% of participants proved understanding the risks relevant to their passage through Yemen compared to 81.3% from the baseline study.

**Graph 4 Participants vs. non-participants Ethiopian migrants awareness about the risks faced while traveling through Yemen**

Graph 4 represents Ethiopian participant’s knowledge vs. Ethiopian non-participants results from the baseline study about the risks and challenges involved while traveling through Yemen; comparison can only be made this way as non-participants were not asked these questions in the survey (Appendix 4). 88% of participants confirmed hearing about all these risks directly from the listening sessions, while 92% also confirmed being told about some of these risks from friends and relatives in Yemen. It is important to note that 20% of Ethiopians knew about these risks while in Ethiopia, but still decided to travel through Yemen.

It was also found that the majority of Ethiopian migrants participants, 98%, have personally experienced, or someone from their immediate relatives, two or three of these risks.

On another hand, some Ethiopian migrants appeared to have higher risks staying in Ethiopia than venturing to Yemen, as 28% would still engage in travelling to Yemen knowing all the risks involved. The main reasons they would travel again are the oppression and war they face in Ethiopia. It was also noted that 19% of Ethiopian migrants were repeat migrants.
Based on both quantitative and qualitative data, most Ethiopian migrants were found to be aware of the risks of travelling to KSA through Yemen before participating in the project’s activities. As indicated, 98% knew directly or through their families. Through discussions, 37.5% of Ethiopian migrants shared discontentment from the radio episodes and video documentary confirming that it was not enough to demonstrate the atrocities, raping, torture and killing they face in Yemen. Nevertheless, the majority enjoyed the sessions and the fact that it was aimed to expose Ethiopian migrants risks and challenges faced in Yemen. Also, through discussions, 28% stated they learned more about the risks of traveling through Yemen and 12% learned about traffickers’ techniques to manipulate Ethiopians. All discussants confirmed they would share this information with their families and friends. The majority requested these activities to be continuous in order to reach more Ethiopians.

As per Graph 5, findings indicate that 46% of surveyed Ethiopian migrants intend to find work in Yemen, but it is very clear that the majority seek to reach KSA for work opportunities. However, this still highlights the importance of providing awareness to Ethiopians on how to coexist as an important number consider staying in Yemen.

In general, Ethiopians disclosed having a positive perception of Yemenis whereas 59% of participants confirmed local communities treated them in a brotherly manner. Compared to non-participants in Graph 6, participants’ results present a better perception of Yemenis. It was found that participants had less interaction than non-participants with locals, 64% to 76% respectively; the majority of both groups, 94% interact with Yemenis on a daily basis. Most of their interactions are related to employment, salutations, prayer and 56% of participants confirmed having received food. 4% shared that they shared rent with locals.
Nevertheless, findings reflect that the radio programs were weak in the sense that they did not provide much awareness to Ethiopians about how to culturally coexist and interact with local-host communities, as none recalled any subject related to Yemeni culture. This was also validated by direct observations of focus group discussions where they confirmed that the radio programs did not provide any informative materials on how to interact with Yemenis. Only one participant mentioned that interaction with Yemenis improved after listening to the radio programs.

Most participants shared that their main concerns are traffickers and all named “Abdelkawi” to be the alias of any trafficker. Another important fact reported by several Ethiopians surveyed and in FGDs, is that since August 2014, with the arrival of Houthis to Haradh, they have been feeling more respected and secure, claiming that Houthis would not tolerate any Yemenis disrespecting anyone. Some reported that Houthis listened to their complaints and acted immediately and provided assistance.

### 3.2 Local Communities

**Context**

The Yemeni non-participant sample was randomly selected in targeted coastal areas, while the participant sample was selected based on gender and location. Of the 50 Yemeni participants, 40% were females and 60% males, 42% from Haradh, 14% from Beit el faqih, 14% from Al dorahimi, 16% from Al zohra and 14% from Al mina.

88% of Yemenis are literate. 63% of Yemenis are between the age of 25-65, 26% between 19-24 and 11% between 15-18 years old. Education level and age brackets are very close-tied between Yemenis and Ethiopians.

The same analysis method goes for local-host community results, as they were divided into two groups, one exposed to the project’s activities and the second not. Comparative results will be stated when possible.

Yemenis were also asked if they knew SFCG and it was found that 62% of participants knew the NGO, in comparison to 6% of non-participants. Most participants mentioned that they were exposed to Ethiopian migrants and other migrants for years, but had never considered their problems and sufferings as reflected in the radio programs.

**E4. To what degree did the project help Yemeni citizens to be more responsive to and supportive of the needs of Ethiopian migrants?**

As the radio programs were broadcasted in Arabic, 72% of participants were exposed through listening sessions and 48% listened directly to the radio.

While 84% remembered the subject of the programs and 16% slightly, results indicated that the majority, 93% of Yemeni participants, retained the most important message delivered through the radio programs: Ethiopian migrants sufferings during their passage through Yemen; 14% said that the radio programs provided information on how Ethiopians can seek help in Yemen.
The majority of participants found the program’s activities helpful as it provided major insights related to Ethiopian migrants, as reflected in Graph 7.

**Graph 7** Participants opinions on the program’s activities

<table>
<thead>
<tr>
<th>Listening Sessions / Documentary</th>
<th>Radio Broadcast</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helpful</td>
<td>Helpful</td>
</tr>
<tr>
<td>Somewhat helpful</td>
<td>Somewhat helpful</td>
</tr>
<tr>
<td>Not helpful</td>
<td>Not helpful</td>
</tr>
</tbody>
</table>

Opinions are similar to the ones mentioned in the FGD’s, except that only 2 focus group discussants listened to the radio broadcasts. Participants who shared that it was somewhat helpful or not helpful, all focused on the same reasons in the following order:

1. It did not focus on the suffering of Yemenis.
2. It did not provide information on how to intervene and help migrants at risk.
3. It did not discuss the role of Yemeni authorities.
4. It did not provide info on how smugglers incite migrants to travel.

Participants who found the program’s activities helpful were asked how. Results confirm the impact of the radio programs messages, as illustrated in Graph 8.

**Graph 8** 71% of participants found the radio programs helpful in understanding migrant’s suffering

Participants displayed a great understanding of the challenges faced by Ethiopian migrants, as 98% of total surveyed participants and 100% of focus groups discussants believe and are aware of the challenges and risks of Ethiopian migrants. 63% of participants confirmed learning about the risks Ethiopian migrants face through the sessions and 34% from the radio broadcast.

It was remarkably noticed that the majority of locals provided assistance to Ethiopian migrants, where 27 Ethiopian participants mentioned that they were approached for assistance from locals; 48% of the 27 after participating in the program’s activities and 52% before. 92.6% of locals participants provided assistance, and the main reasons were that they felt pity towards them. Same results were found in the FGDs.
The effect of the radio programs was strongly felt when the same participants were asked if they would assist an Ethiopian migrant today; 93.5% of all participants alleged they would. The significance of the radio program’s outcome is illustrated in Graph 9, which provides the reasons why Yemenis would help Ethiopians today, main reason being that “they have no one to help them”; even though they learned through the radio programs about local organizations such IOM and DRC.

Another fact was revealed when results from surveys and focus groups with participants were compared to non-participants, in relation to the local-host community members’ tolerance towards Ethiopian migrants, illustrated in Graph 10. These results are very representative of community member participants’ overall increase in tolerance towards migrants. No data is available from Baseline for comparison.

Findings further indicated that 100% of women participants felt insecure, scared and angry towards Ethiopian migrants, claiming that they cause trouble and subject their families to diseases.

The same results were segregated and compared between local-host community member participants in Hodeidah and Hajjah city. The outcomes were very revealing, as per Graph 11.
Participants’ positive and negative feelings towards Ethiopian migrants are represented in Graph 12 and Graph 13, respectively.

<table>
<thead>
<tr>
<th>Graph 12 Participants reasons for positive feelings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hajjah</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>Because they are non-aggressive</td>
</tr>
<tr>
<td>52%</td>
</tr>
<tr>
<td>Because they are going through difficult circumstances</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graph 13 Participants reasons for negative feelings</th>
</tr>
</thead>
<tbody>
<tr>
<td>---</td>
</tr>
<tr>
<td>Because they do not care about cleanliness</td>
</tr>
<tr>
<td>Because they are not Muslims</td>
</tr>
<tr>
<td>Because they transfer diseases to us</td>
</tr>
<tr>
<td>Because they create problems</td>
</tr>
<tr>
<td>Because they are source of problems</td>
</tr>
</tbody>
</table>

The above results clearly illustrate the vast difference in negative feelings towards Ethiopian migrants amongst participants in Hajjah and Hodeidah. Migrants usually arrive to Hodeidah under harsh travelling conditions, often tired and sick. They spend little time in Hodeidah, only passing through before they reach Hajjah, and finally KSA. The migrants’ distraught state of arrival, limited time in the city and thus limited interaction with others, explain the local community members’ hostile and fearful attitudes towards them.

### 3.3 Scriptwriters

**Context**

SFCG provided intensive training to 11 scriptwriters from 6 different radio stations in writing techniques and concepts for social change.

**E5. To what extent did the training increase the capacity of Yemeni radio scriptwriters to use Common Ground techniques in their on-going work?**

SFCG provided the first of its kind scriptwriting training on how to use Common Ground international writing techniques to 11 scriptwriters from 6 local stations in Yemen on April 21, 2014. Scriptwriters were from Sana’a, Hodeidah, Taiz, Mareb, Ibb and Mukalla radio stations. Interviews were conducted with 5 scriptwriters using pre-defined simple questions. 2 of the 5 scriptwriters did not remember what the training was about because it happened a while ago, and added that it was short and expected it to be more extensive. The remaining 3 found the training very important and educational but also very short. The first did not write or produce any script using the training techniques due to lack of time. The second wrote 2 shorts stories, using the Common Ground techniques but were not produced. The last one, from Taiz radio station, shared having used the dialogue techniques acquired in the training through a live show of 4 episodes discussing human rights and migrant issues, involving live discussions and public opinions. The show included representatives from the Yemen Coast Guards and the Yemeni Red Crescent.

Based on their statements, a few scriptwriters have shown beneficial usage and practice from the training, but it is certain that if the training had been longer and more extensive, results would have been greater.

In terms of effectiveness, the training did not reach its set objectives, as scriptwriters did not use the training materials to improve their performances.
3.4 Relevance

**R1. To what degree were the project’s activities/objectives relevant to the needs of Ethiopian migrants and their crossing through Yemen?**

The increase of awareness related to Ethiopian migrants’ passage through Yemen indicates that the activities were especially significant with increasing the knowledge of how and where to seek support services from organizations. Results would have witnessed greater impact had the project directly tackled more government-related organizations and decision-makers, as the involvement of governmental organizations would have provided the project more reach and coverage for its activities.

Based on findings, the radio messages related to the risks migrants face during their passage through Yemen, were not relevant, as most of them, 92%, knew about these risks from families and friends.

It is important to note that the baseline study results, on which most of the project’s activities were based, did not provide reliable information, as the Ethiopian migrants mobility was not observed and reported and this led to an entire reallocation of all planned activities and targeted areas. The reallocation was based on reliable information as numerous Ethiopian migrants were found there, i.e. in Sana’a and Rada’a. However, selected locations, like the city of Aden, would have been more appropriate and compatible with the project objectives. Other cities, including Sana’a and Radaa, did not attune to the project objectives because migrants located there had already passed along the coast and were subjected to the risks before reaching the cities.

Another important fact that fainted the impact of the radio programs and project’s activities is that the baseline did not take into consideration Ethiopian migrants different ethnicities, religions, languages and political backgrounds. This was reflected in the radio programs production and video documentary, where most discussants mentioned that it should have been in different Ethiopian languages. Due to the differences of political views within the Ethiopian migrants communities in Yemen, namely differences between Oromia originated Ethiopians and Amharic’s, tensions and suspicions from Oromo communities led to last minute changes in the project’s M&E fieldwork implementation.
4. Conclusion and Recommendations

The below conclusion and recommendations will only deliver solutions possible for implementation in Yemen, while some activities will obviously have stronger results if they were to be executed in Ethiopia. Recommendations naturally derive from findings to advise for future SFCG programs.

It is known that a high percentage of new arrivals on the shores of Yemen occur from Ethiopia every month and that many are repeat migrants. Consequently, not only are first time migrants convinced to venture by sea, but those who have journeyed once, twice or even more, continue to migrate unconcerned of the faced risks. These findings suggest that informing migrants about the risks through awareness campaigns does not seem to act as prevention, as they still travel and are already aware of most risks. Awareness campaigns on the risks faced while traveling to KSA through Yemen may provide fear, but are not convincing enough to stop migrants from engaging in this journey.

Nevertheless, findings displayed an increase of awareness amongst most participants, specifically on the diversity of risks encountered. Therefore, awareness activities should remain, using different instruments, the most affordable and continuous manner being the dissemination of brochures and leaflets throughout Ethiopian communities. Based on the results acquired, radio programs disclosed to be a great tool for spreading information taking into consideration the increase of awareness related to the organizations providing support. Given the large Ethiopian communities living in or passing through Yemen, it is highly recommended to broadcast the radio episodes in the most common Ethiopian dialect to migrants in Yemen; based on the research, the dialect should be Oromo. It will only require an agreement with radio stations covering areas where Ethiopian communities are gathered. The same methods could be used to provide awareness on how to seek and access support services from relevant organizations.

“Continuation of episode production and radio broadcast, in addition to dissemination of awareness materials”

Radio programs content provided good awareness to migrants, but effect was more validated on local community members. It is recommended to continue producing similar stories for broadcast, but stress should be made on providing locals with behavior change approaches like persuasive communications noting that the socio-economic, cultural and environmental conditions are very similar between Yemenis and Ethiopians in general; in addition to the very similar risks that Yemeni migrants face when migrating. Thus, focusing on delivering these similarities through radio programs to local communities may enhance the effect of the program and lead to more supportive local communities to Ethiopian migrants.

Based on findings, it is also recommended for future programs to include seminars only targeting local communities; engaging them in convenient information on how to provide basic support to migrants in general, and how significant it would be from the humanitarian and also religious points of view. With coordination from local authorities, seminars could also provide awareness about the importance of reporting trafficker’s activities to the police or to the YCG through the available toll free number.
“Creation of platforms where common activities could be simultaneously executed, gathering both Ethiopians and Yemenis”

Since the content did not effectively provide Ethiopian migrants with awareness on how to culturally coexist and interact with Yemenis, more efforts should be done in creating a more appropriate platform to deliver such messages. Content or activities such as cultural exchange workshops, should emphasize on how to bring together both communities. On more than one level, historically, culturally and religiously, both Ethiopians and Yemenis can be shown to have more binding links that any other countries in the world.

“Production of a radio show discussing migrants’ issues and testimonials from both communities”

Local community members were highly interested in learning about Ethiopian migrants and displayed sympathy towards them. In general, Yemenis showed compassion and willingness to support migrants. Continuity of radio programs is a must, but it is also recommended that future programs engage in a radio show that discusses Ethiopian migrants’, or migrants in general, sufferings and issues faced in Yemen, in addition to testimonials from both communities.

“Include local humanitarian NGOs in future programs”

Furthermore, it is recommended to include as many local organizations as possible in it’s program target groups, as some humanitarian and human rights NGOs showed interest and enthusiasm in the project’s activities and provided assistance to migrants in need. Tens of similar organizations are located along the Yemen coastal lines that will also want to be included.

SFCG should hire staff from local humanitarian organizations or partner with them to implement or support in future project activities. Involving diverse NGOs from local communities will ensure a sense of ownership on their part, and will guarantee a better understanding of migrants’ related issues, which can be expected to better influence their attitudes and behaviors. Additionally, involving local NGOs would build their knowledge and skills in mitigating migrants’ suffering with local communities.

“Expand the program’s geographical areas for intervention”

The fact is that the project’s activities were only implemented in specific areas, whereas findings provided all possible geographical areas for intervention. It is recommended to expand the implementation of the program after reviewing its implementation approach to reach most of Ethiopian migrants in Yemen. Parts of Hadramout, Aden and Radaa, in addition to the current areas, should be covered through radio and other disseminated awareness materials.

To avoid most of the limitations faced through the program’s implementation, future programs’ baseline studies should have a wider scope, not only to include surveys but also to investigate and define the exact program beneficiaries’ complete demographics and habits. This will lead to a better understanding of the direct beneficiaries and ability to reach female migrants.
## Appendix 1: Survey Sample

<table>
<thead>
<tr>
<th>Sample size</th>
<th>Ethiopian migrants</th>
<th>Local host community members</th>
<th>Scriptwriters</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total of 100 - 50 participants/50 non-participants and 4 FGDs</td>
<td>Total of 100 - 50 participants/50 non-participants and 4 FGDs</td>
<td>5 from 3 different radio stations</td>
</tr>
</tbody>
</table>

### Geographical distribution

| Sanaa | | | |
|-------|-------|-------|
| Prison facility | Ethiopian communities | |
| 31 (Ethiopians 23 participants - 8 non-participants) | 69 (Ethiopians 27 participants - 42 non-participants) | 32 focus groups discussants from both groups |
| | | |

| Hodeidah | | | |
|---------|-------|-------|
| Al Zahra | Beit El Faqih | Doraimi | Al mina | Hajjah | Harad | |
| 16 (8 non-participants males - 5 participants males/3 females) | 14 (7 non-participants males - 4 participants males/3 females) | 14 (7 non-participants males - 4 participants males/3 females) | 14 (7 non-participants males - 4 participants males/3 females) | 42 (21 non-participants males - 13 participants males/8 females) | |

### Gender

- Of the 100 individual interviews and focus groups, all were with males.
- Of the 50 participants, 60% were males and 40% females. From the 50 non-participants, all were males. Focus groups discussants were with males.
- Of the 5 interviews, all were with males.

### Age

- Those interviewed were between 15 and 65 years in age, with the majority falling in the 25 – 65 years range.
- Same age brackets
- Between 21 - 32
### Appendix 2: Evaluation Plan Matrix

<table>
<thead>
<tr>
<th>Evaluation Criteria</th>
<th>Evaluation Questions</th>
<th>Evaluation Tool</th>
<th>Source/Target</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effectiveness</td>
<td>To what degree did the project make Ethiopian migrants more aware of how to seek and access support services from relevant organizations?</td>
<td>Interviews - Focus Group Discussions</td>
<td>Ethiopian Migrants</td>
<td>Interviews and FG discussions with participants and non-participants to explore if this important radio message reached the targeted audience. Results will be compared to assess the effectiveness of this message.</td>
</tr>
<tr>
<td></td>
<td>To what degree did the project make Ethiopian migrants more aware of the risks of traveling to Saudi Arabia through Yemen?</td>
<td>Interviews - Focus Group Discussions</td>
<td>Ethiopian Migrants</td>
<td>This question will be addressed through investigating the different awareness and behavior of participants and non-participants. It will also explore participants' understanding of the actual risks faced.</td>
</tr>
<tr>
<td></td>
<td>To what degree did the project make Ethiopian migrants more aware of how to culturally coexist and interact with Yemenis?</td>
<td>Interviews - Focus Group Discussions</td>
<td>Ethiopian Migrants</td>
<td>The evaluation tools will assess the effectiveness of the radio messages related to coexistence and interaction with local communities.</td>
</tr>
<tr>
<td></td>
<td>To what degree did the project help Yemeni citizens to be more responsive to and supportive of the needs of Ethiopian migrants?</td>
<td>Interviews - Focus Group Discussions</td>
<td>Local communities</td>
<td>An important question that will be addressed through investigating the difference in the behavior of participants in addition to investigating their perceptions and the effectiveness and impact of the radio messages.</td>
</tr>
<tr>
<td></td>
<td>To what extent did the training increase the capacity of Yemeni radio scriptwriters to use Common Ground techniques in their on-going work?</td>
<td>Interviews - Desk Review</td>
<td>Script writers</td>
<td>This question will tackle the effectiveness of the training provided by SFCG and its effects on scriptwriters' future work.</td>
</tr>
<tr>
<td>Relevance</td>
<td>To what degree were the project's activities/objectives relevant to the needs of Ethiopian migrants and their crossing through Yemen?</td>
<td>Focus Group Discussions - Desk Review</td>
<td>Ethiopian Migrants</td>
<td>The question will be tackled through discussion on issues related to understanding and relevance. The difference between the discussion and dialogue between participants and non-participants will be observed and assessed.</td>
</tr>
</tbody>
</table>
This map was created based on Ethiopian migrants’ testimonies of the routes used to reach Yemen. The majority claimed that the main passage was through Djibouti and Bab el Mendab, but after realizing the important ties between smugglers in Djibouti and Yemen, somewhere between April and June 2014 they began to travel to Somalia, and from Bosaso to Bir Ali in Shabwa, or Brom in Hadramout, where they continued their journey through Yemen.