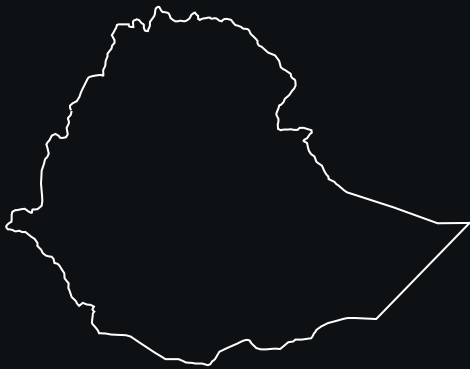




IOM International Organization for Migration



ETHIOPIA

MAPPING EXERCISE
LONDON, NOVEMBER 2006

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The aim of this Mapping Report is to guide IOM's outreach activities and communications strategies. The report does not purport to be exhaustive. The mapping consultant who conducted the exercise and wrote the report on behalf of IOM has taken every effort to ensure accuracy in his/her reporting and the views expressed in this report are his/hers. IOM cannot be held responsible for any omissions or inaccuracies.



INTRODUCTION

AIM OF THE MAPPING EXERCISE, TARGET GROUP AND METHODOLOGY

The aim of the mapping exercise carried out by the International Organisation for Migration (IOM) was to identify the main channels of information used by potential beneficiaries of IOM's voluntary return programmes, which are open to asylum seekers and irregular migrants. The aim was also to identify the location of their communities in the UK. The ultimate goal of the mapping exercise is to help IOM to improve its communications with diaspora communities in the United Kingdom through media articles, advertisements and presentations to community groups.

The Ethiopia mapping exercise was part of a round of exercises carried out following the success of previous surveys.

IOM designed a questionnaire in both English and Amharic versions with twenty questions divided into two sections. The first section asks about media and other sources of information (i.e. voluntary organisations, religious centres, and festivals) which are available to Ethiopians in the UK. It also asks about the geographical location and sizes of Ethiopian communities across the UK. The second section of the questionnaire requests baseline data from each respondent about their age, gender and length of stay in the UK.

An Ethiopian national was employed on a part-time basis as a mapping consultant to engage with the Ethiopian community and collect the necessary information. The mapping consultant's inside knowledge of the community and his established contacts with its members in the UK proved to be an essential resource for this exercise.

Data was gathered using in-depth interviews with multipliers¹ and by distributing questionnaires. Extensive networking was carried out to identify media, community organisations, religious centres, businesses and individuals that interact with Ethiopians. The field work took place between October and November 2006. During this period, the consultant interviewed 35 organisations and collected 44 questionnaires completed by community leaders, businessmen, religious leaders and other Ethiopian nationals. 7 questionnaires were completed in English and 37 in Amharic. In addition to the questionnaires, the in-depth interviews with multipliers offered a particularly rich vein of information.

This report includes tables and charts with all the questionnaires' results. In addition, an extensive list of contacts² was created that merges data gathered directly from completed questionnaires with information provided by the multipliers during in-depth interviews. This resource will be used by the Information team at IOM to disseminate information on the voluntary return programmes to Ethiopians across the country.

It is important to emphasise that the mapping exercise relied on networks and, although a large number of questionnaires was distributed, only those who chose to be part of this small study completed them. The completed questionnaires do not just represent the views of forty-four individuals but the overall views of various groups and communities.

This report is an attempt to represent this diversity wherever possible having interviewed individuals and community leaders from a wide range of media, religious, community and business backgrounds.

¹ This term is used to indicate individuals or organisations that are well known amongst diaspora groups and could, therefore, play a key role in delivering information.

² This document is confidential and does not form part of this report.

1 MAPPING EXERCISE OUTCOMES

INFORMATION CHANNELS

1.1 INTRODUCTION

The first section of the questionnaire was designed to identify the main channels of information used by Ethiopians in the UK. The questions are divided into four categories: media; use of services; preferred sources of information; and information about community groups and other organisations. The contact details given by the respondents about media, community organisations, religious organisations and businesses were merged with the contact details provided by the multipliers. This list of contacts constitutes an action plan, containing details of organisations and agencies with which IOM should liaise to increase awareness of its voluntary return programmes.

One of the more important achievements of the extensive networking conducted during the mapping exercise was to attract the attention of the various Ethiopian organisations, media and communities to IOM's activities. Many of the interviews with community leaders and media representatives also proved to be a valuable opportunity for outreach. Some community organisations have shown a genuine interest in working closely with IOM. They believe that the best results can be achieved if IOM works in partnership with these grass roots Ethiopian community organisations rather than with umbrella organisations like Refugee Action. They argue that the former have a better understanding of the community and its members are likely to have more trust in them.

1.2 OVERVIEW OF THE ETHIOPIAN COMMUNITY IN THE UK

It is difficult to put a figure on the exact number of Ethiopian nationals in the UK but community organisations' estimates and Home Office statistics suggest that over 30,000 Ethiopians live here. Roughly 80% of them are thought to be living in London.

Various groups of Ethiopian people were forced to flee the civil war that followed the overthrow of Haile Selassie's government in 1974. Many of these political refugees left behind professional careers, as teachers, lawyers, and doctors. In 1991 there was a new wave of migration when civil war erupted again. Many first generation immigrants from Ethiopia also came to the UK to study and to improve their career prospects in their home country but were unable to return due to the civil war. Today, a settled, well-integrated Ethiopian community lives in parts of north London, as well as in south and west London.

Over the years, many Ethiopian organisations, such as community centres, have been set up to provide advice, information and a friendly environment for the community to meet in. Places of worship, such as churches, play an increasingly important role in Ethiopian communities.

A number of Ethiopian communities have emerged in other major cities of the UK, such as Birmingham, Manchester and Leeds, and have been growing in recent years. Many cities now have an Ethiopian community organisation and usually an Ethiopian Orthodox church and a Protestant

church. Ethiopian restaurants and shops are also increasing in number. However, many of the community organisations and churches outside London do not seem to have an established organisational structure or their own premises. Instead, their arrangements are informal and they share premises with other organisations.

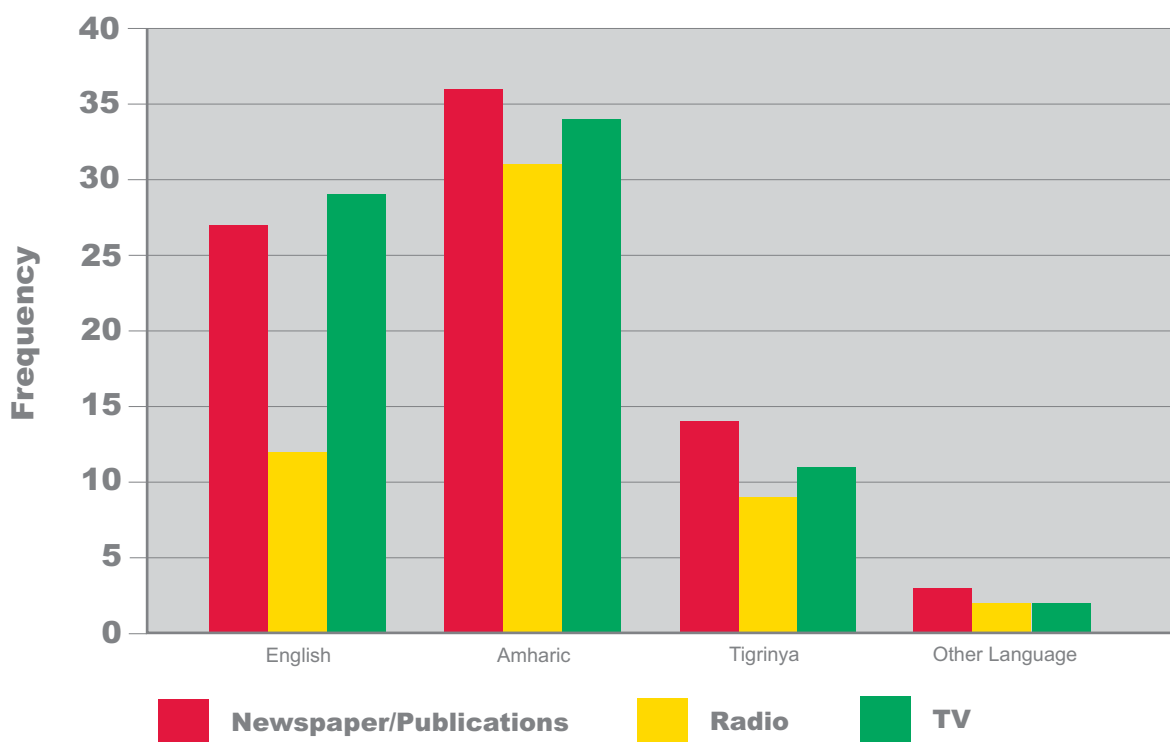
The Ethiopian community in the UK is quite a complex, politicised and fragmented society. It appears that there is no real network linking the various community organisations and that there is a lack of co-operation in pursuing the broader interests of Ethiopians living in the UK. Each organisation seems to stand alone but struggles to stay on its feet because of complex funding problems.

1.3 MEDIA

Media Comprehension

Respondents were asked in which language they could best understand information such as newspapers, leaflets, radio and television. Figure 1 indicates the frequencies³ of languages in which the respondents are able to understand these media. Most respondents felt more confident understanding different sources of information in Amharic or English. Some respondents understood the same materials in Tigrinya as well as English and Amharic.

Figure 1: Media Comprehension



³ Frequency: This term is used throughout the report and is often used in statistical analysis. For example, if Respondent A says, "I can understand media in English and *Amharic*" and Respondent B says, "I can understand media in *Tigrinya* and English", this will be noted as 4 frequencies.

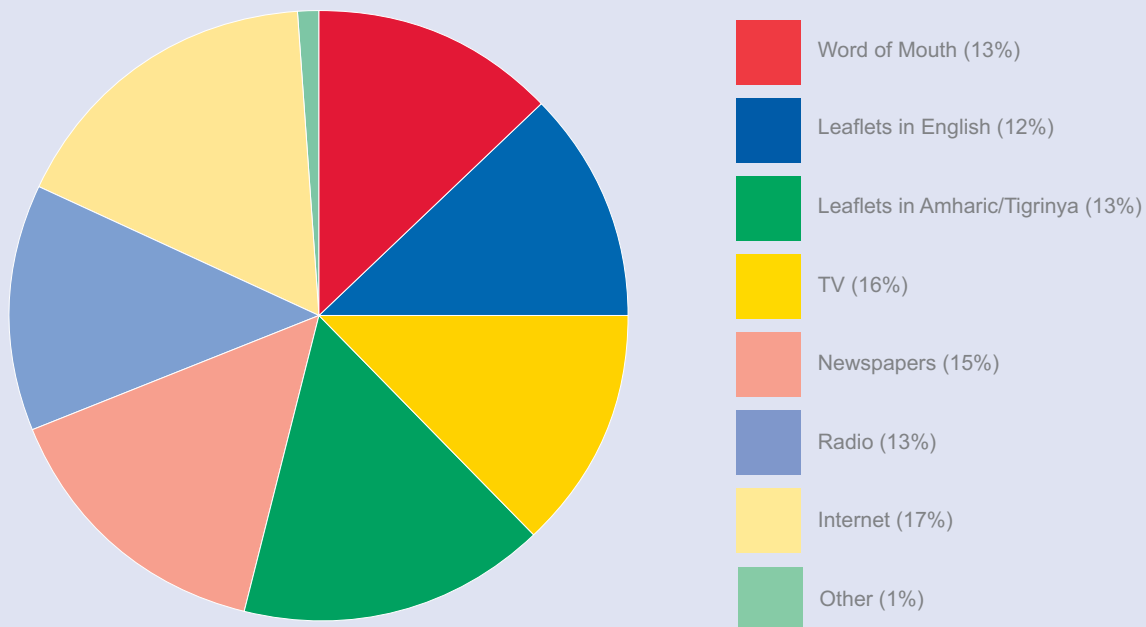
The “other language” is mainly Orominya, which is the second major language in Ethiopia after Amharic. However, the number of Tigrinya speakers in diaspora communities outside Ethiopia is usually far greater than the number of Orominya speakers.

Most respondents who singled out Tigrinya or another language also ticked Amharic because this is the national language. The large number of respondents who could understand English are settled migrants rather than recent migrants or asylum seekers.

Most Common Media Sources

The Internet was the most common source of information for respondents at 17%, whilst TV (16 %) and newspapers (15 %) were nearly as important to them. Word of mouth, leaflets in Ethiopian languages (Amharic or Tigrinya) and radio all accounted for 13% of the responses (see figure 2).

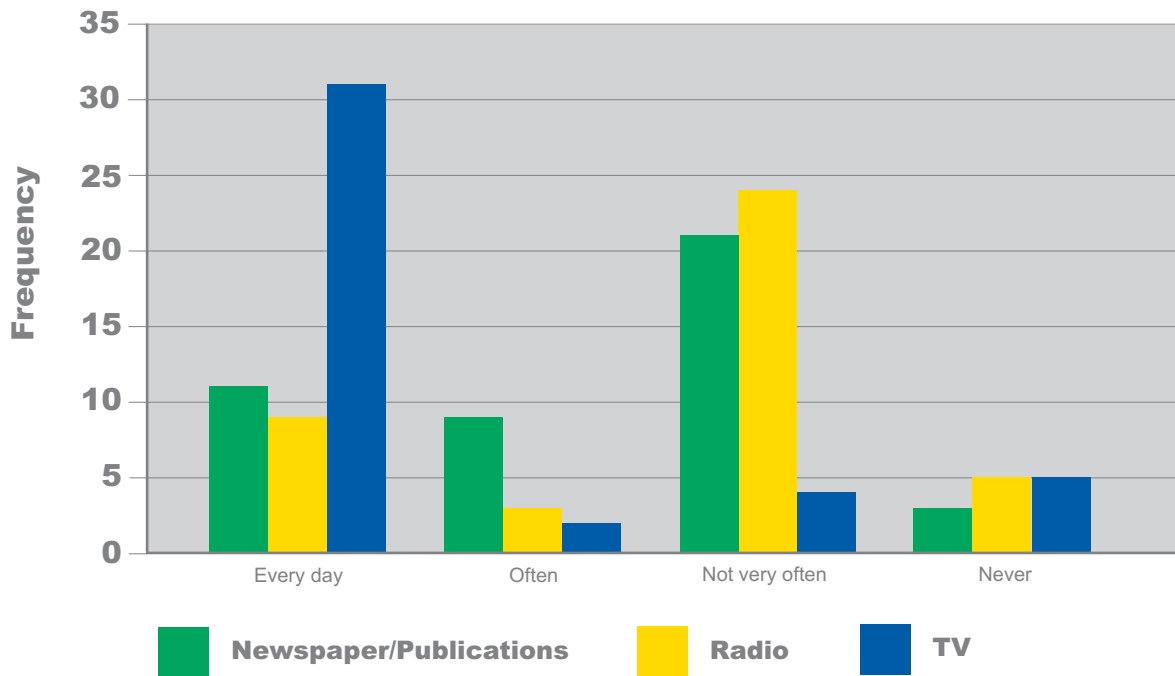
Figure 2: Common Sources of Information



Frequency of Media Consultation

Most respondents (73%) said they watched television every day but they listened to the radio (22%) and read newspapers (25 %) much less often.

Figure 3: Frequency of Media Consultation



Newspapers Readership

Most respondents did not read newspapers very much since there are few publications in any of the community's languages. Almost all the respondents who indicated that they read newspapers highlighted the main UK newspapers as their choice. Interviews with multipliers also confirmed that no Ethiopian newspaper is published in the UK although a few daily and weekly papers imported from Ethiopia are available in some Ethiopian shops. Newspaper readership is shown in figure 4 and essentially consists of the mainstream UK newspapers.

The most widely read newspaper was *Metro* (29%) with the *Guardian* and *The Sun* a long way behind at 8% each. 13% of respondents gave no answer, whilst 12% made non-specific responses.

Figure 4: Common Sources of Information

NEWSPAPER READERSHIP	FREQUENCY
Metro	19
No answer	9
Other, not specific	8
The Guardian	5
The Sun	5
None	5
The Times	3
The Independent	3
Daily Mail	3
Evening Standard	1
Financial Times	1
Local Papers	1

Magazines and Other Publications

Two Ethiopian magazines are printed and distributed in the UK. *Werkama* magazine is popular with Ethiopians in the UK. It is a quarterly which is widely available free of charge in the UK. It is distributed through Ethiopian community organisations, churches, restaurants and other businesses. The consultant met the editor who was very co-operative and showed a genuine interest in co-operating with IOM in disseminating information about the voluntary return programme. He suggested printing an article in the magazine about IOM and the voluntary return programmes, perhaps with an interview of an IOM representative. The magazine has a good circulation in the UK and would be a valuable outlet for communicating with Ethiopians living in the UK.

Werkama has been regarded for a long time as the only Ethiopian magazine in the UK but there is also a magazine called *Eagle*, which is printed and distributed by Ethiopian Worldwide Television (EWT). However, its distribution in the UK is limited mainly to sponsors, customers, employees and others within the circle of the organisation. Its circulation in the UK is small and most people that IOM approached during this exercise did not know about it. Nonetheless, *Eagle* does have the advantage of being distributed in other countries because the organisation is an international TV company.

Both magazines carry articles written in both Amharic and English. Both magazines aim to be entertaining, informative and educational but their contents are very different. *Werkama* magazine's target group is Ethiopians living in the UK and its contents are geared towards serving those communities. *Eagle* is written for Ethiopian readers around the world; its contents are more general and focus on issues in Ethiopia.

13: Locations with High Concentration of IDPs



Figure 5: Magazines & Other Publications

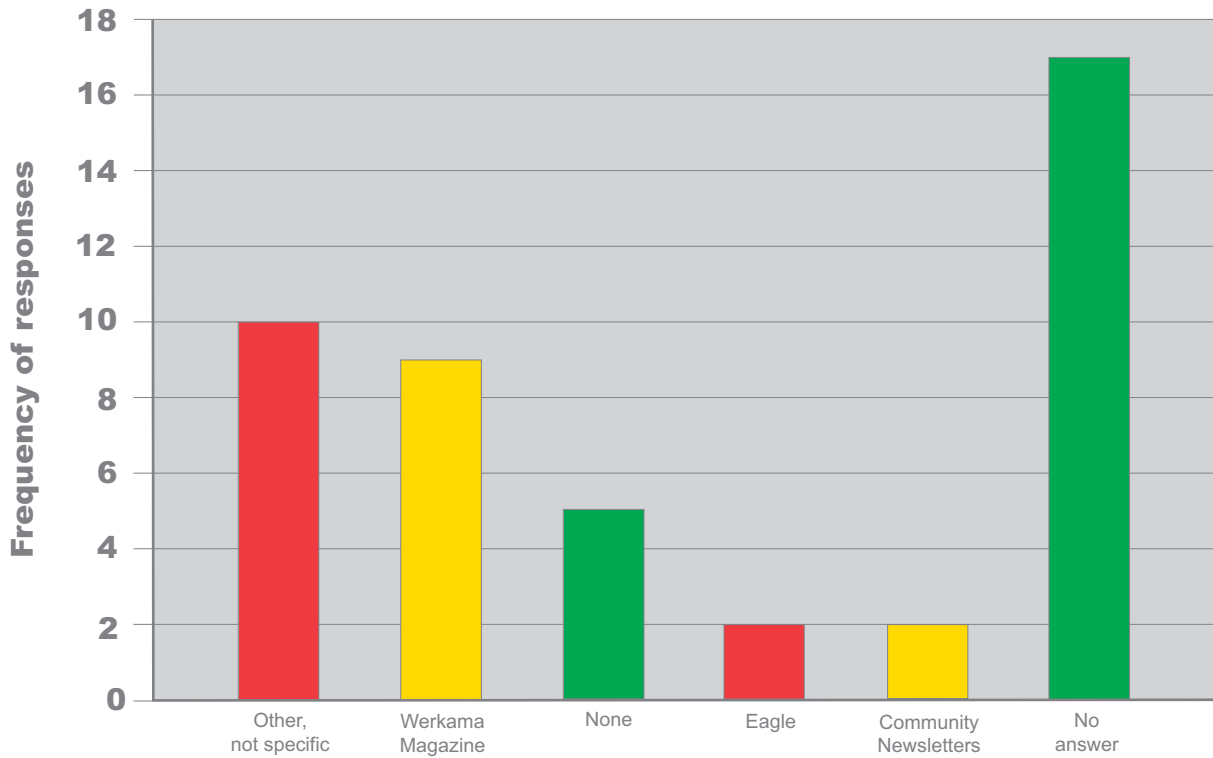


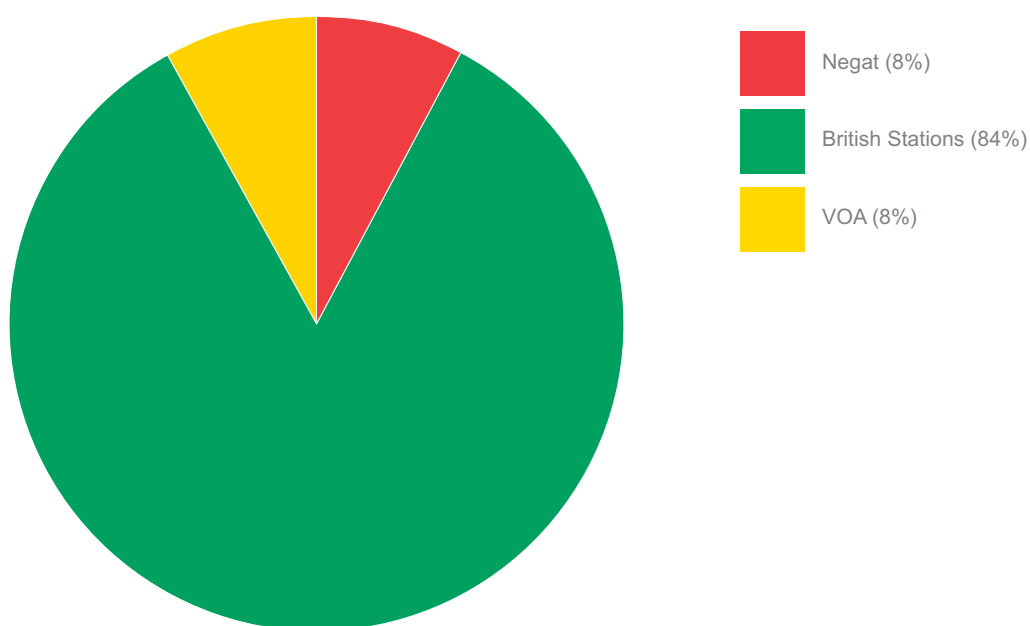
Figure 5 shows that 20% of respondents read *Werkama* magazine, 4% read *Eagle* and another 4% read community newsletters. A majority of respondents (39%) offered no response whilst 22% indicated other publications, mainly the Bible, religious publications, and journals.

Radio and Television

Respondents were asked which TV channels and radio stations they watch or listen to most frequently. They were also asked about the programmes they tune in to. The results show that English-speaking TV channels and radio stations are the most watched/listened to.

British radio stations were grouped as one category because of the wide range of stations that were cited and the low number of responses (frequencies) for each. *Negat Ethiopia Radio (Negat)* and *Voice of America Amharic (VOA)* are shown separately. The results are in figure 6.

Figure 6: Radio

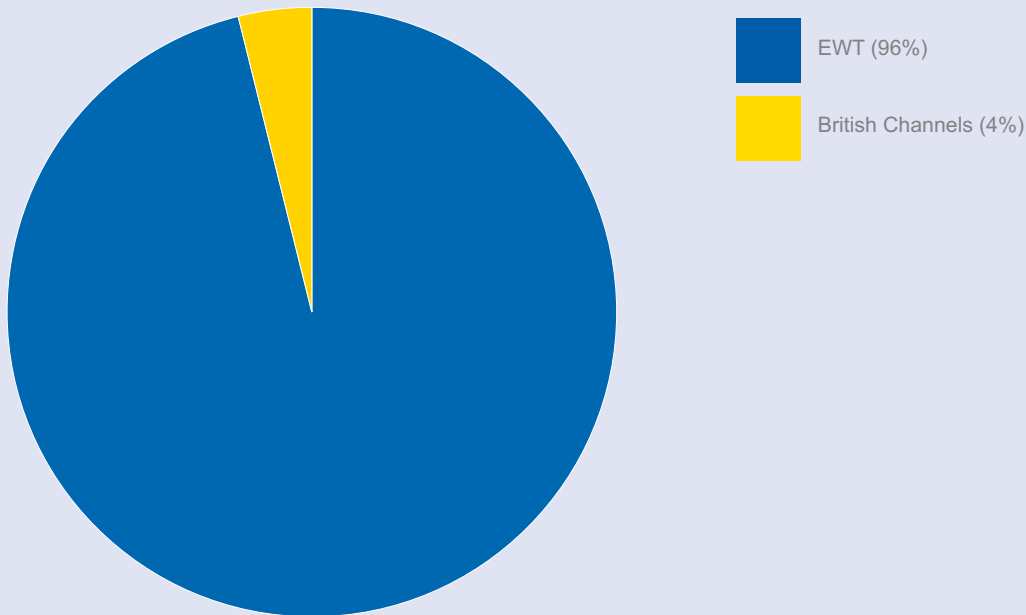


84% of the respondents listened to mainstream British radio stations, particularly the BBC and *Galaxy FM*. The Amharic listeners were split equally (8 % each) between the UK-based *Negat Ethiopia Radio* and *Voice of America Amharic*.

Both the respondents and the interviewees said that *Negat Ethiopia Radio* was the only Ethiopian radio station based in the UK. *Negat* is run by an Ethiopian community organisation in London called the Ethiopian Community Centre in the UK (ECCUK). *Negat* is on air for four hours a week at the moment and it is available on Digital Audio Broadcasting (DAB), Sky Digital and the Internet. However, awareness of this channel is relatively low. The consultant met ECCUK to discuss *Negat Ethiopia Radio*. It was explained that the station's coverage is nationwide and that the centre has plans to extend its airtime.

British TV channels have again been grouped together because of the large number that were indicated and the small number of responses (frequencies) for each.

Figure 7: Television



Most respondents said that they watched television every day. Figure 7 shows that 96% of respondents watched mainstream British TV channels⁴ and only 4% watched the UK-based *Ethiopian Worldwide Television (EWT)*.

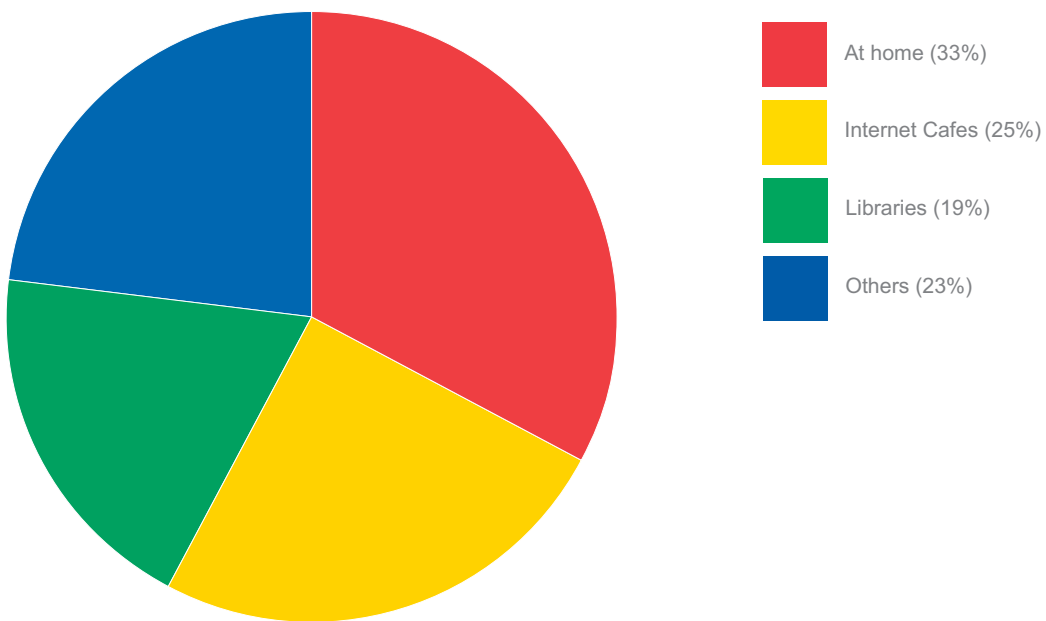
Ethiopian Worldwide Television is the only Ethiopian television channel referred to in the survey. It is a UK-based service, which is available on the *Original Black Entertainment (OBE)* channel on Sky Digital. They are on air for four hours a week. Most people whom the consultant approached during this mapping exercise had not heard of this channel although some said that they had heard that “there is some sort of Ethiopian television broadcasting in the UK”. This could suggest a lack of access to the service or a lack of publicity on the part of the organisation. However, in a full interview with the consultant, the company said it had plans to extend its airtime considerably and to make itself known to the wider community through an advertisement campaign.

⁴ The 5 terrestrial channels and some free-to-air and satellite channels were mentioned. Out of these, the BBC channels have the highest recorded frequencies.

Internet

The use of computers and the Internet seems to be popular amongst respondents. 91% of the respondents are able to use a computer and access information from the Internet. 33% have access to a computer or the Internet at home and 25% said they go to an Internet café. Figure 8 shows the results.

Figure 8: Access to Internet



The following are among the most popular websites:

www.ethioview.com;
www.ethio.com;
www.ethioindex.com;
www.ethiomedial.com;
www.waltainfo.com;
www.ethiopianreporter.com;
www.ethiopiafirst.com and
www.cyberethiopia.com.

The most popular non-Ethiopian websites and search engines mentioned were: *Google, Yahoo* and the *BBC* websites.

Conclusions

IOM's information and outreach strategies should take into account the following.

- There is no Ethiopian newspaper in the UK at present. *Metro* is the most popular newspaper amongst Ethiopians.
- *Werkama* Magazine seems to be the most popular magazine amongst Ethiopians and its circulation is very high. The editor of the magazine is willing to advertise IOM's voluntary return programmes.
- IOM should advertise on *Negat Ethiopia Radio*. They are the only station broadcasting in the UK to Ethiopians. The organisation is also interested in carrying advertisements about the voluntary return programmes.
- *Ethiopian Worldwide Television* is the only UK-based Ethiopian TV broadcaster. They also are willing to advertise IOM's work.
- The Internet is a popular source of information and the following websites have the most hits among Ethiopians: www.ethioview.com; www.ethiopianreporter.com; www.ethioindex.com; and www.ethiomedia.com.



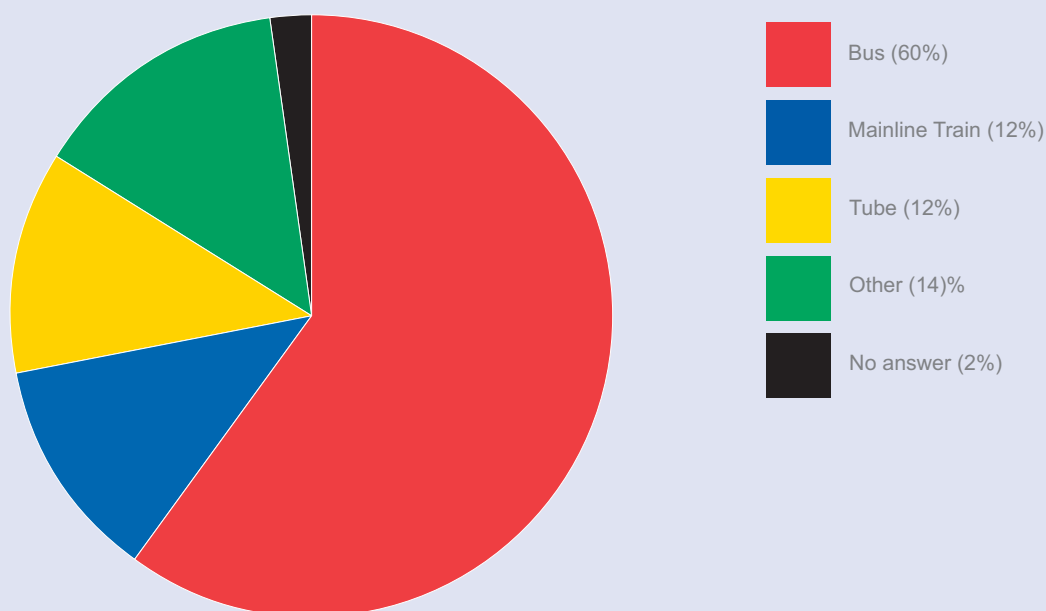
1.4 USE OF SERVICES

Respondents were asked what means of transport they used most often, how they made phone calls to their home country, and which local services they used the most. These questions were included in the questionnaire to investigate where IOM should advertise its voluntary return programmes in order to reach out to Ethiopian nationals most effectively.

Means of Transport

Figure 9 shows that buses were the most used means of transport (a 60% frequency of response). Mainline trains and the Tube had much less support with 12% each. The “other” category included personal transport, such as cars, bicycles and walking on foot.

Figure 9: Means of Transport

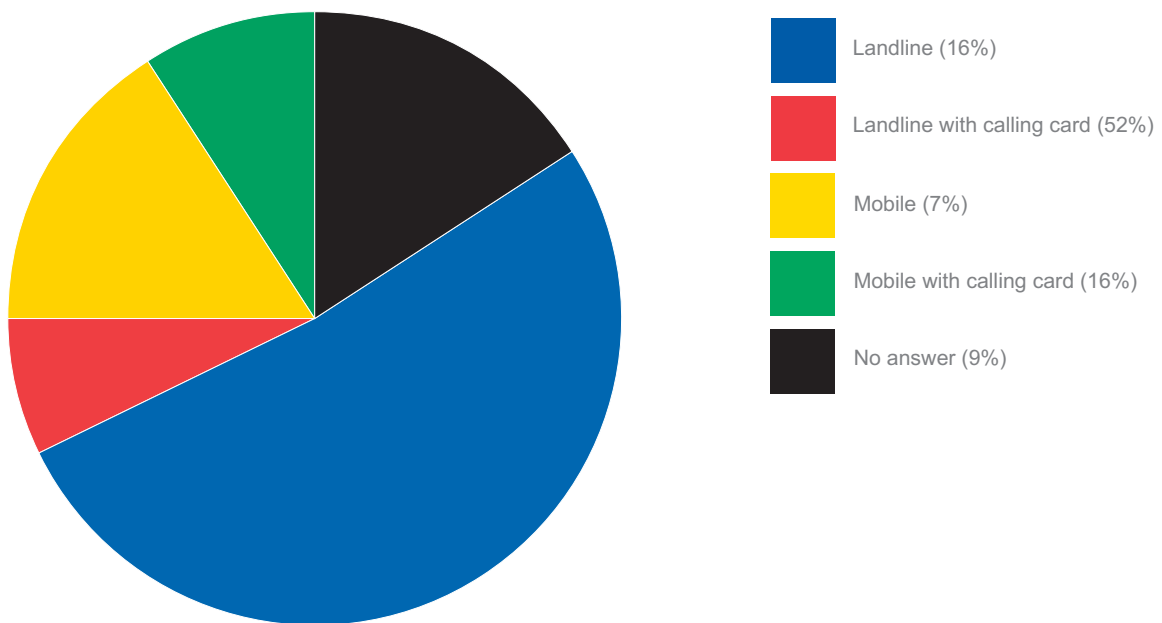


Phone Calls

Respondents were asked how they make phone calls to friends and relatives in Ethiopia. Most of the respondents chose more than one option. Figure 10 shows that most phoned Ethiopia via a landline with an international calling card (52%). 9% did not give any answer.

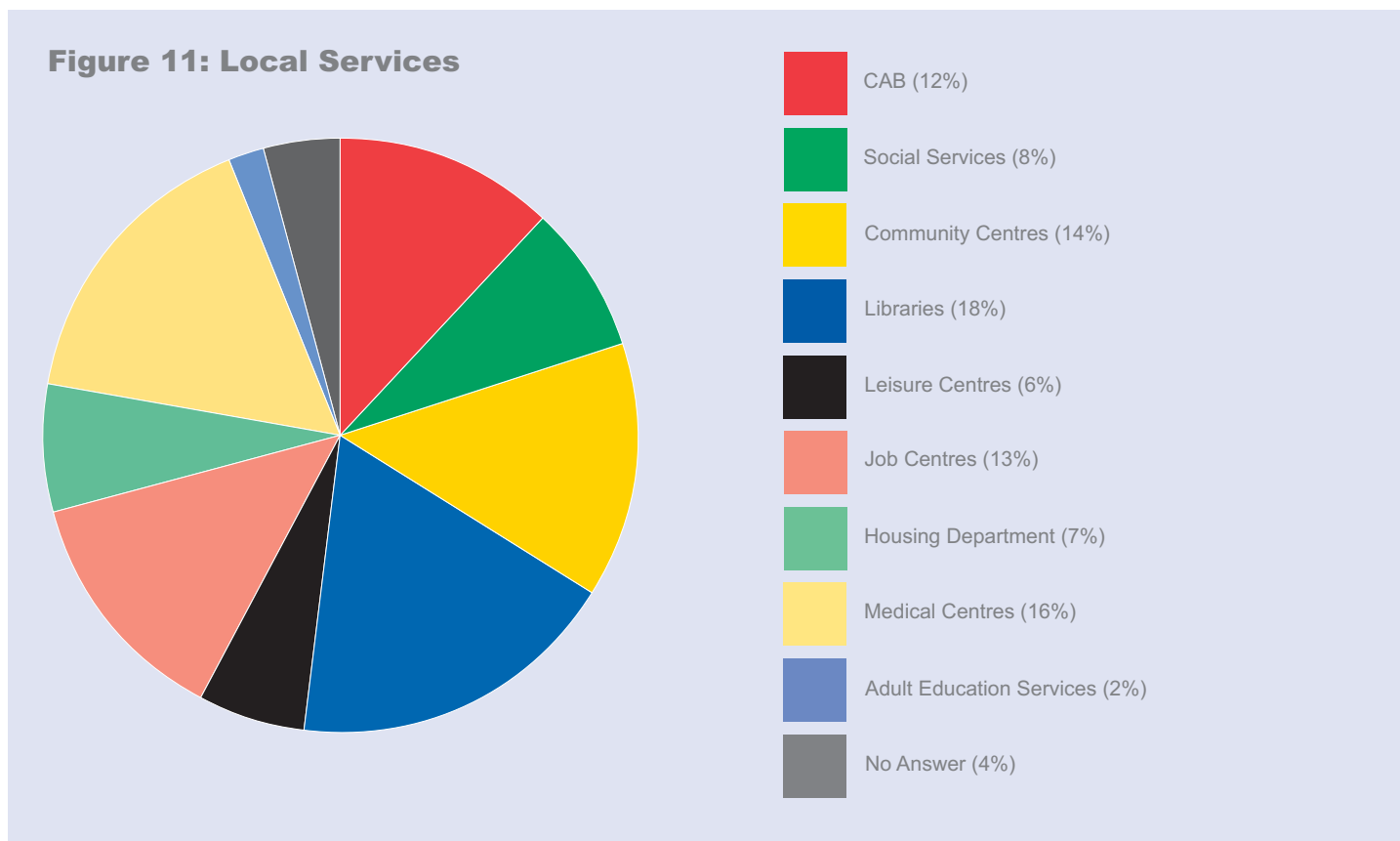
The in-depth interviews also confirmed that the great majority of Ethiopians use international calling cards to make phone calls to Ethiopia either from a landline or a mobile phone. Some popular cards included: *UniTel*; *Just Africa*; *Uni Africa*; and *IDT AfriCall*. However, this popularity changes from time to time, depending on tariffs and special offers. It seems that the international calling cards business operates in a very dynamic and competitive market.

Figure 10: Phone Calls



Local Services

Respondents were asked which local services they used. Most respondents gave more than one answer. The results, shown in figure 11, suggest that Ethiopians use a wide range of local services. The total number of responses (frequencies) recorded is 139. Libraries were supported in 18% of the total responses, medical centres in 16% and community centres in 14%. Other local services which were used significantly by respondents were Job Centres and Citizens Advice Bureaux (CABx).



Conclusions

The following conclusions should be taken into account when devising IOM's information and outreach strategies.

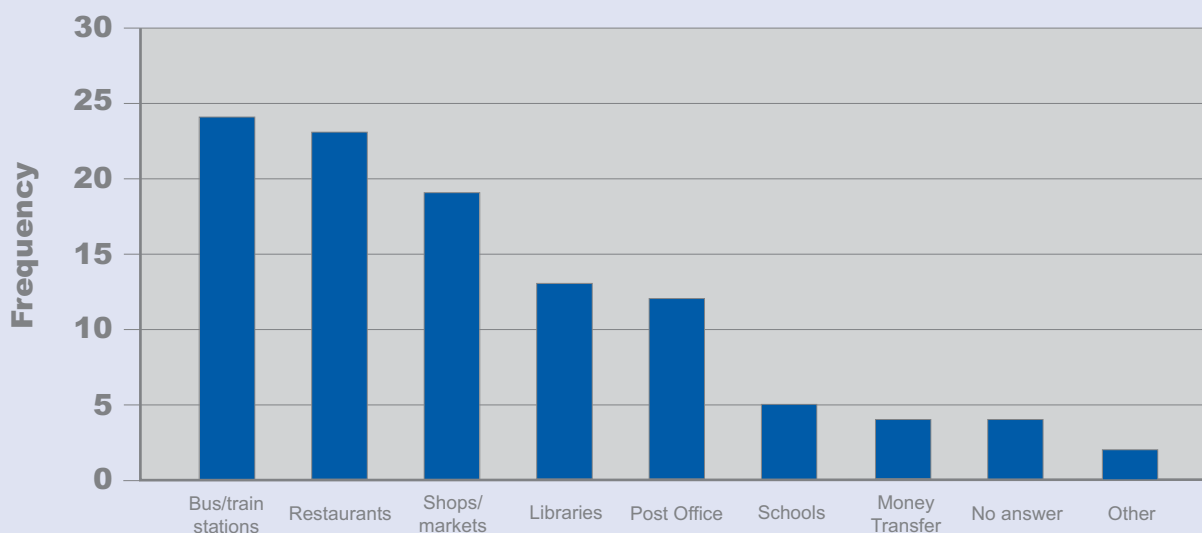
- Buses appear to be the most common means of transport amongst Ethiopians.
- International phone cards are the most popular way of calling friends and family in Ethiopia both from landlines and mobile phones. Many different brands of card are available.
- Ethiopians seem to use libraries, medical centres and community centres.



1.5 PREFERRED SOURCES OF INFORMATION

Respondents were asked where they would prefer information to be made available to them. See Figure 12 .

Figure 12: Preferred Locations for Publicity Materials



Bus or train stations and Ethiopian restaurants were indicated by 22% of the respondents and 18% mentioned shops or markets. Other popular sites are libraries and post offices.

The consultant met the owners of a number of Ethiopian restaurants and shops during the field work. Many of these were interested in putting up posters advertising the voluntary return programmes.

44% of respondents said they preferred to receive information in leaflets translated into their own language and 30% chose translated videos. IOM should continue to translate and produce leaflets in Amharic and Tigrinya.

1.6 COMMUNITY GROUPS AND OTHER ORGANISATIONS

Gathering information on the size of the Ethiopian community was difficult because it is fragmented and widely dispersed across the UK. Community and religious leaders, as well as other institutions, collaborated in providing estimates where possible.

The consultant met several Ethiopian community organisations across the UK during the exercise. London, Birmingham, Coventry, Manchester, Leeds, Sheffield, Cardiff, Edinburgh and Glasgow were identified as important areas with a high concentration of Ethiopians. The consultant travelled to each of these cities and met community organisations there to gather information for this report.

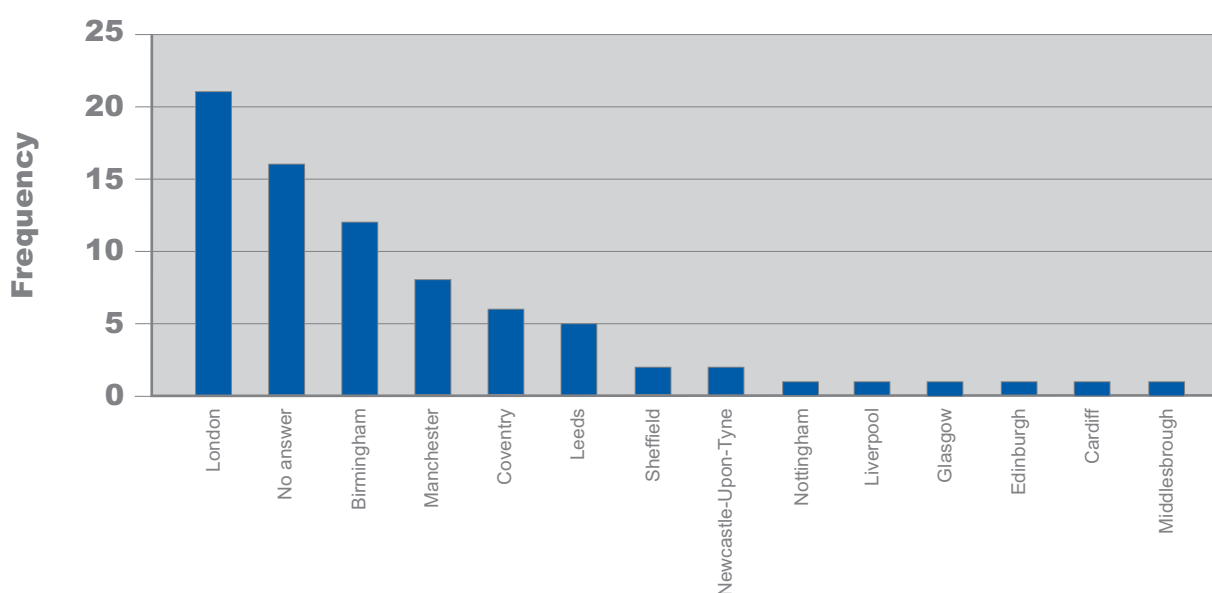
Mapping Questionnaire Results

It is clear from the questionnaires and, equally importantly, from the interviews with community leaders that the largest community of Ethiopian nationals lives in London. Other areas with large populations of Ethiopians include Birmingham, Manchester, Leeds, Coventry, Sheffield, Liverpool, Newcastle and Glasgow.

16 of the 44 respondents did not answer the question asking about locations with a high concentration of Ethiopian nationals in the UK. The respondents could indicate more than one location and there were 62 total responses (frequencies) from the 44 respondents. 33% indicated London, 18% Birmingham and 13% Manchester. Other key areas highlighted included Coventry, Leeds, Sheffield and Newcastle. The result is shown in figure 13.

Most respondents who referred to London did not specify a particular area. It appears that Ethiopians in London are not grouped in one area in particular but live in many different parts of the capital.

Figure 13: Locations with High Concentration of Ethiopians

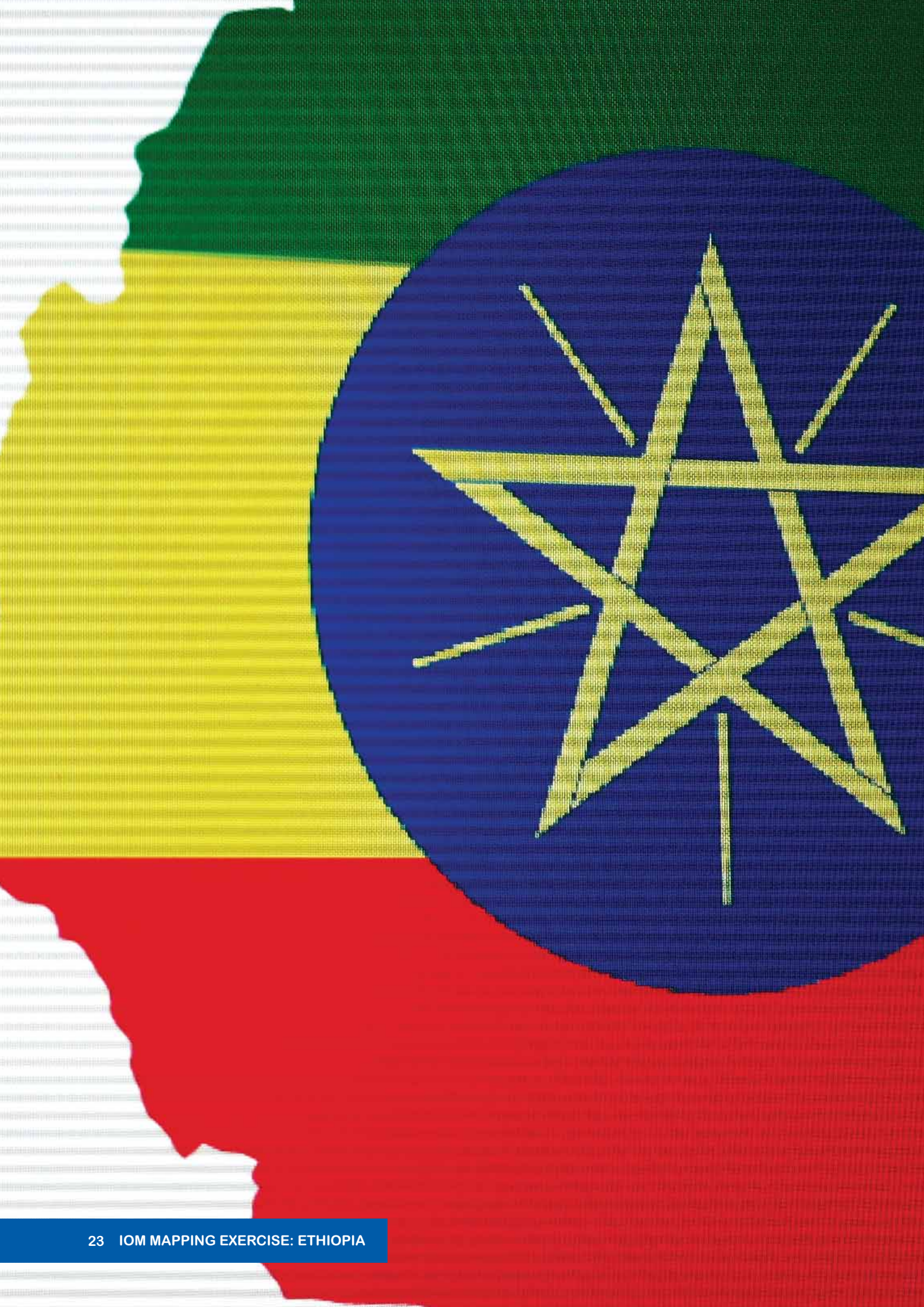


Community Leaders Estimated Figures

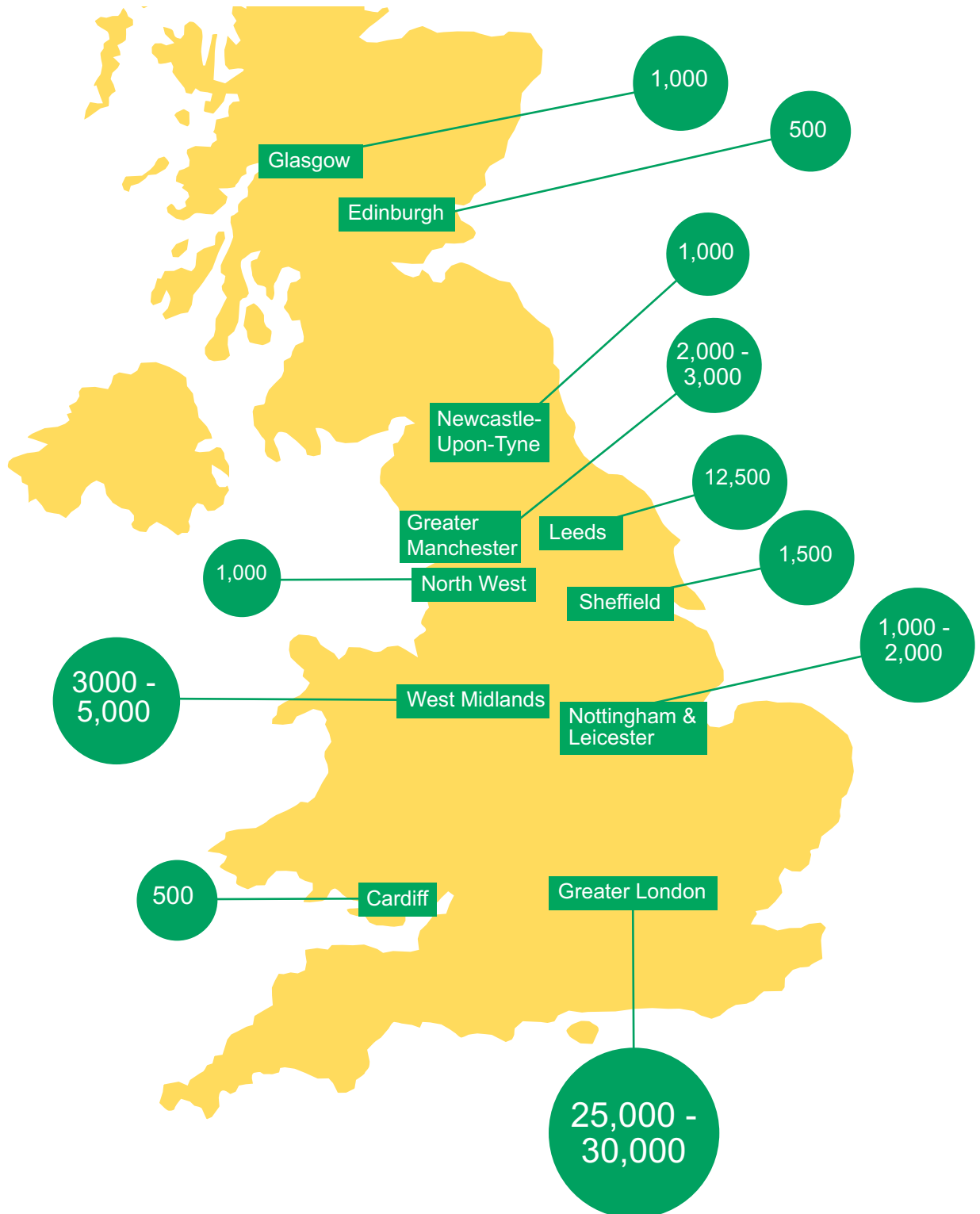
The in-depth interviews with multipliers indicated the following distribution of Ethiopians in major UK cities. The views of the respondents were also consistent with this result.

- London: 25,000 – 30,000 (The following boroughs seem to have a higher concentration: Islington; Hammersmith and Fulham; Lambeth; Lewisham; Hackney; and Camden).
- Birmingham: 1,500 – 2,500.
- Manchester: 1,000 – 2,000.
- Leeds: 1,500 – 2,000

The numbers for other major cities and counties are included in the following map. According to Home Office statistics, the total number of Ethiopian nationals (excluding dependents) who applied for asylum between 1990 and 2005 was 11,075.



Geographical Spread of the Ethiopian Community in the UK, 2006



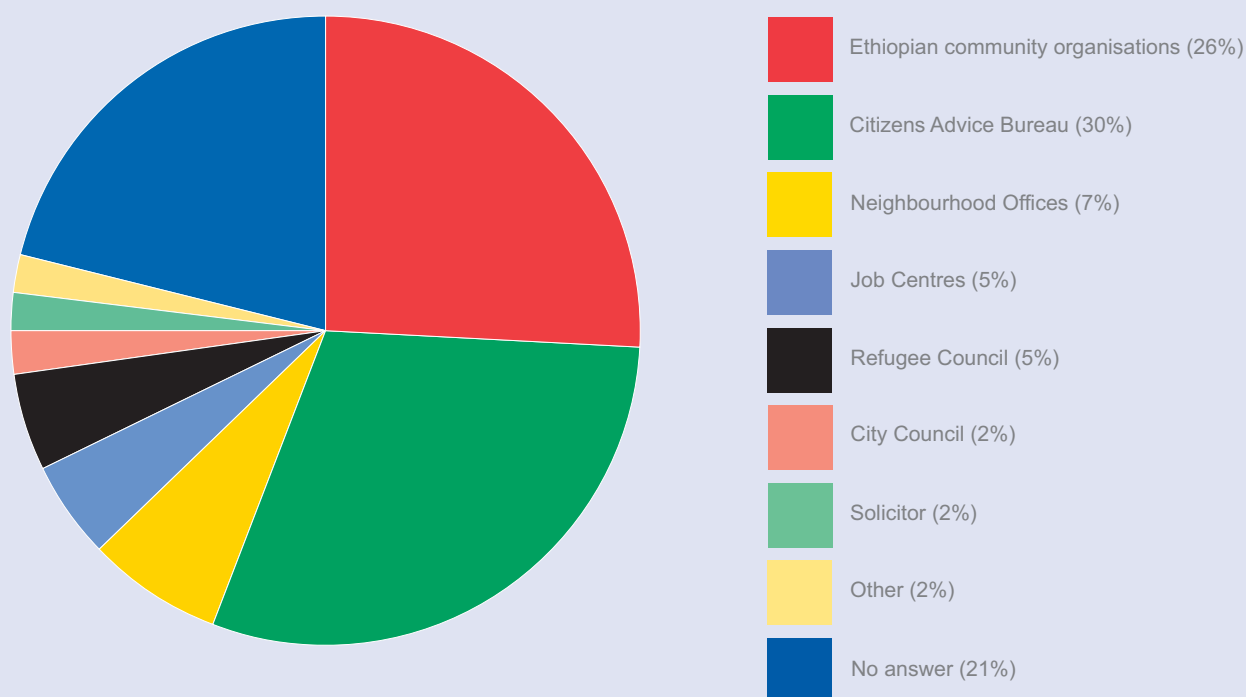
The above figures (all approximates) are based on estimates supplied by Community Leaders.

Help, Advice and Support

The responses to the mapping questionnaires corresponded with the results from the in-depth interviews with the multipliers. The Ethiopian network in the UK is more informal and disconnected than other diaspora groups which have well-established community organisations. This informal network causes Ethiopians to rely mostly on friends and colleagues for help and advice.

Many respondents (30%) go to Citizens Advice Bureaux (CABx) compared to 26% who approach Ethiopian community organisations. 21% did not respond to the question.

Figure 14: Preference for help, advice and support



Information on organisations, churches, media, businesses, and other institutions popular with Ethiopians is recorded in the list of contacts, which includes a dedicated section of recommended action points for IOM.

Religious Centres

There are generally two kinds of Ethiopian church within the diaspora: the traditional Ethiopian Orthodox Church; and the Protestant Churches, which have different denominations, such as Pentecostal and Evangelical. Many UK cities have Ethiopian churches of both communions. The churches would have been a good source of information since they are places where people mingle informally. However, both the Protestant Churches and the Ethiopian Orthodox Church proved to be difficult to approach during the fieldwork. They seemed to feel that IOM's work was not in their interest or that of their followers.

Social Events, Festivals and Community Gatherings

The detailed interviews with community organisations identified very few social events, festivals, or other community gatherings that Ethiopian nationals take part in. This was confirmed by the lack of response about these events in the completed questionnaires. It also underlines earlier findings that the community is fragmented and that there is little co-operation between different organisations enabling them to work together and organise a large event.

The few respondents who did offer information identified the following community events.

- Ethiopian New Year (*Enkutatash*) celebrations on about 11 September (though it depends on the year since Ethiopia uses a different calendar, the Ethiopian or Ethiopic calendar). The celebrations are normally organised by churches, usually the traditional Ethiopian Orthodox churches, and take place inside them.
- Ethiopian Christmas (*Genna*) celebrations on about 7 January. It is celebrated in a similar fashion to the New Year.
- Ethiopian Easter (*Fasika*) celebrations on about 27 April. It, also, is celebrated in a similar manner to the New Year.
- Community events are normally organised independently by community bodies and happen throughout the year. The bigger community organisations, like the Ethiopian Community in Britain (ECB) and the Ethiopian Community Centre in the UK (ECCUK) would be able to provide information on forthcoming events.

Some community groups also host Sunday league football tournaments and other sporting events.

Conclusions

The data above strengthens the conclusion that London and the West Midlands have the highest density of Ethiopians, followed by Manchester.

The informality of the Ethiopian network in the UK suggests that IOM should liaise with the main multipliers who were identified during the mapping exercise to implement outreach activities, especially since word of mouth is the usual way that respondents hear information. The list of contacts is an essential resource for this purpose.

Ethiopian churches are a good place to engage with Ethiopians but their views on the voluntary return programmes are as yet unsupportive. IOM should still attempt to work with some of these churches in disseminating information about voluntary return.

Organised community gatherings are not common but the three festive holidays described above, and some irregular community events, do attract large numbers of Ethiopians.

2 MAPPING EXERCISE OUTCOMES

DEMOGRAPHIC INFORMATION

The second section of the questionnaires was designed to gather baseline data from each respondent about their age, gender and length of stay in the United Kingdom. The findings from this will be used to help IOM target its communications better to suit its audience.

2.1 GENDER

26 of the 44 respondents were men and 15 were women. 3 people chose not to answer the question. This suggests a reasonable balance of gender between the respondents. This was also reflected to some extent in the interviews. The consultant met with some women community representatives. They included two eminent community leaders, one media representative and some businesswomen owners of restaurants and shops.

2.2 AGE

A number of community, church and media representatives were interviewed. Most of these tend to be in the age range of 35 – 54. Figure 15 below shows the age of the respondents. Most respondents seem to be from the younger generation and between the ages of 18 and 34.

Figure 15: Age

AGE	NUMBER OF RESPONDENTS	PERCENTAGE
Under 18	0	0
18-24	19	43%
25-34	13	30%
35-44	5	12%
45-54	2	5%
55-64	2	5%
65 or over	0	0
No answer	3	5%

2.3 LENGTH OF RESIDENCE IN BRITAIN

Figure 16 shows the variation in length of residence in Britain. Most respondents had been here for between one and five years (57%). On the other hand, interviews with multipliers indicated that community representatives have usually lived in the UK for more than ten years.

Figure 16: Length of Residence in Britain

TIME	NUMBER OF RESPONDENTS	PERCENTAGE
Less than 12 months	4	9%
1 year to less than 3	14	32%
3 years to less than 5	11	25%
5 years to less than 10	4	9%
10 years or more	8	18%
No answer	3	7%



3 CONSTRAINTS

The Ethiopian mapping exercise ran quite smoothly. With any survey, there is a risk of a poor response to the questionnaire. The consultant was reasonably satisfied with the number that was completed but he would still have liked to receive more questionnaires from other cities besides London and Birmingham.

General Constraints

Some challenges and difficulties were raised by the issue of nationality among Ethiopians and Eritreans. People from these two countries have difficulty classifying themselves as either because of mixed nationality, forced repatriation and war displacement. The two countries were united until the early 1990s. As a result, it is not possible to draw entirely firm conclusions about the Ethiopian population in the UK.

This mapping exercise also happened to be conducted shortly after a Home Office mail shot in which the voluntary return programmes were mentioned. Unfortunately, people were confused because many of the recipients of the letters would not qualify for the programmes. As result, the consultant was met with a lot of resistance and scepticism.

The level of financial assistance within the programmes and issues of health and safety were repeatedly raised both by community leaders and by respondents during the field work. Their opinion is that the amount of financial assistance, especially the cash offer, is too small to encourage potential returnees. The lack of any health insurance, at least for the initial period of return, is apparently also a deterrent to people considering a return.

Questionnaire Related Constraints

Outside London, most questionnaires were completed simply by asking respondents individually to fill them in. The consultant received a very good response in Birmingham using this approach. However, this method requires a local and community knowledge of the area. In other parts of the UK that the consultant visited (Coventry, Manchester, Leeds, Sheffield, Cardiff, Glasgow and Edinburgh) it was not possible to adopt this approach. Questionnaires were, therefore, left with community organisations and businesses in the hope that clients and customers would pick them up. Unfortunately, few of these were returned.

Some respondents said that the questionnaire was too long. Some others misunderstood part of the question which asks where information should be publicised to make it easier for them to access it. Some respondents were reluctant to participate and it often took much time and informal conversation to convince the respondent to do so. Often, they would ignore some questions, especially questions requiring open-ended answers.

4 CONCLUSIONS AND RECOMMENDATIONS

This mapping exercise generally achieved its aims and identified the main channels of information used by Ethiopians in the UK, and where they live. The Ethiopian community in the UK is not well informed about IOM's work and its voluntary return programmes. People who received information by means of the Home Office mail shots were left confused. So, people rely on informal networks and trust what they hear from other people. This situation is not helped by the fact that the Ethiopian community is widely dispersed. There is a widespread lack of interest in learning about voluntary return programmes. IOM should therefore increase its efforts and, if necessary, modify its approach in order to engage the Ethiopian community more effectively.

Despite the challenges, the mapping exercise revealed agreement among many Ethiopian community organisations, media and businesses that IOM programmes could benefit a significant part of their community. They also expressed a real interest in further co-operation with IOM in disseminating information in the community. Their main recommendation was for IOM to work in partnership with the main grass roots Ethiopian community organisations, in the same way it does with umbrella organisations. They also urged IOM to liaise regularly with them and give presentations at general meetings or community meetings.

IOM's outreach activities should, therefore, be shaped by the outcome of the mapping exercise. The following recommendations emerged from the mapping exercise.

- IOM should follow the recommendations in the list of contacts, which are an action plan for outreach activities with the Ethiopian community in the UK.
- IOM should consider advertising in *Metro* as it has the highest readership amongst Ethiopians.
- IOM should advertise in *Werkama* magazine. It is apparently the most popular magazine amongst Ethiopians and the editor is willing to advertise voluntary return programmes.
- IOM should advertise on *Negat Ethiopia Radio*. It is the only UK-based Ethiopian radio station and it is also interested in advertising voluntary return programmes.
- IOM should advertise on *Ethiopian Worldwide Television (EWT)*. It is the only UK based Ethiopian TV channel and it is willing to advertise voluntary return programmes.
- IOM should consider advertising on Ethiopian websites, particularly on www.ethioview.com, www.ethioindex.com, www.ethiopianreporter.com and www.ethiomedia.com. These are the most frequently visited websites and respondents say they usually obtain information from the Internet.
- IOM should liaise regularly with the main multipliers to ensure a wide dissemination of information on the voluntary return programme. IOM should also try to work closely with Ethiopian churches.

- IOM should continue to produce leaflets in Amharic and Tigrinya and make them more widely available. It appears to be the preferred format for information materials.
- IOM should consider producing video translations in Amharic and Tigrinya and making them widely available. There appears to be substantial interest in this format of information material.
- IOM should advertise in major Ethiopian restaurants and in bus and train stations because these appear to be the preferred locations for publicity. Advertising in major Ethiopian shops and supermarkets should also be considered.
- IOM should advertise on buses. This was the usual means of transport for respondents.
- IOM should consider advertising on international phone cards, particularly on *Uni Tel*, *IDT AfriCall*, *Just Africa* and *Uni Africa* because these seem to be the most popular cards at the moment.

IOM should place its publicity materials in central libraries and in Ethiopian community centres.

The links between IOM and both the main multipliers and the Ethiopian media in the UK were strengthened in the course of the mapping exercise. These recommendations should be taken into consideration as soon as possible to take advantage of this.



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