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THE LIVED EXPERIENCE OF WOMEN DOMESTIC SERVANTS IN THE WITCHCRAFT HOUSE AT FENOTESELAM TOWN, AMHARA REGION

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BAHIR DAR UNIVERSITY

FACULTY OF SOCIAL SCIENCE

DEPARTMENT OF GENDER AND DEVELOPMENT STUDIES

**THE LIVED EXPERIENCE OF WOMEN DOMESTIC SERVANTS IN THE
WITCHCRAFT HOUSE AT FENOTESELAM TOWN, AMHARA REGION**

BY

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SEPTEMBER, 2019

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**THE LIVED EXPERIENCE OF WOMEN DOMESTIC SERVANTS IN WITCHCRAFT;
THE CASE OF FENOTESELAM TOWN, AMHARA REGION**

BY

ADDISALEM NEGA

**A MASTERS THESIS SUBMITTED TO BAHIR DAR UNIVERSITY IN
PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN GENDER AND DEVELOPMENT STUDY (MA)**

ADVISOR

YOHANNES MERSHA (Ass. Professor)

Thesis Approval

I, Addisalem Nega, hereby declare that this research work entitled “**The Lived Experience of Women Witchcraft’s Domestic Servants; The Case Fenoteselam Town, Amhara Region**” is my original work and has not been used by others for any requirements in any other places and sources of materials used in this study have been duly acknowledged.

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Abbreviations and Acronyms

CEDAW	Committee on the Elimination of All Forms of Discrimination against Women
CSA	Statistical Agency of Ethiopia
HAI	Help Age International
NGOs	Non-Governmental Organizations
UN	United Nation
WDS	Women domestic servant
WHIRN	Witchcraft and Human Rights Information Network
WHO	World Health Organization

Abstract

Women domestic servants have long run history in the world, and many researchers reported about them. Witchcraft is an untouched area where in many women domestic servants that are possessed by the evil spirits and governed by demons. These women domestic servants, in particular, have unique lived experience in their work. Therefore, the main intent of this study was to explore the lived experience of women domestic servant in witchcraft houses in West Gojjam, Fenote Selam town. A qualitative approach with the phenomenological design was employed. Purposive sampling technique was employed to select seven interviewees, and semi-structured interview was used to gather information. The data extracted from these instruments were analyzed by using thematic qualitative data analysis technique. Results showed that one of the fundamental reasons for women to be a domestic servant is a spiritual inheritance from parents or ancestors and Also, other economic interests like getting better market success through magical power, and the search of a direction for job drive women into witchcraft houses as servants. The other reasons to be servants are social ignorance /isolation and peer pressure that leads them into witchcraft. They perform various activities inside and out of witchcraft house. Women domestic servants have in additional activities like arranging favorable condition for the evil spirit to take sacrifices through sex, music or worshiping, tattoos, and magic. Women also serve as sex object for the worship to the evil spirit, and they are used as sources of income from others who visit the witchcraft. These servants also make money by offering sex services. However, those women face different challenges like being exposed to health problem, economic hardship, sexual violence, psychological problem, overworking, and rejection/isolation. To cope up with those challenges, women servants try to make smooth relationship with the witchcraft and other servants to reduce their burden. But, they pray to God when they become more stressed and hopeless and they wish to be witch women with higher spirit possession.

Keywords: Women domestic servant, Witchcraft, Evil spirit

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

Domestic work is one of the most usual type of house hold task often undertaken by marginalizing women who didn't attend formal education (Mkandawire- Valhmu, Rodrigues, Ammar, & Nemoto, 2009). Domestic workers are drawn from marginal groups of society that are normally found economically disfavored and limited job opportunities. This overwhelming proportion of women in domestic work is attributed to the fact that considered as household work belongs to women's role. Moreover, the weaker bargaining position of women forces them into the low paid occupations. There have been moves to formalize the employment of domestic workers with a minimum wage now being prescribed by law and workers being protected by labour laws of the country. Although there are progressive laws, many household workers are still continued to suffer on misuse, unfavorable workplace and sometimes violent behavior from their employers (Cock, 1981). Many women who work in towns, in cities or abroad being far apart from their home and family faced different challenges especially from their employers. As a result, they often accept living with their employers in spite of the risk of abuse and the lack of support if abuse happens (Mkandawire-Valhmu et al., 2009). In Malawi, Mkandawire-Valhmu (2010) conducted a study and the study revealed that the lives of domestic workers are characterized by exploitation in the workplace.

In world history, related to witch women have more lived experience than men have. The early modern witch trials claimed that the lives of the nine million Europeans 80-90% of whom were women, especially elderly women (Chilimampungwa and Thindwa, 2011). The use of magical powers is mainly believed on the presence of a dark world which was inhabited through inborn by a continuous interaction with the physical environment where human beings live. It is said and believed that magicians have the ultimate powers to dominate human wills and wishes, and they can show their powers through human agents. In many parts of Africa and the world, people believe that these beings travel around looking for someone to possess for evil deeds. They persuade their victims in many ways. One of the methods they use to convince the victims is by giving those edible substances like food where the evil spirit can be passed on to the victims. It

often occupies a religious divinatory or medicinal role and is often present within societies and groups whose cultural framework includes a magical world view.

Different scholars put forward dissimilar experiences of women's in witchcraft trials. Lerner (1981) argued this assertion by explaining the patriarchal social structure divides women and the nonconformity of women threatens women who do conform. Clive (2001) suggests three ways in which women might involve in the proceedings against witchcraft: to testify as possessed victims, to report on the results of physical searches of the witch's body, and to testify to their experience as the victims of witchcraft attacks. Roper applies personal details to find women's voices and get a better understanding of how these women recognized their position or role in the society. It indicates that women act as active agents in the witch trial process rather than as helpless victims slaughtered in a holocaust. These were the mechanisms that women employed to defend their territory, home, pain and torture. Women also have deep rooted lived experience with domestic work in witchcrafts. If there is witchcraft believer, there will have many domestic servants around the witchcraft, so they can't be separated each other easily.

In Ethiopian context, witchcraft is a common practice and the spirit is diverse and complex, but there is more awareness about it in Gojjam than others part of the county. In other parts of Ethiopia, women witchcrafts practice a cult which is named as *Atete*. It is well-known and a fertility cult in honor of the spirit of motherhood in Oromo tradition. The cult is known as *zar* in Amhara region. There is a similarity of practices between *Atete* and *Zar* and their ritual is the same. There is no significant different between them but *zar* is being practically practiced in Amhara region, whereas *Atete* is being practically practiced in Oromiya region. The main adherents of these practice are women who look for supernatural help to be pregnant and bear healthy children. This belief is central and deeply rooted in West Gojjam, particularly in Fenote Selam town.

Women visit witchcraft house for different reasons. According to Sinha (2007), women belief in witches or spirits occupies a central place in tribal spiritual and moral life. The thought of the tribal religious belief system is that people can seek the help of good spirits to control women through magic and exorcism and by bad/harmful spirits. There is a division of white magic which is mainly believed as beneficial and black magic, which is evil.

There are different reasons that lead women to be servant of witchcraft. These are mainly associated with social isolation, economic problem, peer pressure and spiritual inheritance. Women domestic servants differ from the witch one because they possessed evil spirit to carry out any activity in that compound as the spirit and the witch ordered. It indicates that women had different types of experience related to witchcraft, but we didn't remind the domestic servants in witchcraft house because these witchcraft and servants are inseparable. In line with this, women have lived experience as domestic servant rather than men in west Gojjam zone especially, Fenote Selam Town.

1.2. Statement of the Problem

Time is changing and society is more aware of people about women domestic servants, there are many researchers who wrote about domestic servants, some studies focused on some women's work; domestic work and class. It begins with a discussion of the role of legal and regulatory systems in upholding and replicating White supremacy within the employer and domestic worker relationship to provide organizers, activists, and legal practitioners with additional critical tools, crafting solutions, legal reforms, and narratives in the struggle to end the oppression of domestic workers. (Terri, 2011).

The other studies was to establish challenges experienced by women doing casual domestic worker to describe the nature of the violations faced by women casual domestic workers; to determine the socio-economic factors contributing to vulnerability of women casual domestic workers; and, to examine the socioeconomic challenges experienced by women domestic casual workers in their line of duty. (Grace, 2014)

Other study stated, the Socio-Economic Conditions of Female Domestic Workers in Punjab: A Case Study of Sangrur District, researchers intended to study socio-economic condition of domestic women workers is important to formulate policies regarding human resource development and women empowerment. The reasons for their vulnerable condition are caste difference, unequal gender relations, poor economic background, irregular work, very little or no bargaining power, lack of credit facilities, drug addiction of their male partners, death of husband and lack of assets.(Javaid, 1014).

But there are still many missing information regarding to witchcraft women domestic servants and their lived experience of that they have. The of witchcraft may seem strange or surprising to

a person unfamiliar with these beliefs, but most religions and belief systems have been or are being used as means of power and control. (Kohnert, 1996). In this case, Most of researchers have focused on human rights of witch women in Ghana. In the Northern region of Ghana, camps have been created, where individuals accused of witchcraft has been forced to abide as a safe haven. The 1992 Constitution established that citizens are entitled to certain right and freedom. They are illegally banned from their villages; they live without their families and cannot participate in the community life of their own villages. (Baron, 2010).

While the other studies focused on the unique idea which deals with the major role of women in the Salem witchcraft trials, she focuses on the question why mostly women were accused and executed for witchcraft. (Reis, 1999).

According to Turkan (2015), explained how female anatomy, sexuality and intellect were perceived in early modern period and how this perception affected the close relationship between witchcraft and femininity and he explained the role of women, particularly her second- class status and subordination to man, and the fixation on the so called fall(Gen 3), in which women have been positioned as seductress and to a great extent defined as Christian image of woman by specific crime.

According other studies, The new question that historians began to ask was why women were more susceptible than men to witchcraft accusations and what does that increased susceptibility suggest about the position or role of women in sixteenth and seventeenth-century European society. (Barstow, 1994).

(Foxcroft, 2014) Provides a background to the understanding of how gender has discriminating features. Persecution based on witchcraft beliefs and/or threats of witchcraft as a form of psychological violence can be used as means of control against women and can play a crucial part on other violence against women, such as intimate partner violence, trafficking or domestic abuse.

As Adinkrah (2004) points to how witchcraft accusations bare likeness with other gender-based violence: men were the perpetrators and women victims in all cases, apart from one where a mother killed her daughter in law. The murderers were mainly family or close-kin apart from four mob-murders. The author describes how the Ghanaian society is generally very patriarchal

with strong gender roles, the persecution of women as witches can be related to women's position in this society.

Generally different researches and reports explained that assessment is designed to allocate for domestic servants of some studies focused on some women's work ; domestic work, class on their the role of legal and regulatory of the domestic servants, others stated the challenges and experiences by women domestic casual workers in their line of duty, and Socio-Economic Conditions of Female Domestic Workers, on the other hand, there is research on women's witchcrafts and their human right as human being looks it as the issue of gender- neutral standards and it indicates the role of women in the Salem witch trials. The others research focused on why women's were susceptible for witchcraft, the other explained the background to understanding of how violence often has gender discriminating features and how the Ghanaian society is generally very patriarchal with strong gender roles.

As far as the researcher is concerned, there is no systematically collected evidence or research regarding women domestic servants in witchcraft in Ethiopian context. To determine women lived experience, researches need to be conducted. So the researcher is highly inspired to conduct the study on the lived experience of women on belief on witches, the reason to be work as women domestic servants, major activities that are done by women domestic servants, the challenges they encountered as women domestic servants, and the coping mechanisms that are used to overcome the situation are investigated. In Ethiopia, there are no available researches about women domestic servants and there is conceptual and somehow methodological gap from others to mention the above to see the lived experience of female witch craft's domestic servant in west Gojjam zone Finote Selam town as well.

1.3 Objective of the Study

1.3.1 General Objective

The general objective of this study is to investigate the overall lived experience of women witchcraft's domestic servants at Fenoteselam town.

1.3.2 Specific Objectives

The specific objectives of the study are:

- To investigate the reasons that lead women to be witchcraft's domestic servants.

- To identify the services rendered by women as domestic servants of witchcrafts.
- To identify challenges facing female witchcraft's domestic servants.
- To identify the coping mechanisms that used by female witchcraft's domestic servants to overcome their problems.

1.4. Research Questions

To address the research objective of this phenomenological study was guided by the following research questions:

- What are the reasons behind lead women to be witchcraft's servants?
- What are services rendered by women as servants of witchcrafts in house?
- What are challenges facing female witchcraft's servants when serving the witch?
- How do they overcome the challenges facing women's at witchcraft service?

1.5. Significance of the Study

This study will generate new information about the life of female witchcraft's domestic servants. Therefore, it will inform organizations working on gender equality, communities and other concerned bodies to know about the life of the missing women group i.e. witchcraft domestic servants; and consequently, the organizations would able to take intervention measures so as to ameliorate the life of these women group. Finally, it serves as a spring board for further studies as it will furnish new information about them.

1.6. Scope of the Study

The spatial scope of the study: women witchcraft's domestic servants has been practiced in different towns/cities of Amhara Regional State and even throughout the country, the study area of this research is limited to west Gojjam, Fenoteselam town, particularly it starts from their topography that are located at center of the city include Bakel strict up to kebele 3 nearby Lah river at the which many girls and women who have got different life experience and the study only addresses issues which are related with cause, working condition, challenges and coping mechanisms about it and unfortunately engaged in witchcraft domestic servants found within this area.

The study focuses on the lived experience of women domestic witchcraft's servants. However, the study will only address issues which are related with causes to be domestic servant, working conditions, challenges and coping mechanisms in witch house.

1.7. Limitation of the Study

The first limitation of this study was difficult to get women witch craft domestic servants in their compound or camp to follow ethical consideration and lost much time to approach and discussed with them freely because they are busy and unable to communicate easily with other person for long time without spirit order. The other limitation was some of the participant of this study do not give brief explanation about the fact exists in the witchcraft and their lived experience. They were hiding some facts exists in their activities like blood scarification and information's specially the challenges that they faced in sexual abuse /immoral activity /part.

1.8. Operational Definition of key terms

Witchcraft: means certain ideas, such as evil spirits, sorcery, spell casting, magic, and harmful curses, are all synonymous with the idea of witches or witchcraft. A witch can be described as a person with an incorrigible, conscious tendency to kill or disable others by magical means, or as someone who secretly uses supernatural power for nefarious purposes. It is the art of doing evil.”(WHRIN, 2014). It is this definition I use when referring to ‘witchcraft’.

Witch craft domestic servant: means the second person, have no any personal right who serves the witch's and the sprit that fulfill any need to facilitate the evil that going to do, because of they are also possessed in sprit that selected demon's world rather than other domestic servants.

1.9. Organization of the Study

This study was divided in to five chapters. The first chapter deals with background of the study, statement of the problem, objectives of the study, significance of the study, delimitation of the study, and organization of the study. The second chapter is dedicated to literature review that shows the experience of other countries, findings of different authors and gives a general overview of about women servant in witchcraft house. The third chapter describes the methods that were employed in the study; how data were collected and analyzed, trustworthiness and ethical considerations. The fourth chapter provides the data presentation and discussion. The final chapter is deals with conclusion and recommendations

CHAPTER TWO: REVIEW OF RELATED LITRATURE

This chapter has reviewed the literature relevant to the research; is done using the following subtopics: domestic workers and domestic services it expresses meaning of women domestic work and their working condition in their activity; work related challenges that they faced, are sexual harassment and related violation and coping mechanisms that they overcome the challenges of women domestic servants and theoretical frame work. These related review literatures on domestic workers are our basement to explain about women witchcraft's domestic workers because there is no research about them so, we use as grass root to expresses this topic.

2.1. Domestic Workers and Domestic Services

Domestic workers are often described as forming part of the invisible labour force, because their work occurs behind closed doors in private households (Dilata, 2010).

Domestic workers are taken from society's marginal groups, i.e. groups that usually find their job opportunities limited. This overwhelming percentage of females in national job can be ascribed to the reality that family work has traditionally been the role of the woman. Domestic work is a common type of informal employment, often undertaken by marginalized women who lack formal education. The 'flexibility' of job descriptions means live-in pairs and domestic workers can find themselves responsible for cleaning, cooking and child care. (Mkandawire-Valhmu, Rodrigues, Ammar, & Nemoto, 2009). Women domestic servants are doing commonly in houses and domestic spheres but women have working in witchcrafts as domestic servants and they are doing common domestic work activities like common domestic workers but there is additional activities related as they ordered by evil spirit.

Most domestic workers work for a known employer or set of employers: private clients or households. Some are formally employed with written contracts, labour protections, and social protection, but most are not. They may work full-time for one employer or part-time for one or more employers. Some perform only a single task or service for their employers, while others perform multiple tasks or services. In many cases, the employment relationship is informal – that is, unregulated and unprotected due to the preference of the employer, the domestic worker, or both (Carré , 2010). Common women domestic workers may have little salary, but not for women serving in witchcraft house, some perform only single task while others perform multiple

task but there is no rest at all day and night in the witchcraft house while they serve the evil spirit. and there is no unregulated and unprotected due to type of activities they performed in witchcraft house.

The conditions of home-based domestic and care work take many different forms: employees may provide housework or child care or both; they may live in or live out; they may work a few hours a week, a few hours a day, or full time, often very long hours; their work may involve acting as a carer or cleaner for an older, frail person or a disabled person, or it may involve being their personal assistant, in and outside the house that is care labour has historically been undervalued and poorly paid, it is often the job destination of those with least negotiating power and those are frequently migrant workers. Women witchcraft house domestic servants are working all activities that common domestic workers duty.

Research at the end of the 1990s began to document two linked phenomena: one was the return of the demand for home-based care and domestic work (Romero, 1992; Gregson and Lowe, 1994; Andall, 2000; Sarti, 2008), the other was that it was migrant women from the poorer regions of the world who were meeting this demand. Such workers often find themselves vulnerable as migrants to a lack of citizenship status, devalued as workers in the isolating privatised economy of household labour, subject as women to intimate, personalised and emotionally exacting care work, and, as ‘other’ nationals, entering situations heavy with the histories of racialised subordination. These are women who stand at the intersection of care work exploitation with gender, ethnic and migrant oppression in the context of a globalizing world.

Female domestic workers are a neglected group among the unorganized sector. This study is on the lived experience of women witchcraft’s domestic servants that explored reasons lead to witchcraft, activities and challenges that they faced, and how they overcome these challenges.

2.2. Engagement of Women for Domestic Worker

For unskilled women it is also a job that is assumed to require a low level of skill. The skills required are those that are already assumed to come naturally to women, such as the usual household chores (Gaitskel, Kimbel, Maconachie, & Unterhalter, 1983). In this respect, domestic work could be described as a gendered form of employment.

The situation of migrant domestic workers is complex because women have to leave their families in order to find work in a different city or country, but they are doing so in order to

obtain economic benefits likewise women witchcraft domestic servants have reason to ct join witchcraft in order to get some benefit from witchcraft and his power.

The women undertake the employment on daily engagement without any form of written agreements and as such, the terms of engagement are limited to individual commitment to the tasks and payments. The women domestic workers are mainly from underprivileged backgrounds with high poverty levels and mainly living in the informal settlements. Most of the women have not managed to pursue their education beyond basic levels, which exposes them to exploitation especially due to minimal exposure regarding pursuing their payments in the event the employer does not meet his/her obligations. Like others domestic workers, spiritual inheritance, spiritual husband. Stresses and health condition of women are main causes to engage witchcraft's domestic workers.

2.3. Work Condition of Women Domestic Worker

Domestic workers toil in the homes of others for pay by providing a range of domestic services: they sweep and clean, wash clothes and dishes; shop and cook; care for children, the elderly, and the disabled; or provide gardening, driving, and security services. Some live on the premises of their employers but many of them work on a part-time basis, often for multiple employers (Tokman, 2010 p.1). With the growing population, the demand for domestic workers has increased.

Minimum wages and basic conditions of employment for domestic workers have been set by the Department of Labour. However, working conditions of many domestic workers have not necessarily improved. Domestic workers are still exploited in their work and many work long hours for low wages. Domestic workers' job descriptions (if they have any) tend to be vague from the outset with no clear understandings of what to do and what not to do. Thus, this leads to women being subjected to unfair work which was not part of their original job description. For example, Clarke (2002) found that workers were also expected to clean the yard, clean shoes for everyone in the family, wash dogs and clean up their mess, flush toilets and cook food for the dogs.

Bad working conditions made it hard for the women to find pleasure in their jobs. For example, none of the domestic workers interviewed by Cock (1981) said they derived any fulfillment or enjoyment from domestic work. This might be because black women, together with other women

of color from poor backgrounds, do not have any other job opportunities. So, in order to survive, they feel forced to do repetitive jobs which they do not like, and one that requires long working hours (Cock, 1981). Domestic work is also a job in which workers are patronized and dehumanized (Cock, 1981). In understanding women's experiences of domestic work, it is important to consider that domestic workers may never feel a sense of satisfaction from their work (Clarke, 2002; Cock, 1980) because of the nature of the job. The participants in Dinat and Peberdy's (2007) study reported that the only reason they were still working as domestic workers was because they needed to provide for their children. They saw domestic work as the only work available for them, given their lack of skills and education.

The review of the literature has illustrated that domestic workers are still faced with a number of challenges in the course of their work. Often domestic workers are treated badly by their employers, they exploited and to some extent experience abuse. The stressors of the job make it difficult for the women to cope and have any satisfaction in the work they do. Poor black uneducated women have few opportunities to move up in the socio-economic hierarchy in societies. Therefore, these women are often left with no choice but to take on jobs as domestic workers in an attempt to support their families. A relatively large number of literatures on domestic work identify gender, race and class as factors that lead women to seeking jobs as domestic workers. As we mentioned the above, women witchcraft's domestic servants most burdened than common domestic workers in the case of their activities, when women witchcraft domestic servants serve the evil spirit, it needs great care to perform one by one his need. These activities are, arranging favorable condition for the evil spirit, doing scarifying essential materials it depends to the spirit, spirit impartation to transfer evil spirit one person to another through sex , worshipping, tattoos, and they used as sex object and economic source in addition to common domestic works.

2.4. Work Related Challenges of Women Domestic Servants

Women domestic workers face several problems in their personal and occupational life. They work for long hours and are poorly paid. They don't have job security. If they take leave even for genuine reasons, they may lose their job. Some of them work in more than 2 houses and they become sick Women Domestic workers have health problems like respiratory disease, body ache and skin disease, due to their occupational life. Their family life is marked by family conflicts

poverty and debts. This study highlights these issues and exploitation that domestic workers might be faced with in their work place. It shows that the abuse of domestic workers in their work place is not something of the past but still exists, even with the new laws and regulations meant to protect domestic workers. It may be hard to monitor the working conditions of domestic workers, leaving domestic workers to be among the most exploited workers in the world (Anderson, 2000; Fish 2006).

Because of their position on the social hierarchy, most female domestic workers are victims of gender, class and racial oppression (Cock, 1981). These women exploitations similar with women witchcraft's domestic servant but they also oppressed by spiritual attach and it is the cause of sexual harassments, rape, abortion and they became patient duo to these factors.

2.4.1. Forms of Violence that Women Domestic Servant' Experience

The abuse in the lives of domestic workers makes an already demanding job, far away from home and a support system, even more difficult. Many women are sometimes unaware of their rights as domestic workers and therefore may be more at risk of exploitation and possible abuse. Mostly, work related violence is widely recognized as a major increasing occupational health hazard in many work places. Its costs to employers may also be substantial not only due to its impact on physical and psychological health but also due to its impact on absenteeism, productivity and staff turnover (Leino, et al, 2011). It is important to remember even the most respectful environment can experience incidents of workplace violence. The environment may not always be the stressor that leads to the occurrence of workplace violence. An employee may be experiencing psychological problems be under the influence of alcohol or drugs, or suffering from familial stress. He or she may have developed a romantic obsession for another employee, feeling abandoned and humiliated by his or her rejection; he or she may be feeling overlooked in not receiving a desired promotion; and he or she may be experiencing anger due to the knowledge of a potential layoff. Work related violence is recognized as one of the most significant occupational hazards especially in the recent decade where incidence of violence at work is shown increasing (Ahmad & Mazlan, 2013). Women witchcraft's domestic servants faced violence from two sides. One, because of their gender, they experience violence from different perpetrator. Two, the nature of working condition in witchcraft house by itself is exposed to the act of violence.

2.4.1.1 Verbal Aggression

Violence has many types and consequence. Among other types of violence, women witchcraft domestic servants faced challenges like verbal aggression from the clients or bosses. It might be emanating from witch man of the compound, and individuals who are working around the compound. Verbal aggression is one type of psychological violence which result them to be annoyed and psychologically demoralized (Leino. et al, 2013).

For obvious reasons, there is a high risk of physical aggression in the sector, even if it is difficult to assess how probable or dangerous this risk is in advance. Indeed, there is a wide range of situations in which acts of physical aggression are committed against domestic servants.

2.4.1.2 Sexual Harassment

It is difficult to define and measure sexual harassment. Different scholar, institutions in different countries have different meaning and intervention. There are different types and consequences of sexual harassment. Sexual harassment refers to “the situation in which unwanted behavior with a sexual connotation, expressed physically, verbally or non-verbally, occurs with an aim or effect which is harmful to the personal dignity of an individual and, more specifically, creates an intimidating, hostile, degrading, humiliating or insulting environment (Çela, 2015). Sexual harassment can be done by anyone but it often involves someone with more power trying to force the victim to do something. Sexual harassment in the workplace violates an individual’s right to work without worrying about any kind of sexual pressure. Sexual harassment can be verbal or non verbal or physical conduct (Çela, 2015).

2.4.1.3 Psychological Problem

Domestic work is one of day and night work which occupies personal stress in term of their psychology such as sleep disturbance, mood disturbance, personal health as well as family functioning. It was found that there is a significant relationship between stress and various dimensions of mental health, which may lead to severe mental health problems and eventually may lead to violence and aggression(Ahmad and Mazlan, 2012).

Stress

Stress is not a new phenomenon; it has always been a facet of human experience. Stress is an easily branded term in our society and hence the clarity of its meaning becomes diffuse (Schlebusch, 2000). There are a number of definitions of stress. They all have one thing common. Stress is a state that is perceived as being negative and is associated with physical, mental and/or

social complaints or disorders. There is also a certain amount of agreement on the causes of stress it results from an imbalance between the demands of the job and workers' resources; in other words, they are not able to meet the demands put on them by their job (Brown, 2005). This implies women domestic servants had the highest percentage of the extensive job stress of all professions and it has been proved to induce negative mental health and mood instability.

2.5. Health Issues for Women Domestic Workers

Having to leave your family and partner and go find work in another city or country can be emotionally demanding. Many domestic workers live in fear, either of being left by their husbands or of being infected by HIV due to the fact that their husbands may be engaging in sexual relationships in their absence (Dinat & Peberdy, 2007). In addition, many women fear that if they resist bad treatment or exploitation and do not comply with what is being asked of them by their employers, they might find themselves jobless. In the case of foreign domestic workers who are undocumented, these women live in fear of being arrested by authorities and taken back home. The fear in the lives of the workers can be detrimental on its own and can cause emotional distress. With no support this may impact negatively on the emotional well-being of the workers. Clarke (2002) and Mkandawire-Valhmu (2010), for example, found that live-in workers were concerned that their husbands back at home were cheating on them and the women were worried that they might be infected with HIV. Furthermore, the women knew about condoms and other forms of treating sexually transmitted infections, yet they found it hard to access health services. In the case of witchcraft domestic servant, stress is great psychological problem that faced duo to the behavior of working condition. When they serve the spirit, there is no rest; the spirit needs worship day and night in different condition.

These working conditions exposed for different exploitations, like sexual abuse, unwanted pregnancy, faced drug addiction and they don't have any authority in their life today and in the future. so, they became hopeless in their health because they are highly vulnerable for HIV/AIDS, pelvic pain, headache, stress, hopeless rather than common domestic servants. Research has shown that women in domestic work also experienced a number of health problems associated with the physical nature of the work, for example, joint and back problems (Dinat & Peberdy, 2007; Mkandawire-Valhmu, 2010). Obtaining proper health care was also a challenge for these women because of the lack of time off work.

2.5.1. Health Consequences

From the literature, it is evident that domestic workers experience health problems (Dinat & Peberdy, 2007; Mkandawire-Valhmu, 2010). Domestic workers may be subjected to certain health problems like high blood pressure, stress and sickness, due to long working hours, the nature of their jobs and low pay. A study done by Hickson and Strous (1993), revealed that due to exploitation and the fact that domestic workers often feel as if they are not good enough or inhuman, they might lose self-esteem, and this may impact badly on their mental health. Sickness is one of the many challenges that the workers were faced with due to the nature of their work. However, staying at home with no form of income also impacted on the health of these women, because this meant that the families were likely to starve. Therefore, in most cases the women had to resume work despite their health because the burden of caring for their families was too great and had to be done by them alone.

2.6. Theoretical Framework

The purpose of theoretical approach is to describe and predict relationship variables affecting a given phenomenon. This study has been guided by the Carol Moser framework.

2.6.1 Carol Moser framework

The Moser framework is one of the most popularly used gender analysis frameworks. It is based on her concepts of gender roles and gender needs, and policy approaches to gender and development planning. The theory expounds on the concepts of gender roles and gender needs with emphasis on tripartite roles, that is reproductive, productive and community. This tool involves mapping the gender division of labour by asking 'who does what?' Caroline Moser identifies a 'triple role' for low-income women in most societies, which she uses in this framework and other components (Moser 1993).

Reproductive work: As defined by Moser, this involves the care and maintenance of the household and its members, including bearing and caring for children, preparing food, collecting water and fuel, shopping, housekeeping, and family health-care. In poor communities, reproductive work is, for the most part, labor-intensive and time-consuming. It is almost always the responsibility of women and girls.

Productive work: This involves the production of goods and services for consumption and trade (in employment and self-employment). Both women and men can be involved in productive

activities, but their functions and responsibilities often differ. Women's productive work is often less visible and less valued than men's.

Community work: These activities include the collective organization of social events and services - ceremonies and celebrations, activities to improve the community, participation in groups and organizations, local political activities, and so on. This type of work is seldom considered in economic analyses, yet it involves considerable volunteer time and is important for the spiritual and cultural development of communities. It is also a vehicle for community organization and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here. The second component identifies and assesses gender needs, distinguishing between practical needs (to address inadequate living conditions) and strategic needs (for power and control to achieve gender equality). The third component, or tool, disaggregates information about access to and control over resources within the household by sex: who makes decisions about the use of different assets. The fourth component identifies how women manage their various roles, and seeks to clarify how planned interventions will affect each one.

As the Moser framework recognizes that women perform reproductive and community management activities alongside productive work, it makes visible work that tends to be invisible. Domestic work is often seen as an invisible reproductive role that is largely done by women. However, when any form of reproductive work is commercialized and becomes productive work, it is often recognized if occupied by men and also well numerated, for example chefs. This framework is relevant to this study as it provides a perspective as to why women witchcraft's domestic workers face numerous challenges when they attempt to commercialize the roles described by Carole Moser like preparing food, collecting water and fuel, shopping, housekeeping, and family health-care. Women reproductive roles largely relate to domestic work and are, for the most part, labor-intensive and time-consuming and the payments are not commensurate to the work done. The theory helps to bring out the challenges experienced by domestic workers placing work in the reproductive level in the productive work still faces different levels and the workers face and this study helps to analyze the challenges they face. The work women witchcraft's domestic workers undertake challenges the norm by placing the reproductive work which was not expected to be paid for has changed to be productive work.

Likewise, some of the finding of this study revealed that women witchcraft's domestic servants faced different challenges at workplace like, no salary, low respect (non sense for women as human being), gender based violence (physical harassment, rape, abortion and related problems and psychological problems), work burden (there is evil spirit activities in addition to common domestic activities), divorce with husband and poor societal attitude towards their unrecognized job. Therefore; the above mentioned finding of the study is directly inclined with the argument of this theory.

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter discussed the methodology section that was used in carrying out the research. It explored the description of the study area, the research design, selection of participants, data collection procedures, ensuring trustworthiness of the data, and ethical consideration in the research.

3.1. Description of the Study Area

This study was carried out in Amhara region, West Gojjam Zone, specifically at Fenote Selam town. Fenoteselam is district town in west Gojjam, Amhara Region, 387 km from Addis Ababa and 176 km from Bahir Dar and has a longitude and latitude of 10°42' N, 37°16' E coordinates; 10°42'N37°16'E with an elevation of 1917 meters above sea level; has 21°C, Wind SE at 3 km/h, 61% Humidity weather condition. According to national census report which was collected by Central Statistical Agency of Ethiopia (2007), the town has a total of 25,913 populations, of whom 13,035 were men and 12,878 were women. The majority of the residences (95.91%) were the follower of Ethiopian Orthodox Christianity, whereas the small minority (3.34%) of the residences were the follower of Muslim religion.

3.2. Research Approach

Qualitative research approach that adopted a person centered and holistic perspective was followed. It develops an understanding of people's opinion about their lives. It also helps the researcher to generate an in depth account that present a lively picture of the respondents' reality (Holloway & Wheeler, 1996). In qualitative research, the researcher is required to be good listener, non-judgmental, friendly, honest and flexible. The researcher works from the point of understanding the respondents without imposing expectations (Mouton & Marais 1992).

Creswell (2003) argued that qualitative approach gives no prior social order external to the lived experience of the actors that predetermines outcomes of the research. The approach seeks to interpret the meaning people make of their lives in natural setting rather than describing statistical association between variables. Qualitative research often involves a smaller number of participants. This is because the methods used such as in-depth interviews are time and labor intensive. The smaller number of people typically involved in qualitative research studies and the

greater degree of flexibility does not make the study in any way “less scientific” than a typical quantitative study involving more subjects and carried out in a much more rigid manner.

Such an inquiry also permits the researcher to incorporate participant’s actual expression of matters from their own perspective by their own words. I tended to use methods which give participants a certain degree of freedom and permit spontaneity rather than forcing them to select from a set of pre-determined responses (of which none might be appropriate or accurately describe the participant’s thoughts, feelings, attitudes or behavior) and to try to create the right atmosphere to enable people to express themselves. This means adopting a less formal and less rigid approach than that used in quantitative research. Based on the above rationale, therefore, I employed qualitative approach to investigate the lived experience of women witchcraft’s domestic servants in Fenote Selam town.

3.3. Research Design

The purpose of phenomenological enquiry was to explicate the structure or essence of the lived experiences in the search for meaning that identifies the essence of the phenomena, and its accurate description through every day’s lived experience. Phenomenology is employed for the purpose of clarifying the nature of being human, expanding awareness about a certain phenomenon fostering human responsibility in the construction of realities, tightening the bond between experiences and the concepts and theories used to explain those experiences (Streubert Speziale & Carpenter 2003).

Furthermore, Creswell (2013) argued that phenomenology is an approach to qualitative research that focuses on the commonality of a lived experience within a particular group. The fundamental goal of the design is to arrive at a description of the nature of a particular phenomenon. Typically, interviews are conducted with a group of individuals who have first-hand knowledge of an event, situation or experience. Accordingly, the topic of this study calls for a kind of phenomenological investigation since the study group of this research are a particular group who have experience on serving witchcrafts.

3.4. Sampling Technique

The non- probability sampling technique was used for the qualitative data collection in this study. Women witchcraft domestic servants were selected through non-probability sampling

technique. Among the different types of non probability sampling technique, purposive sampling technique was employed. Purposive sampling is a selection of study units based on personal judgment rather than randomization. According to Morse (2010), purposive sampling also helps to find those interviewees that have available knowledge and experience that the researchers or investigators need, are capable of reflection, are articulate, have time to be interviewed and are willing to take part in research. In this purposive sampling technique, certain inclusion criteria were set to select the participants. Purposive sampling was used to select seven women witchcraft servants by using inclusion criteria that have at least one year stay in witches' camp and being regular servant for interview regarding the consideration of causes, working conditions, challenges and coping mechanisms in women witchcraft domestic servants, because the researcher observed that information provided by the participants were becoming repeatedly expressed. Confidently, sufficient volume of information was obtained at that level of sample size. Therefore, the lived experiences of seven study participants were well explored and analyzed in this research.

3.5. Data Source

To gather relevant data, primary data were collected from the selected female witchcraft servants.

3.6. Data Collection Procedure

Semi-structured questionnaire was used for in depth interview of the respondents. The researcher tried to create connection with WDS and individually approached to get their voluntariness for the interview. To avoid confusions, support letters were obtained from the Department of Gender and Development studies, Bahir Dar University and the researcher spent several time in the witchcraft camp and carried out the daily rituals with the members. Gradually, researcher created smooth linkages with servants as a normal customer, but WDS has been living in witchcraft's house fear and doubt with others. Due to this reason, they feared me also. But I shared my aunt's living condition who was domestic servant in witchcraft's house at Harer and it is my reason to be here and to investigate about her, then they trust me to give information about them in detail.

Appropriate place (Lah rivdeer, near by the witchcrafts house) was selected with the study participants for the free of discussions. Necessary materials vis-a-vis interview guiding questions, observation guide format, note book, audio cassette for recording, were prepared for

information gathering. Each participant was individually contacted and interviewed was scheduled with each participant whenever it was necessary.

Make preparation on how to present and guide the interview and conducting information gathering process that is in-depth interview and taking field notes. During the initial phase of the interviews a relaxed mood was created by introducing the aim of the research and the importance of information provided by respondents. When additional information was needed during the analysis time, respective study participants were contacted with face to face because, they didn't believe anyone else to share their life history.

3.7. Data Collection Instrument

For the purpose of collecting data, qualitative tools are preferable. Among various tools, interview data collection instrument was used in this study. The detail justification about the use of the tool is presented below.

3.7.1. In-Depth Interview

In-depth interview was used as the major source of data collection for this study. The technique allows for a person to person discussion. Such discussion provides the opportunity to have a deeper understanding of one's beliefs, feelings and behavior on important issues. Face-to-face individual in-depth interviews were conducted with the women witchcraft's domestic servants in their Amharic language. Interviews were used to get a complete picture of the context and to understand the varied experiences of participants (Lewis, 2003). Interview also gives much opportunity for the researcher to probe direct questions using the personal contact with the participants depending on the interviewee situation. Moreover, it gives a room for the participants to speak about their experience (Kojo, 2001). Therefore, the very intent of using in-depth interview technique in this study is to get the real voice of women witchcraft's domestic servants with respect to the experience they get/face at witchcraft's home.

Semi structured interview is preferable; as participants may not be able to talk freely in front of people. Therefore, in this study the researcher conducted in depth interview with seven women witchcraft domestic servants who have more than one year experience in witchcraft camp. Tape recorder was used for recorder during the time of interview session. The major contents that were included in this data collection instruments were the causes, working conditions, challenges and coping mechanisms in women witchcraft's domestic servants.

3.8. Data Analysis Techniques

Data analysis involves the analysis and interpretation of data. Thematic analysis was used to analyze the data for this research. In using thematic analysis, data is interpreted by identifying common patterns and themes across the whole set of data (Wilson & MacLean, 2011). Thematic analysis is flexible and versatile; it is not allied to a specific theoretical framework, and thus can be applied to a number of different research topics (Wilson & MacLean, 2011).

Data analysis followed the thematic qualitative data analysis technique. The analysis was conducted by involving certain process. First, the interview data was transcribed from audio version into text form. The transcribed data were then translated from Amharic into English. The raw data were categorized based on their dimensions or themes. In the third step, the researcher developed categories along with the content of interview which is important to avoid repetition of ideas. Fourth, the researcher developed themes and merged themes of similar ideas to achieve the objective of the study. Finally, the interview data analyzed together.

3.9. Ethical Consideration

Ethical consideration is the most important thing in qualitative research design. The researcher asked the permission of women witchcraft domestic servants and the supervisors, each in Fenote Selam witchcraft camps and individual women witchcraft servants to ensure their willingness. After that, the researcher described the purpose of the study to the participants. So, that individual understood the nature and purpose of the study. Moreover, the participants were guaranteed the right to participate voluntarily and the right to withdraw at any time. None of the individuals were coerced into the study. In order to maintain anonymity and to protect the confidentiality of the participants, the researcher did not request names of participants during the interview. Instead, the researcher used codes to report the information extracted from the participants.

3.10. Trustworthiness of the Study

Trustworthiness is seen as the strength of a qualitative study. It was determined whether the findings were accurate from the stand point of the researcher, the participants, or the readers into account. To ensure trustworthiness, member checking was employed. Again, easy and simple language and descriptions were used to convey the findings. The member check, whereby data,

analytical categories, interpretations and conclusions were tested with members of those stakeholding groups from whom the data were originally collected, is the most crucial technique for establishing credibility. If researchers are to be able to purport that their reconstructions are recognizable to audience members as adequate representations of their own realities, it is essential that they be given the opportunity to react to them (Lincoln & Guba 1985; Polit & Hungler 1999).

CHAPTER FOUR: RESULTS AND DISCUSSION

This chapter discusses the findings of the study based on the analysis and interpretation of qualitative data. The findings of the study are presented on themes based on collected data in the research objectives which include to their basic reasons, women's to be domestic servant in witchcraft house; describe challenges faced and coping mechanisms to overcome their challenges in the line of women witchcraft's domestic servants' duty in Fenoteselam, West Gojjam.

4.1. Profile of the Interviewees

Table 4.1. Participants

Interviewees Code	Sex	Age	Experience/ Year	Working as	Educational Status	Witchcraft Place
Dw1	F	21	3	Witchcraft domestic servant	10 th	Biniyam
DW2	F	25	13	»	4 th	melkamu
DW3	F	31	8	»	10 th	Amanuel
DW4	F	29	12	»	8 th	Melkamu
DW5	F	33	7	»	10+2	Amanuel
DW6	F	42	13	»	10 th	Kume
DW7	F	36	12	»	illiterate	Kume

From Table 4.1. We can be aware of the detail background information of the participants who were participating in semi structured interview.

The general characteristics of women witchcraft's domestic servants i.e. women who are practicing in witchcraft activity to serve evil spirit at the time of the research is discussed and presented. For the study seven target women witchcraft's domestic servants from Melkamu, Amanuel, Biniyam and Kume witchcraft house were selected. The participants interviewed were seven women named for the research represented DW1, DW2, DW3, DW4, DW5, DW6, DW7 according to their interview: All of them were found to be clustered around the age of early twenties and forty-two. The youngest participant was 21 years whereas the oldest was 42 years old. The rest participants were 25, 29, 31, 33 and 36 respectively. Therefore, this made participants to be composed of relatively adult people.

Two participants (DW2 and DW4) have now lived in Melkamu witchcraft house to serve the evil spirit of the witchcraft near to Lah River above Amhara Credit and Saving Institution. Two of them – (DW5, DW3), live with Amanuel at Bakel to serve evil spirit, whereas the other one and two (DW 1, DW6, and DW7 in Biniyam and Kume around Lah River)

All participants except DW6 were born in West Gijjam, Fenoteselam in and around the town. One of the participants- DW6 was born Wolo, Combolcha, Then she was employed and used to work Debrezeyt to serve Lucifer by spirit and came to Fenoteselam by leading Lucifer. In relation to their educational level, all participants except DW7 and DW2 are educated. DW4 managed to complete grade eight but could not proceed afterwards. She dropped out of school from grade nine after she had registered. However, she could not do as planned regarding her to attend education as things were changed first in relation to health problem and her working condition. Three participants DW1, DW3, and Dw6 completed from grade ten but did not continue because she could not score the point to join preparatory school or technical and vocational training college (TVTC) as regular student. And DW5 completed technical and vocational training college (TVTC) in electrical installation. To attend her education there is economical and health problem in Dw2 and she stopped at grade four and the DW 7 is illiterate women.

DW7 and DW5 dropped out their husband and faience respectively. But the others did not enter in to marriage

All participants were found Christian religion followers. All participants are members of the Ethiopian Orthodox Tewahido Religion. Even though some participants explained that women witchcraft's domestic servants, is not allowed religiously, they join it because of different reasons. Most of them said, witchcraft believe is work of sin. They added that even if they lack commitment for their religion, all participants still belong to their respective religion community.

The lived experiences of women who worked in witchcraft are described in detail. The pushing factor of women domestic servant's in witchcraft house and their entry into and experience of the evil spirit servants. The themes discussed were extrapolated from in-depth interviews with the participants, and several experiences emerged this included spiritual inheritance, work condition (activities that they performed in witchcraft house) and coping mechanism against social prejudice and clients they experienced while working in witchcraft house are discussed.

The descriptions were structured in such a way based on each participant's unique experiences compromised with others under the same theme were recognized and thus descriptions remained true to the qualitative nature of phenomenological research by creating a stand for the full range of participants in particular and of human experiences in general.

Based on participants' lived experience of women witchcraft's domestic servants there are a number of suggested common experiences that appear to have made the participants susceptible to drift into domestic servant of witchcrafts. Analysis of the themes showed that were collectively experienced by the participants is presented. The themes that were discussed have been organized in accordance with the four main concepts reported by the participants, namely reasons that lead their entry into witchcraft and their experiences as domestic works when they performed their activity, challenges and coping mechanisms to perform activities in witchcraft house.

The first experience identified the participant's life stories were marked at various stages in their lives citing several reasons for joining witchcraft believe and their work. Participants reported that the root causes for their engagement into witchcraft domestic work from their sufferings from inheritance spirit that came from their family and it is main cause of economical distraction,

spiritual husband, became ill. Financial deprivation, health problem related to evil spirit, lack of success, and isolation was the overt experience described by participants, in their life stories.

Analysis of the informants' responses reflected mixed views and reasons for choosing women domestic servants in witchcraft as a line of business to get success the power of evil spirit. Each participant has overloaded and complex background that led them into domestic servant. Hence, "Joining witchcraft domestic worker as a job" emerged as the researcher's first theme. While working activities performed by them in witchcraft house, it was understood that the informants had varied experiences which they found not only to be interested in their work but to challenge their hidden emotion and actual living. This appeared to be the emergence of second theme: and also they faced challenges when they serve the spirit, the negative impacts on the bases of their social and client experience, health status and they exposed different addiction, sexual abused, they became ill, psychologically depressed.

Moreover, in the process of handling all such challenges, the researcher also tried to understand the ways that they had adopted to balance their personal and professional lives. This appeared to be the leading point for the emergence of my next theme, "Coping mechanism" to overcome their challenges.

To help the readers to understand the various themes in a better way, direct quotations from the interviews are used for illustration.

4.2. Reasons leading women to be witchcraft's domestic servant (Theme 1)

It is a mere fact that many reasons have been given about why and how women engaged in domestic work. Poverty and unemployment are the most reported factors that contributed in choosing the domestic work in order to avoid being thieves and begging, vagrants or drug addicts. In fact most came to domestic work against a background of extreme poverty of their families. Many communities in the Amhara Region, West Gojjam Fenoteselam, faced social and economic problems that create a fertile ground for the belief in the influence of evil spirits to flourish. These include poverty and deprivation, unemployment, lack of success, immigration problems, housing problems, family breakdown, ill health, barrenness and many others. For other women, domestic work is the easiest accessible job that can help them to lead their life. However, being domestic worker in witchcraft house might have unique reasons which may not

happen on the common domestic workers. Given this wisdom, the interviewees of the study were asked to identify the pushing factors that lead them to be witchcraft domestic servant in Fenoteselam town. The interviewees mentioned out that they have different reason for their engagement which includes spiritual inheritance, pear pressure, and economical problem, to get foreign exposure, to get child bearing and social ignorance for the evil spirit. These reasons are well elaborated in the next section.

4.2.1 Spiritual Inheritance

According to the result of the study evil spirit may be inherited or acquired and it is often transmitted from parent to children. The participants argued that evil spirit is not only a physical trait but also inherited. Inheritance is the family linkage that believed to be people, both male and female, who posses inherent power. It can be used knowingly or unknowingly to harm or to benefit others. Therefore, some of the participants became servant of witchcrafts to properly handle the sprit that inherited from their families. Being servant of the witchcrafts would ultimately save them from any potential harm or able to gain some benefits. In this regard, one of the interviewees shared her story as follows;

When I was born and grew up, the evil spirit was over ruling my ancestors and transmitted to my mother and manifested on me as it had covenant in our generation. If I hadn't served the sprit, I wouldn't have died. Because we considered that there wasn't any scientific medication to cure the illness which was caused by evil spirit, or I would not be successful in my life endeavor. Hence, I would not have an option to detach myself from the sprit. The only option was to serve the sprit as witchcraft's servant in order to lead a better life in the future.

From the above case story, we can understand that the evil spirit has transmitted from generation to generation hereditary. It can also lead to economical dependency and health problem which can't be treated by modern medication in hospital. Such belief has a paramount role in pushing women to be domestic servant of witchcrafts. In line with this, Nakunya (2014) stated that health and wealth could only be made possible by spirit and this thinking makes people to have close attachment with witchcrafts.

4.2.2 Having Spiritual Husband

Based on the finding of the study, getting spiritual husband is one factor that forces women to be servant of witchcrafts. The participants of the study stated that nobody can see a spiritual husband with natural eyes but you can see them spiritually; in dreams, visions, in action, etc. Spiritual husband can be visible on both married and unmarried women. Spiritual husband is believed person who is specially commissioned by Satan to molest trouble and scatter good and godly homes, relationships and their life in general. The reality beings believed to be demons living and sleeping with human being. In light of this idea, one of the participants shared her experience as follows;

I have fiancé and I intend to marry him and live together, but gradually I saw one person in my dream having sexual intercourse with me. I also met him day in and night out. So, I was tired of fighting with such evil acts and that leads me to be stressed. Due to these reasons, I lost the courage to share and to enjoy my love with my faïence like the way we enjoyed before. Then I was worrying of my love. At this time, I went to the witchcraft to heal from my problem. Sadly, he informed me that I am a blessed woman as I am selected to be the wife of the spiritual husband. He also informed me that I cannot live without him and because of this reason I became servant of witchcraft but the witchcraft has treated me as if I am the husband of the spirit, not an ordinary servant.

In a similar token, another participant said:

When I slept, I saw something frightening like snake and other wild animals. They run away from corner to corner and sometimes they had sex with me, but when I woke up nothing happened and I didn't know. Then, I became stressed, and my feeling and attitude towards my husband was decreasing time to time. At last, I had no any sexual interest and feeling with my husband. During this time, the only solution that came on my mind was to divorce my husband. Then, I decide to separate from him because I was not happy to live with him at all. To get heal from such problem, I went to witchcraft house and he told me that the problem was happened due to spiritual husband and he ordered me to stay there as a servant till I cured from my problem.

As we discerned from the above narrations, the spiritual husbands were the cause of divorce and the couples lost their joy in their engagement. This scenario would force them to go witchcraft's

house for the sake of getting peace and getting back their marriage but their actions ultimately makes them to be servant of witchcraft's. This information goes in line with Christian website which stressed that spiritual husbands have an impact on one's family, marriage and entire life. According to this website, one can understand whether spiritual husband or wife exist by looking the following cases: If you are constantly having sexual relationships in your dreams, if you strongly dislike marriage, if you are married, but have an insatiable appetite for sex, if you are constantly being dumped by serious partners, if you dream of missing menstrual period, if you get pregnant in a dream, but can never see the father, if you are breast-feeding a baby in the dream, or if you are having a family in the dream(when you have no children of your own), if you are shopping with a man/ woman in the dream, if you are sleeping by one's side in the dream, if you suddenly have a hatred for or your earth spouse, if you suffer from serious gynaecological problems, if you were pregnant and then had a miscarriage after sexual dreams, if you have dream marriages, if you constantly dream of having sex with someone other than the person you are in a relationship with, if you have constant wet dreams, and if you have a very late marriage or no marriage at all.

4.2.3 Spiritual Covenant

As the data gathered from the respondents, spiritual covenant is one of the factors for women's to be witchcraft servants. The participants believe that as they can get healing and protection for their health problem from the witch and to bear child by the power of the evil spirit and the evil spirit convinced to promise to do something that the people unable to do and they want and the spirit links with people through different sacrifice materials according to the heaviness of their promise to achieve gift from the spirit if the people can do as the spirit ordered as his interest they will get the promised gift. One of the interviewee disclosed that

My families promised for the spirit to bear child and they ordered by the spirit to worship demons in different holydays. Gradually, the spirit needs daily care in my family and my mother was unable to care as it intended and the interest wasn't fulfilled. When my family tries to fulfill the orders and interests regularly, they encountered financial difficulties. Unfortunately, as my mother tried to fulfill the needs of the spirit, she lost every assets then she became patient. We tried to treat her to get modern medication scientifically in different hospitals, but there wasn't solution anywhere. The spirit himself told for my

mom, where we go and get solution for this spirit. This family totally lost the house and joulery of my mom and others used as business source. Therefore, spiritual convenience is one of the causes of economical distraction and health problem in our family. That makes us to be hopeless and we decided to go to witchcraft spirit and be a servant for the spirit because I can't be successful in my life unless serving the spirit.

Another participant replied that

When I was a child, I was sick. Then, I went to witch's house to get healing. Before I had gone there, my expectation was high for witch's power, and I was sure that as I could get healing since I joined witch's house. In the witch's house, I took different cultural medicine. I worship the spirit and obey the witch. But I was depressed and felt sick I. I had no resistance to work hard works, but the witch ordered me to do so. I was crying and asking the witch to heal me. He always promised, as he would heal me. Sometimes I felt down from the ground and vomiting .The pain was increasing time to time, but no one understood my feeling. Gradually, I became ill. Finally I realized that there is no solution without the spirit and my family decided to give me to serve the evil spirit.

From the above description, we can understand that the people went to witch's house in order to get healing for their health problems. The witch promised to heal the patients orally but practically he couldn't cure the patients. The interviewees hadn't had any clue what was happing in witch's house before they went to witch's house. They simply believed that they can be healed from their health problems when they back to their home. But they weren't cured. we can say that spiritual convenience is one of the cause women to be domestic servant and that leads to different economical distraction and health problem rather than to keep his promise and it is the way that the spirit to trap people to be his servant. Likewise, unreserved belief that humans can cause harm to others through sorcery or witchcraft (Forsyth and Eves 2015). Sorcery and witchcraft discourses continue to be widespread and taken for granted in everywhere and provide an explanatory framework that makes sense of events in the world, and especially of illness, death and misfortune of almost all kinds.

4.2.4 Lack of Success

Unable to be successful in life is the other pushing factor that leads women to be domestic servant of the witchcraft. Success is being able to do things according but if things go to in opposite direction it might be unsuccessful. In light of this idea, the participant responded that

I failed to be succeeding in my education and my business. People also dislike me without any reasons. So, I have strong desire to be successful in every aspect of my life i.e. to be rich, to get married and to get acceptance by others. When I share my future plan for my relatives and they advised me that if I become servant as he ordered, for the witch, you would be successful with in very short period of time. The witch promised me to be successful in my life for the future and advice me to stay with him in order to be successful as my intention. I became hopeful because of the witch's promise. I trust his words and I was so faithful for him to become domestic servant.

From the above discussion, we can understand that the people became witch's servant in order to be successful. As the participant narrates that she wasn't succeed in her life, education and business even though she tried many things to be successful in her life, She always fails that is why she wants to be witch's servant. She strongly believes that the witch can make them to be successful by the demonic power. There are some families that they worshiped and summated themselves to the witch in order to be successful in their life. Similar to this idea, those who are less privileged in society always think that the rich and powerful use magic to achieve and maintain their position (Stewart and Strathern 2004; Zocca 20019; Forsyth 2013a; Eves and Forsyth 2015). These things lead woman to find other option to be successful.

4.2.5 Poverty

Poverty is one of the basic factors for women to be domestic servant of the witch. Poor people are acutely aware of their lack of voice, power, and independence, which subject them to exploitation. Their poverty also leaves them vulnerable to rudeness, humiliation, and inhumane treatment by private and public agents of the state. Poverty leads women to migration, prostitution and domestic servant to cope up economical shortage and to handle family responsibility. Their inability to fully participate in community life leads to a breakdown of social relations. During economic downturn, many more individuals of working age are likely to fall into poverty either losing their job or working for fewer hours. Since poverty risk is strongly

affected by household composition, it can be controlled by hard work and sacrifice but deep rooted poverty problems highly affected woman because of productive, reproductive and community responsibility. These lead woman to be domestic servant in witch house to handle her burden.

The witch-man exercises all power and authority in their controlling role over the process and his or her client relies on their knowledge and ability to enable their magical powers to bring them riches. Most of the people came in to witchcraft to seek magical power to get prosperity and to be rich man or women. One of the participants said as follows.

I was very poor and my families are also the most vulnerable. I had no any asset. I was begging on the street. I was interested to do my business but I haven't had money at hand .I asked a friend of mine to lend me some money to start small business, but no one was interested. I tried to do petty trading many times, but I was not successful. I heard about magical power that makes poor people prosperous from one of my friends who is witch's servant and then I decide to go in the witch's house. The witch selected me to be his servant.

From the above story, we can discern that poverty is one of the basic factors for women's to be domestic servant for the witch. The witch man is the one who select woman's to be his servant. The selection depends on the witch's interest. There are some people who believed that the witch could deliver them from poverty. During the time of poverty, the people do not accept the poor. Though the poor people had interested to do their own business, it is very difficult to get money from friends. Likewise, Poverty is having inadequate food, housing and relying upon charity (Guatemala 1997). The worst aspects of poverty were hunger, poor health, lack of adequate clothing and poor housing conditions (Moldova, 1997).

4.2.5.1 Getting Magical Power for wealth/Market

Getting magical power to the market is another pushing factor of to be domestic servant. Many women's believe in witchcraft and demonic powers for wealth, job security and health care. Those with a strong conviction in supernatural powers have complete faith in traditional healers and traditional indigenous practices. These can lead them to believe that a sacrificial ritual is necessary to resolve their problem particularly if they are told it is the demands of the gods. One of the participants said as follows.

I know some people who had high intimacy with the witch and they are very successful in their marketing system. One day, I asked one of them and she told me that there is demonic power that I can get from the witch so that my market would increase. Then I went to the witch's house. I met the witch and the witch told me why I went there and he said if you stay here, I will give you the magical power for your market. Immediately, I accepted the request because I was eager to be successful. After a while, the witch did not give me the magical power rather he selected me to be his servant. I was not interested to be a servant, but there are powers which control me to stay there. Finally, I became the witch's servant.

From the above story, we can understand that the people got magical power from the witch to increase their market. If someone goes to the witch's house, he/she gets into control by demonic power. And if the witch selected you to be his servant, you did not have any right to say no because of the power of demon. In addition, witches engage in nefarious, extractive activities for the sole purpose of accumulating riches. They are experts in the "art of getting rich" (Geschiere 1997). Because their lust for wealth knows no bounds; they stop at nothing to acquire riches, even if it means sacrificing the lives of fellow humans in the process. Jason Hickel (2014) argues that witchcraft provides a 'moral framework within which people evaluate economic behavior'. Here, both success and failure can be seen as a result of witchcraft. Hickel says, interpret the failure to prosper economically not as a neutral market outcome or the product of chance, but as something that is orchestrated by specific human agents (ibid.). Those who are accused of orchestrating misfortunes (such as poverty or unemployment) are people who exhibit morally questionable economic behavior. Indeed, some researchers argue that witchcraft is a 'leveling force',

4.2.6 Peer Pressure

From the result of this, peer pressure is a driving force in different ways to do something. Peer pressure is the direct influence on people by peers, or the effect on an individual who gets encouraged to follow their peers by changing their attitudes, values or behaviors to conform to those of the influencing group or individuals. It can be good or bad depending on what action is taken, what consequences it brings and whether or not you want to do it. As participants mentioned

The other woman stated that peer pressure has its advantage and disadvantage. When I was student, I had many friends and they talked about how we could be clever student. My friends told me that there was demonic power that helps us to be clever and successful student. After that I went to witchcraft house and I joined the spirit of the house and the spirit selected me as domestic servant.

In similar way, the other participants mentioned about peer pressure in the following ways:

As the woman told me, like others I want to go out of Ethiopia to solve economical problems of my family rather than to continue my education up to higher institutions. As you know, graduate students are unable to get job after graduation and there is high unemployment rate in our country. When I discussed with my friend about work, they told me about witchcraft power and his role to get foreign exposure and has connection with Islamic countries to send his clients easily then the spirit told me, you are tighten in magical power at Sekela, you have to release this magic and taking some medicine and attend holy water. After I had stayed with the spirit one year, I totally controlled and selected to be domestic servant to serve this spirit.

We can understand from the above narration that Peer pressure is one of the reasons to go witchcraft house in order to get foreign exposure, to go abroad to get job opportunity and to be clever student by the power of the demons. Similarly, Vanwesenbeek (1994) claims that only relatively small percentages were forced into the industry by peer pressure. The vast majority of women entries into domestic servant especially migrant servants are as a conscious and voluntary choice. They were usually introduced through friends (Bucardo, 2004). Maria (2007) also claimed that many young women and girls fall prey to pressure from their peers, who they perceive as having made it.

4.2.7 Social Isolation

As participants expressed isolation or social ignorance is one of reason for women to be witchcraft servant when they are ignored in their community by different reasons. Isolation is being separated from other people and their environment in different societal thinking and reasons. Socially isolated people couldn't participate in different social life like Eddir and Mahiber, and they are unable to marry and work like other society.

The Domestic servant said that my family is hereditary from Israel or Felasha and we made metal works, potter and weaver, but we are already isolated in different social activity, like edir, ekub, mahiber. We have no land like others and also didn't get marriage easily without our heredity or felasha. To get favor from other person and to get marriage in power of demon we want to go in to witchcraft house and joined with them and the spirit select me to serve the spirit unless the spirit punished me by destructing my heath.

Another participant explained that

I spent many times without child with my husband, we went to different hospitals but there was no solution and to get child. My husband family always asked me why you bear child; they pushed him to marry other wife but he wasn't volunteer to accept this idea and he treat me as well. After that the people and our family ignored us, it starts from greeting up to involved in any social relation; it leads us to get divine interference in our question by the power of demon then I went to witchcraft house with my husband but the spirit select me as servant of the spirit but not my husband, after years we became in to divorce because of the spirit.

From the above story, Women not only their hereditary and also ignored due to infertility or unable to bear child in their community, family especially her husband's family and caused by different reason might be problem of the husband but it very challenging for women and she criticized and ignored as cursed person. Likewise, Ethiopia and beyond, Peoples isolated in different cultural attitude but in the majority of cases these are thought to be hereditary, essential to the person rather than acquired, and associated with certain marginal groups: archetypal, weavers, potters, or the Beta Israel or "Falasha" (Finneran 2003, Lyons 2014). On the one hand, there are those who emphasize the material-symbolic properties of crafts, especially metalworking, which appear to a settled farming population as occult, even outright evil, since opposed to the principles of the growth and fertility of crops (Finneran 2003, Lyons 2009, 2014). The other approach focuses on the historical experience of dispossession as generative of stigma, withcraft working being the only profession available for those without access to land (Quirin1992).

4.3. Types of Service Rendered by Witchcraft's Domestic Servants and Related issues (Theme 3)

4.3.1 Activities during the selection phase

As we mentioned the above them, women have different reasons to be domestic servant in witchcraft house and there some criteria's that they fulfilled when they recommend to be witchcraft servant in witchcraft house by the spirit. They must pass through preconditions as the spirit ordered. The following participant explained this issue as follow:

After the spirit select me to be servant, the evil spirit gave direction to Stay for one year by begging and praying a lot until the spirit became strong enough in his hierarchy to control my life fully through daily scarification to became servant of spirit. As a servant, I serve the sprit physically and whatever he needs my help. So, it needs great care and knowledge about their activity, behavior, need.

Other participant expressed it as:

The spirit recommends me as servant and orders me to take chewed chat with some medicine in every morning to govern the spirit in my mind easily. Sometimes when the evil spirit came up on me unknowingly, I got myself with Witch man and practice to manifest the spirit. Once awhile, I practice this repeatedly, then I became the domestic servant in the Musgid with man.

As other domestic servant stated

After the spirit selects me as servant of spirit, the spirit ordered my fiancé and me to take medicine and follow holly water spray, chewing chat for one month continuously. The sprit arrange trainer to train us how the activities are performed in the house accordingly. In this case, the trainers gave training in spirit leading and they impart the spirit up on me and I became good servant after spirit possession. This is the precondition before I start the activities.

From the above explanation, we can understand about the preconditions that the women need to fulfill to be domestic servant after they selected to serve the spirit. They must stay for long time with spirit/witch man/ to take holy water and to beg the spirit until surrend themselves for the

spirit, and by taking different type of medicines that as they ordered to be possessed easily. They also take training how to serve and submit as the spirit order. These are the way of women's trapping system in dark spirit world.

In the other hand there are missionaries to serve the sprit. For instance, one of the participants described that:

I was at Debrezeyt lake to anointed the spirit of Korit (Lucifer) the chief of Spirit who send me to Fenote Selam witch house (this house). I am one of missionaries of Lucifer who settle at Debrezeyte to distribute in different countries. The spirit allocated me how to serve and Serving mechanisms after I had finished tests at Debrezayt. For this mission, women are favorable to serve the spirit because they are multipurpose on their gender

Spirits have their mission in the world and they are interrelated each other. One spirit governs the other spirit as their hierarchy. The spirit send his volunteer missionaries everywhere to accomplish their task therefore missionaries are send as witch servant some times. In evil spirit world, females are favorable to be domestic servant and selected to be in witch house that very young girls could also engage in witchcraft (Müller & Ritz-Müller 1999). Females are expected as they naturally honest to serve the sprit to fulfill his sexual desire, prepare witch man's meal daily and timely , washing his clothes and materials rather than men servants and women who have spiritual acceptance in dominant spirit that govern the activities of house. These mean that every person have no right to do something as they want without dominant spirit including watchman. One of the criteria of being a shaman is 'accompanying transcendental entity.' Eliad e also says, the shaman specializes in a trance during which his soul is believed to leave his body and ascend to the sky or descend to the underworld.

To a large extent, Household task involves tasks that women have traditionally shouldered in the home without pay, such as cleaning, cooking, shopping, laundry, and caring for children, the elderly, disabled and other household members in need of care. Perceptions about the innate nature, as opposed to the formal acquisition, of skills and competencies required to perform these tasks persist. But, in witchcraft house there is additional work to serve the costumer of witch man and the sprit related activities. In witch house, the people have come too much and have different living standard, have different religion may be poor or rich and they came from town or rural

area. Therefore there are three working places in which house to facilitate the bulky activities easily and timely. These places are house of the witch man, musgid or manifestation place and out of the musgid or tent.

4.3.2 Activities Performed By Women Domestic Servants in Main House

Women have different reasons to join witchcraft believes, and they are selected through spirit and passed different preconditions to be domestic servant for his kingdoms. Then they start their duties, at a given place, it might be activities performed in main house, manifestation area, or at tent. In these three places all of women domestic servants served in different season or they serve the spirit interchangeably as the spirit ordered in one of the three places. One of the participants stated about their activity at main house;

Like common domestic servants, I woke up at 10:00 O'clock to perform my daily duties dusting, tidying and cleaning benches, bathrooms and toilets, washing cloth, hanging out and bringing in folding ironing and putting cloths in the early morning and I continued to activate the rest activities related to spirit such as preparing food and coffee ceremony for witch man and invited spiritual guests to motivate and empowered them the spirit at main house. After I had finished the above activities, I started to prepare different type of medicines from different leaves, roots and unknown ash, chewed chat by witch man, blood that come from different type of scarification/sheep chock, child/ and arrange these medicines for sale for peoples or clients. Then I sold and ordered to drink these medicines for healing and attend their holy water spray regularly for patients to receive healing as the spirit promised. These activities are day to day activity for me. At the rest time, I collect total income from different people who came in to this house especially in the day of manifestation or hadira. At this time, I can collection many things in cash and in kind with other domestic servants and from sold medicines for different purpose. These things are done with integration with other servants, and it was continuous activity for us.

From the above point, we can understand that in main house, women domestic servants have their own role in main house of the witch house means it is the place where witch man lives and takes rest, to feeding , for cleaning and so on, and to create comfort zone for the witch man from morning up to night and fulfill his desire like preparing food, dusting, tidying and cleaning

benches, bathrooms and toilets, cloth washing , hanging out and bringing in folding ironing and putting cloths cleaning in the house and prepared coffee with high ceremony in early morning as he requested. The other activity the women domestic servants performed are accepting special invited guests who came from remote area and spirit guided people came into house and they met with witch man. These activities continue every day.

The other activities performed by domestic servants are preparing magical medicines by mixing different blood, leafs, chewing chat and roots as the witch ordered. The medicines are used to heal patients and manage income source from chat, sendel, gift from person that the new comer and costumers and manage daily incomes.

When the servant finishes her works at day time, she gets ready at night to perform other ceremonial activities like arranging herself available for the spirit and informing the rules and regulations of the house that the costumer should respect in their activity. The servant also allow the clients to pay entrance fee, chewing chat, drinking coffee, burning sendals, praying and singing songs to worship spirit with other servants and people invited spirit. It indicates willingness and submission of people about demons power, and they orient them concerning what should/ should not do in the compound. It is strictly forbidden to eat garlic, chicken, egg, goat's meat and should not be available at menstrual time because the spirit dislike. These activities distract manifestation of the spirit. They may be settling far apart from the mesgid or manifestation area and tent.

Domestic work can be considered unique from all other labor arrangements both in employer and employee are almost always female (Rollins 1985). Woman domestic servant is employed to provide assistance tailored to the needs of person being supported. These tasks are varying according to individual's lifestyle, living situation and abilities.

4.3.3 Activities in Musgid or Hat/Manifestation Place

When we see working condition of domestic servants within employers' homes, they are working without contracts that can lead to ambiguous boundaries and expectations between the works to be performed. They become pressured to work longer hours than to perform work beyond what they were hired to do especially women domestic servants in witchcraft house. The other duties for women domestic servants are arranging suitable condition to reveal the spirit

different secrets and doing miracle. There are needy to facilitate his interest at manifestation place. To strengthen this idea one of the servants claimed that:

Every time, I must be ready to arrange suitable condition for evil spirit, and it is one of service that I rendered in the witch house like other domestic activities cleaning the house, ready coffee beans, chat, cigarette, sendel, green grass for coffee ceremony, and shisha with full package. I also provide available desirable clothes and fulfill all inputs for the spirit and witch man. In this place, I arranged different types of foods like porridge, butter, lemons, homemade drink (beer and areki). Coffee is prepared before the ceremony starts. There might be some more sacrifice prescribed by on its previous possession. So chicken, sheep or goat of certain color is offered as a sacrifice and perfumes or different spices like (sendel, chat, lubanja and shisha) are presented as an offer. If the spirit is pleased by the offerings and the preparation, it occupies switchman. People know that he is possessed when he starts yawning, stretching the whole body here and there, salivating, and becoming drowsy. Her body wavers, and he also cries, speaks as if he is in dream alone. He often falls down and covers his face with his dress.

The other participant expressed that:

I Facilitate other ceremonies, sing songs, clap, dance and beat a drum, and beg the spirit by chewing chat and special ritual dress in accord with the spirits, trance states, falling to the ground, covering the face, supernatural strength, spirit languages, and special songs for certain spirits they want. When the spirits manifest all the night for the people, I transferred the massages from the witch or the spirit to the people and motivate the people in and out Musgid to be active in sprite possession.

In this case women domestic servants in witchcraft house are more likely than other domestic workers to face irregular schedules, issues and expectations to perform additional work rather than common domestic servants, like to manage the safety of the witch man and the spirit also by providing essential sacrifice materials appropriately if not the witch man may injured, may jump and run away and climb trees, not coming down until people beg spirit. Others stand on glowing wood or eat embers. She may cut herself with a knife, or crush pieces of glass and eat them. She

speaks in a strange voice; often using a language understood only by the spirit. He may sing a song reserved for the occasion, or dance a peculiar dance associated with a particular ceremony. He acts very differently from normal strength, voice, activity, etc. which signify that the spirit has possessed her. In every place of this compound, all activities depend on spirit desires that are performed by domestic servants as the researcher mentioned above. There are many activities performed due to domestic servants to spirit in the house and in the musgid/hat but there is place where many people came and settle to get spiritual power manifestation and to get solution for their question. In this place, there are many patients who spent fully their time and have followed healing treatment activity by taking different type of medicine that performed chewed chat, roots, leafs and ashes. The people came in to witchcraft day to day as a new comer and they need guider to participate in that compound. Motivation is the key instrument to participate the costumers through spirit in the witch; the people must become possessed or obsessed the evil one unless the spirit will become angry and punished the witch person and other servants. So, women domestic servants served as spiritual motivator to facilitate coffee ceremony, they were chewing chat and saying Abshir Jema. Coffee and chat is good motivator because they have high caffeine. They also singing a song to worshipping and acknowledge the spirit where place in and out of Musgid. Sacrifice of materials for the spirit empowerment is other arrangement activity. Likewise, to fellow members of the Hadra the Awakiy balazar gives divinatory services to those individuals who are not members of his Hadra (Teshome-Bahire, 2000).

4.3.4 Sacrifices

The dictionary definition of sacrifice is the offering of food, objects or the lives of animals or people to the gods as an act of propitiation or worship. In witchcraft, women domestic servants have major role to scarify materials for spirit to increase their number and strength scarifying materials. Child scarification is selective and especially. Least materials can be scarified according to the spirit strength and different purpose.

For these scarification activities, one of the participants stated that:

The child blood sacrifice is needed at high level of the spirit to get mysteries things and has specific areas in Ethiopia like Debre Zeyt Lake, Yarusiwa Emebet in Arusi, and in different huge witchcraft house to empower in spirit. Since I came from Debre Zeyt, I saw child scarification in my naked eye. There is child blood scarification everywhere if there

is strong witchcraft, but I didn't know where it comes. Especially when holy day of the spirit or their rituals use the blood of child, along with their body parts like fingers, genitals, or the heart. These are mixed with herbs to make potions or they are used to make charms, amulets or talismans that are given to clients. It is a common belief that the shedding of blood of some kind is necessary to celebrate success, protect someone from misfortune or to chase away evil spirits. It is difficult for me but the spirits kill me to refuse these activities.

The other duties that are domestic servants performed, as participant told me

I arranging scarifying materials like perfume, blood(colored sheep, Hen and others), sendel local drink Areki, lubanja, Etan, coffee, chat, cigarette and shisha when the spirit come as his interest because sacrifice materials are depend on type of spirit differ in their hierarchy to become empowered. These spirits are Adalmote, Tquar, Wosengala, Yarusiwa emebet, Workuadagn (yegojjam beregna), Giragn(menagnu). They have different sacrifice materials like Aba Giragn as a fined for scarification woyra chis only because he did not find other materials rather than perfume, blood , chatt and coffee, the one who needs local Arki, the other perfume and blood as they want. It needs knowledge to scarify the deserved materials about each spirit by their signs and sound when they manifest upon the witch man. As women servants scarify, they provide the spirit their sound and the sign that they show become different. The knowledge become through training and to be anointed by the spirit, through could know who manifest upon the switchman and arrange the Scarify material easily.

From the above explanation, sacrifice materials are different from spirit to spirit based on their hierarchy and the activities they do. In most costumers believe this blood comes from animals such as goats, chickens and cows but there is blood of child. The blood of the child is then mixed with herbs to create a medicine or potion and put in a sealed jar. This mixture is then placed in a person's office or business to bring them success. Some people believe this works as a medicine. There are many people who believe in witchcraft and demonic powers for wealth, job security and good health. Such people have become obsessed with witchcraft beliefs that they are easily manipulated by some traditional healers into accepting to sacrifice human beings. When a new house is built or a new car is bought, for example, it is usual for an animal to be sacrificed and its

blood used in order to bring good luck and prosperity. To get special and great things, people scarify costly and unusual things.

One of common scarification in dark world and most acceptable to get power from Lucifer is Child Sacrifice, as defined by, is the act of murdering a child by a witch-doctor or their accomplices in order to use the child's blood, organs and/or limbs mixed with herbs and other elements in a ritual witchcraft ceremony. The witch man organizes the abduction and sacrifice and this criminal act is undertaken for payment. They convince their client that this ritual murder will make their magical rite more powerful and that it will be able to fulfill their wish of gaining wealth and prosperity (Jubilee Campaign and Kyampisi Childcare Ministries, 2011). Witch-doctors believe that Sacrifice increases the power of their magic.

In exchange to the sacrificial blood on which they feed, these spiritual creatures grant protection, health, and prosperity to their human devotees. Because it attracts spirits for whom blood constitutes sustenance, the shedding of blood obeys strict rules. Outside of the context of sacrifice, cupping, and butchering, spilling blood threatens the integrity of bodies and contradicts notions of well-being (Échard, Journet & Lallemand 1981).

4.3.5 Spiritual Impartation

Impartation of spirits is the transfer of spirits from one person to another in different ways or mechanism to invade his kingdom throughout the world. There are two types of transference of spirit. Positive or Holy transference of spirits- it is the passage of positive or Holy transference of spirits started from God. After God had created Adam, the first man on planet earth appeared. He breathed into Adam's foundation and transferred His spirit into Adam and he became a living being (Gen 2:7) because God's living spirit was transferred into him. The second spirit is negative or unholy transference of spirits. Negative or unholy transference of spirits is the transfer of unholy evil spirits from any possessed subject or person to another un possessed person (and thereby making such a person to be possessed with an evil spirit(s)). Satan and cohorts are the originators of negative or unholy transference of spirits, they are also the distributors. There are many persons today who cannot explain how they came under the influence of evil spirits of reckless immorality, anger, pride, materialism, hatred and so forth. It is said that they can enter manifesting in one's life through various means which includes immorality, pornography, perverse sexual activity, spirit can inherited, evil dedication of

individual, child dedication, under wear manipulation, through tattooing and incision. In this case, women domestic servants participate highly to transfer the evil spirit in different ways.

4.3.5.1 Impartation of Spirits through Sex

In witchcraft house, there is no demarcations to do sexual intercourse with any person who leads in spirit and this sexual relation is the way that the spirit update himself grow up his kingdom without any precondition, so domestic servants have major role in spirit impartation through sex As participant reacted that.

There is medicine like perfume that used to attract men for sexual purpose. When I spray perfume to trap that person and he saw me, he became out of his control by the spirit and then I embraced the people for sex and can control the people easily. After having sex, the people become in control of sprit. Not only they become in control of the spirit but also they become ill, they drop their business, marriage and so on. After they become servant or spirit servant directly or indirectly i.e. that they may divorce, breakdown family, economical distraction, infertile, are the main purposes of evil spirit. So these and other daily activities performed on me and it was greatest intermediate agent to transfer the evil spirit.

The other women participant described how the spirit transference in the following way:

There is spirit of Wosen Gala/Zendo/ up on me, and the spirit lead me to communicate with designated people, female of male, and they became in to sexual filling and then I connect the abnormal sex like lesbians and with males I connect with anal and oral sex with different people and they become possessed spirit of Wosen Gala and the spirit drive them as he want but it is my calling to serve the spirit in this way.

we can understand from the above narration that there are females recommended for sexual relation and the spirit lead them from who to be connected with spirit mission in dark world, but women servants have major missionary to transfer evil spirit though sex but the domestic servants leading by the spirit and they used some evilic perfumes or medicines to trap those people. After the people have relation with those domestic women servants, they became or resulted in some men and women becoming barren, impotent, and infertile and backwardness in their life endeavors. A disheartening one is when people lose control over their sexual life to the

extent that they cannot sleep one night without having sex. For singles, this can delay him or her from getting married on time. Those who are involved in any form of sexual perversions such as: homosexuality, bestiality, incest, oral and anal sex practices, and excessive and indiscriminate sexual acts are endangering their lives. Likewise, there is a powerful transference of spirits through sex, and it is the easiest way through which evil spirits are easily transferred from one person to another. The Bible tells in (1 Cor. 6:16), that if you are joined sexually with a harlot, you both become one; so if you have sexual relationship with a highly demonized person(s) or member of the occult, a witch or wizard, fetish priest and marine agents, it will bring unholy transference of spirits from such a person to the unsuspecting victim.

4.3.5.2 Impartation through Worshiping or Music

Music is another powerful medium for the transfer of evil spirits. Just as there is good (Christian) gospel song, so also there are bad music with evil conceived songs that encourages immorality, promotes violence, and condones murder, invocation of demons and worshiping of Satan. Women are good musicians to worship, call, and encourage the spirit and to be empowered in spirit highly then the spirit passes through songs. One of the participants expressed that:

In the time of manifestation, many people participate in this house to get the answer for their question. At this time, I am ready to facilitate how they become motivated and possessed through this spirit. Next, singing a song or music is the one instrument to call and worship the spirit and the spirit controlled the clients when they worship the spirit through music. It is the one way that transfers the evil spirit from one person to another in music and I sing a song like Na! na! Yeberehawu Menagn; Na! na! Tequar ababule. So, this is my duty performed in one day a week at manifestation day.

These songs used impart the spirit from one person on to another whom they singing the songs deep submission and they to call the spirit expressed their love and acknowledgment. Domestic servants are good singer to call the spirit and motivator through their music. When they sing the song, the environment changed and under controlled through evil spirit. It indicated that the people become the costumer in the spirit.

4.3.5.3 Impartation through Mysterious Power, Magical Books and Materials

Magical activities of a variety of people in various ways and methods harm others in one way or another way. Domestic women servants also possessed the belief in mystical powers prevails in every African village and township where they serve the spirit. As the women replied

I prepared different types of magical medicines, or I used different materials that are used as gift like earring, perfume and necklace to others, evilic reading materials and invite pornography films and photos by leading the spirit. When the new comer ask some question to harm by the power of evil spirit to others, spirit through medicine, then I send snakes and other reptiles in to harmed person, and the spirit revealed in dream in different ways for that harmed person. So, these magical activities are done by women domestic servants by leading spirit.

In this narration, Evil spirits are transferred easily through reading of cultic and pornographic books or materials that show naked women and men engaged in unfathomable acts. Many homes and people are under the influence of demons because of the presence of objects in their possession. Such items range from shrines, contaminated ear rings, neck laces, artifacts, occult symbols, pictures, moulded statue of a mermaid, the devil and even evil board. Other objects that can easily be contaminated are candles, incense, perfume, soap, pictures, perfumes, “holy water and holy handkerchief” from witch man and servants these people have nothing but evil to offer. Many stories are told to prove the existence of all kinds of powers and forces in the universe. Most Africans also believe that people have the ability to manipulate these powers and forces to their own benefit and to the detriment of others. They are convinced that certain people possess mystical powers that enable them to poison people from afar and to send snakes to their enemies (Fourie 1921). Many people have been abnormal condition in their life through mysteries power of the evil spirit, when it is this belief in mystical powers and the manipulation of these powers that open up the possibility and danger of magic, sorcery and witchcraft. Because people believe that all kinds of mystical powers exist and people can control these powers, magic and witchcraft are everyday realities in every society

4.3.5.4 Impartation through Tattoos (The 666 Mark)

The other activity domestic servants perform, spirit impartation in witchcraft house through different type of symbols or tattoos. As participants mentioned;

From different domestic servant, the spirit ordered me to mark different signs on the client's body part as the spirit ordered according to the aim of the mark. Most of the people that they came in to this house are prosperity. so, the spirit of 666 is marked to be rich person directly and indirectly; the client might be prosper, but when I marked different sign of the like snake, head of Lucifer, image of beast, the spirit get ground to controlled them or the spirit transfer from witch man to other client easily by this mark and the spirit changed them in to evil eye, commercial sex worker (some of commercial sex workers are demonic missionaries to trap generation to dark world).They become murderer, break their family, lost their health and couldn't bear healthy baby because of transference of evil spirit through simplest way tattoo. It is my activity to perfume in daily in this compound.

We can understand the above narration, if you believe and submitted to this spirit, you will be rich but the spirit leads what you do as he wants and likes. These spirits also make sex in spiritual world. Those people who are possessed by 666 spirits could not able to make sex with their husbands as well. They could not give healthy birth. Some other people possessed by 666 spirits could take money from others by power, but the spirit asks them to sacrifices' blood and to roll on ash at night time. The spirit transmitted from one person to the other person by covenant. As Christian teachers indicated, Lucifer revealed himself in a much unexpected way. The person who anointed musicians from dark world Lucifer, we wear their T-shirt, to encourage spirit of adultery, wear Biladin's t shirt we encourage the spirit of murderer through the spirit of 666 set the tattoos in our hand and other part of the body and we wear the cloth that has the sign to become anti-Christ (Mihreab Assefa). In similar way, some groups will mark their own or the body of their victim with an identifying mark or tattoo, to show ownership or membership, it may be as a warning to other groups or individuals (Gayland, Hurst and Robert, 1993). Likewise, the holy bible discussed as follow.

”And he causes all, both small and great rich and poor, free and slave, to receive a mark on their right hand on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man; his number is 666. (Revelation 13¹⁶). In this area evil spirit impartation is main objective of domestic servants to perform in witchcraft house in different ways through sign of tattoos”.

4.3.6 Used as Sex Object

As we can see domestic women servants are immersed in to bulky and wide activities and responsibilities when we compare them with common domestic servants and they are also serving as sex object in this witchcraft house. Participant women replied that

Spirits are unaccountable in their number but they have different role in their hierarchy and the spirit anointed me to serve the spirit by sexual activity because it is one of method to catch the people in to demon kingdom. so, I used as sex object totally because I became spirit possession, and I exposed to have sex with everybody, at any time at anywhere, I didn't know how it could be, sometimes I changed in spirit basically women are selected for this sexual activities and are effective sex workers in this house. But there is no sexual boundary for all domestic women servants and they cohered to have sex with everybody. So, it is common activity for us

In addition to their major activities in the compound, there are anointed women to be sex worker in spirit possession, and it is also common activity for others. It is one of the controlling mechanisms to expand demonic kingdom in women sexual activity. Likewise, women are also good intermediary to transfer the evil spirit and main through sex and they give service as sex object because hostility towards women and the evil imageries about women and their lust for sex upheld by the priests of the Inquisition who lived in celibacy (Mohr 1993). Women were also targeted because witch man believed that Satan assaulted the body through sexual transgressions. The fact that Satan and his imps were viewed as male influenced the idea that witches were usually women. The witch was often viewed as having had sex with the “devil’s imp,” and giving her body to Satan. Also, witches’ familiars were believed to have had “sucked at the breasts, [as well as]... latch onto any unusual markings or witch’s teat.” Suckling provided

nourishment to their familiars and imps. Because women provided the nourishment for infants, the idea of suckling only reinforced the idea that witches were women. Suckling was believed to be used for sexual pleasure as well.

4.3.7 Business source and money collector

Women witch servants are active participant to build business and collect money in different categories for the witch house. One of the participants stated

There is spiritual convenience with demons in dark world, and I have promise with demon to open metal Work project as his interest and order. I started this project and the spirit created business line with different merchants that have linked in spirit, and workers recommended by demons and members of evil, they are fully involved my metal work project. The demon led me and my metal workers where we get any inputs and materials that used the project to facilitate. When there is announcement in organization, the spirit told us lottery number and the project become winner, so the project compete other projects. The project came into well develop, and I got un expected money from the project but the money collected from that project deposited by watchman's account rather than me. But I am still domestic servant for the spirit in addition to activities of the spirit I used as business source for this compound (witch man).

To strengthen this idea; other money collector reported that

I collect money from customers as free gift or Geleta, the witch man has different costumers permanently. People give free gift earn from their business in weekly and monthly in cash and in kind to be active participant in their membership, to worship the spirit directly and indirectly that involves at night in witch house and to get direction from power of the spirit in their business, health, family and overall life.

The participant said

I collect money as entrance fee from every person who wants to go witches house in oreder to fulfill the following criteria: respecting rules and regulations of the compound it depends the major spirit the compound like drinking coffee, chewing chat, worshipping the spirit by singing a song and paying entrance fee as a minimum requirement. And I

collect from clients their patient they take medicine to heal their sickness and followed holy water as the spirit ordered day and night. It is also very costly; they cost much amount of money. It is day to day activity for me and I gave collected money for witch man daily.

From the above explanation, domestic servants are also served as business source due to spiritual convenience with demons and his army to achieve the target that cause to be domestic servant and the spirit would do something miracle by his power according to their promise relation. There is also an obligation what domestic servants to do harm and sinful activities as his interest and ordered, unless there may be harm for servants. Domestic servants are also money collectors in the witch house from their customer in different mechanism may be as free gift or Geleta, entrance fee, and payment for medicine from patients.

4.4. The Challenges Faced by Women Witchcraft's Domestic Servants (Theme 4)

The majority of domestic workers pointed out some specific challenges they faced as a domestic workers. The conditions faced by domestic workers are varied considerably throughout history. In many countries, it is categorized under the informal unorganized sector. Furthermore, the sector is not regulated and poorly protected under the legal provision of many states (Namukasa, 2011) inexistence of associations or unions defending the rights of domestic workers, small salary with long working time and Lack of a specific law that regulates the domestic work. According to ILO, female domestic workers were most vulnerable group labor for all forms of abuses and exploitations (HRW, 2007). This work is very laborious, for example to go to fetch water at a place far from the household; Not to be considered as human being, and constantly be treated as useless while work hard every day; Irregular payment while needing every month money to buy sanitary pads (for female Domestic workers); but women domestic servants in witchcraft house faced different challenges in rather than house maids. Women domestic servants have double burden in the house of the witch and in the Musgid hat (manifestation area). They faced economical hardship because of they unable to do other work and don't get salary from the witch house. They exposed different health problem and attached by HIV /AIDS, abortion duo to unwanted pregnancy because they are highly abused sexually. They faced also sexually violated, emotionally abused, psychological problem like stress, working in fear. And they exposed in to lack of education and lack of family formation.

4.4.1 Economic Hardship

Economical hardship is one of the major hardships that women witch craft's servant encountered. In light of this idea, one of the participants divulged that:

I questioned my life what was complex and wanted to get solution in my infertility when I came in to this house, but it was already changed in to other direction. I was selected for servant of the spirit without any payment and the spirit instructed me what I do. Even I have metal work business center that has opened though the spirit, I have no income or money in my account. It is credited by witch's account and I have no any gain because the account wasn't in my hand. Due to this, I faced economical hardship to help my families and others.

In similar way, the other participant described that:

In this compound, there is an access to get alcoholic beverages, clothes used for to worship the spirit, chat, cigarette, hashish, but I didn't get money directly and indirectly to help my family and for my personal needs. I suffered a lot economically because I have no money in my hand but my families expect me to help them. When I was at petty trading, they were poor and economically dependent on me. So, it is challenging place in every aspects especially to get or to be economically stable.

In the above narration, domestic women servants faced economical hardship because they have no payment for their work even if they have their business center they didn't get benefit from that business center, but the spirit fulfilled the access of alcohols, clothes that used for worship, chat, cigarette, Shisha's and others in witchcraft house. They have no extra job opportunity to build their income and they couldn't help their families and others. Similarly, they practice domestic work across the world which is "undervalued, underpaid, unprotected and poorly regulated" in spite of the contributions that domestic workers make to the care and welfare of millions of households (ILO, 2010). Especially women domestic servant in witchcraft house has no value as a human being or not because women domestic servants are expected as in their house worker and expected life time prisoners for the spirit up to life giver and also women historically disadvantaged and despised communities such as minority ethnic groups, indigenous peoples, low-caste, low-income rural and urban groups, or are migrants. As Razavi (2007) describes "care work" as involving direct care of people, whether on a paid or unpaid basis. Care

work can take place in private homes, where it might be done on an unpaid basis by household members or by non-household members, or on a paid basis by non-household members. It indicates some domestic workers do without salary. Women domestic servants in witchcraft house are one of unpaid and unprotected members and they perform different bulky illegal and immoral activities witch house in addition to normal domestic work in the house.

4.4.2. Sexual Violence

Sexual violence is one of the challenges mentioned by participants of the study. Most harassers are their male witchcraft man, clients, guards and other witchcraft men. When we say sexual violence, it includes unwelcomed verbal, visual, nonverbal or physical conduct of a sexual nature or based on someone's sex that severe or pervasive and affects working conditions or creates a hostile environment. Basically, women witchcraft's domestic servants experienced sexual abuse and sexual harassment that are manifested in different forms. As WHO stated that Sexual violence is defined as, "any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic women's sexuality, using coercion, threats of harm or physical force, by any person regardless of relationship to the victim, in any setting, including but not limited to home and work"WHO,2003).

4.4.2.1. Sexual Harassment

Sexual harassment is one of sexual violence defined as unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature in different working condition and their movement may include creating offensive working condition around them, verbal ,physical, visual contacts with sexual overtones , unwanted jokes, unwelcome touching, display of offensive objects, pictures. - unnecessary touching, patting, hugging, or brushing against a person's body; women domestic servants in witchcraft house exposed highly for sexual harassment, their working environment is suitable for verbal , physical, and visual harassment and they exposed for unwanted sex feeling.

Physical Sexual Harassment

Sexual harassment with physical act is one type of sexual violence that women witchcrafts domestic servants faced at work place. In this regard, one of the interviewees disclosed her experience in the following ways;

One of the major challenges I faced was sexual harassment. When I serve the spirit at tent or out of manifestation place, by arranging clients, by preparing coffee, by giving chat for clients, they tried to harass me in every time at manifestation day. One of the clients pulled and kissed me by hugging strongly. When I asked him what he was doing, he replied that I was in spirit to empower himself through sex.

The Other participant responded physical harassment in the following way:

Physical harassment is a day to day challenges that women witchcraft' domestic servants faced. There are three guards in the compound and they exposed me for unwanted sex feeling by creating favorable condition physical contact.

The other interviewee also narrated the challenge she faced in such a way:

As women domestic servant, I didn't chew chat lonely in witchcraft house. Chewing chat is my breakfast, lunch and sometimes it may be dinner. I chew chat with different clients and men and female domestic servants. When we chew chat, I can imparted in spirit that lead to unwanted touching, display unnecessary sign.

Verbal Sexual Harassment

The other type of sexual harassment experienced by women witchcraft's domestic servants is sexual harassment practiced in verbal form. As evident from the interviewees, verbal harassment can be very hurtful and affect a victim just as serious physical and nonverbal harassment. In connection to this, interviewee shared her experience as follows;

It is common life for me. One of the clients requested me to have sexual intercourse. Personally, I am free to approach with all costumers. Due to this fact, he considers me to expose for sex with all he approach. Fortunately, I refused his request. After that day, he began spreading rumors about my personal or sexual life wrongly. He was defamed me through taking the wrong story with colleagues. After I heard such information, I asked the wrong story about me, but he replied that you must know what you are in this compound; you serve as sex object so, what is wrong with me.

From the above saying, we can understand that women witchcraft's domestic servants had experienced sexual related verbal physical harassment. This implies that sexual harassment would have a negative impact on their family function and their working conditions. Likewise, in Ethiopia, sexual harassment is one of the social, as well as legal problems that hampered the lives of many poor and young women in the country. It occurred in the streets, in public transportations, in the work place and even within the family. Every woman whether a girl or adult women were susceptible to one or any other form of sexual harassment (Tesfaye, 2007).

4.4.2.2. Rape

In Ethiopia, rape is a major problem and the only mostly reported sexual violence against women (Tesfaye, 2007). The proportion of domestic workers who have been forced for sexual intercourses or who have been simply raped. Girls' domestic workers are the most and frequently raped.

As all of the interviewees responded, Rape is common in their compound. The man who leads by the evil spirit can meet sexual intercourse with any domestic servant forcefully because she didn't ready to have sex but he wants to have sexual relation with us without our interest. He did abnormal activities like anal sex, oral sex and by using different materials. When we enter in to this house, the witch man forcefully met sexual intercourse with every woman domestic servant.

Women have also talked about their witch man having sexual relation with abnormal or immorality activities like anal sex, and they expose other type of harassment and abuse. Women domestic servants were exposed to many types and combinations of physical, psychological, sexual, and/or financial abuse. Women domestic workers also vulnerable for unwanted pregnancy when they raped, but pregnancy for most domestic servants have no accepted to bear the child because in this house there is no legal sexual relationship with servants and other perpetrators. So they lead to abort the fetus to take medicine as the witch ordered. Abortion is great challenge for women domestic servants in the Health, psychological, constraint in witchcraft house. They also exposed Emotional abuse one of sexual violence for women witchcraft's domestic servants in their day to day activity and their life targeted at destroying women servants' self-esteem and self confidence and are linked with torture and abandonment. This is to all used by those want to make in their nearest partners feel scared, crazy, worthless, or responsible for abuse. Women domestic servants are ordered to complete paradoxical or

impossible task, then is tortured for not following orders or is blamed for the torture in witchcraft have no any right that able to do their interest or ignoring their feeling, blaming their activity, they always criticizes due to competence with other domestic servant in witch house, humiliating in front of others.

Many victims suffer untold mental health problems as a result of their experiences of abuse. The rejection by friends and family can lead to serious emotional problems including depression and lack of self confidence and low self esteem. Similarly, the study revealed that amongst domestic workers forced for sexual intercourses, the person who forced the domestic worker to have sexual intercourse, physical and assault violence, sexual abuse and harassment, the age of domestic workers at first sexual intercourse against their will, and finally the frequency of forced sexual intercourse to domestic workers (Kigali, 2015). These relate to the acquisition of sexually transmitted infections (STI), harm through violence from clients or pimps, factors associated with the use of drugs and mental health, rape, lost esteem, death, discrimination and stigmatization are among the many (Spice, 2007).

4.4.3 Health Problem

In domestic servant, Sickness is one of the many challenges that the workers were faced with due to the nature of their work like respiratory disease, body ache and skin disease, occupational life. However, staying at home with no form of income also impacted on the health of these women this meant that the families were likely to starve and their working condition related to evil spirit and it affects their health due to unsafe sex, abortion and related problem. Therefore, women had to resume work despite their health, burden of caring bulky activities at witch house was too great and doing those tasks alone. Women domestic servants lead to health problem due to hard work and lack medical fee they became ill. In addition to hard work, there is spirit attack disease in women domestic servant in witchcraft house as all of participants replied.

There are a lot of activities that are performed by domestic servant day and night in different way. It is continuous responsibility without rest duo bulkiness of activities and nature of our occupation. We became tired and breakup our joint and we lacked strength because of unable to get sleep, we mostly used drugs and alcohols to get strength. But it is not solution because of sophisticated problems added together upon us. So, we exposed other disease easily and there is no medical fee to threat this problem without local

medicine use. Therefore, hard work loading is one the cause women domestic workers to become unhealthy and it is unrecognized to be cause of health disorder.

From the above narration, as we can understand the above two theme :women domestic servants performed different activities in witchcraft house day and night because they serve not only evil spirit but also people. The hard work affects women witchcraft servants' health and burden. They didn't get adequate sleeping time as its necessity, as a result; they used different type of drugs to reduce their situation and it leads them loss of resistance for any disease for instance their joint became weak. From the literature, it is evident that domestic workers experience health problems (Dinat& Peberdy, 2007; Mkandawire-Valhmu, 2010). Domestic workers may be subjected to certain health problems like high blood pressure, stress and sickness, due to long working hours, the nature of their jobs and low pay and the others explained and Employers do not facilitate their employees to adhere to health insurance scheme nor help them to pay medical care fees when they become ill. (Kigali, 2015).

Densely Populated

In densely populated areas, many diseases may rise up or communicable diseases are easily transmitted from one person to another person. It is common at witchcraft house because different customers participate in this spiritual invitation and the domestic servants in this area directly affected this transmitted disease. As most of the participant mentioned:

We interacted with many people in this compound daily and the people came from different area with different diseases and problems. We exposed to diarrhea, malaria, and easily transmitted disease. Because of over densely populated in and out of the manifestation area, we are highly addicted by cigarette, shisha, chat and different alcohols due to this we lack resistance to disease.

The other participant said that there are patients who live in this compound to attend their holy water and take medicine as the spirit order. These diseases may transmit easily from one person to other. We don't know, but I directly relation with those patient people and malaria and diarrhea are common disease for me.

We can understand from the above, in witchcrafts house many patients involved to attend holy water spray and take medicine from evil spirit to get healing, but women domestic servants have

direct contact with them to serve the spirit and the places might be contaminated. They exposed to transmitted disease malaria, common cold and diarrhea easily. Likewise illness and death feature are the most prominently discussions of sorcery and witchcraft since they tend to elicit intense responses that may entail violent retribution against those deemed responsible. The witch can cause illness ranging from diarrhea, malaria, and tuberculosis to the common fever and stomach ailments. Sometimes she may cause barrenness or infertility. The women in such communities are, thus, easy scapegoats during stressful situations, such as periods of illness and diseases (Soma, 1213).

Spiritual Attack

All interviewee responded that Possession by spirit is always preceded by unexplainable illnesses that could be considered as symptoms of selection. These illnesses could be both psychological and somatic. The first includes epilepsy, depression and hysteria, while the latter includes headache, fever, rheumatic complaints, stomach pain, swooning, and sleeplessness. The therapy given by the witch man is not curing, but socializing or taming the new spirit. He temporarily removes the symptoms but not the spirit. When individuals disappoint the spirit, they could not fulfill the demands of the demons obligations evil spirits makes them to be ill so the spirit by himself became the cause of different disease and great challenge for us.

From these narrations, women domestic servants are possessed by spirit and they are spirit covenant between them. When women joined in to the house, the spirit revealed himself on servants by attacking different disease. It is day to day challenge in this house for women domestic servants because there is spirit possession in every situation. If there is scarification to the spirit, he magnifies his role upon us. Generally the spirits have no free gift at all.

Caused by Sexual Violence

HIV

In work place women domestic servants may be forced to engage in unprotected sex. HIV can be transmitted through body fluids. A person may be infected through exposure to semen, vaginal or rectal fluids (through sexual transmission), contact with blood or body fluids (for example, through blood transfusions, tattooing, injecting drugs or skin piercing with a contaminated

needle), or from an HIV-infected mother to her child during birth or breastfeeding. Sexual transmission is the most common means of transmission.

In line with this one of the participants expressed that:

I didn't have awareness about HIV/AIDS, and I didn't expect sexual activities performed in this house because I believe that this house is isolated for holiness and solution giver for people problems but the reverse is true. I have sexual Relationship with many people without protection like condom and I didn't use contraceptive pills to control unwanted pregnancy. One day I became pregnancy, and I went in to hospital and my blood was tasted. Then, the doctors told me that there is HIV virus in my blood.

The other participant mentioned that

I was 12 years old when I joined in to house. The witch man raped me and I became pregnant but I didn't know about sex and pregnancy and related situations. It was difficult pregnancy and delivery time for me. After delivery, I became patient of chronic pelvic pain and gradually I know I am exposed to HIV/AIDS because he was HIV patient and is difficult challenge in my life like to push Great Mountain.

Another participant expressed her idea in the following manner:

The witch man invited me to watch pornography films and he applied what he saw on the film like anal and oral sex forcefully. There is always bleeding around my anal cavity. It has bad feeling and seems changed in to animal. When I think about my life, it is challenging to accept because there is HIV virus in my blood.

In witch house, abnormal sexual activity is deep rooted problem. There are anal sex, oral sex and forced or coercive sexual intercourse with an HIV infected person are the major routes of transmission for HIV and sexually transmitted infections (STI) to women .In this house, we can meet sexually with anyone without precondition. It indicates that witchcraft places are main HIV/AIDS transmitted areas. Women domestic servants are highly vulnerable for unsafe sex in their day to day work experience and there is wrong expectation about witchcraft house where holiness and solution giver in their mind and they exposed for sexual abuse like rape and exposed HIV/AIDS. It is the challenge that women domestic servants faced when they performed their activity. HIV is mainly transmitted through unprotected sex regardless of

location. Further, the proportion of women living with HIV has been increasing steadily. Today, women account for half of all people living with HIV worldwide, which demonstrate the urgent need for increasing women's empowerment in order to reduce their vulnerability to HIV. Likewise, World Health Organization (2007) lists some effects of gender violence on women's health: the increase of sexual risk-taking among adolescents; the transmission of sexually transmitted infections (STIs), including HIV/AIDS; unplanned pregnancies; and precipitating various gynecological problems, including chronic pelvic pain and painful intercourse. The most common health related consequences were vaginal trauma and bleeding. Unwanted pregnancy that led to abortion was the next. Fistula, HIV/STIs and vaginal infection were also reported by significant number of domestic workers. Similarly Gynecological complications have been consistently found to be related to forced sex. These include vaginal bleeding or infection, fibroids, decreased sexual desire, genital irritation, and pain during intercourse, chronic pelvic pain and urinary tract infections. HIV infection and other sexually transmitted diseases are recognized consequences of rape among raped FDWs (Biadgelegne, 2011; Getachew, 2007).

Abortion and its problem

Most women domestic servants exposed unwanted pregnancy due to unprotected pregnancy that leads women's to abortion and related problems. Pregnancy is difficult by itself by secretion of hormone but they face additional challenge. . The nature of serving witchcraft needs to stand and sit in a place for long period of time and it is cause for back bone, pelvic pain problem. One of the witchcrafts domestic servants indicated the difficulty of pregnancy as follows;

When I joined in to this house, I was twelve years old but the witch man rape me, and I became pregnancy. I didn't know what pregnancy is before; I couldn't perform daily duties in the house. It was difficult to sit long time to facilitate any activity that have done in the witch house and needs long standing to invite the customer easily and the witch man decided to leave me lonely until the fetus aborted unwanted Pregnancy and related problem are great challenge for me when I served the spirit.

The other participant responded that

Basically sex is unlimited work in this house. I have sexual relationship with many people by the power of the spirit, and then I became pregnant because the spirit does not permit me to use contraceptive pills I don't know why. Then the spirit leads me to abort the fetus easily by taking medicine to prepare in the witch man. It continues for many times. But now I become weak, because of over bleeding. The pain during sexual intercourse, psychologically fear, lack confidence, hopeless are the major drawbacks.

Women's pregnancy period is the most difficult period for domestic servant in witchcraft house. Women's naturally give birth. However, there is no pregnancy leave to get enough time and rest. This period makes the domestic servant of witchcraft, to be isolated from her work and any people because she couldn't do domestic activities as well or this makes her not to perform her job effectively. In addition what makes pregnancy challenging for women domestic servant of witchcraft is their fitness level that the job needs decrease. They don't stand and sit for a long period of time in one place it takes time to be fitted physically. This leads to be ineffective in their job in the house of witchcraft. Domestic servants in witchcraft house gave sexual service for the witch man and other members that leads in spirit. These activities lead them to be pregnant but due to spirit unwillingness, they forced abort the fetus by taking local medicine. .

4.4.4 Psychological Problem

Women domestic servants faced psychological challenge when they serve the evil spirit. They always sit and stand with in fear because of the spirit might harm them when they miss his order and they practiced different type of drugs and unusual sexual activity because of these they become less societal relation. They couldn't fulfill their need, and it leads them to psychological problem and great challenge in different range like they became over stressed and hopeless for future life.

4.4.4.1 Working in Fear

Often domestic workers do not have a social life. According to Dinat and Peberdy (2007), the social lives of domestic workers are relatively constricted. Women domestic servants in witchcraft also have no any social interaction rather than other domestic servants. Witchcrafts and believers have no freedom to follow freely in their community and the expected as isolated community by themselves.

As the participants stated, we couldn't see the clients freely due to fear of people; it seems peoples talk more information about us, our life marriage, and family education. In fact, there is no economical gain, marriage to built extended family, and faced health problem. More families and some customers came and asked how you came and be servant? How would be your future and asked so many questions about us? But we also questioned our future? It makes fear in our day to day activities.

The other woman replied

Witchcraft is power of evil to harm the other and for this activity. He needs different type of sacrifice materials, these activities are performed by women domestic servant. These activities need great care before scarification unless the spirits harm the servants and the witch man. We worried about these activities. By these reasons we fear day to day.

Domestic workers are unlikely to complain to their employers about hazardous, substandard, exploitative or abusive working conditions. They simply steel themselves and show up. Women domestic servants in witchcrafts house are in fear due to their working behavior and central feature of all talk of witchcraft.. Witchcraft, in short, is a form of violence. Although fears and suspicions of occult assault are widespread, open accusations of witch craft are the exception in most African communities; still rare are actual assaults on suspected witches.

Usually domestic workers activities take place in church very rarely so they afford to visit a friend (Dinat & Peberdy, 2007). Domestic work and the unsatisfactory conditions of this work do not allow women to pursue leisure interests and have time for relaxing. This may be because of employer's flexibility depends on round the clock domestic worker services (Hondagneu-Sotelo, 2001). Therefore, for employers to have time to relax means more hours and less leisure time for domestic workers. Other domestic workers may have time to visit friends and an accesses to go churches but in women domestic servant in witchcraft house, have no permission to move anywhere without the compound. It makes also fear in their life.

4.4.4.2. Over Stress

Stress is an individual's response to change in circumstance or feeling of pressure, strain, tension that comes from with challenging situation and threatening situation. But if you don't handle on your stress and it becomes long term, it can seriously interfere with your job, family, health and life. So, Stress is one of psychological challenge faced women domestic servants in witchcraft house as woman responded.

I worried about my life because I didn't see green future when I think about myself. There is hard work with no salary, no any social relationship with anyone including my family, and I couldn't form extended family and unable to bear child. It leads me high stress sometimes it seems blood pressure. I don't have peace in my life. Life is difficult for me Even I don't want to live.

All of the participants replied that

We couldn't get sufficient food because the spirit leads us to drink much alcohols, chewing chat continuously, and smoking cigarettes. We didn't do anything without cigarette, chat, coffee, shisha, and alcohols. In early in the morning, we eat small breakfast by coffee then we began chewing chat, smoking cigarette and shisha. We mixed different alcohols to have different alcoholic content. It is difficult to leave this environment and unable to do any activity without these drugs and alcohols. We use alcohol as driving force, as a result; we are dependent by addicted materials and we became worried when think about future.

Moreover, all of women domestic servants mentioned that

In spirit world, everything that we do relate to spirits interest.. Women Domestic servants either operate at a more spiritual, more direct level; or they operate with the help of animal familiars such as baboons, owls, the lightning bird and cats. Their intentions are always evil. They are interested in death, disease and material loss. Their association with necrophagy (cannibalism in order to strengthen their spiritual power) makes them feared and despised people. These abnormal activities and evil spirit attachments are leads to great stress in day to day life and big challenge for us.

From above narration, we can understand that due to their work load and the fact that they do not get salary, they often found themselves being stressed about how to make ends meet and faced high blood pressure because of the stress associated with working for economical problems due to being unpaid. Not only salary and hard work, but also stressed and unable to form family as human being are the major challenges. Women practiced different drugs and alcohols and they became addicted and dependent on it. They assumed that they didn't leave without drugs. Evil spirits are the main cause to exploit people by his power and method through different ways and

the place where witchcraft house. In this house the major precondition to be domestic servant and client chewing chat, drinking coffee, smoking cigarettes, shishas, and drinking alcohols. These activities are continuous and parallel to their work rather than to eat food. Not only these drugs but also spiritual operations with animals doing evil activities harm the other. This leads them to stress. Related study done by Hickson and Strous (1993) revealed that due to exploitation and the fact that domestic workers often feel as if they are not good enough or inhuman, they might lose self-esteem and this may impact badly on their mental health. And Deb et al (2005) indicated that the main cause of stress is inadequate rest, no leave, abstaining from social occasion and excessive work pressure. Therefore, these conditions of domestic worker of witchcraft house may lead them to be suffered by psychological stress.

4.4.4.3 Hopeless

Women have one vision to accomplish in their life before they became domestic servant. They have reason to involve in witchcraft believe because they need supernatural power in their question to achieve their success. But they did not meet with their success and faced different type of challenges when performed their activity, and they became hopeless in their life. Hopeless is one of psychological challenge after they submit themselves to evil spirit and the spirit lead them as his mission only but not their advantage and green future. They just live the present moment and have no hope to achieve their dream. One of the participants responded that

I had great hope when I came in to this house, but I couldn't do anything without the spirit's interest, and I have no green future in my economical status, marriage, child bearing child, and helping my families. Because there big difference between my dream before I became and now.

Other participant stated that

I know education is an instrument to challenge my life but I couldn't attend my education because the spirit did not allow the domestic servant to be student. I believe that in this house, there is supernatural force able to do unable things rather than education. Education is easy and silly thinking for spiritual person. So, I did not get any profit about when I think of my future, and I live today only because I don't know what happen in my life because the spirit connection is harmful totally because of this I am hopeless.

From the above story, domestic servants have big dream when they believe the evil spirit and find something miracle by power of the spirit. As they stated that no one gets according to his/her mission rather than the evil spirit order. The ideas are changed and they are tools to accomplish evilic activities as the spirit order only. They have no green future in their economical problem, to build extended family, to cloth societal relationship with anyone including their family. It is big challenge in their psychological problem. The others mentioned bad thinking about education and they are unable to attend education. They consider education is useless and thrush thinking due to unemployment but the spirit teach them that the power do unable things in miracle way. These wrong motives lead them hopeless. Literatures stated that if there is no powerless to be them self, they become hopeless a feeling of powerlessness and their inability to make themselves heard (Cameroon 1995). “The forces of poverty and impoverishment are so powerful today. Governments or the big churches can only manage them. So we now feel somewhat helpless. It is this feeling of helplessness that is so painful, more painful than poverty itself” (Uganda 1998).

4.5. Coping Mechanisms

This part of the finding is all about coping mechanism utilized by women domestic servants in witchcraft house to cope up their challenges. As mentioned above, women domestic servants faced a number of challenges which affect their working conditions. To deal with their challenges, women domestic servants were utilized various coping strategies. The coping mechanism are presented and discussed below.

4.5.1 Tolerance

The main coping strategy which is highly used by the majority of participants is being tolerable. This coping strategy is used to deal with tolerable rather than being annoyed and worried about the challenges they encountered. Most participants agreed that

Smoothness is the only thing which helps everybody to pass difficulties everywhere. The result of being tolerable is usually fruitful. We women domestic servants are working with different challenges. We give services for many people who have different behaviors. It is difficult if we are concerned with all challenges. So, being tolerable would have a positive effect. Sometimes, except this, we might not have other options.

With the same spoken

I was very worried even for minor challenges. I have been caring about all issues and was annoyed by clients and guests by their act and speaking. But the spirit punished me in every situation. One year later, I tried to smooth my relationship with the witch man and to reduce work burden and to get some rest weekly considering my health condition and I adapt the environment and begun to become tolerable. I pass things easily.

4.5.2 Prayer to God

Prayer is the way of communicating people with their God in Christian community, and it is used as means to overcome challenges when women domestic servants perform their duty in witchcraft house. Most women replied that

We know God loves everybody and he died for all mankind and he is mercy full and gracious in his behavior to avoid our sin. He can deliver us from any kind of evil spirit. They strongly believe that as God could be delivered them by his mighty power from different challenges.

During the time of anxiety, over stress, and hopeless, they prayed to God when things happened out of their expectation in order to escape from different challenge. They tried to find the way to go out from witch house but they are under yolk, so they seek God through prayer to interfere in their challenges.

4.5.3. To Become Witch Women

Being to be witch women is one of mechanism to cope up women's challenge as participants mentioned.

There is no way to escape in this spirit where ever I go because the spirit harm in different way (especially the spirit exposes the people to mental disorder, diabetic, and pressure). The best solution in my choice is to become witchcraft women by increasing the spirit hierarchy, by reducing over burden in witchcraft house and abnormal sexual activity and by increasing my economic status.

Women domestic servants in witchcrafts suffer a lot in different ways as discussed at the above chapters, due to this reason they would like to be witchcraft women by increasing less powerful

spirit up to high spirit hierarchy. So, they became profitable in their income rather than domestic servant. Likewise, Eliade attempted to differentiate between witchcraft and a “possessed” person, the first as “controller of spirit”, and the later as the one “controlled by spirit”. In Ethiopian case, this distinction is rarely applicable. Because Zar possessed people become healers and witchcraft man in the latter or final stage of initiation particularly the possessing spirit is very strong and influences other less powerful spirits Eliade (1989).

Generally, Participants described different strategies as coping mechanisms for the sake of mysteries and puzzle life. They asserted that women domestic servant as a profession is not accepted and respected by any one, the job is not interesting. Rather it made them to be ostracized, discriminated and vulnerable to different sufferings. For this reason, they think about God and believe that God is alive, and they shout with tearing prayed a lot to God to escape these mysteries and puzzle life get relief in their mind when they became stressed. The other coping mechanism for their challenge is by increasing their spiritual level and by reducing their working burden as servant and they wish to be witchcraft women and the last to build smooth relationship with witch man can cope up the challenge.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1. Conclusions

Results from the present study on witchcraft's women domestic servants demonstrated abundant information on their lived experiences in Fenote Selam town of West Gojjam zone, Amhara. The study addressed issues such as the drives behind joining the work, the main criteria used to be selected as witchcraft domestic servant, main activities performed as domestic servant in witch's house, challenges when they perform their duties, and coping mechanisms the women follow when in challenges.

One of the most compelling factors that drive women to become domestic servants in witch's house is spiritual inheritance and spiritual husband. The spirit transferred from ancestors demands worship (in daily basis under extreme conditions) from the current generation and punishes those who refuse to obey all the demands. The punishments may include attacking through disease, economical distraction, to avoid attacks from the inherited spirit; women go to witchcraft house so that a more powerful spirit might set them free.

It was observed that mostly women are involved in domestic service in witchcraft houses. This could be due to poverty and lack of success in that most women are dependent on their family or husbands regarding incomes. This is associated to the longstanding patriarchal thinking that deprives equal chance of women to attend education and stereotyping on women's inability in different positions and they didn't get success in their job, trade or education. Therefore, such women decide to go in to witchcraft house with the aspiration of getting a better business/income, and to become competent with other merchants in the market. Some women were pushed by their peer friends and families due to the misconception that witchcrafts have the power to send women to Middle East and other foreign countries.

Isolation is other factors that lead women servants into witchcraft's house. In the study area the societal structure excludes people with handicrafts such as pottery and weaving from the social institutions by tagging them with the name *Felasha*. Women from the felasha community, therefore, are not married to community members other than the *Felasha*. Such social complications lead the *Felasha* women to witchcrafts to get better marriage, to be capable in their economic status, and be favored in their community.

In witchcraft house, women are the most favorable than men domestic servant because they are honest and lovely in their nature, and they will obey any order and to fulfill witch man's desire up to sexual intercourse. Women easily follow all the rituals required to become servant in the witchcraft's house. They pass through long procedures before they become servants. They beg the spirit for a month or more to enhance their spiritual status and take different type of spiritual medications which are composed of chewed chat, ash, blood, leaves, and roots. These preconditions continue until women became highly possessed in evil spirit and able to obey easily with spirit guiding.

Women perform different activities in the witchcrafts house at three working places. In the main house they perform every housekeeping operations and tending of the witchcraft. In another part of the house they welcome special guests who came from remote area, and spirit guided people who come to meet the witchcraft. In the manifestation place the spirit is manifested for the clients or believer. The domestic servants create favorable conditions for spirit manifestation and its empowerment. Sacrifice was one of the activities performed in this area. Sacrifices included blood, perfume, chat, incense sticks, coffee, and local drink (*Areki, Tela*). The spirits manifested usually identify themselves as Adal mote, Tequar, Yarusiwa Emebet, Wosengala, Workuadagn, Giragn up to Lucifer. Women domestic servants also actively participated in spirit impartation through sex, music or worshipping the spirit, magical materials, and through tattoos. Women servants in the witch house were also involved in several other income generating activities (including sex), but the income goes mainly to the witchcraft.

Women domestic servants faced different challenges when they accomplished their activities. They faced economic hardship, because they are unpaid workers, when they join into this house they promised with evil spirit the women give themselves without any precondition up to life scarification. So, they didn't ask about salary in their activities and they have no any resource with them that they are unable to help their family. The other challenge was that women were exposed to different diseases due to attacks from the spirit. Women domestic servants are possessed in spirit and they exposed to latent illness that could be both psychological and physical. Health disorders vis. epilepsy, depression, hysteria, headache, fever, rheumatic complaint, stomach pain, fainting, and sleeplessness are common problems faced by the servants. The therapy given by the witch man is not curing but socializing or taming the new spirit. The witchcraft temporarily removes the symptoms but not the spirit. Evil spirits are believed to cause

sickness, particularly when individuals disobey the spirit by failing to fulfill the demanded rituals. The servants are also exposed to unprotected sexual intercourses and rapes by spirit possessed men resulting in HIV/AIDS infections and deadly abortions. They always leave in fear of the witchcraft and have lost hope in their futures.

Women domestic servants in witchcraft houses used different strategies to cop up with the challenges the faced. Some had started secret life to build smooth relationships with the witch man and other servants hoping to reduce workloads and to get rest, but it did not work well. The other coping mechanism was becoming witchcraft to relieve themselves from work burden and economic problems. Finally, they pray unto the Almighty God when they are highly stressed and hopeless in their life: they believe that the Almighty God is gracious, and He can deliver them from the evil spirit.

5.2. Recommendation

Cumulative effects of women's spiritual, social, and economic backgrounds dictated them to move into witchcraft houses as domestic servants at Fenote Selam, West Gojjam. Based on the findings from the present study, the following recommendations forwarded:

- The belief in inheritance of spirits from ancestors is one of the reasons that women become domestic servant in witchcraft houses. Religious institutions should adequately create awareness among their members that following such beliefs can be distractive to economy as well as social structures. So, Women have to properly be taught that witch's wisdom is not *Solomonic* wisdom, rather it is devilish wisdom.
- Besides, development partners should work together to bring change of attitude at grassroots level.
- The local community should be rigorously taught about respecting skills and humanity. Economic empowerments exclusively planned to those isolated groups might help in alleviating the cultural tension.
- Further studies should be carried out to substantiate the findings in the present study and to broaden the knowledge base on the socio-economic and spiritual influences of being a servant in witchcraft's houses.
- Women are highly abused sexually, psychologically, emotionally, spiritually due to hard work and over control through spirit, have negative effect on their life. Therefore, the community have assess this issue and the government or women's organizations and policy makers give more emphasis about women domestic servants in witchcraft house.

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Appendices

Appendix A: Consent Form

Bahir Dar University
Faculty of Social Science
Department of Gender and Development Studies

Greetings. First of all, I would like to introduce my name and my work. My name is-----
----- I am a postgraduate student in the department of gender and development studies in Bahir Dar University. At this time I am working my thesis on the lived experience of women witchcraft's domestic in the case of Fenote Selam, West Gojjam.

You have been conveniently selected to participate in this study as one of the respondents considering you have been engaged with women witchcraft's domestic. I wish to confirm to you that whatever information you will provide in this discussion will be confidential and shall be used for the report and your identity will be protected and all the documents that may share your name will be protected.

You have every right to withdraw from the interview at any time or skip any questions that you are not comfortable discussing. Some of the questions may be difficult to discuss but this provides an opportunity to share your experiences and it's our plan to share the report widely to increase awareness on the predicaments of women domestic savants in witchcrafts.

The in-depth interview is voluntary, and the information gathered will be of great value for the desired change in the domestic work field.

If you agree to this interview please sign here as surety of your consent.

Sign..... Date

Appendix B: In-depth Interview Guide

1. Personal Information

Age,

Level of education,

Period serving as domestic worker in witchcraft house,

Marital status

2. Tell me what are the reasons to be witchcraft domestic servant? How do you decide whom to work for? What kind of agreement and criteria's do you have with your employers?

3. What are challenges do you experience on your social engagements with witchcrafts
Work place challenges (related to discrimination, violence, clients, salary ,promotion, complex nature of work , maternity leave , etc) , Family related (work load , gender role conflict) and Community (participating in social participation like weeding , mahiber, community attitude towards your profession etc)

3. How do you accept these challenges and what is you green future?

4. As domestic work, do you have a right to attend education, get payment like other common domestic servants?

5. What coping mechanisms you utilized to deal with your work related challenges?

6. Do you have any more that you would like to add?

. Coping Mechanism and Action Taken by Women Domestic Worker

1. What measures did you take during the onset of the incidence? Why did you respond in that way?

2. Was there any other person who reached and supported you? Who was that person?

3. If you did not take any action, why?

4. Did you take any action to cope the problem after you had raped and any other sexual abuse activities and why?

7. was there any person who got supported you to cope up with the problem and who was that person?

II. Challenges

8. Did you develop any forms physical and reproductive health related complications after you had been raped by the perpetrator? If yes, would you tell me the details of the impacts?

9. Were there any mental and psychological impacts that had resulted from the incidence of sexual violence you had encountered? If yes, would you describe in detail why and how it was occurred?

13. Any other suggestion(s)

.....