

**Dear Ethiopia:
Overcoming Prostitution Through Christ**



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Abstract:

The purpose of this thesis is to analyze the potential correlation with religiosity and its power to overcome prostitution. This empirical research was conducted in Debre Zeyit (Bishoftu), Ethiopia, Africa for 100 days (between the months of May and August 2016). The Ellilita Women at Risk (EWAR) is an organization which focuses on bringing women out of prostitution through the love of Christ. Through multiple surveys and face-to-face interviews to better understand and track progression, this study will respond to the hypothesis of having faith in Jesus Christ and helping women leave devastating circumstances. Many wonder what factors in why some people can “do it”, hopefully this research will indicate endurance and triumph.

Preface:

To better understand the background of this study, it is vital to set the guidelines and define the variables. When measuring religiosity, for the purpose of this study, religiosity has been defined by the Christian Protestant faith. Although many in this study may have deemed themselves as more religious if they were practicing other respected religions such as Islam, Paganism, Judaism, or even other sectors of Christianity such as Ethiopian Orthodox, or The Latter Day Saints (Mormon), religiosity is set to be defined as the Christian Protestant faith. This thesis is not simply researching the power of (any) religion, but instead the effect on specifically the power of Christ from the minority religion in Ethiopia as described in Protestant Bible text. To reduce complexity and unify the readers, when God is mentioned it is seen through the

eyes of one researcher's lens of Protestantism. In the text it describes Jesus Christ as the Messiah, and the only way to receive salvation is through Him.

It is also important to understand the culture influences and its complexities while reading this thesis. Ethiopia is enriched with over 80 ethnic groups and 88 different languages. When studying prostitution we asked the participating women to give an insight on a lifestyle that is highly frowned upon in their country, being that Ethiopia is overall conservative. Debre Zeyit's location is in a primarily Christian region where symbols of Mary and Jesus on most buildings and inside most public taxi cabs, "bajajs" (Amharic term for India's "tuk tuk", or "*mooto baja*"). Furthermore, typically on Sundays the town slows down and many places are closed. Considering Ethiopia's background we must acknowledge trauma each woman had to overcome to willingly speak about their truths.

I. Introduction:

Prostitution has been identified as the oldest profession in the world. One of the earliest practices of prostitution was defined as "sacred prostitution," which was practiced by the Sumerians. In Babylon, to show a sign of hospitality women were supposed to have sex with foreigners as a symbolic price. In Ethiopia a prostitute is referred to as "Setegna Adari" and/or unmannerly "Adarinet" which is used as an insult directly meaning the "lifestyle of a woman" "sleeping with people". The purpose of this thesis is to analyze women in prostitution and their integration back into a formal lifestyle through qualitative field research. There are several reason why women in third

world developing countries may go into prostitution including but not limited to: socio-economic revenue, environmental disaster, coercion, or simply being deceived with empty promises of a better life which is evident while collecting data for this research. “Baardson’s (1993) survey of 77 juvenile prostitutes in Addis Ababa found the mean age at starting prostitution was 14.7 years. Of the total sample, 19.5 percent were 12 years or younger when they entered prostitution. Extreme poverty was the major motivating factor for initiation into prostitution. Few of the girls could be described as full-time prostitutes. The majority had attempted to support themselves in some way before their entry into prostitution. Fifty-one percent had been housemaids, 23 percent had a petty trade and 11 percent had begged.” (Page 232-233). The question this thesis will answer is specific to women in Debre Zeyit (Bishoftu), Ethiopia and how God is being used as an endurance factor to help pull woman out of impoverish prostitution. The second cycle of women, starting winter 2015, the allotted seven women will be accepted in the Ellilita Women at Risk. I will be joining them for 100 days of qualitative field research starting in the beginning of May 2015. “Ellilita,” is a term used to identify the noise that Ethiopians typically make when they are crying out in praise, rejoicing, or feeling excitement. Through this thesis, these seven women may be referred to as the “Ellilita Women”. These women have been voluntarily enrolled with Ellilita Women at Risk (EWAR) as well as for the purpose of this research and thesis. With verbal and recorded consent, I was able study the daily lives of the Ellilita Women.

EWAR is a Christian organization based in Addis Ababa, Nazeret, and Debre Zeyit (Bishoftu), Ethiopia that specialize in rehabilitating women in prostitution by

building a new community, and improving their quality of life through effective prevention and education programs. The Debre Zeyit site is the main focus in this study where women are housed for the first six months (referred to as the “Hope House”). In the second six months, the Ellilita women go through skills training while living on their own. In some cases, the Ellilita woman stays in the Hope House s longer than six months in order to aid and ensure a smoother transition. This thesis will examine their previous lifestyles by tracking and measuring their progression through a 60+ question survey. The identifying independent variable is religiosity, surveying on how much they pray, how often they attend church services, and take leadership roles in Christian affiliated programs. The dependent variable is their quality of life (which will be defined later in this thesis), examining on how much these set of women have changed from prostitution, and if growth in their faith may correlate with their improvement in quality of life. Given the independent and dependent variables, the indicating research hypothesis is the stronger relationship they have in God, or the greater confidence they have in their faith the efficiency in rehabilitation increases and chances of recidivism decreases.

The importance of this research thesis is to understand the implication of Christianity and it being used to promote a higher quality of life especially overcoming major hardships and promoting global health. If the correlation between faith and life quality is found in this study, this could possibly mean eradicating global issues and specifically in this case study prostitution. As a researcher, it is understood that correlation does not always imply causation but with significant research the methods and strategies used in the Woman At Risk, if found effective may be applied worldwide

to help combat the human trafficking epidemic. With prostitution eliminated, humanity as a whole benefits as well as an increase value of human life.

II. Global Issue:

Human trafficking isn't just a unique issue to Ethiopia, or even the third world developing countries. Laura Lederer, a leading State Department official on human trafficking, stated "Human trafficking is the third-largest global criminal enterprise, exceeded only by drug and arms trafficking..." A non-profit organization "Force 4 Compassion" says that "3,287 people are kidnapped or sold into prostitution daily, totalling in 136 per hour globally". With outstanding statistics, this global issue affects everyone, rather man or women, rich or poor, young or old, human trafficking has no limitation or boundaries. UNICEF recently reported in their latest 2016 study on trafficking, that there over 1.2 million children participating in globally which is relatively the size of a small country.

III. Literature Review:

A) "Overcoming violence- A Basic Task of Christian Churches" by Wolfgang Huber addresses the Christian church's response in combating existing poverty and violence. This article starts out defining the basic tasks of the church and within those tasks insist that overcoming violence is embedded in those tasks. This article also highlights the gospel and its proclamation to non-violence and its responsibility to end existing violence. The second half of this article explains that as a practice of the

church, overcoming violence is a basic task because the proclamation of the gospel is peace to the community from the church.

This article defines the “basic task of the church” as the “essence” of the church, and fulfilling the task confirms what the church is partly created to do. The commitment of Christians is to provide love and service, and part of the commitment of the church is to instill peace in the community. Citing Augsburg Confession, article 7 where it proclaims that the church is the “communion of saints,” Huber saying that morals or ethics are not listed but implied because they confirm church’s existence. Huber also acknowledges individual groups outside the church that promote nonviolence and nonviolence is not exclusive to the church entirely. Also stating that a church in particular cannot rely its identity in opposing nonviolence or acting in nonviolent behavior, and quotes “in this sense you cannot replace ‘creeds’ with ‘deeds’.” Taking what Huber states as the protestant understanding of the task of church is to take “responsibility for the proclamation of the gospel and the administration of the sacraments,” developing and organizing a multitude of tasks the church is to fulfill. Acknowledging that the Bible doesn’t have present day specific guidelines for violence but there are tendencies and a sense of direction and stating that the Christian message “identifies the victims of violence with God”. Drawing such conclusion, and knowing Christians are called to be in likeness of God in an essence (Jesus was the example), the church (or community of Christians/believers) are putting an end to violence. Citing Augsburg Confession article sixteen, Huber notes the allowance of Christians to serve as police, or soldiers and to go war ‘according to the law’ but the

Church, or body of believers are not to use violent acts in spreading the gospel. Force in any form is incompatible with faith, because free conscience is one of the building blocks of Christianity

I plan on using this as an example of how the Christian church is the foundation of this research. Although Huber was using the Lutheran perspective and citing Augsburg's Confessions several times, this thesis is on the Protestant view using the Bible as the main source of defining the church and its implications. Understanding the Lutheran church and its promotion of peace, this research will also exemplify modern day peace. As stated in the article, faith instilled in the Ellilita women is made completely voluntarily. They were not forced, or coerced into making any involuntary decisions or to comply any involuntary actions from the time they entered the program till their exit ceremony. Underlining from Huber's studies that the church is used to overcome violence, the church can also extend that promotion of peace by introducing women into a better lifestyle. This article supports the fact that church is willing to promote peace, but this research will answer if these women in particular are able to take those promotions and apply it in a way to bring significant evidences in progression. "The Church" being those who work with the Ellilita women including all staff of counselors, teachers, "house moms", and financial advisories. These people are strategically placed by the EWAR main office, and should be used to combat the violence battle within and against these seven women.

B) In the article, "Measuring Quality of Life" the World Health Organization Quality of Life (WHOQOL) defines several characteristics when it comes to the practice

of measuring the quality of life. This article will also layout the foundation of the dependent variable that was specified earlier, and how that variable will be measured. The six broad domains and its definitions include the following: Physical health (energy and fatigue, pain and discomfort, sleep and rest), Psychological (bodily image and appearance, negative feelings, positive feelings, self esteem, thinking, learning, memory and concentration), Levels of independence (mobility, activities of daily living, dependence on medical substance and medical aids, work capacity), social relationships (personal relationship, social support, sexual activity), Environment (financial resources, freedom, physical safety and security, health and social care: accessibility and quality, home environment opportunities for acquiring new information and skills, participation in and opportunities for recreation/leisure, physical environment-pollution/noise), and Spiritual/Religion/Personal Beliefs. This article helps clarify and establishes an international quality of life assessment, exploring concepts across cultures using a 300-item questionnaire. This research thesis will only examine a few of the defined characteristics via interviews and face-to-face surveys.

C) "Breaking the Matthew Effect-on Women Leaving Prostitution" is one of few research articles that attempts to explain what former prostitutes go through during, and after they leave their unfavored lifestyle. This article studies women's "downward" spiral to poverty while also analyzing the "updrift" incline, focusing and attempting to explain the turnaround point. According to this article, "women's reactions to experiences in prostitution are very similar to those of women who have been victims of incest or rape," stating that prostitution should be looked at as another form of violence against women.

“The Matthew Effect” is defined from Matthew 13:12 “For who so ever hath, to him shall be given, and he shall have more abundance: but who so ever hath not, from him shall be taken away even that he hath.” This verse from the Bible is used to explain some of their previous lifestyle, stating that there are five critical factors in why a woman may choose to prostitute themselves: childhood experiences, financial situation, circumstances of prostitution, individual survival strategies, and interplay with the men/customers. Most of these women, who in childhood had experienced sexual trauma, had later exposed themselves to new victimizing conditions (page 68). After going on and briefly explaining how and why might a person enter prostitution, this article explains that turning away from this lifestyle isn’t just one event, but over time has taken many different phases. The first phase, *first doubts*, occurs when considering leaving such a traumatic and life altering lifestyle which arise due to the heavy identification with the prostitution lifestyle. The second phase, *seeking alternatives*, is a phase that with time, gradually becomes clearer when the vague and fuzzy alternatives become more of a reality. *The turning point* is the third phase, which can come either gradually after much consideration of leaving or when an event dramatically occurs. There can also be three type of turning points: *Eye-Opening events* (which usually happens to women relatively new to prostitution, realizing the lifestyle they are getting themselves into), *Traumatic events* (this can be a difficult often violent experience causing physical and/or psychological pain or violent sexual abuse), and *Positive Life event* meaning for example “falling in love, having a child, finding a job, studying, undergoing treatment or taking part of a social project” (page71). *The* final phase is

creating the ex-role when she frees herself from the old role previously inhabited.

Breaking away usually isn't quitting "cold turkey" style, but rather occurs over a series of events. One may start limiting her time on performing sexual services, or not taking new clients, and gradually climbing into a new lifestyle.

After studying twentythree Swedish women on their previous lifestyle of prostitution aged 20-58 years, researchers concluded four different life challenges when exiting this profession. "Working through and understanding the experiences of life in prostitution" being the first challenge occurs when women experience suppressed memories and anxiety in combination of extreme shame and regret. During this time, women are reflecting on why their lives turned out the way it did and guiltily exploring every "what ifs" without life's unfortunate circumstances. After contemplating the next challenge is "dealing with shame". They've played the role as a "whore" and they are reminded immediately after breaking away. This shame can be brought on by others or the attitudes that have about themselves. They go through what the article cause a "double battle" which is fighting against both society and the battle within inner self. Then there is also "living in a marginal situation", being a very vulnerable state and described when women are living in between lifestyles. They have left their former lifestyle as prostitutes but haven't fully engaged into a new identity. Wanting to experience a sense of belonging and connection to the new world, but their formal identity is too familiar it's position is too comfortable. And finally "dealing with intimate and close relationship" is the final challenge mentioned. Majority of the women described a "healing" period where they took a break and rested in regard to sexuality.

During this time they are trying to form positive attitudes towards sex and disassociation sex with trauma.

This article is critical to my study because it very similar to my research that I've conducted in Ethiopia. This article will help form the questions asked in the pre-surveys when determining why someone might engage in prostitution. Also I will investigate how EWAR responds to the challenges highlighted earlier in the article.

D) Kevin J. Lalor produced research on juvenile prostitution in Ethiopia. After noting not much research had been done on juvenile prostitution in the developing world "prostitutes are at the bottom end of the market, in terms of prices. Particularly among the urban poor in developing countries, the juvenile prostitute will be the only type of prostitute affordable by impoverished youths and men" (page 230). Unlike the popular belief, we'd assume that children would be on the top of the "most preferred list" assuming the predators would think they were less likely to transmit sexually transmitted diseases. Lalor studied prostitution in Addis Ababa, Ethiopia and estimated 7.1% of the women engaged in multi-partnered sexual relations (not including women under 18). Lalor states that Ethiopia stands in particular compared to other countries having lots of juvenile prostitution because of its lack of link to tourism, and that most clients of these women are other Ethiopians. This article enhances my research because it explains the Ethiopian culture when it comes to prostitution. Unlike western culture, most prostitutes don't have pimps; instead they wait by the bar and on the side of the streets. Or they may contract themselves with the brothel and rent a (most likely shared with multiple prostitutes) room and arrange clientele. He also explains that these women do not dress

in stereotypical provocative clothing, but are girls who are on the side of the road or in the bar with freshly done hair and makeup. This article also notes that many girls only make approximately \$.40 (USD) for each service.

E) Baardson's (1993) survey of 77 juvenile prostitutes in Addis Ababa found the mean age of entering prostitution was 14.7 years. Of the total sample, 19.5 percent were 12 years or younger when they entered prostitution. Extreme poverty was the major motivating factor for initiation into prostitution. Few of the girls could be described as full-time prostitutes. The vast majority attempted to support themselves in some way before their entry into prostitution. "Fifty-one percent had been housemaids, 23 percent had a petty trade and 11 percent had begged" (page 232-233). This quote defines when typically girls enter prostitution and the motivation for entering at such a young age. This also indicate that maybe their working conditions are push factors into prostitution.

IV. Theories For Push and Pull Factors:

A) The gender paradox is when a girl tends not to fit society's definition of a "girl" and deviates from expected representation. The "girl" is defined heavily and expressed well in Ethiopia. With strong cultural pride, Ethiopia has set roles for both men and women to be practice in their day to day lives. Rather is everyday jobs such as driving taxis (which is male dominated profession), or simply to pouring coffee (role of a woman). Prostitution for example, isn't fit for neither male or female, in fact it was often quoted not "Habesha" (word many use to describe both Ethiopians and Eritreans origins), and that such practices came from the west and isn't apart of the Ethiopian

culture. When the standards of a “real girl” are not met, this may cause some of the girls to have a number of psychiatric issues including emotional problems, depression, suicidal thoughts/behaviors, and eating disorders. These signs seem to happen before, during, and after prostitution described in the stories told by the Ellilita women I’ve studied. These women could not conform into traditional roles cut out for them, it places them into a paradox of still not being free. While re-identifying themselves as former prostitutes one thing I was concerned with their “label” when exiting the program. I will be doing a follow up interview after I graduate May of 2016 to see if these ladies deviated or conformed more into these roles and breaking the gender paradox.

B) The labeling theory could also explain criminal behavior of women and the reason for prostitution. Some of these women were placed at such an economic disadvantage it was seemingly impossible for these women to legitimately provide for themselves and their families. In the cases of studying these particular women, the labeling theory has two chances of making its impression. They have been labeled as deviant from the “norm” and classified as impoverished, and low class. Some may have been beggars, some farmers from the local villages, and others were faced with a series of unfortunate events. Then after being in the program for 6+ months, and reintegrate into society, they have to then learn how to navigate this new lifestyle with the old name. Although all the progression that was made, could all be compromised with the constant reminder of prostitution. Psychological toil could take place when walking through/near former brothels or running into former clients which could also trigger relapse. The

labeling theory is also very similar to “The Matthew Effect”, as explained earlier in this thesis.

C) One of the major theories that support the women’s rationale for prostitution is the social bonds theory. This is where particular involvement in illegitimate activities, and having attachment to conventional adults could deter or encourage crime. The majority of the Ellilita Women lost ties with their family because such work is extremely shameful. Also with their familial shunning, there were also societal shaming. An 8th grade level was the highest education that was received from one of the Ellilita women as she was an outlier; most hadn’t received any formal education and if so, stopped after kindergarten.

V. Program Introduction:

As highlighted the element and unit of analysis are prostitutes looking for an alternative lifestyle. The study population of interest is the perspective seven women that enrolled in the Ellilita Women at Risk in Debre Zeyit, Ethiopia who recently came out of prostitution and are introduced to the possibility of a new lifestyle through evangelism and identifying with Christ. Summarizing this cycle’s enrollment these women are in the early to mid twenties with the average age of twenty-two. Although there were a couple of outliers with the youngest being in her late teens and the oldest possibly in her forties. With lack of adequate birth records all of these ages were inexact estimates and may be off by a few years. The four of the six domains quoted earlier in this thesis will conceptualize quality of life include: Physical health, Psychological health, Level of Independence, and Spiritual/Religion/Personal beliefs excluding

environmental domain since majority of this study will be when the Ellilita Women are housed in the Hope House which could unfairly skew favorably. There isn't a criteria that the EWAR has set have for the women in order to be eligible in participate in the program. The counselors were to reach out to women who seem interested in wanting to change and willing to relocate for at least six months. They initially connected with them by going to Debre Zeyit's infamous red light districts homing numerous brothels, and other highly populated area of prostitution. Then over a span of four weeks, the counselors hired by Ellilita build relationships and trust with the women through of one-hour impromptu "drop in" times where they talk to the women about their prostitution lifestyle and how their lives could change. After the drop ins they then have to complete an interview where outsiders (other workers of Ellilita), who won't make a biased decision based on their newly developed relationship, who then come come in for a follow up interview assessing these women desire some change. EWAR doesn't showcase any of the prospective participants incentives such as money, or promote any housing benefits, to respect their policy and achieve the goal of having women wanting to change for no other reason but for themselves. This tactic is in alignment with "The Matthew Effect" article, where the church shouldn't coerce others into joining. "There have been other NGOs who have worked with these women who haven't been successful...There's a "lifecycle" of prostitution. They normally are "happy" to stay in it the first 2-4 years. They're young and getting a good amount of money in comparison to other people their age. Between 3-6 years of being in it they are normally looking for a way out. These are normally the women who come into our program. Then 7-8 years

they have normally given up hope and just stay in it because they think that there is nothing more they can do.” Michelle Tiatia, EWAR Debre Zeyit branch founder.

With EWAR being so new in Debre Zeyit, there were a lot of cost and benefits. One cost that the counselors experienced with being a new organization is not having its outstanding reputation known and mistaken for other organizations that have failed. There is another Christian organization that was widely known and had a prominent reputation for not fulfilling their promises and women would end up back in the streets. Other prostitute women would often mock and taunt them saying things such as “you’ll end up back here like the others”, so gaining their trust Tiatia described was sometime difficult. Although EWAR was new to Debre Zeyit, they were able to start on a clean state and a multitude of woman from the Addis Ababa location as testimonials.

During the six months of housing, the women were given one-on-one counseling, free daycare for one of their children, during the hours they were being taught, or working or while they were performing daily activities. In the classrooms they were taught by the counselors to read and write, and biblical application. They were also learning many skills in craftsmanship for developing their own business. Those things included, practicing Ethiopian and foreign recipes, making coffee, sewing custom placemats and pillowcases, proper sanitation, among other abilities. They were also given an allowance, where half of the money was saved for their start up business when leaving the program, and the other half for their leisure. Their business tends to be based on one of the skills they learned during the program. They were also given free

daycare enrollment for one if their children which also provided food (unless they were breast feeding), and advisement on the development of their child.

VI. Data Collection:

Through pre, and post survey and face-to-face interviewing, these conceptualizations were operationalized. This systematic way of surveying is used to track the progression of the women, and the face-to-face approach is used to bring a sense of life and character to the survey. Also understand that many of these women have received little to any educational experience and reading may be difficult or non-existent, which interpretation was provided by a counselor. Additionally keeping in mind that a woman's sexual history is very private and especially in a culture that highly condemns premarital sex. Prostitution is also a very sensitive topic and may trigger hidden and undesirable memories of abuse, or unfavorable pre-existing events so there are times where interviewing had to be stopped and resume at a later time requested by the interviewee. Reliability is hard to measure and establish because each woman may perceive self worth differently and consistency may be an issue. Using alternative forms and developing two forms of measuring will help narrow down and understand each woman's response. In order to establish validity I had to use criterion and construct validity, these will determine how accurate my measures are when it comes to my concepts. How criterion and construct validity will be used is asking in a separate survey of what roles they play religious affiliated programs and/or activities (i.e. prayer) they participate in when pertaining to their involvement with church, and then ask them to describe those details. Continuing that measure to predict their levels of self-esteem

(for example) while giving them an opportunity to evaluate self. Finally comparing and contrasting their responses to their identification to their relationship with God and then and see if they correlate with their self-esteem (one of the subsection of quality of life). The hypothesis (H1) is those who participate in religious events, and consider themselves having a stronger connection with their religion will have a greater quality of life. The null hypothesis (H0), religiosity has no significance in change of lifestyle. Time plays a key importance, as this is a longitudinal study and everyday these women are going through transition with expectation of progression. While taking field notes throughout the three months in between each survey, will help track the women as they try to reintegrate in society.

VII. Research Methods:

Starting my first day research, before any questionnaire, I began by immersing myself with these women and building a relationship with them. The house was divided in almost the shape of a horseshoe, my room was located on side of the arm by the office, and while the others were the other side sharing rooms. One of the women stayed outside renting her own house with a two children and commuted daily. Another women decided to rent and commute as well after an altercation with another Ellilita women. Primarily I ate when they ate (and where they ate), slept when they slept, helped with cooking, occasionally went with them to church, volunteered in their daycare, and listened to some of their teachings. Although on the first day I introduced myself as a researcher and described to them in detail of my study, it was important to develop trust, spend time, and connect with each one of them on an individual level.

They were not to look at me as an outsider coming to research, but apart of the Ellilita family. So for the first month I reiterated the basis of my research throughout many occasions, but the first thirty days were primarily developing the relationships with each Ellilita women and also the counselors, the daycare workers, the financial staff, and the two “house mothers” as well. That included braiding their hair, taking them out for dinner, babysitting their kids, helping them in their chores, watching movies, and nights of dancing.

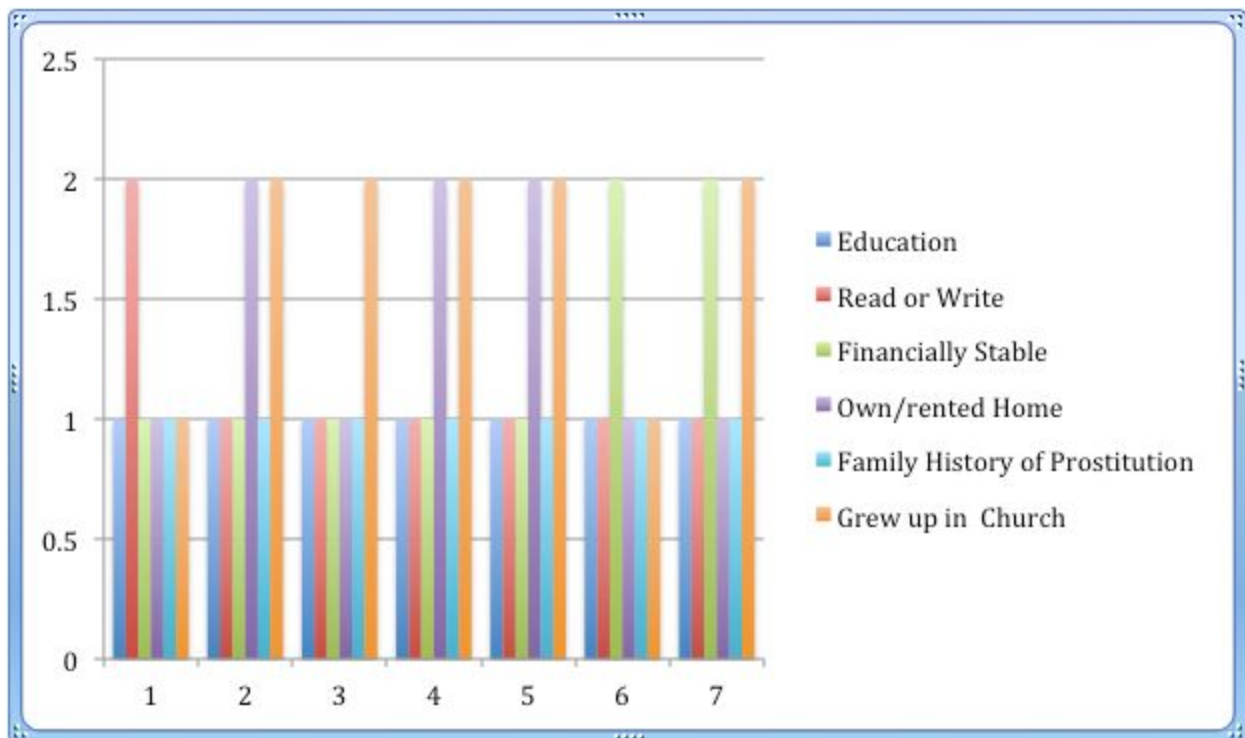
After one month with the help of one counselor, I began my 60 question pre-survey. Although this counselor has given verbal consent to use her name, she will be known as “Saba”. Since my Amharic was only intermediate, Saba helped translate the questions and responses. Saba was favored between the two counselors by each of the Ellilita women, and her Amharic/English skills were proficient. She’d worked with these women for months and already developed an essential component of trust.

VIII. Pre-Survey Results & Analysis:

The following is the assessment of the Ellilita women pre-survey which focused and was limited to the lifestyle before entering in the Hope House and joining EWAR. When comparing questions, and survey although given consent to use their names, I will assign each number (1-7) and they will remain the assigned number throughout the remainder of this thesis. I will not be analyzing every questioned answered on the survey, instead grouping questions in clusters and converting them into graphical data.

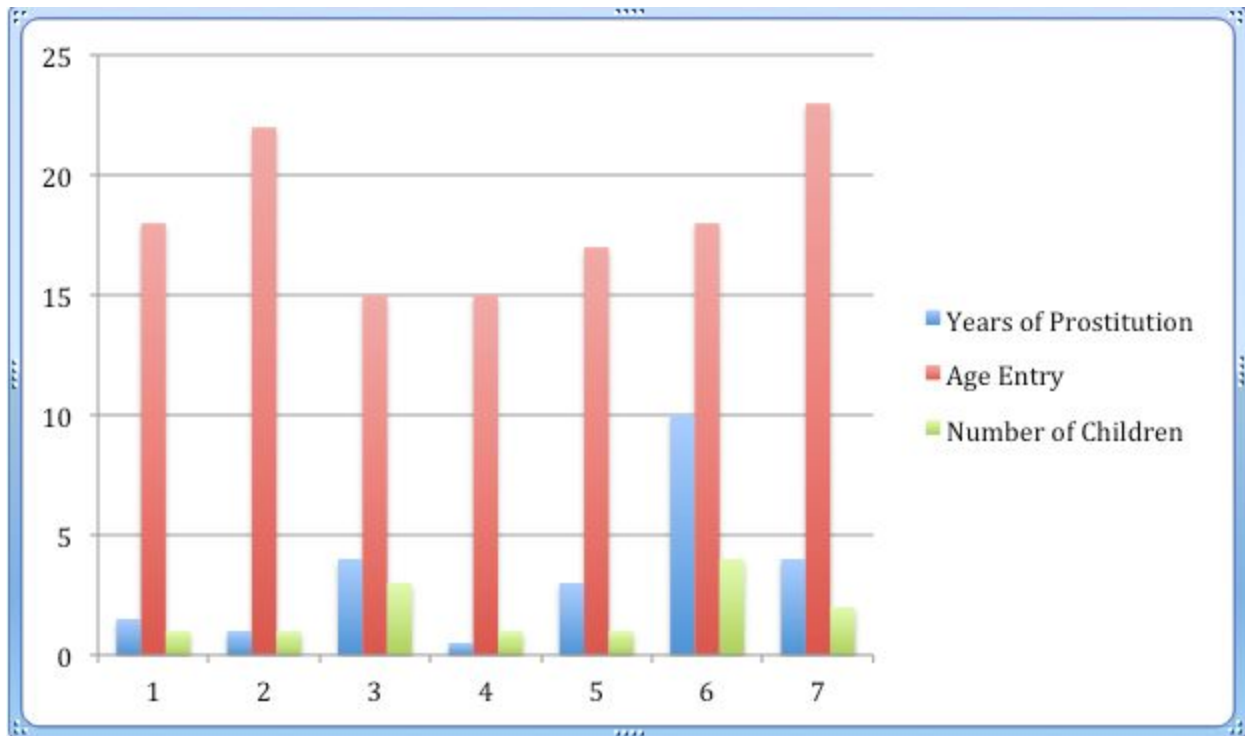
A) Background.

The first section of questions assessed the background of each woman in responses of Yes= 2, or No= 1. The questions that were asked were: “Where you pursuing an education (while in prostitution),” “Can you read or write,” “Was this life financially stable,” “Did you own or rent a home outside of the brothel,” “Do you come from a family history of prostitution,” and “As a child did grow up in the church?”



There average mean score for background is 1.21. This score will be used to compare if their background has changed by the end of the program. Only four of these variables were measured, excluding “family history of prostitution”, and “grew up in Church” because the program cannot change the passed.

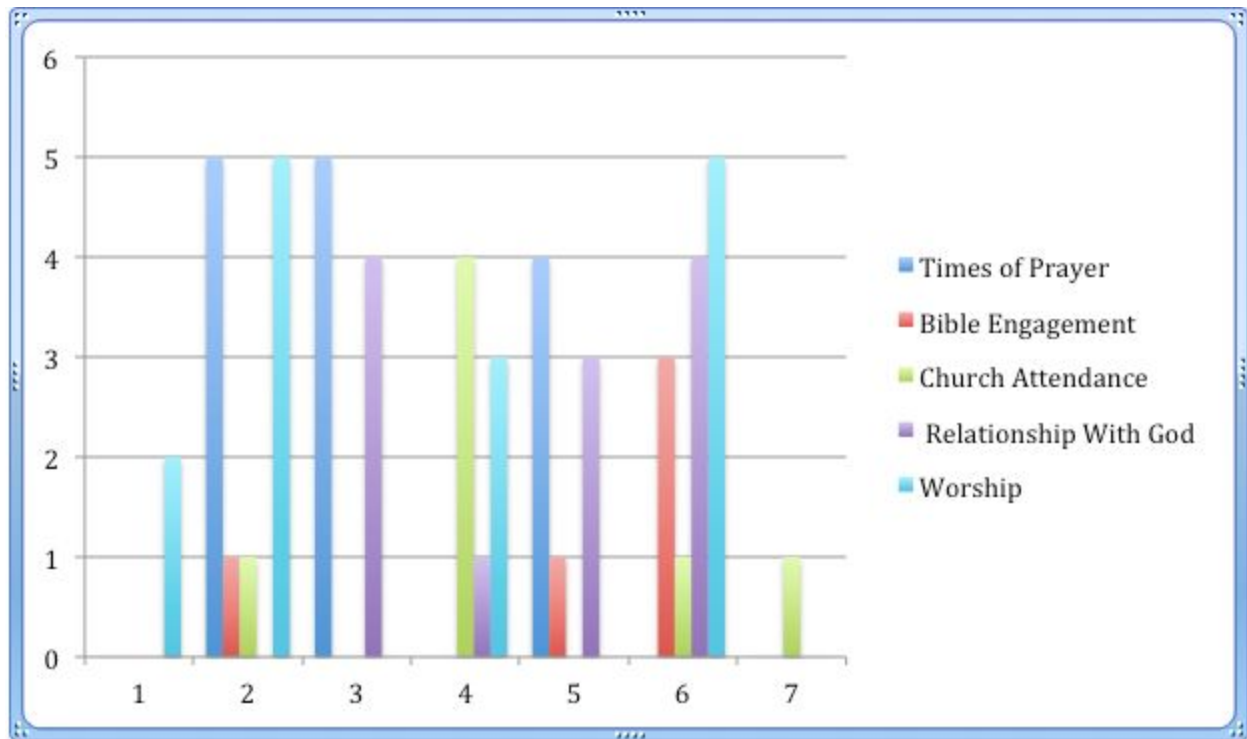
Continuing on the background, I also asked the following questions: “How many years did you engage in prostitution over your lifetime,” “How older were you when the first time you prostituted yourself,” and “How many children do you have”.



B) Religiosity.

Of the seven Ellilita women they each identified themselves as “Orthodox”, did not participate in any leadership roles in the church. The following is a graph of the women’s responses to the questions: “How many times did you pray”, “How many times did you read or listen (e.i having the bible read to you like bible studies) to the Bible”, “How often did you listen attend church services”, “How confident were you in your relationship with God”, and “How many times did you listen to gospel music (or engage in worship)”. They were to check off one out of six choices as their responses in which was coded from a 0-5 scale to create this graph. Their responses included: never (0),

once a week (1), few times a week (2), once a day (3), twice a day (4), and several time a day (5).

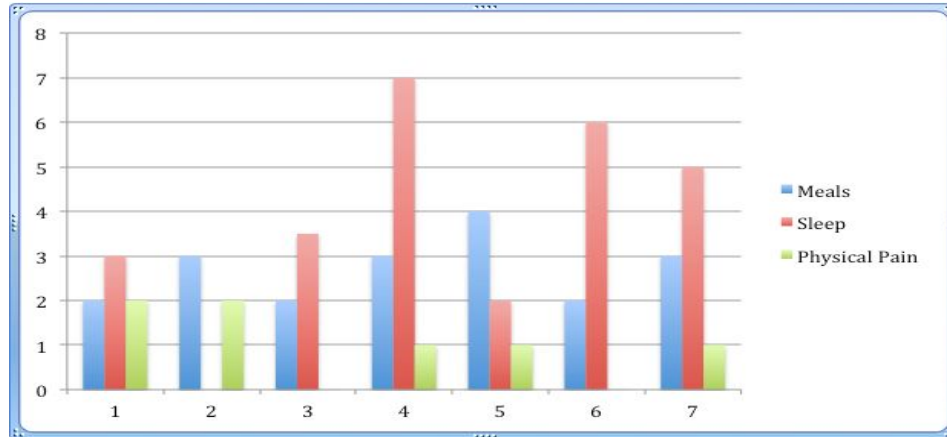


Summarizing their mean score, of 1.46 is what was resulted in their response to religiosity. With the program promoting Christianity, these hopefully will increase and change the results of our dependent variable.

C) Physical Health:

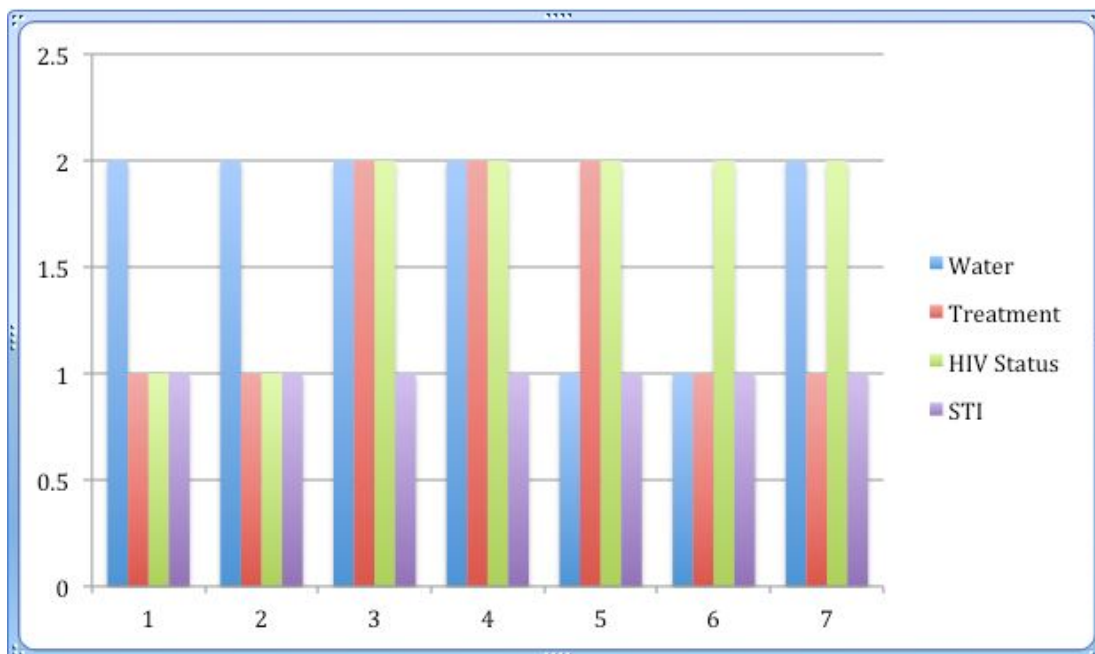
The next graph is showcasing the numbers of meals they ate a day day, the number of hours of sleep they received each night, and number of physical pain experienced (number of symptoms).

**Note there is missing data for Ellilita woman #3 when asked about number of sleep because she wasn't able to give a response.*



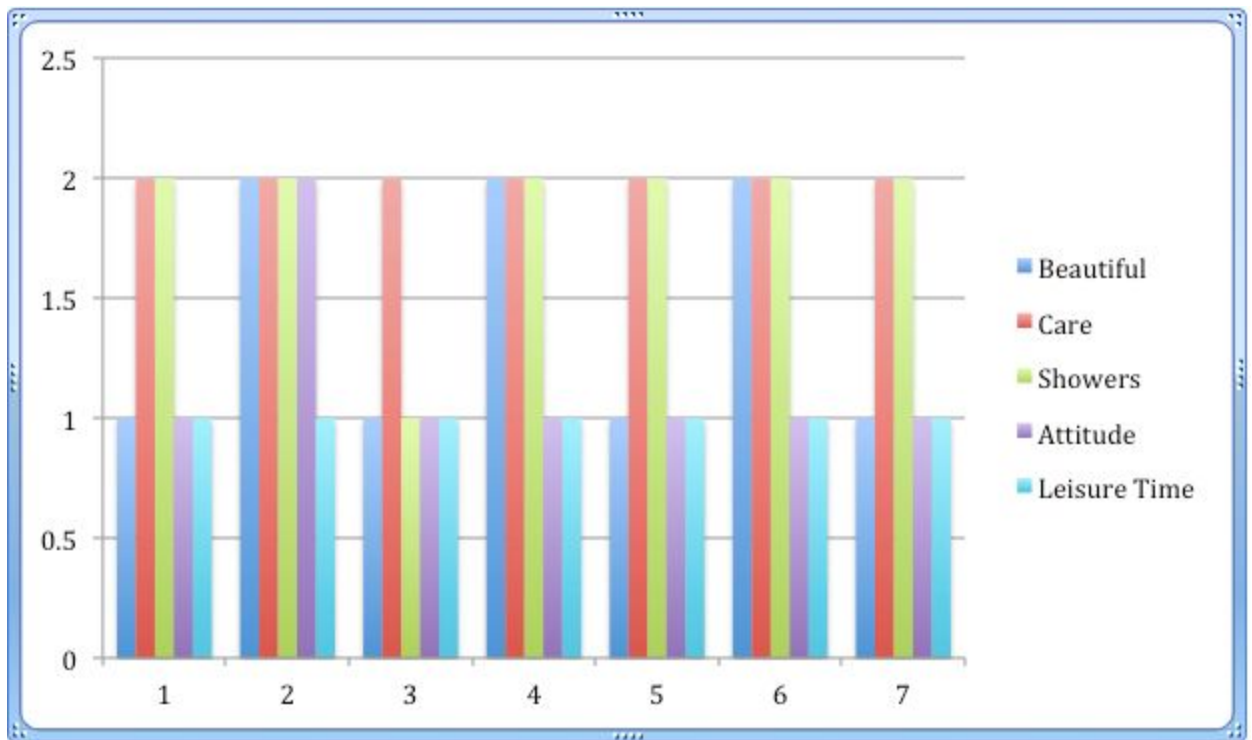
3.5 was the groups mean, excluding physical pain because pain experienced may be a result of an illness unrelated to prostitution. This mean also took into account #3's failure to respond and was adjusted.

Continuing on assessing physical health the following questions were asked in a yes (equalling 2), or no (equalling 1) fashion: "Do you have access to water", "Were dependent on any medical substance or undergoing any treatments (outside of birth control)", "What is your HIV status (positive equals 2, negative equals 1)", Did receive any other sexually transmitted while prostituting."



D) Psychological Health:

When assessing psychological health, most of the questions were based on how they reflected on themselves. Asking them if they considered themselves beautiful, did they take pride in themselves, did they shower adequately, did they have positive or negative feelings about themselves, and were they allotted any any leisure time. The responses were coded as yes/positive = 2, and no/negative= 1. Although the responses in this thesis has been reduced yes or no answers for simplification of graphing, there were a variety of responses that identified with progression they have made. For example, when asked, “did you consider yourself beautiful before?” Ellilta Woman #5 responded “No, but God made me pretty”.

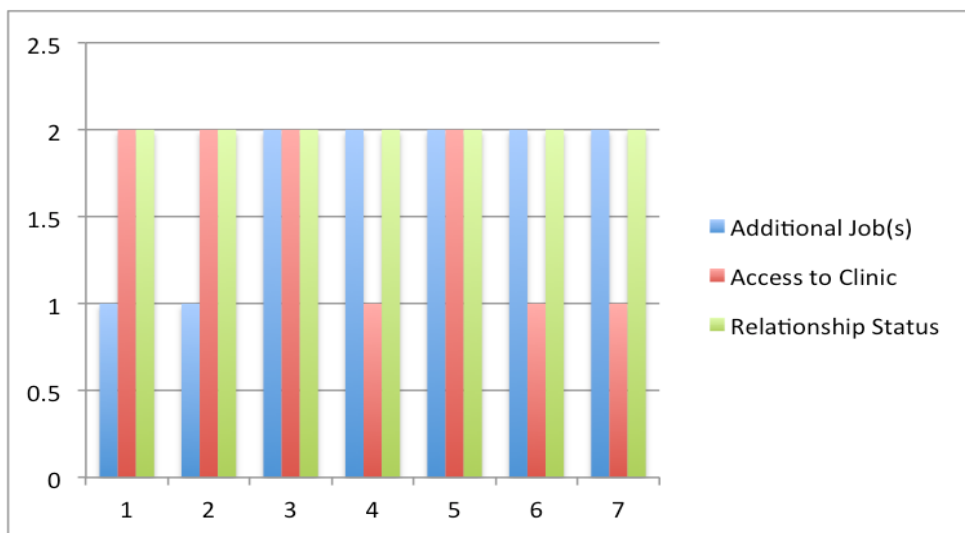


Their average score was 1.46 and each variable was accounted for. It is noted that almost each of the women had negative attitudes they felt about themselves.

Almost half found themselves beautiful while prostituting themselves, and almost all the the women showered adequately. Unanimously they all concluded they didn't have enough leisure time to decompress from the day, extracurricular or "just for fun".

E) Level of Independence:

When evaluating level of independence three separate questions will be coded below separate job, access to clinic, relationship status. The "yes" or "no" responses was coded as "yes" meaning 2, and "no" was coded as "1". When asked if they worked an additional job while they were prostituting themselves, Yes (or 2) only qualified if they had a job for either half or more than the time they were prostituting themselves. Relationship status at the time of prostitution is 1= single, 2= married or in relationship.

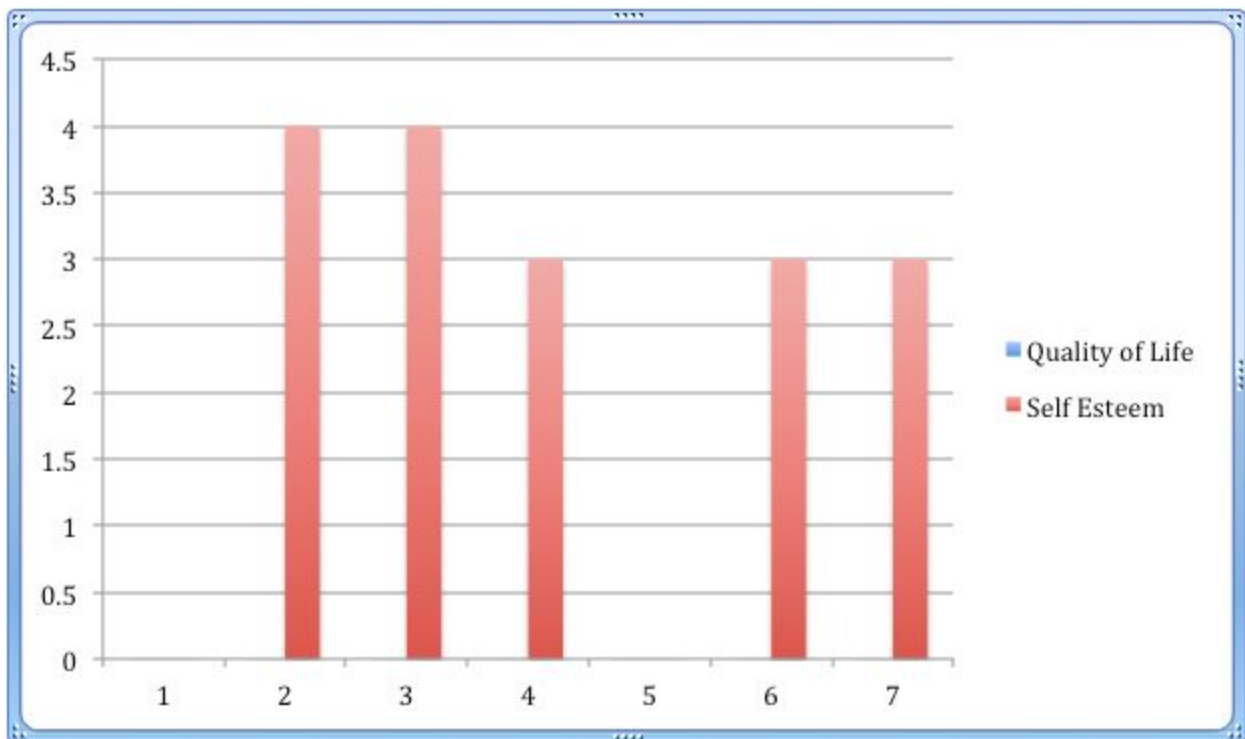


Notice that each of the women maintained a relationship while they were in the brothels. When questioned, they each expressed they were in a committed relationship with only one partner, rather it being their husbands, the father of their children, or a

committed boyfriend. This raises an additional issue of sexual diseases rapidly being spread and although almost every woman indicated they had access to a clinic (because of location) they each expressed they didn't have the funds to see a physician. Their mean score of Level of independence is 1.64. Relationship status was not included in mean.

F) Overall Quality:

When asking the Ellilita women about their overall quality of life, their responses were coded from 0-4 scale as the responses were: 0= I take no pride/extremely bad, 1= Not that much/bad, 2= Somewhat prideful/okay, 3= A little pride/very well and 4= A lot of pride/extremely well. The two questions shown in the Y axis were: "How would you say your overall quality of life was", and "How much pride do you take in yourself".



*Note each woman responded to this question and 0 was primarily scored for assessing quality of life.

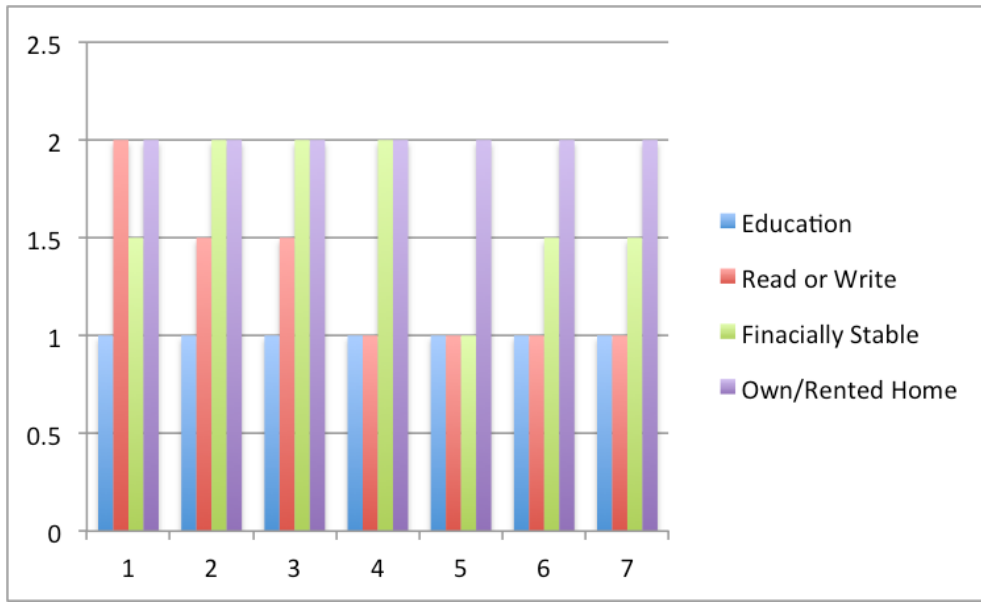
Their own assessment of overall quality of life while they were in prostitution was 1.2.

IX. Post-Survey Results, Comparison, & Analysis :

After several months in the Hope House, as some have transitioned into new housing, and others making that transition post test surveys continued. Some of the surveys were conducted inside the Hope House or in the homes of the Ellilita women. If they returned to prostitution, at any point during or after the program, that was also noted in their response. Following the same pattern of coding, women's assigned numbers (1-7) will each remain the same as well for clarity and individual comparison. Not all questions on the survey will be coded, but when comparing to the pre-survey, number of variables will remain consistent to reduce skewed data.

A) Post Background:

The first section of post-survey questions assessed the background of each woman in responses of Yes= 2, or No= 1 or 1.5 given they didn't possess skill but were actively working towards it. The questions that were asked were the following: "Are you pursuing education (since each Ellilita women were expected to take classes within the Hope House offered by staff, this didn't include those classes)," "Can you read or write," "life financially stable," "Did you have a place you call 'home' outside of a brothel?"



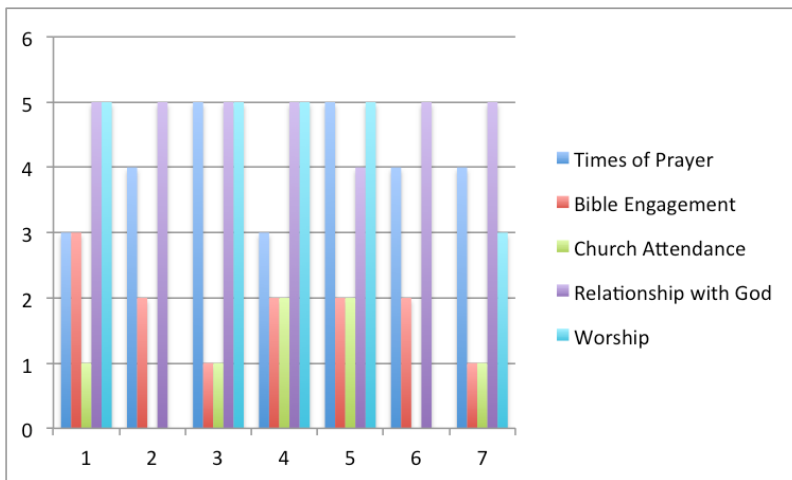
Since they've all recently been released from classes, it isn't surprising that any of the ladies were enlisted in an educational program because of lack of time. Notably all the women rented or owned a place called "home". Most of the women either financially stable or had a job or other plans to be quickly working towards that goal. The final mean score was 1.30.

When comparing the post and pre survey for background variables, there was an overall 7.44% mean increase. Specifically you can see significant increase in finances and home stability. For additional increase in development, bridging the gap of education would greatly impact results.

B) Post Religiosity:

Although previously identifying as an Orthodox Christian, the following is a graph of the women's responses to the questions: "How many times did you pray", "How many times did you read or listen (e.i having the bible read to you like bible studies) to the Bible", "How often did you listen attend church services", "How confident were you in

your relationship with God”, and “How many times did you listen to gospel music (or engage in worship)”. They were to check off one out of six choices as their responses in which was coded from a 0-5 scale to create this graph. Their responses included: never (0), once a week (1), few times a week (2), once a day (3), twice a day (4), and several time a day (5).



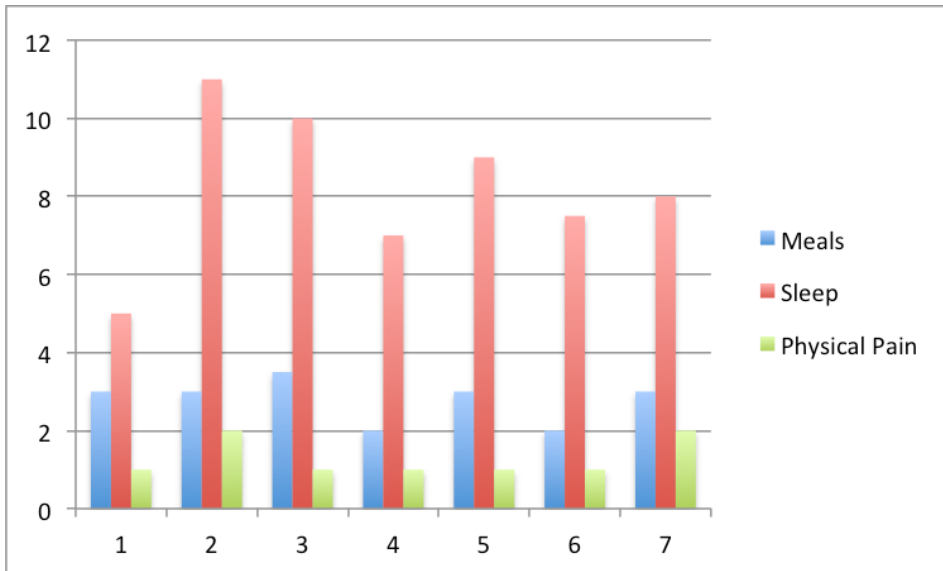
All of the Ellilita women expressed to be extremely confident with their relationship with God, except for one stating she was very confident. Bible engagement seems to be particularly low, considering

their educational background isn't astonishing. As per suggested earlier in the text, a recommendation is to offer classes to help them read on their own or make offer (or suggest) bible classes that can taken after graduating from the program. The mean for post religiosity is 3.

When comparing both pre mean (1.46), and post mean (3), there is a 106.48% increase in religiosity and affiliation. EWARE is notably increasing each individual with religious association as promised. With increased religiosity, according to the research hypothesis, quality of life should increase as well. Hopefully all categories will continue to prosper as well.

C) Physical Health:

The next graph is showcasing the numbers of meals they ate a day day, the number of hours of sleep they received each night, and number of physical pain experienced (number of symptoms).



The women seem to be getting adequate sleep and meals per day. Only two of the women expressed having a physical pain. 5.5 was the

groups mean, excluding physical pain because pain experienced may be a result of an illness unrelated to prostitution and unfairly positively affect the mean.

When comparing the initial pre survey mean 3.5, to our post survey mean of 5.5% for physical health a 57.14% increase has been seen. Another consecutive increase in assessment of one of the seven categories when gauging physical health.

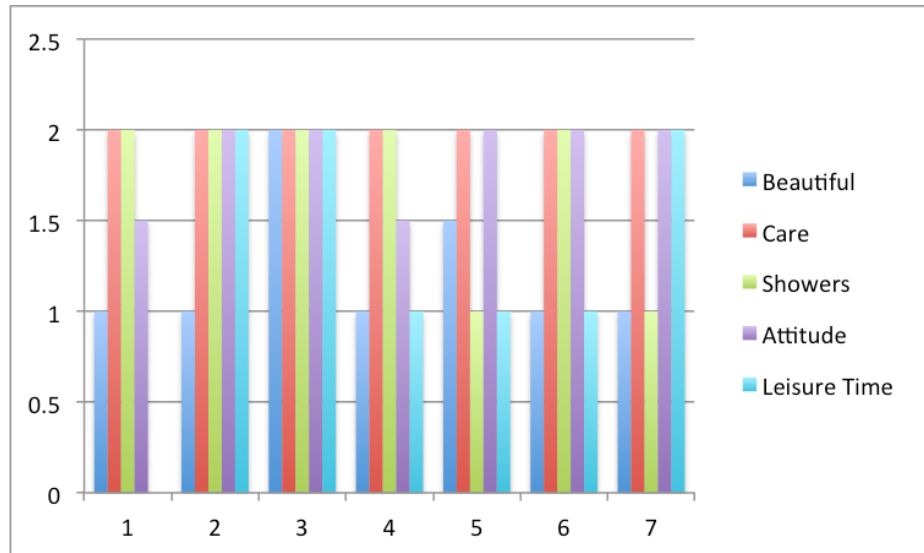
D) Psychological Health:

Exactly the same way when assessing psychological health, most of the questions were based on how they reflected on themselves. Asking them if they considered themselves beautiful, did they take pride in themselves, did they shower adequately, did they have positive or negative feelings about themselves, and were they allotted any any leisure time. The responses were coded as yes/positive = 2, and

no/negative= 1 or 1.5 when expressed difficulties but working towards a coded 2.

Although the responses in this thesis has been reduced yes or no answers for simplification of graphing, there were a variety of responses that identified with progression they have made.

**Note that Ellilita woman #1 couldn't respond to leisure time which was accounted for when factoring and comparing the mean. The reason for her not responding will be explained in a further section,*



Their average score was

1.66 and each variable was accounted for. It is noted that almost each of the women had positive attitudes they felt about themselves and didn't find themselves beautiful. This is particularly interesting because they all expressed positive attitude or working towards having a positive attitude about themselves. When questioned, Saba explained that it's a cultural norm not to expressed the likeness to one's beautiful, it's seen as excessive vanity. EWAR should work on assisting the women with identifying with their beauty and seeing it in a positive light.

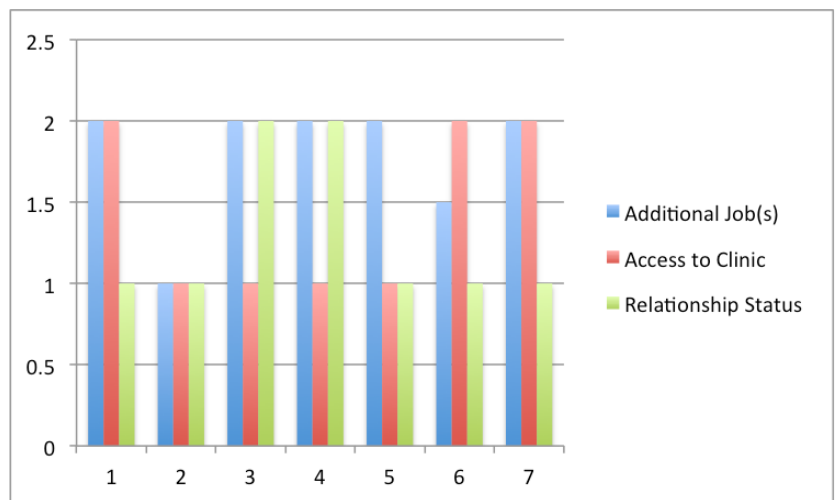
Overall there was a 13.70% increase in psychological health. Even though almost half found themselves beautiful while prostituting themselves, this isn't the case after going through the program. Reiterating the importance of positive self reflection

practices should be implemented to prevent continual regression. Another unit to adjust it maintaining time for extracurricular, or “just for fun” for balance of a healthy time. Enhanced time management, and assisting on how to effectively use their would also benefit future women’s essential development.

E) Level of Independence

The “yes” or “no” responses was coded as “yes” meaning 2, and “no” was coded as “1”. When asked, Yes (or 2) only qualified if they had a job after completing the program 1.5 was working toward finding a job and wasn’t officially hired yet. Relationship status was coded as 1= single/divorced or separated, 2= married or in relationship.

With a 1.60 mean, and relationship status not included in this determination the biggest issues seems to be access to a clinic. Only one woman noted that she wasn’t prepared with having a job, or didn’t have something lined up in the near

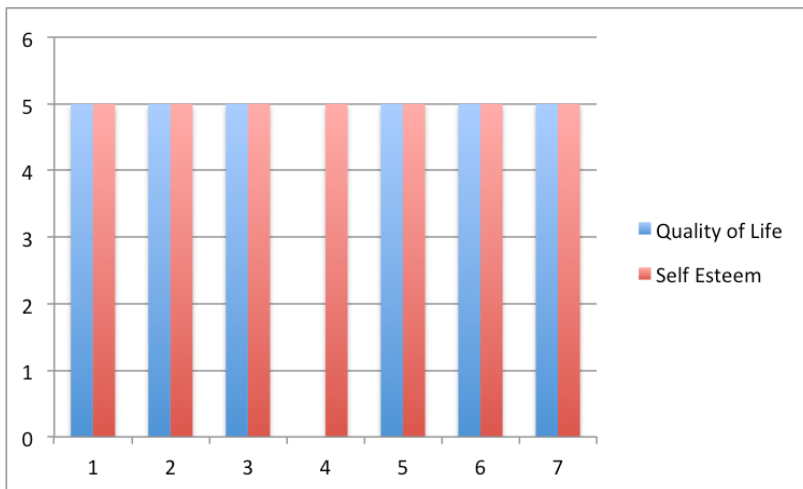


future. After analyzing the push and pull and pull factors as well as their pre-survey, finances seem to be overwhelmingly the cause for prostitution. EWAR should definitely ensure that each woman has a successful and reliable job after completing the program. Partnering with other organizations may alleviate some extra planning, but finances and religiosity must improve for this program to be successful.

When comparing the two means between levels of independence there was a decrease of 9.09% which may be detrimental to a woman maintaining the transition into a new life.

G) Overall Quality:

When asking the Ellilita women about their overall quality of life, there response were coded from 0-4 scale as the responses were: 0= I take no pride/extremely bad, 1= Not that much/bad, 2= Somewhat prideful/okay, 3= A little pride/very well and 4= A lot of pride/extremely well. When ask about the quality of life 4= positive response, 2= neutral response, and 0= negative. The two questions shown the in the Y axis were: “How would you say your overall quality of life was”, and “How much pride do you take in



yourself”.

**Note each woman responded to this question and 0 recorded for assessing quality of life for Ellilita #4.*

Their mean of own assessment

of overall quality of life while they were in prostitution was 4.6. They all noted evaluated the highest self esteem, and quality of life (with the exception of one).

+286.66% was the total comparison increase when comparing the quality of life category. Although each category is equally important and necessary for improvement, this shows the program promotes prosperity.

X. Conclusion:

In conclusion, with various articles and previous research on women in prostitution and the Ethiopian culture this summer's research was done with ethical proceedings. We can see based on this study that we reject the null hypothesis and accept our initial hypothesis. Out of these Ellilita women, after leaving the program they have not only grown in religiosity, overall they have increased their quality of life. Hopefully this research will prove a way to help women leave prostitution through a new identity in Christ, Jesus. Many are wondering what fuels endurance and helping people overcome severe circumstances, and my hypothesis is with having a pure heart centered on Christ will bring fuel to the fire.

. Follow up:

A) September 2016-Unfortunately after several follow up conversations with Saba, despite such findings the EWAR Debre Zeyit branch has closed. These women have returned to struggling, starving, and (so far known) one had returned to prostitution destroying their 100% reticism rate, and one had an abortion. Before leaving research I noticed several areas where they could improve on and not surprised when I heard the news. Michelle Tiatia, EWAR Debre Zeyit branch

founder left for a several month vacation and it seem that the project wasn't headed in any direction. Corruption surfaced causing those in need to suffer most. Stated earlier, EWAR needed to establish credibility contradicting other failed organization but seem to have done the opposite. As a researcher I am concerned for the second cycle of Ellilita women in particular, questioning if it was better to have left them before they entered the organization, or in contrast prompting false hope which could ultimately severely affect their level of religiosity. With such dramatic and unforeseen closing, this compromises my research greatly, and even worst may have impaired lives of the Ellilita women. Such response contradicts articles mentioned in this thesis, which I suggest EWARE to explore. "The Matthew Effect" explains why time is a key component in transition, and the collapse of the Debre Zeyit branch seem to begin long before some women transition out of the Hope House.

Another issue that presented itself was the constant issue of theft. Surprisingly I do not believe any of the seven Ellilita women were stealing anything, but some of the staff I caught myself. One of the house moms took a rain coat I'd given as a donation to one of the women (they all received items they could fit for them and their families), I was informed by Saba and I told the house mom to give it back, then later reporting that incident to Tiatia. Both of the house moms were caught stealing expensive foods, such as all meats, milk, and eggs. Two other staff members also indulged in the stolen meals daily, including the accountant, and other other counselor other than Saba. Towards the end of

my research the Ellilita women also began to describe living the the Hope House was like being the house mom's personal maids. They felt they severely abused their powers and took advantage of them when Tiatia or the head office staff wasn't present. Once Tiatia found out, she does not have authority to fire, or penalize them, but instead must go through the head office in Addis Ababa for further evaluation. Despite such plea, the head office didn't discipline the unorderly staff. I believe such blatant disrespect, and outlandish statement that were being made coupled with the lack of support toward midway of my research is the reason this project failed. If all the staff were taking their religion as serious as they were instilling in these women then there would have been a better outcome. Although I would like to note that Saba and Tiatia tried, it seemed as if the corruption of the other four Debre Zeyit staff members is ultimately what was the collapse of EWAR-Debre Zeyit.

B) Dec 2016: Dear Ethiopia raised money to temporarily help some of the women and alleviate some of their distress. With the money raised, some were able to afford rent, pay child's school fees and buy food. Saba is still greatly connected with each of the women and continues to volunteer and counsel them, or provide a meal from her home. Ellilita woman # 7 visit Saba on a regular basis and although she initially went back into prostitution, she was advised on how to quit. With dedicated time, Saba was able to help #7 out of prostitution, find a stable job and has been clean for months and continues to grow in her faith. Saba seems to be the most dedicated staff when it came to levels of religiosity, between her

numbers of daily prayers, her leadership in the church (pastor's wife), and her attendance. If her level of religiosity could be placed on a broader scale, then there maybe a chance of association between religiosity and endurance.

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