

Final Thesis

**A Holistic Approach to  
Prostitution in the Philippines.**

An analysis of Prostitution Assistance  
Organizations and the need for church  
involvement.

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## **Abstract**

The purpose of this paper is to analyze prostitution in the Philippines and the organizations that assist in women's exit from prostitution. More specifically, the programs used by Prostitution Assistance Organizations (PAO's) are analyzed to determine if churches could implement these programs in an attempt to begin assisting women in prostitution.

To obtain this data, four PAO's located in Metro Manila are interviewed about their organization, the cultural and social contexts that impact prostitution, and the importance of churches assisting women in prostitution. This data is analyzed in order to create a model that churches can use to assist women exiting prostitution.

This thesis also highlights the theological importance of individuals within the community working with women in prostitution.

The findings of this research will assist current women who are in prostitution and hopefully prevent other women from entering prostitution in the first place through a combination of clinical and holistic approaches through churches.

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## **Chapter 1: Introduction** ***A Light in the Darkness***

*“The church oftentimes closes its eyes and ears to the sad and difficult realities of our society. It continues to promote a Christianity that allows people to live within their comfort zones and to be less troubled by issues that they cannot manage and give easy answers to. Christians have become too heavenly minded that they lose the language of love to people such as these women whose lives reflect some of the harsh realities of the world.”*

-Thelma Nambu

### **Behind the Curtain**

It is a sad day to see the front page of the news covered with tabloids about Justin Bieber’s latest fiasco and tips on how to become wealthy, while nearly a million men, women, and children are being trafficked and sold into servitude yearly. Of these trafficked victims, 80 percent of these trafficked victims are placed into positions where they will be sexually exploited, many of them no older than 12 or 14 (Essleborn & Yrasuegui, 2009). Imagine your son, daughter, niece, nephew, or close friend being stolen away from you, sold for a couple hundred dollars, and being constantly abused by complete strangers. Instead of the promised success of the city, where they could achieve their dreams and provide for their family, they are betrayed and swapped with a life of pain and abuse. Their future: nonexistent. Their self-confidence: crushed. Their trust: betrayed. Their freedom: denied.

These trafficked victims often end up in the many forms of prostitution. In the Philippines, the idea of prostitution is a taboo topic and is rarely discussed openly for fear of upsetting or making others feel uncomfortable. However, prostitution is a very real and pressing topic that needs to be addressed in the Philippines, especially by those in a church community. There are an estimated 800,000 prostitutes living across the Philippines, making the sex industry the *fourth* largest contributor to the nation’s gross national product (Essleborn & Yrasuegui, 2009, Hauser, 1996, pg. 15). Young women congest busy overpasses, bars, and sidewalk corners trying to proposition strangers so that they can earn money. The money comes to a meager sum after their pimps or handlers take their portion, but it is still enough to provide for their families and the young children whom they are trying to support on the dark and dangerous streets.

Many of these women are crying out for help, but do not have the means or self-will to walk away from their current position. The government and police turn a blind eye to them, often taking bribes that continue their imprisonment and harsh conditions. The women are marginalized from the rest of their community, seen as unclean and a lost cause. One of the few forms of support women could receive comes from organizations that reach out to women in prostitution and aid them in their endeavors to attain a new life. These organizations walk alongside them and promise a better, safer future full of life and opportunity. These organizations are a bright shining star in the dark depths of the unchartered abyss of prostitution.

Most of the research pertaining to women in prostitution focuses around their lives before, in, and post prostitution; however, there is little research conducted on the methods and organizations that serve women in prostitution and that help in facilitating their exit from prostitution (Oselin, 2004, pg. 1). Prostitution assistance organizations (PAO'S) are the leading reasons behind the exit for many women from prostitution (Oselin & Weitzer, 2013, pg. 446). Due to the valuable help these organizations provide women, it would be extremely beneficial to place a higher focus on making these practices accessible so that they could be replicated throughout prostitution-prone communities where there are currently no PAO'S. One reason that there is no research into organizations such as PAO's is because they share the same stigma that prostitution as a whole carries. As such, they do not receive the appropriate amount of positive attention for the good services they provide. This is not a recent phenomenon. Since early in the church history, women in prostitution have been marginalized along with those that serve them (Nadeau, 2000, pg.56). PAO's rescue and rebuild women's lives from their previously marginalized position, addressing their key needs to be successful in life.

The ways these women are approached by PAO's and churches are also shaped upon the parameters of religion and culture in the surrounding society. The strong religious background of the Philippines plays a major role in the way these women are treated and viewed, shockingly different from what one would expect. Where one may expect a great deal of care and outreach to these women, there is only distance and ambivalence. The gap between the church and these outcast women is only continuing to grow with little sign of improving in the future. Without the appropriate measures taken, the number of women in prostitution will continue to increase and their perception by others will continue to worsen due to the lack luster response of the church. There needs to be a bridge between the church and women in prostitution not only to aid these women in their transformation, but also to also support Christ's envisioned Kingdom.

### *Why Get Involved*

The topic of service to women in prostitution is key to the beliefs of MATUL because it focuses on liberating those that are marginalized as well as educating others on how to serve these women. This has been a key concern of Jonathan Nambu, the director of *Samaritana*. *Samaritana* is an organization dedicated to the well being of these women, implementing a number of different programs, outreach, and intervention programs to tackle the problem of prostitution in the Philippines. *Samaritana* has empowered women through education, spiritual healing, and employment opportunities that change their lifestyles and help them live a safe life that is beneficial to them and their families. The organization has created leaders among rescued women who now reach out to those that are still entrapped in prostitution and walk alongside them in their journeys as both a mentor and a friend. These women are living proof that it is possible to leave and turn around ones life.

Over the course of a couple of months, *Samaritana* developed an educational program meant to teach churches in one of their outreach sites in the Cubao area about the importance and appropriate methods of prostitution outreach. The educational material was adapted from a Western model, *Hands that Heal*, and modified to fit the cultural context of the Philippines. This program highlighted the importance of community, Kingdom, assistance, and care, as well as

provided an hour outreach for the churches under the supervision of *Samaritana*. However, once the material was compiled and completed, the Cubao churches notified *Samaritana* that they were no longer interested in the training program and that they would not be attending the once-a-week, six-week educational seminar. The Cubao churches withdrew themselves and their congregations on the grounds that they were no longer interested; however, their withdrawal is consistent with strong religious beliefs of the majority of churches in the Philippines.

This abrupt withdrawal of the church sparked the interest to study women in prostitution here in the Philippines and if the strong religiosity of the country plays a significant role in the marginalization of these women.

### *The Light in the Darkness*

As previously stated, PAO's are the most successful method in helping women exit prostitution. These organizations utilize a number of different programs in order to reach out, prevent prostitution, provide after care, educate, convert, or even support them and what they do on the streets. Schumm characterized the mission organizations in Thailand under six different categories based upon their programs and methodology: prevention, conversion, rescue, rehabilitation, education, and empowerment (Schumm, 2002, pg. 159). Though the Philippines and Thailand are both located in South East Asia, the approaches to working with the women are going to greatly differ due to differing predominate religions and other cultural factors. Even with these differences in mind, it is still plausible to use these provided six defining factors of PAO's in Thailand as a basis for defining the organizations found in the Philippines.

It would be extremely advantageous for churches to align with PAO's and utilize their programs for the betterment of the community, women, and the Kingdom. There are several primary programs being used in the Philippines to aid women in prostitution that could be adopted by churches are prevention methods, such as education for young women at risk of being trafficked into prostitution. Another program that provides a great deal of assistance towards women are aftercare programs that continues the women's schooling and provide them with employment opportunities. Aftercare also covers the posttraumatic experiences of the women and their physically, spiritually, and emotionally healing. A final component that can be found in many organizations is the outreach factor, where others reach out to the women and create a relationship that will blossom and bring them closer to exiting prostitution. No matter which of the methods of engagement is enacted with the women in prostitution, it is imperative to form a relationship with them in order to earn their trust and respect.

### *"Why Should Churches Become Involved?"*

The religiously dominate culture in the Philippines has labeled these women as impure sinners, and while this may have some biblical support, it negates the fact that Christ has both come to redeem those that are lost and that we are called to serve our neighbors. Churches continue to view these women as unimportant and irrelevant, and do not desire to affiliate with them for fear that they may become entangled in the sin that surrounds these women. While these women may be entangled in sin and darkness, it is not a sin of their own, but a darkness deriving from the sin that degrades human dignity. With churches becoming involved in the lives of these

women, they will become beacons of hope similar to PAO's. Churches will not only be assisting the community against a dire issue, but opening the Kingdom to envelop all people who were once outcast and disregarded.

“And our Christians not only give their hearts to prostitutes, they draw in that stain innocent women, as if these creatures did not have a soul; as if the blood of Christ had not been poured for them, as if the Scripture did not declare: prostitutes and publicans precede you in the Kingdom of Heaven.”

*—Address from Augustine towards Christians preparing to depart for a festival.*

This quote from Augustine provokes the question as to why the church in Cubao disengaged its partnership with Samaritana when the troubles of these women are central in the mission portrayed by Christ in the Bible.

### *Research Question*

One of the recurring themes that I discovered throughout my preliminary research was affirmed by my internship supervisor, Jonathan Nambu: there is very little research conducted on women in prostitution, let alone the organizations that assist women in exiting prostitution. Among the many variables that surround the use of a PAO's model within churches, the two that are focused on in this project are the social context and the religious predominance that can be found throughout the Filipino culture. The social context of the Philippines significantly impacts the reasoning behind women's entrance into prostitution and the religious background determines how these women are going to be addressed and served. The current research question I have right now is:

**How can the Prostitution Assistance Organization (PAO) models found in the Philippines be replicated in churches to assist women to exit from prostitution?**

This question encompassed the need to study and interview a variety of different PAO's in the Philippines to see which methods are the most dominant. The types of programs used or the wording of their mission statements may be the distinguishing factor in the success or focus of an organization. Also, the knowledge of these organizations will more deeply interpret the social and cultural context of the Philippines and hence explain the need to implement certain methods instead of others. For example, churches may be more successful in assisting women through preventative methods rather than direct outreach, since they have a weighty title of holiness and many of the women have a feeling of being impure. This question will also provoke inquiries pertaining to the biblical need of churches to implement such methods and why it is appropriate. Bringing a PAO model of service into churches is the next steps of outreach and service to these marginalized women, as well as furthering the Kingdom and creating a number of servant leaders.

I am basing my hypotheses off of my current knowledge of PAO's and social, cultural, and religious factors that could alter the approach of a church. My predictions are as follows:



- 1) The majority of programs utilized by the PAO's deal more with aftercare, also known as the rehabilitation model in Schumm's research. This is a later stage in aiding women in prostitution, thus, it seems logical that PAO's are not going to suggest rehabilitation/aftercare methods for the churches.
- 2) Since many PAO's begin with prevention and forms of outreach towards women, it is reasonable to assume that these same methods will work with other organizations in a community such as churches. Churches will naturally gravitate towards these roles seeing as they are accustomed to evangelism and other forms of reaching out to members of the community.
- 3) Seeing the large religious influence in the Philippines, the organizations coming from a religious background would be supportive of church involvement.

### *Biases, Presumptions, and Assumptions*

The primary presumptions that I have beginning this study are focused around the organizations that I will be interviewing for my study. The first presumption about the organizations I have prior to interviewing them is that they are going to be similar to the organizations that I have interned at and have researched. After working with an organization for a number of months, one begins to harbor an innate bias, subtle or strong, that the practices of that organization are best and most efficient.

Furthermore, while creating interview questions, I had to remember to keep them very general so as to not control the course of the interview and lead the interviewees to my own conclusions.

Beyond my expected framework of the organization, I am also presuming that, since these organizations are Christian, they will share similar values to my own. These religious values permeate beyond just how the organization serves the women, but how they treat others outside of the organization during their personal time. I had to remind myself to remain neutral and interview these organizations based upon my research and not my own feelings or assumptions.

My religious presumptions are also integrated into my hypotheses. It is my belief that churches should become involved with women who are marginalized because this is consistent with the teachings of the Bible. Thus, these Christian organizations should be interested in churches becoming active in establishing and maintaining the wellbeing of this marginalized population. As previously stated, my biases and assumptions may manifest themselves in the way I state or emphasize questions to these PAO's. To utilize these interview questions in an unbiased nature, I had to state these questions as generally as possible, yet at the same time be descriptive enough for the interviewee to provide adequate and detailed responses. I sought to direct the interviews as much as possible without letting my cultural or religious beliefs and dispositions interfere.

### *Ethical Issue*

Prostitution in the Philippines is a very sensitive topic that deserves to be treated respectfully so as to not cause any further pain toward the women or jeopardize the work PAO's. As a male Westerner, I face a number of ethical issues that other native workers would not face. I took this into high consideration when I thought about studying women in prostitution. To prevent myself from crossing ethical boundaries, I chose to focus on the organization's directors or a representative instead of directly on the women the PAO's serve. Whenever I interacted with women who have a history of prostitution, I made sure that I am with others from the PAO and that I did not ask questions until I have formed a relationship with them and knew that no harm could be done. In this way I helped safe guard against causing them more harm.

I notified each individual interviewee about my intentions and the topic of my thesis. The individuals were notified that they can skip questions or end the interview at any moment if they felt uncomfortable. The interviewees also had the option to remain anonymous and confidential if they wished. The interviewees were also be given my contact information as well as my supervisor's contact information in the case that they had any questions post-interview. All interviews and notes will be safely stored for seven years in case there are questions pertaining to this thesis topic in the future.

### *Thesis Map*

Chapter 2, *A Deeper Look into the Prostitution Organizations in the Philippines*, will discuss literature pertaining to the subject of PAO's and their effectiveness in assisting women in their journey out of prostitution. The literature review will be broken into two main sections. The first section will focus on the organizations themselves and the second section will focus on the biblical implications of prostitution aid in the Philippines. Section 2.1 will focus on the types of programs PAO's utilize and the effects they have on the plight of women in prostitution. Section 2.2 will highlight the biblical importance of churches becoming involved and also how the churches' involvement is shaped by the social and cultural context of the Philippines. This information will help illuminate and bring to life the interviews conducted with PAO's in the Philippines and will also help explain how churches can become best involved in the process. Finally, section 2.3 will focus on the literature that is related to the style of research being conducted.

Chapter 3 is dedicated to the research methodology and how I will either prove or disprove my hypotheses. My target population and the procedure of the interviews will be defined in section 3.1 while the validity of this research to the community and the expected outcomes of the study will be covered in 3.2.

Chapter 4 of this thesis highlights the responses of each interview. This section is divided into 17 different subsections and is divided by each organization's response.

Chapter 5 will use the information to compare and contrast both the organizations with one another and also to the literature review found in Chapter 2. The theological framework behind churches becoming involved in assisting women in prostitution will be more thoroughly covered in section 5.2. This section will also contain crucial steps for the church to take to successfully assist these women in an appropriate manner.

### **Three Main Methods of Exiting Prostitution**

**Incarceration-** Forced sobriety, job skills, and educational opportunities.

**Intervention Programs-** Education, job skills, health care, family reunification, and spiritual healing.

**Voluntarily-** Leaving due to the dangers of the streets and disease.

## **Chapter 2: Literature Review**

### ***A Deeper Look into Prostitution Assistance Organizations***

#### **2.1: PAO's: What are they and why are they important?**

#### **Focus of the Study**

- What motivates women to leave the practice?
- What role do prostitute programs play in this?
- Does this role vary on the organizational composition?

*Getting Out: An analysis of exiting prostitution via prostitution helping programs.* -Sharon Oselin.

The purpose of this article is to provide research on a topic that is widely untouched and unstudied. Oselin prefaces this article by stating that there has been a healthy amount of research conducted about the lives of women in prostitution (the threats, life post prostitution, health issues, and overall difficulty), however there not been much research conducted on the means by which women can actually leave prostitution. Contrary to the popular belief represented by Hollywood, exiting prostitution I not as easy as *Pretty Woman* portrays it. The article is broken into three main sections. These are: what

motivates women to leave, what motivates the women to leave, what role do PAO's play in this process, and does this role vary based upon the organizational compositions of such programs.

To further her study, she frames her writing within the context of her experiences with three organizations that intervened on the women's behalf to get them out of prostitution.

Oselin spent a total of six months working with three different organizations (approximately 256 hours with each organization). The organizations Oselin partnered with during this time included New Horizon, Safe Place, and Rebirth. She conducted participant observation at each. These organizations were all located near major cities within the United States. Aside from conducting participant observation, Oselin conducts between 7-12, 1 to 2 hour long interviews. These interviews are both formal and informal and involve staff members, program clients (women coming from a background of prostitution), and program affiliates (interns/supporters).

When conducting interviews with women coming from vulnerable backgrounds, Oselin implements a method allowing the women to move at their own pace so as to not pressure them or make them feel uncomfortable. To do this, she asks the participants to tell her their stories by beginning at any point in their lives. Not only does this method protect the women from not sharing anything they are uncomfortable with, but it also provides Oselin with accurate, unaltered data. The data gained through the interviews is then used to fill in any of the gaps from her secondary data research. The secondary literature data collected focuses on women's entry into, life in, and exit from prostitution as well as literature pertaining to the individual organizations and their philosophies.

Through her research, Oselin highlights three main methods of "getting out". The first method women exit prostitution through is by *a forced mandate from a court*. This means that women begin a treatment program for sobriety, increase their job skills, and continue their education. The methods found in this incarceration method are often forced upon a woman, making it less appealing and less likely for them to take a personal interest to succeed in them. This method is not as long term as those found in the second pathway way of exiting prostitution, through an *intervention program*. Intervention programs, as Oselin noted, are the most effective at getting women out of prostitution and improving their lifestyle (Oselin, 2004, pg. 5). Many of the women who joined through intervention programs reported they had "hit rock bottom" and were "dying on the streets." Women who enlist in intervention programs usually have the desire to be reunited with their children and families again, and they also report that they were in need of spiritual healing.

The final method of exiting prostitution listed by Oselin is women leaving prostitution *voluntarily*. Women who exited prostitution voluntarily listed fear of STIS, HIV, AIDS, and the dangers of the street. One important fact about prostitution that Oselin addresses is that there are many underlying factors behind the cause of prostitution. If one is going to confront prostitution, he or she must first examine other parts of society and realize universal changes needed before the lives of women can truly be changed. Intervention programs are often the most successful because they address these underlying issues, such as economic issues, drug addiction, social stigma, the law, and past abuse.

*Organizations Working on Behalf of Prostitutes: An analysis of goals, practices, and strategies.* – Sharon Oselin & Ronald Weitzer.

This article provides more information as to how PAO's not only assist women's escape from prostitution, but also as to how organizations try and prevent it from even happening in the first place. This article restates how there are few studies conducted on the role of service-oriented organizations, particularly nongovernment organizations (NGO's), and how they affect women exiting prostitution. This study goes into depth explaining the different types of prostitution service organizations (PAO's) and how their philosophies may affect the manner in which they aid or reach out to women in prostitution. The focus of this article is 1) To access the kind of work provided by the PAO, 2) Study the organizational philosophy, 3) Determine if PSOs engaged in larger efforts to engage those they are serving. Simply stated, this article shows how these NGO's fill the gap where the state has failed to provide aid to these marginalized women.

A weighty part of this article focused on the four different types of PAO's: *the radical feminist, sex work, youth oriented, and neutral*. Oselin and Weitzer also point out that there are two categories that these four different types of PSOs fall under. The *direct service organization* is an organization that provides direct assistance to sex workers, while an *activist organization* is more of an interest group who lobbies to change the law, policy, and public opinion of others.

### **Highlighted Organizational Orientations and Description (37 Organizations.)**

**Radical Feminist:** 46% (17) - Anyone who works in the sex trade business is exploited and victimized/Men have a patriarchal right over women.

**Sex Work:** 30% (11) - Women have a choice as to what they want to do; make conditions safer and legal.

**Youth Oriented:** 14% (5 ) - Underage prostitution. Children cannot consent and are thus the victims.

**Neutral:** 11% (4) - Variegated. Neither condemns nor support. Facilitates in exit, but prioritizes the physical and mental wellbeing of

Another term that Oselin and Weitzer provided to help understand PSOs and their missions better throughout this study are *injustice frames*. Injustice frames are the collective beliefs and meanings that influence organizations to create grievances, targets,

and actions. These are basically the organization's influences. Finally, Minkoff provides a study that shows organizations can be divided into four categories depending on their services to marginalized individuals: *advocacy, protest, service, and cultural*. These different categories approach the matter of prostitution on a multitude of different levels

This article's research studies organizations having direct interaction to women in prostitution in Canada and the United States. Of these, 37 PSOs were analyzed based upon the information they provided on their websites. This information was then coupled with the data obtained in interviews with the staff members. 21 staff members were then interviewed at the 29 locations in the U.S. and 8 locations in Canada. The interview questions

### **Components of an Injustice Frame**

**Grievances-** The most important part of an injustice frame to move an organization forward. *What is the issue?*

**Target-** *Who is the population?*

**Action-** *What will the organization do to remedy the situation?*

pertained to the information provided on their website (often characteristics, goals, decision making, and services) as well as their views on sex workers, relationships with other organizations, and their client demographics.

The studies show that 17 *radical feminist* groups ranked as service oriented. They believed that those who purchase women should be punished under law and there should not be any social condemnation of the women. The radical feminist groups also go beyond just their concern for service provision, suggesting schooling for the “Johns” and for others in the community to change their thinking. The 11 *sex work* organizations were found to be both service and advocacy oriented groups. They, like the radical feminists, wish to end criminalization and social condemnation of women in prostitution. What ties this group to advocacy is their engagement in community education campaigns, their legal guidance for women, and promotion of activist groups

The five *youth oriented* groups were also classified as service and advocacy, as they hope to end all punishment of youth caught in sex trafficking. These organizations take into account the factors such as why these children may be in sex trafficking (runaways/abusive homes) and try to provide a solution through community education and establishing a court division that would focus on these children. Since the population involved is just children and they cannot legally consent to what they are involved in, they and are thus safe from punishment. Aside from the advocacy these organizations provide by lobbying for the children, they also provide them with physical shelter, food, education, and other forms of social service. There were only four organizations that were classified as *neutral*, providing service and promoting harm reduction. Minimizing the harm towards the women can be classified as reducing the social condemnation that marginalizes them. This isn't directly seen as legal or social reform, but instead direct aid towards the women through education and other empowerment methods.

In conclusion, this article shows that an organization is only as successful as their injustice framework. Radical feminist and neutral organizations limited themselves by associating the causes of prostitution to nothing too specific or to ambiguous forces such as a patriarchal society. The ability of an organization to identify a clear target and remedy the problem as well as aligning with advocacy organizations determined whether there would be a significant impact on the at-risk population. This idea of networking with other organizations for social and legal reform demonstrates an organization becoming more successful than those that are limited to only service.

*Outreach, Collaboration, and Services to Survivors of Human Trafficking: The Salvation Army STOP-IT programs work in Chicago, IL.* - Erin Knowles Wirsing

The Salvation Army has been actively involved in aiding women in prostitution since 1865 when women and children were at great risk of traffickers. The Salvation Army is active all around the world and desires to preach the gospel of Jesus to meet the needs of humans without showing discrimination. Aside from their focus on immediately uplifting and empowering women, the Salvation Army has also been responsible for engaging in advocacy and legal involvement when it comes to protecting young women. This wide range of activity confirms the findings in Oselin and Weitzer that a successful organization is not limited to service, but

engages in advocacy and networking with other organizations. This article focuses around the Salvation Army's efforts in Chicago to aid women in prostitution through the *STOP-IT* program.

The main mission of *STOP-IT* is to provide services to help all people regain independent lives that are free from exploitation of all kinds. Although the organization is faith based, this does not mean that they only serve those who have similar religious views. There is no desire to convert those they serve. Many of the clients that they serve do, however, claim to be religious and are often angry with God and that he could allow such a thing to happen to them. The organization addresses the needs of adults, minors, sex trafficking, labor trafficked, domestic or foreign, males and females. Within these groups of clients, *STOP-IT* motivates people to realize that they are being exploited and to change their lifestyles.

This study's primary focus is the 79 different trafficked victims in the Trafficking Information Management System (TIMS). This system helps to determine from which sector the individuals originate. The overall services provided to these victims are: crisis intervention, criminal justice based, emotional moral support, employment, family reunification, and housing.

### **Components of the Comprehensive Service Model**

***Client Centered Approach***- Making the client the number one priority, addressing his or her every need, and allowing him or her to control the speed of the interview/care.

***Trauma Informed Care***- Using motivational interviewing to work through past traumas and to envision an ideal future for the client to achieve.

### **Psalms 10:12-15**

Arise, O Lord; O God, lift up your hand; forget not the afflicted.

Why does the wicked renounce God

and say in his heart, "You will not call to account"?

But you do see, for you note mischief and vexation, that you may take it into your hands; to you the helpless commits himself; you have been the helper

Of the 79 individuals, 34 were domestic minors in commercial sex, 22 were foreign (7 sex/14 labor), and 1 was sex/labor. Since this focus group contains a variety of different individuals coming from both labor and sex backgrounds and varying ages, a *comprehensive service model* was utilized through the testing. The purpose of a comprehensive service model is to 1) Help victims make informed decisions about the support they need, 2) Identify and obtain personal goals, and 3) Address the issues of trafficking. These three objectives can be summarized as *client centered approach*, *trauma informed care*, and *wrap around services*.

A *client centered approach* means that clients are in complete control of how the interview goes. They move at their own pace and share only what they are comfortable with or believe is relevant to the topic. This allows the interview process to be free flowing, minimizes hang-ups, and obtains the most accurate information possible. This helps build self-confidence in the clients and shows that they are in control of their own future, which is a major factor in the following parts of the comprehensive service model. This client-centered part requires vast

networking on the part of the organization to provide appropriate care for each of the clients' needs. Over the course of their operation, *STOP-IT* has established 80 formal and informal partnerships with a number of organizations that suit the needs of women coming out of prostitution.

*Trauma informed care* is the second step in the comprehensive service model, and it utilizes the self-confidence and relationships gained through the client-centered approach. To provide care for the client without overstepping any boundaries or taking power away from the client, *motivational interviewing* is employed. This type of interviewing is used to identify, examine, and provide resolutions for clients who are ambivalent about changing their behavior. For example, clients are told to envision an ideal alternative future. Hopefully, clients will begin to notice the contradiction between this envisioned life and the ones they are currently in, thus motivating them to achieve their goals. Throughout this process, the goal of the organization or interviewer is to express understanding and empathy, develop these discrepancies between current and envisioned life, avoid argumentation, accept reluctance, and support self efficacy.

The final step of the comprehensive service model is the *wrap around services*. Essentially, this provides the women with the services they need to address their past traumas, their immediate issues, and their long-term healing. The wrap around is not just for the benefit of the client, but also for those whom the organization may possibly come into contact with in the future who suffer from similar tragedies. The training is not limited to one type of client and is also encouraged for law enforcement and other outreach organizations. This kind of advocacy is what makes organizations successful and really improves the self-image of these marginalized women. Serving the women and the community has been the goal of Salvation Army for many decades now and has had a significant impact on both those in prostitution and the people who interact with them.

*The Self-Understanding of the Christian Missionary Movement on Prostitution in Thailand: A critical analysis.* –Darla Schumm

This is a dissertation written about the response to prostitution in Thailand. Four different organizations are studied in this writing: Fatima Center, New Life Center, Rahab Ministry, and Max Ediger & Empower. All of the organizations except for Ediger & Empower are faith-based organizations. This dissertation focuses on the six approaches to prostitution as well as a detailed description of the organizations: mission statement, excerpt from journal, description of the at-risk population, and the projects and objectives of the organization. The six different approaches to prostitution listed by Schumm are: *prevention, conversion, rescue, rehabilitation, education, and empowerment*.

Organizations that are *prevention* oriented are categorized as providing education and alternative forms of employment for women in prostitution or those in areas that are at-risk. The hope of initiating these practices in at-risk areas is that it will prevent women from joining prostitution in the first place. The *conversion* method of prostitution outreach can be used in a preventative manner to dissuade women from entering into prostitution in at-risk areas. The conversion method has also proved beneficial in giving women

**The Six Approaches  
to Prostitution**

- 1) Prevention
- 2) Conversion
- 3) Rescue
- 4) Rehabilitation
- 5) Education
- 6) Empowerment



spiritual strength to leave the practice. *Rescuing* women in prostitution is one of the most popular, yet most misunderstood, methods of reaching out to the women. Although all these approaches may seem like rescuing, this method is defined as convincing women to leave prostitution or helping the immediate request of women who are ready to leave.

The fourth method of outreach to women in prostitution is *rehabilitation*. Similar to prevention, it often offers education and an alternative form of employment to women who have decided to leave prostitution. This methodology also provides women with other services that address their many health needs, both physical and emotional. *Education* is the fifth approach, focusing on the risks and concerns of the trade to all parties involved (e.g., women, pimps, Johns, community). This method hopes to change the thinking and perception of the community just as much as the individuals involved. Finally, the *empowerment* method lobbies that the sex industry is a viable profession deserving legal and human rights just like any other profession. This approach wants to empower women to seize and improve their lives, regardless if they leave or continue prostitution.

### **Fatima Center- Bangkok, Thailand**

The Fatima Center is a faith-based organization, however they do not force religion upon the women. This lack of judgment from the organization may be the reason that many of the women come to Christ on their own. This organization is classified as *prevention and rehabilitation* since it offers both employment and education to the women as well as extensive programs that reach out to the surrounding community.

#### Programs

- **Self-Help Center:** Teaching basic skills so that women do not turn to prostitution.
- **Day Care center:** Providing care for local women as well as women the site serves.
- **Home Baan Sukruthai:** Home for pregnant women, infants who can't support themselves, or women that have been kicked out of their homes.
- **Vocational Training Center:** Finishing formal education and receiving job training.
- **Leadership Training Center:** Similar to vocational, but the women are expected to return to their communities and take up leadership roles.

### **The New Life Center- Chiang Mai, Thailand**

The New Life Center is similar to the Fatima center in that they are also *prevention* and do not force women to convert to Christianity and women are encouraged along in their spiritual journeys. The organization has a large facility that can house up to 185 women at once. Due to the size of the organization, they employ women from the surrounding community. This creates a solid relationship among all the women that further helps in their fight against prostitution while simultaneously encouraging Kingdom ideals. The women that stay at the organization are split into three different groups.

### Home Groupings:

- **Crisis Cases:** For women who are in abusive situations or currently in prostitution. These women receive medical attention, counseling, housing, and advise for the future.
- **Risk Cases:** Women who are at-risk cases are those that could be tricked or sold into prostitution. Many of the women in this group come from histories that involve drug addiction, no parents, or a life of poverty.
- **Leadership Development:** These are women who have shown potential in leading others. They receive education that will draw out these skills so that they can utilize them in their home communities.

### **Rahab Ministries- Bangkok, Thailand**

Rahab Ministries is also described as not forcing religion upon women, but *strongly* encouraging the women to convert. Rahab Ministries could be classified as prevention and rehabilitation. They have an outreach program that is very effective in getting women out of prostitution. This makes them the only missionary group that does this.

#### Goal of the Outreach Program:

- Share the love of Jesus through friendship, evangelism, and social concern.
- Provide practical and emotional help to women in prostitution.
- Provide opportunities for educational, vocational, and alternative employment.

#### Programs:

- Bar visitation and friendship evangelism
- Counseling and teaching
- The Rahab beauty shop and ministry center
- Sponsorship program (Fundraising that supports the continuation of women's education).
- Prevention program

### **Max Ediger & Empower- Bangkok, Thailand**

This organization is not faced-based and initially began fighting for land rights. Overall, this is an organization that employs grassroots methods to help women get control of their lives and gain dignity and control. The main goal of the organization is to *empower and educate* the women they serve. They accomplish this through teaching English to the women, providing technological education, teaching about the risks of AIDS and HIV, and putting on an educational play at bars known as *Honey Bee*.

### **Conclusion and Analysis**

This literature has provided some of the backing and motivation for this research. Oselin, Weitzer, and Schumm would all agree that prostitution and the organizations assisting them are very underrated and that there should be more focus on these organizations due to their important involvement with women exiting prostitution. Oselin has stated that PAO's are the most effective

and healthy method for women to exit prostitution, as opposed to incarceration or women trying to leave on their own accord (Oselin, 2004, pg. 5). The main successful difference between women who chose to enter into a PAO and those who are forced through incarceration is just that: the women are making the conscious decision to change their lives with their own free will. The success of these organizations is rooted in these women's ability to trust themselves and find peace, connection, and acceptance in these various PAO's.

What, then, makes these PAO's and their programs so successful in assisting women exit prostitution? The first factor that is evident in many of these successful organizations is their ability to network with both other organizations and also the surrounding community to meet the needs of the women. The *STOP-IT* Program utilized by the Red Cross is a perfect example of networking with surrounding organizations. In order to meet the needs of the women, they employed the use of a wrap around effect form treatment. Networking was also an important method in the organizations noted by Schumm in Thailand. The key factor in both of these organizations is that they not only worked with one another in their assistance towards women, but they also utilized the surrounding community. When individuals from the surrounding community were utilized in the organization, there was both a deepening of the women's trust of the organization and also support of their methodology.

Networking continues to show its importance in PAO's whether they are with the court systems that suggest the women to these organizations or directly towards the women. Oselin and Schumm both describe organizations that recognize women with certain leadership capabilities and begin to train them so that they can go back into their community and help prevent women from even entering prostitution to begin with.

The successes of these PAO's are also greatly dependent upon the organizations initial framework and how they view themselves (what they believe is their primary purpose). PAO's injustices frames, mission statements, and vision for the future of the women shape their organizational structure. Weitzer and Oselin explain the principles of injustices frames and how this greatly impacts the approach taken towards the women. Schumm also addresses this issue with the number of organizations she interviewed in Thailand.

The mission statements of many of these organizations are framed by religious beliefs and backgrounds, thus making one of the main goals of these organizations to imbue the women's lives with religion. Although this may appear as if it is forcing the women to convert to the particular faith, the majority of the organizations in Schumm's research reported that it was only an option to convert. This similarly conveyed in Wirsing's research with the Salvation Army in its outward expression of their faith to others. Although religion may seem like a deterrent for women to join an organization, the majority of PAO's are grounded in some sort of faith, showing that women come to an organization not simply because of its religious framework. The programs that the PAO's employ, however, are greatly influenced by the framework of these programs and will differ in each organization, thus giving women a different experience. But the difference between organizations and the type of programs they employ is not only influenced by their mission statement and injustice frames, but also by the location in which they are serving the women.

There were two separate descriptions and locations provided in the research, one description stemming from Oselin and Weitzer's research in the United States and the other

conducted in Schumm's Thailand research, providing an insight into prostitution in South East Asia. Oselin and Weitzer provide a more specific set of classifications based off the approaches of the organization and the field in which they serve. There were, however, overlapping areas between the two studies despite the distance between locations. The *Sex Work* classification found in Oselin and Weitzer's research greatly resembles the *Empowerment* method in Schumm's research (Oselin & Weitzer, 2013, pg. 454). This method entails that the group uses programs that focus on supporting women in their trade and wish to make it a legitimate line of work.

Another similar finding between the two studies was the *Neutral* aspect that Oselin and Weitzer classified. This take on prostitution can be found in two of the organizations in Schumm's study. The PAO's may not condemn nor support prostitution, yet they desire the best for the women and want to help in the area of life that they desire (Oselin & Weitzer, 2013, pg. 460). This can be seen in the organization's open door policy where women can enter and leave as they please, and also participate in any of the programs that are offered to them. This gives them a sense of freedom and reduces their apprehensions as they undergo healing. These are the two main similarities that can be found between the programs, however the specific programs that each PAO offers may be similar and connect to a corresponding study. For example, the *prevention* methods highlighted in Schumm's study could align with the *Youth Oriented* model of Oselin and Weitzer, protecting at-risk youth from falling victim to traffickers in their community (Oselin & Weitzer, 2013, pg. 457).

It is interesting to note these similarities between these PAO's in spite of their distance from one another. A pattern is beginning to form that shows what the main concerns of the women are and what program works best in addressing them. Even without networking with one another, they are coming to a general conclusion based upon listening to the needs of the women. This shows the importance of basing a structure around the women. Women in prostitution will always know their needs and the needs of others better than any outside organization.

Overall, the research provides the proof necessary to showcase the importance of PAO's and the amazing relief they give women who wish to exit prostitution. These women are assisted through the genuine relationship that these PAO's establish with them as well as the number of different programs offered. Women's sense of self-worth, in conjunction with organizations that foster this worth through their organizational framework and ideological narrative are shown by the research to be successful. Networking with other organizations and the community were found to be a key factor in the success of a PAO, allowing them more strategies to help women in prostitution and establish a bond with them. When networking and a sense of community are added to organizations with strong frameworks and ideologies, the women and the PAO's are both successful. PAO's programs are generally structured by their mission statements and injustice frames, as well as the social and cultural context that they operate within. The next chapter will explain in more detail the social structure of the Philippines and the religious aspects that surround prostitution.

### **2.2.1: Influential Social and Evangelical Aspects within the Philippines**

*Shadows in the Red Light: A study of commercial sex workers in the Philippines and Thailand.* – Rachel Hauser

This piece of literature focuses on prostitution in South East Asia in addition to the cultural and religious aspects that entrap and marginalize women. The article opens up with a brief description of the cultural and religious aspects of the Philippines that makes it one of the most oppressive places for women in prostitution. There are two main factors that create this negative outlook for women in prostitution. The first are its origins in the colonization of the Spanish and the second are the strict religious practices they imposed on the native people there. The article continues to compare the Philippines to Thailand by explaining how the Buddhist religion is more accepting of women in prostitution than the predominately Christian and Catholic population found in the Philippines. This comparison begins to show the high focus that is placed on religion across the Philippines.

### Highlights

- Impact of the colonization of the Spanish.
- Religious domination.
- Effects of global sex tourism.
- Cultural expectations of Asian women.

The literature continues to explain the topic of prostitution has for long been ignored by individuals because it is taboo. As a taboo subject, there is a general assumption that prostitution is immoral and unacceptable. This view attributes this to the lack of research on the subject as a whole. The article states that the women who are prostitutes are viewed as fallen and that it would be best for those who are not prostitutes to stay away from them, lest they get involved with unfavorable company. Biblical scriptures have been misconstrued, turning women in prostitution into something terrible and then further taking the idea of “purity” to an extreme connotation. This connotation has surpassed simply sexual purity and has come to mean purity in all aspects of life. In actuality, these women are prized possessions in the eyes of God. While people should be striving to talk and assist these women through their struggles, people choose to continue the marginalization of these women. Continuing to separate from these women only increases the likeliness that the economy will take advantage of them.

The article continues by providing a description of the religious oppression in the Philippines within a social context that further diminishes women. One of the main contributors to prostitution in the Philippines is the title of being a sexual tourist hot spot. The sex industry is the fourth largest contributor to the Philippines’ GDP, attracting customers from all over the world (Hauser, 1996, pg. 15). This article explains the expansive corruption in the Philippines and economic imbalance that contributes to the high number of women in prostitution, an estimated 800,000. These statistics and the many underlying social contexts that contribute to the high numbers of women in prostitution are the highlight of this section of the article. Aside from the social and religious contexts that subdue women in prostitution, there are also strong cultural connotations that affect these women’s image as well.

The article continues to explain that women in South East Asia are viewed lower-class citizens on the patriarchal scale than men, which gives men a perceived authority over them. Men in patriarchal societies are allowed more freedom in their everyday lives, far exceeding any possible freedom women might achieve. Men from other countries also expect Asian women to be more submissive, thus continuing this less-than-human treatment of women. In response to

this, the article provides multiple solutions to prostitution. The first is to educate others about the issue of prostitution and change their mindsets toward these women. The second is to care for the women physically, mentally, and spiritually. This, according to the author, will aid in the many traumas they have faced and assist in the healing process.

*Prostitution in the Philippines. Research for Samaritana Transformation Ministries.* – Thelma Nambu

This article explains how prostitution in the Philippines has transformed over time from the time before the Spaniards colonized them to the American occupation. The Philippines was a very sexually open country before the Spanish arrived. At that time it was believed that virginity was a hindrance to marriage. People of that time would encourage women to lose their virginity before marriage, so much so that men would even offer up themselves up so that women could achieve this “eternal bliss (Nambu, 1996, pg. 1).” Upon arrival of the Spanish this all changed as they enforced purity and celibacy until marriage. Despite this previous piety and contrary to their strict religious principles, the Spanish began having intercourse with the Filipinos and,

**Highlights**

- The history of Filipino sexuality and colonization.
- The fears of women on the streets to be addressed by PAO's.
- The need for PAO's assistance.

additionally, often sold the offspring into sexual servitude elsewhere. This colonization did not stop with the Spanish, however, and the article explains that the colonization by the Japanese furthered this sexual exploitation and forced many women into hiding.

When the Japanese colonized the Philippines, they sold many of the women into prostitution for their soldiers. The article highlights many accounts of women being kidnapped from their families and taken elsewhere, driving many women into hiding in fear of their possible disappearance. It wasn't until the Americans occupied the Philippines did prostitution

become outwardly predominate, rather than a secret trade. The American presence created brothels on the streets and brought many people to the main city in search of women. Even currently, the Capital city, Manila, thrives with a large number of women in prostitution that attracts foreigners and locals alike. The method of entering into prostitution has not changed exponentially since the time of the Spaniards and Japanese.

The article concludes by explaining that many women are still trafficked without their consent into the business. This article explains that women sometimes now enter into the trade on their own accord, however, it is usually fueled by economic reasons. This article also includes the fears that oftentimes trap women in prostitution and the fears motivate them to leave. Many of these fears are focused around the dangers of the trade and the views of others. The article states that it is difficult for women to exit prostitution because they receive very little help from other women on the street and the lack of organizations, NGO or PAO's, which would provide help. Since the director of a PAO wrote this article, it offers a unique insight into the life of women in prostitution and the issues that many face.

**2.2.2: The Religious Necessity for Church Involvement**

*From Confident to Solidarity: Some men's initiatives to end violence against prostitutes.* - Jean-Guy Nadeau

This article focuses on the history of the Christian church addressing the issue of prostitution, especially the role that men have taken. This article also focuses on the negative and positive roles religious leaders play and the possibility for solidarity with prostituted women. Throughout religious history there has been a stigma placed on women in prostitution that is usually supported by the bible as well as religious leaders. This article highlights the actions of a couple of men toward women in prostitution. These men have shown that reaching women in prostitution should be a number one priority for people across the world, religious or non-religious.

**Policy of Churches Through History**

**A policy of confinement:** A body of Christ with an underlying model of holiness and purity (Closing down houses, continuing marginalization).

**A policy of solidarity:** A pilgrim people of God with an underlying model of interactive growth and responsibility (Living alongside these women like in the Kingdom).

“If laws punish women it is because they were written by men.”

–Bishop Theodoret: 5<sup>th</sup> century commentary on the Corinthians

The church has had two stances of women in prostitution over the years: 1) *A policy of confinement* and 2) *A policy of solidarity*. More specifically, is the church 1) A body of Christ with an underlying model of holiness and purity or 2) A pilgrim people of God with an underlying model of interactive growth and responsibility? The dominating trend is the first, *a policy of confinement*, which tries to bring people to towns, increase fidelity, segregate women in

prostitution, and the biblical use of classifying prostitution as “terrible” (1 Corinthians 6, 15; Ephesians 5, 27; 2 Corinthians 11, 2). The literature explains that there were certain points through history that have targeted individuals who were working with these marginalized women, forcing them into a life of confinement. St. John Eudes, for example, was one person who was doing good work for women, but was forced into confinement, further marginalizing these women. He had created a home where women in prostitution could serve the Lord, work alongside nuns, and were free to leave whenever they please. However, as time went by, he was forced to build a wall between the women in prostitution and the nuns, only allowing communication through a tiny grate in the wall.

“That’s all that I ask of you, to be present with the prostitutes because they exist and are daughters of Christ.”

–*Mission de Paris*

Ignatius of Loyola was another man who built a home for women in prostitution not for them to repent, but to work in a manner that would transform their lives. His home met a similar fate as St. Eudes when it was forced to close, ending service to the women. There were other men listed in this article that had created a place of peace for these women, only to be met with closure or confinement. *A policy of solidarity* utilizes walking alongside women in prostitution and preaches the loving gospel of Jesus. The

article explains that social sciences, socialist and feminist positions, and the evolution of French Catholic churches actions determine contemporary pastoral practices concerning prostitution. From this, the *Mission de Paris* showed the overall need for churches to live with these women and address their needs through their mission.

In 1940, Father Talvas aimed to change the perception of the community towards women in prostitution, embodying the teachings found in *Mission de Paris*. The main objective of Fr. Talvas was to, like his predecessors, create a house that could shelter women and offer them opportunities to change their lives. He wished to rehabilitate both women in prostitution and the outlook of society by showing that women in prostitution were just the victims of sin and suffering from whatever destroys human nature. Fr. Talvas was a living interactive model of solidarity and shared witness to these women in prostitution. He lived each day with the women as a journey towards the Kingdom (Nadeau, 2000, pg. 61).

*Biblical Perspectives of Holistic Development. A conference conducted at Tungo sa Buong Pag-Unland.*

This conference was broken down into a two-day seminar to teach communities about the proper way to engage the poor and marginalized in their community. One of the highlights about this program was to show how to begin holistic development in the community with the resources that

were available to them. This emphasizes the importance of holistic development: the movements taking place within the context of the community and not outside sources. This definition of holistic development was then combined with the intention of reconciling with those in the community as opposed to simply planting churches and expecting people to flock to them. To support this definition, the conference supported their claims and vision of holistic development in the community with a series of biblical passages.

This Holistic Mission could be easily applied to any marginalized population in a community, including women in prostitution. A secondary set of sub biblical passages were provided to better explain this mission, the importance of women, and the mission of Christ. In the core passages it is shown that God sides with the poor, Jesus is the Lord of all life, and that the world was created for the welfare and well being of all. The scriptures also showed that with the imminent return of Christ, restoration has already begun. To further the progress, this holistic development in communities will bring the light of the Lord to all those still entrapped in darkness. The importance of these biblical passages will be expanded upon in the analysis and the formation of a church model.

**The Holistic Mission**

- The Great Mission: Matthew 28: 19-20
- The Great Commandment: Matthew 22: 37-39
- The Great Cultural Mandate: Genesis 1: 28



*Hands that Heal: Manual adapted to the Filipino context by Samaritana. –Beth Grant and Cindy Lopez Hudlin.*

The *Hands that Heal* manual was originally created for at-risk women in the United States, however over the years it has been adopted by many other countries and translated into the appropriate languages. Samaritana, a PAO in the Philippines, recently received a copy of the manual and adapted it further for the Filipino culture. This revised edition focused more on the community aspects that are highly regarded in the Philippines as well as the need for church involvement. This revised manual includes the cultural and religious aspects of the Philippines that marginalize these women in prostitution and portray the women in a new light that would both draw the attention and the need for churches to address the issue of prostitution.

The program was divided into a six-week training program that focused on the biblical views of sexuality, women, God's view towards injustice, and the role the church should have in assisting marginalized women. The manual shows that God is a God of justice who hates injustice and wants to bring dignity to all human life, and restore the whole body, mind, and spirit in hope of a new life. To explain

### Highlights

- The mission of the church: Luke 4:18-19
- The message of the church: Corinthians 5: 17
- The means of the church
- The church as a community

the need of the church to assist women in prostitution, the manual focuses on the means of the church to proclaim the message of Christ in order to expand and strengthen the community of the church. The program inspires churches to delve deeply into the gospel and see the love and compassion Christ has and wants the women who are trapped in prostitution to share. This manual and seminar provides the means and knowledge for churches by, providing them with information on how to approach these women, what their needs are, and how to care for them as a church. All methods were supported with biblical reasoning to show that this will not only benefit the Philippines, but also the Kingdom as well.

### Conclusion and Analysis

The aforementioned articles and conferences focused on the issue of prostitution in the Philippines and how both past and present religious, social, and cultural aspects affect it. To support these findings and to show the importance for churches to become involved with PAO's or adopt some of their methods, biblical and church relevance was also provided. The first half of the literature was dedicated to the Philippines while the second half briefly discussed the biblical and religious significance to the problem at hand. Among the literature pertaining to the Philippines, multiple articles mentioned the sexuality of the Philippines and how the Spanish subdued it during colonization. Hauser stated that colonization from the Spanish forced a strict religious adherence upon them. Nambu further explains this by writing about the sexuality of the Philippines pre-Spanish colonization and the influence other countries have had in the past (Hauser, 1996, pg. 12, Nambu, 1996, pg. 1). These articles and their list of colonial periods and occupations begins to reinforce the point Hauser makes about the communities negative perception of Filipino women in prostitution.

The centuries of colonization in the Philippines has exploited the service-oriented nature of the country and transformed it into a permissive trait. This demeaning trait is then applied to the most vulnerable in the community (women, children, and the disabled) to achieve personal gain and satisfaction. The continued abuse of this Filipino characteristic has manifested itself in the most vulnerable population, enforcing their marginalization and making their mistreatment acceptable. These injustices are clearly not aligned with the biblical teachings of God, yet are continuing under His sovereign reign due to the inactivity and ambivalence of the church. Hauser supports this by showing the strong religious values of the Philippines and how abstaining from contact with these women is preferred so as to not become tainted by their sin.

These two articles also align with one another in the large impact sexual tourism from outsiders has on the economy. Making it the fourth largest contributor to the GDP of the Philippines, it is apparent that others are aware of prostitution in the Philippines and are taking advantage of it. Worse yet, the government is aware, yet does not take the appropriate measures to stop it, due to the large amounts of money that are being brought into the country. The rampant corruption and social hierarchy found in the Philippines is another factor that demoralizes already marginalized women and further them further into an ostracized role. These articles prove the great need for PAO's that will serve those struggling and in need of assistance. This is shown in-depth in one of Nambu's main cases as she illuminates the great many needs of women in prostitution and how these issues are cared for by PAO's.

Hauser makes a comment about how the strict religious attitude of the Philippines has made the topic of prostitution taboo, thus not talked about and addressed (Hauser, 1996, pg. 12). This opinion is similar and overlaps with the previous articles written by Oselin, Weitzer, and Schumm. In Oselin, Weitzer, and Schumm, they all explain that there is very little research on the topic of prostitution. Together, these articles correlate to show how this topic has become distasteful and why the church has distanced itself from the issue. A taboo topic is not one that will garner a lot of attention, particularly from a church that views it as distasteful.

Furthermore, the idea of the church being distant from women in prostitution is not a new topic, as shown by the research provided by Nadeau. The church tends to follow the model of policy of confinement and ostracize them, distancing these women because of their apparent sin and lack of purity. Although there are biblical groundings for these reasoning, it doesn't take into account the overall message of love, affection, and service towards these women. Through a variety of past historical events, Nadeau shows how society and the church have confined and limited the work of a number of past PAO's.

A policy of solidarity, another approach of the church provided by Nadeau, is supported by the many biblical verses found in the second half of the research. The main correlation between the Holistic Development training and the *Hands that Heal* manual provided by Samaritana are the biblical methods for churches to engage marginalized populations. Both articles have a method in which to engage women in prostitution, focusing around the church being a community. This idea of being a community is supported through the scripture. It is through this community that women will receive physical (Matthew 20: 29-34), spiritual (Matthew 8: 1-11), and relational healing (Luke 15). The church has the same ability as PAO's, if not more, to establish a relationship with these women and address their many needs. Both of these articles show that it is a responsibility of the church to become involved with women in

prostitution because these women hold such a high place in the eyes of Christ. The redeeming Word of the gospel has to outweigh negative beliefs so that churches will assist their fellow brothers and sisters and create a Kingdom that is full, not void, of any people or group.

### **2.3: The Style of Research Being Conducted**

The research conducted in this thesis resembles that of critical qualitative research. Critical qualitative research focuses on a social, cultural, or psychological phenomenon within society. The goal of this research is to encourage people to take action and make a significant impact on the area of focus (UCF, 2014). In this case, a critical examination of PAO's that assist women in their exit revealed that the programs used by PAO's may also be implemented in churches across the Philippines to assist women in prostitution.

To obtain the data necessary to reach a conclusion, I will interviewed four PAO's within Metro Manila about prostitution and the social and cultural implications it has on the subject. This data was compared to one another and to secondary data to determine if it is plausible for churches to begin using PAO programs and begin working with women in prostitution. Once this data was gathered, a model was formed to encourage others to take action in this social reform. This type of research was conducted in a number of the articles analyzed. On-site visitation, interviews, and volunteering provided the researchers with the information found in their study. These findings were then integrated and compared with other organizations to confirm their hypotheses, just as was conducted in this study of women in prostitution in the Philippines.

## **Chapter 3: Methodology**

### **The Setting of the Study**

Over the past 500 years, the Philippines has been colonized and occupied by three different countries. During these periods, the Philippines were exploited, enslaved, and demoralized by their occupier. The Spanish enslaved the Filipinos and enforced strict religious and moral standards upon them during their colonial period, forcing them into a life of servitude that portrays the beginning of their marginalization. Upon the arrival of the Japanese, many women hid underground with their children in fear that they would be kidnapped and abused (Nambu, 1996). The Japanese brought about a new reign of terror, selling women into sexual slavery to soldiers and high officials. When the American occupied the Philippines, they may have ended the horrific acts of the Japanese, however they contributed an equally unsettling period in Filipino history. With the presence of American soldiers and tourists, the demand for sex skyrocketed and became more public, manifesting itself in brothels and a number of women who would solicit themselves on the street.

This constant use and abuse of women has shaped the problem we are currently facing with prostitution in the Philippines. Sex tourism still keeps that demand for sex high in the Philippines even though U.S. Military forces have exited the country. Prostitution still continues to thrive regardless of foreign influence because of the lack of assistance and strong negative views of the women. Instead of walking alongside these women in their struggles to change their lives, individuals would rather stand at a distance than be associated with such people. It would seem that there would be a large number of churches involved with this issue, spreading the Word of God and encouraging these women on their journey out of prostitution to a healthier life. Sadly, this isn't true and the women are viewed more as dirty, impure, damaged goods rather than sisters in Christ subjected by the sin around them. There are a handful of organizations responsible for the women's transformation and exit from prostitution, acting as churches and followers of Christ should.

This study will take place in Metro Manila, Philippines among the PAO's that aid women in their exit from the streets. There is believed to be an estimated 800,000 women in prostitution in the Philippines, showing the great need for such programs to exist and assist the women. The rate of prostitution is continuing to expand as the ages of the women continue getting younger. With more young women being trafficked from urban slum areas and the province, it is important to analyze how these organizations are addressing the issue and hoping to prevent the increase in prostitution. The focus of this study is going to be concentrated on the directors of

these organizations and the programs they use to assist these women. These organizations are located in Metro Manila, serving the many women who are in their surrounding communities.

Being the largest Christian nation in Asia as well as the third largest Catholic nation in the world, multiple churches can be found along the same street. It is quite disheartening to see such a high number of women in prostitution when supposedly there is such a high importance placed on Christ. If the Philippines are as religious as presented, the number of women in prostitution should be miniscule. With such a high number of churches found in the Philippines, it would make sense to network them against prostitution to assist women along their journey to an exit. This great number of churches could easily make a dent in the number of women in prostitution as well as change their image and strengthen the relationship between these women and the church. Churches in the Metro Manila area will be consulted to align against prostitution and aid women in prostitution within their own or surrounding community.

### **3.1: The Procedure to Complete the Study**

To assess the impact these PAO's are having in the lives of women in prostitution as a whole, I will interview a number of these PAO's that serve women through a variety of different programs in Metro Manila. I am looking to confirm my research that these organizations play a vital role in the exit of women from prostitution and prove that there needs to be greater church involvement. I will interview a director or key informant from each of these organizations to address each component of my study. My secondary research was key in the formulation of interview questions for the PAO's that I will derive my primary research from. The interview is broken into three different parts: the organization, the social, cultural, religious context of the Philippines, and the involvement of churches.

From my research I realize that the type of assistance and involvement these PAO's have with the women classifies the organization. After learning about the programs offered by the PAO's and the mission statement that directs their actions, I classified them accordingly to the context of the Philippines. My research also showed the significant role culture and religion shape people's approaches and views of women in prostitution, so I asked my informant their beliefs and how it has affected their organizations efforts against prostitution. Finally, to address the lack of church involvement and the strong negative outlook towards these women, I asked questions pertaining to the religious aspects of the Philippines and how churches can best utilize PAO's approaches. A copy of the interview questions can be found in appendix A.

I traveled to the PAO director (or assistant) to conduct the interviews; then, I recorded the information on a handheld device and will take hand written notes as well about the key findings and emphasis of the study. Within the same day, I then re-listened and logged the interview in its entirety as to prevent any loss of context and information from the interviewee. I encouraged the interviewee to be as open as they please and to answer in Tagalog if they believed the meaning of their statement would get lost in translation. If need be, I had my supervisor at *Samaritana* translate the interviews. I also tried to and attain more secondary research from the organizations if they believed a particular piece of literature grounded their organization. Finally, I asked the PAO's if they believed any of their network organizations would be beneficial to the study.

For possible future church involvement, a number of churches will be consulted: those in prostitution-prone areas, those that show interest in adapting PAO models, and my partnering mission organization in the Philippines who networks with a number of churches in urban poor communities. Based upon the structure of the church, a PAO model will either be suggested or a separate program will be created to suit the type of community the women are in. These churches will be offered the opportunity to align with respected PAO's in their area if they wish for both guidance and support as they begin their involvement with women in prostitution. The theological framework of each interviewed PAO's will be presented to the churches along with secondary research to show the significance of involvement and the importance for not only the Philippines, but for the overall church.

### **3.2: The Community: Relevance, Importance, and Future Action**

As previously stated, the issue of prostitution in the Philippines is under-studied and not given the proper amount of attention it deserves. The majority of research on prostitution focuses on the lives of women pre, during, and post prostitution. Although this may be important towards the subject, it neglects the PAO's that are the main driving force behind women's exit from prostitution. Therefore, this research about the PAO's in the Philippines is very relevant to not only women in prostitution, but to the organizations that assist them. I believe that this research fills the gap between when women are in prostitution and when they are out, highlighting the transformational period between these two phases. This research will hopefully bring churches and PAO's closer together, creating a healthier relationship between religious communities and women in prostitution. A greater focus on women in prostitution could lead to the creation and support of more PAO's. This will have a positive impact by decreasing the number of women in prostitution.

#### **Outcomes**

- 1) The primary outcome of this study will be the completion of my final project for a degree in MATUL.
- 2) One of the goals throughout this project is to interview PAO's about the programs they use to assist women in their exits from prostitution. I wish to align these PAO's with interested churches upon completion of this program so that the organizations can network with one another and grow together against the issue of prostitution in the Philippines.
- 3) With the accumulated knowledge gained from the PAO's, I will formulate a model that would be best for churches to use in their aid towards women in prostitution.
- 4) I will present this information to my host church and another neighboring church in prostitution-prone areas or who are seeking involvement with the women once interviews have been completed. From there, an appropriate model of service towards the women

can be deduced. Copies of my findings and model will be made available to those that are interested, including our partner mission organization, Mission Ministry Philippines.

- 5) This project also hopes to increase the relationship between churches and women. Creating a warm relationship between the two can occur with the introduction of the model mentioned above. Overall, I wish to create a movement among churches to help heal the many years of religious hurt in the Philippines, confront the ever-growing issue of prostitution, and prepare future generations to assist women in prostitution.

## **Chapter 4: Description** ***The PAO's Responses***

After carefully analyzing the data provided by the PAO's found in Quezon City, it was simple to establish a set of themes derived from responses to the interview questions. The interviews were carefully divided into 16 sections that pertained to the organization, the Filipino context, and church involvement. The following report will be broken down according to each interview section and the overall themes that emerged from the interviews with the director or spokesperson for each PAO.

### **Mission Statement**

Mission statements of organizations often articulate the type of approach a PAO will take towards women in prostitution. For example, a mission statement may specify rebuilding a woman's life through the use of long-term care. Another organization may focus on transforming communities and use prevention methods to achieve this. Mission statements are similar to injustice frames in that they are molded and designed to solve a certain issue. The more specific the injustice frames or mission statement, the more effective an organization will be in addressing and serving the

### **Abridged Interview Sections**

- 1) Mission Statement
- 2) Programs
- 3) Apprehensions
- 4) Most important/successful methods
- 5) Leadership
- 6) Networking
- 7) Root Causes of Prostitution
- 8) Government
- 9) Communities View of the Women
- 10) Colonization
- 11) Religious Views Towards
- 12) What Needs to Change
- 13) Church Involvement
- 14) Biblical Grounding
- 15) Best Practice for Churches
- 16) Fears for Church Involvement

intended population or issue.

Becky, the director for *Wipe Every Tear* (WET), said that their mission statement focused around *the transformation of the lives of the women, giving them a better future and regaining what the women have lost in their life due to prostitution*. The transformation in their lives does not simply mean their apparent physical needs through medical treatment and education: it also includes the spiritual and emotional aspects that trouble them.

Ara of *Safe Refuge* confirmed that their mission for women's lives in prostitution was *to rescue, nurture, and rebuild the lives of the women*. She acknowledged that education plays a significant role in the transformation of the women's lives; however, the main transformation comes through the power of Christ.

*Samaritana's* director of outreach, Raymond, confirmed that their mission for women is *to build, model, and empower communities to assist women*. The transformation of their lives is of primary concern; this is evident in the myriad of programs they employ to reach the needs of the women.

Paulo, the director of *Renew Foundation*, showed that their mission statement focused on *the renewal of women in prostitution through the freedom of Christ and economic opportunity*. Their mission is poised to *eradicate trafficking and prostitution through advocacy, networking, and education so that women and children are protected and empowered*.

### Emerging Themes

Mission statements play a crucial role in the way PAO's serve women in prostitution. The mission statement is often molded into the programs used, sustaining the actions of the organization and catering to the needs of the women. The emerging theme from this section was the need for **transformation** in the lives of women, as well as **giving back** to the women what they lost while in prostitution. The organizations beautifully worded their mission statements on their websites and spoke about them very passionately throughout the interview. Beginning with an introduction about themselves and their organizational mission set the pace of the interview and showed the direction of what questions to ask in order to get the most from the interview. Having a clear idea of what the organizations meant in their mission statements gave a better understanding of the formation of their programs and the purpose of employing them for the betterment of the women in prostitution.

### Programs

#### **Wipe Every Tear (WET)**

It was interesting to see that many of the programs utilized by the interviewed PAO's were consistent with those of the organizations found in the secondary research. WET uses a wide variety of programs to serve the women in their community, adjusting to each new woman to meet her specific needs. Becky listed a number of different programs like outreach, vocational training, aftercare, and educational

#### Stressed Programs

**WET:** Education and Discipleship.

**Samaritana:** Outreach, Prevention, and Livelihood.

**Safe Refuge:** Discipleship and Education

**Renew Foundation:** Education, Prevention



programs. She spent time explaining the **importance of education** in the Philippines, not just for the women who are exiting prostitution, but also for the women who are at risk of falling into prostitution.

The educational programs of WET include teaching Basic English, mathematics, and life lessons for women. WET also educates women on simple employment options and livelihood programs that can assist them in finding jobs in the future. Becky concluded that, “College education is very important to Filipinos.”

Women also partake in daily Bible study, prayer, and worship to assist healing their spiritual wounds deriving from prostitution. The primary method of outreach utilized by WET consists of **visiting women on the streets**; however, the majority of the women in the organization come from referrals from other PAO’s and organizations. It is during this outreach that WET encourages women in prostitution to attend their retreats where they build upon the relationship with the women and show the amazing transformation that can happen in their lives if they attend WET.

The **aftercare and counseling** areas of the organization are strongly influenced by their mission statement and their desire to assist in the **restoration of these women’s self-esteem**. Becky emphasized that the program structure of WET was still a relatively new program. She said, “We are still under development and cater to the needs of each new woman we bring in.”

### Safe Refuge

*Safe Refuge* is a newer organization that is still developing its program curriculum. “There is no solid, definite plan,” said Ara, one of the program directors. “Those usually don’t work [for newer programs] because there is a different dynamic each year.” *Safe Refuge* is trying to create a program that is unique to the needs of each new woman they bring in.

*Safe Refuge* does **outreach** similar to many of the other PAO’s found in Metro Manila; however, its scope not as wide-scaled as many of the older organizations. Ara explained that it is still a new and growing organization, still trying to widen its people base, “We do do outreach, but not like Samaritana.” Throughout their existence, *Safe Refuge* has created a number of programs that assist women directly such as counseling, education, discipleship, and **meeting the women’s basic needs** with shelter and food.

*Safe Refuge* actually has two different locations: one based in Metro Manila and one in Tagaytay. If the women wish to pursue a high school education or are more developed and show signs of leadership, then they will go to the Tagaytay region. If the women are more interested in employment and a college education, then they will be based at the Metro Manila site.

The home in Metro Manila was carefully structured so that it embodied a **healthy family-like living environment**. “We wanted to create something that didn’t look institutionalized. It looks like a home. Each woman has chores that makes life at the home natural.” It is evident that the process the women undergo at *Safe Refuge* assists in their overall development and is true to their mission statement of nurturing and rebuilding their lives.

### Samaritana

Over the course of two decades, *Samaritana* has created a very structured set of programs based upon the needs of women they have assisted in the past. Their model of assistance is based upon the PIK model, or *Puso* (Heart), *Isip* (Head), and *Kami* (Hands).

The “puso” aspect focuses on the **emotional needs** of the women: counseling, fellowships, prayer time, retreats, and a journal of their journey thus far. Women are encouraged to lead prayers and devotionals.

The “isip” facet of this approach incorporates **education on both the academic and employment level**. This includes the Alternative Learning System for the academic approach, life skills such as hygiene and parenting skills, as well as cooking and housekeeping skills.

The “kami” aspect focuses on **economics** such as money management and handicrafts they could use to create their own business in the future. The women make cards, jewelry, and other items that are then sold through a business partner in the United States. Raymond said that the majority of these programs were, “Based upon what the women need. Asking the women what their dream is and helping them achieve it.”

The great success of *Samaritana* can be attributed to their **years of outreach** towards women in prostitution in their neighboring communities. Over these years they have networked with a number of women and in turn the women have spread *Samaritana* by word of mouth. The outreach of *Samaritana* is one of the defining characteristics that have allowed them to reach this pinnacle position in prostitution assistance. *Samaritana* has not plateaued with outreach and continues to find new interactive ways to approach the community and assist against prostitution.

*Samaritana* is implementing a **prevention program against traffickers in slum communities** as well as educating churches and their congregation on how to help women in prostitution. *Samaritana* continues to expand their programs to suit the needs of the older and younger women who are currently facing prostitution and desiring an exit.

### Renew Foundation

Upon creation of *Renew Foundation* in 2006, their stated aim was to renew women to their God-given beauty through a diverse set of models used by other organizations as well as the needs of the women. “Kind of a bit of both Samaritana and Wipe Every Tear; more so Wipe Every Tear,” explained Paulo. “Samaritana was one of the organizations in the beginning we got our ideas from. We are now reciprocating that with Wipe Every Tear. Domino effect.”

*Renew Foundation* takes a very **clinical approach to women in prostitution** so as to prevent any mistreatment or false hope that could jeopardize their healing process. Their programs are broken down into three different sections: prevention, intervention, and reintegration/recovery. The primary tool in their prevention program is a screening tool that identifies at-risk women who are eligible for the program.

Once women join the program, they begin their education, family support, micro financing, and healthcare through their intervention programs. “It is a very expensive program since we invest in the whole family, which limits us to 30 families at one time. Of course there is

### Samaritana’s Assistance Model

**Puso (heart)**- Emotional needs.

**Isip (head)**- Education about academics and employment.

**Kami (hands)**- Economics

a primary focus on the girl, but we provide assistance to the whole family if possible,” Paulo says.

The intervention portion of their program also **incorporates a day and residential program**. According to Paulo, “The day program is like a drop-in center, primarily focusing on health, sexual health, pregnancies, and violence. The residential program provides women with temporary housing. This is a great method for women with mental illnesses.

The newest and largest intervention is working with single moms that have a child with a foreigner and tracking them down.” This new program provides the women with child support from the fathers who are abroad.

Finally, the reintegration/recovery period embodies a wide variety of different programs to **support, sustain, and get the women back on their feet**. Aside from counseling, discipleship, providing shelter, outreach, education, and the other programs mentioned above, *Renew Foundation* also utilizes a savings and allowance program for the women. Paulo also says, “We are still trying to find a proper livelihood program. It’s [livelihood] just not enough for the women and their families. We **provide the girls with an allowance based upon the salary they got in the bar**. If you don’t provide any form of economic income, they can’t provide for their families.” The clinical approach that Paulo mentioned throughout his interview is evident in the manner *Renew Foundation* structures their programs.

### Emerging Themes

Some of the emerging themes from the programs section of the interviews were the importance placed on **aftercare** to restore women to their previous state and provide them with a sustainable future. Since these organizations are faith-based as well, there was a strong focus on the redeeming qualities of Christ and the role **discipleship** has in the transformation of women. One of the most predominate themes when it came to programs was creating a flexible set of programs **based upon the needs** of the women and not upon presumptions prior to serving women in prostitution. Overall, there were a number of similarities in terms of the programs utilized to assist the women such as outreach, prevention, retreats, counseling, and providing shelter, but one of the most consistent themes across the board was **education**. Educating churches, community, and the women was stated by all organizations as an important step against prostitution and for the betterment of the women’s future. The continuous **relational** theme was also apparent in how the PAO’s assisted women.

### Leadership

#### **Wipe Every Tear**

The programs that PAO’s often utilize empower women and strengthen innate leadership roles they possess. These leadership roles are then used to assist women inside and outside the organizations with their own personal journey. WET places a high importance on **training women in leadership** skills. Becky stated that there are currently 14 women who live on site and that she hopes they will take over in the future. She

#### Leadership

Creating strong, confident women who will not only be successful themselves, but also assist other women along the road to wholeness.

says, “**These women will be more effective than me in helping others.**” Becky recognizes that the experiences these women have gone through enables them to connect better with women in prostitution and share the good that the organization can do for them. “These women are going to be leaders in the future. I hope that they will lead homes in the future across the Philippines.” Becky hopes that these women will go out on their own and help women in prostitution. This type of outreach can be very successful because it shares the story of WET, encourages women to join, and strengthens the relationship with women on the streets.

### Safe Refuge

*Safe Refuge* also wishes to **empower** women and create leaders out of them to encourage women in their exit from prostitution. Ara, one of the directors of *Safe Refuge*, shared an inspiring testimony of one woman she worked with, watching her turn into a leader for other women at the organization: “Daisy is a great testimony of a woman who has been redeemed and restored by the Lord.” Daisy is currently working in the Tagaytay region, assisting women with their education and journey out of prostitution. Women at the Manila house also take on a very present leadership role.

The women who have been with *Safe Refuge* for longer periods of time take on a **resident leader** role, meaning that they supervise the other women living in the house with chores and their personal growth. “Resident leaders will also disciple the newer women in the program.” *Safe Refuge* is concentrated on an overall transformation of the women’s lives, approaching issues with both holistic and relational leadership.

### Samaritana

*Samaritana* has a similar approach to empowering leadership among the women in their program. “If the women show an ability to lead, then the director will encourage them to stay and develop their leadership skills,” said Raymond. Like *Wipe Every Tear*, *Samaritana* conducts outreach to women in prostitution with previously trafficked women known as **Servant Leaders**. These Servant Leaders often have existing relationships with women on the streets, making it easier for them to talk and encourage them to join *Samaritana* because of this trust that has been established over years of friendship. These Servant Leaders also lead women in the organization with their daily routines and morning discipleship. Overall, *Samaritana* **empowers women to become leaders** and transform communities to confront prostitution and free women trapped within it.

### Renew Foundation

Leadership is strongly supported in *Renew Foundation*, especially for those women who are pursuing their education. Paulo stated, “The girls in their social work courses [in the college education they provide] are required to go into this leadership role.” Many of the women upon completion of this course often continue working with *Renew Foundation*. As Paulo explained, “They ask, can we spend one or two years working with Renew? We don’t want to pressure them, we want them to pray about it and come to their own conclusion. The Lord’s calling.” Paulo also explained the importance of these women working with *Renew*, joining them on their outreach to areas where many of these women were rescued. Paulo exclaimed, “**With peer-**

**based outreach, the trust is already there!** Why would they listen to some white foreigner? Why would they listen to us?” With this, Paulo perfectly portrayed the more significant impact previously trafficked women have on reaching women still on the streets and in bars.

### Emerging Themes

Providing women with leadership skills comes with much of what they receive in the aftercare provided by PAO’s. The strong relationship and motivation imbedded in PAO’s greatly encourages women to become leaders and assist others who are struggling with similar issues. One of the primary themes that surfaced from these organization’s views on leadership was the significance of **servant leadership**. All the PAO’s had a method for engaging the women in their organization with women on the streets or bars. These women of the PAO would assist the women on their level since they were more comfortable with them and more likely to listen to the stories of success they would share about leaving prostitution. These Servant Leaders would then guide them along their journey out of prostitution and into a new life free of bondage and remorse. The lives of the Servant Leaders are also enhanced as they work with new to the program.

### Most Important/Successful Methods

#### **Wipe Every Tear**

Each organization has a different approach to serving women in prostitution, some advocating that one method works better than another. According to their goals, WET believes that, **“Prevention is the best.** For them to not get involved in the first place. Since we rescue many women from prostitution, aftercare methods would be the best method to restore their identities.”

Aftercare programs can be defined as the methods used to **restore women to their previous lives** and provide them with a better future. Some of the preventative programs that WET has employed for women in prostitution are in areas that have recently been affected by natural disasters. Areas that have suffered a natural disaster often become a **hotspot** for traffickers who promise women employment and instead sell them in the city. According to Becky, the director, “Educating these women and making them aware of this risk is extremely important.” Whether it is their holistic aftercare approach or their intuitive prevention techniques, WET shows the importance they place on women and how **restoration** is one of their key focuses.

#### **Safe Refuge**

A key component of many successful PAO’s is their ability to serve women and **meet more than just their immediate physical needs**. Successful PAO’s focus just as much on their client’s mental and spiritual healing as they do the physical aspects of women.

*Safe Refuge* is primarily an aftercare organization so the majority of their programs deal with

#### Most Important/Successful Methods (generalized)

**WET:** Prevention  
**Safe Refuge:** Education  
**Samaritana:** Outreach  
**Renew:** Being methodical (Prevention).

the **restoration** and future of the women. A unique aspect of *Safe Refuge* is their approach to creating a home for women in their aftercare program. According to Ara, one of the directors, “We wanted to start up a home that doesn’t look like an institution. We want the women to feel like part of the family.”

The importance of **relationship with Christ** for the women is seen in their model of creating discipleship groups. Ara also adds, “We recognize that education plays a big part on their empowerment, but it is not the main thing. It will always be them reconciling with Jesus, finding their identity with Christ, and discovering their purpose in life.” *Safe Refuge* believes that **discipleship** is a key role in opening women to a relationship with Christ, one another, and the rest of the community.

### **Samaritana**

*Samaritana*’s key approach, according to Raymond, one of the directors, was the **outreach** that established them in the community. “Before Samaritana was established as an organization, they started reaching out to women on streets and in bars.” This enabled them to **create trust** among the women and encourage them to join *Samaritana* once they were established. With outreach, the organizations begin to better understand the needs of the women, where they are coming from, and how to best serve them. Outreach is one of the main channels from which women join the organization. This outreach allowed *Samaritana* the chance to develop programs **based upon the unique needs** of individual women and network with other organizations. Again, this intentional focus on relationships drives the organization closer to serving women and understanding their needs on a more personal level.

### **Renew Foundation**

Paulo, the director of *Renew Foundation*, took a different approach to what exactly the best method was within their PAO and looked at the programs as a whole and what they are built upon. When asked what the most important program was, he responded, “**Being methodical**. Every model we use is tested.” Paulo doesn’t take anything at face value and tests it to ensure that it will do no harm towards the women. He says, “We need to validate our methods. Christian NGO’s are afraid of this because it would take away from God. Don’t get me wrong; the power of prayer is amazing. These are amazing tools given to us and we should use them. You save money and they are more effective.”

Paulo also strongly advocated the importance of **higher education** and the role it plays in women getting an education. A high school education often isn’t enough for women in the Philippines and women need to receive a college degree to obtain a job that can support their family. In conclusion, Paulo stated that if there were a weak foundation and a poor structure in the beginning, this would lead to poor treatment of the women and the program’s collapse.

### **Emerging Themes**

Although all organizations had different views of what would be the most successful method, the common ground between them all was the importance of **relationships** with women in prostitution in the community. WET’s prevention method would not be successful if they first

did not have a strong relationship with the women in the area. Without this trust and relationship found between rescued women in the PAO and current women on the streets, they would be apprehensive to join a group of strangers. *Safe Refuge* prefers creating relationships with the women as well, creating a safe refuge that looks more like a home than a strict dictatorship. *Samaritana* attributes the majority of their success to the relationships they created in the beginning during outreach, and *Renew* agreed with the importance of actually creating a relationship with women so that they could help them more effectively and avoid doing harm. The success of organization may vary from outreach to prevention; however, the effectiveness lies upon the importance they place on creating meaningful, Christ-centered relationships.

### Networking

Since many of the organizations interviewed have been in operation for at least two years, they have networked with a number of organizations and even gained knowledge from one another. Networking in terms of prostitution can be defined as joining in a formal or informal partnership with another organization to serve the needs of women in prostitution. Some of the emerging themes that arose from this section of the interview were similar organizations these PAO's aligned with, the type of organization, and the use of networking to obtain funding.

### **Wipe Every Tear**

WET has networked with a couple of organizations, receiving a number of referrals from the International Justice Mission and partnering with Youth with a Mission. One of their strongest partnerships is with the organization in Angeles City, *Renew Foundation*. This organization partners with churches in the local areas and serves the many women who are being prostituted in this region. Aside from the local networking in the Philippines, WET also networks with a number of churches in the United States for funding and support.

#### Networking

The organizations found that it was just as important to network with one another as it was to network with women in prostitution.

#### **Safe Refuge**

*Safe Refuge* similarly networked with other organizations fighting against prostitution as well as other churches and schools in their immediate vicinity. *Safe Refuge* says they network with at least ten or more other organizations and receive a lot of their clients from the referrals of these organizations. An interesting network that *Safe Refuge* has with the **neighboring community** is with elementary and high schools. "The Resident Leaders, women who have been walking well [escaped prostitution], get invited to speak at school for teenage pregnancy prevention." It is heartening to see the type of networking that *Safe Refuge* does not only goes towards helping women who are currently in prostitution but to also prevent younger women from entering into prostitution or becoming pregnant. One of the many networks *Safe Refuge* has is with a **local church** close to their site where the women can work and grow with the community. There was a healthy amount of networking done by *Safe Refuge*,

similar to what other organizations are doing with other PAO's and churches, as well as proactive work within the community with schools.

### **Samaritana**

Over the course of more than twenty years, *Samaritana* has established an extensive network with organizations and communities facing prostitution. Many of the interviewed organizations mentioned *Samaritana* as an organization that they networked with or received training from at one point in their journey. One of the most unique characteristics about *Samaritana's* networking is that they have played a role in establishing a group known as International Christians Against Prostitution (ICAP), strengthening organizations and **raising church awareness**. Raymond showed the purpose of particular networking and how it is tailored to the needs of the women by stating, "Organizations that we network with often have shelters since we do not have a shelter."

The networking of *Samaritana* is not limited to other organizations, as is true with PAO's already mentioned. Samaritana's networks incorporate **churches, communities**, and even a **business partner** in the United States. The livelihood program through which *Samaritana* produces cards, jewelry, and other handicrafts are sold in the United States, expanding their network to the stores and churches that sell their goods.

### **Renew Foundation**

The *Renew Foundation* similarly does networking with a number of organizations in the Metro Manila area and even abroad. Paulo stated that they network with an organization known as DAWN, Development Action for Women Network. This organization specializes in working with Filipino women who have been trafficked abroad as sex workers, often in Japan. Paulo said, "Samaritana was one of the organizations in the beginning we got ideas from." He then described the current reciprocal relationship they have with WET. Again we see the deep relationship these organizations have formed with each other and the importance of networking.

### **Emerging Themes**

From this portion of the interview about networking, the emerging theme was not just the importance of networking with other PAO's, but also with the women who are currently in prostitution. By definition, networking is with other organizations so that all the needs of women can be met. However, these PAO's showed the importance of **networking with the women** they come across in outreach because it is these women who will spread the word of what the organization is doing on the streets and interest women in joining the PAO. Once these women join the organization, they are already connected with many of the women on the streets and can encourage them to join the PAO as well since there is strong trust between them already. Whether it is finding another organization to assist the women better or spreading the word about the organization, networking has been found to be very useful for organizations.

### **Apprehensions**



With such a strong religious background in the Philippines, many women may feel apprehensive about joining an organization that is outwardly religious since they have faced much criticism and scrutiny from the church and they themselves may feel unworthy. Women in prostitution have many fears if they decide to leave prostitution, such as repercussions from their pimps, no income for their families, or the fear of failure and having to return to prostitution. With this in mind, we must realize that there is a great stress placed on the women as they decide to greatly alter their lives and take a new path. It is common for women to be apprehensive to join a PAO for many reasons aside from the organization and its members being complete strangers to them. The interviewed PAO's discussed a number of other apprehensions that women have towards joining a PAO.

### Wipe Every Tear

WET's Becky said that many of the women they approach during their outreach are apprehensive that their organization is just a religious cover-up designed to deceive the women. Becky said, "Especially in Angeles City. They thought that we would bring them to a sex den or a foreign country." Sadly this is a true depiction of traffickers and their methods of gathering women from rural/slum areas and trafficking them into prostitution. It was heartening to hear that the women were not outwardly apprehensive about joining the organization because it was religious and just because of the possible deception. There is an **extensive interview** conducted between potential new women and WET to resolve any worries that the women may have or issues that may occur in the future. "I talk with the women and their parents to see if it is okay to take them in," Becky said, showing the immense care and intentionality behind the organization.

### Safe Refuge

*Safe Refuge* is also very meticulous in the way they approach women and compensate for any apprehension they may have before admitting them to their aftercare program. Entering a PAO is quite the lifestyle change for many women as Ara described it. Many of the women grew up without a strong parental structure; thus, some lack respect towards authority. Also, many of the women are used to traveling freely throughout the day since they had free time during the day.

To assist the women in this transition, *Safe Refuge* created a **two-week probation period** so that the women could adjust to life within the program. "The first two weeks are the hardest adjustment for them. That's why we give them the two weeks. There are some runaway brides, especially women in prostitution, because they are used to a life of their own," according to Ara.

#### Apprehensions

Many women believe that it is "too good to be true." This reaction highlights the importance of forming a relationship with the women to

Also during this two-week period, the women's cell phones are taken away so that they can get closer with the other women in the house and stop any encouragement from negative influences to return to prostitution.

#### **Samaritana**

*Samaritana* has encountered many apprehensive women during their years of outreach, but it is through this outreach that a relationship forms and the women begin to

feel more comfortable with the organization. Raymond has been leading *Samaritana's* outreach and said, "At first they are not comfortable. That's why it takes a lot of time to build relationships through the outreach."

Many of the apprehensions women have revolve around the **unknown** and what would become of them when they join the PAO. This is where having **Servant Leaders** present during the outreach is really beneficial because many of the women at *Samaritana* who accompany the outreach team have friends who are still on the streets. Once women do decide to join *Samaritana*, their apprehensions may get the best of them and they may leave, but this is not immediately discouraging to Samaritana. "We believe that it is **a part of their journey**. They are going through many struggles in their lives." Samaritana has an open-door policy for these women, meaning they stay in contact with women who have left and encourage them to come back whenever they are ready.

### **Renew Foundation**

*Renew Foundation*, although very methodical and clinical in approach, still encounters apprehensive women. Paulo explained that women thought it was, "**Too good to be true**. What's the catch?" Paulo also stated that, "Our drop-in center is located between two government buildings, so this helps let them know we are not some dodgy NGO looking to try and traffic them again."

Other factors that help quell the women's apprehensions about *Renew* are the fact that previously trafficked women accompany them on their outreach and that the PAO receives media coverage. With each of these factors comes an opposite force that may make the women more apprehensive, such as the drop-in center being located between two government buildings and the women having a negative view of the government. Paulo also stated that media coverage can go to the heads of the organization's leaders and distracts them from their focus on serving women.

### **Emerging Themes**

The two equally recurring themes in this section of the interview were that an organization this willing to help women in prostitution is too good to be true and that they are apprehensive with the lifestyle change they will have to undergo. These are two quite opposite sides of the spectrum: women fearing the changes in their life by joining and women wanting to join, but fearing the validity. Again, these situations could be avoided through a strong relational bond between the women in the organization and those on the streets. It was comforting to see the fact that the faith-based nature of these organizations **was not a deterrent** for the women and that the actual apprehension concerned their own well being in the future.

### **Root Causes of Prostitution**

Prostitution in the Philippines is an immense issue and cannot be attributed to any one cause. The current form of prostitution in the Philippines has been shaped by hundreds of years of history, culture, religion, and social issues. Each woman is different and has her own reasons

and story into how she was introduced to prostitution. It was interesting to see what the organizations viewed as the root cause of prostitution and how they addressed it through their programs. This section of the interview highlighted one of the largest emerging themes of the research, the **importance of education**.

### Wipe Every Tear

Becky, the director of *Wipe Every Tear*, explained that there were many factors that could explain prostitution. “The economic issues of the women yes, but behind that are **corruption and lack of education**.” Becky is a certified teacher and this began to show as she explained the corruption, misspending of the budget, and lack of education in urban poor areas. She described the grandiose budget each politician receives and how little money is given to communities for education. She pushed the need to reanalyze the budget and put a higher focus on the need to sponsor education and livelihood programs for the women so that they would not fall victim to prostitution as a means to support them and their families.

This lack of education makes women **more susceptible** to prostitution because they do not have degrees to **obtain jobs**. The corruption found throughout the Philippines as well as the poorly spent budget limits these women’s chances to receive an education and forces them to seek employment at the cost of their own bodies.

### Safe Refuge

*Safe Refuge’s* Ara believed that women are more disposed towards prostitution because of the strong **patriarchal influence** found in society. Ara stated that women struggle to receive the same position men do in the Philippines and that this has been negatively affecting women in many aspects of their lives.

She stated quite strongly, “The **economic** status and the **lack of education** is the cause.” The programs offered by *Safe Refuge* are geared towards providing women with an education and employment. She stated that for there to be a real change in prostitution, the views of women in general needed to change and they need an equal position among men. She provided a good cultural assessment into one of the many reasons behind prostitution and how a larger change in the whole nation is needed for there to be any long lasting change.

### Samaritana

*Samaritana* had an expansive view about the root of prostitution, examining both social and cultural factors, as well as natural reasons. Raymond began to summarize the causes by saying, “Prostitution exists because of poverty and the law. There is no strong law in the Philippines, especially towards the poor. Also disasters. Post disaster spots are hot spots for traffickers.”

In light of the recent tragedy created by Hurricane Yolanda, there has been an increased effort to educate and protect women in the affected areas against the onslaught of traffickers. “**Where there is a natural disaster, there will be poverty**. With poverty comes the need for jobs.” Raymond

#### Causes of Prostitution

The government’s lack of support in creating educational and financial opportunities for these women is one of the primary causes. However, the women face many natural and cultural circumstances that also contribute to the problem.

explained that many of the women are searching for employment and are excited at the offer of a job in the city that could support their families.

Raymond listed the **patriarchal** system of the Philippines as another reason, as well as the personal lives of women. He explained that many women in prostitution come from broken and dysfunctional families, experiencing a large amount of trauma and abuse from those closest to them. Once these women experience sexual abuse, they view themselves as **used or broken** and that being a prostitute is acceptable.

Raymond continued to explain that women in prostitution are strongly affected by certain cultural aspects and that it is viewed as the norm. “Women are viewed as **second class, subordinate**. Men have a macho complex. It is all engrained in the culture.” He described the root of prostitution being more influenced by the culture of the Philippines rather than the Philippines itself. Raymond did however believe that there was much more the government could be doing.

### **Renew Foundation**

Paulo of *Renew* stated two main reasons behind why prostitution is so widespread in the Philippines, prefacing these causes with, “People think prostitution is more prevalent in the Philippines because it is in your face.” And this statement is true, from the women at the bars, lining the street corners, or being placed in advertisements about traveling to the Philippines, it is hard to escape this perception of Filipino women. This leads to the first source of why Paulo believes prostitution is so abundant in the Philippines: **advertisement**. He says, “The biggest catalyst of prostitution is advertisement.” This leads to the pull of foreigners to these advertised areas as well as online “dating.”

His second explanation for the large number of women in prostitution was **HIV/AIDs**. Paulo explained that HIV and AIDs rates are very low in the Philippines, so when this disease skyrocketed in Thailand, sex tourism increased to the Philippines.

Paulo also added the common factors such as rural to **urban migration** that lead to economic hardship, but he also emphasized the difference between prostitution in the Philippines and in the West. “In Europe, many women prostitute themselves for drugs. Have sex, get the money, and get the drug. That’s not the case here.” This was in reference to women having to support large families and not just themselves or an addiction per se. Paulo focused more on the history of the Philippines and the external factors that have led to such high numbers of women in prostitution.

### **Emerging Themes**

As previously stated, **education** was perceived to be a root cause behind prostitution by affecting the ability of women to get a proper job and provided for their families. This idea of a lack of education wasn’t just limited to the women, but the government, church, and rest of the Philippines as well. In regards to the government and need for further education, the laws that concern women in prostitution were another factor that Becky and Raymond discussed. Another recurring issue behind prostitution was the strong **patriarchal** society that innately subdues women and places them second to men. The third largest factor that was brought up throughout

the interviews with the PAO's was the issue of **globalization**. The fact that people can now come to the Philippines from across the world to partake in the women that are advertised across the Internet has definitely increased and supported prostitution in the Philippines. It was interesting to compare these two facts to realize that it is not just the women that need to receive an education, not just the rest of the Philippines, but the entire world as well.

### Government

The topic of prostitution is still considered taboo and does not receive much attention; however, when it does, there is much controversy over government involvement, the idea of whether it should be legalized or not, and the age of consent. This portion of the interview focused on whether the organizations received any support from the government, the view the government has on women in prostitution, and if they believed that the government was doing enough to assist women in prostitution.

### Wipe Every Tear

WET began by saying that they **do not receive any assistance from the government**, even when they went to the department of social work to request assistance. They were turned away by the department, being told, "No, that is why you are an NGO. We do not have funds for you." Becky continued to explain that it is unlikely the government would assist many PAO's because the government doesn't have any funds and the funds they do have are spent on other, sometimes trivial, matters.

She said that women in prostitution are **not a priority** in the eyes of the government and that they would much rather ignore the issue than try to find a solution. A recent scandal where a politician was embezzling money into fake NGO's increased the government's weariness in assisting organizations like *Wipe Every Tear*. In conclusion, she explained that **corruption** in the government is not only a factor towards prostitution, but that it also greatly affects those that are trying to serve the women.

### Safe Refuge

Ara of *Safe Refuge* said, "The government wants to help, but there is too much **corruption**. "They do not see the status of the women and their need for help." Ara began to discuss how she is upset with how tourism is portrayed in the Philippines. "They show women in **advertisements** as if that is the sole reason to come to the Philippines." Ara continued to question the government and their involvement in prostitution, whether it is for better or worse. "I don't know if they see it and are just ignoring it. If they were doing their job, there would be no need for NGO's."

Ara mentioned that *Safe Refuge* also **doesn't receive any funding** from the government. Not all of what Ara discussed was negative towards the

### Government Assistance

The interviewed PAO's received little no financial aid from the government. This could be similar to the lack of church involvement due to insufficient education on how to help the women.

government and she acknowledged that they do have good intentions at times. “There are government officials who do care and advocate for the women, but it [prostitution] is so overgrown their voices are lost.” Ara brought to light the many shortcomings of the government and how it is **hard to assist those that you do not understand**.

### **Samaritana**

*Samaritana* has worked with the government on several occasions, battling the legalization of prostitution and increasing the age of consent. Raymond explained that there is still a battle against legalizing prostitution. He explained that the government is **advertising** the economic benefits of legalizing prostitution and the increase in tourism it would have. Raymond said, “These women are not being fought for. They are treated as objects.” These women are being treated as pawns for the gain of the government, all of this at the women’s expense. *Samaritana* **doesn’t receive any funding** from the government as well; however, they are not seeking any.

### **Renew Foundation**

*Renew Foundation* is an interesting example when it comes to receiving aid from the government. Since they are an European organization, they receive the majority of their aid from the **European government** and supporters. According to Paulo, “It is about 70% UK, 30% Filipino sponsors; however, we are hoping for it to even out soon.” When asked why he didn’t want support coming from the Filipino government, Paulo explained, “Women align with you their feelings of **government corruption**. No trust. Church organization? No problem, not government.” Paulo was very optimistic about the government’s approach towards women, explaining the proposed Anti-Prostitution Bill and the aid that it could bring towards the women.

### **Emerging Themes**

None of the PAO’s interviewed receive direct funding from the Filipino government for their organization. The emerging theme throughout this portion of the interview was that it wasn’t necessarily that the governments were in support of prostitution, but that the government **isn’t aware of the extremity of prostitution**. Ara brings up that there are a number of government officials that do want to assist women in prostitution, but they are few in number and their voices get lost in the sea of other voices. It was interesting to hear Paulo’s reasoning in not wanting to associate with the government because he feared that the women in prostitution would associate their disdain or mistrust for the government to their PAO. This shows that even though the government may not have negative views towards the women, the women still do not trust the government due to their other actions.

### **Communities’ View of the Women**

With such a strong religious background in the Philippines, it would appear that women in prostitution are marginalized on the grounds of impurity. However, since prostitution has been present in communities for such a long period, it seems logical to say that people are used to

women in prostitution. If there are such strong negative views of prostituted women in the community, maybe this is why there is a mediocre amount of attention placed on assisting women in prostitution. The PAO's highlighted a number of views that individuals had of women in prostitution and how these negative outlooks impact women. It was interesting to see how many of the community's views of women stem back to the perceived root cause of prostitution.

### Community Views

The PAO's agreed that the patriarchal society of the Philippines plays a major role in the marginalization of these women.

### **Wipe Every Tear**

Becky said that the overall view of women in the community is that of **disdain**. Again, she brought up the **patriarchal society** and how women are struggling to be viewed as equal to men. "Filipino women are viewed as lesser. They are still believed to look up to men," said Becky.

This image of women has spread throughout communities, especially to women who have been abused and who **lost their virginity**. Becky explained, "Once women have lost their virginity, they are done. Why not sell their body if they are already viewed as spoiled?" The sad reality is that women will sell their bodies if they believe they are spoiled so that they can support their family and that some **good can come out of their situation**. The overall destructive image of these women in the community has a deeply **damaging effect** on the **women's psyche**. Becky said, "Street workers need to be treated equally to build up self-esteem. They need to feel important since they are always being laughed at or abused. This has a bad effect on their psyche."

### **Safe Refuge**

Ara of *Safe Refuge* depicted women on a rise from their previously **subordinate** place under men in spite of the strong patriarchal society of the Philippines. "The **patriarchal system** is ingrained into the society," Ara said, "However, women are not inferior and can compete with men."

Ara continued to say that despite this rise in women's power, there are still certain things expected of women and it is usually taken out on women through prostitution. "Women in prostitution are generally accepted, but still viewed as a **stain**," Ara said. She also notes that women in prostitution are so used to being looked down upon that they have become "desensitized" towards what others think about them. Ara was very hopeful for the future of women in general, especially those still trapped in prostitution--rightfully so, seeing as many of their programs are geared towards the education and empowerment of women.

### **Samaritana**

Raymond explained in further detail how the community's view of women in prostitution has taken its **toll on the women**. Overall, he said that the women try their best to keep this identity of theirs hidden from those in their immediate community. "Women in prostitution don't

verbalize who they are and are afraid to be seen or categorized,” Raymond said. He too believes that the **patriarchal society** in the Philippines keeps these women down and forces them into a secretive life so that they can retain some of their dignity. To help conceal their identity, Raymond explained that some of the women use an alias while they are working. The situation that these women are trapped in places a great deal of strain on their lives and the overall view of women as secondary doesn’t help their situation.

### **Renew Foundation**

On *Renew Foundation’s* behalf, Paulo plainly said, “They [the community] **ignore it**. Turn a blind eye.” To this, he offered another root cause of prostitution that could explain a cultural issue behind why a community may turn a blind eye. Through his research, Paulo has found that the most at-risk are the eldest daughters in families of three or more. This he then supported with the fact that, “It is the culture in the Philippines for the **Ate** (oldest female sibling) to **provide for the family**.” This helps support the idea that women in prostitution will continue to sell their bodies once they have been abused because at least good will come from their misfortune and they can support their family. In conclusion, the community knows that the women are supporting their families and turning a blind eye, even if they disagree with prostitution or don’t approve of it.

### **Emerging Themes**

The recurring theme that emerged from this portion of the interview was the **negative effect created by the disdainful view the community had of the women**. The interviewees pointed out or hinted that women in prostitution will begin to embody and believe the negative beliefs the community has of them. Since many of these views are negative, it diminishes their self-confidence, which possibly brings upon a self-induced marginalization. To cope with this negative view from the community, women try to justify what they do by saying that it is for the benefit of their families. This, however true and beneficial it may be for the families, cannot justify the abuse others inflict upon them, let alone the negative view they receive from complete strangers. The programs that these PAO’s incorporate encourage the community to join and serve these women rather than idly standing by and ignoring it.

### **Colonization**

For over 300 years, three different countries have colonized the Philippines. During this time, the people were belittled and placed into subservient roles among Spanish nobles, Japanese soldiers, and the American military. It was in these years of servitude the marginalization of women began, and they became viewed as no more than sexual objects. This portion of research was to gauge just how much of an impact colonization had on the number of women in prostitution in the Philippines. The PAO directors had a variety of different answers about this question that gave better insight into the history of the Philippines as well as its culture. It was evident to see the deep-seated pain in the faces of the interviewees when they reflected on the past colonization of their people and the toll it is still taking on women in prostitution.



### Wipe Every Tear

Becky of WET stated that it was during this period that the marginalization of women actually began: “Colonization **definitely played a factor in the growth of prostitution** in the Philippines.” Becky is a certified teacher, educating the women in her PAO. She elaborated further about the slavery Filipinos faced under the colonization of the Spanish, the rape and abuse that accompanied the Japanese’s colonization, and the influence the American military had on “normalizing” prostitution and brothels.

She explained that the Americans might have stopped the horrific actions of the Japanese in the Philippines, but that the Americans have also had the longest lasting impact on prostitution in the Philippines. Even today, the number of women in prostitution is higher in areas that are closer to old military bases. “These are prostitution **hot spots**,” explained Becky. “Foreign men often retire in these areas because of the great number of these women.” She concluded this part of the interview by expressing her fear of the impending renewal of U.S. military presence in the Philippines and how this may increase the number of women in prostitution.

### Colonization’s Impact of Prostitution

All organizations agreed that colonization has played a major role in prostitution, and that it is still to this day responsible for many women in prostitution.

### Safe Refuge

Ara of *Safe Refuge* began by stating the effects that the past colonization has had on Filipinos in general. She said, “I believe that Filipinos often **feel inferior** when they are around foreigners.” The past centuries of servitude under others has demeaned the humanity of Filipinos to this day, and Ara believes that this is a key contributor to the high number of women in prostitution.

Like Becky, Ara also explained that previous military and air bases are **hotspots** for women in prostitution. She said, “There are many women in the Pampanga and Cebu regions, close to where there has been U.S. presence.” One of Ara’s main goals for the women is to introduce them back into their community so that they do not feel this sense of inferiority, whether it is from foreigners or Filipinos.

### Samaritana

On behalf of *Samaritana*, Raymond appraised the Philippines as a whole to help better explain why so many countries colonized the Philippines. He said, “The Philippines has always been a poor country, even before colonization.” To further his opinion, Raymond examined slavery and how this brought about the **push and pull factors found in poverty**. He said, “Women in prostitution do not have a choice. They are either pushed or pulled into it by poverty.”

This was similar to what Becky stated about women wanting to provide for their families and how since they were already “spoiled,” they should begin a life in prostitution as a means to provide for their family. Raymond supported the belief that it is because of slavery and

colonization that these marginalized women in prostitution take a subservient role in the community. It was interesting to hear how the oppression of these women is just as **psychologically devastating** as it is physically harmful.

### **Renew Foundation**

Paulo explained a wider variety of aspects that can still be found in the community that are a result of colonization. He explained earlier in the interview the effects the **American occupation** had on the Philippines. “A large population of [American/Filipino] children were born in the areas close to the military bases of American GI’s,” Paulo said as he explained his intervention program of tracking down men who have children with Filipinas abroad. He also explained that when the U.S. pulled out of the Philippines and **HIV/AIDs** increased in Thailand, this gave the opportunity for prostitution to root itself in all the bars that catered to military personnel around the base.

Before the American occupation, there were two other colonial periods, which Paulo discussed as well. “The Japanese would be the “comfort women” of course,” said Paulo in reference to the number of women who were sold into slavery to serve the many Japanese soldiers and nobles. Paulo explained that there are still Filipino women in prostitution being trafficked to Japan.

It was interesting to hear that the Spanish are actually responsible for the governmental structure of the Philippines and that it is not based off the West’s influence. Smaller governments in each layer of the community and society is how the Spaniards used to operate. “**The more layers there are in government, the more corruption there is,**” said Paulo, explaining the high levels of government corruption as a factor for the poor economic status of these women, which led them to prostitution. Having minored in Filipino history, Paulo gave a detailed account of how history has set the stage for prostitution to flourish in the Philippines.

### **Emerging Themes**

The consensus among the PAO’s was that colonization has played a significant role in the high levels of prostitution in the Philippines, **particularly the U.S. occupation** and the airbases located within the Philippines. Still to this day, the areas located around airbases thrive with high levels of prostitution and trafficking. However, before the U.S. occupied the Philippines, there were a number of other brutal and savage colonization periods that explain the subdued and marginalized demeanor of Filipinos. Filipino women were treated as slaves and prostitutes for centuries before the U.S. occupation, conditioning them for a future of complacency. What we see now as prostitution is in fact centuries of abuse manifesting itself in the treatment of women.

### **Religious Views towards Women in Prostitution**

As previously stated, there are strong religious beliefs held and practiced in the Philippines. Any of these could have a significant impact on the views and treatment of these women. This portion of the interview was intended to collect information on how particular religious organizations treat, assist, or view women in prostitution. This information would then

be used in contrast to biblical passages about these women and the need to assist them along their journey out of prostitution. All of the interviewed organizations come from a faith-based background and it was interesting to see them evaluate their own religion and those similar when it comes to serving this marginalized population. Many of the participants expressed a feeling of bewilderment and amazement as they realized how distant religious organizations are from those that should be at the heart of every congregation.

### Wipe Every Tear

Becky began by boldly stating, “**Roman Catholics are against prostitution.**” However, she followed up this statement with, “The Catholic Church is known to help in Cubao, but not active like us. No outreach, just [financial] support.” Her depiction of how women are viewed by the community was also congruent with how the church views such women, with an air of impurity and disdain. “Women do not want to go into churches anymore because they **feel dirty**. They view the churches as holy and themselves as unholy,” Becky explained. The undeserving

#### Churches Perception

The views of churches towards women in prostitution are not dependent upon their religious affiliation, but their level of education.

and unworthy demeanor derived from the community and churches begins to impair these women’s self-esteem, causing them to accept how others perceive them.

This false perception of women in prostitution isn’t unique to the Catholic Church; however, it is not as evident in other Christian communities. In any case, Becky wishes to take action against this misunderstanding to increase the involvement of the church with women in prostitution. Her strong beliefs in education surfaced again as she said, “We need to **educate churches** about who these women are and

what their needs are!” Becky has already begun trying to educate her own personal church about the great need of women in prostitution by bring some of the women from WET to church service on Sundays. Although she may be facing an extreme uphill battle in bringing churches closer to women in prostitution, Becky appeared very optimistic and determined with her desire to educate churches.

### Safe Refuge

Ara stated that many of the women at *Safe Refuge* faced a similar view from the Catholic Church. She said, “The Catholic Church views these women as **stains**.” This statement was very similar to that which Becky stated, however she depicted the Christian church as being more forgiving towards these women by saying, “Christians believe in the redeeming qualities of the Word and of the Lord.” Even with this, she explained that there is still a great need for the church to engage women and assist in their transformation.

She portrayed the importance of the church in their holistic transformation by saying, “We recognize that education plays a big part on their empowerment but it is not the main thing. It will always be them being reconciled with Jesus and finding their identity in Christ.” Ara believes that these women need a church to walk alongside and help **heal their past wounds**. *Safe Refuge* is already partnering with a church close to their headquarters. Ara stated that this church really assists the women along their spiritual journey and reconciliation with Christ

through worship teams, small groups, and discipleship that the women participate in. Her depiction of the Christian church's involvement sheds a rejuvenating light on organized religion's view on women in prostitution.

### **Samaritana**

For *Samaritana*, Raymond continued to explain how a **patriarchal system** is not only present in the Philippines, but in the Bible as well. "There is a clear patriarchal system in the Bible. In John 8, it was only the woman who was going to be stoned. Where was the man?"

He explained that this is the same in the Philippines and that men can get away with more than women can. Raymond said, "We are created in the image of God, but that is not what is really happening." This brought up a good question as to why we aren't living up to the image of Christ. Is it because we are incapable of it? Raymond answered this question by stating that the church has **difficulty recognizing the needs of the women**, making it more of a lack of education than anything else. Raymond explained that, "there are some Catholic churches that help and others that don't. Just as some Christian churches are involved and others are not." Raymond has experienced a wide variety of different churches that are interested in beginning to work with women in prostitution, saying that it isn't strictly dependent on the religion itself, but rather the person and their desire to help.

### **Renew Foundation**

"Times are a-changing," began Paulo of *Renew* as he described the religious views of women in prostitution, "Teenage pregnancies. Premarital sex on the boom. The Catholic Church's power is dwindling. [It's] still there, but not like it used to be." Paulo depicted a Philippines in a **cultural and social change**, where religion is no longer the main governing authority, and Filipinos are embracing individualism and a sort of Westernized culture.

He responded that the church itself has an **ambiguous stance** on women in prostitution: "It's mixed. Most are willing to help, but not on the frontline. They donate goods occasionally, but no outreach." Paulo hinted at the notion that it wasn't necessarily that the churches didn't want to help, but that they lacked the education in how to approach the women.

### **Emerging Themes**

In summary from this section of interviews, the view of the church towards women in prostitution cannot be solely defined as **negative**. The organizations shared that the church as a whole is large and composed of a number of different individuals, some interested in assisting women in prostitution while others are not. The organizations did conclude that churches were more prone to provide assistance in the form of funds and goods rather than to help on the front lines. The negative view from the church could possibly derive from the high religiosity of the Philippines that Filipinos support. Since the women view the church as holy places, they in turn may view themselves as unholy since their actions do not correlate with the church. Even if this were true, churches are not approaching women to confront their perceived impressions of the church.

### *What Needs to Change*

The issue of prostitution is such an immense one that it incorporates a multitude of different levels in the social structure of the Philippines. To try and directly solve the issue of prostitution by focusing on one simple aspect would be useless without first analyzing the society as a whole and how each issue contributes to prostitution. For example, one may believe that creating more opportunities for the women may be a solution to ending prostitution; however, this would be unsuccessful without the education for the rest of society about the needs of the women and why this is important.

This portion of the interview focused on what each organization is confronted with and what aspect in the Philippines needs to change or improve for there to be a significant impact. Each interviewee of the PAO's took a unique approach answering this question so as to explain the connection of this part of society to prostitution and the importance of it being resolved to benefit prostituted women.

### **Wipe Every Tear**

Becky took more of a holistic approach and explained the importance of more church involvement aside from donations. She explained that many of the churches WET works with are uneducated as to how to help these women. She noted the great impact this could have on prostitution by stating, "Imagine if all the churches can get involved in it. They are everywhere!" This was just the beginning of her vision as she then described the global impact a unity among churches could have against prostitution. She stated, "Every church, every congregation member working to assist women in prostitution. We need to **educate the church** about the needs of these women so that maybe a couple people will find a calling to help these women." Becky closed by reaffirming what she had previously stated about the **improper spending** of the national budget affecting the poor and increasing the number of women in prostitution. "If these funds went towards the right programs, there would be a better chance of ending prostitution," she said.

### **Safe Refuge**

Ara of *Safe Refuge* had previously stated in the interview that she believed **education** was important to the transformation of these women's lives; however, there needed to be a greater focus on **Christ and the healing He would bring into their lives**. Ara explained that for the women to even feel remotely comfortable in approaching the church, the congregation needed to be educated first. She also addressed the **low economic status** of the women as part of the issue, "A woman's economic status is key. We need to improve this through education. Education for the women, yes, but also for the men who are abusing these women." She concluded by explaining the importance of educating men: "We can never get rid of the discrimination these women face. It is

#### **The Problem**

The PAO directors all had different opinions; however, the solution lies in educating the church, community, and government about the physical, financial, and mental needs of these women.

ingrained into our culture. With education, however, we can give people the knowledge they need to change if they wish.”

### **Samaritana**

Raymond was more logical in his approach of addressing the issue of prostitution. “We need to **change the laws** to punish the traffickers, pimps, buyers, bar owners, and others that directly support this system.” This Nordic System that Raymond was describing would punish those responsible for the trafficking of women; however, the women would not be viewed and reprimanded as criminals. “We need this new law to support the restoration and rebuilding of the women,” he added. Such a bill does exist. It is the Anti-prostitution Bill and has been presented to the Congress multiple times, yet hasn’t passed yet. As Raymond described the bill, it would provide the women with similar support they would find at PAO’s to assist in their recovery and transformation.

### **Renew Foundation**

Paulo again had a deeper look into the history of prostitution and what needed to change on the physical level for there to be a long lasting change in the Philippines. His primary points were focusing on the well being of the women and meeting their needs. “The perceptions of women. They are just women who like sex and to have fun,” Paulo said in regards towards the community’s view towards women in prostitution and how people need to be taught about the women and their struggles.

There are many realities about the women to which both the community and the Philippines are blind, such as mental health. Paulo said, “The actual physical and mental harm these women face...people are completely oblivious to.” The mental health issues of women, particularly depression and schizophrenia, are untouched by social workers and Paulo stressed the importance of the country focusing on this matter more, not just for women in prostitution, but individuals in general. For there to be a feasible chance of a long lasting change in prostitution, Paulo believes the change lies in a greater focus on the **mental and medical treatment of women in prostitution.**

### **Emerging Themes**

Across this broad range of themes presented by the organizations, the single common factor among all these was that these women were still misunderstood and **people need to be educated** about these women and their needs. The mental health needs of the women are not being met, churches are not all uniting together, and the government is not creating laws or opportunities for these women because women in prostitution are still misunderstood.

Raymond recommended a change in law; however, several others brought up the need for education. If change and laws are to be effective in the Philippines, people must learn and appreciate the depth of what these laws mean for the women in order for them to be effective.

The programs and activities conducted by these PAO's are meant to, first and foremost, assist the women; however, they can easily educate the general population of what these women are going through and how to assist them.

### **Church Involvement**

Church involvement can be defined as a church becoming more involved with women in prostitution, using programs found with PAO's to assist and serve women in their neighboring communities to exit prostitution. The majority of the interviewed PAO's are faith based, and there was unanimous agreement that churches should become more involved with women in prostitution.

Becky vehemently supported the idea of churches becoming more involved throughout the interview, stating that, "Involving the women is just as important as involving the churches. It is a two-way relationship." Ara had a similar desire to Becky's of wanting to educate her own church about women in prostitution and also had a similar vision of the immense impact complete church involvement could have on women in prostitution. Raymond believed just as strongly as WET and *Safe Refuge* that there should be stronger church involvement; he said, "**You cannot just study the Bible without any social engagement.**"

Paulo too stated it wasn't a question if the church should become involved. "They have to be," he stated several times. Without appropriate church involvement, there will be no **reconciliation between the church and women in prostitution**. Paulo explained that if there is going to be a full transformation in the women, they need the solid, loving community that is found in the church. In conclusion, the theme and general consensus deriving from the PAO's about church involvement was that it was **necessary** and that there currently wasn't enough strong participation on the part of the churches with women in prostitution.

The PAO's expressed that this is an issue that is at the heart of Jesus' teaching and that churches should take a stronger stance on the issue. The PAO's expressed that church involvement is key in the transformation of women's lives and the reconciliation between them and Jesus.

### **Biblical Grounding**

Mission statements have been found in my research to have a particular effect on the construction of an organization and programs utilized to reach women in prostitution. In this section of the interview, I wished to analyze whether there was a particular biblical passage these PAO's upheld that may influence the organizations approach towards serving women. It was interesting to see that this biblical grounding was more significant than previously estimated, seeing as some of these organization's names were based upon biblical passages.

Becky revealed that their organization, *Wipe Every Tear*, was actually named after Revelations 21:4, *He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.*" Becky also offered her own personal scripture that she says really influences her work on a daily basis, Colossians 3:23,

"Whatever you do, work at it with all your heart, as working for the Lord, not for human masters." These two passages really begin to portray her love and passion for the women she serves, as well as the lengths she will go to create a better life for these women.

Ara said that there were a number of verses that the women find really beneficial and relevant to their mission; however, there wasn't one specific verse that defined *Safe Refuge*. Ara stated that she finds Hosea 3, when Hosea buys back Gomer, as one of their most influential passages for the women. She also said John 8, about the casting of the stones, was important to her because it, "Shows the love we should have towards these women, the desire to stand up for them, and to take them in."

Raymond explained that *Samaritana* actually derived their name from the Samaritan woman at the well in John 4. The second scripture that Raymond mentioned was his own personal passage that greatly influenced his decision to begin working with *Samaritana*. He explained that Matthew 5:13-16, regarding the salt of the earth, explains his actions in working with women in prostitution and that this passage should be enacted by churches across the Philippines.

The *Renew Foundation* stated that they do not have a particular Bible verse that they affiliate the most with. "There is no particular verse. We don't want it to get taken out of context with what we are doing," Paulo said. This was interesting, seeing as their closely related partner, *Wipe Every Tear*, derived their name from a biblical passage in Revelations. In conclusion, a biblical passage played an important role in all but one of the organizations. The passage served more as a title or grounding for the organization and did not limit their approach or effectiveness towards women in prostitution. The effectiveness of the PAO's lies in the programs that they use to assist women in prostitution.

### **Best Practice for Churches**

This best practices portion of the interview was to determine which program utilized by PAO's would be best for churches to implement in order to assist women in prostitution. It is impossible to meet the needs of every woman by using only one program or method of service. This envisioned best practice is to **introduce churches towards serving women in prostitution** and create a relationship between these two groups. Eventually, once the churches become proficient enough, they may begin using other methods to tend to the many needs of the women and walk along with them on their journeys. Since many of the interviewed PAO's focus on aftercare, it was interesting to listen to their approaches and answers to this question.

### **Wipe Every Tear**

Becky believes that **prevention** is the best approach for a church to undertake because of the many different options it contained. One of the first options she began to describe was of course, education. She

#### **The Solution**

There was an equal split between the organizations advocating for churches to take up a prevention and outreach model. The most important factor resulting from either of these methods is a relationship between the church and women in prostitution.



explained, “We really need to educate the women and make them less likely to be trafficked. Only the uneducated get trafficked.”

Other preventative methods she described were community classes and **raising awareness** in their own communities. The church could also provide spiritual healing from the past years of abuse and marginalization. “Women need to be filled up from feeling dirty or being seen as a stain. The church can restore them to their original beauty and then more,” she said. Becky concluded that prevention was beneficial for both groups because it clearly assists women in prostitution with an education, but it also educates the congregation and their families about the needs of these women.

### Safe Refuge

Ara said that the best practice for churches to become involved with is **outreach**. She said, “The best way to help women is to go where the women are. *Not Preach*. Helping out. Giving one kilogram of rice or having the church establish a livelihood tent for the women to get involved in.” Through this approach, the church becomes involved in the lives of the women and meets one of their primary needs of supporting their families. *Safe Refuge* is very relational in their approach to the women, so it makes sense why Ara wished that the churches would go to women and create this initial relationship. “**Livelihood programs will build relationships. Once there is a relationship and trust, discipleship will follow,**” she said. Ara was very hopeful with her plan of engaging the church more with the women and explained that their partner church, Harvest for Christ, already involves women from prostitution in many of their church groups.

### Samaritana

*Samaritana's* approach was very congruent with what they had previously stated and the importance they place on **outreach** within their organization. Raymond believed that the church should take more of a holistic approach of outreach towards the women. “We need to **bring the Good News to the women**. We need to reach out to the women on the streets or bars. They need to be a part of the kingdom, and shouldn't be invisible.”

Samaritana also wishes for churches to create a **relationship** with these women through community so that the women have opportunities to better their lives, both spiritually and physically. Raymond has a passion for infusing the church with social justice and his passion was evident as he described the beautiful relationship that can form between the church and the women during their holistic outreach.

### Renew Foundation

Paulo believed that the best method for churches was to get involved with the community as much as possible, preferably through **prevention**. Paulo realizes that churches are limited in knowledge and manpower; he said, “Easiest thing for churches to do would be prevention unless the church has professional psychologists.” Paulo wants the best treatment for women and wants to avoid mistreatment, so it makes sense that he would want to limit church activity if they are inexperienced. It was in this section of the interview that Paulo explained the need for professionals in this field when treating women. Paulo said, “You **need to have professionals** when working with women in prostitution. The power of prayer is great, but don't get ignorant.

He has given us these resources.” As support, Paulo expressed that the church avoids embracing certain medical practices in fear that it would appear as if they are belittling the power of God.

### Emerging Themes

The organizations are equally split on whether prevention or outreach was the most effective method for churches to utilize in assisting women in prostitution. The similarity that bridges these two approaches towards women is the **relationship** that it would create. Whether the churches are going out into the community to teach about the risks of traffickers and to protect those that are at-risk or to walk with those women on the streets and creating connections, relationships are being formed with these women. It is these relationships that will bring these women closer to the church or towards a PAO and inevitably assist them through their journey of exiting prostitution.

### Fears for Church Involvement

These PAO’s have spent years establishing their programs and finding the best methods to reach out to women in prostitution without being obtrusive. It is understandable that they may find church participation dangerous towards the well being of the women since there is such a strong religious presence that has segregated these women in the past.

Aside from the lack of education many churches have, was there another fear these PAO’s have in churches working with women in prostitution? Many of these PAO’s derive from a faith-based background, so any fear they have of their faith intruding upon the women may already be resolved; however, this fear is still present for uneducated individuals outside their organization. This portion of the interview was intended to address the concerns of PAO’s about church involvement as well as how churches could avoid making these mistakes.

### Wipe Every Tear

Becky had a fear that the church would **continue its negative opinion** towards the women when they began going to church again. “[I fear] that the church will look down upon or talk down upon the women.” She passionately explained that it is her goal in WET to provide love and acceptance to every woman in her organization and that the church not reciprocating the same amount of love would be troublesome to her faith. Becky, however, had a larger intention behind bringing the women of WET to her church. She stated, “It is not the people I take the

#### Fears

Ignorance is the primary fear. Whether it is towards the women or during assistance, the PAO’s fear further mistreatment of the women.

women to see, its God. I tell the women we have a date with God.”

This supports her previous comments about the need for women to be **reconciled with Christ** and restored to their previous beauty. In conclusion, Becky fears that the women will begin to go to church and progress in their **healing progress**, but that the negative views of the church community will dissuade them and push them farther away from the church and Christ.

### Safe Refuge

Ara also worried that the church would **continue its negative views** of the women and that this would affect the healing of the women. Ara said, “I fear that the women would be viewed as stains and not accepted. They are so much more than that.” She then explained the role of the church in the healing of the women and the reformation of their relationship with Christ. Ara brought up her passion for serving the women and how there needs to be a strong relationship before the women can trust others.

She mentioned, “I am also afraid that the church would **preach and force religion** upon them.” Without this solid relationship she spoke of previously, any aggressive approach by the church with the gospel may come off as invasive and deter the women from forming a relationship with the church. Ara highlighted the repercussions this could have on the women’s relationship with Christ, other churches in the future, and exiting prostitution.

### Samaritana

Raymond expressed that he had no immediate fears with churches assisting women in prostitution because the churches that would become involved with women in prostitution have a specific calling. “It is ok if not [working with women in prostitution],” said Raymond in regards to church involvement. “Church has many parts. If planting is more important to them, that’s ok. That addresses developing the Kingdom. We want women to be a part of God’s Kingdom.” Raymond still believes that women in prostitution should be at the hearts of everyone in the church since they are suffering and in need of God’s grace, however he realizes that each person has his or her own calling in life. It was endearing to see Raymond discuss his passions and desires to recognize the immensity of God’s Kingdom and the unique plan He has for everyone.

### Renew Foundation

Paulo’s systematic and clinical approach for *Renew* was evident as he described the fears he had for church involvement. He said, “[Churches] being **willy-nilly**. Jumping into the deep end not knowing what you are doing and how to do it.” This can be detrimental to PAO’s that are just beginning, following their hearts more than reason.

Paulo explained on occasion how he has had to tell people to stop the way they are treating and viewing the women because it has the potential to backfire and cause them more harm. He said, “If I continued the way I began, I would be depressed. Renew wouldn’t be operating.” This concern he has for others **becoming too attached** and disheartened is very true and should not be taken lightly. If people become immediately discouraged with their efforts to assist women in prostitution, women will not be reached and they will not exit prostitution.

### Emerging Themes

The emerging themes coming from the fear of church involvement was not necessarily focused around religion and faith in general, but about **the physical body of the church**. There wasn’t a fear that the idea of religion would scare these women away, but that it would be the

way that it was presented to them that would harm their recovery or deter them from joining a church or PAO.

It was a common fear that individuals in the congregation would still have their **personal biases** about the women and express it by being unwelcoming or demeaning. The approach as a whole of how churches should get involved was another fear of Paulo, which relates to the importance of educating the members of these churches prior to assisting women so that the program will be successful and women will be effectively served. The important thing to take away from this is that the fears for church involvement are all physical and can be managed to some degree.

Attached at the end of this chapter is a chart providing a brief description of what each PAO answered for each question.

	<b>Wipe Every Tear</b>	<b>Safe Refuge</b>	<b>Samaritana</b>	<b>Renew Foundation</b>	<b>Emerging Themes</b>
<b>Mission Statement</b>	Transforming and regaining what was lost.	Rescue, nurture, rebuild lives of women.	Build, model, and empower communities.	Renewal of women through Christ and economics.	Transformation and giving back to the women
<b>Stressed Programs</b>	Education and discipleship	Education and Discipleship	Outreach, Prevention, Livelihood	Education and prevention	Based upon the needs and creating relationships
<b>Leadership Opportunities</b>	Yes	Yes	Yes	Yes	Servant Leaders
<b>Most Important/ Successful Methods</b>	Prevention	Education/ Aftercare	Outreach	Methodical prevention	Forming relationships
<b>Networking</b>	Yes	Yes	Yes	Yes	Creating relationships to serve women
<b>Apprehensions</b>	Yes	Yes	Yes	Yes	Yes
<b>Root Cause</b>	Lack of Education	Patriarchal society	Lack of law	Advertisement HIV/AIDS	Lack of Education
<b>Government Support</b>	No	No	No	Yes (UK)	Lack of Gov. Education
<b>Communities' Views of women</b>	Diminishing women's self-esteem	Viewed as a stain	Second class	Ignore it	Negative views influence women's self image

<b>Colonization</b>	Strong negative impact	Negative impact still (US)	Negative impact	Strong negative impact	Still present due to U.S. Occupation
<b>Religious Views</b>	Make women feel unholy	Viewed as stains	Both positive and negative	No direct assistance	Lack of education
<b>Other Changes</b>	Budgeting better	Economic opportunity	Legal stance	Health care	Need for education
<b>Church Involvement</b>	Necessary	Necessary	Necessary	Necessary	Necessary
<b>Biblical Grounding</b>	Yes	Yes	Yes	No	Depicts the organization
<b>Best Practice for Churches</b>	Prevention	Outreach	Outreach	Prevention	Either to create relationships
<b>Fears of Church Involvement</b>	Unwelcome by congregation	Persistent negative view	None	Assisting without knowledge	Not afraid of religious beliefs

## Chapter 5: Analysis

### *What are these Emerging Themes*

Upon completion of the interviews, two primary themes emerged that immediately stood out from the discussion: **education** for both the women and community, as well as **relationships**. The theme of education derived from the interviews not only applied to women in prostitution for their own wellbeing and betterment, but also to the surrounding community, government, churches, and the rest of the world that is taking advantage of them. The idea of relationships was rooted in the success of a PAO in administering to women and drawing them towards their organization in order to assist them in their exit from prostitution.

The focus of this thesis was to show the importance of PAO's in helping women exit, more specifically how churches can get involved and incorporate methods used by PAO's to help assist women exit prostitution. The interviews showed that it was imperative that churches become involved in the assistance of women in prostitution, not just to assist in their exit, but also to heal the wounds that have been dealt by the community and possibly from the church towards women in prostitution.

This analysis chapter is going to focus on three main sections. The first is the interviews and how they relate to one another and the secondary research that was analyzed before the study. The second section is going to highlight the importance of church involvement as stated by the PAO's. Finally a model program for churches will be outlined to show how they can begin serving women in prostitution. This section of the paper will also highlight the biblical backing for church involvement and support the claims of the PAO's found in the interviews.

## Mission Statements

There was a strong correlation between the injustice frames described in Oselin and Weitzer's *Organizations Working on Behalf of Prostitutes* and the topic of mission statements. Furthermore, the strong guidance and importance an injustice frame plays in the actions of an organization can be seen in mission statements as well. The stronger the wording in the mission statement, the more geared the PAO was to address these specific needs.

For example, the mission statement from *Wipe Every Tear* (WET) focuses upon the *transformation of women's lives and regaining what the women had lost while in prostitution*. Becky stated multiple times that she wanted to restore the women's lives to the beauty which God intended and this can be seen through the discipleship, outreach, and great care she takes in assessing women to understand their true needs.

Again, this can be seen in *Safe Refuge* when they stated they wished to *rescue, nurture, and rebuild women's lives*. They conduct outreach and strongly encourage education and discipleship to nurture the women and rebuild their lives for a better future. Even the safe house they utilize to nurture women and their desire to make it more like a home than an institution reflects their name, Safe Refuge. This is also similar to *Renew Foundation* and their desire to renew women through Christ and economically through their allowance and education program.

Finally, *Samaritana* reflects their mission statement that addressed the desire to *build, model, and empower communities by utilizing their strong outreach and relationships created all throughout the community*. Overall, the organizations supported the findings in the secondary research that a **mission statement/injustice frame strongly guides and grounds a PAO's actions** in their assistance towards women in prostitution.

The emerging themes from this section were those of **transformation** and **restoration** to the women's previous stature in life. One can notice through the wording of the mission statements found in the organization why this would be the overall output. What is interesting about these emerging themes is that they are not specifically focused upon one single facet of prostitution and that it covers a broad, holistic range that focuses on the woman. These organizations could have simply left their mission at providing women with employment or focusing solely on healthcare; however, these organizations recognize that assisting one area in a woman's life will not have a strong enough impact.

Wirsing in *Outreach, Collaboration, and Services to Survivors of Human Trafficking* explained the need for organizations to utilize a wide range of activities and programs to aid women in prostitution, known as the wrap around effect. The mission statements of these PAO's show that they are utilizing a wraparound effect to address the many problems women in prostitution face and the emerging themes prove that these organizations have a deep, significant impact on the women.

### Mission Statements

Aside from grounding and directing a PAO, the mission statements of the interviewed PAO's all focused on the transformation and restoration of rescued women in prostitution.

## Programs

As found through Oselin's *Getting Out*, the three main methods of women exiting prostitution are through incarceration, PAO's, and through their own self-will. Oselin's research showed that PAO's were the most effective method in getting women out of prostitution, raising the question of what the most effective program(s) in assisting these women out of prostitution might be.

The PAO's all had a wide variety of programs they used in reaching out to women, many of which were similar to each other such as outreach, prevention, aftercare, discipleship, education, and livelihood. Even though many of the organizations have similar methods to reach the women, they usually specialize and capitalize on a few of these. **Education** was an all-round staple for all four PAO's, stressing the importance that women receive not just a high school level degree, but a college one as well so that they could find a lucrative job that would provide enough money for themselves and their whole family.

In *The Self-Understanding of the Christian Missionary Movement on Prostitution in Thailand*, Schumm analyzed the different programs that each PAO used and would classify them from there. Since all PAO's interviewed identified themselves as organizations that specialized in aftercare (rehabilitation), I decided to define these PAO's based upon the methods they utilized the most and that have been successful for them.

WET continually stated that **education was key** for the transformation of women's lives to protect them from traffickers and to provide a better future. This would be accomplished through the classes that Becky herself teaches and the prevention outreach they conduct in communities to protect younger girls. Education was also a key concern for the rest of the population that is abusing women in prostitution or who are just uneducated on the matter.

*Safe Refuge* too utilized a very educational approach by offering a high school and higher-level education to women. What was more interesting was the strong focus they place on discipleship among the women, one another, elementary schools, and getting the women involved with a local church. Therefore this PAO could be defined as a **discipleship** as well as an educational organization. It is heartening to see the levels of discipleship these women have at the shelter, somewhat resembling that depicted in Nadeau's *From Confinement to Solidarity* where women lived with religious orders as they tried to exit prostitution.

*Samaritana* is the PAO that has been around the longest, serving women in prostitution across Metro Manila for over twenty years. The approach that *Samaritana* expressed as being most effective in reaching women in prostitution was **outreach**. They explained that outreach played a key role in **creating that relationship** with the women that the *Hands that Heal Manual* and *From Confinement to Solidarity* expressed as being vital to the transformation of the women's lives. Due to their strong beliefs and success in outreach, it is only fitting that they should be classified as an outreach organization. This is by no means the extent of

### PAO's Defined by Programs

WET- Education  
 Safe Refuge- Discipleship/Education  
 Samaritana- Outreach  
 Renew- Intervention



the organization's programs, seeing as they have a strong aftercare program, resembling that of the rehabilitation organizations in Schumm's research for the women they do rescue and are very active in communities with preventative methods. Similar to many of the organizations found in Schumm's research, *Samaritana* employs a number of individuals from the community, including women who have been rescued by *Samaritana*.

*Renew Foundation* works with women very closely and, as stated by Paulo, uses a number of very methodical approaches to assist women in prostitution. The programs of the PAO have been separated into three different sections: prevention, intervention, and recovery/reintegration. This program would be defined most likely as an **intervention** program due to the extensive research they do on:

- The history of women in prostitution
- What factors are most common in their families
- What women in the community are most at-risk of falling into prostitution.

### Organizational Definitions

- **Educational:** Moving beyond basic education and providing higher education.

- **Discipleship:** Spiritual healing and restoration with Christ.

- **Intervention:** Variety of methods to prevent and assist

*Renew* also intervenes on behalf of women in prostitution who have children from fathers abroad. This PAO really stands up on behalf of the women just like many of the churches in Nadeau's description of women living alongside churches in prostitution.

Schumm provided six examples of different PAO's in Thailand. Though these may be applicable to the PAO's found in the Philippines, I will provide additional definitions that may be more fitting for the context of these PAO's and the Filipino culture. PAO's that are defined as **educational** are those that prioritize the importance of providing women with not just basic education, but higher education in order for them to

obtain a job that will support their family. **Discipleship** PAO's are those that focus on the spiritual healing of women and their restoration with Christ and involvement with the church.

**Outreach** PAO's are those that create strong relationships with women through their active participation and presence with women on the streets or in the bars. Finally, **intervention** PAO's utilize a number of methods that try to reduce the number of women in prostitution and prevent those at risk from entering.

### Summary

All PAO's formatted their programs based on the needs of the women instead of creating a model before approaching the women. Ara stated creating the model first does not work because the needs of women aren't being met. Without investing personally in the women's lives and creating relationships, there is little opportunity to create a successful set of programs to minister to the women.

Networking was important to all of the PAO's, making up for programs that they did not have, covering all the needs of women in prostitution as was shown as being important in Wirsing's article. Having a set of programs that are based upon the needs of the women opens

the structure and allows for women to move at their own pace, free of control of the director as described in Wirsing's *motivational interviewing* and Oselin's *sensitive approach* to interviewing found in her *Getting Out* analysis.

All organizations utilized a number of programs, sometimes one more specifically than another, due to the environment in which these women were located. Since *Renew Foundation* focused more on women in bars located around airports and old military bases, they used more of a prevention approach towards women. This was similar for *Samaritana* as well. *Safe Refuge* and WET had a strong impact on the women through education and discipleship most likely because of their onsite care and housing for the women. We further see that programs not only have to be **structured to the needs of the women, but to the population they are serving**, whether they are more out in the public, being referred to them, or coming in and out of the organization.

### Leadership

Leadership was an aspect in the PAO's that was not discussed by the majority of secondary leadership, other than in Schumm's research when she stated that women were sometimes chosen to return back into their community as leaders. It was unclear in her research what these women would do at this point and if their actions within the community would be geared towards anti-trafficking, women support, youth prevention, or another aspect of prostitution.

What was unique to the PAO's interviewed in Metro Manila was that **leadership was a key aspect** in their organization, that they encouraged all women to become leaders, and that there was a purpose behind their involvement. The organizations provided solid reasoning behind why they urged leadership among the women and how important it would be for the future. Leadership will definitely be a key component within the church outreach context.

Paulo plainly stated the bold truth when he asked, "Why would they listen to some white foreigner? Why would they listen to us?" Becky too humbly stated, "These women will be more effective than me in helping others." These seasoned directors of PAO's have noticed the immense support these women bring with them through outreach and in the organization itself. And why would they listen to a man like Paulo or even myself for that matter? Why trust a foreign male who has never been trafficked and undergone prostitution? For all they know we could be simply trying to gain their trust and abuse them further. It is with rescued women from prostitution that these women on the streets and in the bars can **relate their struggles and pains** and find trust with. In many cases the servant leaders, as they were called, were rescued from particular areas and brought back on outreach with the PAO to encourage their own friends into joining them on the road to restoration and peace.

However, the leadership of these women did not end within the PAO's. Women farther along their journey with *Safe Refuge* lead and disciple newer women in the organization, showing what to expect and encouraging them through their tumultuous journey. These women were also chosen to present at schools and teach students about the risk of traffickers and teenage pregnancy. There are many different types of leaders, but the style that was prevalent among all the women in the PAO's, becoming the emerging theme, was that of **servant leadership**. This

style of leadership forms after years of living among a certain group of people so that you understand their needs and how to best help. Even at the point of assisting, you serve people on their level and walk with them through their journey.

The many years of pain, struggle, and misfortune that these women experienced while in prostitution have formed them into the strongest possible servant leaders for women still trapped in prostitution. These rescued women have to be encouraged to use their special powers of leadership seeing as their self-esteem and confidence have been reduced to nothing more than pile waste. The leadership of the rescued women found within these PAO's is going to be the future of the organization. No longer are women going to be wary of unfamiliar faces approaching them, encouraging them to exit prostitution through some unknown process; rather they will welcome their rescued friends with open arms, eager to hear their stories of restoration and learn how they too can reach this peace.

### Servant Leadership

Women who have been rescued from prostitution possess the skills and experience necessary to assist other women out of prostitution.

### Most Important/Successful Method

The programs that the PAO's suggested as most successful were usually ones that they were most proficient with. WET utilized a number of different strategies to reach out to women; however, they held **education** very highly and said that it was **key in preventing** women from entering into prostitution, hence why they believe prevention is the most important method.

*Safe Refuge* believed that **aftercare** was the most important method because of the issues in many of the women's lives that they could not resolve on their own. This, as important and true as it may be, may not be applicable to the grand scheme of church involvement seeing as they have little initial education about women in prostitution.

Paulo stated that it was important for **churches to stick with the basics** if they did not have the appropriate trained individuals to handle the needs of the women. Paulo was a strong advocate in using tested methods to assist women in prostitution as to avoid mistreatment of the women. He suggested **prevention** as the most practical method because it assists both those women who are at-risk and assists those who are currently in prostitution by bringing their stories to light.

Finally, **outreach** was the suggested method for *Samaritana* and it appears crucial to the success of their PAO. Although each of the methods suggested by the PAO's was relatively different from one another, they all had a common end goal that made these programs a priority in their eyes. Behind each of the PAO's motives was the desire to **make relationships** between them and the women, between the women themselves, and between the women and the community.

As we have studied before, without relationships there would be very little chance of getting to know these women and create a program that would suit their needs. It is in these relationships that trust is established and the foundation for change is

### Strongest Methods

The PAO's noted a number of different programs they viewed as most important; however, the use of these programs all resulted in formation of relationships.

laid. *Samaritana* established these relationships through years of outreach even before they were a PAO. *Safe Refuge* established these relationships between the women during their probationary period and with the surrounding community with churches and schools. *Renew* did the same with their prevention surveys and WET with their outreach and Christ-like discipleship. What defines a certain method as successful depends on the strength of the relationship behind it.

Strong relationships were found to be important throughout the literature review. Schumm, in her study of PAO's in Thailand, highlighted the strong relationships that existed between the PAO's and the community and bars. There was a certain level of trust that allowed one particular organization in Thailand, Empower, to enter into the bars that the women worked in and perform a play about safe sex and AIDS. Even the interviews conducted by Oselin took time and went along with only what the girls were comfortable with. Finally, Nadeau focused on the strong relationships between women in prostitution and those that were living in solidarity with them. The idea of relationships is very fundamental to the involvement of churches, seeing as the foundation to the transformation of these women's lives revolves around the participation of churches in the community and the relationships they form with women in prostitution.

### Networking

All organizations utilized networking one way or another, whether between PAO's, between the women, or between outside sources such as churches and schools. All of these methods seemed to play a crucial role in the growth of the PAO as well as the betterment of the rescued women. Wirsing showed the importance of networking used by the Salvation Army in assisting women in every way possible. The PAO's in Metro Manila shared the same belief that networking was important and that it would benefit not only the women, but also raise awareness about the issue as a whole. Again, the main theme that derived from this portion of the interview was the importance of creating relationships.

#### Networking

Networking was found between PAO's, PAO's, and women, PAO's and schools/churches.

The purpose of networking was to **support the needs of the women**, but it also served as a base of **expanding the knowledge** to others about prostitution and creating unity among women in prostitution. Networking between PAO's is important because it not only assist the women, but one another by showing appropriate assistance models and helping in any other regard. Paulo explained that *Samaritana* had taught them a lot about how to assist women in prostitution and now they are reflecting the same methods with their partner organization, WET. This knowledge that is shared between the organizations is priceless and continues to expand the knowledge gained from one PAO to the next.

### Apprehensions

The purpose of studying if women were apprehensive towards PAO's was to determine if church involvement would receive a similar welcome and how could it be prevented or minimized. The primary apprehensions that PAO's faced was that women were wary to join an

organization they knew nothing about and that sounded “**too good to be true.**” Anyone could have a similar response towards a group of complete strangers, so it was not out of the ordinary. It was also good to see the fact that these PAO’s were faith-based did not deter the women from partnering with them. The fact that the Philippines is such a highly religious nation could actually be working in the favor of the faith-based organizations in building trust with the women.

One of the most significant things a PAO can do, as was portrayed by *Samaritana*, is to have an **open door policy** because this puts less confinement on the women and makes them feel in control. Raymond said for *Samaritana* that leaving and coming back to the organization was part of their journey and often times expected of the women. This resembles the structure of the homes depicted in Nadeau’s *From Solidarity to Confinement* in how women were free to come and go as they please from the organization and that religion wasn’t forced upon the women. The PAO’s interviewed **did not force** the women to conform to the particular faith they believed; however, they would always **encourage** the women to partake in their services and discipleships.

### **Minimizing Apprehensions**

Women are less apprehensive when they have more control over their treatment and life in the PAO.

In the research conducted by Schumm, she noted that it created an awkward atmosphere when the faith of a PAO was forced upon or *strongly* encouraged by the staff towards the women. One of the key points of *Safe Refuge* was to create a **living situation that the women would feel comfortable** in and view more as a home rather than a strict institution. It would only increase the women’s apprehensions if a PAO would force their religious views upon them; thus, the open door method and freedom of choice have been proven to be successful in reducing the apprehension of women joining a PAO.

Weitzer also reported in *Outreach, Collaboration, and Services to Survivors of Human Trafficking* that a **client centered approach** helped reduce the apprehension and anxiety of women by placing the control and direction of the interview and services in the hands of the women. Oselin also showed that the for a PAO’s programs to be successful, women had to **join on their own accord** instead of being forced into it through incarceration. Overall, the PAO’s continue to focus around the needs of women, both in and out of their program, conducting services on the terms of the women as to avoid mistreating them or making them apprehensive.

### **Root Cause of Prostitution**

When studying the root cause of prostitution here in the Philippines, there were many different beliefs form the PAO’s, including:

- Government corruption
- Patriarchal society
- Lack of laws and punishment

- Low numbers of women with HIV/AIDS
- Colonization.

Paulo stated that prostitution might be **no different in the Philippines** than in any other country and that people think it is more significant here because it is **more visible**. The underlying cause behind much of what the PAO's stated was that **education** is a key underlying factor when it came to the high numbers of women in prostitution.

When the PAO's addressed education as a reason for prostitution, they meant that it was:

- A lack of education for the women about the dangers of traffickers
- The government not providing an education for the women to receive a job they could provide for their family
- A lack of education for the church about how to assist these women,
- A lack of education about why it is immoral to purchase women
- A lack of education towards in the rest of the world about these women and their struggles.

All of the organizations used one or more methods to provide an education for the women of their organization, either through the Alternative Learning System (ALS) to provide a high school degree and a college degree through continued higher education. Education was a recurring theme found in the secondary literature, particularly in the PAO's that Schumm analyzed in Thailand, however a number of articles still indicated that the patriarchal society and colonization in the Philippines were the primary factors that laid the foundation for the high levels of prostitution today. After reflecting on Nambu and Hauser's article concerning prostitution in the Philippines, it is apparent that the **history of colonization and the government's approach** towards women in prostitution would be the main reasoning behind such high levels of prostitution. However, behind these problems lies the larger issue of education to end this mistreatment and assist women on their journey.

Applying education to these fields can come through multiple methods. First of all, providing women with basic education does not have to come through formal education. It would be beneficial for women to go through an accredited system to receive a diploma; however, some knowledge is better than no knowledge. It would still benefit women to be taught and receive some form of education in the mean time until they can attend a school to receive a diploma. The ALS program allows women easy access to education, as in the case of Becky who is a certified teacher and is able to teach women in her organization through ALS. Utilizing those within your community with particular talents is the first step in beginning a better future for these women.

Providing these women with knowledge is to provide them with power. With this power comes the betterment of women's lives through employment, in turn strengthening their self-esteem and healing parts of their brokenness. The women can then share this knowledge with

### **The Main Problem**

A lack of education for the women and others concerning prostitution seemed to be at the root of why prostitution numbers were so high.

other women in prostitution who are struggling or at-risk to create a strong coalition against the negativities that accompany prostitution. This sense of preaching and empowering individuals with knowledge to rise up for the good of all and to stand against oppressors resembles Jesus' movements. John 4 depicts how Jesus approached the Samaritan woman at the well, showed her love, compassion, and the possibilities of a better future. It was through this message that she was given the strength to speak to her entire village and share the good news that Jesus had shared with her, ultimately leading to the whole community becoming believers.

The second outlet of educating other comes through a method that many of the organizations utilized in their approach towards women in prostitution: **prevention**. This preventative method is used in communities not only to teach women about the risks of trafficking, but also to teach those that take advantage of these women about the wrongs of this and why it needs to end. As these preventative methods continue, **awareness** about the issue of women in prostitution will grow and with this growth will come people interested in the topic spreading information to their families and friends. The more people that are educated about the needs of these women and the lives they are faced with, the more people will support them and challenge the government and others to change their actions and take a stance. In light of all the differing views of the root cause of prostitution, education seems to be the solution behind correcting these problems.

### *Government Involvement*

The PAO's interviewed in Metro Manila reported **not receiving assistance from the government** and that there should be more involvement on their part when it comes to assisting women in prostitution. Again, a **lack of education on the part of the government** could be to blame in the sense that they just don't know the severity of the situation and the steps they should begin to take in order to have a successful impact on assisting women in their exit from prostitution.

One of the strongest points to be made in this section of the interview was that Renew Foundation, and I am sure other organizations, did not want to become affiliated with the government for fear that women would be **apprehensive towards aligning with a PAO partnered with the government**. Although the PAO's may have feared partnering with the government and receiving support from them, this did not mean that they had strong negative views of them and their actions towards women in prostitution.

#### **Fears of Government**

A primary issue that surrounds the government is aligning with them and making women apprehensive towards going a PAO.

Ara stated in her interview that there are a number of government officials who do want to help women in prostitution, yet their voices get lost in the sea of others. It's not that other government officials are in favor of prostitution, it is just that they are not advocating against it as strongly as they do other bills and propositions. The Anti-Prostitution Bill is still awaiting approval from the government. Passage of the bill would make great strides in the battle against prostitution. On a positive note, it was good to see that there was less corruption and opposition from the

government than expected and that uniting PAO's, the government, and churches was not out of the question.

### *The Communities' Views of Women in Prostitution*

The emerging theme from this section of the interview was an **all around negative view of women in prostitution** coming from the community and that it continued to segregate and **diminish these women's self-worth and self-esteem**. Perhaps this again could be attributed to the lack of education and understanding. The larger underlying cause of these beliefs according to the PAO's was the strong patriarchal society found in the Philippines that reduces a marginalized woman's stature. Women in prostitution receive this image from the community based upon what they do to provide food for their family, and this image only continues to worsen the position they hold in the patriarchal society. Paulo from *Renew Foundation* portrayed that a large number in the community **may ignore these women** and this could just be because they disagree with their life choice but recognize that they have no other means to provide for their family.

These negative views of women in prostitution from the community only increase the distance between the two and make it that much more difficult for reconciliation, relationships, and redemption in their lives to take place. If women are supposed to receive assistance, guidance, and love from a church and its congregation, the community should first be accepting of the women.

What should be enacted in communities to break down these walls and educate them about the lives and needs of these women? The secondary literature highlighted a couple of methods that have been implemented that, for that particular time, were successful in bringing women in prostitution together with churches. The **creation of community** was shown as successful in assisting these women. St. Eudes, Ignatius of Loyola, and Father Talvas were all men who created homes for women in prostitution within communities among church members.

*Safe Refuge* succeed in creating an area in which the women could grow and recover from their past abuse while at the same time **growing closer with Christ through discipleship and participation at church**. While interacting with the congregation, these women are being reintegrated into society and building confidence.

These women can have tremendous amounts of spiritual growth, continue their education that *Safe Refuge* provides, assist their families, and even take advantage of employment opportunities. This sense of wrapping the women in community resembles the sorts of **wrap around services** that Wirsing detailed in his research. While in community, these women continue their education, spiritual growth, healing, and empowerment, all the while in the presence of others who would support them along their journey.

#### **Community vs. Community**

The community views women in prostitution negatively because they do not understand these women. A closer relationship with these women would provide both the community with knowledge about them and the women with relational healing.



It is ironic to think that the solution to the negative views of women in prostitution from the community is to place the women deeper into community. Not just any kind of community, but a community that will walk along side these women and mentor them throughout their journey. There needs to be a shift in the thinking of the community from viewing these women as stains to seeing them as beautiful creations of Christ in need of help. Living as one with these women would not only teach others about the needs of these women, but it would slowly **diminish this negative patriarchal society** that has driven women in prostitution even lower in the eyes of the community. As depicted in Nambu and Hauser, prostitution is deeply rooted in the culture and society of the Philippines and it is just as important to focus on societal growth as it is the women's exit from prostitution.

### Colonization

The directors of the interviewed PAO's were supported by the secondary literature in that colonization and periods of occupation **have played a significant role** in the high level of prostitution in the Philippines. It was interesting to read in Nambu's article that the Philippines

#### Learning from the Past

Colonization and occupation are still affecting women in prostitution. Approaching these women in a non-invasive manner will greatly reduce their apprehensions.

was already a very sexual cultural before the colonization of the Spanish and that this was repressed for four hundred years. Not only were Filipino women forced into sexual servitude by the Spanish and the Japanese, they were treated as slaves.

Raymond depicted in his interview that the slavery of the Filipino population brought about the **push and pull factors** of poverty that force individuals into taking extreme measures to financially support their family. Before progressing, we must analyze how centuries of abuse shaped the Philippines and the current state of prostitution and how

do heal the pain that has been the result of it.

From the interviews and reflection into the past history of the Philippines, we notice that women in areas that once housed many **U.S. soldiers** and were close to **air bases** are **still strongly afflicted with prostitution**. Both Becky and Paulo serve these particular areas because of the high number of women in prostitution found there and the need for redemption. Ara of *Safe Refuge* also highlighted the areas of Cebu and Pampanga as hot spots for prostitution due to the past American occupation and airbases. To begin church involvement to the women in these particular areas would be beneficial due to the high numbers and great demand for assistance. If there is one thing that has stood out thus far from the interviews and the secondary research, it is that programs have to be accepted by the women and done on their own accord.

It would be terribly unsuccessful to approach these women in a brazen manner, forcing them into a PAO because we believe that it is what is best for them. This undermines the individual and resembles what oppressing countries did to them during colonization. We don't want to approach prostitution as another colonization period, doing more harm than good. The proper approach would resemble what the PAO's are doing, opening our hearts and eyes to these

women to better understand them and assist them with their journey. The priority **shouldn't be to convert these women, but to simply assist them.**

If anything, we can see how hurtful religion can be towards women in prostitution through Spanish colonization. Throughout the interviews, it was apparent in the eyes of the interviewees that colonization was a difficult period for the Philippines and that it still brings up many dark emotions and painful memories. By studying the colonial periods, we should note the particular areas of pain that were brought upon the community and how to avoid further pain and assist in the healing process. Many of the women that were forced into prostitution during colonization were forcefully separated from their families, so creating a program that would keep the women together with their children and open to visit their family would be important for the well being of the women. The plan for church action will be taken into account in the second half of the analysis, portraying how this can be a period of redemption for churches.

### *Religious View Towards Women in Prostitution*

After analyzing the interviews, it is fair to say that the religious views of women in prostitution across the Philippines vary according to each denomination. The common description from the interviewed organizations about the churches views of women in prostitution was that they were “**stains,**” “**dirty,**” and “**unholy.**” The community’s views of women in prostitution supported these perceptions of them, deepening the women’s negative view they have of themselves. It was sad to see that the women viewed themselves as “unholy” strictly based upon the church being holy and themselves as unworthy based upon the means of how they provide for their family. Becky even explained that this negative perception of themselves goes as far as the women not feeling comfortable in church because of the strong connotation that they are unholy and do not belong.

Aside from the general description that the organizations offered, the PAO’s also explained why there is such a gap between women working in prostitution and the church. Raymond said on behalf of *Samaritana* that **some churches wish to engage with women in prostitution, while others do not because it is not their calling.** This is true. Not every church, let alone every individual, is going to be called to work towards assisting women in prostitution. What is beautiful about the church is that it is such a large entity that its members can chose what area they want to serve. All actions done by the church and its congregation go towards the movement of the Kingdom.

What is not acceptable is the view that these women believe they are receiving from the church. Is this image being portrayed by the church leaders themselves and the congregation or as Nambu and Hauser depicted, is this a result of the strong religiosity found in the Philippines as a result of colonization? Regardless of where this image is coming from, the church should be close enough with the women that they not perpetuate this perceived negative self-image.

#### **Community, Education, and Healing**

This negative image of women can be reversed by incorporating these women in the church community to educate the community about their needs, leading to healing for both parties.

To bring churches closer to women in prostitution, regardless if they are interested in devoting time to serve these women, is again through **education**. Becky and Ara both clearly stated that she wanted to educate her own church about the women they work with in hopes that her church would better understand the lives of these women and be more understanding of their plight. *Samaritana* has actually attempted to bring education to a number of churches through a six-week training seminar originating from the *Hands that Heal* manual and adapting it to fit the Filipino culture and the needs of Filipino women in prostitution. This module could easily incorporate educating individuals in the community and how they too can begin serving women in prostitution with their church or another PAO.

Similar to changing the views of the community, it would be beneficial to **bring women in prostitution closer to the church** as Becky and Ara explained they did with their own partner churches in the community. This method resembles that which was highlighted in Nadeau's research about the early church allowing women to live at the church or with others in religious orders. This promoted extreme healing on the part of the women; however, church authorities viewed it negatively and they either ended or were limited in the case where a wall was built to separate the women from the rest of the order. Bringing the women and the church together is the first and most crucial step in healing these women's wounds and setting them on a Christ-centered path that will change not only their own lives, but also the lives of all women they come in contact with who are trapped in prostitution.

### What Needs to Change

When approaching an issue such as prostitution, it is important to take into account all other factors that may impede change from happening and keep progress stagnant. The PAO's distinguished a couple of other factors in society that need to be worked on if there is to be a significant impact on diminishing prostitution. One of the factors that Becky and Ara believe is that **Christ and the church are a pinnacle point** that needs to be focused on if there is to be a significant impact on prostitution throughout the community. Becky believes that churches need to unite together to have a strong resistance against prostitution. Having a widespread assembly of churches against prostitution increases the number of individuals against it and makes assistance **more available to the women**. This would all come together to form a strong community for the women being exploited to grow spiritually and heal. Finally, this strong community coming together under Christ supports Ara's claim that even though all the fundamental steps are important to the betterment of women's lives, the **true transformation and healing will happen in Christ**.

#### Further Movements Alongside Prostitution

Uniting churches against prostitution creates a strong network that is readily available to women throughout the city.

Another factor that *Samaritana* and *Renew* focus on is the **logistics** that need to change in the Philippines such as the status of **laws against those that support prostitution** and the physical and **mental health treatment of women in prostitution** in the Philippines. In the words of Paulo, "If there is a shoddy foundation, all that is built on top of it will precariously teeter and eventually collapse." What needs to take place before change is enacted is the

formation of a solid foundation that will support future growth and protect the wellbeing of the women in the future. For new laws to be followed, people need to be taught why they are important and should be adhered to. For people to properly treat women's physical and mental needs, individuals need to be **properly educated**. The church themselves need a course of action and guide as they join together against prostitution. It is clear that the foundation to treat women in prostitution lies in education.

### Hypotheses and Conclusions

**Hypothesis 1-** The majority of programs utilized by the PAO's deal more with aftercare, also known as the rehabilitation model in Schumm's research. This is a later stage in aiding women in prostitution, thus, it seems logical that PAO's are not going to suggest rehabilitation/aftercare methods for the churches.

This hypothesis was proven true by the research. The organizations interviewed believed that it was more important for churches to utilize beginning stages and grow from there. *Samaritana's* thrived due to the strong relationships they made during their outreach before they became a large organization. Paulo of *Renew Foundation* also mentioned that it is not likely that churches should get involved with aftercare programs because they **lack the professionally trained individuals** that many PAO's have. Instead, the PAO's suggested that churches become involved with outreach to form the relationships crucial to gain trust and begin transformation in the lives of women in prostitution. The PAO's also suggested prevention as a means to educate the community and women in prostitution, as well as provide an alternative form of work to support these women and their families.

**Hypothesis 2-** Since many PAO's begin with prevention and forms of outreach towards women, it is reasonable to assume that these same methods will work with other organizations in a community such as churches. Churches will naturally gravitate towards these roles seeing as they are accustomed to evangelism and other forms of reaching out to members of the community.

This hypothesis was **partially** true. Many of the PAO's began with an outreach or preventative approach towards women in prostitution and found it very successful and useful. This hypothesis was partially true in that the PAO's suggested churches begin with outreach and preventative programs. However, this belief was not based off the fact that churches would be more successful in these programs because they are used to interacting with the community. Ara of *Safe Refuge* actually feared the church would interact with prostituted women like they do with their congregation, preachy.

**Hypothesis 3-** Seeing the large religious influence in the Philippines, the organizations coming from a religious background would be supportive of church involvement.

This hypothesis was **absolutely true**. The interviewed PAO's were all faith-based and expressed in their interviews that it was imperative that the church becomes involved with women in prostitution. The leaders of these PAO's all explained that the church would play a **crucial role in the spiritual healing** of these women and the restoration of their relationship with Christ. Becky of WET stated in her interview that she wanted to teach her church how to

become more involved with women in prostitution, while Ara of *Safe Refuge* explained how they are already partnered with a church where rescued women participate with the worship team and discipleship groups.

## Chapter 6- Theological Framework *A Call for Church Engagement*

In this section, I engage in Biblical and theological reflection on the above issues, as a basis for engaging the local churches.

As depicted through the research, it is crucial for churches to become involved in the lives of the women and in their transformation. It is in this period that they are going to undergo physical, emotional, and spiritual healing while at the same time strengthening their relationship with Christ. For churches to begin working with women in prostitution, they must realize that it is their duty as a church to serve not just women in prostitution, but all groups of people that are being marginalized, forgotten, and abused. The importance for helping women in prostitution can be expressed through five key biblical themes deriving from Unit 1 Part II of the *Hands that Heal* manual. However, before we dive into the themes, reminding ourselves of our calling from Christ may better explain these biblical themes and their importance.

First, there is Exodus 15:3, ***“The Lord is a warrior; the Lord is his name.”*** This verse explains the amount of strength God has. The idea of God may have been diminished over time, maybe even belittled, but it is important to remind ourselves that He is strong and powerful. Lord is the name that demons and evil spirits cower in front of and are cast out of the possessed. It is important to remember the strength that is behind this name, the strength that *is* this name. This fierce warrior is fighting for us, yet we might not even know it. **Furthermore, we must remember we are created in His image.**

This fierce, just, loving being created all mankind in His image. The story of creation, Genesis 1:27, depicts how we were created in the

### **Five Biblical Themes for Serving Women in Prostitution.**

- God is a God of justice who hates injustice.
- God gives dignity to all human life.
- Jesus Christ came to restore the whole body, mind, and relational.
- Jesus mandates concern and care.
- At the heart of Christ’s earthly message

image of Christ. Ephesians 2:10 again states, *“For we are God’s handiwork, created in Christ Jesus to do good works, which God has prepared in advance for us to do.”* Not only are we created in the image of a God who fights for the wellbeing of others, we were created with the **intention to do good works**. Just as we may have belittled the image of Christ over time, we begin to belittle ourselves into thinking that we are incapable of doing something and that we are not that powerful. In reality, we are more than capable of fighting as warriors for the wellbeing of those that face injustice, just as the Lord fights for us.

The first of the five biblical themes focuses on how **God is a God of justice who hates injustice**. This is shown through Psalms 11:7, *“For the Lord is righteous, he loves justice; the virtuous will see His face.”* Again this is supported in Isaiah 61:8, which shows His thirst for justice and the bond that is formed with those He has created. To act justly and serve those appropriately, we must recognize that we must act purely and without judgment. Women in prostitution are very vulnerable after being subjected to constant pain and abuse. Deuteronomy 32:4 is the perfect explanation of how Christ acts justly towards others without doing any wrong: *“He is the rock, his works are perfect, and all his ways are just. A faithful God who does no wrong.”* These verses remind us that women in prostitution have been belittled by their oppressors, by their community, and even by the church. It is important that pain or wrongdoing isn’t a product of our actions as we begin to assist women in prostitution.

This attitude of oppression and undermining individuals is not how Christ is described in the Bible or the model we should be aspiring to follow. The second biblical theme addresses just this, how **God gives dignity to all human life**. There are very few things more dignifying than being created in the image of God, as depicted in Genesis 1:27; however, God continues to show His love for mankind by **creating their bodies, as a temple of the Holy Spirit** as depicted in 1 Corinthians 6:19-20. Everybody on earth is a walking temple of the Lord. With this in mind, doesn’t it seem wrong to hesitate helping a woman stuck in prostitution? Assisting women in prostitution is not only helping protect the women, we are also protecting this temple that God has created and is residing in.

Acknowledging the dignity of human life can be seen throughout the Bible in parables such as the shepherd and the lost sheep, healing the blind, Jesus befriending prostitutes, beggars, tax collectors and other “outcasts” that others would rather avoid in fear that they would be associated with them. Jesus had no fear in associating with these individuals because he was righteous and full of justice. **All life is precious and worthy** of dignity in the eyes of Christ. God does not see rich or poor, male or female. He sees his children. God sees his beautiful creations that were bought with the precious blood of His son.

The third section of the biblical themes presented about assisting women in prostitution shows how **Christ has come to restore the whole body, mind, and relational**. Over time, the image of Christ in these women can be tarnished and damaged by sin, but it can be **renewed through His redemptive qualities**. In this section, it is important to remember that these women are not sinners, but victims of the sin of the world around them.

### **Providing Christ-Like Healing**

Surrounding the women with a healthy church modeled around a PAO’s programs would cover all three of these areas that require healing.

The three main characteristics of women that need the most healing are **physical, spiritual, and relational**. Biblical examples that show Christ’s healing in people’s physical lives

can be found throughout the gospels in His healing stories such as the blind man in Matthew 20:29-34 or the man with the withered hand in Matthew 12:10. Women suffer a broad range of physical abuse and sicknesses while in prostitution, so it is vital that the women receive healing for their ailments.

Spiritual healing is just as important to the lives of these women as it is for all of us. This image of Christ in them has been tarnished by sin and possibly receded deep within them from all of the negative views that were described in the PAO's interviews. There needs to be **strong spiritual healing for these women coming from the church** to not just strengthen their relationship with God, but to also heal any spiritual pains that are a result of past negative church views towards the women. Matthew 8:1-11, the Centurion's servant being healed, is an example of spiritual healing happening based upon a person's faith alone.

Finally, relational healing is the next aspect that is important for complete healing and transformation in the lives of women in prostitution. These women's views of relationships have been abused and warped over time, so it is important to **surround these women with healthy relationships within the church**. The importance of relationships is one of the key points that emerged from the interviews with the PAO's. One of the best examples of relational healing that can be found in the Bible is the parable of the Prodigal Son in Luke 15. This story shows that no matter how outcast and unforgiveable one may think they are, the Father of heaven still loves them, and He is waiting for them to return to Him. By focusing upon these three areas of the women's lives, successful transformation and restoration will happen in their lives.

If we truly are created in the image of God and justice is at the center of His heart, then it too is at the center of ours. The fourth biblical theme shows that **God mandates the concern and care of women in prostitution and those that are oppressed**. By being created in His image, we **share the same burden and mission Jesus** declared in Luke 4:18 where He proclaimed to bring good news to the poor, bring sight to the blind, and bring freedom to those that are being oppressed. This is what should be carried out in the Great Commissioning (Matthew 28:16-20) when Jesus sent the disciples out two by two to make disciples of every nation. Just as God has fought for us, we too should fight for those that are in need of help because it is in our hearts and we were created with the intention to do great things.

The fifth and final biblical theme that reflects God's care for the oppressed and the need for church involvement with women in prostitution is the recurring theme of how **at the center of Christ's earthly message is the hope for a new life**. The message preached by Christ focuses around the redemptive qualities of God and how people are called to serve one another just as the Lord had created the world to do. 2 Corinthians 5:17 shows that the redemptive qualities of the Lord are already in us and that the potential for new life is always with us. *"Therefore, if anyone is in Christ, the new creation has come: the old has gone and the new is here."* Even if lives have already been redeemed, these women are trapped and kept from living the life in which God intended for them. It is through unity with the church that women in prostitution will find the chance to live this redeemed life and begin their transformation with Christ.

### **The Heart of Mankind**

Our hearts have been redeemed and created anew with the passions and burdens of the Lord to serve the oppressed and do good works.

Aside from this call of serving those that are marginalized, God places high value upon women in general throughout the Bible. In the beginning of Genesis, God realized that man was not complete and needed a counterpart, thus he created woman from the likeness of man (Genesis 2:18). From Adam's rib he formed Eve and blessed them equally, showing no discrimination or difference between the two. Woman was equally created in the likeness of God and as an equal partner to serve God. Every woman, regardless of their stature, is a daughter of Christ and should be treated so.

Probably one of the most significant passages in the Bible that pertains to women in prostitution would be the woman at the well. John 4 tells how Jesus entered into Samaria and was tired from his journey, so he went to the well to rest and drink of its water. Once at the well, he encountered a woman drawing water. The time of the day was noon, the hottest part of the day, showing that this woman was not accepted by her community and was forced to draw from the well when everyone else had gone. Furthermore, she was a Samaritan and He was a Jew; because of their history, a Jewish man would never talk with a Samaritan woman. Through their conversation, Jesus showed that he knew about her and the number of men that had been in her life. Even though she was a Samaritan, a woman, and had had multiple partners throughout the course of her life, Jesus still spent the time to talk to her and offered her the *living water*.

Many great things came from this woman's life, **a woman that many people would not want to associate with**. Once the woman went back to her community, she told everyone about what Jesus had done and then **the whole community became believers**. Women have held other very significant roles in the Bible such as like Mary birthing Jesus into the world (Luke 1:30-31), the prophet Anna announcing the birth of Jesus to the world (Luke 2:36-38), and a woman being the first to announce that Jesus had risen (Luke 24:1-6). These women all played a significant role in the life of Jesus. These biblical examples and themes depict the innate calling churches have to serve all women in prostitution in hopes of restoring them to the intended image of Christ.

### Conclusion

The framework above is a study of the biblical themes that highlight the importance and calling for churches to become involved working with women in prostitution. This section focused on how each individual was created in the image of God, meaning that people are capable through the power of Christ to help others. Everyone being created in the image of God supports the claim that we should assist these women that are trapped and suffering because these are God's creations and they are temples of the Holy Spirit. The biblical themes also portrayed how Jesus healed individuals throughout scripture and demonstrates the type of healing that these women will need as they go through a restorative and transformative phase.

In a patriarchal society such as the Philippines, the difference between statuses may be decreasing; however, there is still a significant gap. The theological framework also shows the importance of women in the eyes of Christ from the beginning of all life on earth to the death and resurrection of Jesus. Women have been created equally to men, from the same body, and have been given the same authority over the land as Adam was given. Although women have been given significant roles throughout the history of the Bible, a patriarchal society was still



evident such as when the woman was going to get stoned for being an adulterer (John 8:1-11). The woman was about to be stoned; however, she was the only one there and the man that she had had an affair with was nowhere to be seen. Patriarchal societies have been around for centuries and still effect women negatively just because of the inequality regarding gender or beliefs.

To reach these women who are stuck in prostitution in the Philippines, I have constructed an outline of a program for churches to use in assisting women out of prostitution. This model incorporates both what was found in the secondary literature and what was gained through the interviews with the PAO's. These biblical themes became the foundation for much of what went into the set of guidelines. Before women in prostitution can be reached, churches must first be educated and properly prepared to work with the women in prostitution. With churches supporting the previously stated biblical framework, this model would assist women in prostitution in an unobtrusive manner. Churches using this model would provide these rescued women with the spiritual community needed in which they would receive restoration and transformation to have the beautiful, bright future God intended.

### ***6.1: A Model for Church Involvement***

Not only was more church involvement strongly desired by those interviewed from the PAO's, they expressed that the church would play a **crucial role in the healing of rescued women and the education of the community**. Raymond of *Samaritana* referred to James 2:14-26, stating that we cannot make a difference in the lives of these women by simply studying them without physically engaging them. Many of these organizations were grounded in such biblical scriptures. These faith-based PAO's embodied scripture and the practices of Jesus in order to reach women in prostitution and assist in their transformative, holistic healing. These PAO's did not begin without assistance from others and by first having a reasonable plan and method to assist women.

Churches that would assist women without first educating themselves and creating a course of action was one of Paulo's main concerns. This "willy-nilly" approach of assisting women runs the risk of doing more damage to the women than offering help. The other primary concern for church involvement focused on how the church as a whole would respond towards working with women in prostitution and that personal biases may poison the interaction and assistance towards these women. Again, this shows the importance of creating a program that not only assists women in prostitution, but also **educates the church as a whole first**.

Throughout their interviews, the representatives from the PAO's explained what they personally thought would be the best method to help nurture church involvement in the area of prostitution. These methods, along with the methods that proved to be most successful for the organizations in the beginning of their existence, helped in creating a practical model for churches to begin assisting these women.

The two suggested approaches for churches were **prevention** and **outreach**. Preventative methods would assist in educating the women about the risks of prostitution and how to seek help while also educating the community about the needs of these women and the struggles they face as they attempt to escape prostitution.

### **Prevention and Outreach**

**Prevention:** Providing an education for the women, risks of prostitution, and educating the community.

**Outreach:** Interacting with women, building trust, establishing a relationship, and learning the needs of the women.

As an educator, Becky was a strong supporter of the preventative method to educate both the women and the community. She also explained how a **relationship forms**

**through this prevention education and boosts the women's self-esteem** after they have been put down and viewed as a stain on society for so long. Prevention could also resemble a more clinical approach as portrayed by the *Renew Foundation*, **studying the community and**

### **Before Beginning Assistance**

Before churches get involved with assisting women in prostitution, they must first educate themselves about the proper approaches

**implementing programs that could prevent** women from being pushed or pulled into prostitution in the first place.

The outreach method, as supported by *Safe Refuge* and *Samaritana* focused on **interacting** with these women and **creating a trusting relationship** with them to encourage them along their journey. The outreach model was very successful for *Samaritana* in forming relationships with the women during the beginning of their ministry. It was upon this that they later built an entire organization to assist the many needs of the women they encountered. The community that was formed during this stage of the relationship **educated** the individuals working with the women **about their struggles and how to best approach** and resolve their various issues. Aside from the importance of creating a strong relationship with these women is the importance of creating a community to nurture and foster the mental, physical, and spiritual wellbeing of these women.

The construction of this ideal approach to serving women in prostitution will be structured off the emerging themes that presented themselves from each section on the interview as well as the secondary research. This model will be **broad and general** in the sense that it can be adapted to any church and the context of the community. It will provide churches with the knowledge of the needs of the women and the appropriate methods to approach them. The knowledge that was gained from the interviews with the PAO's will be shared with the churches through this model to increase their effectiveness and to minimize any damage to the women that might be done. Again, it is important to understand that not every church is going to work with women in prostitution and that it takes a particular calling to engage in this topic.

### **Creation of a Mission Statement**

The first step in creating any organization usually focuses on creating a mission statement that **defines and summarizes what the goal** of the organization is. We have seen how important mission statements were for PAO's in how they directed and grounded the organizations' approaches towards women in prostitution. A church that is going to get involved with working with women in prostitution should have a detailed mission statement so that the women

understand what the goal of the church actually is. This mission statement would **serve as a reminder** to the rest of the congregation what the objective is in serving women and keeping their actions consistent throughout their involvement. The mission statement should **reflect the programs and actions** the church is going to take in assisting women in prostitution.

### *Church Education and Program Structure*

The bulk of this model pertains to what type of programs churches should utilize when working with women in prostitution. The PAO's suggest that the most successful method for churches to use would be either an **outreach method or a preventative method**.

Before either of these methods are initiated, the **church must undergo a basic educational session** to learn more about the lives of these women and some of the issues they face. This education would focus on:

- The push and pull factors of prostitution that lead women into it
- The trauma they face that could lead to their fragile position
- Appropriate interactions with women
- The biblical importance for working with women
- An accompanied trial outreach with a PAO
- Other methods PAO's use to assist women in prostitution.

This education will give the churches more knowledge on how to approach women in a personalized way within their community.

Churches beginning to work with women in prostitution should start off small, as suggested by the PAO representatives; however, this does not mean that these small methods of engagement are insignificant. Churches should first **begin with outreach** to receive first-hand experience about women in prostitution and create these relationships that significantly assisted *Samaritana* in their formation. It is through this outreach that churches can then **foster a healthy relationship** with these women, on and off the streets, and begin their physical, emotional, mental, spiritual, and relational healing. This **relationship lays the foundation** for trust that will allow church members to invite women to their church community or possibly even refer them to PAO's to further meet their needs.

#### **Church Approach**

After educating themselves, churches can utilize an **outreach** approach to form relationships and gain more knowledge before beginning **preventative** methods with women and communities.

Once relationships are formed and the church is well known in the community of women, a prevention method could then be implemented for the women and those that are at risk. Preventative methods do **not necessarily have to be limited to areas that churches reach out** to and can include the community that the church is located in. It is likely that there is already

good rapport between the church and the community it is located in, thus making church preventative methods highly successful in their community.

Preventative methods can either resemble that of *Renew* and focus on the women that are already in prostitution, predicting those who are most at risk, or geared towards the general

population in teaching about the risks of traffickers and alternatives to prostitution. This preventative model can also be used in the community to **teach others about the need to engage** women in prostitution, which could spread awareness and influence larger numbers of women outside of the community. Both of these methods incorporate the formation of relationships, which is crucial if there is to be future development in working with women in prostitution.

Some of the key points that were noted as reasons for women being pulled or pushed into prostitution were **lack of education on both the parts of the women and the community, a strong patriarchal society, and a lack of opportunities.**

Paulo noted that it is best for churches to stick to the basics if they are not equipped with properly trained individuals; however, there are many other ways for churches to assist women past these basic steps that do not require professionally trained individuals. For example, to confront the push factor that there is not enough opportunity in the community, Ara suggests that **livelihood projects are created throughout the community** on the streets so that women can learn basic skills and support their families. The church can duplicate teaching women about how to make soaps, baskets, or other handicrafts that don't require too many materials. This too would provide opportunities to create relationships with women in prostitution. As Ara says, "Once relationships are formed with these women, discipleship is soon to follow."

Paulo stated that this preventative approach of livelihood for the women doesn't always provide the necessary funds for women and that he implements a **savings program** to make up for the women's lack of money. Churches could provide women with small jobs such as cooking and housekeeping, replicating this allowance model to provide women exiting prostitution with enough money to provide for their families. It is important to remember that this is a process that will take time and that women may need assistance during this period.

**Lack of education** is another push factor that leads many women into prostitution. It makes it difficult for women to find proper employment when they are lacking the necessary accreditations. Educating these women properly would take a professional, so it is important to involve the whole community and utilize the resources that are available.

Finding a teacher within the community who is ALS accredited will provide these women with a basic degree that is necessary for employment. **Asset mapping** in the community is going to play a crucial role in the success of a church assisting women who want to leave prostitution. Capitalizing on what is present within the community

### Types of Prevention

- Focusing on women already in prostitution.
- Predicting those who are at risk.
- General population to educate about risks.

### Purpose of Preventative Approaches

Preventative approaches tackle the issues of:

**Limited of opportunity** through livelihood and small jobs implementing an allowance program.

**Patriarchal society** by bringing understanding and unity through the formation of community.

**Lack of education** by providing basic forms of formal and informal education to the women.

will not only save the church money and time, it will also strengthen the relationship and community as a whole.

### Forming Community and Discipleship

#### The Importance of Community

Through community involvement will come strong relationships. Once relationships form, discipleship will begin. In this discipleship lies the holistic healing and transformation in

The idea of community and discipleship is thoroughly integrated into the transformation of these women. In *From Solidarity to Confinement*, Nadeau portrayed points throughout history where churches and religious orders would take in women and live with them as a community, sharing in their spiritual healing. Wirsing's *Outreach, Collaboration, and Services to Survivors of Human Trafficking* explained a method known as wrap around, which focused on

addressing the many needs of women in prostitution through a myriad of programs and other PAO's.

In a way, the churches portrayed in Nadeau's historical references utilized a form of **wrap around assistance** to these women in their healing and transformation. As the interviewed PAO's stated, church involvement would provide **spiritual healing for the women, relational healing between them and the church, and restoration between them and Christ**. Creating this similar form of community with the women and church would provide all three of these healing levels as well as provide education and understanding of their needs to the community.

#### Community

Having community with the church could mean living within the community itself, with a family, living at the church, or participating with the church as often as possible.

Within this community involvement, strong relationships and trust could grow which would allow for discipleship and mentoring of these women. The community would begin to **grow alongside these women**, understanding their needs better as the women themselves begin to heal. The discipleship that grows in this church community will manifest itself between the community and the women, between the women themselves, and between women in the program and women who are still on the streets or in bars. This sense of community within and outside a PAO played a major role in the transformation of women. It is important to remember that this sense of community should **not just be limited towards the women** or the immediate church community itself, but also with those that are participating in the same field of practice such as other churches and PAO's.

### Networking

The importance of networking was stressed among the interviewed PAO's and secondary literature. The community that was formed between these PAO's was strong, forming a community that assisted women in prostitution with any need they may have. This strong

community that assists the needs of women and shares knowledge amongst each other is something that needs to be replicated in this church model.

To provide rescued women with the appropriate type of care, it would be **beneficial for a church to pair up with a PAO** so that they can refer women to them if they encounter someone in prostitution that requires assistance beyond their abilities. This networking would provide churches through the congregation and community with continuous education.

Networking does not and should **not just be limited the church and a PAO, but also between other churches** that are beginning to assist women in prostitution. Churches collaborating with one another is key to the spread of knowledge and experience, which can prevent mistakes from happening and assist in the healing of women. Churches partnering with one another can also encourage and support each other through difficult times and assist newer churches in their assistance towards women.

### Networking

Networking is not just to assist the needs of the women. Networking can also act as a medium for passing knowledge and supporting one another.

Paulo stated that the *Renew Foundation* received a lot of training from *Samaritana* when they were just beginning and now they are reciprocating this with *Wipe Every Tear* and their beginning stages. This method of passing information along to those that are beginning their outreach and assistance towards women in prostitution would behoove these churches. This method of networking between churches would create a strong spiritual community.

### Quelling Apprehensions

According to the PAO's, the majority of women's **apprehensions lie in the legitimacy of the organization and the security of their futures**. Ara stated that many of the women come from a past where they are not used to a structure and are often free to drink, smoke, and do what they want. To transition into an organization that is structured would only increase the women's apprehensions and anxiety. Nadeau stated in *From Solidarity to Confinement* that the women were **free to come and go** in many of the churches that opened their doors to them, which would decrease the women's apprehensions to joining a church assistance program (Nadeau, 2000, pg. 53).

Another important point that Ara made during her interview was that a **structured program doesn't always work** and meet the needs of the women. One of the most important things about programs is that they are **structured around the women** to meet their needs. To make the women less apprehensive, an **open structured program**, resembling *Safe Refuge*, would best suit the needs of women joining this church model.

Also, *Samaritana* stated that women leaving the program and coming back, as shown in Nadeau's research, was part of their journey and was an expected response of the women. *Samaritana*, just as churches should, continued to work with these women even after they left and expressed that they were always welcomed back.

A church that is reaching out to women in prostitution within their own immediate community might not receive as much apprehension as they would towards an outside

### Effect of Servant Leaders

Servant Leadership boosts self-esteem, inspire women to join, become leaders themselves, and assist women who are still trapped in prostitution

community. When churches begin outreach to women in foreign communities, it would be beneficial to have a rescued woman along with them during outreach. The PAO's showed that **having a woman along during outreach that ha been rescued from prostitution** helped in the creation of a relationship and trust between the PAO and the women.

Empowering women to become leaders was another factor within the PAO's that assisted in the transformation of rescued women's lives inside and outside of the program. This could be seen in *Safe Refuge's* success story of Daisy and the amazing leader and inspiration she has become for the women. As Becky stated for WET, women that have been rescued from prostitution understand the needs of those still in prostitution and are better equipped to assist women than any outsider in a church or PAO. Servant leaders accompanying outreach teams will not only reduce women's apprehensions, but also inspire women to join, become leaders themselves, and assist women who are still trapped in prostitution.

### Summary

The interviewed PAO's played a significant role in the formation of a church assistance model since they came from a faith-based background and strongly supported the idea of church involvement. The **formation of a concrete mission statement** was found to have a significant role in the formation of programs and the direction that the PAO's would take in serving women in prostitution.

After analyzing the programs the interviewed PAO's utilized and comparing them to the PAO's described in the Schumm's research, they were then defined by what method was most prevalent in their approach towards women in prostitution. Again, the structure of the mission statement portrayed exactly what the outcome of the programs used would be.

Another recurring theme that was evident throughout the description and was clarified during the analysis was the **importance of community, education, and relationships**. Even though the PAO's used different programs to assist women, the core outcome often centered on relationships. These relationships would assist women in their spiritual, mental, physical, emotional, and relational healing. These strong relationships usually form during the period of outreach towards women in prostitution and, once the trust is built, are fostered within the community. This sense of community isn't only limited between the church or PAO and the women, but incorporates all other parties that are participating in assisting women in prostitution.

Networking was found to be crucial for PAO's to

### Making the Women Comfortable

Having a community in which women are not constrained by programs is key to their restoration and transformation.

Forming leaders will not only boost women's self-esteem and assist in their healing, it creates the next generation, a more successful generation, of those that will be assisting women in

meet the needs of every woman they encountered. Networking churches with other churches and PAO's is important because it provides churches with knowledge and experience, while at the same time creating a strong assembly for assisting women in prostitution. It is with this strong community of networked churches and organizations that a large number of women in prostitution will be assisted. Even with a strong program and group of networked organizations, the PAO's still reported that women are still apprehensive in joining.

To confront the many apprehensions women have about their future and the organization they are going to begin partnering with, the PAO's found that having rescued women along with them during their outreach assisted in reducing the apprehensions of women on the street. These leaders that accompanied the outreach team served the women on the street through a **Servant Leadership** approach. Having been where these women were at one point, **they understand their needs better and how to assist them**. Also, the organizations and literature review showed that having an **open structure** to their programs where women were not bound assisted in **alleviating their apprehensions** and making them more comfortable. This idea of leadership and networking is copied into the model that churches should follow when assisting women.

The last main point that was found in the analysis of the interviews showed that the negative or ambivalent views of the government, community, and the church could be attributed to a **lack of education**. This shows it is not only vital to provide women in prostitution with an education, but to those who have incorrect views of these women and are unaware in how to assist them. Bringing women in prostitution together with individuals in the community and church would begin to heal the many wounds these women have as well as form a relationship between the community and the women; thus, this would educate them. Beginning this process may seem more difficult than it actually is. The first main step for action is for churches to realize that there is a need to assist these women.

The theological framework highlighted biblical passages that showed the **importance of each individual** and how they were not only **created in God's image**, but also created as a **temple to the Holy Spirit** to do good works. Being created in Christ's image means that we too possess the skills capable in assisting women in prostitution. Since we are created in His image, this means that assisting the oppressed is called of us since this was at the center of Christ's mission. Bringing justice to these women who have been marred by sin and affirming their dignity is what is being asked of the church. To achieve this, churches must focus on healing three main aspects of these rescued women.

Aside from the spiritual healing that will take place in the community of the church, healing also needs to occur in the mind, body, and relationships of these women. To achieve this, an outline of a model for church assistance was created based off the research and answers provided by the PAO's.

Since there may not be trained professionals at the church to meet the direct needs of the women, the two primary methods of assisting women the PAO's suggested were **outreach and prevention**. These two approaches would first **create a relationship and rapport** with the women and confront three main issues that contribute towards prostitution: lack of opportunity, education, and patriarchal society. This model emphasized the **importance of community with women and the church**, not just heal and meet the needs of the women, but to also educate and alleviate the negative views the communities or churches may have. Overall, this analysis



**confirmed much of what was depicted in the secondary research** and provided a strong foundation for the creation of a program for churches to become involved in the assistance of women in prostitution.

Attached in Appendix B is a diagram depicting the model for church involvement and the significance of each step.

## **Chapter 7: Conclusion**

The topic of prostitution in the Philippines is broad and expansive particularly when one takes into account the history of colonization and occupation that still haunts women in prostitution to this day. Prostitution is a taboo topic that is rarely talked about in Filipino society, let alone in the church. The lack of engagement with this topic is highlighted in the minimal research and studies on women in prostitution, more specifically the PAO's that assist in a woman's exit from prostitution. This lack of research towards these women has manifested in a lack of education for the community, the church, and other parts of society have on these women. This lack of education creates the negative views women in prostitution receive from many different parts of society. With a proper education, society would understand what the needs of these women are and how they could best begin to serve women in prostitution, whether by keeping them from entering prostitution, assisting them while in prostitution, or aiding them in their exit from prostitution.

The main purpose of this thesis is to study women in prostitution in the Philippines and the organizations that assist in their exit from prostitution. More specifically, this thesis seeks to analyze the programs used by PAO's to determine if churches could replicate them in an attempt to begin serving women in prostitution. To obtain the most accurate research, literature pertaining to PAO's across the world is analyzed along with the methods these various studies used to reach women in prostitution. Information about the culture of the Philippines and the history of colonization is also studied to better understand the unique position of prostituted women within the Philippines.

Four PAO's located in Metro Manila are interviewed on topics on topics that help to explain the situation of prostitution in the Philippines and how churches can become involved to help women in prostitution. The first section of the interviews focuses on the PAO: the mission statement, the programs, the apprehensions women in prostitution have, leadership roles within the PAO for women, and whether the PAO's network with one another.

The second section highlights the specific cultural, social, and religious issues that may play a role in the reason behind the number of women in prostitution in the Philippines. These questions pertained to: the PAO's perception of the root cause of prostitution in the Philippines, the government's view of prostitution, the community's view of prostitution, the role of colonization on prostitution, the church's view of prostitution, and other areas in the Filipino society that need to change for there to be a successful impact on women in prostitution.

The third and final section of the interview focused on whether the church should get involved with women in prostitution and if so, how? Since all of the PAO's interviewed are faith-based, these questions analyzed their approach towards women in prostitution. The PAO's are asked if the church should become involved with women in prostitution, if there is a particular biblical passage that grounds their mission and their assistance, what the best practices would be for potential church involvement, and if the organizations have any fear associated with the church becoming involved with women in prostitution. These questions help further analysis of the connections between PAO's and church involvement.

PAO's utilize a number of different programs to assist women; however, they all centralize the importance of creating relationships between the community an women in prostitution, all with hopes of assisting in their transformation and restoration. The mission

statements of these organizations not only grounded them; it depicted the transformation and restoration that was going to happen as a result of the PAO's involvement in these women's lives.

All of the PAO's utilize a method of leadership among the rescued women in an effort to assist with their restoration and service in rescuing other women. The Servant Leadership exhibited by these rescued women during the outreach process greatly reduced apprehensions women currently in prostitution have because it shows that it is possible to exit prostitution. Reducing apprehensions during the outreach stage is crucial because this is where the formation of relationships and trust begin that will facilitate in later involvement.

The PAO's state a number of different programs that are most successful in serving women in prostitution, however the two programs the PAO's highlight as most important and most plausible for churches to utilize are outreach and prevention. Outreach creates trust and rapport with women in prostitution, laying the foundation for relationships. Once these relationships have been formed, organizations can then begin to work closer with these women and communities through prevention methods. Among the multitude of issues the PAO's listed as root causes for prostitution in the Philippines, a lack of public education always seems to be at the core. The government does not know how to properly assist women in prostitution, the community does not know who these women really are and the struggles they face, and the church is unsure if they should begin working with women who are viewed as sinners.

These preventative methods would begin by assisting rescued women and women at-risk of prostitution by providing education and other means of supporting their families financially. These preventative methods would also be used to educate communities and churches about how they can assist women in prostitution and prevent the spread of prostitution in the future. These preventative methods also work towards creating a stronger community that understands the needs of women in prostitution and will assist in their transformation and restoration. These communities will provide not only education and opportunities for the women, but the spiritual and physical healing necessary.

It is not only imperative that churches become involved with women in prostitution, it is mandated by God. By being created in His image, humankind is charged with his mission and created with the intention of performing good deeds towards others. These good deeds incorporate providing physical, spiritual, and relational healing for women in prostitution as found throughout the Bible. Since God is a God of justice who hates injustice, it is only fitting that the church becomes involved in serving women in prostitution. The interviewed PAO's and researched literature provide substantial knowledge for the creation of a model that will assist in churches beginning to serve women in prostitution.

The church model created focuses on using the two methods the interviewed PAO's suggested as most fitting for churches to begin with, outreach and prevention, to assist women in their exit and provide the healing necessary. Before churches begin their involvement with women in prostitution, they will receive an education from a PAO about the basics of women in prostitution, as to avoid doing any damage or mistreatment. Once the churches have received their education and created a mission statement, they can begin their involvement. The beginning stages focus around outreach to form a relationship with these women and give the church some first hand knowledge about their needs. Then, once the church is ready, it can begin using preventative methods.

These preventative methods focus on confronting three of the main root causes of prostitution: lack of opportunity, lack of education, and the patriarchal society found in the Philippines. Opportunities are provided to these women through livelihood and small jobs that utilize an allowance system, while the women continue their education, either formal, informal, or trade education, from someone within the community. Finally, the patriarchal society and marginalization are confronted by creating an equalized community between these women and the church community. Living and working together will hopefully deconstruct the social oppression these women face and create a community full of equality. This community with the church should provide the proper spiritual healing necessary for the women while also educating the community about who these women really are. This community offers rescued women people to walk alongside with them during their spiritual journey and holistic transformation.

Areas of further research include finding appropriate church communities to begin implementing this program, as well as the process of establishing a concrete partnership between churches and PAO's in their locations. Finding these possible church communities and assessing the needs of women in prostitution in their area would play a crucial role in personalization of the church model. The model was formed in a broad manner so that the church community could personalize it to meet the needs of women in their community. Before this model is enacted in any church community, it is important to conduct further research on the church and the community so that the program is as effective as possible in serving the needs of women in prostitution.

It would appear that this research of women in prostitution in the Philippines and the PAO's that assist women in their exit from prostitution will greatly contribute to this currently understudied field. Since this topic is so taboo and unstudied in the Philippines, this research will hopefully illuminate some of the reasoning behind why prostitution is an issue in the Philippines and how people can become more involved in finding solutions. It also highlights some of the key biblical themes that will motivate churches to take action. Hopefully, this research will educate others and reverse the negative views these women in prostitution receive from the community as a whole. Finally, this church model can be used to bridge the gap between these women in prostitution and the church, while providing the women with the care of which they are in need of.

The Lord has not only created us in His image with the purpose of assisting others, but He has created us as temples of the Holy Spirit. We need to respect not only our own heavenly host, but also the temples of those that are oppressed and marginalized. The women trapped in prostitution are created in the image of Christ as well. We need to protect, care for, and heal those in which God has invested so much. Over time these women have been marred by sin and are in need of physical, spiritual, emotional, mental, and relational healing from the church community. Who then is responsible for these women? Genesis 1:27 and Ephesians 2:10 portray us as being that we are created in the likeness of Christ and sharing the same burden as Him. At the center of His heart lies bringing justice for the oppressed and so do we.

My encouragement for others to follow is Luke 4:18 by serving the oppressed, bringing sight to those that are blind, and setting the captives free. Women in prostitution are not just the daughters of Christ, but they are also our sisters. Individuals should not draw a line between those that they are willing to interact with and those that they want to avoid in fear that we

become associated with them. The created church model stresses the importance of creating a relationship and community with these women to provide them with the appropriate healing and opportunities for a better life.

Change in prostitution begins with the us, the views others have of women in prostitution, and how educated individuals can correct the views of others might have towards these women with public education. As portrayed in Matthew 7:3, we must first recognize the faults of our own before we can say that others, such as women in prostitution, are bad. We, like Christ, need to be relational with those that are marginalized, not judgmental. We need to work with women in prostitution to bring healing and transformation to His precious creations and usher in the Kingdom that is completely inclusive. The community that can form from this church model of assisting women in prostitution not only transforms these women in prostitution and the Filipino community as a whole, but it can also bring transformation to prostitution nationwide and within ourselves.

## **Appendix A**

### *Interview prompts/Intended flow of conversation*

#### **Organization**

- Tell me about yourself. How long have you been involved with your organization? What drew you to the organization? What did you do before?
- Is there an injustice frames, mission statement, or vision for the women that helps grounds the organization?
- What programs are present to assist women out of prostitution?
- How closely do you interact with the women?
- Would you agree with the statement that intervention programs are the number one way for women to exit prostitution ahead of incarceration and on their own free will? Why do you believe this is true/false? What else does it take?
- What programs are most successful?
- What does a cycle of help look like from this PAO towards the women?
- How does networking assist in ending human trafficking and aiding women exit prostitution? Does your PAO network?
- Have you ever utilized training methods for the women and others interested in the topic? Have you created training methods for churches, volunteers, or people in your community? What sparked this interest?
- Are women apprehensive to join this PAO? If so, why?
- What does the future look like for your organization? Expansion?

#### **Philippines: The Social, Cultural, and Religious Context that may influence prostitution**

- What social contexts cause many women to enter into prostitution (corruption, economics, leisure, government laws)?
- What does the government do for women in prostitution in the Philippines? Where do women in prostitution rank among the other issues of the Philippines? Do you receive financial aid from the government?
- How are women in prostitution viewed by the community as a whole?
- How would you say colonization and occupation have played a role in the existence of prostitution today? Are their cultural implications that would make Filipinos more prone to prostitution?

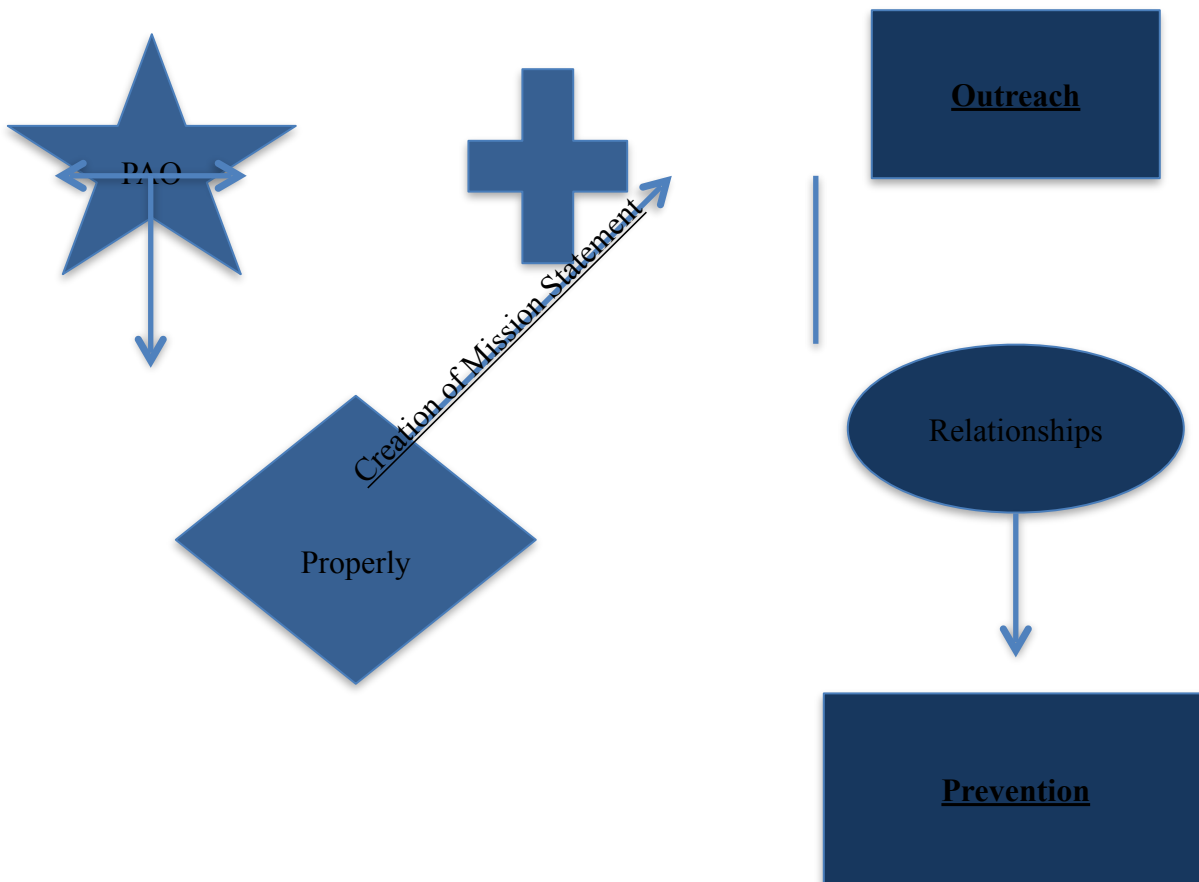
- Do you believe the strong religious values of the Philippines play a role in the continued marginalization of women in prostitution? How so? Have you witnessed any? How does the church view women in prostitution?
- What cultural aspects of the Philippines may explain the high number of trafficked victims in the Philippines?
- What are some underlying issues in the Philippines that need to be resolved first in order to better approach and resolve the high level of prostitution and trafficking in the Philippines (Economics, education corruption...)?

### **Churches**

- Should churches become involved with women in prostitution? Are many currently involved?
- What methods would be best for churches to assist women in prostitution? Would any of your programs work?
- What are some biblical passages and ideals that ground you in your service to women in prostitution?
- What are your possible fears for church involvement?
- Would you partner with churches? Have/are you?
- Do you know of any churches in your local vicinity that would be interested in beginning a PAO's approach or partnering with a PAO?

**Appendix B**  
*Church model*

**Stage 1- Beginning Church Involvement.**

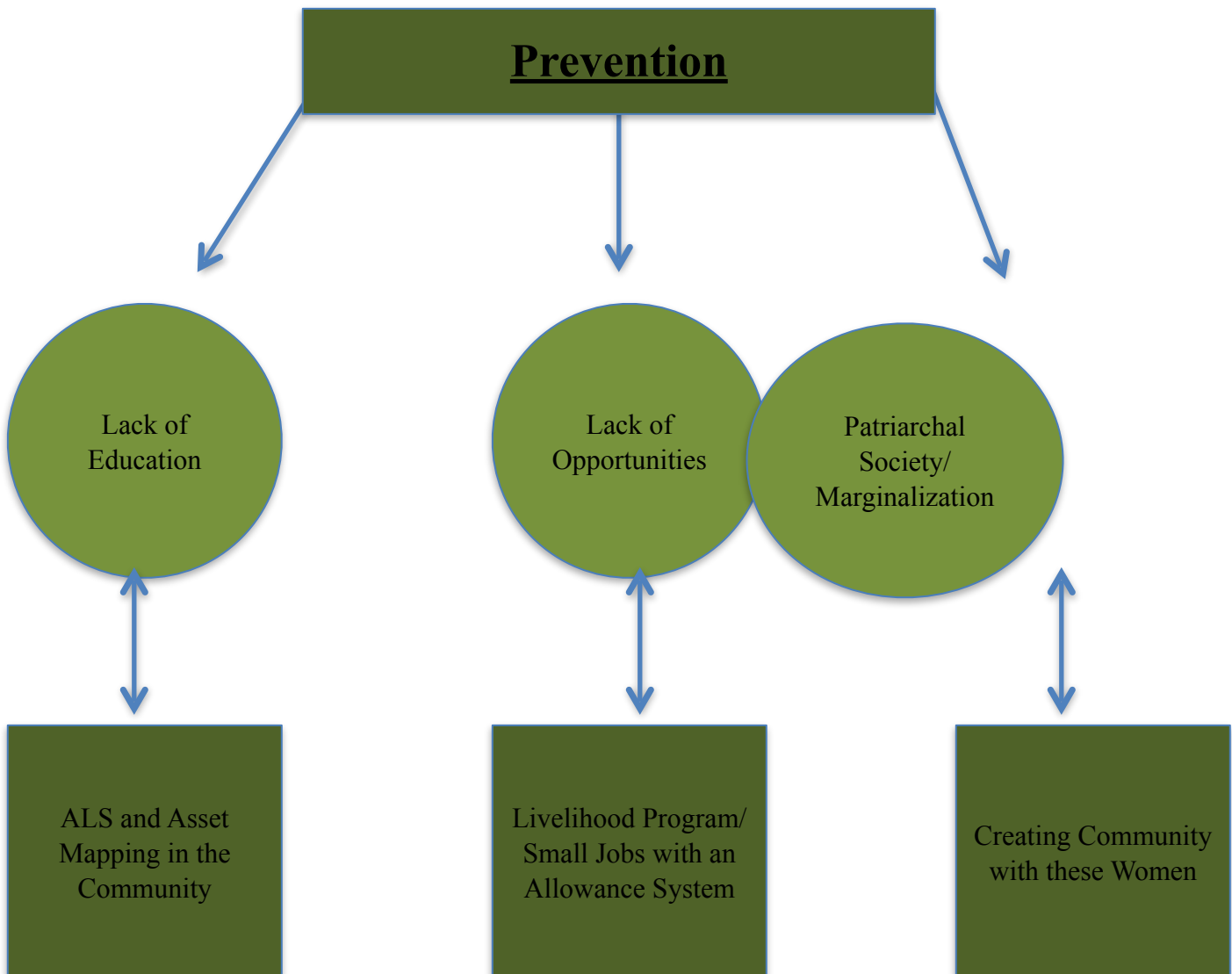




This is stage one of church involvement. Before churches begin their involvement with women in prostitution, they first receive a basic education from a PAO about women in prostitution. This education prepares them for proper outreach, understanding the common needs of these women, how to meet these needs, why they are in prostitution, and how to interact without being disrespectful. Once a church is networked with a PAO and the church is properly educated, they can begin their outreach.

Outreach is a crucial stage in creating relationships and trust with women in prostitution. This stage lays the foundation for future interaction with these women, assisting in their healing process. Once churches have formed a strong relationship with these women, they can begin the second recommended step in assisting women in prostitution, prevention.

**Stage 2- Using Preventative Methods.**



Stage two focuses on the importance of prevention methods in the lives of women in prostitution. Three of the recurring themes found in the section of the interview on the root causes of prostitution in the Philippines were a lack of education, lack of opportunities, and a patriarchal society that strongly affects women in prostitution.

Education was a strong reoccurring theme throughout this research. A lack of education not only pertains to women in prostitution, but to the community as well. To confront this lack of education with women, churches need to asset map within their community to find individuals who would be able to provide these women with an education, either formal (ALS) or informal. Members of the community can also sponsor women to receive a higher education or assist them in receiving vocational training for employment.

To confront the lack of opportunities that sometimes forces women into prostitution, employment opportunities will be created for these women. This can be small things such as livelihood projects that involve the women making crafts or household items like soap and detergent. As Paulo mentioned, since women may not earn as much as they did while working at bars or in prostitution, an allowance program could be implemented to sustain the women while they perform small jobs like housekeeping, cooking, or other such jobs.

The patriarchal society that can be found in the Philippines can be confronted through creating a community that resembles that found in Nadeau's research of women in prostitution living with the early church. Women living in the community, with families, or interacting on a daily basis with the church community will begin to educate those in the community about who these women really are and how to meet their needs. The constant presence of these rescued women in the community will break down any preconceived notion towards them that separates them from the rest of the community and make them lesser in the eyes of others. By living and interacting daily, an equal amount of good happens in the lives of these rescued women as it does within the community.

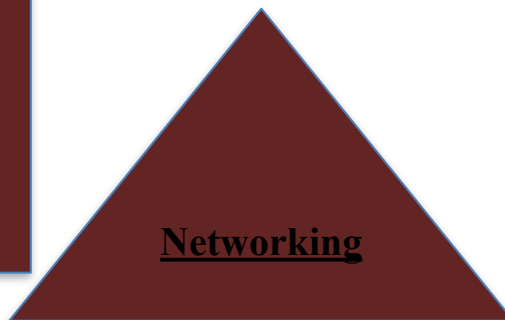
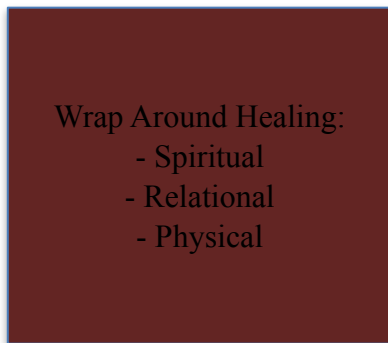
**Stage 3- The Purpose of this Community.**



**With the women**

**With Others**

**Community**



## **Churches**

## **PAO's**

Aside from the transformation that these rescued women will have on the views of individuals in the community, the women themselves will receive healing. One of the most important parts about living or working closely with a church as a rescued woman is the spiritual healing it provides. Women will have a church that will walk along side them as they restore their relationship with Christ and receive spiritual healing for their past abuse.

This community will also provide these rescued women with relational healing. These women's views of relationship have been tarnished and betrayed due to years of abuse that they underwent during their time in prostitution. The church community will provide healing in this aspect by portraying a healthy, trusting relationship with these women on a daily basis.

The final area of healing is the physical needs of the women. The women may have accumulated a number of physical injuries that the community will need to assist so that they can live a healthy life. All three of these areas of healing were derived from the three main areas of healing Jesus did throughout the Bible. Community does not have to be limited just with the women and the church and should be expanded to incorporate others.

Expanding this community would mean networking with other churches and PAO's to expand knowledge, share experiences, and assist one another as they work with women in prostitution. This sharing of knowledge could prevent a church from mistreating a woman by accident. This networking between churches could create a strong coalition that serves women in prostitution. Larger numbers of women could be reached and spiritual healing could be provided for each woman.

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