Narratives from Non-Profit Workers:

The Journey of Helping Women Leave Prostitution

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Abstract

Prostitution is connected with several factors–abuse, low self-esteem, drugs, and homelessness. Many negative emotions are experienced while prostituting. The emotional and physical effects of prostitution can remain years after the woman has left prostitution. The process of leaving prostitution can be strenuous, and necessitates a strong support group. The narratives of service providers from organizations reaching out to prostitutes are examined. Through interviews, the journey of helping prostitutes were studied to find themes associated with supporting the prostitute's exit from her previous life to the acclamation of a new lifestyle.

Narratives from Non-profit Workers: The Journey of Helping Women Leave Prostitution

Prostitution takes on many forms in different places. As easy as it is to form generalizations and common trends, there is not a stereotypical prostitute. Each one has her own journey, background, and reasons for entrance that is unique to her. Each woman has different experiences while prostituting and different consequences that follow her. Smith and Marshall (2007) found that all of the prostitutes in the study showed a hatred for the work they did as well as disgust for the men who hired them, which confirms there is a misconception that women freely choose to enter. Sexual abuse, drugs, poverty, and homelessness are a few examples of antecedents to prostitution.

Some women try to leave but slip back into the practice; others are successful in creating a new identity for themselves. The individuals surrounding the prostitute and the help received during the breakaway process are crucial. A *breakaway process*, in four phases, for leaving harmful substances was found by Ebaugh: a) starting point; b) turning point; c) post-break away from two lifestyles; and d) building a new life (as cited in Hedin & Mansson, 2003). This model emphasizes that leaving prostitution is a process. If a prostitute does not have the help she needs during the process, then she will be much more vulnerable to return. Organizations have been established to help women who are trying to leave prostitution. It was proposed that faith-based organizations that focus on long-term care would benefit the prostitutes the most in leaving their former lifestyles and forming a new identity for themselves.

Literature Review

Reasons for Entrance

Although there is not a single cause for entrance into prostitution, it is generally due to unconscious needs, voluntary choices, or the combination of the two (Silbert & Pines, 1982). Parental misuse of drugs and alcohol are also prevalent (Kramer & Berg, 2003). The environment in which a girl lives will naturally affect emotional functioning and maturity. Silbert and Pines (1982) found that of the 200 current or former prostitutes involved in the study, 60 percent had been sexually abused or victimized by incest while 90 percent of these women had lost their virginity in the abuse. It was shown that sexual abuse can distort a child's emotional ability while leading to misconceptions about sex (Browne & Finkelhor, 1988).

Hedin and Mansson (2003) revealed that the participants had much insecurity, low self- esteem, and the desire for intimate relationships as teenagers, which eventually led to poor choices in male partners. Eighty percent of participants in the study of Silbert and Pines (1982) described their first sexual encounter with a boyfriend with mixed or negative feelings. The women in this study averaged 13 sexual partners before beginning prostituting. Because the woman's view of the significance of sex was affected, sex was normally used to start a relationship with a man, not to express one that was already formed. It can be inferred that the woman has deeper emotional needs she is trying to fulfill through engaging in sexual relationships.

Nearly 90 percent of the women in the study of Silbert and Pines (1982) were from poverty stricken areas. There were 75 percent who believed that prostitution was their only choice when they entered. Kramer and Berg (2003) found that the mean age of

entrance into prostitution out of 309 participants in the study was 18, but minority racial groups tended to enter prostitution at earlier ages. This group was likely to live in the poor areas of town with a strong community influence surrounding them. The average amount of education was 11 years. For every year of education that the participants completed, the likelihood of entrance into prostitution decreased by 12 percent. Nadon, Koverola, and Schludermann (1998) found that 87 percent of prostitute adolescents had left home compared to 61 percent of the non-prostitute adolescents. These researchers suggest prostitution serves as a survival method for youth.

The work by McNaughton and Sanders (2007) showed that homelessness can be connected with an increase in sexual relationships in women, which eventually can lead to prostitution. Housing is viewed as a source of a secure lifestyle. Therefore, those who do not have stable housing are more prone to have low self-concepts, which increase the probability of susceptible women to become involved in sex work.

In a study involving juvenile prostitutes, Miller, Decker, Silverman, and Raj (2007) found that drugs were an antecedent to prostitution. Most of the drug users had peers with negative influence or no peers compared to the non-drug users. Also, 78.1 percent of the drug-users were suspended, expelled, or dropped out of school compared to 45.5 percent of the non-drug users. The average time for beginning drug use was one year prior to beginning prostitution. The combination of both drugs and prostitution led to higher degrees of negative effects. Brawn and Roe-Sepowitz (2008) showed that of the juveniles involved in prostitution, the drug-using group had less parental supervision and more negative peer relationships compared to the non-drug users.

Risser, Timpson, McCurdy, Ross, and Williams (2006) revealed that those who had previously or were currently trading sex were less likely to have a job compared to those who had never traded sex. Non-sex-traders were more than twice as likely to be employed in other work compared to those who traded sex (Edwards, Halpern, & Wechsberg, 2006). From the participants, 39 percent of women who traded sex were homeless compared to 22.7 percent who did not trade sex. It was also found that 66.8 percent of sex traders used crack heavily in the past month compared to 34.5 percent of non-sex traders. After the potential confounding of demographic and psychological factors was controlled, it was still shown that women who used crack heavily were more likely to trade sex in comparison to those who did not use it as heavily. This study shows that there is a correlation between the amount of crack cocaine used and prostitution.

Latkin, Hua, and Forman (2003) found that women who were connected with more crack users were themselves more likely to trade sex compared to those who did not have as many crack users in their social network. The community surrounding a woman makes an impact on the decisions she will make. Carroll and Trull (2002) discovered that the physiological tolerance to drugs can contribute to the users' drug dependency. This physiological tolerance requires more drugs to avoid withdrawal. Smith and Marshall (2007) found that prostitutes generally spend the majority of their wages on drugs. Romero-Daza, Weeks, and Singer (2003) revealed that drugs are used as a coping mechanism to escape the gravity of their work.

Prostitution and Relationships

Most of the prostitutes were single in the study of Risser et al. (2006). The current sex traders were half as likely to be committed to a partner compared to those who had never

traded sex or had traded sex in the past. Reasoning for this may be due to the difficulty involved in maintaining personal and vocational sexual relationships simultaneously.

Sloss and Harper (2004) found that nearly 90 percent of prostituted women in the study had given up or lost custody of at least one child, while less than half of the women had custody of at least one child. Nearly three-fourths of the women had some level of involvement in all of their children's lives. Most of the women continued to trade sex while pregnant while a few even worked more on the street while pregnant. Feelings of shame, guilt, and anxiety were present in a few of the women, and nearly half of the women decreased their sex work because of moral concerns, fatigue, or noticeable pregnancy. A couple of the participants were so heavily addicted to drugs that being a mother did not have any interference with their sex work. A few of the women felt relief after their children had been taken out of their care. Approximately seven-eighths of the participants experienced emotional pain because of the separation from their children. The same percentage worked more on the streets after they had been separated from their children in order to numb the pain and because they did not have the responsibility of being a mother anymore. Although motherhood did not make a noticeable difference in the work of some prostitutes, the separation caused greater reason for dependency on drugs. The addictions prevented the women from living a normal life.

Emotions in Prostitution

Kramer (2006) found that 89.8 percent of prostituted women had negative feelings while they were *"turning their tricks"*. Several of the women felt shameful while doing the sexual acts involved with prostitution. Some of the participants were humiliated by the negative responses of other community members. Many of the prostitutes resented

their lack of control over their working conditions and their lives in general. Prostitution served as a way of validation of self-worth by the attention received. Several of the women from Kramer's study became romantically involved with first time customers, but also realized the relationship would not work. Kramer noted that emotional turmoil came from pretending sexual arousal to the customers while usually feeling resentment and disgust. All of the participants in the study removed themselves in some form while performing sexual acts during prostitution, which allowed them to repress negative feelings.

In an indoor sex market in Britain, sex workers considered emotional risks to be equivalent to physical and health risks (Sanders, 2004). Sanders found that the majority of the participants tried to set boundaries for the significance of sex at work and the meaning of sex at home, which relates to the study of Risser et al. (2006) of the difficulty of having both personal and vocational sexual relationships. In order to limit certain emotions, nearly one-fifth of the sex workers in Sander's study did not have any private sexual relations while involved in prostitution. The women who tried to hide their sex work from friends and family in their lives also felt an emotional strain. Not all women could psychologically separate sex work from their personal lives despite much effort.

Long Term Effects

Prostitution caused lower self-esteem, lower sexual pleasure in personal lives, and a general disgust towards males (Kramer, 2006). Hedin and Mansson (2003) found that 75 percent of the women in their study found it difficult to feel sexual pleasure again after prostitution. Many of the participants in Kramer's study participated in sexual acts with other women in their personal lives after they left prostitution. High rates of PTSD,

depression, anxiety, and suicidal attempts can be effects as well as fractures due to violence received during sex work, pelvic pain, severe weight loss, gastrointestinal difficulties, and oral problems (Miller et al., 2007). These symptoms can remain years after the sex work ends.

Breaking Free

Wilson and Dalton (2008) found that many victimized women do not seek help because of negative stereotypes given to them, the judgmental attitude of service providers, personal drug addiction, or having nowhere to go. In addition, the justice system could not be effective due to the improper relationship between the law enforcement carrying out order and the service providers helping the victims. This hindrance can make it more difficult for organizations to be effective while serving prostitutes.

Romero-Daza et al. (2003) found that 17 out of 35 prostitutes had been in some type of drug treatment before and averaged three failed attempts. There is a lack of long-term change occurring in short-term physical treatment. The most prominent reason women did not enter a program was because they could not bring their children. They also believed they were more likely to relapse after the program if they could not enter with their partners who provided a strong social network of drug abuse following treatment. A quarter of the participants would choose to do more difficult work at lower pay if they had the option. However, employers would rarely hire those with AIDS. The prostitutes also did not want their children to follow in their footsteps, which shows guilt or shame associated with prostitution.

The exit from prostitution can be linked with drug use. Carroll and Trull (2002) interviewed 36 drug dependent African American women for their study. The interview focused on three separate parts of the participants' lives: the women during their childhood, the women as drug dealers, and the women now in rehabilitation. As children, the women viewed themselves as victims of abusive, drug-dealing adults. As drug dealers and users, they had suffered physical and psychological pain in relationship with others. In rehab, they saw themselves as people searching for stability and strength from ceasing drug use.

McNaughton and Sanders (2007) discovered that factors including health crisis, severe life risks due to drugs, separation of children, and pregnancy caused women to think about changing their lifestyles of sex work in the study. Strong social circles and ties with their lifestyle made it difficult for women to leave sex work. Returning to an old community where others were drug-users after the women had become clean could cause them to fall back into their old lifestyle. The women often felt lonely or isolated when their old community ties were severed. It was also hard for them to have self-worth and gain a new identity in a different lifestyle. In a study with African-American participants, three fourths of the women credited faith as their strength in breaking free from prostitution (Valandra, 2007). Barriers in the participants' recovery were low economic resources, substance use, violence, and lack of community.

Salfati, James, and Ferguson (2008) found that prostitutes are much more likely to be murdered than non-prostitutes. Prostitutes are found in high-risk areas of the city and perform sexual duties in private places. Almost 60 percent of the 35 participants had been raped on the streets, although it was rarely recorded and followed by legal prosecution

(Romero-Daza et al., 2003). One-quarter of the subjects had friends who had been murdered while prostituting. It is probable that the majority of homicides are committed by clients (Salfati et al.). The study shows there is a high risk of violence against prostitutes. Valandra (2007) found that these women had been the victims of racism and sexism. Therefore, it was helpful in treatment for service providers to have similar experiences or understand the circumstances of the women in order for the women to open up and have effective treatment.

Hedin and Mansson (2003) focused on 23 Swedish women who left sex work. There were one-fourth of the participants that left sex work without any communication with their families. The women had to disengage from their old social community; social workers and family members served as a replacement. Negative attitudes from others and personal feelings of shame and guilt were barriers to living a normal life once the women broke free. The experiences the women encountered in prostitution hindered their emotional development. While breaking away, women have to learn to change their views of relationships, improve their self-esteem, develop other hobbies, set limits, and form a new identity. Parenting, increasing education, and other forms of employment created a new identity and relationships in the participants' lives. The more assimilated a woman becomes in a new culture, the easier it is to leave the old lifestyle of prostitution.

Non-profit Organizations

The presented needs of prostitutes laid a foundation for the research of organizations that could potentially help these people. In the research by Kosny and Eakin (2008), all of the organizations focused on meeting the needs of other people. Non-profit providers may not be as effective as they aspire to be because of the many duties surrounding their

job, the low pay, and the stress of working with outside agencies. The systematic takes the focus off of the personalization of the clients. It is therefore easier to focus on the problems of the individual workers.

Ferguson, Dertzbach, Dyrness, Dabir, and Spruijt-Metz (2008) found that the staff members from faith-based programs were motivated in their work by their faith and vocational calling. Non-faith based program workers were motivated by their personal satisfaction and previous similar life experience. A comparison was shown between a staff that is motivated by serving others and a staff that is motivated by self-fulfillment, which impacted the make-up of the organization.

Lockhart (2005) found that advocates of faith-based social ministries emphasize holistic relationships that go beyond programs. The desire to build relationships and a sense of community is shown most in non-profit and faith-integrated programs, not government or profit programs. While faith-based organizations tend to emphasize relationships, government for-profit organizations tend to emphasize duty. Faith integrated programs allowed social community to occur during the program. The faith organizations assigned church volunteers to each client as a mentor. This benefits the strength of community for volunteers and clients. Every secular and faith program taught the importance of relationships, honesty, reliability, responsibility, conflict-resolution, listening skills, and especially love in the Christian organizations. Faith-integrated and non-profit organizations had stronger support than for-profit and governmental organizations in combining their mission statements and resources. The faith-integrated organizations relied on the community for support and funds. It is implied that the faith

organizations had stronger ties with the community, which was a vital aspect of the effectiveness of the organization.

Rationale

A foundation has been laid for antecedents to prostitution, the components involved in prostituting, factors surrounding prostitution, and the process of leaving. The successes and barriers of non-profit organizations have been shown. Various studies mentioned the importance that supportive relationships, emotional and spiritual health, and practical steps had to breaking free from this lifestyle. However, service providers are essential in promoting this change. Several barriers can appear when service providers try to reach out to prostitutes. This is a very difficult task for providers to take, especially when working with prostitutes with addictions.

There were five barriers in drug treatment for women involved in street-level prostitution found by Smith and Marshall (2007) including: 1) low self-worth; 2) the need for a relationship-based therapy approach with a trusted person; 3) the lack of a slow and sequential recovery process; 4) limited accommodation for drug-addicted couples; and 5) the need for psychological help, social support, and a uniform drug treatment approach. Organizations could have a negative effect on the women through the maintenance and guidelines of the program, including forcing one out of housing if rules were broken. Therefore, the women who need the services the most were usually the ones excluded (McNaughton & Sanders, 2007).

Although there are several barriers involved in this service work, successful organizations have emerged to provide for the needs of those leaving prostitution. One of these organizations is the Standing Against Global Exploitation project (SAGE). This

organization is managed by prostitute survivors (Hotaling, Bun-is, Johnson, Bird, & Melbye, 2004). Several services are provided including education programs, drug and mental health treatment, case management, emergency aid, career development, and vocational training and placement. There are three stages the women go through when they enter; 1) the beginning stage lasts between two to four months and is focused on crisis intervention and practical physical stabilization; 2) the second stage lasts between one and six months and includes group therapy, education, emotional skill-building, and the acclamation of life outside the prostitution world is the focus; and 3) the last stage lasts six or more months and focuses in on-site job training and placement. SAGE staff is adequately trained in substance abuse, cultural experience, domestic violence, the psychological impact of trauma, and peer counseling. They are also able to relate well with the clients and are accepting of them, never turning them away if they return after leaving. SAGE also works with various outside providers to care for the differing needs of the women. Regular meetings are held where staff and clients openly share in a circle setting, which builds community and security. The organization of SAGE provides the resources necessary for women to live as independently as possible. This effective model is long-term and provides for women's physical, emotional, and vocational needs while building strong social networks with people supporting an alternate lifestyle than prostitution.

Areas of Exploration

It is proposed that:

- Effective programs will understand the problems associated with prostitution.
- Prostitutes are cared for more in genuine faith based programs.

- Women will be more successful in escaping prostitution and its effects in a longer program that provides physical, vocational, emotional, and spiritual assistance compared to a shorter one that meets immediate needs.
- Providers will be more effective in their organizations with greater community support.

Method

Participants

Six participants of differing organizations were contacted via e-mail. Four participants responded to be involved in the study. To be qualified for the study, participants must have been part of the beginning process of the organization and worked or currently work at an organization specialized in reaching out to prostitutes. It was difficult for the researcher to find non-profit organizations that dealt specifically with prostitution. One of the organizations focused on human trafficking with females under the age 18 who experienced more control over them, whereas another organization helped women coming out of various forms of sexual exploitation, including prostitution. Three of the organizations were located in the Eastern United States while one was in the Midwest. Pseudonyms are used for the names of the individuals while the names of the organizations and exact locations were omitted in order to protect the anonymity of each subject. The four subjects interviewed were given the names of Sandra, Jana, Margaret, and Lisa.

Instruments

An extensive interview was implemented. The purpose of the interview was to obtain the participants' perspectives of what is involved in reaching out to prostitutes. From

their viewpoint, information was gathered on the impact the organization has had in bringing about change for prostitutes. Their personal journeys of reaching out to prostitutes were assessed.

The interview is divided by specific topics (Appendix). The first segment covers the background of the service provider of the organization. This gives information of the provider's life events that led her to where she is now. The second section covers how the participant began the organization focused on reaching out to prostitutes as well as the initial start-up and barriers involved. The third part focuses on the maintenance of the organization as well as how effective it is in reaching out to the women involved. The fourth segment focuses on the impact the organization has on the service providers and lessons learned through the journey of reaching out to prostitutes in the organization.

Procedure

The participants were found via internet or through previous personal contact. The participants were e-mailed to inform them of the purpose of research and ask for participation. Upon agreement, an appointment was made for a one-time phone or personal interview. They were told that the interview should last about 45 and 60 minutes. Three phone interviews and one personal interview were completed. Informed consent was sent via e-mail to the participants who completed the phone interview via e-mail while it was obtained in person during the personal interview. The phone interview participants e-mailed the researcher back signifying informed consent. Extensive notes were typed during the interview by the researcher. These notes were used for analysis.

Results

Analysis

Qualitative data were retrieved through the open-ended interview questions with the participants. The information gathered from each participant was categorized under individual topics. Common themes from the interviews were then found between the participants through the process of coding. There were five consistent themes shown among each participant.

Victimization

All. Each of the interviewees alluded to drug addiction and/ or child abuse as being related with prostitution or other forms of sexual exploitation.

Sandra. She stated, “Drug dealers or pimps oftentimes use drugs as a means to control the girls or women they are trafficking.”

Lisa. “I have been a recovering alcoholic for 23 years and can relate to some of these women’s struggles,” she said.

Margaret. She claimed, **“**I was exposed to alcohol from a young age while my parents were regularly downstairs in a bar while I was upstairs, which influenced me to first try alcohol.”

Jana. In a southeastern city, she stated, “The drug dealers oftentimes serve as the women’s pimps. Although I am not aware of the typical pimp in her city, the women who come into the program never have any money on them when they enter.” It can be concluded that the money was given to the drug dealer.

Margaret. She said:

I was raped at a party in college. I became so desperate for love and to be accepted

> from a male figure. Even with a boyfriend, I tried to be with more men at the same time. I would go to bars to drink the majority of the night and end up with whomever that night. I then started stripping and reasoned with God that it would help me earn enough money to finish college until I would stop. I later became involved in a domestic abusive relationship, in which he would also take my money. I was using drugs. I had out-of-body experiences and attempted suicide. I then started working as a cocktail waitress where my employer introduced me to some friends who moved women around from city to city working. I began to travel around the United States following NASCAR, golfing events, basketball playoffs, or other sporting events. There was a good business wherever there were male dominated sports. This is the worst time of the year for minors who are being trafficked because they are moved from city to city following the sports.

Lisa. Lisa conducted Alcohol Anonymous for women in the jail.

Jana and Lisa. They both pointed out that re-victimization occurs when women charged with prostitution are let out of jail at a minute past midnight. They have nowhere to go. Therefore, they must call their pimp or drug dealer if they have no one else to call to come get them. This starts the cycle all over again.

Jana. She said:

> Women who are trying to get help and get in a halfway house face different struggles. Because some half-way houses cost up to 100 dollars a week, women have to hustle to get that money. The women will easily relapse into prostitution in order to pay their way for the half-way house.

Observed Problem

Jana. She admitted:

> I did not think that the current system for healing women on the streets was effective. They needed somewhere to stay for a longer period of time. I realized that there was no place for the women to go when they were released from jail.

Sandra. She stated, “I realized a need with those who had been sex trafficked in her area. She wanted to be part of the organization that was started from a former prostitute survivor.”

Lisa. She had been an addict herself and wanted to help those with similar pasts.

Margaret. Because Margaret had lived through the sex industry and had come out of it, she knew certain struggles that came with it. She said, “I was diagnosed with ADD and bi-polar disorder even after I had gotten married and turned my life in the right direction. I wanted to help other women.”

Jana. “Several of the women who come into the program have mental disorders and have learned to dissociate themselves from reality. This is a horrible disease that the women are trying to escape, which involved relapses and successes,” stated Jana.

Restoring Hope

Jana. She remarked:

> Because many of the women are dissociated from reality when they come in the program they are not allowed to have a job in the beginning to experience whoever they truly are. During the first 90 days, the women go to drug treatment, doctors, dentists, and courts to get an assessment of their current state. The women then complete computer classes for a month and are also able to continue to further their education throughout the program. Those women who can easily find employment

> after the completion of the computer class can work elsewhere, but the other women are placed as part-time employers with a working organization connected with the two year residential program that makes different products. The organization has a deficit of sixty thousand dollars a year due to employing these women to make the products. We do apply for some grants to help with this deficit. It is worth 60 thousand dollars to give 25 women job training. During the two years the women are in the program, they go to parenting, art therapy, financial wellness, duties of community, spiritual12 step, and trauma group meetings, as well as meet individually with licensed professional counselors. Of the first five women enrolled in the program, one works at a treatment program in a prison, one is the outreach director, two relapsed, one of whom was murdered.

Sandra. The organization Sandra is a part of is currently working with girls who come to them who have been sex trafficked up to the age of 18. Until the opening of the home in July 2010, there is a social worker on staff who provides service to the girls currently and leads them to another national home to get help and restoration. Sandra said:

> The home will hold up to ten girls at once and allow them to stay as long as needed until the age of 18. The girls will be homeschooled and counseled, but other services will be used on a case by case basis. Foster parents are currently being trained so that the girls have a family and a home after leaving the facility. Jesus Christ will be shared with the residents because He is necessary in holistic healing for the girls. However, we will not push faith on the girls. Other services will still be provided by the organization to victims who have been trafficked but are not living at the home.

Margaret. Margaret started the organization while on staff at her church. She was also pursuing art full time. She stated at the time of the interview:

> I have been teaching a pregnant minor who was sent to her home as a human trafficking victim the past eight weeks. The girl had been a runaway the majority of her life and was not even at second grade level. She was court ordered to be there, but she chose to stay there. The girl now wants to be a child rescuer. She will have the opportunity to graduate high school as well. Now she is a straight-A student, and her goal is to attend college. The DTS investigator was so impressed with the girl's progress that they decided to pay for her to attend college.

The women in Margaret's program can get a job the last six months that they are there. Fifty females are at the home. The organization takes pregnant women and women with children up to the age of four years. Margaret also said,

> God started sending adolescents to the home as well. The organization takes 80 men at a different home on the same campus with eighty percent of them expected to be customers of prostitutes. I can send women to the restoration home and still be involved in their lives on a daily basis. My background allows me to have influence at the organization. Church services are on Friday nights on the campus. Bible classes and Bible college are available on the campus if women want to pursue it. A two-year internship is available for women to potentially work after they graduate the program.

Lisa. Lisa said, "Before I established the non-profit organization, I led a service project called Community Action, which was an outreach to the poor in the town where I lived." She was wise in what she gave the poor. She stated:

> I just want to see a sincere desire for change for women to enter the program. When

women come to us, they are detoxed from jail or prison. When they first come into the program, they go to a Narcotics Anonymous (NA) or Alcohols Anonymous (AA) meeting every day. NA or AA is then reduced to three times a week. They work with the women's vocational rehab. They help the women with GED classes and job placement. For each woman leaving the program, I want to see a whole, sober, productive woman who is accepting of herself, accepting of others, honest, possessing integrity, and proud to be who she is. Each woman comes with such low self- esteem. I know that the woman is not perfect but striving to be a better person. I want the woman to be community oriented, and wholly integrated person physically, emotionally, and spiritually.

Lisa shared several success stories of women who have gone through the program: One woman now has a car, works for Goodwill, and was promoted to supervisor; another is the house night manager. Some of the women who left went back to the jail. I would see them at meetings there. Though it was sad, I was able to empathize more with them when they relapsed.

The organization does not have many rules while allowing them to live on their own. Yet, there are stricter rules for the women if they relapse and come back.

Love and Faith

Jana. The theme of Jana's organization is "love heals". Jana stated, "Love is the most powerful force to social change. The first conversation the staff has with the women when they enter the program is about how love heals. They remind each other on a daily basis." The logo on the products they make at the work organization is "Love Heals." She said:

This saying is acted out in a daily way at the work organization in the morning circle where all the women involved in the organization gather for meditation, short testimonies, and prayer. I believe that the circle is truly healing and builds a sense of community among the women when they are able to share about their journeys.

Jana said, “I have more energy now than I did when she started the organization because her faith is stronger now than it was then.”

In regards to a woman relapsing back on the streets, she stated:

> The best thing I believe we can do as an organization is remain a stable place if the woman returns or is allowed to return. At first, I thought it was a train wreck in the woman’s life is she relapsed, but now it is just a bump in the road. The woman could re-admit herself the next week. It is a horrible disease that the women are overcoming.

In success stories, she said, “I feel gratitude and gratefulness. I feel mostly humble, humble when it’s a joyous occasion and humble when someone relapses.”

Jana said:

> One must trust the women that they know what they need, trust oneself when one feels uneasiness of direction, and trust God that it’s all being led. When one starts doubting these three factors or listens to fearful voices, then trust is killed. When it quits being a journey of faith, I’m done with it.

Sandra. During the organization’s board meetings, they continually focus on what God wants in the middle of the meeting, through prayer or redirection if needed. Currently all staff and board members are professing Christians. Sandra said:

> The organization has opened my eyes to the brokenness of the world and how she can do her part to bring part of the healing to the world. One must pray, pray, pray.

Helping these victims can be completely overwhelming. You will greatly fail if you try to do it yourself. It is tough being surrounded by it on a daily basis. One must have God leading you to be your strength.

Margaret. Margaret attested to the personal importance of love that relates to several of these victims. She stated:

While I was stripping, contemplating suicide, and having out of body experiences, I tried to read my Bible. I put myself in situations where I would cry out to God. Through a Christian speaker's message, I learned more that God loved me during all the chaos around me. If someone wants to be involved in this type of work, then one must pray and fast. Seek God for confirmation that you know that God is calling into it. If a person does not know that you know that you know that God is calling you into it, then one will get wiped out. Seek God to find the level of involvement one should have with the issue. If one feels the call to get involved in ground rescue of the victims, one must know that the demonic realm is real. I have tried to commit suicide seven times in the past. Satan marks and lures women into sexual exploitation. Sexually exploited individuals have high callings and an anointing on their lives. I want to help women walk in their anointing,"

Lisa. Lisa responded:

It has been helpful for me to realize that they are all the same. In the life of addiction, everyone is exactly the same. Twenty-three years of recovery does not make me different from a woman in recovery for two days. I do not understand everything about these women's backgrounds, but I can relate to them as a woman who was addicted. There have been very discouraging times when the money was not there and

they thought they would have to close the doors, but faith keeps me in it. I know that it is a God-given program. I truly and honestly love these women, and want to help them stay off the street. I cannot see the organization close its doors. The organization is going into its third year. I pray about it much every day. One must have a lot of faith if one is going to do this type of service work. If it is God's will, then it will be done. You have to start in response to a need, not just because you want to. It takes much commitment and prayer. The organization keeps me going. These women are just spiritual beings having a human experience.

Community

Sandra. Sandra said:

This organization first made the community aware of the problems of sex trafficking and minors who were prostitutes. We did this by raising awareness in schools, educating law enforcement, and educating foster care. This served to increase awareness for the current problem as well as to improve prevention for future victimization. Through the awareness, several community members became volunteers of the organization."

Lisa. She stated:

All of the staff is there on a volunteer basis. We do not have the funds to pay staff. Therefore, it is a day-to-day process of keeping the organization running. It takes a village to run this organization. Everything was donated from the community to start the program. A different organization in the community also gives the residents free dental care, mental care, and food stamps. When the women first come arrive, there is a van to take them to the state program every day and to meet with a counselor some

days as well."

Jana and Lisa. Both Jana and Lisa's organizations do not take any state or federal money because of the "strings attached". Therefore, the community is vital.

Sandra and Jana. Not only do the programs rely on outside support from the community, but the staff of the programs is vital in forming the sense of community. Sandra stated, "The staff remains unified through their board meetings. They will re-direct and pray if they need to in order to keep themselves on track." Jana also said, "The staff are a close group of women who are unified, and it was evident in the way they treat each other. With this, the organization reinforces that all are one between the staff and the residents."

Lisa. She stated:

> The organization also wants the women to build community with one another. There is not a house mother that lives with them. The women are given freedom and few rules. Women have reconnected with their families. Because every addict affects 10 people's lives on average, this is a success in changing the greater community beyond the individual residents themselves.

Jana and Lisa. The morning circle at the work organization associated with Jana is also used as a time to share with one another. Both Jana and Lisa's organizations teach the residents to be responsible for one another. This is unheard of in their drug culture. Lisa stated, "The women learn that it is not about them but themselves in relation to others. They have mentors for the women to call on when needed." With Lisa's organization, the mentors are volunteers, but they are women who have been through the program before with Jana's organization. The older ones help the new ones.

Margaret. Margaret's ministry extends beyond the actual home and local organization. She goes into strip clubs and deals with people on national and legal levels. She said, "When people volunteering with the organization do outreaches, we go in and pray for people and lead people to the Lord. I am serious about rescuing victims and advancing the kingdom of God." She has influence across the nation with attorneys. She is now working on addressing national policy through speaking to congressmen about different areas of sexual exploitation.

Discussion

The qualitative interviews provide insight into personal stories of service organizers who are working with prostitutes. It confirms much of the previous research while expanding on the in-depth knowledge. It also supports the various hypotheses given while showing the different methods each organization uses to restore hope to victims.

The correlation of child abuse, drug addiction, and prostitution was attested by all of the participants to some degree. This confirms previous studies including Silbert and Pines (1982), Edwards et al. (2006), Latkin et al. (2003), Carroll and Trull (2002), and Romero-Daza et al. (2003). Re-victimization can occur through the legal system when women are sent out to in the middle of the night with nowhere else to go but potentially back to their pimp or drug dealer. This supports the work Wilson and Dalton work (2008) that there is a weak connection between service providers and law enforcement that makes it difficult for organizations to be effective in helping prostitutes. It also relates to McNaughton and Sanders (2007) work that women are much more susceptible to sex work if they are homeless and have nowhere to go.

Although Margaret was involved in other sex work besides prostitution, she still had to reason with herself that she was only doing it to make enough money she needed at the time. She was depressed, had out of body experiences, and contemplated suicide. This supports the studies of Kramer (2003) and Sanders (2004) that there are negative emotions that can come with sex work, regardless of the type or degree. Miller et al. (2007) also found that there were high rates of PTSD, depression, anxiety, and suicidal attempts along with several medical issues. Therefore, as these organizations have done, especially Jana's organization, it is important to assess these women on various psychological and medical problems that they may have. All of the non-profit organizations provided long-term care for women. The study of Romero-Daza et al. (2003) found that there was an average of three attempts of drug treatment with those who had been in drug treatment before. This was due to the lack of change in short-term physical treatment. Jana stated that addiction is a disease, and the organization remained a stable place for a woman if she relapsed and came back. The study of Romero-Daza et al. also found that the most prominent reason women did not enter a program was because they could not bring their children. Margaret's organization counters this by allowing women to bring their children up to the age of four.

Part of the restoring process in former prostitutes is offering an education to them. This supports the work of Kramer and Berg (2003) that the more education a prostitute had, the less likely she was to enter prostitution. It could be assumed that this relates to re-entrance as well due to the likelihood of being equipped to do another job besides prostitution with the increase in education. This gives women confidence. Just as the program of SAGE took the women through different stages of rehabilitation (Hotaling et

al., 2004), the organizations in this study slowly rehabilitated the women also. There were different requirements for the women when they first entered compared to when they left. Margaret's organization even gave some of the women the chance of doing an internship after the program if the women desired. The research by Hotaling et al. also supports the work of Jana and Lisa that women should be able to live independently and regain confidence. Though Jana originally had some fears with this, she has had no trouble in over 12 years. Through education, drug treatment, counseling, job training, art therapy, and other methods, a new identity is created for the woman, and self-confidence is regained as related to the work by Hedin and Mansson (2003). This supports the work of Carroll and Trull (2002) that women are searching for stability and strength during rehab.

Lisa stated that an addict will affect 10 other people on average, which shows the importance of the community for an addict. If a prostitute is strongly tied to her old lifestyle or community when she leaves rehab, then it will make it very difficult for her to stay clean (McNaughton and Sanders, 2007). Because creating a new identity is difficult, the other women are important in forming new social ties. Lisa and Jana's organizations exemplify this well by claiming that everyone is one - the staff, volunteers, and residents. It can also be seen by the morning circle. Community is built by sharing the struggles with one another. This supports the research done by Hedin and Mansson (2003) that the more assimilated a woman becomes in a new culture, the easier it is to leave the old lifestyle of prostitution. Valandra (2007) also stated that women will be more transparent to women who have similar experiences and thus understand them. From the current research, three of the four organizations were started by women who had experienced

sexual or drug misuse. This gives them an advantage in reaching out to the women who are trying to come out of this lifestyle.

Christian faith was an integral aspect of each organization. Jana's organization continually emphasizes love from the moment each woman comes through the door. Sandra's organization will present Jesus Christ to each of the young women in order to attain holistic healing. Margaret's organization offers church services and Bible classes. Lisa's organization states that spirituality permeates the entire program. Women who are part of Jana and Lisa's programs are given free choice whether they want to attend church, but most of them do. This supports the work from Valandra (2007) that faith was women's strength in breaking free from prostitution.

Unlike the burnout experienced by workers in the study of Kosny and Eakin (2008), Jana stated that she feels more energized now than she did when she first began the organization. However, each of these workers interviewed had strong faith that impacted their commitment and love to the organization. The importance of faith in non-profit workers agrees with the research done by Ferguson et al. (2008). Each of these faith based organizations focused on relationships in the midst of the programs for the women. This supports the work done by Lockhart (2005) regarding the importance of love and community support in faith-based organizations. The Christian organizations showed love to the women who have had a painful past. Jana stated, "Love is the most powerful social force."

Limitations

There are possible limitations with the current study. Potential bias could have been prevalent with a small number of participants and a large amount of qualitative data

gained through self reports. There could have been bias in studying how effective an organization is, based solely on the service provider's opinions and not the clients. It may also be difficult to generalize how to have an effective organization from the limited amount of participants' testimonials. However, retrieving data from participants across different areas of the nation will help control some of the bias that may occur. Because this was not an experimental study, it was difficult to truly assess the influence the organization is having on changing the lives of prostitutes.

The interviews were completed with four differing organizations all related to prostitution to some degree. Their experiences were very different. Common trends were difficult to make. Also, the length and questions of the interview differed with each participant. While the same questions served as a guide for the interview, not each question was asked to each participant due to limited time of some or the information provided by the participant in previous questions. The study did not answer all of the questions in depth that it was originally intended to answer. The barriers, successes, and maintenance of the organization were touched on but were not the focus of the study, which limited the effectiveness of the study. There was also a lack of inter-rater reliability for the study.

Implications

The hypotheses were used as guide for the study. The results were limited in confirming the hypotheses due to the qualitative data. All of the organizations had workers that empathized with the difficulties of the prostitutes. Showing love was central to each organization in one form or another. Because all of the organizations represented in the study were based on Christian faith, a comparison could not be made between the

quality of secular and faith based programs. Each organization had long term recovery that focused on different methods for rehabilitation. The organizations of Lisa and Jana also focused on rehabilitating the women vocationally. This provided positive benefits for the women involved in the program. The organizations greatly relied on community support to function. For example, the organization Lisa was involved with could not have existed without the support of the community. Volunteers completely operated the organization. From volunteers, financial donations, prayer, and support, the organizations were able to focus on their goals in helping the victims because of the community support given to them. It is suggested that the hypotheses be objectively tested in future studies.

The current study gives much personalization of each participant surrounding the common trends. The participants had a very strong faith background to give them compassion to relate to the victims' struggles and/or relate personally to them during recovery. They understood the various factors surrounding the prostitute. They were able to offer stable places for the women as recommended by McNaughton and Sanders (2007).

Although this study is focused on prostitution, the research confirmed that the term prostitute does not have only one attribute associated with it. Abuse, unhealthy relationships with the opposite sex, drug addiction, victimization, and other forms or sexual exploitation can all be related with the general term of prostitution in various degrees at different times in a victim's life. It is suggested that further research be done in this area.

The study can also be used to guide the steps of those who are burdened to reach out to prostitutes in their local community. Like Lisa stated, one must act in response to a

need. The journeys of the service providers in the current study can be used to assist others in helping, starting, and establishing faith-based organizations in local communities that bring restoration to broken women who have been or are involved in prostitution.

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Appendix

Interview

This interview guide was used to obtain the stories of the non-profit workers on various topics. Depending on the time given for each individual, some questions were asked and others were not to various participants. The commentary in italics shows the importance in questions or sections.

Background

This serves as a foundation to the participant's stories relating to their work with prostitutes.

1. I would first like to know about your background, such as where you are from, your faith, your family, and education.
2. How does this influence where you are now?

Starting

Shows the purpose behind the initiation of service, the barriers involved in the beginning

3. Was there a life event, situation, or scenario that opened your eyes to these women? Please share that experience.
4. At what point did you realize that you had a part to play in helping prostituted women?
5. What was your first step in going about organizing this?
6. Would you mind describing the first opposition you faced in attempting to provide services for prostitutes?
7. What was your support system during that time compared to now?

8. How has the funding of the organization evolved through the years?
9. Describe the level of difficulty involved with constructing the organization.
10. How effective did you feel you and the organization were in the beginning?
11. Initially, what response did you get from the prostitutes from your effort of reaching out to them?

Maintaining

These questions were used to gain knowledge of the purpose and effectiveness of the organization

12. How do the women get to your services, i.e. are they self-admitted, referred, or court ordered?
13. What other traits or addictions are commonly associated with women involved in prostitution who come through your program?

This helps to generalize the type of women being served by the organization.

14. What is your vision or mission statement for the women who come through this program?
15. How do you go about maintaining that vision on a daily basis with the prostitutes through the services offered by the organization? How has that changed over the years?
16. Please explain in detail why you use the services or methods that you do now, i.e. detoxification, professional counseling, 12 step program, educational classes, faith based teaching, employment opportunities, and/or community service.

This answer showed similarities or variance of differing organizations in providing effective services for these women. It also shows the reasoning why services are used, such as low cost, greatest effectiveness, and/or easiness.

17. What role does Christian faith have in the services and programs to the women?

    This differentiates faith-based organizations compared to secular organizations for prostitutes.

18. How long are the women able to continue with your services?
19. Can you describe to me the challenges involved in the process of reaching out to prostitutes and helping to shape them into responsible citizens?
20. Describe how you first felt then when a woman relapsed back into prostitution. Explain if that feeling has changed over time.
21. Please describe the emotions and feelings you have when a woman successfully leaves the program.

    This shows the effectiveness of the program

22. Would you mind sharing any stories of women who have been in the program and where they are in life now- both negatively or positively?

    This gives narratives of the real lives of women involved in the program and how the program has effectively changed lives or how women have continued in the path of prostitution despite help from the non-profit organization.

23. How do you insure that staff and volunteers at your organization have the same vision for effectively serving these women? Have there been any issues with this? Please explain.

24. What hardships have you had with the legalities of the maintenance of the organization? What have you learned through this process?

Personal

These questions provide information on how the organization has had an impact on the service provider

25. As time has gone on, describe how have you developed as a person emotionally, spiritually, and socially?
26. Through the years, what effective barriers have you put in place to protect yourself while still effectively ministering to the women?
27. Is there anything you wished you would have done differently while reaching out to these women? If so, would you mind explaining it?
28. Have there been times that you've considered leaving this service? If so, why?
29. What keeps you in it?
30. What has been your greatest joy with being a part of this organization to this group of women?
31. What advice would you give to someone who wants to start and develop a ministry for prostitutes?

    This answer can be used to help future ministries or service towards prostitutes.

32. How has this organization been used to shape your view of God and other people?