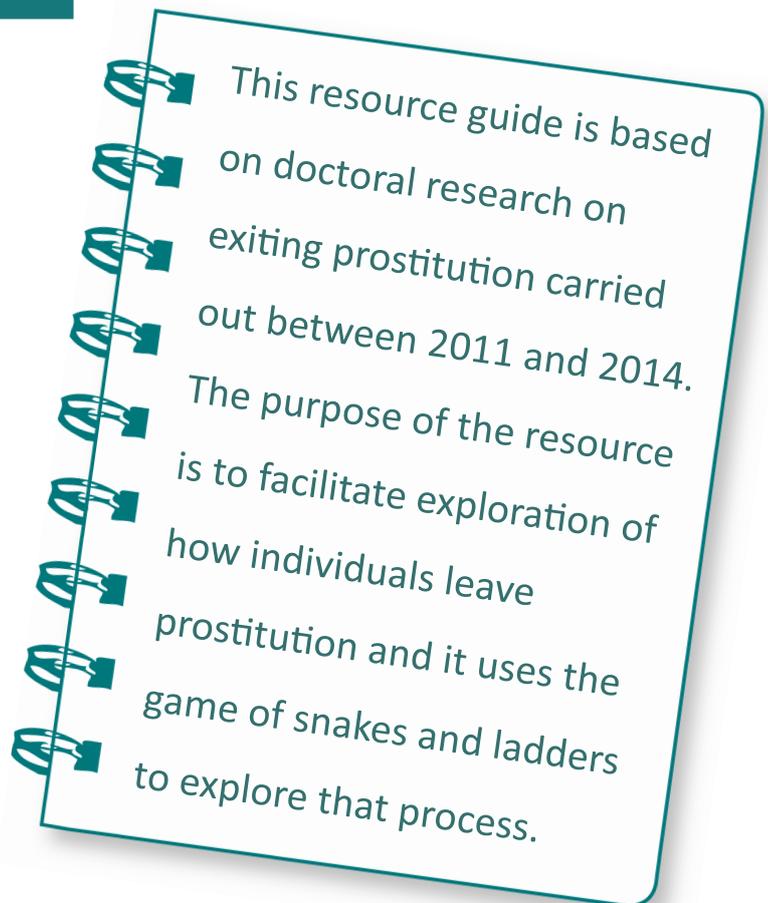
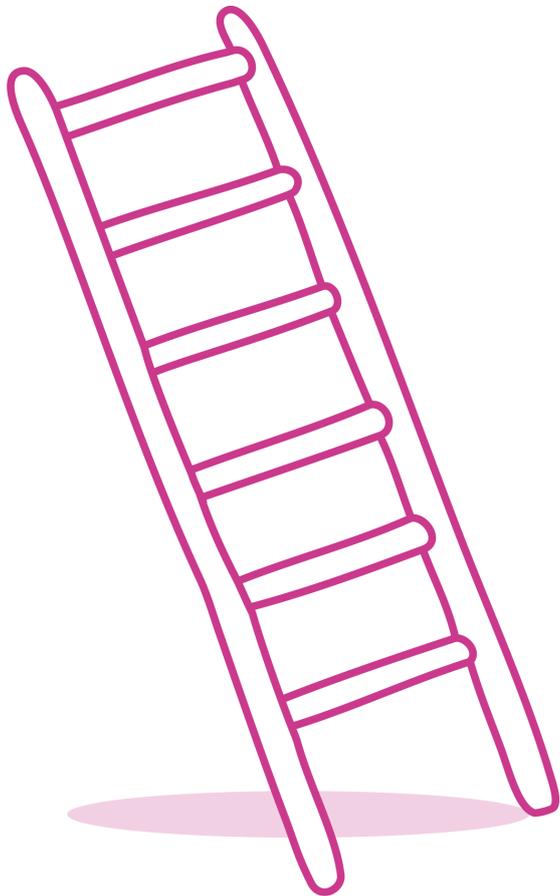


WE NEED ALL THE LADDERS WE CAN GET

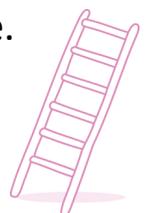
Using Snakes and Ladders
as a tool for exploring
experiences of leaving
prostitution



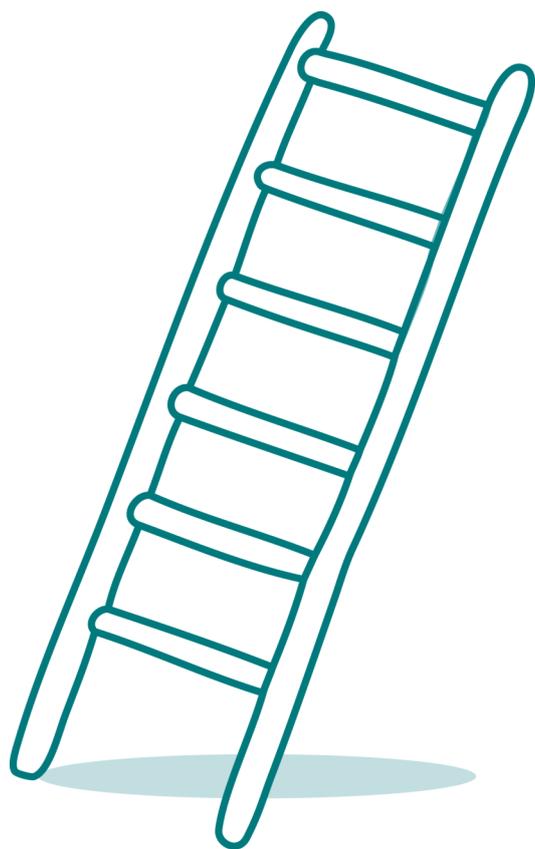
ABOUT THIS RESOURCE



The resource can be used by support organisations working with those involved in prostitution; it can be used by individuals who themselves are seeking to leave prostitution and want to share understandings of the challenges faced and the sources of support that have been beneficial; and it can be used as an educational or training tool with volunteers, service delivery staff or students seeking to gain a deeper understanding of the process of exiting prostitution. The resource can be used to explore an individual's personal circumstances or it can be used in a more generic manner, without being related specifically to personal experience.

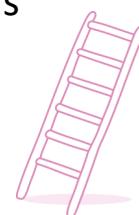


Two specific suggestions of how to run the workshop are provided as part of this resource. The first follows the method used in the doctoral research and is



primarily intended for use by and with those seeking to leave prostitution (Workshop Activity - Example 1). The second suggestion is particularly suited to the use of the tool with outreach volunteers and in awareness raising contexts (Workshop Activity - Example 2). This approach involves actually playing the game rather than simply using it as a visual tool and was developed after piloting the resource with different teams of outreach volunteers in the UK.

Whilst specific guidance for running a workshop is provided, the range of materials provided in the resource pack is intended to allow workshops to be adapted to suit different contexts and participants. For example, a workshop can be run in a collaborative context rather than facilitated by an individual. Similarly, it can be adapted for use on a one-to-one basis and/or the different materials provided can be drawn on to a greater or lesser extent. In all instances, in order to gain the greatest benefit from this resource, it is advised that the facilitator or those leading the workshop read through the whole of the resource guide in advance of the session and design their own workshop plan based on the material included in the resource tool box section. This will ensure that the right level of information is incorporated into the workshop.

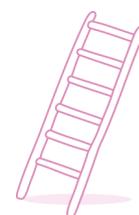


BACKGROUND: USING THE TOOL IN RESEARCH

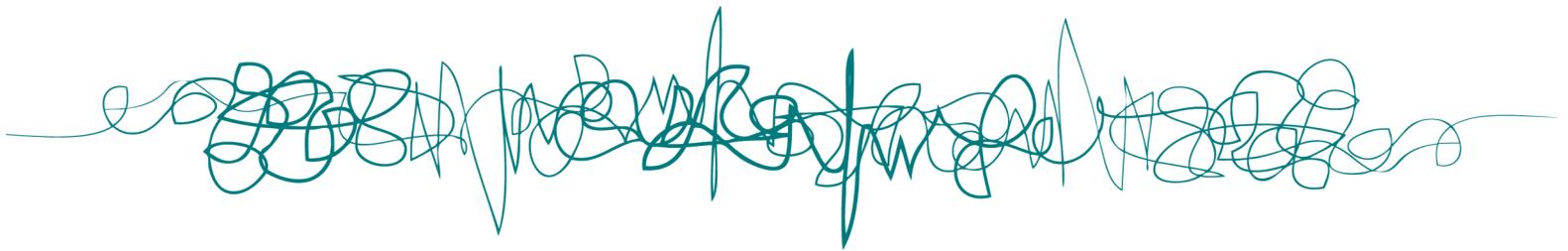
Leaving prostitution is widely acknowledged to be a complex process, not an event, and one which is not necessarily linear. Amongst the studies exploring this process, the focus has tended to be on the barriers faced by those who seek to leave prostitution and the consensus is that individuals face multi-faceted barriers. The factors which enable individuals to leave prostitution have received less attention but amongst the factors identified the role of formal support organisations is acknowledged. Such organisations, however, remain largely unexamined.



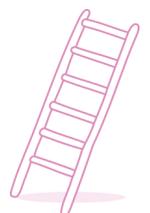
This resource was developed as part of a wider research project which sought to contribute to understandings of the process of exiting prostitution, and specifically the role of support organisations in assisting women to leave. The research involved an exploration of faith-based projects that support women to leave prostitution through the operation of a social enterprise. In doing so, the research examined three interconnected themes: exiting prostitution, social enterprise and faith. The research drew on data from a desk-based mapping exercise and ethnographic research with two case studies, a project in India and a project in the USA.



As prostitution is widely regarded as a sensitive subject to research, a participatory approach is recommended when carrying out research with women who sell sex. Accordingly, a range of non-traditional research activities were suggested to both case studies and the decision was taken to focus on designing a selection of interactive workshops. The intention was to develop research activities that the women at each project could engage with that would allow them to share their knowledge without feeling like the focus was on them 'telling their story'. The activities needed to allow women to engage at the level at which they felt comfortable, regardless of their level of literacy, where the communication of concepts did not solely rely on words. Finally, the activities also needed to work in both of the case study contexts.

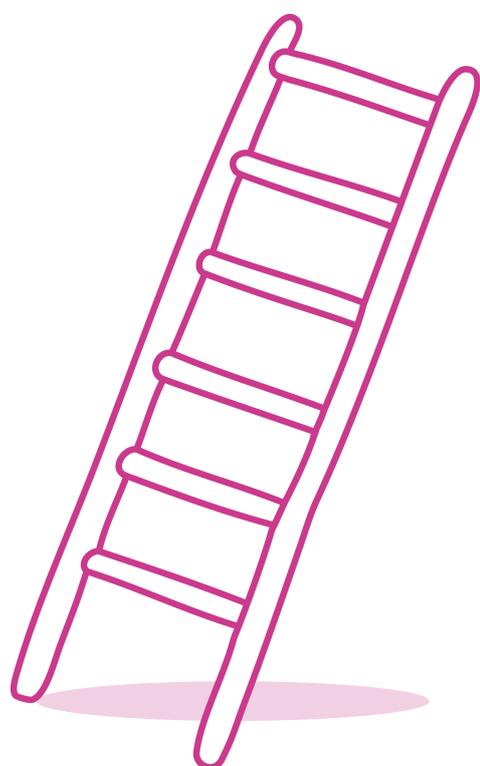


The workshop on the theme of exiting prostitution used the game of snakes and ladders as a way of exploring the process of leaving prostitution. In the game, snakes are barriers that cause players to slide backwards and ladders are helpful things that help players to reach the goal quicker. Using a very large version of this game, workshop participants were asked to identify what might act as snakes and as ladders for a woman who wants to leave prostitution. Sticky notes were used to pin ideas to the board to indicate the factors identified and these were then discussed in more detail as a group.



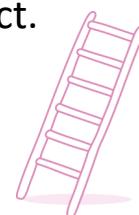
THE BENEFITS OF THE TOOL IN RESEARCH

The use of snakes and ladders in both contexts provided a visual point of discussion. It allowed women to compare the different barriers and enabling factors, it sparked debate between them, and prompted women to reflect on how and why these factors operate in the way that they do. During one workshop Sarah* chose to stick all the barriers she'd thought of on a snake in a circle. She then went on to explain why she'd written 'vicious circle' on one of her post-it notes:



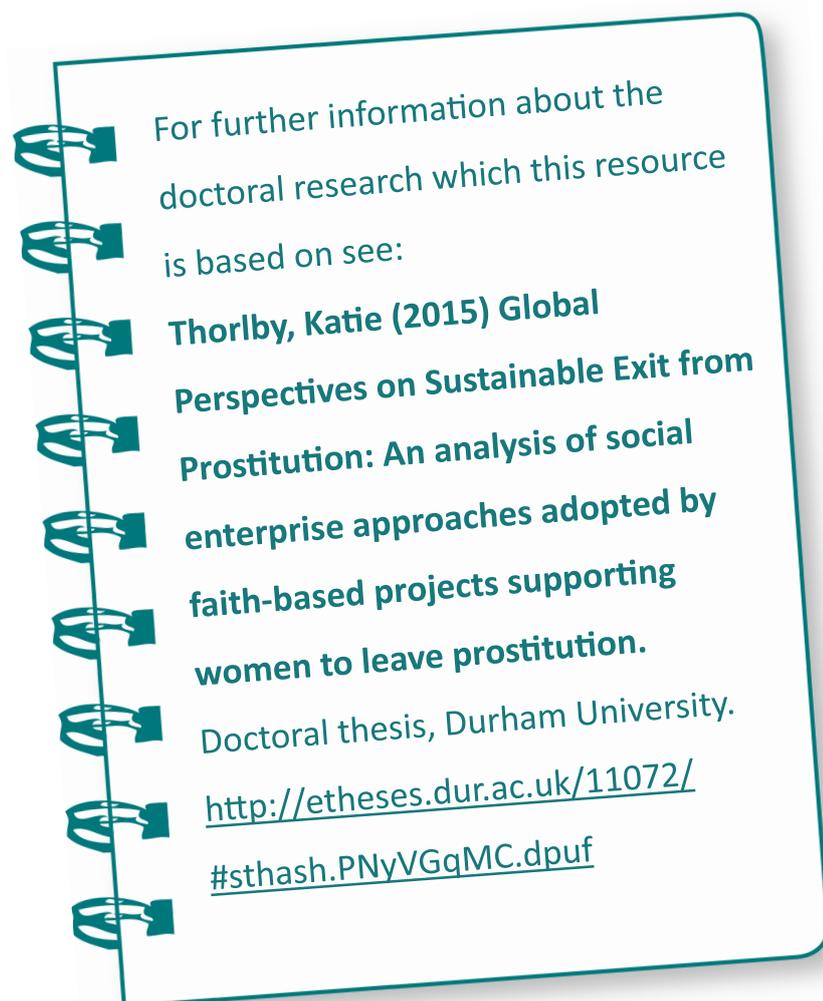
There's nowhere to go.
If you don't have any family, which family kept me down too because my mother was on drugs so I had nowhere to go without Magdalene and so then I was fear. And then the pimps kept me there and then the drugs kept me there. And then I would have no money if I left and nowhere to go. And then fear and then pimps and family and the drugs and no money and arrggh!

Having a physical depiction of the snakes and ladders board allowed scope for Sarah to visually represent her understanding of how the barriers to exiting prostitution operate and rather than just reeling off a list of barriers it had prompted her to analyse the ways in which the barriers interact.



**Not her real name. All names in this section have been changed to maintain anonymity.*

The ratio of snakes and ladders on the board also prompted reflection on the challenges of exiting. In one workshop, having explained the activity, Jodie looked at the board and asked 'why have you got all these snakes and only a couple of ladders?' It wasn't intentional. As a board game, there are simply far more snakes than ladders to make the game more challenging. Towards the end of the workshop, surveying the greater number of post-it notes stuck to ladders than to snakes, Jodie said with some satisfaction 'Isn't it awesome the good outweigh the bad?' Being able to acknowledge the barriers but then name a greater number of factors which enable a woman to exit prostitution had brought a sense of satisfaction and pride.



Workshops



RUNNING THE WORKSHOPS

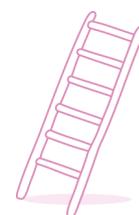
This section provides two examples of how you can run the workshop. The first follows the method used in the doctoral research and is primarily intended for use by and with those seeking to leave prostitution. The second involves actually playing the game rather than simply using it as a visual tool and was developed after piloting the resource with different teams of outreach volunteers in the UK.

Optional extras from the resource tool box:

- Laminated copies of the barriers and enabling factors
- Laminated copies of the exiting research findings
- Laminated copies of a selection of quotes

As the Facilitator you will need:

- 1 x Snakes and Ladders board (e.g. Kingfisher Giant Snakes and Ladders Garden Game)
- Post-it notes
- Pens
- A suitable room in which to run the workshop. Ideally, set up the room with the Snakes and Ladders board in the middle of the room and the chairs arranged around the board in a circle

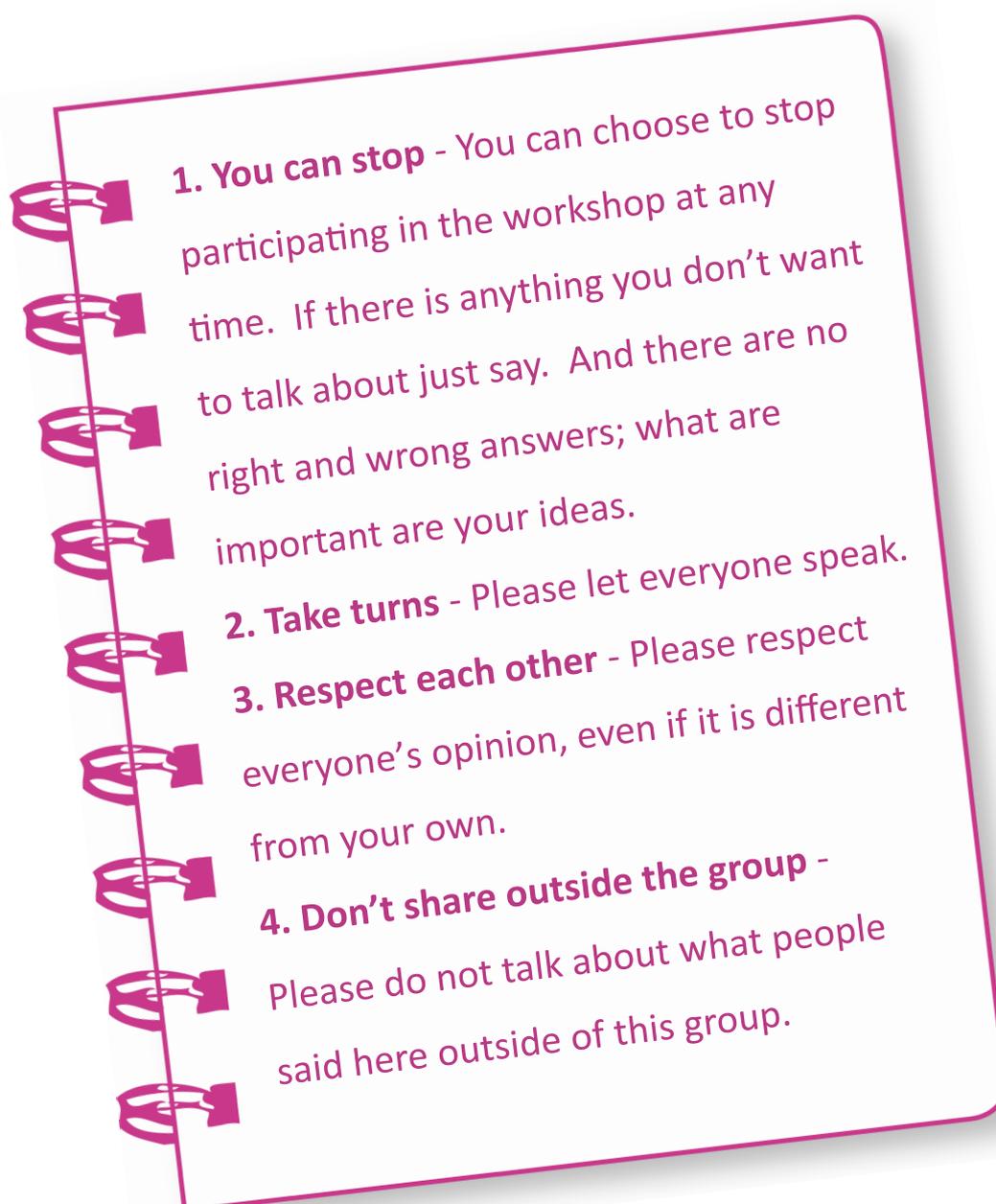


Workshop Activity: Example 1



INTRODUCTION (15 mins)

Explain that the purpose of the workshop is to explore how individuals leave prostitution and that it will involve the use of the game of snakes and ladders as a visual aid to explore this process. Emphasise that being involved in the workshop is voluntary (your choice) and that each participant can share as much or as little as they like. Explain the four ground rules for participating:

- 
- 1. You can stop** - You can choose to stop participating in the workshop at any time. If there is anything you don't want to talk about just say. And there are no right and wrong answers; what are important are your ideas.
 - 2. Take turns** - Please let everyone speak.
 - 3. Respect each other** - Please respect everyone's opinion, even if it is different from your own.
 - 4. Don't share outside the group** - Please do not talk about what people said here outside of this group.



CONFIDENTIALITY

If you are using this resource within the context of a support organisation, you will need to outline your confidentiality policy and explain that there are a few times where you would have to break confidentiality. This would be if:

- a) Someone shares something that shows that a child or vulnerable adult is being or could be seriously harmed;
- b) Someone shares that they are seriously planning to harm themselves (suicide);
- c) Someone provides details about a terrorist threat

Before breaking confidentiality in these situations, explain that you would:

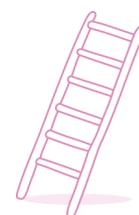
- a) Ask the individual if they would consider telling anyone else themselves;
- b) Ask the individual for permission to speak about it with the relevant authorities (if permission was not granted then you would need to consider very carefully before breaking confidentiality without consent);
- c) Speak with the support organisation's management team before breaking confidentiality outside of the organisation.



1 THE ACTIVITY (45 minutes to 1 hour)

Reiterate that the purpose is to explore how women leave prostitution and that you will be using the game of snakes and ladders as a visual aid to explore that process. Explain that in the board game, snakes are barriers and cause you to slide backwards and ladders are helpful things that help you to reach the goal quicker.

- Hand out the post-it notes and ask the participants to identify what might act as snakes (barriers) and as ladders (enabling factors) for a woman who wants to leave prostitution.
- Explain that participants can draw on their own personal experience, on the experience of people they know or on their general knowledge depending on what they feel comfortable sharing.
- Explain that you are going to allow an initial 10 minutes for participants to think of ideas and jot them down on the post-it notes.
- Once 10 minutes has passed invite participants to stick their post-it notes on either the snakes or the ladders. You may want to focus first on the snakes and then on the ladders or you may want to allow individuals to think about both at the same time.



Discussion may start to occur naturally as individuals jot down ideas. However, try to ensure that there is space for everyone to jot down a few initial ideas before discussion gets going so that those who may be less confident in sharing verbally have the space to contribute. There are a number of ways you can then move into discussion. Here are a few suggestions:

- You may want to offer an open invitation to anyone who would like to share what they have written down and ask them to explain why they've identified those particular things as snakes or ladders.
- You may want to take it in turns to explain one barrier you have identified and then one enabling factor.
- You may want to look at the post-it notes and see if there are any patterns or repeated barriers/enabling factors. Once these have been identified, you could move into discussion of why participants think these have come up more than once.
- You may want to start by inviting all participants to review the post-it notes and then ask if there are any other barriers or enabling factors which they think have not been identified.
- You may want to invite participants to group barriers according to whether they can be considered as individual barriers, relational barriers, structural barriers or societal barriers and ask them to discuss why they have categorised them as such.

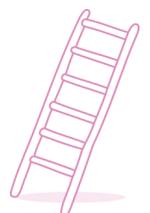


Depending on the context of the workshop, you may want to introduce the barriers and enabling factors from the resource tool box. These are the barriers and enabling factors that emerged from the two case studies. They can be introduced to widen appreciation of the breadth of barriers faced and the array of support sources required to exit prostitution. They can also be introduced to spark discussion as to whether or not participants feel that such barriers and enabling factors are relevant in their own context/the local context. You may just want to read out ones that have not been mentioned. Or you could have all of them individually laminated and these could be passed round for comparison with what participants have already identified.

Alternatively, or in addition, depending again on the context of the workshop, you may want to discuss some of the findings from the research. Suggested discussion points are provided in the resource tool box. A selection of quotes from women engaging with the US and India projects are also included, along with some general exiting research findings. These can be handed out to participants to be read out in relation to specific barriers or enabling factors as they are identified and can also be used for more general discussion purposes.

TIP: Don't be concerned if people choose to stop participating or do not want to contribute. It is impossible to avoid the fact that the workshop touches upon sensitive issues. The barriers an individual erects and the decisions they make about how much to share are part of managing vulnerability and should be respected.

As discussion comes to a natural end, thank the participants for taking part and remind them not to share any of the information from the group with other people. You may want to encourage participants to use the discussion to move onto developing a personalised exit plan and/or share details of any support services available.



Workshop Activity: Example 2

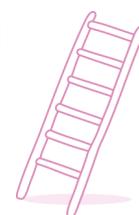
When using this tool with outreach volunteers or as a form of awareness raising you may want to actually play the game and talk through the issues of exiting as people play. This gives people an activity to focus on and makes it more interactive which can be useful if people have limited knowledge and experience of leaving prostitution from which to draw on. The following describes how you can run the workshop with these participants in mind.



INTRODUCTION

Explain that this is based on doctoral research and whilst primarily used as a tool to explore the process of leaving prostitution with women affected by prostitution it can also be used with volunteers or the general public. You may want to share the information provided in the 'Background' section to provide a bit more detail on the context of the research and how Snakes and Ladders was used as a research tool.

Explain that the aim is for participants to appreciate the challenges women face when leaving prostitution, using research and their own feelings or experiences. By the end of the session participants will understand more about exiting, will be able to name barriers and enabling factors, and will have reflected on what it might 'feel' like to be in a continuous 'game'.



Depending on the participants taking part, you may also want to establish some ground rules around confidentiality before starting the activity (see the first example workshop for guidance around this).

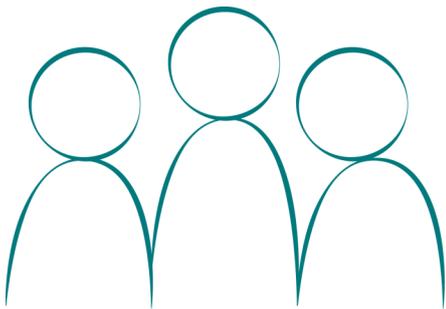
2 THE ACTIVITY (45 mins to 1 hour)

- Set the game up and be ready to play.
- Depending on the size of the group, put participants into teams or as individuals.
- Throw the dice and let the game start.
- When teams land on a ladder, ask them to name enabling factors that facilitate exit (be ready with examples from this research, see the resource tool box).
- When teams land on the snakes, ask them to name barriers to exiting (again, be ready with examples from this research).
- At points throughout the game, read out quotes or research findings from the resource tool box. Alternatively, place quotes or research findings face down on a selection of squares on the board and when a team lands on that square ask them to turn it over and read it aloud.
- As the game progresses ask participants to reflect on what it feels like to 'play the game' in this context

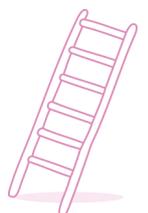




- One possibility is to throw an extra snake into the game unexpectedly, forcing a team to have to move backwards (some versions of the game come with an inflatable snake that you can move or you could make your own). You could reflect that women have 'curve balls' thrown at them; loss of a parent, partner or child, loss of accommodation.
- Finish before someone wins and give time for people to reflect in groups.
- Ask participants to reflect on what curve balls life has thrown at them and what helped/hindered them in facing these.



Ask every participant to reflect on the one thing they have learnt as a result of this game and to share with the group. This is useful as a form of debrief which wraps the session up at the end.



Resource Tool Box



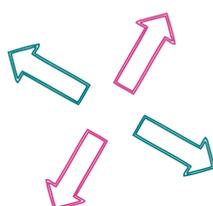
This section includes a range of materials based on the doctoral research findings and on wider research on exiting prostitution. The aim of providing these materials is to allow workshops to be adapted to suit different contexts and participants. Included here are:



① **Barriers and Enabling Factor Cards:** During interviews and workshops staff members and women engaging with the two projects were asked what barriers they thought women who desired to leave prostitution faced and also what they thought helped women to leave prostitution. The cards provided in the tool box list all of the barriers and enabling factors that were mentioned across the two case studies.



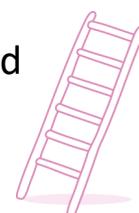
② **Research Findings - Discussion Points:** These are some of the headline findings which emerged from the research in relation to the barriers and enabling factors when leaving prostitution. You may want to choose a selection of the findings to read out during the workshop and then discuss.



③ **General Exiting Research Findings:** The resources in this section are based on the review of literature on exiting prostitution carried out as part of the doctoral research. These can be drawn on during the introduction to the workshop and/or used as part of the workshop activity.



④ **Quotes from the women who took part in the research:** The selection of quotes provided are from women who were engaging with the two case studies and come from interviews and workshops. They are presented in relation to specific barriers and enabling factors to make it easy to draw on them when planning and running the workshop. Their inclusion in the resource tool box is intended to help present some of the barriers and enabling factors in the words of the women themselves.



① BARRIERS AND ENABLING FACTOR CARDS

BARRIERS

Addiction

**Age – young and
able to earn more
in prostitution**

**Physically
held captive**

**Cannot see
a way out**

**Childhood
sexual abuse**

Criminal record

Self-denial

**Earnings – earn more
in prostitution**

**Mainstream eight
hour working day is
unappealing**

**Emotional
trauma**

**Fear and
physical abuse**

Housing

**Lack of an economic
alternative**

**Lack of
education**

**Lack of
job skills**

**Lack of trust and
fear of alternatives**

**Language
barriers**

**Lifestyle of
the streets**

Debt

Madams

**Mental health
issues**

**No community
support**

**Lack of desire
to exit**

**Peer pressure
to remain in
prostitution**

**Health
problems**

Pimp

**Financial
poverty**

Relapse

**Remaining in the
same community**

**Self-esteem
and shame**

**Societal
stigma**

**Thinking you can
keep prostituting
just a bit**

**Unhealthy
relationships**

**ENABLING
FACTORS**

Drop-in centre

Peer support

**God, faith
and/or prayer**

Age – too old

**Health
support**

**Legal aid
support**

**Personal desire
to exit**

**Receiving
love**

**Change in the
sex market**

Loan scheme

**Being upfront about
prostitution**

Time

Trust

**Jail and
Court**

**Morals
kicking in**

**Proactive outreach
of a project**

Children

**Improved
self-esteem**

Death

**Savings
scheme**

**Assistance
with housing**

**Mental health and
sexual violence
therapy**

**Work-related
benefits provided by
a social enterprise**

**Drug treatment
(e.g. AA and
NA meetings)**

Nursery

**Support from
family and friends**

**Help from an
individual**

**Provision
of a job**

**A supportive
recovery
community**

**Desire for a
'respectable life'**

Rob your pimp

Lots of chances

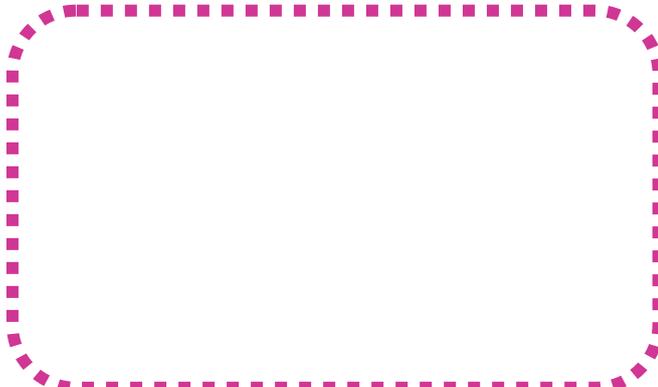
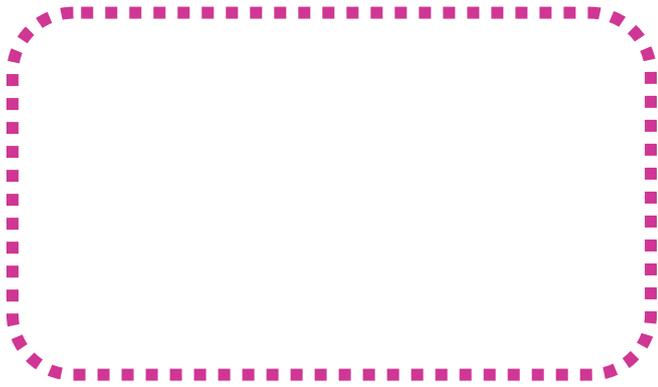
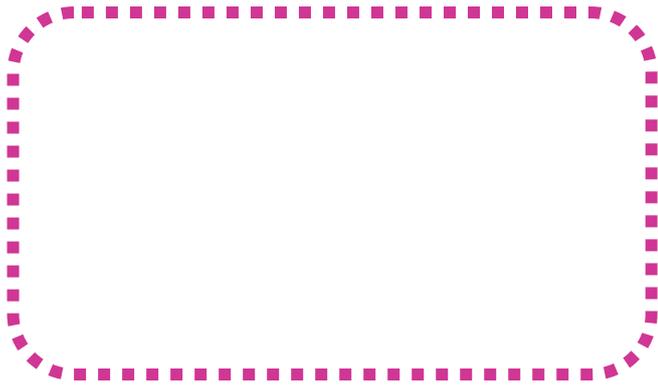
**Education and
skills training**

**Specific support
projects**

**Traumatic
incident**

**Failed suicide
attempt**

**If there were
no johns**



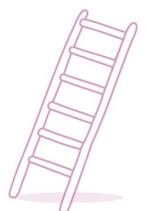
② DISCUSSION POINTS: RESEARCH FINDINGS

In the US case study, addiction and the lifestyle of the streets were the most frequently discussed barriers whereas in the Indian case study it was societal stigma and earnings that were identified most often. In both case studies, self-esteem and shame featured prominently.



There was a substantial crossover in the barriers identified by the two case studies which suggests the commonality of barriers faced by women leaving prostitution despite very different contexts, culturally, economically and in terms of the nature of the sex markets involved: predominantly street-based in the context of the US case study and brothel-based in the Indian case study context.

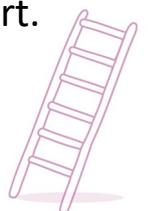
Between 26% (US) & 32% (India) of the barriers identified by each project related to economics. They posed either a direct economic barrier to exiting, such as ‘lack of an economic alternative’, or served to hinder a woman’s ability to meet her financial needs, such as ‘lack of education’.



Despite the commonalities in barriers across the two case studies, the different ways in which specific factors operate as barriers within each case study revealed the significance of place in understanding the dynamics involved. For example, housing was identified as a barrier in both case studies. In India it was the high rental prices within the red light area and the nature of tenancy arrangements, namely the daily payment of rent and the practice of landlords offering loans to tenants at inflated levels of interest when they are unable to pay their rent, that were seen to combine to make housing a barrier. In the US, experiences of homelessness, lack of credit history and the practice of conducting background checks on tenants were highlighted as factors contributing to the difficulty women exiting prostitution in the US face in obtaining stable housing. Thus whilst women seeking to leave prostitution may face similar barriers despite very different contexts, the dynamics of such barriers vary according to context.



The top four enabling factors in the Indian case study were: (1) peer support, (2) children, (3) desire for a 'respectable life' and (4) provision of a job. Whereas, in the US case study, the top four enabling factors were: (1) provision of a job; (2) God, faith and/or prayer; (3) a supportive recovery community and (4) peer support.



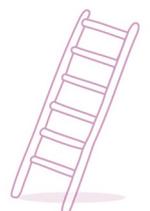


Of the 38 distinct enabling factors identified in the case studies, approximately 29% (n=11) were identified in both cases. Again there was a significant crossover between the two different contexts.

In both case studies, peer support and provision of a job featured in the top four enabling factors listed. Whilst a lot of the peer support was initiated by the women themselves, the very existence of the projects and thus their role in bringing together women seeking to leave prostitution fostered the occurrence of such support and provided a space in which it could occur. Similarly, both case studies provided women with employment within a context that was primarily geared towards supporting them in their transition from prostitution.

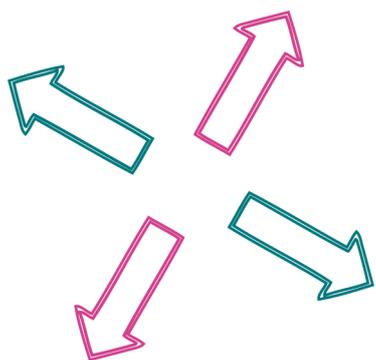


The available data suggested that 75% of the women engaging with the Indian project had been able to either exit prostitution or avoid entering the sex trade and that 78% of the women who enter the US programme, and stay for more than 30 days, are able to maintain stable housing, work/income and recovery for at least 12 months post-graduation.



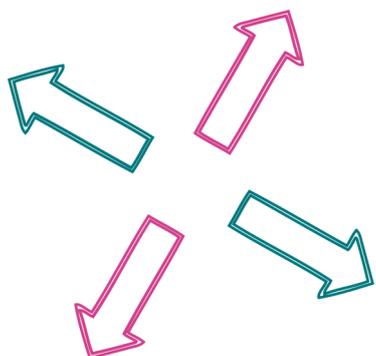
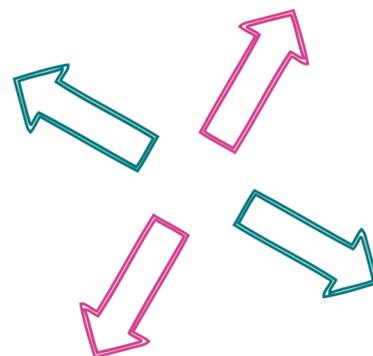
③ GENERAL EXITING RESEARCH FINDINGS

The following research findings can be read out during the course of the workshop or printed on strips of paper and placed on the board for people to turn over and read when they land on the square with a piece of paper on it:

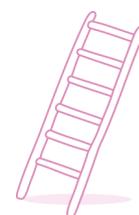


The term 'exiting' is regularly used when talking about women leaving prostitution, yet research studies often lack a clear definition of what exiting actually entails. In many studies, people are simply understood to have 'exited' if they are not actively involved in commercial sexual activities at the time of interview. In other studies, exiting is associated with being out of prostitution for two years or more.

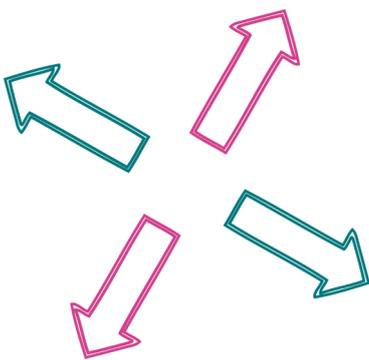
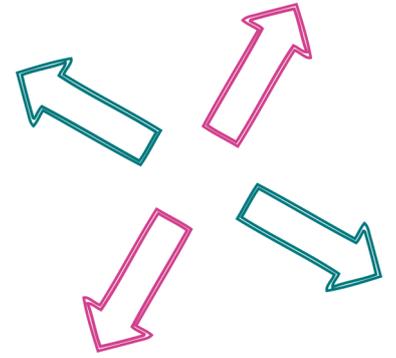
Associations with faith traditions have been noted amongst organisations providing support to those involved in prostitution yet such associations have remained unexamined or, in some cases, simply treated as suspect rather than empirically investigated by researchers (Oselin, 2008; Bernstein, 2010; Dasra, 2013; Overs, 2014).



Scholars and practitioners across the prostitution/sex work dichotomy agree that exiting prostitution is a process not an event and one which is not necessarily linear (Manopaiboon et al., 2003; Hester & Westmarland, 2004; Dalla, 2006; Sanders, 2007; Matthews, 2008; UK Network of Sex Work Projects, 2008; Baker et al., 2010).

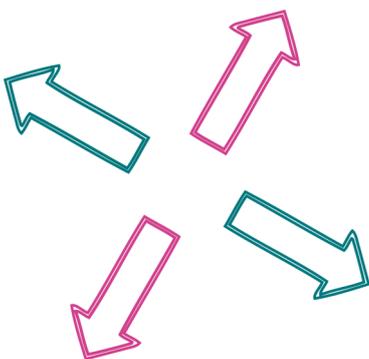
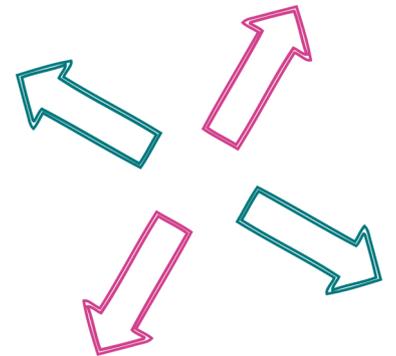


A multitude of terms: For those who have adopted a labour perspective on prostitution, the term 'transition' is often preferred when talking about exiting prostitution and research is framed as the examination of career 'transitioning'. Alternatively, when leaving prostitution is examined within a criminological or deviant identity perspective then the term 'desistance' is more frequently used.



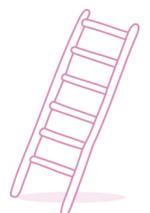
The notions of re-entry, lapses, reversals and of 'yo-yoing' are prevalent across the existing models and typologies of exiting prostitution. There is also consensus that there are two basic variations in the way in which women experience their transition; as a gradual process and as a sudden departure.

A US study with a cohort of eighteen street-level prostituted women, identified the key characteristics of exit success as (1) the ability to develop new informal systems of support, (2) employable skills and job training, and (3) religion. Crucial in the sustained withdrawal from the sex industry was the 'ability to legally earn a living wage' (Dalla, 2006, p. 282).

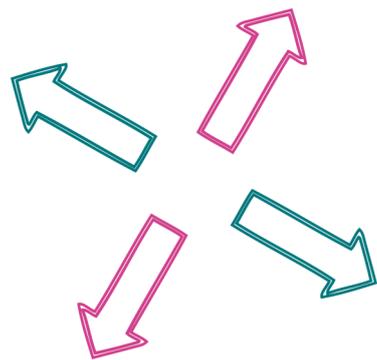
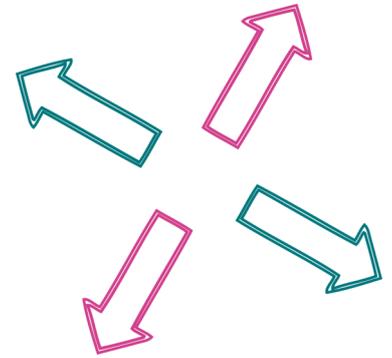


Concerns surrounding disclosure of previous involvement in prostitution recurs frequently in studies on exiting prostitution. Individuals express fear that a public disclosure will be used against them or will result in unrealistic expectations being placed on them

(Benoit & Millar, 2001; Baldwin, 2004; Rabinovitch, 2004; Sanders, 2007).

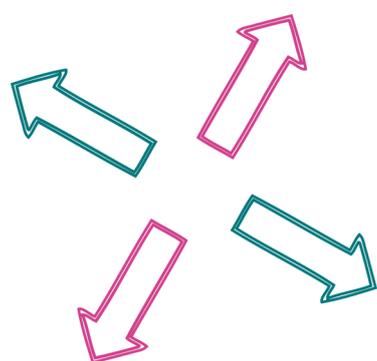
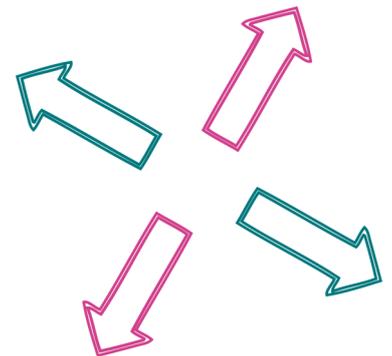


Research studies show that some barriers to exiting are experienced across a range of sex trade venues and not just by those involved in street prostitution. These include: problematic alcohol and drug use; pimps and coercion from others; job skills/gaps on CV; criminal record; housing; and stigma (Bindel et al., 2012; Bowen, 2013; Cimino, 2013; Law, 2011).

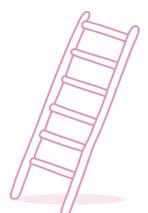


A Canadian researcher found that 'getting a job and advancing one's education seemed to be one of the most difficult and final steps in transitioning out of sex work after many other pieces were put into place' (Klubben, 2014, p. 183).

The importance of 'hope' and optimism about the future and having an alternative to prostitution so as to combat the perceived necessity of prostitution have been identified within the literature as key enabling factors (Matthews, 2008; Ingabire et al., 2012; Cimino, 2013; Bowen, 2013).



A UK evaluation of five projects aimed at providing routes out for women in street prostitution found that the most successful project, in terms of the highest level of exits and the only positive outcomes perceived by the local community, offered an individually-tailored structured holistic care plan centred on exiting (Hester & Westmarland, 2004).



④ QUOTES FROM THE WOMEN WHO TOOK PART

The following quotes can be printed on strips of paper and placed on the board for people to turn over and read when they land on the square with a piece of paper on it. Alternatively, the facilitator may want to read them out when someone mentions a particular barrier or enabling factor.

QUOTE ABOUT WHAT EXITING INVOLVES FROM US CASE STUDY:



It's kind of like a whole life change: do I want to leave prostitution? Do I want to get clean? That would have to be the number one thing. Get clean, get a job, be a member of society; all that. So it's a complete life change. *[US Workshop Participant]*.

BARRIER RELATED QUOTES FROM INTERVIEWS AND WORKSHOPS WITH WOMEN IN THE US & INDIA:

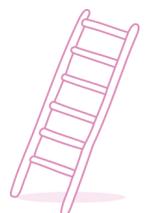
Addiction

...if you're still doing drugs and you decide you want to leave prostitution you're not going to feel any emotions except when you come down, then you're going to feel like shit and you're going to do anything you can to use some more dope. So a lot of it is you have a drug problem, you're probably not going to leave unless you're going to rehab or something because at the end of the day if you want to get high you're going to do whatever you can to get money *[US Workshop Participant]*.



Cannot see a way out

A lot of us believe the lie, that there's no way out and we're stuck and we're probably gonna die on the streets, most of us believe that lie *[Tiana, US Interview]*.



Childhood sexual abuse

It's almost like comfortable for most of the women because almost every woman here has been molested or raped as a child so it was almost like okay, you know, because it was happening at home. At least now you're benefiting from it [*Linda, US Interview*].



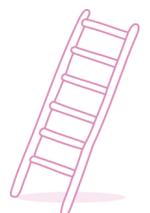
Criminal record



They used to have 'Dress for Success', these women would come in with all kind of business suits and we would go to the careers centre and learn how to type, like they do the ORC and we would learn how to do résumés and we'd go out for the jobs. And what would be so heartbreaking is that we would go, we would have the skills, we would go for the jobs, the interview would be fine until they look at our record and then we wouldn't get the job. It was like, you know, I was telling [the founder], it's like we're doomed before we even get started. Nobody wants to hire us because of stuff we did back then and we've been to prison we paid our time, do you know what I'm saying, we did our time [*Tiana, US Interview*].

Earnings

Girls complain that the amount of money we get paid here at the end of the month is sometimes what we could earn in the line in one day. That is why people who are not very poor, prefer to stay in the line [*India Workshop Participant*].





Earnings

You can make \$1000 a day. What job can you make \$1000 a day? So you basically have [...] in a short amount of time, you just have basically a disposable income, you can buy what you want when you want it because you know that you're going to be making the money right back, you know. But a lot of us have drug habits so a lot of that money goes to the drug so it's not, I mean if I were to have saved up all the money I made I would be sitting in a half a million dollar home and driving a Rolls Royce but no [*US Workshop Participant*].

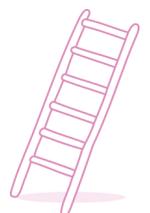
Fear and physical abuse

Even the so called madams they're so fucking abusive they put fear into the women's hearts like 'If you do this then I'm gonna kill you and your whole family', shit like that, so women end up staying in the game [*Tiana, US Interview*].



Fear and physical abuse

I was beaten a lot and did not get any of my due payments [...] I have a new life now, but that person still continues to threaten me. I have to keep in touch with him, otherwise he threatens to come and visit me [*Rupali, India Interview*].



Housing



If the women have been in that for years and years they probably have been cut off from their family, the family don't want to have anything to do with them, if they leave they're not going to have any money so they can't have a place to rent or anything like that. They probably don't have a credit history so it's like you would just be leaving to the streets, the literal streets and then when you're on the streets, that's what you know, how to get money. So it's like a catch-22 *[US Workshop Participant]*.



Lack of an economic alternative

In the line, at least we have a place to stay; we have a means to earn a living. We fear what we will eat or where we will stay if we come out of the line. We are aware that we will be marginalised in society *[India Workshop Participant]*.

Lack of trust and fear of alternatives

She said the girls, especially when they first start [at the project], have so much fear. They're really scared, they don't understand what is going on, it's all new to them, not only if they can't read and write but the whole process, and she said I keep trying to reassure them that they don't need to be frightened *[Prisha, India Interview]*.



Lack of trust and fear of alternatives

Fear of being by yourself, fear of whether or not you can make it on your own because [...] things keep piling up and you're doing your best and your best just ain't good enough so you just end up going back to what you know how to do *[US Workshop Participant]*.



Lifestyle of the streets

It's hard to dig your way out when you never know what is coming at you and it's crazy as hell out there. Sometimes for me I would get stuck smoking and I wouldn't get a room for the night [...] I got tired of being even responsible for me, it's hard [*US Workshop Participant*].



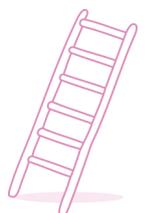
Debt

In the line, there is no way to escape debts. You work hard but are always in debt, worrying about how to make ends meet [*India Workshop Participant*].



Low self-esteem

You start to think that that's all you're worth, that you don't deserve any better [...] Once you sell yourself you think that's me, once I was out there selling myself I thought that was all I deserved because I felt so low and that kept me stuck in there [*US Workshop Participant*].





Low self-esteem

...we believe the lie of 'This is it, there's no way out and there is nobody to help because I have burnt all these different kind of bridges at home, my bridges with real friends... nobody loves me for real it's always gonna be about a piece of ass, you know?' So people came, my parents came and said 'You need some help' and I used to tell them that 'No I don't need any help, I'm okay', do you know what I'm saying? To me I'm functioning, I'm maintaining erm... until I lost my children. I lost all 3 of them. My parents took custody of them, which is wonderful, you know, today. I didn't think so then because of my own shame and guilt. I felt like they were labelling me as a bad parent which the hell I was, you know, really do you know what I'm saying? But until I could start looking at myself I just thought that they were against me, they were trying to turn my kids against me [*Tiana, US Interview*].

Madams

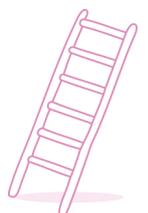


When someone sells a woman here to a madam they have a loan. The woman has to re-pay the loan so they can be free. They work and re-pay the loan but the madams are very clever and say 'you still owe us' [*India Workshop Participant*].



Pimps/Babus

In all that, one man has a lot of different titles to me, you know what I'm saying, like he was my boyfriend, he was abusive, he was my pimp and he's my baby's father, so that's a lot for me, for someone to have deal with all in one [*US Workshop Participant*].



Pimps/Babus

She said babus are one of the main reasons girls take so long to leave the line. They take all their money and they also beat them up, they use them *[Aasha, India Interview]*.



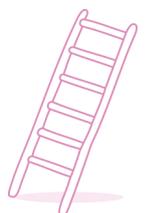
Financial poverty

When we come off the streets we start from scratch, we have nothing, so when we move out on our own we have to get dishes, clothes, everything you can think to live on we have to get so the more you make should be the more you deserve to get the things in life, not necessarily you want but need. But it seems like the system is set up like the more I make, the higher my rent goes. If I make extra money so that I can go buy a blanket for my bed I can't pay because my rent just went up because I had extra money; so it just seems like a vicious cycle *[US Workshop Participant]*.



Financial poverty

She said one of the things that keeps women in the line, especially girls with large families, like they might be the older sister who has got lots of younger siblings, and the parents aren't earning enough money so they place that responsibility on her to keep doing what she is doing. And she's got to earn a sufficient amount to pay for schooling for younger brothers or whatever things they want and need, they are using the girls for that *[Rupali, India Interview]*.





Relapse

How many times did I did want it and I didn't keep it? I was clean 2 or 3 years, I was clean 3 years and relapsed, you know what I'm saying *[US Workshop Participant]*.

Societal stigma

It's like once you are known as a prostitute you are branded for life *[US Workshop Participant]*.

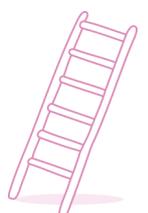


Societal stigma

If people come to know of our background, nobody will want to teach our children. More importantly, nobody would marry our daughters *[India Workshop Participant]*.

Unhealthy relationships

Every relationship I had was a bad relationship. With kids, parents, everybody I met. The dope man was my pimp because the dope man got all my money. The only person I gave my money to was the dope man and every relationship was dysfunctional; it was violent, it was foul *[US Workshop Participant]*.



ENABLING FACTOR RELATED QUOTES FROM INTERVIEWS AND WORKSHOPS WITH WOMEN IN THE US & INDIA:



A supportive recovery community

When I went to court to get my kids back they were there with me. When I started planning to move out they were there with me. Whatever I wanted to do when I first started.... she was just.... she believed, she believed in me, she believed in every woman that comes through here [*Tiana, US Interview*].

Age

For old people like me, the line is no longer a viable option hence I have to look for employment outside [*India Workshop Participant*].



Children

The main factor why girls want to come out is their children. They want to give their children a life of respect and hence want to escape the line [*India Workshop Participant*].

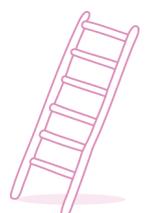
Death

That's one of the ways people exit out of it; they just really don't, but they do. They either get themselves killed or they kill themselves because they just don't know any other way [*US Workshop Participant*].



Drug treatment

I didn't know nothing about NA or the Twelve Steps, none of that. I do step-work, I've got a sponsor, I've got a network [*US Workshop Participant*].



Mental health and sexual violence therapy

The sexual assault centre has helped me tremendously so much to heal *[US Workshop Participant]*.



Peer support



I know that everybody bickers and argues but that's anywhere; you put a bunch of women together, that's going to happen. But I think deep down the biggest majority, I'm not going to say 100%, but the biggest majority get it and want it and that's encouraging to me, very encouraging *[US Workshop Participant]*.

Peer support

After pay day the girl took her pay and said to Aasha 'If you hadn't helped me, if you hadn't been there beside me, I don't think I would have made it. I think I would have died'. Aasha said you stay here beside me *[Aasha, India Interview]*.



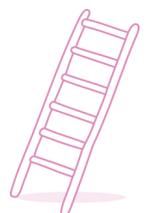
Personal desire to exit



You've got to find something in you that is still alive, that is really wanting, that don't want it no more, that just don't want it no more *[US Workshop Participant]*.

Personal desire to exit

Girls may want to come out of it and live a life of purity and mental happiness. They may not want to engage in the line which is a dirty place *[India Workshop Participant]*.





Provision of a job [in the social enterprise]

I don't think there's as much competition here as there would be in a different job, in other jobs that constantly rely on your credentials. Nobody here has any credentials to begin with so they just let you start from day one with what you can do and you build yourself up on what you can do, not because of what you know. Because a lot of people here are, you might have a position at the top of the company and barely have a high school diploma. That's an asset to being in this company [US Workshop Participant].

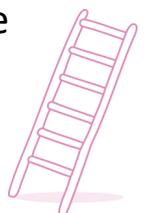
Provision of a job [in the social enterprise]

I have seen a lot of money in my previous work but when I get my salary here at the end of a hard month's work and give it to my family, it brings a smile to their face. My mother, my mother in law feels happy for me, that I can support my family with my earning. It gives me a lot of fulfilment and pleasure that I can see my earning, after all the hard work I put in [Rupali, India Interview].



The specific project

The Magdalene programme has accommodated every, every need from every A to Z in every aspect. With that being said I haven't any reason to leave and I struggled, up until a few months ago I struggled with wanting to go out there and sell my body. I had to sit down and say what could you possibly want to sell your body for? You just want love? You just need to be screwed? What reason is there for you to sell your body? And I did the pros and cons, the pros outweighed the cons because I really could not find one reason to go and sell my body [US Workshop Participant].



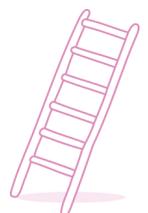
Support from family and friends

I think about when I was in the streets, my momma was my rock then, she never turned her back on me even when she finally said I couldn't come back home, she gave me tough love, she made sure I made it to Magdalene and she washed her hands of it. She still didn't really wash her hands, she was still there *[US Workshop Participant]*.



Trust

I was just like 'Damn they're trusting me to do the right thing'. Even when I think nobody is looking and that made me start trusting me because you see I didn't even trust me *[Tiana, US Interview]*.



Katie Thorlby (PhD Durham) joined the Beyond the Streets board of trustees in January 2010 after carrying out an eleven month internship with the charity. She has previously volunteered at Door of Hope, a local outreach project working with women involved in street prostitution in East London. In 2015 she completed her doctoral research exploring social enterprise approaches adopted by faith-based projects supporting women to leave prostitution. Katie currently works as a researcher in the UK charity sector.

Beyond the Streets is a UK charity working to end sexual exploitation. Believing in life beyond prostitution, we exist to help women access genuine routes out of prostitution. We do this through our direct support projects, our network of affiliate projects across the UK and by challenging stigma. To find out more about our work visit our website: www.beyondthestreets.org.uk

