Filipino Adolescents Exposed to Prostitution: An Investigation of Their Lives and the Concept of Commodification

Freida B. Galligar
Loyola University Chicago

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LOYOLA UNIVERSITY CHICAGO

FILIPINO ADOLESCENTS EXPOSED TO PROSTITUTION:
AN INVESTIGATION OF THEIR LIVES AND THE CONCEPT
OF COMMODIFICATION

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF COUNSELING AND EDUCATIONAL PSYCHOLOGY

BY
FREIDA B. GALLIGAR

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All rights reserved.
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CHAPTER I
INTRODUCTION

Commodification is an operationalized concept based on the Philippine situation of juvenile prostitution. It is characterized by children selling their bodies for money to feed themselves and/or their families. Commodification involves the objectification of human lives to a point that it impairs or corrupts psychosocial well-being. In this investigation, commodification is being presented as another form of child sexual exploitation.

In the Philippines, juvenile prostitution rivals begging as the major occupation of the 50,000 to 75,000 street children wandering in Metropolitan Manila alone. The age range of an estimated 20,000 child prostitutes working in this city is from 9 to 16 years old (Filipino Child’s Link, 1985).

Such a high incidence of Filipino children entering the sex industry is neither new nor unique to this society. Local newspapers reported that some parents condone their children’s prostitution activities because they either receive some of the money and/or are relieved of their parental responsibility in supporting their children.

The main purpose of this investigation is to define and understand, through narrative rendering of dreams and life histories, interview questionnaires, and projective tests, the experiences of young Filipino prostitutes; to look into the
reasons for their involvement in the prostitution business. It also attempts to
determine personality differences between male and female adolescent prostitutes;
and between female prostitutes and non-prostitutes.

Need for the Study

So much more needs yet to be answered about the sexual exploitation of
children. This investigation is designed to meet the social and human needs of
prostitute children as well as the practitioners in the field. Both the social and the
human need for the study are discussed below:

Social Need

Towards the end of the Marcos government in the mid-80’s, the
phenomenon of parents commodifying their children was gradually revealed to the
public which consequently alerted various civic, religious, and professional
organizations to assist these youths. Community programs responding to the
needs of these young people have reported a lack of trained personnel,
inadequate funds, and ineffective intervention approaches (Mananzan, 1987;
Lorayes, 1985). Reports from various mental health professionals in the Philippines
pointed out that the scarcity of workable programs has been due partly to the
paucity of in-depth indigenous research and discussions that are focused on the
feelings and perceptions of these youths (Adul de Leon, personal communication,
1990).

This exploratory study has been pursued in response to this expressed
need. To understand and eventually intervene in these children's lives, it is first important to explore how they view their environment and more importantly, how they feel about themselves and their experiences. A better understanding of the characteristics and dynamics of adolescent prostitutes should lead to policies supporting effective and economical ways of dealing with this phenomenon.

**Human Need**

A general State policy governing child welfare of the 1987 Philippine Constitution states that the "State shall defend...the right of children to assistance, including proper nutrition from all forms of neglect, abuse, cruelty, exploitation, and other conditions prejudicial to their development" (Article XV, Section 3, Philippine Constitution, 1987). This basic law includes children involved in prostitution who are usually trapped in a lifestyle of drugs and abuse. Also, this law suggests the need to provide some form of intervention to protect the young. However, the proliferation of child prostitution in the Philippines can be symptomatic of deeper societal problems within this republic. With this in mind, this study explores the reasons why children feel compelled to engage in the sex business by focusing on both their personal and social issues. The information secured from this investigation is intended to heighten awareness on the issue and concept of commodification of children.

**Goals of the Study**

The goals of this study are:
1. To examine the worlds of young adolescents from an Eriksonian perspective in order to identify the environmental factors that may have influenced their entrance into prostitution as well as determine their perceptions and feelings about sex.

2. To identify differences in personality between male and female adolescent prostitutes; between female adolescent prostitutes and non-prostitutes.

3. To use dreams and life narratives as means of creating an understanding of the realities of the lives of young adolescent prostitutes.

Theoretical Framework

Erik Erikson’s Psychosocial Perspective

Erikson’s psychosocial theory provides a structure for clarifying the process of commodification in juvenile prostitution from the perspective of social relationships and the crises which occur within them. Erikson (1963) stresses that an individual’s development and significant relationships across the life span must be viewed within the context of the cultural atmosphere of his or her time. In 1968, Erikson stated, "We cannot separate personal growth and communal change, nor can we separate ... identity crises in individual life and contemporary crisis in historic development, because the two help to define each other and are truly relative to each other". Also, Erikson’s approach presents the need to consider an individual’s most personal perspectives with regards to his everyday life experiences. What is significant is the "meaning of a behavior or constellation of
events to the individual in the context of the person's past history and surrounding circumstances" (Maier, 1978, p. 78).

Central to Erikson's theory is the existence of a developmental continuum of eight life stages characterized by a particular task or conflict that must be resolved. Mastery of a major task leads to an enhanced ego while failure in the task results in a vulnerable ego that may limit the individual's chances of meeting the demands of central conflicts in later stages.

For purposes of this research, the first five of Erikson's developmental conflicts are considered. These are:

Conflict 1. Trust vs. Mistrust. (Approximate age: Birth to 1 year) The successful mastery of this crisis means the establishment of trust that others will take care of their basic needs. Implicit in the development of basic trust is the sense of being worthy and loved.

Conflict 2. Autonomy vs. Shame and Doubt. (Approximate age: 1 -3 years). The successful resolution of this conflict is characterized by a feeling of self-sufficiency and the growing capacity for self-control. Unsuccessfully meeting the challenge of this stage may result to feelings of inadequacy and self doubt.

Conflict 3. Initiative vs. Guilt. (Approximate age: 3 - 6 years). The successful resolution of this stage is the development of a sense of purpose and self-esteem. Repeated experiences of failure in this stage may result in a sense of defeat and passivity that may impair a child's self-confidence in pursuing tasks.

Conflict 4. Industry vs. Inferiority. (Approximate age: 7 - 11 years). The
accomplishment of this stage results in a sense of competence and productivity. The individual develops an ability to anticipate his/her adult role. Conversely, failure to successfully resolve the central task of this stage results to a sense of inferiority or the inability to do anything well.

Conflict 5. Identity vs. Role Confusion. (Approximate age: Adolescence). With the achievement of identity comes a secure sense of one’s "sexual, ethnic, and career identities" (Berger, 1986, p.42). Unsuccessful resolution of role confusion leaves the individual uncertain of various important life dimensions such as values, future roles to play, authority, and even one’s sexuality.

Erikson’s prevalent conflict of the last three stages are not presented because these stages focus on central tasks experienced in adulthood and therefore are not within the age range of the subjects under study.

The Function of Dreams and Dream Reports

Several methods were used in this study to investigate the worlds of young Filipino adolescents living a life of prostitution. An innovative method used was that of the dream reports. In the present study, the subjects were instructed to write down their dreams upon awakening. Also, the subjects were asked to dictate their dream statements to the project assistant of their choice. Subjects’ personal remarks about their dreams were noted.

An important reason for using dreams in this study is that the reporting of dreams can provide a safe and fascinating channel to communicate sensitive life issues with other people (Delaney, 1988; Hermans, 1987). Relating one’s dreams
to another person can open up an opportunity for the listener to acknowledge the significance of the dreamer’s inner life. Especially for victimized adolescents whose lives have been touched by rejection (Whitbeck and Simons, 1990), the process of dream validation can become a springboard in creating an openness between the dreamer and the listener. Dreams can also emphasize the continuity between the past and the present which makes their discussion an avenue for self-knowledge (Delaney, 1988; Faraday, 1974).

According to Carl Jung (1966), the unconscious is a living reality which creatively reacts and serves as a "unique guide" to one’s conscious attitudes. Within this context, studying dreams is a natural and adaptive way of bridging the gap between the conscious and unconscious systems (Erikson, 1954; Hall, 1966; Jung, 1961; LaBerge, 1985).

Calvin Hall (1966) uses a series of dreams in understanding underlying fears. Sometimes the meaning of one dream is clear and can illuminate a major conflict like a spotlight. Using the hypothesis from the spotlight dream, others in the series are examined for projection of the same conflict. Hall (1966) believes that the symbols in dreams exist to express something, not to hide it. Thus, whatever life situations and inner concerns a person is trying to cope with and how s/he is approaching life problems may be disclosed in one’s dreams (Delaney, 1988; Faraday, 1974; Hall, 1966). However, before any kind of dream interpretation can be therapeutically effective, the dreamer must first feel the experience of the dream, personally interpret its reality from within and not from an
Research Questions

Within this context, the following research questions were explored:

1. Do family characteristics such as family structure (intact, harmonious, integrated, disintegrated), presence of parental marital infidelity, parenting style (authoritarian, authoritative, permissive), and quality of parental care (caring, adequate, neglectful, or abusive) influence young adolescents’ engagement into the sex market?

2. Do parental, sibling, and/or peer sexual attitudes serve a role in a youth’s entrance into prostitution?

3. What are the subjects’ feelings and perceptions about prostitution?

4. Does school attendance influence a youth’s involvement in prostitution?

5. Do personality characteristics such as low self-concept, high anxiety level, depression, hostility, and impulsivity emerge in the psychological profiles of young prostitutes involved in this study? Are there personality differences between male and female prostitutes; between female prostitutes and non-prostitutes?

Definition of Terms

Anxiety

"An individual’s emotional response to a situation; for example, a problem that seems to have no acceptable solution. The emotion may stem from fear, but it is more a fear of what might happen, or what has happened, rather than of a
clearly apparent fear-provoking situation. Evokes a feeling of uneasiness, apprehension, and helplessness" (Heindrich, 1968, p.11)

**Depression**

"A feeling of gloom or low spirits; a melancholy mood with a feeling of hopelessness, and an attitude of failure. Some depressive reactions occur as a result of traumatic experience where loss of self-esteem and prestige take place. The individual is apt to internalize blame or guilt which results in feelings of inadequacy, unworthiness, and self-depreciation" (Heindrich, 1968, p.35).

**Family Structure**

Family composition and the general character of family life i.e. between parent and child, child and siblings.

**Hostility**

"A feeling and an attitude, characterized by unfriendliness and aggression" (Heindrich, 1968, p.70).

**Impulsivity**

"Characterized by a tendency to act without thinking. An action performed without reflection or delay" (Heindrich, 1968, p.77).

**Marital Fidelity**

The "state of faithfulness" (Webster's 9th New Collegiate Dictionary, 1984, p.460) that parents have for each other; takes into consideration the absence or presence of extramarital affairs.

**Parenting Style**
Diana Baumrind (1967) delineated three basic patterns of parenting. These are:

**Authoritarian**

"The parents word is law, not to be questioned, and misconduct is punished. Authoritarian parents seem aloof from their children, afraid to show affection or give praise" (Berger, 1986, p.329).

**Permissive**

"The parents make few demands on their children, hiding any impatience they feel. Discipline is lax, and anarchy is common" (Berger, 1986, p.329).

**Authoritative**

"The parents in this category is similar in some ways to authoritarian parents, in that they set limits and enforce rules, but they are also willing to listen receptively to the child's requests and questions. Family rule is more democratic than dictatorial"(Berger, 1986, p.329).

**Quality of Child Rearing**

The character of care extended by parents to their children. It involves the nourishment of basic human needs such as food, shelter, affection, and education.

Quality of child rearing is described as:

**Caring**

Parents provide basic human essentials that children need in order to feel competent. Garbarino and Gilliam (1980, p.169) point out that "they need to feel powerful, that they can affect the world around them. They need identity....
acceptance from their parents....consistency....affection".

Adequate

Parents provide food, shelter, affection, and education with less consistency.

Neglectful

Parents' inability to take care of the daily living and personal hygiene needs of their children.

Abusive

Parental behaviors that result in harm to the child's development (Berger, 1980). Forms of abuse include physical and sexual abuse, and emotional maltreatment. Garbarino and Gilliam (1980, p.7) define maltreatment as "acts of omission or commission by a parent or guardian that are judged by a mixture of community values and professional expertise to be inappropriate and damaging."

Self concept

"Encompasses the self-image, how a person sees himself or herself" (Heindrich, 1968, p.160).

Limitations of the Study

The most apparent limitation of this research is the size of the sample population and its corresponding representativeness. Random selection for representation is the traditional mode for selecting this sample but this was impossible for the present investigation mainly due to the instability of social service agencies in the Philippines. Subjects of this study were volunteers of the
Dream Workshop that was introduced and facilitated by the investigator at the training center where this research was conducted. To compensate for such lack of randomization in subject selection, participants in this study were between the ages of 14 - 16 years old and residents of the same geographical area. All subjects reported that their families live below the poverty line.

A second limitation of this study is the investigator’s subjective identification of variables and results that emerged from the dream reports and narratives related by the subjects. Although such procedure in identifying variables may be expected in an exploratory, qualitative type of research (Tesch, 1990), the use of blind readers has been employed in an effort to establish the reliability of these variables.

A third limitation of the present study is the amount of social desirability of subject responses when asked to report their life experiences through dream reports, questionnaires, and projective tests such as the Thematic Apperception test (TAT), Draw-a-Person test (DAP), Sacks Sentence Completion test (SSCT). It is possible that the test scores and other findings may only provide a limited view of the feelings and perceptions of the respondents. To minimize this difficulty, the subjects were given the choice of sharing their responses with the project assistant with whom they felt most comfortable. Also, the subjects were informed that all responses would be treated non-judgmentally, and in strict confidence. Finally, the participants were assured that there were no "right" or "wrong" answers.

Organization of the Study
Chapter 1 has presented the general background, significance, theoretical framework, research questions, the goals and the limitations of the study. Definitions of terms were also included within the chapter.

The remainder of the dissertation is organized as follows:

Based on a review of related literature, Chapter 2 includes a definition of commodification as it relates to juvenile prostitution. This chapter also includes an overview of the social worlds of young Filipino adolescents. The method of investigation, the research instruments used, and the procedures for data collection and analysis are described in Chapter 3. A presentation and interpretation of the results that feature the two sets of information (i.e., dream reports and case descriptions of each of the participants) are covered in Chapter 4. Finally, Chapter 5 presents a summary of the study and a discussion of results. Conclusions are provided in the last section of this chapter.
CHAPTER II
REVIEW OF LITERATURE

Chapter 2 presents a review of literature that illustrates the commodification of young prostitutes in the Philippines. This chapter begins with the definition of commodification which is a concept being introduced by the investigator. An overview of the social worlds of young Filipino adolescents follows.

The Concept of Commodification

There may be a popular perception that customers who pay prostitutes for their sexual services are not guilty of abusing the prostitutes simply because the services rendered were paid. However, in the process of prostitution, the prostitutes are typically being taken as paid commodities and objects of sexual gratification rather than as human beings. This provides a simple example of commodification- that is, individuals being treated like objects or commodities. This conclusion is reinforced by studies (Boyer & James, 1983; Brown, 1979; Campagna & Poffenberger, 1988; Price, 1984) indicating that most prostitutes, even while choosing their lifestyle, perceive themselves as isolated, abused, and stigmatized by society for their sexual promiscuity.

For purposes of this study, commodification is defined as the objectification
of human lives to a point that it impairs and corrupts their psychosocial well-being. Commodification, as it relates to child prostitution in the Philippines, is characterized by minors selling sex to feed themselves and/or their families. This definition can be related to James Coleman's (1985) economic theory in which he describes children of pre-industrialized societies as being perceived by their parents as "human capitals" contributing to the family's survival. However, it should be emphasized that Coleman's concept of "human capitals" is largely viewed from an economic perspective where children are not only valued for the work that they did but also are taught how to be responsible and self-sufficient by the time they assumed adult roles. In contrast, the concept of commodification used in this study has been examined in an extreme form which involves the transformation of human lives into human commodities where freedom and sense of individuality become limited, and even impaired or corrupted by the requirements of their occupations. For example, Tan (1987) reports that Pagsanjan, a tourist area in the Philippines, has become a haven for pedophiles because the parents themselves lure their male offsprings to these customers mainly for material pursuits (eg. buy a television or even a house). Reports indicate that parents prefer involving their sons into the sex trade because unlike females, males do not lose their virginity (Tan, 1987) and do not get pregnant. In this case, significant caretakers mis-socialize their children to engage in deviant behavior, making these children unfit for normal social experience. This form of commercial sexual exploitation of children is a key aspect of the concept of
commodification employed in this study.

Although use of the concept of commodification as it relates to juvenile prostitution is virtually nonexistent in the literature, Mary de Young (1982) noted that the use and abuse of young people has been evident "from the beginning of time". De Mause (1974) illustrated a form of sexual exploitation in ancient Rome by reporting that in order to provide docile household help, some "boys were put into tubs of hot water so that their testicles could be squeezed until they disappeared" (de Young, 1982, p.102). It appears that what is changing is not so much the commodification of human beings but the heightened awareness of its existence. As the consciousness of our societies rise, it seems inevitable for people to decide whether or not to allow the process of commodification to easily and effortlessly coexist with the humane treatment of children (de Young, 1982).

Social Worlds of Young Filipinos

On Being Filipino: Findings and Impressions

Davis (1987) describes Filipinos as "caring, hospitable people living in large families in tight community networks". The family is taken as the most important structural unit in Philippine society (Davis, 1987; Andres, 1981; Porio, Lynch, Hollnsteiner, 1978). The father/husband is viewed as the economic figure head of the household. He is looked upon for matters of discipline and important family decisions. The mother/wife, on the other hand, is the home manager who takes care of the dominant domestic spheres of the household which include caretaking
responsibilities and the management of home affairs. Mothers also look into the character education of their children. Oftentimes, they use fear as an instrument to enforce obedience and order in the household (Flores, 1969). A typical example is telling their children that the "mumu" or ghost will take them if they do not do as they are told (e.g. go to sleep). Respect for one's elders and authority figures and loyalty to family members are very much valued by Filipino parents (Ortigas, 1990; Davis, 1987; Flores, 1969). Early in life, they teach their children to establish and maintain smooth interpersonal relationships (S-I-R) within their social environment. Ortigas (1990, p.7) describes "S-I-R" as being "eager to please, slow to displease ... careful not to offend or hurt the feelings of others... finding it extremely difficult to confront or face anyone they disagree with". The use of an arbiter to avoid direct confrontation is a common practice (Ortigas, 1990; Andres, 1981). Filipino parents also put a high premium on education. They believe that sending their children to school guarantees a passport to their family's social advancement. It is also traditional among Filipino parents to expect financial support from their children during old age. Parental responsibilities of the family are transferred to the eldest son and daughter in the absence of one or both parents. This can be explained by a Filipino value that the "interest of the individual must be sacrificed for the good of the family" (Andres, 1981, p.111).

Filipino children grow up in the company of many adults. They grow up "other-oriented". This means that they perceive themselves in relation to others. Their sense of self-worth is often closely knotted to their affiliation with family
members, friends, and children. This is a cultural trait commonly referred to as collectivity or groupism (Jocano, 1990; Andres, 1981). For instance, a family member who is involved in a scandal not only disgraces himself but also all the members of his family. The "other-orientedness" of most Filipinos likewise inculcates a strong need for social acceptance. This highly sought value is usually achieved through two dominant modes of interaction namely, sensitivity and reciprocity. Sensitivity can be defined as being acutely aware and/or affected by one's surroundings. Being sensitive means helping a person get out of a tight spot. It is especially extended to one's family members, kinsmen, and peer group. Within the Filipino culture, this leads to a social and oftentimes a moral obligation to reciprocate. This means returning a favor and/or providing favors to the giver's social circle. These interpersonal traits of collectivity, sensitivity, and reciprocity are deeply ingrained almost at all ages and class levels. The Philippine society is often viewed as a male-dominated society where women are perceived more as housekeepers rather than partners in society. This perspective is being perpetuated by a cultural mentality known as Filipino 'machismo'. Machismo encourages a double standard of morality that goes against women's equality wherever the sex code is concerned. It means that only women are expected to reserve their virginity for the person they marry and are required to stay faithful to their spouse. This attitude among males breeds a high incidence of marital infidelity and a downright disapproval of single women who engage in premarital sex. Also, it is reflective of this society's "split-level religiosity" (Andres, 1981).
Despite the common notion that the Philippines is a male-dominated society, Filipinas also enjoy a certain degree of equality (Andres, 1981; Guthrie and Jacobs, 1966). Whenever financially possible, Filipino parents also send their daughters to school. Married women can work to supplement the household’s income provided that they find a good housekeeper to take care of domestic concerns. In a documentary featured by Pizzey (1988), he concludes that Filipinas are actually the 'strongest males in the Philippines'. This is on account of the Filipinas’ reliability in managing the household and at the same time providing support to activities within their community. The social role of Filipinas is historically defined by Maranan (1987) by quoting one of Geronima T. Pecson’s scholarly works. She writes:

Centuries before Magellan arrived in the Philippines in 1521, foreign visitors, mostly traders, had written accounts of their observations which showed that the Filipino women enjoyed high social esteem and leadership. There were even woman rulers of note mentioned. These statements were corroborated by early Spanish chronicles and missionaries; but when Spanish rules and laws were established, the women’s rights were curtailed to the level of those of the Spanish women then. Soon, however, they gained leadership in a new field. Quick to recognize their latent ability, the Spanish friars made use of them in the propagation of the Catholic faith. This is the practice today, with fund-raising for charity and civic work added.

Filipinas are still highly valued for their ability to govern the household and to be actively involved in various organizations. Spanish-Catholic influence has taught them to be patient, to suffer in silence and to seek refuge in prayer (Andres, 1981). This is characterized by a Filipina’s devotion to one's patron saint and the Blessed Virgin Mary. Most Filipino women show such devotion by saying novenas, lighting candles, offering flowers, and sliding down the church aisle while
reciting the rosary.

It is important to note that religious institutions have become a vital part of the Philippine society. Eighty-four percent of its population are Catholic. It is not surprising to witness Filipinos crowd the churches during Sunday liturgical services. They not only do show reverence to priests but also extend the same level of respect to nuns (Davis, 1987).

Profile of Adolescent Prostitutes in Manila

"My life is so troubled. I go from one place to another. I work from one place to another. And I am abused from one place to another. My mother dislikes me; she thinks I'm hardheaded. She brought me to a juvenile home to be disciplined, but when we got there, she told the social worker that she was giving me away because she could not feed her children anymore. In no time at all, I escaped from that place. I went to my aunt who sent me to work as a housemaid in her friend's place. I had my first sexual experience there. The brother-in-law of my master raped me. When I told my aunt what happened, she said I was probably just imagining things. I left my master and went on my own. I found myself dancing in a club at the age of eleven years. I had a better life as a dancer but the owner of the club abused me sexually. Again, I left. I transferred from one place to another. I hopped from one club to another in the red light district of Manila. I was in one of the clubs when I experienced police raid. We were brought to the city jail in our bikinis. One of the policemen had sex with me. This I did to bail myself out" (IPC, 1989, p.6)

Marilyn, who is seventeen years old, is one of the young prostitutes interviewed by the Institute for the Protection of Children (IPC, 1989). Her story provides a glimpse of what life is and has been for many child prostitutes in Metropolitan Manila. Theirs has been a life of neglect and exploitation.

Fernandez-Magno (1987) describes young prostitutes as coming from "low income families as evidenced by their parents' occupations which include washing
of clothes, carpentry, jeepney or taxi-driving, factory work, food vending, dressmaking, singing at nightclubs, and prostitution. Others are jobless and idle" (p. ). It seems that the conditions of poverty have become the main push factor for these children to engage in the sex trade. Many of them came from the Eastern Visayas region which is one of the most economically deprived rural areas in the country. A majority, especially the women, were tricked into believing that they would be employed either as waitresses or domestic helpers in Manila, only to be channeled into the red light districts of this city (Davis, 1987; Fernandez-Magno, 1987).

According to a study done by the IPC, many young prostitutes are no longer in touch with their families. Some of them are runaways while others work their trade in secrecy. The runaway prostitutes revealed that they left home due to the following reasons: they were sexually abused by a household member, they wanted to escape physical punishment from parental figures, their parents are unable to support them, and/or they wanted to leave a violent home (NCCP, 1990).

There is another group of adolescent prostitutes who still live with their families. These are children who have either been lured into the prostitution business by their parents for fast cash or those who do their trade in secrecy in order to support their studies and/or their personal luxuries (NCCP, 1990).

Adolescent prostitutes in Manila usually practice their trade in Ermita, which is the main red light district in the city. They could fall under any of these categories based on the level of exploitation (Yusop, Mokhtar, and De la Paz,
(1) Streetwalkers, call boys, or call girls: These are prostitutes who either entice their customers either on the streets, discos, parks, hotel lobbies, restaurants, malls, or cafes. They operate within a loose pimp system which means that they either look for their own customers or pay a pimp to find one for them. This system enables them to have more control of their earnings and work schedule.

(2) Bar girls, Ago-go dancers, or hospitality women: These prostitutes are employed in bars, discos, clubs, karaoke, and massage clinics which are establishments serving as fronts for prostitution. Male adolescent prostitutes are sometimes employed as waiters in some of these locations and pick up either matrons or homosexuals after their shift. This group of prostitutes are subject to the rules and regulations of their workplace such as having a regular duty schedule, getting medical check-ups paid by the prostitutes' themselves, working with no benefits, and earning their salary from commissions from drinks they serve customers. Most clubs require a 'bar fine' from the customer who wants to take a prostitute out for the night. The bar fine is equivalent to the income which the prostitute earns for the club and thereby ensures that the club is not shortchanged when she goes out with a customer.

(3) Young prostitutes in "casas" or brothels: This group is believed to be the most oppressed among the types of prostitutes because they do not have the freedom to leave their workplace during their off-hours. Many Filipinos believe that
these minors are being held in slavery. There has been very limited reports on these children because researchers and social workers have always been shunned by the owners of these establishments.

The IPC study indicates that 40% of the 763 young prostitutes they interviewed have never gone to school; 43% dropped out; and 17% still go to school (NCCP, 1990). Constant exposure to street life provides them with survival skills which are usually learned from gangs referred to as "frat members", be it an exclusive male, an exclusive female, or a mixed group. Frat members can be considered as the prostitute's peer group, which is locally called his/her "barkada". Jocano (1990), who is a well-known Filipino psychologist, describes "barkada" as a mechanism of defense engaged in by individuals to gain psychological and economic support outside of the family. Membership in such a group guarantees protection from the dangers of being attacked by rival street gangs, by sadomasochistic customers, and sometimes by police officers. In Manila, 56% of the urban prostitutes interviewed by IPC said that they are no longer afraid of the dangers encountered on the streets because they have the protection of their friends. They also admit to committing crimes. 23% pickpocketed, 15% snatched purses, and 11% trafficked drugs. Their association with gang members also encourages taking drugs and alcohol. 83% of the respondents from the IPC study disclosed that they used drugs especially while engaging in sexual activities. This they do to desensitize themselves from the traumata associated with their job as prostitutes. Many, especially the females, have difficulty accepting themselves as
prostitutes. A promising figure of 88% from the IPC study said they are open to possibilities for rehabilitation (NCCP, 1990).

Roots of Prostitution

There are numerous complex factors why Filipino children find themselves working in the sex market. The most remarkable factor is economic difficulty (Fernandez-Magno, 1986; NCCP, 1990; GABRIELA, 1987; Davis, 1984). According to Pilger (1991), 45 million Filipinos, which translates to 70% of the population, live below the poverty line. This statistic indicates a significant 10% increase since President Aquino took office in 1986. Being poor in this country means that people are no longer able to buy for their families the "recommended nutrient requirements, cannot provide two changes of garment, cannot permit grade six schooling for their children, cannot cover minimal costs of medical care, and cannot pay fuel and rent" (Pilger, 1991, p.11). Many investigators believe that the existence of widespread poverty in the Philippines has deeper roots, namely neocolonialism (Pilger, 1991; Seabrook, 1991) and socio-cultural factors (GABRIELA, 1987; Mananzan, 1987; Fernandez-Magno, 1987). Aspects of neocolonialism that will be discussed below include urban migration, the presence of U.S. military bases, questionable government initiatives, and lack of government control of the economy. Indebtedness, 'machismo', and materialism will be discussed under the socio-cultural factors.

Neocolonialism can be described as a form of imperialism perpetuated by both the local and foreign elites engaged in various forms of business or
negotiations with the central government in the Philippines. They are part of the existing colonial legacy instigated by years of foreign domination (NCCP, 1990; Narvesen, 1989). Their involvement in the commercialization of the sexual exploitation of children appears subtle at times. It is manifested by any of the following forms:

a. Urban migration caused by the autocratic control of landlords and the existence of active militarisation in several regions in the country. The impoverished conditions in the Philippines are being felt nationwide especially by agricultural tenant-workers who are exacted high revenues by aristocratic landowners in most provinces in the country (Tan, 1987). Since the Marcos regime, tenant holders of food-growing grounds have clamored for a Land Reform Code that will enable the peasants and their families to buy the fields that they cultivate at low interest rates. In 1988, Aquino’s government passed the Comprehensive Agrarian Reform Law that will permit the government to purchase land and distribute it to tenant holders with 'long-term, low interest loans'. The law, however, did not set any limitations on who can buy the land, enabling the landlords to transfer their favored lands to family members. Furthermore, land that appears to be producing good profits for the landowner, such as coffee, cacao, and rubber plantations are exempt from this law. (Pilger, 1991). This is a classic case where the poor get poorer, and the rich, richer. Lost hopes for economic improvement within their rural communities encourage many peasants to either migrate to the metropolis or offer their services overseas for 'greener pastures'. 
Many of them, especially the young ones, become easy preys to flesh trade recruiters.

At the same time, another group of Filipinos which include the forest dwellers, tribal people, and fishermen have become displaced victims of military action simply because their place of livelihood holds resources that are required for export (Seabrook, 1991). Moreover, "anti-communist associations" such as 'MACHO' (Mobile Anti-Crime Hit Operatives) and 'Tadtad' (literally means "chop chop") were granted permission by the government to put down any form of subversive activities in small village communities (Pilger, 1991). The militarisation of certain rural regions to fight the rebels has dislocated the peasants into the metropolis that did not offer jobs and suitable living conditions for themselves and their families. This is another oppressed group who likewise are exposed to the temptation of drifting into prostitution. Others join the now extensive, fast-growing resistance movements that exist in most cities and provinces in the country (Pilger, 1991).

b. Presence of U. S. military bases. In 1947, American and Filipino leaders signed the RP-US Military Bases Agreement that serves as partial compensation for the assistance extended by the United States government in forcing out the Japanese forces occupying the Philippines during World War II. This agreement made it possible for the Americans to have unrestricted use of 23 military installations in this country for the "next 99 years or perpetuity" (NCCP, 1990, p.6).

Nuclear-equipped Clark Air Base and Subic Naval Base are the two largest
and most controversial U.S. military facilities in the Philippines (Salgado, 1985). These locations used to hold thousands of hectares of prime agricultural lands and fishing communities, respectively. Before the violent eruption of Mount Pinatubo in 1991, these bases were used for refueling and repair of military hardware. They also became stopover sites for war-fatigued soldiers during the Vietnam war (NCCP, 1991; Fernandez-Magno, 1986).

It was mainly the establishment of the 'rest and recreation' (R and R's) centers that made these bases the focus of protests. These so-called "R and R's" include nightclubs, bars, massage parlors, and brothels which produced a huge population of prostitutes who commodified themselves to earn a living for themselves and their families. Narvesen (1989) reports that in each of these locations, approximately 77,000 military servicemen are being entertained throughout the year. It is safe to assume that the sex service industry around these bases has decreased dramatically due to the damage caused by Mt. Pinatubo. Many Filipinos believe that this natural disaster which led to the gradual closure of both bases was a sign of divine displeasure (Seabrook, 1991).

c. Questionable government initiatives. As NCCP (1990) has found in the Ministry of Tourism's Tentative Ten Year Developmental Plan for 1976-1986, the Marcos government established the Department of Tourism in 1973 with the expressed objective of "stabilizing the image of the Philippines as a desirable and primary destination area among the pinpointed tourist market" (NCCP, 1990, p.9). Various tourism projects emerged with the goal of generating revenues for a
financially-strapped Philippine economy. These projects, which were financed mainly by foreign creditors such as the World Bank, include the construction of first class hotels, convention and cultural centers, and the restoration of scenic spots all over the country. In the midst of all these beautification projects is a clandestine government-sanctioned sex tour operation fancily-packaged by some travel agencies, airline companies, and hotels (NCCP, 1990; Fernandez-Magno, 1987). Women who served as prostitutes in this business were referred to as entertainers or hospitality girls (GABRIELA, 1987; Davis, 1987). Azarcon-de la Cruz reports that 1,008,159 foreigners visited the Philippines in 1980 alone (NCCP, 1990). Furthermore, Fernandez-Magno claims that 25.85 percent of these foreign visitors were Japanese, 90 percent of them were males (NCCP, 1990).

It was towards the end of 1980 when the sex operation scheme that was promoted by the government was exposed to the populace. Protests were staged by certain groups in 1981. Their voices caused a substantial but shortlived reduction of Japanese tourists in the following year.

The lack of employment opportunities and high illiteracy rate in the country drew many Filipinos into the sex market. As mentioned elsewhere, many innocent Filipinas are being tricked into this business. In a recent article published by the Chicago Tribune, Schmetzer (1991) reports the story of Nioni Buenaventura, a 15 year old Filipina, who was promised a singing career by a recruiter only to find herself sexually abused in a secluded brothel in Japan. Furthermore, Schmetzer (1991) gathers that Filipinos who seek overseas work as cultural dancers or
entertainers have to go through a government-staged audition where a panel of five judges serve as quality controllers. Each audition costs around forty pesos ($1.80); collected by the Philippine Overseas Workers Welfare Agency, a quasi-legitimate government establishment.

It is not surprising to know why the commercialization of the sex industry in the Philippines appears to be getting worst. President Aquino admitted her uncertainty on how to deal with this issue. A news article published by the Philippine Daily Globe reported that the president mentioned feeling embarrassed to discuss the issue of prostitution (NCCP, 1990). Meanwhile, the wholesale movement of Filipinos is becoming an overwhelming phenomenon (Davis, 1987). Part of this tragedy is witnessing the fact that the ages of prostitutes are getting so much younger (NCCP, 1990; Davis, 1987), down to the age of five (Tan, 1987).

d. Lack of governmental control of the economy. In 1988, Midweek Magazine reports that 70 - 80 percent of the entertainment establishments in Manila's red light district are being run by Asian and Western foreign investors through equity schemes that savored tax holidays and benefits (NCCP, 1990). Such a liberal system set forth by the government towards these creditors is extended to well-known financial institutions such as the International Monetary Fund and the World Bank. One of the reasons for such compliancy is the fact that the Philippine government owes these banks a huge debt that currently stands at $26 billion. President Aquino responds to this by courageously promising the U.S. Congress that the Philippines will "pay every penny of its debt" (Pilger, 1991, p.10).
Her insistence in meeting the payment schedules for this debt which was mostly incurred through fraudulent deals during the Marcos era has enormous social cost. Currently, 44 percent of the national budget goes to its debt-service accounts; 15 percent is being allocated to education. A much more limited funding to educational services may mean an increasing number of dilapidated school buildings, poorly paid public school teachers, and a rise in the drop-out rate among grade school children. Technically, the Aquino government is in violation of a post-Marcos constitution which ensures that education should be given the highest portion from the national budget (Pilger, 1991).

Socio-cultural. The new levels of poverty in the Philippines have been pushing people to look for other sources of income. It is not surprising to see, as well as understand, why many get lured into commodifying their bodies. On the other hand, it is important to note that the child prostitution phenomenon in the Philippines also has its socio-cultural roots which, according to Tan (1987), are often given less scrutiny by the populace. These include the Filipino values of indebtedness, machismo mentality, and materialism. These values are discussed below.

Davis (1987) points out two significant reasons why Filipino prostitutes, especially females, are drawn into the sex trade. First, parents expect financial contributions from their children in times of need. This attitude of financial entitlement runs across all class lines but is most evident among poor families that are no longer able to provide for the needs of unemployed adolescents. Second,
society’s portrait of an ideal Filipina presents a glamorous lifestyle where one has to be beautiful and able to enjoy leisure time with friends. With this social definition of the ideal Filipina comes the need for money (Davis, 1987). It also triggers materialistic values which is virtually promoted by seductive advertising (GABRIELA, 1987). The desire to be fashionable is not uncommon among both males and females. This was strongly observed by the investigator when the participants planned a going-away party for the former. Everyone in the group talked about what to wear to this occasion. One of the male prostitutes even stole a shirt from another subject. Worthington (1992) explains that one’s clothing provides one with a sense of identity, a means to elevate one’s social standing and self-respect (Chicago Tribune, 1/19/92). For the economically deprived groups, meeting this need to be trendy is almost an impossibility. As a result, some get attracted to the monetary advantage the sex market could offer.

The sexual ideology in the Philippine culture which dictates restricted sexual activity among single females has in some ways caused the traffic of Filipinas into prostitution. This is being reinforced by the so-called ‘macho mentality’ where Filipino males put a premium on a female’s virginity as a prize (GABRIELA, 1987; Andres, 1981). This attitude creates complications especially when women are sexually violated. Filipinas who lose their virginity even through rape almost automatically feel their ineligibility in marrying respectable Filipino males. Their self-concept is challenged by local expressions such as, 'Once muddied, better stay in mud’ or 'Damaged goods are spoiled goods’ (GABRIELA, 1987, p.5).
Feeling like dirt sometimes becomes a reason for them to engage in prostitution. Also, this feeling is usually accompanied by the perception that they are trapped in this trade (NCCP, 1990; GABRIELA, 1987; Tan, 1987).

'Machismo', the double standard morality, likewise encourages promiscuous behaviors among Filipino males, especially the married ones. This is evidenced by existence of the so-called 'querida system' where Filipino husbands engage in extramarital affairs with a 'querida' (mistress), to the point of supporting a second home. The violation of the sex code is being done in secrecy due to the fear of being accused of immoral behavior. However, Andres (1981) claims that the solicitation of illicit sexual pleasures is pursued to boost one's masculinity. This desire to nourish one's ego provides a market for prostitutes (Tan, 1987). Fernandez-Magno (1987) and Davis (1987) claim that local men comprise a portion of a prostitute's clientele. Fernandez-Magno (1987) further reports that these locals have been described as 'stingy and sadists' by the child prostitutes in her study. This impression somehow reflects some people's tendency to perceive prostitutes as an underprivileged class of people who deserve to be exploited. It is reasonable to assume that this perception can psychologically reinforce the prostitutes' negative self-image, making it more difficult for them to leave the flesh trade.

The flourishing number of young male prostitutes in certain tourist spots can be explained by the Filipinos' accepted notion that males do not lose anything when they engage in sex. As the Health Action Information Network (1987) has
found in Ricardo Lee's articles on Manila's street children, a male prostitute casually remarks, "For us, it's good time. We don't lose anything. Our balls are still in place" (Aquino, 1987, p. 29) Such mentality has been used as a justification not only by male prostitutes but also by parents who have lured their sons into prostitution to reap financial benefits (Tan, 1987). Pagsanjan, which is one of the popular attractions for sex tourists, is reported to have families being supported by pedophiles (i.e. males who prefer to have sex with young children). Ninety-nine percent of these young prostitutes are boys, who call themselves "pom poms"; the male counterpart of the term "pam pam" which is believed to be coined by American Gls stationed in the country (Tan, 1987).

The overwhelming presence of the sex market in the Philippines has brought up questions on the moral fiber of this republic. Graft and corruption among officials (Geronimo, 1992) who ought to be upholding the law but also among parents who use their authority to exploit their own children (NCCP, 1990; Fernandez-Magno, 1987; Mananzan, 1987; Tan, 1987). No one argues the fact that poverty can be a strong push factor for some to engage in prostitution. But for parents who force their children into this trade, or for police officers who demand sexual favors from arrested prostitutes who do not have the money to bail themselves out, reflects a violation of these young prostitutes' human rights and a social aberration within the Philippine society that needs to be addressed (Fernandez-Magno, 1987).
CHAPTER III
METHODS, INSTRUMENTATION, and PROCEDURE

Introduction

The commodification of children involved in prostitution has been steadily increasing in the Philippines. This prompted the establishment of various government and non-government intervention programs. However, when this study was conducted from July to September of 1990, most of the agencies visited provided very limited accommodations to an estimate of 20,000 young prostitutes needing assistance in Metropolitan Manila. The foremost reason given was lack of funds. This was the challenge that the Magdalena Training Center (MTC) was facing at the time the investigator approached its Program Coordinator.

MTC, which was formerly known as the Bagwis Drop-in Center for child prostitutes, is a non-profit training center that experienced major organizational changes after the beginning of 1990. With only three (3) staff members left, the Center was in transition, developing empowerment programs for neglected and sexually abused children. Counseling disadvantaged children in their homes was the main project being delivered by the center when this study began. The investigator approached the MTC staff and proposed a dream workshop for sexually exploited children which was eventually approved. At the beginning of this
project, it was agreed that the program had a dual purpose: (1) to provide service, and (2) to collect data from willing participants through an ethnographic research method. Thus, subjects for this study were selected from the participants of the dream workshop which was held at the Magdalena Training Center. This chapter describes the method of selecting the subjects, the instrumentation used for data collection, and the procedure of data collection and analysis.

Method of Selecting Subjects

Recruitment

One of the goals of the dream workshop was to encourage young prostitutes to make use of the services provided by the Magdalena Training Center (MTC). Recruitment for the dream workshop’s participants was done mainly by the MTC staff. They coordinated a get-together party for street children that was held at the Center. This party was attended by a mixed group of street children, i.e. with or without prostitution history. During this event, the MTC staff interviewed prospective participants and described the center’s workshop on dreams as well as the date of its first orientation session. Volunteers who came to the dream workshop’s orientation session were briefed about the training program and the research project that would be conducted by the investigator. The volunteers/participants were also invited to stay at the center during the course of this project. MTC staff requested these volunteers to recruit friends whom they thought would be interested to join the program. Recruitment of volunteers for the
research study continued for about a week after the dream workshop program had started. Twenty-seven (27) participants, between the ages of 12 through 20 attended the workshop. This included eleven males engaged in prostitution, one male adolescent not engaged in prostitution, five female prostitutes, and ten females with no prostitution history. It was surprising to note the lack of non-prostitute male volunteers during the workshop. According to the MTC staff, the male adolescents whom they assumed have not been engaged in prostitution were involved and interested in activities relating to sports and/or drama.

Subject Selection

Data for the prostitute subjects in this study were obtained for age (14 - 16 years old), socioeconomic class as determined by the location of their residence (poverty level), and the length of exposure to the prostitution industry (less than two years as a prostitute). On the other hand, data for the non-prostitute subjects were obtained for age and social class. Of the twenty-seven (27) dream workshop participants, seven (7) prostitute adolescents and six (6) non-prostitute youths met the criterion designed for this study. The sample all lived within a mile of the red light district in Metropolitan Manila which was an area surrounded by families living below the poverty level.

Subjects were classified under four groups:

a. four females involved in prostitution
b. four female non-prostitutes
c. four males involved in prostitution
d. one male non-prostitute

There were several reasons for a small response of young prostitutes attending the workshop. One reason was the stigma associated with prostitution. Prostitutes in the Philippines are usually perceived as the 'underclass'. Embodied in a culture that is highly shame-oriented, Filipino prostitutes tend to withdraw from people not involved in their trade. Based on the MTC staffs' experience, young female prostitutes seemed to see themselves as 'rejects' of society and felt extremely embarrassed to mingle with people from the in-group community. This perspective was supported by Brooks (1985), Knittle and Tuana (1980) who all agreed that abused children usually endured feelings of guilt and shame that could become a strong impediment to encouraging them to associate with other people.

Another possible reason for low subject recruitment was the belief shared by former residents of various social welfare agencies that another such experience would be negative. According to a research report done by the Institute for the Protection of Children (IPC, 1990), children left the rehabilitation centers because they found these institutions too boring and confining. Some were threatened by other children living in the center (IPC, 1990).

A third reason for the small sample was the instability of social welfare agencies. When the time for data collection began, several social agencies were either no longer available or had very few residents due to financial problems, organizational changes within the agencies, and/or natural catastrophes (eg. earthquakes and typhoons).
Finally, the MTC staff reported that many young prostitutes lived in 'casas' or brothels whose owners did not tolerate the presence of social workers and researchers. These children were believed to be the most secluded and exploited among the child prostitutes in the Philippines. On the other hand, young female prostitutes who were not working in brothels but were being pimped by their parents also conducted their trade in secrecy. This made it difficult for social service workers to either find or persuade them to join a rehabilitation center.

Procedures for Instrumentation and Data Collection

The following research questions were explored:

1. Do family characteristics such as family structure (intact, harmonious, integrated, disintegrated), presence of parental marital infidelity, parenting style (authoritarian, authoritative, permissive), and quality of parental care (caring, adequate, neglectful, or abusive) influence young adolescents’ engagement into the sex market?

2. Do parental, sibling, and/or peer sexual attitudes serve a role in a youth’s entrance into prostitution?

3. What are the subjects’ feelings and perceptions about prostitution?

4. Does school attendance influence a youth’s involvement in prostitution?

5. Do personality characteristics such as low self-concept, high anxiety level, depression, hostility, and impulsivity emerge in the psychological profiles of young prostitutes involved in this study? Are there personality differences between
male and female prostitutes; between female prostitutes and non-prostitutes?

Briefly, the main purpose of this investigation was to capture and understand the realities of the inner and social lives of young adolescents engaged in prostitution. Data were secured from various instruments that allowed a safe channel for the subjects to verbalize their inner worlds with the least psychological discomfort. These research instruments included the subjects’ dream materials, the use of projective tests, interview questionnaires, and field notes gathered by the investigator from the participants and project assistants who interacted with the participants on a daily basis during the conduct of the study.

Dream reports gathered during the dream workshop at MTC were used to safely get inside the world of people being studied. The value of dream materials for the exploration of inner worlds were supported by psychological theorists like Erikson (1963) and Jung (1965). Projective tests such as the Thematic Apperception Test (TAT), the Sacks Sentence Complete Test (SSCT), and the Draw-A-Person Test (DAP) were also administered to gain further information about the subjects in a more standardized method. These tests were found suitable because of their potential in examining the subjects’ present concerns, needs, perceptions of significant others in their lives, and subjects’ views of their social environment (Chandler & Johnson, 1991). Other research instruments included three (3) interview questionnaires and the investigator’s participant-observer journal which contained comments made by the Project Assistants as well as significant events observed by the investigator.
These research tools are discussed below:

The Dream Workshop

As mentioned earlier, the Magdalena Training Center (MTC) became the site for the dream workshop, which was also referred to as the dream skills training program. This program was conducted with the assistance of the three (3) MTC staff who served as Project Assistants, during the months of August and September of 1990. The workshop was loosely structured and held in seven (7) sessions covering general ideas on dream concepts, dream recall strategies, and dream interviewing techniques. Most of the topics that were discussed during the workshop were taken from a book written by Gayle Delaney (1988) with the title "Living Your Dreams". This workshop was mainly informative and was not focused on therapy.

Voluntary participation, open acceptance, and respect for the subjects were stressed during the orientation sessions of the dream workshop. It was assumed by the investigator that this type of atmosphere facilitated the expression of values and feelings as well as compassion for others.

Each participant was given a consent form (Appendix A, p. 144) and was provided with a dream folder which contained a schedule of workshop activities, a couple of writing instruments, and sheets of paper where they wrote a personal log of their dreams. Guidelines for the collection of dream reports, confidentiality issues, and attendance procedures were discussed with the participants. Newcomers who missed the first orientation session were briefed personally by the
investigator. In order to make the sessions more comprehensible and interesting to the participants, all communications were done in their native language of Tagalog. Since more than half of the participants dropped out of school, a concrete teaching approach was believed to be beneficial for them to understand the information. This approach included the use of visual aids (activity hand-outs and illustrations) and reflection-awareness exercises (e.g. blind walk, hand/shoulder massage, etc.) which were presented as energizers. Indoor games such as the name game and musical chairs were also played to provide fun and establish rapport among the participants. The dream workshop sessions also provided an avenue for the investigator to know and observe the participants. Significant events and impressions which occurred during the period of the study were shared by the Project Assistants and noted by the investigator in a personal journal.

Workshop participants were asked to log their dreams and to dictate them privately to the Project Assistant of their choice. The subject’s reactions or comments about the dream experience were also noted to gain a clearer understanding of the information shared by the subject.

Initially, the dream reports were considered to be the primary source of information utilized by this study. However, difficulty in dream recall was experienced and reported by the subjects after the first week of the workshop. Reasons for such limited recall of dreams were as follows:

a. Inadequate sleeping facilities. All of the prostitution-involved participants
were almost always awake all night and took short naps during the day. They shared a twin bed that was available at the center, with about four adolescents sleeping on this bed all at the same time. Also, loud music was being played while they were asleep. These kinds of sleeping arrangements created a lot of distractions upon awakening which did not facilitate ease in recalling their dreams. Also, the lack of space in the Center did not fully ensure the privacy of the participants' dream journals.

b. Drug habits. Most of the prostitution-involved participants either took drugs or got drunk before they went to sleep which had affected their dream recall.

c. Personal discomforts in sharing dreams. A few participants admitted that they were either too embarrassed to share their dreams or did not feel that there was something significant in their dreams (Domhoff and Gerson, 1967).

Projective Tests

The following projective tests were administered by the investigator on the last week of the Dream Workshop:

a. Thematic Apperception Test (TAT). TAT assesses personality in individuals ages 14-40 through a projective technique focusing on the actual dynamics of interpersonal relationships. It consists of a series of thirty-one (31) pictures in which a subject is shown one picture at a time and asked to make a story about each picture. According to Bellak (1950), the TAT is considered a projective test in that the stimulus materials of the cards elicits ascriptions of feelings and sentiments, needs, or drives of the examinee. For this study, a total
of fourteen (14) cards for male subjects and thirteen (13) cards for female subjects were recommended for use by a consultant from a psychological testing service center in the Philippines. After familiarization with the project, the consultant determined the cards enumerated in Appendix B (see p. 147) as having the highest potential for eliciting the details of the participants’ conflicts and coping strategies in interpersonal interactions.

b. Draw-A-Person Technique (DAP). The DAP (Appendix C, p. 149) is a 'draw and tell a story test' where examinees are asked to draw a human figure of their choice. After working on their illustration, the examinees are asked to describe who the figure is, as well as to note the figure's feelings, needs, and aspirations. Some clinicians interpret the figure drawings as a projection of the examinees' conception of self and/or their social environment. Levy (1950) describes the DAP as a "drawing which may be a projection of self-concept, a projection of attitudes toward someone else in the environment, a projection of ideal self-image, a result of external circumstance, an expression of habit patterns, an expression of emotional tone, a projection of the subject’s attitudes towards the examiner and the situation, an expression of his attitudes towards life and society in general."

c. Sacks Sentence Completion Test (SSCT). The SSCT (Appendix D, p. 151) is a projective technique which consists of sixty items designed to obtain clinical material on the subjects’ four areas of adjustment namely: the family, sex, interpersonal relationships, and self-concept. Each of these areas are discussed
briefly.

**Family** includes three (3) sets of attitudes, those toward father, mother, and family unit. Each of these is represented by four sentence completion items that stimulates the examinees to express sentiments and attitudes toward their parents individually and toward their family as a unit.

**Sex** includes attitudes toward women and toward heterosexual relationships. The eight (8) items in this area allows the examinees to express attitudes toward marriage and sexual relationships.

**Interpersonal relationships** includes attitudes toward people in the subjects' social environment. These include friends and acquaintances, superiors at work and school. The sixteen (16) items in this area allow the examinees to express their attitudes toward the people outside of their home as well as their idea of others’ feeling toward them.

**Self-concept** includes fears, guilt feelings, goals, and attitude toward the examinees' own abilities, past, and future.

In order to facilitate a clear understanding of the questions being asked, a Philippine edition of the SSCT was administered in this study. According to the test consultant, this Filipino SSCT instrument was translated and tested by researchers from the University of the Philippines and has been widely used by the Behavioral and Testing Service Center in the Philippines.

**Interview Questionnaires**

Three types of interview questionnaires were used to collect demographic
information and personal histories of the participants. These were the:

a. Interview Questionnaire Long Form (IQLF) includes information on the respondents' age, grade level, involvement with rehabilitation center/s, background of sexual experience/s, report on gang membership, pleasant and unpleasant experiences, and work background. The IQLF form (Appendix E, p. 158) was reviewed by the MTC staff/Project Assistants and later translated into Tagalog to make sure that the wordings were clear and appropriate. This was also undertaken with the intention of decreasing the psychological discomfort which might be experienced by the respondents.

b. Personal and Social Environment Report (PSER) includes data on age, grade level, family composition, work background (i.e., working conditions, benefits, privileges, and feeling/s about present job), involvement with the judicial system, medical status, and church attendance. The PSER questionnaire (Appendix F, p. 162) was used as an intake interview form by the MTC staff in a previous research study and was provided by the staff to the investigator as an additional tool to gain further insight into the social environment of the participants.

c. Interview Questionnaire Short Form (IQSF) includes reports on the frequency of sexual encounters by the prostitution-involved participants. The IQSF form (Appendix 6) was used during the period of the study but was discarded because most of the participants admitted that they were too embarrassed to disclose such information.

The participants filled out the questionnaires in private. However, there were
three young prostitutes, 2 females and 1 male, who requested some assistance in filling out these forms.

Process of Data Analysis

The mode of qualitative analysis used in this study is ethnographic in nature. As described by Hammersley and Atkinson (1983, p.175), the ethnographic approach "has a characteristic funnel structure being progressively focused over its course". Thus, patterns and categories are gradually defined from various sources of information rather than having these stated prior to data collection. This type of qualitative approach is employed not only to allow flexibility in the research design but also to enhance the investigator's familiarity with the phenomenon under study (Hammersley and Atkinson, 1983).

The process of analysis was defined by four stages described below:

Stage 1: Organizing for coding

a. Nature of the phenomenon under study was centered on the psychosocial influences in the participants' lives. These included the individual's intrapersonal and interpersonal worlds. Broadly defined, intrapersonal environment referred to an individual's psychological or personality make-up while interpersonal covered a person's social world including the family, school, peer group, and the community at large. Specifically, the general categories that were selected focused on the participants' family characteristics, school attendance, sexual attitudes of parents, siblings, and/or peers, and personality attributes.

b. The three sets of information were assembled and organized. The sets
of information used in this investigation consisted of the dream reports (DR), test results (TR), and case descriptions (CD). These were defined as follows:

**Dream reports** A dream report included the subject's own dream statements. The subject's personal comments about the dream such as feelings evoked or its relevance in one's personal life were written down by a Project Assistant. Furthermore, nonverbal gestures exhibited by the subject during dream dictation were recorded by the Project Assistant.

**Test results** These measurements were scored by the Behavioral and Testing Service Center in the Philippines and were later assembled in a tabulated form by the investigator. Test results on the TAT, DAP, and SSCT were broadly presented under the following general categories: (1) self, (2) family, (3) interpersonal relationships, and (4) sexual attitudes.

**Case descriptions** These were the sociobiographical sketch of the participants, gathered from the interview questionnaires, impressions of project assistants who had interacted with the participants, and the investigator's personal observations.

c. Careful reading of these sets of information by the investigator was undertaken in order to gain a thorough understanding of the data. At this stage, the investigator aimed "to use the data to think with.. see whether any interesting patterns could be identified; whether anything stood out as surprising or puzzling" (Hammersley & Atkinson, 1983, p.178).
Stage 2: Clarifying of General Categories:

a. The significant features of the data were then transformed into what Blumer (1954) termed "sensitizing concepts". Sensitizing concepts "merely suggested directions along which to look" (Blumer, 1954, in Hammersley and Atkinson, 1983, p.180). From a general focus of the participants' psychosocial world, these sensitized concepts took the form of family structure, presence of parental marital infidelity, parenting style, quality of child rearing, school involvement, the sexual attitudes of parents, siblings, and/or peers, the subjects' self-concept, and presence of hostility, anxiety, depression, and impulsivity. The use of these sensitizing concepts became a channel for classifying emerging patterns into an organized set of variables. While looking into these variables, the author found it useful to refine even further the area into which to look. Significant attributes were designated for certain variables that were later assessed by a 5-point scale. Other variables were general in nature with no specific dimensions defined. Grouping of these two types of variables (i.e. with or without specific attributes) are presented in Appendix G (see p. 169).

b. Further clarification of the variables of analysis followed. This was achieved by presenting these variables to a series of blind readers. The use of blind readers was deemed necessary to determine which variables were reliably identified by the investigator.

In an attempt to present the three sets of information (i.e. dream reports, test results, and case descriptions) in such a way as to counteract possible threats
to the effectiveness of the readers’ analysis, the following procedures were undertaken:

**Defined criteria in the selection of readers.** At least five readers were selected to evaluate a pool of data on the subjects being studied. These readers were graduate level students in the social science field who have taken a course on Eriksonian theory. They either worked with young adolescents or had some degree of exposure to the Philippine culture.

**Constructed a readers’ evaluation questionnaire that was attached to each set of data.** A semi-structured evaluation form (Appendix H, p. 171) was prepared in order to obtain sufficient information on the reliability of the 'sensitized concepts' or variables identified by the investigator. The evaluation form that was used by the readers contained two types of inquiries, namely open-ended questions that noted narrative descriptions from the readers, and structured questions defined by a Likert scale.

**Prepared sets of information that were given to readers.** The readers reviewed and evaluated the subjects’ dream reports (DR), test results (TR), and case descriptions (CD) using an attached evaluation sheet (Appendix H, p. 171) per case per set of information. In order to conceal the identity of the subjects and minimize response set bias, each subject was given a different name in each set of information (i.e. DR, TR, CD). This totals thirty-nine different names or cases obtained from thirteen subjects.

**Designed procedure for presenting data to readers.** The thirty-nine cases
that were presented to the readers were packaged according to the type of information (i.e., DR, TR, CD). The dream reports of the subjects were enclosed in random order in an envelope labelled Package A; the test results in Package B; and the case descriptions in Package C. An instruction sheet (Appendix I, p. 176) was attached to each of these packages informing the reader to complete the task assigned in a particular package before the next set of information or package could be reviewed. This meant that the reader completed the evaluation forms attached to the dream reports (Package A) before s/he proceeded in interpreting the test results (Package B), etc. Additional sheets of information were enclosed in Package A in order to gather some information about the readers as well as familiarize the readers with the task at hand. These consisted of the Reader’s Information sheet (Appendix J, p. 180), a chapter written by the investigator on the social worlds of young adolescents in the Philippines (included in chapter 2), a glossary of terms used in the evaluation form, and oral directions for readers (Appendix K, p. 182) which were presented by the facilitator who distributed the packages.

**Performed a pilot test on the distribution and collection procedures.** Three Loyola graduate students pursuing a career in social sciences and who were exposed to the Filipino culture in varying degrees were asked to pilot test the packages prepared for the actual readers. Although the substantive areas in the questionnaire remained the same, one of the two readers made several suggestions relating to the way the questions were worded and presented.
Additionally, all readers expressed concerns about the time needed to complete the evaluation forms attached to the sets of information for all thirty-nine cases or thirteen subjects. After consultation with a research advisor, the investigator divided the thirteen subjects into two groups using two sets of readers. Finally, the three pilot readers indicated that they were unaware that the 39 cases were obtained from thirteen subjects. Since the subjects were given 39 different names, the readers did not know which set of information was related to which subject. Thus, the pilot readers said that the use of different names prevented the formation of a biasing picture of all the information on a single subject.

Presented sets of information to actual readers Ten readers were selected to evaluate three sets of information labelled as Package A (dream reports), Package B (test results), and Package C (case descriptions). All of the readers were graduate students enrolled in a human development class. They familiarized themselves with information focused on the Filipino culture. Also, they either worked with adolescents or interacted with Filipinos. As mentioned earlier, dividing the thirteen subjects into two groups became necessary due to the volume of information that needed to be analyzed. This meant that five out of the ten readers (Group A) evaluated 6 of the 13 subjects (equivalent to 18 cases/names) while the other five readers (Group B) evaluated the second group of 7 subjects (equivalent to 21 cases/names).

Once again, two important aspects needed to be stressed. First, the subjects were given different names, referred to as 'cases', in each set of data (i.e.
DR, TR, and CD) so the readers were unable to connect which sets of information related to which subject. Second, the same subjects were evaluated in random order by the same group of readers. As noted earlier, these procedures were employed to ensure the subjects' anonymity as well as to minimize response set bias of the readers' inferences.

Stage 3: Content Analysis of Readers' Responses:

Content analysis on the narrative and the Likert scale responses in the readers' evaluation forms is employed for two reasons- to enhance the probability of inter-rater consistency per set of information and to identify the 'sensitized concepts' or variables that were consistently rated by the readers. Since two types of questions were contained in the evaluation form, strategies for evaluating these responses through the content analysis approach varied with each type of question. Each of these strategies or processes was described below:

Likert Scale Responses: There were 15 variables in the evaluation form that utilized a Likert scale response. These were (1) family structure (intact, disintegrated, harmonious, disharmonious), (2) presence or absence of parental marital infidelity, (3) parenting style of father (authoritarian, authoritative, permissive), (4) parenting style of mother (authoritarian, authoritative, permissive), (5) quality of care of father (abusive, neglectful, adequate, caring), (6) quality of care of mother (abusive, neglectful, adequate, caring), (7) school involvement (in school, out of school), (8) educational goal (stay out of school, stay in school, seek further education beyond high school, earn a college degree), (9) youth's
sexual activity (sexually inactive, sexually active with one partner, sexually promiscuous), (10) presence or absence of moral conflict, (11) self-concept, (12) hostility, (13) anxiety, (14) depression, and (15) impulsivity.

The reader had the choice to mark any of the following categories- strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), and not enough information (NEI). The first step involved in calculating inter-rater reliability was to transform the above categories (i.e., SA, A, etc.) and the variables with their corresponding attributes into numbers. Using the SAS BMDP version 6.07 computer program (SAS Institute Inc., 1988) the variables and their corresponding attributes were coded according to reader per subject per set of information. To test for differences in the readers' responses, the coded variables from all sets of data were subjected to an ANOVA using the SAS BMDP Statistical software (SAS Institute Inc., 1988). At this point, the following criteria were defined:

a. The probability level was set at \( \leq 0.05 \). This meant that any variable or attribute that yielded a score of \( \leq 0.05 \) suggested a significant difference in the responses given by the readers. Stated differently, any score that was \( \leq 0.05 \) indicated low agreement among the readers on a particular variable or attribute, resulting in a variable that may not have been reliably coded by the investigator's;

b. In cases when a variable was defined by certain attributes (i.e. family structure, parenting style, and quality of care), a variable was considered only when at least half of its attributes produced a probability score of \( \leq 0.05 \);

c. In order for a set of information to be considered for further analysis, the
readers' responses needed to have a probability score of more than .05 on greater than half of the 15 variables in that set.

After setting-up the above criteria, the probability scores which were calculated were tabulated in order to determine which variables from which set of information was sufficiently reliable for further analysis (Appendix L, p. 184).

In the present study, the sets of information which yielded consistent responses from the readers on the same variables were the dream reports and the case descriptions. Specifically, 11 out of the 15 variables from the dream reports and the case descriptions met the above stated reliability criteria. These were (1) family structure, (2) presence of parental marital infidelity, (3) parenting style of father, (4) parenting style of mother, (5) quality of care of father, (6) quality of care of mother, (7) sexual activity of youth, (8) school involvement, (9) educational goal, (10) self-concept, and (11) hostility. On the other hand, the readers' responses to the test results were significantly different. The readers consistently rated only 7 variables. These were (1) family structure, (2) quality of care of father, (3) quality of care of mother, (4) educational goal, (5) self-concept, and (6) anxiety. Thus, the readers' impressions on the variables in the test results yielded a level of inconsistency which did not meet the reliability criteria set up for variables subjected to a Likert scale response.

Open-ended Responses: The open-ended questions in the evaluation form presented 12 general variables for the readers to analyze. These variables included (1) family structure; (2) presence or absence of parental marital infidelity;
(3) parenting style of father; (4) parenting style of mother; (5) quality of care of father; (6) quality of care of mother; (7) sexual attitudes of parents, siblings, and/or peers; (8) self-concept; (9) anxiety level; (10) depressive tendencies; (11) hostility level; and (12) impulsivity.

Three criteria were established in order to check for the reliability of the above-mentioned variables. These criteria were:

a. More than half of the readers gave the same response about a particular variable (i.e., 3 out of 5 agreement or greater) on a particular group of subjects (i.e. female prostitutes, etc.);

b. In order for a set of information to be considered, the readers' responses showed a high ratio of agreement on more than half of 12 variables;

c. Only the variables with the high ratio of reader agreement on a particular group of subjects in each set of information were considered for further analysis.

Three steps were undertaken to meet the above criteria. First, the narrative answers of the readers from the dream reports, test results, and case descriptions, were grouped according to subject and variable. Second, the variables identified from the readers' verbatim responses were coded manually and then summarized per set of information. For example, in the dream reports, 4 out of 5 readers said that Subject 1 came from a disharmonious family environment. Third, the summary of the readers' coded responses were again tabulated according to subject per set of information per variable. The latter was created in order to have a clear picture of which set/s of information yielded the most consistent responses from the
readers. Fourth, variables that were identified consistently by the readers were tabulated per group of subjects (i.e. female prostitutes, female nonprostitutes, and male prostitutes) per set of information. For the present study, seven (7) similar variables from the dream reports and the case descriptions met the established reliability criteria. These were (1) family structure, (2) presence of parental marital infidelity, (3) parenting style of father, (4) parenting style of mother, (5) quality of care of father, (6) self-concept, and (7) depression. Only 6 variables from the test results were consistently rated by the readers. These were (1) family structure, (2) presence of parental marital infidelity, (3) self-concept, (4) anxiety, (5) depression, and (6) hostility.

Stage 4: Final Analysis:

The variables that emerged as being sufficiently reliable from a content analysis of the readers' responses on the open-ended and structured questions were subsequently combined for final analysis. These variables were (1) family structure, (2) presence of parental marital infidelity, (3) parenting style of father, (4) parenting style of mother, (5) quality of care of father, (6) quality of care of mother, (7) school involvement, (8) educational goal, (9) sexual attitudes of parents, siblings, and/or peers; (10) self-concept; (11) presence of hostility; and (12) depressive tendencies.

The subjects' feelings and perceptions about prostitution were not reviewed by the readers but were included in the discussion of results. Findings on this area were based on statements provided by the subjects.
CHAPTER IV
RESULTS

Chapter IV is organized into two main areas namely: (1) the presentation of case studies and (2) the interpretation of data. The section on the presentation of case studies consists of the case descriptions (CD) and dream reports (DR) of each of the thirteen subjects in this study. These two sets of information (i.e., CD and DR) have been included in this chapter because both sets yielded an acceptable level of agreement among the readers who assisted in validating the reliability of variables identified from the data by the author. As noted in Chapter III, the test results (TR), which is the third set of information organized for data analysis, were also evaluated by the readers but did not meet the established reliability criteria defined for this research. A tabulated form of the test results may be requested from the author.

Case studies in this section will be presented according to groups (i.e., female prostitutes, female non-prostitutes, male prostitutes, and male non-prostitute). Data presented in the case descriptions were gathered primarily from the interview questionnaires and the investigator’s personal journal. Furthermore, the case histories are presented in order to illustrate the psychosocial variables that emerged in this study and how these variables combined to produce the
commodification of a human life. Names of the participants have been changed to protect their identities.

To simplify the presentation of the second section of this chapter, each research question will be stated followed by an interpretation of the results.

Later in Chapter V, a summary of the study and the results (Appendix M, p. 186) and conclusions will be discussed to produce an overall picture of the processes that contributed to the commodification of the subjects under study.

Presentation of Case Studies

Female Prostitutes

Erica : Case Description

Erica was a 16-year-old prostitute who partially provided income for her mother, her mother's live-in boyfriend, and two stepsisters fathered by her mother's live-in boyfriend. She worked as a street prostitute in one of the popular red light district areas in Manila when recruited for this study. Erica's biological parents were never married. Her father was a food vendor who lived with his wife and two children. According to Erica, there were a few occasions when she had the chance to visit her father. She found him pleasant to be with and considered him as the most important figure in her life. Erica's maternal grandmother explained to her that her father used to be a drug addict and was not permitted by her mother to live with them because of this. On the other hand, Erica's mother used to be her father's mistress. She lived with another boyfriend and two
daughters fathered by this man. Erica called the latter her stepfather and described him as a "jobless alcoholic who battered her and her mother". Erica explained that her mother refused to get rid of him because he left his family for her sake.

Erica grew up with her mother in an urban slum area in Manila. By the age of seven, Erica sold flowers with her mother on the streets. Together they saved money to start a small food store business in their dwelling place. Besides running the store, Erica also worked as a flower vendor at night. Erica claimed that these tasks made her too tired to attend school. Her records showed that she completed grade school.

When Erica was asked about her most unforgettable experience, she related a story about her mother putting her in a sack and then hitting her. She claimed that she was punished for having a fight with a child next door. The child's mother confronted Erica's mother and this embarrassed and angered the latter. Erica said she felt "shameful and unworthy" for what happened especially because a relative of her stepfather witnessed the whole scene. Her stepfather was around when this happened and just like his relative, watched as the incident took its course. Erica further mentioned that she was angered by the thought that her mother only used her to earn money for her family. She believed that her situation as a breadwinner of the household would never change.

When Erica was twelve years old, she claimed that she was raped by her stepfather. This incident occurred while her mother went to the market to buy
goods for their store. She disclosed that her stepfather tied her arms and legs on
the bed and sexually abused her for almost five years. Neither Erica nor her
mother reported him to the police because her stepfather threatened to kill them
if they did so. According to Erica, none of their neighbors who knew about the
stepfather's aggressions was willing to go to the police for fear of getting assaulted
by this man.

At age 13, Erica started running away from home. She first went to stay
with her father for about a month. According to her, she left because she did not
feel comfortable being with her stepmother. Erica met a nun at a marketplace who
arranged for her stay at a rehabilitation center. She said that she had to leave this
center after six months because one of the girls threatened to injure her for flirting
with her boyfriend. She ran away and went back home to her mother where she
once again worked as a flower vendor and experienced her stepfather's sexual
molestation. Erica disclosed that it was difficult for her to leave her mother
because her mother claimed that she nearly died while giving birth to Erica. Erica
said that this story made her feel more responsible for her mother's welfare. She
also considered her mother as the closest family member around.

Erica's procurement into the sex market occurred when she was 14 years
old. According to her, a cab driver informed her about his Japanese passenger
who was willing to pay her a large sum of money in exchange for sexual favors for
one night. Erica said that she agreed because she got tempted by its monetary
rewards. She explained that she was paid the amount of income which she would
have earned in two months. She gave all her earnings to her mother who was then attending to a younger sibling. After this incident, Erica claimed that her mother encouraged her to stay in the sex business. Erica acknowledged that the fast and fat cash, nice motel, a refreshing bath, and good food inspired her to prostitute herself. She became a "streetwalker" and sometimes accepted offers from pimps who already had a customer for her. She said that she gave twenty percent of her earnings to the pimp and the rest to her mother.

After about a year of prostituting herself, Erica said she became aware of the repercussions of her trade. She was arrested five times by police officers for prostitution. She said that she was responsible for bailing herself out. One time she paid a penalty fee of one hundred fifty pesos (approximately $7.00). The other times, she said, she either gave sexual favors to the arresting officers or stayed in jail for five days. Erica mentioned that these arrests prompted her to join a street gang for her own protection. She said that being around this group, which she called her "frat members", made her feel safe and happy. Erica noted that one of her strengths was having friends who were willing to help in times of need. She explained that when she realized the exploitation that was being done to her by her mother, she decided to leave home and stayed with her friends. It was during this period when she became a mistress of one of her regular Japanese customers. Erica admitted that she only lived with him for the comforts his money gave her. However, a week before this study began, Erica’s Japanese boyfriend left her. She claimed that she was saddened by the break-up because it meant being back
on the streets. Erica acknowledged that she drank alcohol but did not take drugs. She claimed that she advised her friends not to take drugs.

In one of the author’s interviews with Erica, the latter requested a break and came back with her wrist slashed with a broken glass. When asked why she mutilated herself, Erica responded that she needed the experience to 'numb the pain inside her'.

Erica: Dream Reports

Dream 1

"I dreamt. I was still selling roses at the Ambassador Hotel. A Japanese male adopted me and brought me to Japan. I became rich. Then I went home to the Philippines. Then, something happened - we were held up and all our money was taken. I sold roses again because my mother and I talked and she said, "Child, how's this? We do not have money anymore. Go sell flowers again so we will have money". Until one day, while I was selling flowers, I met a Japanese who asked me to be his wife. We got married and became rich again. Sometimes, my husband goes to Japan. He flies back and forth and leaves me with big sum of money. Then we bought a house and lot."

Comments:

"She looked very excited while relating this story. She said that she wanted this dream to come true so she will be able to have a house and a lot. She added that she did not have any reservations marrying a Japanese man if it meant making her dream come true."
Dream 2

"I dreamt that I fell in a ravine. However, my friend helped me. She let me dress myself up because my clothes were muddy. Then, I went to the province because I was told that my grandmother died. When I got there, the news was untrue. I went to sleep and never woke up."

Comments:

"She said that while dreaming, she felt scared when she fell into the ravine and was glad when her friend helped her out. And then she said that she felt teary-eyed when someone told her that her grandmother died. She commented that she loved her very dearly. She added that she was overjoyed to find out that her grandmother was alive. Erica looked sad when she started talking about her grandmother. She said that she really cared about her."

Dream 3

"One day, I was walking at the playground of San Andres when I saw a tree in a dark place. There was a woman by the tree eating a mango. She looked at me and I asked her name. She said "Maria". I asked her why she has not come home yet. She said that she is just waiting for her boyfriend Jess. I asked how Jess looked like. She said that he is dark, big, and holds a large tobacco, and that he sucks blood every night. Maria added "Go home, that giant might eat you." I told her that I am not going home because I sell flowers outside the Aristocrat restaurant every night. I added that I had to leave and go sell flowers because my grandmother might get mad. True enough, when my grandmother saw me, she
asked why I arrived as late as 9 or 11 pm. I said that I just talked to someone who was cheerful and does not get into fights. We also talked about seeing each other every night. My grandmother suggested that Maria and I should go to the Aristocrat restaurant to talk. I told her that Maria did not like a bright place. Then, my grandmother advised me to go to the park with Maria so she could still watch us. She also said that whenever Maria and I were talking, I should leave the flowers with her."

"When Maria and I reached her place, she told me to be careful of the streets because her boyfriend might bite me. She added that if she saw him biting me she would tell him not to bite me anymore because I was her good friend. "Okay", she said, "Go to your grandmother before she thought that you were going elsewhere. When I see my boyfriend I will introduce him to you so he will not bite you". "Okay, Maria", I said, "I will go home now". "Take care", she replied."

Comments:

"She related her dream with much glee because she said that she saw her friend in her dream."

Dream 4

"One day I went inside a big house. I saw my mother. She asked me what I was doing. I told her I did not have anything else to do. Then I saw a white lady (a ghost). And then I realized it was my mother. She told me, "Erica, come back home. If not I would scare you again." I ran out of the house then saw a graveyard. I realized I walked the wrong way. I kept on walking. I made the sign
of the cross before I entered another door. Then I saw my mother inside the house already asleep."

Comments:

"She said that she drank a glass of water right after she woke up. She remarked, "It was a good thing that nothing happened to me." Erica added that she often had a dream about a long-haired faceless woman dressed in white. She claimed that this woman often had her back turned on her and called her name. Erica mentioned that there was a time when her mother wore a white dress that looked like a wedding outfit. According to Erica, her mother covered her own face with a pillow, turned off the lights, and patted her while calling her name. Erica said that her mother did this so she and her sibling would go to sleep. Erica further remarked that she often had a restful sleep with no bad dreams every time her mother did not scare her."

Meggie: Case Description

Meggie was the youngest in a family of three children. She was a petite and attractive 16-year-old unwed mother who was employed as a bar dancer since 1989. Meggie provided income for her newborn girl, an older brother, and her mother. She said that she thought of her family as poor and a "broken home". She also mentioned that she would be much happier in her life if her family would be "whole again$. Meggie has an older sister who also worked as a prostitute. She only came home during the weekends. Her older brother, on the other hand,
used to work as a food vendor but did not earn enough money to support the family. Meggie was evasive to questions relating to the whereabouts of her mother. She did not want to disclose her mother's last occupation or how her mother supported the family years before Meggie and her sister started working as prostitutes. She said that her mother just stayed home and refused to elaborate on it. When asked about her father, Meggie's only accounts were that he was residing in Japan with another woman and rarely sent money. She said that her father caused the financial hardships that her family had experienced.

During an interview, Meggie refused to give any detailed information about the separation of her parents. An examination of Meggie's responses in the Sacks Sentence Completion test pointed out that she could not forget that time when her mother left her father mainly "to escape the cruelty she experienced from her in-laws". Meggie also wrote that when she was a young child her family was living harmoniously until the time when her father came back to take them away from her mother.

According to Meggie, her most unforgettable childhood experience occurred during her early adolescent years when she started working to make ends meet for herself and her family. She wrote, "I experienced hardship early in life. Even when I was only 15 years old, I was already working. I sold 'sweepstakes' (lottery tickets) when I was only 12 years old. I did this because our caretaker maltreated us [my siblings and me]; because my mother did not come home until morning from work. My mother did not know what was going on until our neighbors told
her. I faced extreme hardship and later on got used to it. In a way it was good that I learned how to earn a living while young. All I think about is that everything would pass. This had a big effect on me. I learned how to earn a living and how to budget [my money] at an early age."

Meggie worked as a regular bar dancer and as a prostitute on an part-time basis. She claimed that even when she danced every night she seldom went out with the club’s customers. She said that she “first felt shy and ashamed doing this job [as a dancer and a prostitute]” and thought that people saw her as a "low class person". She first thought of her work as "disgusting and after a while realized that it all depended on the woman if she wanted to become immoral".

According to Meggie, George was her boyfriend for about a year and one month. George, who was 16 years old, worked as a runaway prostitute and met Meggie at the club where she was employed as a dancer. While still involved in the relationship, George lived and shared part of his earnings with Meggie’s family. According to the Project Assistants, George regularly escorted Meggie to her workplace and made sure that Meggie did not get invited by any of the club’s customers.

A week after the workshop began, Meggie and George opted to stay at the center and to participate in the study. Meggie informed the Project Assistants that she had a big argument with her mother about George. She explained that her mother never approved of George and argued about his inability to provide Meggie with a decent life. Meggie considered her mother as the most significant person
in her life. She displayed her feelings of ambivalence towards her mother when she identified her mother as the source of her emotional discomfort. She wrote, "She was against people I cared about and she only thought of her own feelings, not mine." When Meggie was asked about her strengths, she replied, "I was able to fight for my love for George, and showed my mother that I did not make a mistake." On the other hand, she pointed out that her weakness was being "easily lured into bad habits".

Meggie stopped working as a dancer during the course of the study. At the center, she took responsibility for marketing and prepared meals for the other participants involved in the workshop. Based on the Project Assistants observations, Meggie found ways in budgeting the money and food supply at the center that she earned the respect of being followed by the other participants. Initially, she was also observed to be quite aloof in taking the first step in forming new friendships. After about two months, she was seen as initiating conversations with people at the center. Meggie wrote that attending the dream workshop was her first experience in getting involved with a social service agency. For her, participating in the center’s activities was pleasant because it provided opportunities to be around people who could be sympathetic of other people and to learn new skills such as dream recall. She admitted that she was never involved in any streetgangs.

Towards the end of the dream workshop, Meggie revealed to the Project Assistants that she was about three months pregnant and was carrying George’s
child. According to Meggie, George refused to take responsibility for the baby. She also said that she and George broke up because of Geena who happened to be one of Meggie's old time girlfriends and also a participant in the study. During a casual conversation with the investigator, Meggie said that she felt betrayed that Geena "flirted and purposely stole George and a couple of [her] friends away from [her]. Looking hurt, Meggie also shared that she met Geena at the same club where she worked and even invited Geena to live with her family for some time when Geena needed a friend and a place to stay.

Meggie's accounts about her separation with George were supported when the investigator witnessed Meggie and George yelling at each other on their way up to the center. At that time, George was upset that Meggie took drugs and got too drunk the night before. Meggie told the investigator that George did not have any right to stop her from what she did because they already broke up. George left the scene upset while Meggie sobbed and rushed to the center.

When asked about her most recent unforgettable experience, Meggie replied, "All the hardships that happened to us [George and me] ... because if this happened to someone else, I think they would not be able to cope with it. I just happen to be strong." Meggie considered George her source of inspiration despite their separation. According to the Project Assistants, Meggie expressed her "deep love" for George even when he physically abused Meggie while still involved with each other.

A month before Meggie gave birth to a baby girl, Meggie decided to return
home to her mother. Meggie wrote to the investigator and informed the latter that she gave birth to a harelipped child. She said that she needed to have this facial deformity operated on as soon as possible so her "baby would not get teased by the other children when she grows up." She went back dancing at the same club with the goal of saving some money for her child. Based on the Project Assistants' report, Meggie's ex-boyfriend, George, who fathered her newborn child, got in touch with Meggie and sometimes received money from her. Meggie's response to a blank TAT card that was shown to her was as follows:

"There would be no hope for someone whose main preoccupation in life was to eat and sleep. This sort of thing cannot happen forever. When they get old, how would they live without work? How would they eat? If they got tired of helping, their lives would be empty. They would meet their death, eyes wide open with shock, and minds blank. Stand up and find work, fill your mind with something and think about what would happen with your future."

Meggie: Dream Reports

Dream 1:

"I went inside a big house. Then I saw inside that big house a man being bitten by a red snake. Then I saw my mother inside the big house. While I was in the house, the red snake chased me. In my tremendous fright, I went on top of the chair but the snake still chased me. The snake kept on biting me at the thigh. The snake bit me a lot of times. Then my mother saw me and went to me. My mother sucked my bites. I woke up and looked for my mother at once."
Comments:

"It took a while before she related her dream. She appeared embarrassed by it. She often looked down and did not maintain eye contact with me. After relating her dream, she took a deep breath."

Dream 2:

"Last night, Marge and I slept at the middle of the courtyard down there. We just liked that and I dreamt. There was a man whose arm was being twisted. His back was turned. His arm made a cracking sound and he shouted. Later on I woke up. I was so scared I could not sleep anymore. I thought about my dream."

Comments:

"She said that while relating this dream she felt frightened by the image of the man whose arm was fractured. She wondered why she did not see this man's face and why she was not able to fall back to sleep after awakening from this dream."

Dream 3:

"I dreamt. I gave birth already. The baby looked a lot like Sonny. Then, he was getting the baby from me but I refused. So I always took the baby along. Sometimes Sonny visited the baby but I hid him from him. And then, Sonny got the baby. Then, my mother woke me up so my dream ended."

Comments:

"Her eyes were moist while relating this dream. She said that she did not
want to lose her baby and would not allow this dream to come true. She also said
that she hoped that she would be able to support her child after she gives birth.

**Dream 4:**

"A child was crying on the street. I pitied him and bought him food because
he said he has not eaten yet. Then I woke up as soon as I handed him the food."

**Comments:**

"She said that she felt happy when she gave food to this child because the
child thanked her. She said that she realized that helping a child could give a
person good feelings."

**Tracy: Case Description**

Tracy was a 16 year old prostitute employed in one of the bars in Ermita.
She got paid one hundred fifty pesos ($7.00) for one night and claimed that she
earned more whenever she went out with a customer. During the period of this
study, Tracy noted that she was hired by three customers per week. She did not
mention whether she entertained regular or different customers each time. When
asked about her work history, Tracy replied that she became a prostitute by age
15. She started out as a receptionist in the same bar where she was currently
employed. According to Tracy, the floor manager of this bar became her boyfriend
and encouraged her to work as a dancer and later as a prostitute. Tracy admitted
to one of the coordinators that she initially felt 'embarrassed' doing this job but
agreed to engage in it so she could help her two siblings financially. She added
that "one gets used to it after some time". She described her work as "dirty and devaluing". Also, she commented that this job was "difficult but was an easy way to earn money". Tracy wrote in her interview questionnaire that she had her first sexual experience with her boyfriend at age 14. She claimed that she was forced by her boyfriend. She did not indicate whether the floor manager was the boyfriend who devirginized her.

Tracy described her family as a "broken home". Her reports about her mother were unclear. She noted that her mother was "dead" and perceived her death as an unforgettable experience. On the other hand, she wrote in one of the test questionnaires that she "never saw her mother" (when asked about her relationship with her mother) and that she loved her mother but she "had another man". When asked about her father, Tracy said that he physically abused her and was angered by her occupation. Tracy moved in with an older sister who also worked as a prostitute. Tracy supported her pregnant, unmarried sister as well as her brother who still lived with their father.

A review of Tracy's interview questionnaires indicated that she finished her sophomore year in high school. She noted that she stopped going to school for lack of financial resources. This workshop at the center was Tracy's first contact with a social service agency. She defined an ideal social worker as someone "who was good and able to give advice" to youths like her. Tracy described herself as a "trouble-maker" and considered this trait together with "taking drugs" as her liabilities. Also, she wrote that she "knew how to get along well with people". The
coordinators commented that Tracy did favors (i.e. giving money) to her friends to make herself likeable and then caused trouble. They cited Tracy’s situation with Lorna, as an example. Before the conduct of this study, Lorna, who was another participant, was recruited by Tracy to work with her at the club where she was employed. She invited Lorna to stay with her and sometimes bought her food. During the study, the coordinators witnessed Tracy yelling at Lorna to do chores for her like washing Tracy’s clothes. After the study, Lorna stayed away from her. Another participant from the study, Myrna, disclosed to the investigator that she and Tracy have already been working in the same bar before the workshop began. During the study, Myrna refused to interact with Tracy because Tracy “teased her boyfriend away from her”. Myrna added that she got agitated at the thought that she permitted Tracy to stay with her family for a few days before the study began.

Tracy left the center after the study was over. An interview with Tracy’s sister by the coordinators revealed that Tracy’s sister got her employed in the bar where Tracy ended up becoming a prostitute. Tracy’s sister further mentioned that Tracy rarely went home and was hooked on drugs.

**Tracy: Dream Reports**

**Dream 1:**

"My sister and I saw each other. We were talking how I could get my shoes. Suddenly, someone arrived. I hid and looked as to who it was. It was my father. When he left, I saw him selling meat. When he was gone I walked back to my room. I went in and saw a lot of pork meat. I took three slices. Then, a
man suddenly arrived. I did not know why he was there. Then, he asked me what I was doing. I told him it was nothing. When I went out of the house, I met my father. He reprimanded me about going out. I just cried.

Comments:

"She said she felt sad dreaming about her father and sister. She claimed that she has not been home and that her father did not know that she has been employed as a bar dancer. She said that her father would be very angry and perhaps would hit her when he found out."

Dream 2:

"One time, I went to Manuela (a mall in Manila). Suddenly, there was a foreigner who approached me and introduced himself. He asked for my name and we exchanged names. He invited me for a snack. I was shy, so I declined and just said it was nice meeting him. Yet, he insisted that we have a snack together so we could talk longer. So, I gave in. He asked about our life - which was simply eating three times a day. Then, we became friends until he left for his country.

Comments:

None noted.

Debbie: Case Description

Debbie was a 16 year old free lance bar dancer and prostitute. She claimed that she only did the job when short for money. She got paid one hundred fifty
pesos ($7.00) per night for dancing and sometimes one thousand pesos ($200.00) if she was hired by a customer. During the course of the study, Debbie went to work twice a week. For Debbie, her job was "shameful" and made her feel like a "low class person". She did not get any benefits from the bar where she worked and never went for a medical check-up. She also claimed that she felt "weak all over" and found this occupation to be physically strenuous. She hoped to go back to school when the opportunity arrives.

Debbie's first sexual experience was with her teen-age boyfriend. This happened in school when she was 15 years old. According to Debbie, she and her ex-boyfriend skipped school a lot. Her mother found out about this and scolded her. She added that she was extremely embarrassed and upset being reprimanded in front of her friends. This incident was Debbie's initial response when asked about the most recent unpleasant experience which she had encountered. Debbie ran away from home after this argument with her mother. She said that she often stayed with her friends and eventually dropped out of school. At age 15, Debbie found herself already involved in the flesh trade. Her first sexual service occurred sometime in August of 1989. She also got hooked on drugs and went out with her friends most of the time. She admitted that she enjoyed going to parties with her friends and considered this as her most recent pleasant experience.

While Debbie and her friends were strolling by the Cultural Center in Metropolitan Manila sometime before New Year's Eve, Debbie's mother found her.
Debbie said that she was on drugs at that time and decided to run away from her mother. The chase ended up in a fatal motor accident, with Debbie’s mother’s body lying on the streets. Debbie looked at her dead mother, cried, then left. She disclosed that she did not have the courage to attend her mother’s funeral; more so, to return home. Also, she admitted that she felt unrealistically responsible for her mother’s death and at the same time believed that she could "stand up for her running away behavior by not returning home". These were Debbie’s words which she related to the investigator on the last day of the workshop. When Debbie was recruited for this study, she was living either on the streets or at a friend’s place. She mentioned that for a short unspecified period of time, she stayed at a rehabilitation center but left after she got into a fight with one of the girls. She defined an ideal agency as a place where she could be taught "good conduct" and be assisted by social workers who are "kind-hearted and able to help".

Debbie did not fill out questions relating to the whereabouts of her father. Before the study ended, she was queried about this and revealed that her father worked in Saudi Arabia and did not leave any forwarding address. She has an older sister who was living in Japan. Debbie’s mother was a schoolteacher. She considered her a source of inspiration. Since the beginning of the study, Debbie shared that she was having a recurring dream about her mother buying her clothes for school. She added that her sister was jealous because she was the only one her mother shopped for. Debbie broke in tears after relating this dream to the investigator. She disclosed her real name and relayed the guilt that she
carried for causing her mother's death. Her mother's demise was her most
unforgettable experience. She commented that she feared returning home
because of what happened. She added that she felt uncertain about her future.

Debbie reported that she finished her second year in high school. Although
able to read, some difficulty in writing was observed during test administration.
When asked about her assets, Debbie responded that her "being able to dance in
a club even without her front teeth" was notable. It was the author's impression
that Debbie was trying to say that she could overcome difficulties inspite of her
situation. She said that being hooked on drugs was a liability. She admitted being
jailed once for her drug habit but did not indicate how she bailed herself out. She
also noted that her need to be romantically linked with the opposite sex was part
of her character flaw.

The center's coordinator described Debbie as quiet and timid especially
when around the female participants who claimed were not involved in the
prostitution business. During the dream workshop sessions, Debbie actively
participated in group games. However, she often looked listless and had her head
down during group discussions. She attended all the sessions in the workshop.
During the course of this study, Debbie was invited by Noreen, one of the female
prostitutes, to work as a dancer at the bar where she was employed instead of
pimping herself out on the streets. Debbie took an audition and got the job.

Debbie was observed by the center's staff as being "extremely talkative and
crying at the same time" when on drugs. According to the center's staff members,
Debbie always talked about how much she cared about her mother. Furthermore, "she tried very hard pleasing the person she loved" and even attempted suicide by cutting her wrist in the center's washroom when she was jilted by her boyfriend. It was rumored that Debbie had a fleeting romance with one of the male prostitutes at the center during the conduct of the study. The investigator suspected that it was possible this male participant was the person who broke up with Debbie when she tried to kill herself.

After the study, Debbie was allowed to stay at the center provided that she got rid of her drug habit. However, Debbie was forced out of the center for not following this requirement. According to the coordinator, it was rumored by children from the center that Debbie was recruited to work in one of the brothels outside of Metropolitan Manila. Her friends from the center did not hear from her after a raid in the brothel. The center's staff members also believed that she was pregnant at the time of the raid and hope that she was still alive.

### Debbie: Dream Reports

**Dream 1:**

"I dreamt that a man was trying to grab me right outside the center. I defended myself until I was able to let go off his hold. And then I woke up."

**Comments:**

"She said that she felt scared after waking up from this dream. She looked for her friend, Meggie, then moved to sleep beside her. Then she fell asleep."

**Dream 2:**
"I dreamt that one of my friends, Anton, had a birthday. And then we went to his resthouse in Laguna. We had a midnight swimming party with my classmates from my first and second year high school class. We were very happy. And then we placed a mirror ball and spotlight in the pool. What I found strange is why the water was only up to my legs when I am standing. But, when I plunged into the pool, it was deep. I felt so exhausted when I woke up and my arms felt heavy."

Comments:

"Debbie looked very excited when she related this dream. She said that she marvelled at the thought of having a disco party in a pool. She said that it would be real beautiful and exciting if this dream would come true".

Dream 3:

"I was going around Harrison Plaza when I met a foreigner. We had a talk. He was from Australia. I told him about our life- that we were poor and we content ourselves to eating three times a day. He told me about himself. He said that his wife had died and he regained his spirit when he met me. Suddenly I woke up and told myself that it was just a dream."

Comments:

"She looked very glad while relating this dream. She said that she hoped to meet this man someday."

Dream 4:

"My dream was shocking. I went into the bar to dance- it was easy for me
to be accepted so I danced. I was so good! A lot of people applauded! After I danced, a Japanese with lots of money asked me to join him at his table. He asked me out and I went with him. We went to Anito Lodge (a motel). At first he gave me two thousand pesos (about $80.00) so I agreed. So we laid down and prepared to sleep. When we laid down, he kissed me. We had sex. Then I saw that his hand was missing a finger- a sign that he was a 'Yakuza' (Japanese Mafia). I got scared because he would not let me go. What I did was to be 'sweet' to him, caressed him, so when he got tired and fell asleep I could leave. Then my friend woke me up. I drank water, I was so thirsty."

Comments:

Nothing noted.

Dream 5:

"When I went to sleep, I dreamt about returning home. And then I saw my mother and we went out to look around different places. We shopped for my clothes and school supplies. When we got home, my older sister was jealous of me because my mother only shopped for me."

Comments:

This dream was dictated to the investigator. Debbie broke down in tears when she related this dream. She said that she had guilt feelings about the death of her mother. She disclosed her real name and told the investigator how her mother died. She also volunteered a few information about her family.

Dream 6:
"My friends and I were at the Cultural Center. We were so happy strolling around. Suddenly, I saw my mother being ran over. I cried and cried."

Comments:

"After relating this dream, Debbie said that she recalled the time when her mother bought her clothes and supplies for school. She said that her mother looked for her when she ran away from home, found, and chased her at the Cultural Center. Debbie was with her friends at that time and was on drugs. She ran away from her mother and then saw her mother ran over by a vehicle while crossing Roxas Boulevard. Debbie said that she looked at her mother and saw her dead."

Dream 7:

"I dreamt that I went to a classmate's house, Elizabeth. She told me that my mother was calling me. And then I went home to my mother's place. I saw my mother and we went to Shoe Mart (a shopping mall) to buy my school supplies and uniform. All of my 'stuffs' were new. And then I woke up."

Comment:

"She said that she often dreamt about her mother and going to school. She looked sad when relating this dream. She said that she was the cause of her mother's death."

Female Non-prostitutes

Evelyn: Case Description
Evelyn was 14 years old and lived with her family in an urban ghetto close to where this study was conducted. She had an older sister, age 18; a younger sister and brother, aged 9 and 12 respectively. Her mother used to work as a dressmaker while her father was a free lance house painter. Evelyn said she found her parents loving and supportive. She mentioned that she considered them her sources of inspiration. Evelyn admitted that her parents were concerned about the activities she engaged in. Such activities range from school competitions to personal encounters with friends. For instance, Evelyn said that there was a time when her father reprimanded her for joining school competitions which had made her feel depressed. She explained that her father perceived extracurricular activities as a waste of time. Evelyn added that her mother, on the other hand, made sure that she got along well with her friends. Evelyn shared an incident when she and her friends had a fight. Her mother took the time to find out from Evelyn’s friends what happened. Evelyn did not indicate the reason for the fight but noted that her mother helped her understand what really happened and taught her to be more forgiving of other people.

Evelyn described herself friendly and jolly. She mentioned that she thought her friends thought of her as someone pleasant to be with. She added that she did not feel intimidated to do things or to perform like dancing. When asked about her perceived liabilities, Evelyn commented that she was fearful of ghosts and certain events like earthquake. She said that whenever she got scared, she tried to focus her mind on the things that she wanted to accomplish in life. Evelyn
noted that she intended to finish school and saw herself as being employed in a white collar job. She wrote in one of the questionnaires that she used to work as a flower vendor and found it difficult to earn money from this type of job. Evelyn mentioned that her present goal was to be able to finish school. She related that being in school had been a worthwhile experience for her. She was enrolled as a junior student in a public school in Manila. Evelyn disclosed that her most unforgettable childhood experience took her back to sixth grade when she was transferred from section 12 all the way up to section 1. Evelyn explained that being among the brightest students in sixth grade boosted her self-esteem. She added that since that time, she studied more industriously becoming one of the top ten students in her class. She said that she was perceived as a leader in school and found herself popular among her friends and classmates. She added that she sometimes represented her class in competitions and found it important to win so her friends would like her more.

When Evelyn was asked about her most significant experience as a teenager, she mentioned the time when her neighbor found out that she had a crush on him. She admitted feeling extremely embarrassed by it.

Evelyn’s enthusiasm for learning was observed by the investigator during the Dream Workshop. Evelyn was often the first one to share her ideas and experiences. She did not miss a session and offered assistance in organizing a farewell party for the investigator and the participants of the study. During the party, Evelyn led the group games.
Evelyn skipped questions regarding her sex life. In one of the tests administered, she wrote that her sex life has not even begun yet. She was, however, more open about discussing issues on prostitution. Evelyn said that she perceived prostitution as the lowest type of profession. She added that she felt pity rather than condemnation towards people engaged in the sex business. Evelyn explained that many youths, especially enter the flesh trade due to lack of nurturance and guidance from parents, a strong need for material comfort, bad peer group, and poverty. Evelyn disclosed that she would never consider becoming a prostitute despite her family's financial situation because her parents had always been there for her. She said that females who were raped ought not to use this as an excuse to enter the sex business. She stressed that raped females were victims and should think more of their good traits rather than worry about their being devirginized by force. Evelyn said that she thought that virginity was merely a physical concept.

When Evelyn was queried about her feelings towards the other participants, she talked about the group of young prostitutes in the study. Evelyn said that she she found it important to show them that she respected them and that they are important people too. She admitted that she initially found a few of the male and female prostitutes snobbish at first. After some time, she realized that this was an inaccurate assessment. She mentioned that she enjoyed interacting with them and even had the courage to advise them to return to their families. Evelyn said that she was surprised to hear from one of the male participants that he really did not
care about the whereabouts of his parents. She admitted that unlike him, she felt proud of her parents.

**Evelyn: Dream Reports**

**Dream 1**

"I dreamt about Tito, Vic, and Joey (local actors). They were selling food from their mini-store. This reminded me of the TV show that I watched last night."

Comments: Nothing noted.

**Dream 2**

"I was on my way home with my girlfriends. We all came from the Parish Center. While going down the stairs, one of the male participants was pointing to me his "crush". I thought it was Lorna; and then found out it was Jessica. He was still trying to tell me something but I could not hear it."

Comments: Nothing noted.

**Dream 3**

"I was a fish vendor. And then I saw myself buying fish. I saw the fish that I was selling while I was a fish vendor. But I did not buy this fish. While selecting other fishes, I saw a group of male students. I also saw my "crush" among this group. And then I went home."

Comments: Nothing noted.

**Dream 4**

"I dreamt that I went inside a neighbor’s house to play with the baby. While
playing with the baby I accidentally hit his mother on her back. She got upset with me. I just let the matter go because she was pregnant. I woke up while I was leaving her house."

Comments: Nothing noted.

Dream 5

"I was about to do some ironing. There were two plugs in the socket. I asked my brother, "Chris, please pull out one of the plugs in the socket." I wondered why one of the plugs was connected to a coffin. While I was ironing, I was with other people- three males and three females. One of the girls was like me, but the face was different. Her actions and voice were mine. And then two female and one male came out from the television."

Comments: Nothing noted.

Fran: Case Description

Fran was 14 years old and was the third child in a family of nine. She lived with her parents and six sisters aged 21, 18, 11, 9, 7, and 3 in a squatter’s area close to where this study was held. Fran’s father set up a small food store as the family’s means of livelihood. According to Fran, everyone in the family took part in watching the store. She described her family as caring and considered her parents her sources of inspiration. Fran revealed that squabbles between her parents have occurred in the past. She did not indicate how often but noted that she found these arguments depressing. She said that whenever times got difficult
for her emotionally she sought God’s guidance in order to make her feel strong in facing the challenges that beset her and her family. She described God as her confidante. She said, in quote, "I shared my problems to God. I believed that God was the only one who could help me with my problems."

Fran was a junior attending a public high school in Manila. She noted that she found herself intelligent. She explained this by saying that she was in Section 2 which for her meant being among a group of 'second-best' third year students in her school. Other assets that she mentioned included being friendly and persevering in her studies.

When asked about her most unforgettable childhood experience, Fran said that when she was eight years old her siblings conspired to tell lies about her to their parents. Fran did not volunteer details of these situations but admitted feeling depressed about her siblings actions. Fran added that she taught herself to be strong even though she felt pity for herself. Fran claimed that there were times when she wanted to get back at her siblings but did not have the heart to do so because she cared about them.

Fran mentioned a man she was infatuated to when she was asked to comment about a significant adolescent experience. She said that there was a time when someone she liked courted her and her best friend was always around to advice her on what to do. She said that she felt very happy being with this suitor and later realized that loving someone very deeply could happen outside of her family circle.
Fran commented that whenever she examined her life, she found herself feeling happy and sad. She explained that she was glad having friends and family who loved her. Fran said that she and her friends enjoyed reading pocketbooks and would like to finish school. On the other hand, Fran considered her family’s financial situation as a big concern. She said that she felt that there might not be enough money for her education. She added that she would do her best to finish college so she could earn a decent salary. She said that she dreamt of leaving the ghettos someday and lead a more satisfying but simple life. She also mentioned that she wanted to be married to a man who would love and take care of her.

During the Dream Workshop, Fran was observed by the investigator as a good participant. She attended all sessions and sometimes shared her ideas during group discussions. Fran did not appear intimidated when she interacted with the group of young prostitutes.

When asked about her perceptions on prostitution, Fran defined prostitution, in quote, as "a means of selling one’s body to people with lustful desires". Fran said that national poverty and parental abuse were the key reasons why children were involved in the sex business. She commented that she had not engaged in the business despite her family’s financial needs because she feared God and she was lucky to have parents who took care of her and provided for her education. She added that the nurturance that she received from her parents helped her want to pursue a college degree which she hoped would assist her in getting the job that her parents would be proud of.
Fran: Dream Reports

Dream 1

"I dreamt about buying a house. It was just a small house. The odd thing was I had a lot of furniture inside my house—washing machine, television, television, Betamax, stereo, and many more. And then I went out of my house and saw people walking in pairs."

Comments:

"She said that she was surprised to see lots of furniture inside her small house. She added that she wondered how all of these furniture fit in her place. She also mentioned that she felt confused why people were walking in pairs."

Gina: Case Description

Gina was the youngest of two children. She was 15 years old and was being supported by her parents. Her father was employed as a painter in Riyadh, Saudi Arabia, while her mother took care of the household. Gina and her sister lived with their mother in a squatter's area close to where this study was held. Gina noted that her mother used to work as a barmaid in a nearby hotel and left this job when her father got a job abroad. Her mother's sister lived with them and according to Gina, had been a source of conflict in her life. Gina claimed that her aunt sometimes kicked her to wake her up and demanded that she fetched pails of water for the family. She added that she sometimes felt frustrated because she still got yelled at even while getting water for the household. She also mentioned
that there were a few occasions when her aunt grabbed her hair whenever Gina reasoned out to her. Gina admitted that she has thought about leaving home but had not done it because she did not want to cause any more problems for her parents. She added that she felt concerned that her parents might get sick worrying about her. Gina further mentioned that a runaway’s plight could turn out to be more difficult because a runaway would have to deal with strangers rather than with family members.

Gina admitted that she missed her father and felt concerned that her father might get sick. She disclosed that some of her father’s friends rumored that her father already had an Arabian woman in Riyadh. Gina said that she refused to believe this rumor even though it has caused her grief and fear that something like this might happen. Gina added that she understood why her father had to work abroad and that was to provide enough income for the education of his children. Gina said she felt grateful for this and would do her best to finish school. She noted that she was a junior in a nearby public high school who intended to earn a college degree so she could take care of her parents. She considered her parents as the most significant figures in her life. She explained that her parents had been sacrificing their lives so they could provide enough livelihood and an education for their children.

Gina described herself as helpful to other people. She said that she could be temperamental and did not want to interact with people she disliked. She considered her birth as her most unforgettable childhood experience.
explained that this was significant to her because God has given her the chance to live life doing service to other people.

As a teen-ager, she said that she had been inspired by a certain male figure whom she mentioned she felt infatuated to mainly because she found him intelligent and able to guide her. She added that this person had been her inspiration in her studies and considered this experience very pleasant.

When asked about her most unforgettable experience, Gina recalled the time when the sole of her shoes came off. She said she felt very concerned that she would be noticed by her friends and laughed at. She described dragging her leg just so nobody would know about her shoe. She added that she felt relieved reaching home with no one getting at her case.

During the Dream Workshop, Gina was quiet and looked attentive. She participated a couple of times in group discussions and interacted with the other participants. She approached the investigator once to inform the latter that she was having difficulty recalling her dreams. The investigator assured her that dream recall could be hard for some people and advised her to do her best and not to feel too concerned about it. After the workshop, Gina was unable to turn in any reports. Gina noted in one of the interviews with the coordinator that she considered her exposure to this workshop educational in terms of understanding the plight of young prostitutes. Although evasive in responding to questions relating her sexual experience, Gina claimed that she was not a prostitute despite her family's financial problems. She described prostitution as a means of earning
easy money especially if it became a legal profession. She said that children engage into the flesh trade because of lack of parental guidance and communication between them. She added that a child’s peer group could also be influential in luring him or her into the sex business. Gina claimed that she was not involved in the sex market because she knew that there are other ways of earning a living and was informed about the risks of the trade. She also mentioned that her mother who had only earned an elementary diploma had made her realize that there are other jobs available besides prostitution.

Gina did not miss a workshop session and seemed to have interacted well with the other participants. She disclosed that initially, a couple of the male and female prostitutes seemed aloof to her and her friends. She said that she and her friends still tried to be friendly with them. Gina claimed that this wall between her and the prostitutes disappeared before the workshop was over.

**Gina: No Dream Reports**

**Holly: Case Description**

Holly was 15 years old and lives with her family in an urban slum area close to where this study was conducted. She belonged to a family of five children—having three elder brothers and a sister. Her mother was a plain housewife while her father tried to earn a living through ‘buy and sell’. Holly did not describe the type of merchandise which her father dealt with. However, she made it clear that it was a kind of occupation which at least allowed them shelter in the ghettos and
provide subsistence for the whole family. According to Holly, her father was able to find work in Saudi Arabia during her elementary years (equivalent to grammar school in America). She claimed that she had been inspired by the thought that her father endured the hardships extended by his employers just to earn money for his children’s education.

Holly said that her family has been supportive of her needs, most especially of her studies. She admitted that she and her family had friends who were willing to help in times of need, even financially. However, she recalled a time when her mother’s stepsisters spread derogatory rumors about her family. Holly did not volunteer information about the content of these rumors. She claimed that the rumors began when her family was unable to help her mother’s stepsisters financial troubles mainly because her family was going through the same problems. She added that this was a depressing and difficult time for the whole family especially when neighbors started talking about them. Holly mentioned that it was her family’s trust in God that made such situation bearable. According to Holly, her mother’s relatives eventually apologized for their wrongdoings. After this incident, Holly said that this strengthened her belief in God. She considered God as the most significant figure in her life. She wrote in the questionnaire that God took care of her loved ones and provided for the beautiful things she had experienced in this world.

Holly was now in her junior year in high school. She said that she took pride in taking part in school debates and considered her ability to discuss
governmental issues as one of her assets. She mentioned finding herself intelligent and persevering in her studies. Holly said that she looked forward to finishing school, buying her own house, and finding a way to earn a living. She also mentioned that she was working on earning a scholarship that would at least partially cover her collegiate studies. Holly was attending a public high school in Manila that had a good reputation for high quality education.

When asked about her perceived limitations, Holly mentioned that she felt shy around people she was not familiar with. She claimed that sometimes people thought she was a snob. Holly said that this did not allow her to broaden her social circle and was trying to do something about it by being more at ease with new acquaintances.

Holly’s recollection of an unforgettable childhood experience dated back when she was seven years old. She said that she felt extremely humiliated when she slipped at the back of a stage and her friends laughed at her. Holly disclosed that she argued with them. She commented that she was now more cautious when she walked. According to Holly, her most unforgettable experience as a teen-ager was when she went out on a field trip with her teachers and classmates. She said that this was meaningful to her because she had a real good time and realized that life could be more pleasant when one knew how to interact with people. Another significant adolescent experience which Holly related was about a young man who courted her. Holly mentioned that she found this man very attractive and asked him to wait until she was ready for a serious relationship.
However, this man opted to court another of Holly’s girlfriend. Holly said that she was heartbroken seeing him with another woman. She claimed that she dealt with this situation by taking her studies more seriously. After some time, Holly related that her ex-lover broke up with her friend and was seeing another woman. Holly said that she realized that this man was not the right person for her and felt lucky and grateful that God silently protected her.

Holly evaded answering questions relating to her sexual experience. However, when interviewed about her perceptions on prostitution, she answered that the sex market was the foremost problem in the Philippines. She claimed that youths became prostitutes mainly because they did not have parents who were willing to take care of them. She added that some of these children must have been abused and have found prostitution as an alternative to find food and comforts in life. Holly claimed that she was not a prostitute because she had parents who loved and nurtured her. She added that she persevered in leading a good and comfortable life. She claimed that she was happy being with her family and having friends. Holly considered reading as her favorite hobby, an avocation shared by most of her friends.

During the Dream Workshop, Holly interacted well with the other group of adolescents. She said that being with this group of young prostitutes enabled her to feel more grateful of what she had. She added that she witnessed a few aspects of these youths lifestyle which included taking prohibited drugs and being out of school. Holly mentioned that there were times when they shared life
experiences and found herself reminding them that they may be travelling the
wrong path in life. She further related that she regarded these young prostitutes
as her friends who also treated her with kindness. Holly disclosed that her being
in school probably earned her some level of respect from these young prostitutes.

**Holly: Dream Reports**

**Dream 1**

"I dreamt about a huge forest. I roamed all over this forest. I kept on
running around inspecting its details. My parents wondered how I managed to see
all parts of this forest. They called me so I could rest. I went to be with them even
though I did not feel tired."

Comments:

"She said that while dreaming, she felt the determination to look around the
forest regardless of its size."

**Dream 2**

"I dreamt about this workshop as being a success. After the workshop, we
had an outing. We just took the bus. We were so happy- swimming, singing,
telling stories. When it got late, I got worried so I suggested for us to go home.
So, we set to go home. Suddenly it rained so we all ran and followed the
coordinator. In the middle of the heavy rain, the coordinator saw a
mansion, then we ran to take cover. That evening, I saw a lady suspended in the
air. Her name was Junie. We did not sleep. We were scared. When morning
came, we went home and never forgot that experience."
Comments:

"She looked happy while relating this dream. She said that she often recall happy moments that she had in the Center, sometimes even skipped school just to take part in the activities. She also mentioned that the Center was already part of her life."

Male Prostitutes

Manny: Case Description

Manny was 15 years old and was a runaway since age 14. He claimed that he left home because his uncle, i.e. his father's brother, physically abused him. Manny said that he lived with his father and paternal grandmother when his parents separated. He was about 6 or 7 years old then. He was the eldest child of five children. He had two brothers and two sisters. All his siblings still resided with their father. According to Manny, his mother left for Saudi Arabia to work as a domestic helper. He did not indicate whether he was in touched with his mother or not. His father, on the other hand, was employed in construction jobs as a steelman. Manny never visited his family since he left.

According to Manny, his first sexual experience occurred after he left home at age 14. Without giving much detail, he said that he was forced into having a sexual encounter with a homosexual male. He disclosed that he eventually engaged into the sex market as a free lance call boy so he could buy food for himself. He claimed that he charged a minimum fee of two hundred pesos
(approximately $8.00) for short time and eight hundred pesos (approximately $32.00) for one night. He mentioned being arrested before and paying his way out. Manny admitted that he found his occupation "embarrassing" but a means to help him get through the day. When Manny was asked about an unpleasant unforgettable experience in his life, he replied "being a call boy".

Participating in the Dream Workshop was Manny's first contact with a social service agency. He admitted that his main reason was to find a place to stay where he could feel safe and be "free from harm". For him, an ideal social worker was one who was "kind-hearted and understanding".

Manny attended all the sessions in the workshop. He quietly listened to the investigator and was never distractive during the sessions. Manny rarely shared his thoughts with the group. However, he was friendly and often displayed a smile to everyone. He verbally expressed discontent to members of the group who made noise during the workshop. There were several occasions when staff members at the center have observed Manny playfully acting out feminine gestures like swinging his hips in a flirtatious manner. It was rumored that Manny had a fleeting romance with Pamela, one of the female prostitutes, during the workshop. This information was made known to the investigator after the conduct of the study. However, Pamela was rumored as being romantically linked to two other male participants, namely Donnie and Ed. One of Donnie's dream reports indicated that he had a fight with Manny over Pamela. Pamela showed up during the fight and was asked to choose between Donnie and Manny. Pamela picked
Manny in this dream.

Manny reported that he only went out with a customer once a week. According to the Coordinator, Manny expressed his preference towards homosexual male customers because they did not get pregnant and they did not render too much importance on the physical attributes of a person. The Coordinator added that even though Manny had romantic relationships with various women, he often described women as "flirts" and they were "head over heels in loved with him because of his good looks". Manny noted in his questionnaire that the break-up between him and his girlfriend caused him despair. He explained that this happened because he was a "playboy".

Manny considered his friends as his sources of inspiration. He said that when he ran away from home, there were many people who "inspired" him. He mentioned that having friends who can made themselves available in his time of need was his key asset. He described himself as "shy" and wrote this as a weakness in his character.

Manny mentioned to the coordinator that someday he would earn a college degree. He did not indicate which field he was interested in. Manny noted that his most pleasant unforgettable experience was being awarded an elementary diploma. When he left his family, Manny already finished his freshman year in high school. After the workshop, Manny left the center to live with a woman who was financing his education. He informed the coordinator that he no longer had plans of returning home. Neither did he plan to go back to the streets as a call boy.
Manny: Dream Reports

Dream 1:

"The only part I remembered in my dream was that when I went to Luneta and met a homosexual male who wanted to take care of me. I consented. However, he had a condition - that my teeth were complete. I said 'yes'. When I said 'yes', suddenly there was a man who came up and asked that he be taken cared of and that his teeth were clean and complete. Yet when the homosexual male inspected his teeth, they were decayed and filled with cavities."

Comments:

"He said that he was embarrassed relating his dream because it was about a homosexual male. He said that while he was having this dream he was concerned that the homosexual male would choose the other man who was volunteering himself."

Dream 2:

"I saw the homosexual male. He chased me. He said he loved me very much. But I did not like him anymore. He was crying. 'Sorry i do not like you anymore' - I told him."

Comments:

"He said he felt guilty while relating this dream because this incident happened to him already. He wondered why he still dreamt about this. He said that this homosexual male was still looking for him but he no longer wanted to be involved with homosexual males because he was scared that he would turn into
one too."

**Dream 3:**

"I dreamt. My mother arrived from Saudi. I was so glad. She searched for me and we were all together again in the family. However, a problem came up. My father had another woman again. So things got messed up in our family once more."

Comments:

"He looked sad while relating this dream. He said that at first, his dream was beautiful, and it turned out depressing in the end. He said he was teary-eyed when he woke up. It was sad. And he wished that his family would be reunited and never be separated again."

**Dream 4:**

"We went to a province. My three friends, Art, Glen, and Ramir- and I went out. We saw a beautiful sight, something that lifts up the spirit. Then we bathed in the river. We were very happy. We saw a snake. We were in a hurry to get out of the river. Each one wanted to go first."

Comments:

"He said, "My dream was exciting. Imagine each of us wanted to get out first to get away from the snake. We were so happy. But there was a snake, that we just went home."

**Leonardo: Case Description**

Leonardo was a 15-year-old free lance adolescent prostitute. He finished
his sophomore year in high school. He said that he was never involved in any social service agency until the conduct of this study. He admitted that he joined the center's program so he could have a place to sleep. He commented that an ideal social worker for him was one who is loving.

Leonardo was the fourth child of six children. He had three older sisters and two younger brothers. They were all living with their parents in a low income area in Metropolitan Manila. His mother was employed as a manicurist in a beauty salon while his father earned money as a cockfighter. Leonardo described his mother as 'kind-hearted' and annoying at times because she 'scolded too much'. The coordinator of the center mentioned to the investigator that Leonardo's mother appeared 'strict and extremely protective'. She was often fearful that her children would get hurt or be killed on the streets which were usual incidents occurring in the area. On this account, she demanded that they came home early in the evening. When questioned about his most unforgettable childhood experience, Leonardo mentioned his mother who made him sleep in carton boxes when he was small. He said that he felt like 'garbage being put in a box'. According to Leonardo, when he was growing up, his mother hit him every time he cried. He thought that he was treated this way because he had eczema on his legs and his parents found it repulsive. He also recalled his father being extremely angered by something not clear to him. This led to his parents leaving for Manila and him being left in the care of his grandmother. Leonardo did not indicate how long this separation from his parents lasted. He considered his grandmother a significant
figure in his life. He said he felt that she was there for him every time his mother hit him.

At age 15, Leonardo left home to run away from the domestic squabbles which he claimed occurred too frequently in his household. He related that leaving home without money led to his engagement into the sex business. His first sexual service began while he was strolling the streets of Ermita. A homosexual male invited him out to eat. After dining, they checked into a hotel together. According to Leonardo, he was paid for his services and used the money to buy food and personal necessities like clothes. Leonardo did not feel comfortable revealing the amount paid for such services. However, he admitted that he felt embarrassed by what he did and was concerned that he might turn into a homosexual himself. Also, he disclosed that he engaged in such sexual services infrequently because he thought that what he did was "disgusting". Leonardo noted that he provided sexual services twice during the period of the study. His main reason for staying in the business was to earn money for food.

The coordinator mentioned to the investigator that Leonardo entertained both homosexual males and elderly females called "matrons". He often made himself visible around bars and preferred just to be 'tabled' by customers. The coordinator explained that being 'tabled' meant getting free food which may or may not lead to checking into a hotel. The coordinator thought that Leonardo merely sat down with his customers most of the time to have free drinks and food.

Leonardo commented that he had his first sexual experience at age 14 with
a woman in a hotel. He claimed that this was not a forced encounter.

When asked about his assets and weaknesses, Leonardo only gave answers to flaws which he saw in his character. First he mentioned taking drugs; second, stealing objects from other people when in need of money; and third, he felt that he was easily influenced by his 'barkada' or peer group. He admitted being a part of a fraternity group in order to get protection from other street gangs.

During the study, Leonardo missed a session because his mother found him at Raymond's, a bar he and his friends went to. Leonardo tried to run away but his mother caught up with him after she jumped from the second floor of the bar. She urged him to come home and he did. When his mother was informed about the workshop, she allowed Leonardo to take part in it provided that he came home at night. This arrangement worked out for about a week. Leonardo left home again for reasons not known to the investigator.

Leonardo wrote two unpleasant experiences during his teen-age years. First, he related about being ostracized by his teacher and classmates during a practical test in Youth and Development Training (YDT). They teased him because his knees were shaking. He added that he did not study for this test because all he cared about was to go out with his peer group. The second experience which he wrote was about an incident when his teacher had a conference with his parents informing them that Leonardo stole her wallet. This meeting turned into a big fight. Leonardo noted that he would never forget this experience because his mother reprimanded him. It was unknown to the investigator whether
Leonardo stole his teacher's wallet or not.

The coordinator described Leonardo as "quiet but often engaged in teasing somebody". He, however, got upset when his friends teased him back. Also, he was reported to have taken other people's possessions without their permission. The coordinator added that these incidents frequently led to fights. After the study, Leonardo wrote to the investigator about being stabbed and kicked by another fraternity group. He was rushed to the hospital by his fraternity brothers. This report was confirmed by the coordinator of the center. After the study, the coordinator visited Leonardo's family. She gathered from family members that Leonardo's father was too busy to spend time with his children. He often came home at dawn. Furthermore, it was mentioned that Leonardo's eldest sister was separated from her husband and was employed as a waitress in a Karaoke, a sing-a-long club that usually lured females into the sex market. On the other hand, Leonardo went back home to his family after the workshop was over. He saw his fraternity brothers once in a while. It was not known whether he was still engaged in prostitution or not. However, his mother claimed that he was no longer involved in the sex business.

Leonardo: Dream Reports

Dream 1:

"I had a fight with Manny (one of the male prostitutes). We hit each other because of a woman. This woman tried to stop us and said that she would say whom she really liked to become her boyfriend. She mentioned Manny's name."
Manny and I shook hands and enjoyed each other’s company. We drank together in a disco pub. After drinking, we went home.

Comments:

Leonardo was playing with the pen in his hand and was looking down while relating his dream.

Dream 2:

"We went to Olongapo and saw a lot of people. My friends and I went to the bay. We sat for a while and three men called as saying that they would give us money. I asked where they were taking us. One of the men kept on kissing me. He said that he would pay me one hundred pesos ($4.00) per kiss. We went closer to the bay. Then I woke up."

Comments:

"He appeared shy to relate his dream. While dictating he had his head down and rarely looked at me. He said that he got scared about his dream. Although he did not recall seeing the man’s face in his dream, he was frightened by the man’s looks and body. He wondered why he got so frightened by this man."

Dream 3:

"My siblings were crying. And then I asked them why they were crying. They did not want to answer. Later, one of his siblings replied "We do not have anything to eat because father has not been home for a month now." I did not have money. I could not do anything. I robbed someone. Then ran as fast as
I could. And then I slipped and hit my head first."

Comments:

"He looked sad while relating this dream. He said that it hurt him to have this dream, hoping that it would not happen to him or his family."

Dream 4:

"I dreamt about having a gold necklace. I was in a public vehicle headed to Espana. A friend of mine who was in the same vehicle snatched away the gold necklace from a lady who sat beside me. I thought about wanting to have that kind of necklace. When I got off at Espana, my friend-snatcher showed up and handed me the necklace. I took it and wore it around my neck. That's all and then I woke up. I thought it really happened and I checked my neck to see if the necklace was there."

Comments:

"He said that there was an occasion when he snatched a necklace from someone. He ran real fast and was not caught by a police officer. He sold the necklace for five hundred pesos (approximately $20.00). He used the money to buy shoes then had a good time in a disco pub. He sometimes recalled what he did, especially when he was out of money."

Dream 5:

"Larry (another male prostitute) and I were running away because the police officers were chasing us. We snatched a necklace. We did not get caught. We went into a slum area and passed time at a friend's house. When afternoon came,
we went to Harrison Plaza and watched a movie. Going home, a homosexual male showed interest on us. I went with him to his house and he took care of me. He bought me clothes and began giving me money."

Comments:

"He unhesitatingly told his dream and he said he thought it was true. He said he realized it was not real and was relieved that he was safe."

Leonardo wrote a comment about one of his dreams on a separate sheet of paper that was turned in after the conduct of the study. He did not state which dream this was. He wrote:

"I felt this in my dream. It was a bad dream. My friend wanted to eat and he wanted some new clothes. He was very hungry. He looked filthy that is why he did a mischief. He suddenly snatched a necklace from a young lady who was with an elderly woman. I was surprised with what he did and I felt compassion for the old lady. Both women cried. And then I saw my friend return the necklace. He said to the old lady, "Please forgive me for what I did. I was very hungry and my clothes look filthy". The young lady snapped at my friend by saying that he was lucky that her grandmother did not do anything to him."

Larry: Case Description

Larry was a 15-year-old runaway and a free lance prostitute. According to him, he left home because he was having a difficult time living with his stepmother and father. In a letter written by Larry to the investigator after the study, he wrote,
"I wish I'll get the chance to live at the Center again... I'm finding it hard to live here because every time that I make a minor mistake, my stepmother would no longer feed me...she is strict." Larry's parents separated when he was about 6 or 7 years old. He said that this separation was his most unforgettable childhood experience. According to him, he recalled his parents fighting all the time when he was young. Larry said he thought his mother was a prostitute in Manila because he heard rumors from the neighbors that she went out with different men. Larry did not indicate whether his parents were married or not. However, he noted that his mother ran away with another man and moved to a province north of Metropolitan Manila. Presently, Larry's mother and stepfather have 3 daughters ages 1, 3, and 4. On the other hand, Larry's father and stepmother were residing in Manila with Larry's 17-year-old sister and his stepmother's 7-year-old son. Larry's father worked as a card dealer in a casino. He did not volunteer any more information about the whereabouts of his father and mother.

Larry commented that it was his dream to see his family reunited again. He said that his family situation was so depressing. He added that he felt like a neglected and unwanted child. When Larry was asked to work on the Draw-a-Person test, he drew a picture of a woman shown in two frames. In the first frame, the woman was illustrated as preparing a meal, saying 'My cooking tastes so delicious'. The next frame displayed the woman thinking about her child, saying 'I wonder where my child is.' Larry commented to the coordinator that his parents did not really care about what he did or where he went. He admitted that
he started experimenting with drugs to get relief from his problems. Larry did not indicate at what age this experience began. However, he said that after he left home at age 14, he opted to sell his body for need of money. He said that he felt very embarrassed and nervous the first time he did it. He also mentioned that he found the sex business so disgusting because he went to bed with both men and women. Larry disclosed that he thought people no longer mind what he did because most of his friends engaged in prostitution. A review of his questionnaires indicated that he went out with customers at least once a week. He did not volunteer information on how much he got paid for his services.

When Larry was asked about his first sexual experience, he described it as being pleasant and memorable. He said that it happened with his girlfriend in a motel when he was 14 years old. Larry was seeing another woman when this study was conducted. She worked as a bar dancer and lived with Larry for a while at the center. He said that she kept him away from drugs and even though their relationship was over, he felt grateful for what she did for him. He also commented that while with this girlfriend he realized that drugs only created bad consequences for the user. He said that there were times when he was high on drugs and became totally unaware of what he was doing.

When asked about the most significant figure in his life, Larry mentioned his friends who he considered his brothers in a fraternity group. One of the participants informed the investigator that Larry was voted by members of this fraternity group to act as their leader. Larry cited his fraternity brothers as being
like him. They took drugs and prostituted themselves for money. They hang around a popular bar to be picked up by either male or female customers. He admitted being arrested for prostitution but did not disclose how often.

Larry said that he saw himself as neither good nor bad. He mentioned that he did bad things to people like courting working women and making them his girlfriends so he could have some of their money. Larry claimed that after the study, he stopped engaging in this type of a relationship as well as left the sex business. Larry actively participated during the Dream Workshop. He did not miss any sessions and openly shared his ideas to the group. However, towards the end of the workshop, he often interrupted the flow of the discussions by making irrelevant remarks or by talking loudly to the person next to him. These constant disruptions triggered verbalized reactions from most of the participants. On the last session of the workshop, Larry was asked to leave the room because of such behavior. He refused to leave and said that he would stop being disruptive. And he did. Larry stayed at the center with the other young prostitutes during the course of the study. According to the coordinator, Larry seemed to have some difficulty sharing space, food, and personal items like soap with the other residents. When the Center ran out of funds to support its residents, Larry returned home. Before he left, he said to the coordinator that his stay at the center was a good experience for him because he found people who nurtured him.

Larry finished his sophomore year in high school and dropped out of school since he ran away. He did not express any interest in continuing his studies. He
said that his goal was to become a basketball player and to learn to accept the reality that his family would never be reunited again.

**Larry: Dream Reports**

**Dream 1**

"I dreamt about my grandfather. He was alive and in a garden sitting in front of the door of a big house. I was going to pass through that door when I noticed him planting bittersweet melons. He showed me his vegetables and I asked him, "Grandpa, what are those?" He said that those were two big bittersweet melons and a battleground. Then I asked him, "Grandpa, aren't you dead already?" He replied, "If I am really dead, why am I still planting?"

Comments:

"He said that he remembered his dead grandfather and wondered why he dreamt about him. Larry said that his grandfather enjoyed gardening while he was alive. Larry added that his dream felt so real because his grandfather even asked him for help. He later remarked that it was too bad that his grandfather was dead because he loved him dearly."

**Dream 2**

"My dream was about Arturo. Arturo and I fought but I do not remember how it came about. Then two policemen arrived and arrested us. I was handcuffed. When we reached the viaduct, Arturo and I escaped. I asked Arturo to come with me at my Aunt’s place in Cavite. Then I found out that the policemen were able to follow us. I left Arturo and went to Baclaran. When I reached
Aguarra street, I was chased by the police. They tried to shoot me and missed. While I was running, there were two policemen waiting for me at the street corner. Fortunately, I saw two of my relatives and they shot the two officers who were waiting for at the street corner. So then I was able to go home to Cavite.

Comments:

"He said that he felt scared while having this dream because it might come true. He added that he was worried about his friend Arturo and wished that he was safe."

Dream 3

"My girlfriend and I went to our favorite bar. Then we took a seat beside 'mommy'. I even told 'mommy' that my girlfriend was there already but left suddenly. Then I said, "Mommy, I will order coke." Suddenly, two of my friends arrived and told my girlfriend that she was bar fined. I asked why and then woke up."

Comments:

"Larry said that he felt his girlfriend went out with other men. He mentioned that he did not like his girlfriend providing sexual services to other men. He said that he wished he was the only man in his girlfriend's life."

Dream 4

"One time, my friends and I went to the Cultural Center. There were five of us passing the night away. We walked around the complex. Suddenly, while we
were having fun, I saw a lady. I went to her and introduced myself. However, while we were talking, I noticed something strange with her appearance. I got scared because she really looked different. Her body split into two and I suddenly woke up."

Comments:

"Larry looked like he was merely making up this story because he was smiling while relating this dream."

**Randy: Case Description**

Randy was a 16-year-old high school drop-out. He became a free lance call boy at age 15. According to him, he ran away from a troubled family life. Both of Randy's parents used to work as sales representatives for an appliance company. His father left his family for another woman and was supporting his illegitimate teen-aged son (14 years old) and daughter (16 years old). Reports provided by the coordinator and Angie, Randy's ex-girlfriend, indicated that Randy had no family to go home to. He had a 14-year-old sister and two brothers, aged 15 and 18 years old. His younger sister was living with their mother. Randy and his brothers were not allowed to reside with their mother because the latter was merely staying at a friend's house. Randy's younger brother was involved with a homosexual male who was paying for his education. His older brother was concurrently living with his wife and a homosexual boyfriend. Randy used to stay with his older brother but left when his brother's homosexual boyfriend showed
interest on him and forced Randy to have sex with him. Randy was 15 years old when this happened. He disclosed that this was his first sexual experience.

Before he became a call boy, Randy noted on his questionnaire that he took jobs as a newsboy, domestic helper, and a construction worker. He got involved into the sex market when one of his friends invited him to apply in a gay bar in Ermita. He said that his first customer was an American pedophile who paid him four hundred pesos (approximately $16.00) for one night. This customer later became his companion for two months. After they parted, Randy went back working on the streets as a free lance call boy. According to him, he earned between four to seven hundred pesos per night, i.e. about sixteen to twenty eight dollars. Randy informed one of the project assistants that he suffered from a sexually transmitted disease. He did not specify how recent this medical condition has afflicted him. Information on Randy’s feelings about his occupation as a call boy cannot be furnished because Randy failed to fill-out two of the questionnaires. It was not known what his reasons were for not doing so.

When Randy accepted the invitation to attend the Dream Workshop, he took Angie, his live-in girlfriend with him. He and Angie stayed with Angie’s family before the conduct of this study. Randy related to the coordinator that he partially supported Angie’s family by prostituting himself. Meanwhile, Angie was employed as a bar dancer and was escorted by Randy to and from the bar. A week after the workshop began, both Angie and Randy decided to stay at the center after a brawl between Randy and Angie’s mother.
Attending the workshop was Randy’s first contact with a social service agency. His ideal center was described as a place where he learned and felt happy. He defined a good social worker as kind-hearted and humorous. During the course of the study, Randy did not miss a session. He was often quiet and looked on the floor a lot during the sessions. He expressed his interest in doing illustrations and was observed to engage in such activity at the center. After the sessions, Randy usually went out with the other male prostitutes to dance at Raymond’s, the group’s favorite disco pub. Reports from the coordinator suggested that Randy drank alcohol and took drugs. Just like the other male prostitutes, Leonardo and Larry, Randy was a member of the Santa Monica Boys fraternity chapter. The coordinator explained that the Santa Monica Boys was a junior chapter of the nationwide Association Kappa of the Philippines. Randy admitted that he joined this group mainly for protection.

When asked about his most unpleasant unforgettable experience, Randy recalled the time when his father physically abused him and eventually hitting him with a guitar. Randy did not elaborate on this event. Furthermore, he related that his most pleasant unforgettable experience happened in 1989 when he went out swimming with his friends in a town outside of Metropolitan Manila. Randy did not indicate in his questionnaire whether he went to church or not.

After the workshop, the investigator was informed by staff members from the center that Randy was responsible for Angie’s pregnancy. It was revealed that Angie was already conceiving even before the study began. According to the
Coordinator, Randy did not want to face his parental responsibilities to Angie’s child. It was rumored that Randy physically abused Angie and wanted Angie to abort his baby even when Angie felt otherwise. Angie mentioned to the investigator that she and Randy broke-up because her ex-girlfriend Melinda, one of the female prostitutes, teased Randy away from her. Randy left Angie at the center after the conduct of the study. During his absence, the coordinator received news from Randy that it was no longer safe for him to visit his friends at the center because he stole someone’s bicycle and the authorities were looking for him. Also, Randy wrote the investigator almost a year after the workshop. He said that he wanted to be reunited with Angie and his baby. He found it quite impossible to do so because Angie’s mother prohibited him from visiting Angie and the baby. He asked the investigator to write Meggie and to make arrangements where the two of them could talk. The investigator failed to meet this request.

According to the Coordinator, Randy was still hiding from the police authorities. His mother faced embezzlement charges and was also in hiding. No one knew exactly where to reach Randy.

**Randy: Dream Reports**

**Dream 1:**

“I came from Monumento and was on my way to Pasay when it struck my mind that it was raining gold. Immediately I got off the LRT station (elevated train) and I walked and walked until I got to where it was raining gold. I was able to get lots of gold. I brought them to our house. I thought about whether I would sell
"He looked excited while relating his dream. He wished that his dream would come true. He wondered when it would ever rain gold. And then he commented that this was something impossible. Again, he said his dream would be a reality."

**Dream 2:**

"My dream was fragmented. I recalled some but forgot the others. I did not know the man who suddenly came up to me. He was telling me something I could not understand. Then I did not know where he went. Later, as I was walking, I saw three black butterflies."

Comments:

"He looked like he was trying to remember his dreams. He asked me about the significance of the three black butterflies in his dream. For him, these butterflies were something he could not explain to himself. He said he felt confused."

**Male Non-prostitute**

**Manuel: Case Description**

Manuel was 16 years old and was attending public school as a sophomore during the conduct of this study. He dropped out of high school for one year due to financial difficulties. It was at this time when Manuel became involved with a
foreign pedophile. He refused to provide details in his questionnaire when asked about his relationship with this pedophile. The only response which he rendered regarding his relationship with the pedophile was that the relationship was over for about a year. According to the coordinator and one of the project assistants, Jerome, Manuel’s closest friend, encouraged him to service this pedophile. On one occasion, a police raid was conducted in the place where the pedophile was residing. Manuel and his friend were there when this happened. All three of them ended up being jailed for prostitution. Their 'pedophile lover', as this person was referred to by staff members from the center, was put on trial by a social service agency for sexual molestation of young children. The coordinator and project assistants for this study testified against this man. And so did Manuel who testified as one of the pedophile’s paid victims. It was very likely that Manuel’s parents prompted him to testify because when his parents were informed about the situation, they undressed Manuel stark naked in front of women and asked him to leave home. It was the investigator’s opinion that this was done by his parents because Manuel’s involvement with a pedophile was culturally unacceptable and therefore became a source of humiliation for his whole family. It seemed that his parents, on other hand, established their position that what Manuel did was unacceptable. Forcing a child to leave home was an extreme form of punishment for a society who valued ties with one’s family. It appeared that the parents said this threat in haste because Manuel was allowed to stay. Manuel considered being naked in public as his most unforgettable experience. The pedophile, on
the other hand, was deported by the authorities from the Philippine Commission of Immigration and Deportation.

Manuel admitted that he never became a free lance prostitute. Neither did he work in a bar. He said *(in quote)* that prostitution was *"disgusting and could be detrimental to one's physical health".*

Manuel belonged to a family of seven children; two boys and five girls. Manuel was third from the youngest and was the first born son in the family. Only the eldest daughter was married. The rest of the family lived with their parents in a low income neighborhood where all of the participants resided. Manuel's father worked as a security guard. His mother was a plain housewife. Both parents were considered as the most significant figures in his life. Manuel wrote that his parents inspired him for financing his studies. It seemed that the educational support provided by Manuel's parents' became more meaningful because Manuel was aware of the financial difficulties which his family was going through. He said that he was despaired by the fact that he had to drop out of school for one year for lack of money. When Manuel was queried about his assets, he said *(in quote)*, "I feel strong and able to handle trials that come his way." For his limitation, he replied *(in quote)*, "I feel nervous when my parents reprimand me whenever I did something wrong." Manuel was also asked about his most unforgettable childhood experience. He related that he when he was a child, he was verbally and physically abused by his peer group because he was thin and small as compared to their built. He recalled being hit on the back of his neck up to a point
when he started crying. He also that there were good friends who were watching what was going on. Manuel mentioned that he felt embarrassed every time he saw his other group of friends and also worried that they might do the same thing to him. He said that because of this experience, he held a grudge against his friends and always reminded himself never to allow anyone to push him again. He added that eventually he realized that holding a grudge against people was wrong that was why he refrained from being involved in a fight with anyone anymore.

When Manuel was asked about a significant experience in his teen-age years, he commented about being determined and persistent in finishing his sophomore year in high school, which he did. He added that he no longer mingled with friends who did not persevere in making their lives better. He mentioned his parents as playing a key role in his being able to pursue his junior year. He said that because of them he became industrious and started believing in himself. He wrote, "If my parents were not here, I do not think I will be able to go to school and pursue a goal in life."

Manuel was already known to the coordinator and the project assistants before the workshop began. His first contact with them was during the pedophile’s trial. After this incident, Manuel went to attend recreational activities in a social service agency which was situated in the same building where this study was conducted. For Manuel, a good social service agency ought to be a place that could teach something beneficial and could establish good camaraderie among its participants. He described his ideal social worker as one who was good,
Manuel was invited by his friend Jerome to join the study. He missed one session due to a school commitment. During the Dream Workshop, Manuel listened intently and participated in group discussions. He was never distracted. Even though Manuel sometimes joined the rest of the male participants to dance at the group’s favorite bar, he was never reported to have taken drugs nor drunk during the study. He said that his interests include reading, playing basketball and volleyball with friends.

Manuel: Dream Reports

Dream 1

"We were passing time in a bank, around the area of Adriatico. We were five friends, and were chatting. We were enjoying our talk when two men entered. We were not minding the men who passed by us. They did not see us because there was a plant in front of us and we were at the side. Suddenly, the guards in front of the door were nowhere in sight and when we looked, we saw the people flat on the floor together with the guards. We did not know what to do- if we were to call the police or to keep to ourselves what we saw. Suddenly, the two robbers went out so we hid so they would not see us. The two men were able to leave the bank. We heard this over the radio and my friend read this in 'People’s' Tonight (an evening newspaper). When we were walking we saw the two robbers at Maria Orosa. We saw a policeman so we immediately called him and another one who was in the market so the two robbers were caught at once. Part of the money
was returned. The owner learned about it and immediately went to the police station where we were. We were about to leave when we were called by a rich man who looked decent. We did not know that he was the owner and he gave us a reward. We used this as capital for a small business."

Comments:

"While relating his story, he said that he was hoping that he would be given a reward by the owner of the bank. He mentioned that he and his friends were feeling nervous that if they told the police about the robbery the officers might think that they were the ones who did it. He added that it would be a pity if this happened. He finally said that it was a relief to know that the robbers were caught by the police."

Dream 2

"I walked home from Magdalena (a non-profit training center). In front of Adriatico, I was about to cross when a Mercedes Benz hit me. The driver was a Japanese. He gave me a lot of money and invited me to come with him but I refused. I went home with a lot of money. I told my mother about what happened. We bought plenty of food and things for the house."

Comments:

"He said that he was happy to have this dream because he had a lot of money. He also said that he was tempted to go with the Japanese man."

Dream 3
"I came from school when I came across my uncle from Kuwait. We have long been waiting for him. I asked for money and he gave me a watch. However, I insisted that he give me money but he said that he gave the money to my mother. He asked me to go with him to Bambang where he lived together with his parents. He brought me home and gave me two hundred pesos (approximately $8.00). My brothers and sisters enjoyed. We watched, went swimming, until we spent all my money."

Comments:

"He said that he told his siblings that we could have fun because his uncle gave him two hundred pesos. And they really had a good time. He added that he and his family were thinking of his uncle because he was still in Kuwait". (He had this dream during the Persian Gulf war.)

Interpretation of Data

Research Question 1: Do family characteristics such as family structure (intact, harmonious, disintegrated, disharmonious), parental marital infidelity, parenting style (authoritative, permissive, authoritarian), and quality of care (caring, adequate, neglectful, abusive) influence young adolescents' entrance into the sex market? Are there family differences between female and male prostitutes; between female prostitutes and non-prostitutes?

a. Family structure. Family disharmony was strongly reflected in the lives of both female and male prostitutes. A comparison of the family conditions
between male and female prostitutes revealed that most of the female prostitutes
did not only depict their families as being disharmonious but disintegrated as well.
A closer examination of these subjects' family histories suggested that the common
denominator among all of the prostitutes in this study was the perceived lack of the
physical presence and/or emotional support of at least one biological parent.
Illustrative of this finding is the fact that all eight prostitute subjects verbalized the
absence or neglect of at least one biological parent. Three out of the four female
prostitutes were deserted by their biological fathers. Tracy, the female prostitute
whose father was present in the household, not only expressed a strained
relationship with her father but described ambivalent feelings towards her mother.
She claimed that her mother was "dead" and that she loved her mother but her
mother "had another man". Parental desertion was likewise present in the lives of
the male prostitutes in this study. Manny's mother left for Saudi Arabia after
finding out that Manny's father was seeing another woman. Larry's parents were
separated, with each parent living with their respective new mates. Randy was
abandoned after his father left his family for another woman. Leonardo, whose
parents still live together, expressed concerns about his father's inability to spend
time with him and his siblings presumably due to an illicit affair with another
woman. On the other hand, all female non-prostitutes in this study characterized
their families as intact and harmonious. Interestingly, the single male non-prostitute
who claimed to have had only a one-time sexual encounter with a pedophile,
pictured his family as both intact and disharmonious. His case highlights the
significance of an intact family, either physically or psychologically, as a catalyst to stay away from the sex market. As will be discussed later in this section, there are other important factors which have lured these adolescents into or away from the prostitution business.

b. Presence of parental marital infidelity. The presence of parental marital infidelity emerged consistently among parents of male and female prostitutes. Viewed holistically, it was felt that the existence of marital infidelity among parents of young prostitutes in this study contributed to the weakening of their family units that led to abandonment, deeper financial difficulties, and/or a conflicted family life. As a consequence, seven out of the eight prostitute subjects ran away from home. On the other hand, four out of the five non-prostitute subjects have parents who were assumed to have not engaged in extramarital affair. Gina, a non-prostitute whose father was gossiped as having an affair with another woman in the Middle East, claimed that she refused to believe such rumors and saw her father as doing a big sacrifice to earn a living for his family even if it meant being away from home. Thus, in her eyes the support and the sacrifice of her father were self-evident.

c. Parenting style of father. An authoritative parenting style for fathers of three female and one male non-prostitutes was reflected in this study. Gina, whose father was working abroad during the conduct of this study, was the only female non-prostitute who did not present a clear picture of her father’s parenting style. This finding was also true of the three female prostitutes whose fathers were absent in the household. On the other hand, Tracy, the fourth female prostitute,
thought of her father as strict and aloof. Of the four male prostitutes, two of them presented their fathers as having a permissive parenting style. The other two male prostitutes did not provide an adequate description of their father's parenting style. Despite this lack of information on the other subjects' fathers' parenting style, the presence of a democratic relationship between children and their fathers surfaced as a significant family characteristic experienced by youths not engaged in the sex business.

d. Parenting style of mother. The presence of an authoritative mother emerged as a consistent family characteristic in four of the five households of adolescents not involved in prostitution. On the other hand, male and female prostitutes who presented an adequate picture of their mother's parenting style depicted their mothers as either authoritarian or permissive.

e. Quality of care provided by father. Adolescent prostitutes in this study depicted the quality of care extended by their fathers as either neglectful or abusive. The opposite was true of most of the female and male non-prostitutes. Four out of the five adolescent non-prostitutes thought of their fathers as being able to provide the basic physiological and psychological needs of their family.

f. Quality of care provided by mother. An adequate level of care exhibited by mothers of adolescent non-prostitutes was reflected by the data. On the other hand, most of the adolescent prostitutes, seemed to have experienced either an abusive or neglectful mother. Two of the eight prostitute subjects did not provide a clear picture of the quality of care demonstrated by their mothers. It was felt that
the physical absence of Manny and Tracy's mothers during the conduct of the study contributed to this lack of information. Tracy claimed that her mother was dead while Manny reported that his mother was working in the Middle East. Debbie, a female prostitute whose mother was fatally struck by an automobile while she was chasing Debbie, described her mother as caring.

**Research Question 2:** Do parental, sibling, and/or peer sexual attitudes serve a role in a youth's engagement into prostitution?

The liberal attitudes on sexuality of caregivers and/or peers are another influencing factor that could lead an adolescent closer to the probability of becoming involved in prostitution. According to the data, all of the adolescent prostitutes in this study had family member/s and/or peers who engaged in the sex trade. These findings were reinforced by the reports given by the non-prostitute subjects. All of them claimed that people who were significant to them (ie., parents and peers) held conservative views on sexuality.

**Research Question 3:** What are the subjects' perceptions or feelings about prostitution?

All subjects have the same view of prostitution as being "dirty", "disgusting", and "degrading". Practicing prostitutes added the adjectives "embarrassing" and "shameful". Meggie, who was involved in prostitution, noted that after engaging in this job for a period of time, she realized that this feeling of degradation was actually a matter of choice for a prostitute. The non-prostitutes felt that reasons why they are not lured into the trade were that their parents would take care of
them and that there are alternatives to earning money.

As noted earlier, all the participants in this study came from poor families living in the same geographical area. Although poverty alone will not force a child to engage in an occupation that is dirty or disgusting as prostitution (e.g. female non-prostitutes), it is definitely a motivating factor identified by nearly all of the respondents.

**Research Question 4:** Does school attendance influence a youth’s involvement in prostitution?

All the prostitute subjects indicated that they dropped out of school before their engagement into the sex business. Conversely, all the non-prostitute subjects were enrolled in high school during the conduct of the study. What sparked interest was Manuel’s (non-prostitute male) and Manny’s (male prostitute) school attendance history. Manuel dropped out of school for one year due to financial difficulties. It was during this time when he was not enrolled that he became a pedophile victim. Manny, on the other hand, vowed to refrain from continuing his ‘call boy’ business after he ended up living with an elderly female customer who was willing to finance his studies.

All the non-prostitute subjects and three other prostitute participants (i.e. Manny, Erica, and Debbie) expressed their desire to pursue their education. It appeared that being in school provided these subjects with a sense of purpose, a knowingness that their lives would be secure and acknowledged positively by society.
Research Question 5: Do personality characteristics such as low self-concept, high anxiety level, depression, hostility, and impulsivity emerge in the psychological profiles of prostitutes involved in this study? Are there personality differences between male and female prostitutes; between female prostitutes and non-prostitutes?

Three personality characteristics emerged from the profiles of the subjects under study. These are self-concept, depression, and hostility. These traits would be presented separately.

a. Self-concept. All non-prostitute subjects displayed a positive self-concept. Of the practicing prostitutes, Meggie and Larry were the only ones out of the eight prostitutes who exhibited a positive self-concept.

b. Hostility. All of the female prostitutes were characterized as displaying hostile feelings towards their families, especially their parents. Two of the four male prostitutes appeared to exhibit hostile behaviors. Of the five non-prostitutes, only Gina was described as demonstrating a significant level of hostility towards her aunt who had abused her physically.

c. Depression. None of the non-prostitute subjects was reported as exhibiting depressive behaviors. Out of the eight prostitutes, seven were characterized as being depressed. Insufficient information did not allow an estimate of Randy’s (a male prostitute) inclination towards depression.
Summary of the Study

The main focus of this study was to examine the lives of Filipino adolescents who have been exposed to the sex market, either actively or indirectly, in order to identify the social conditions that have contributed to the commodification of male and female Filipino adolescent prostitutes. In this study, commodification was described as the objectification of a human life to a point that it impairs or corrupts the development of the individual's psychosocial well-being. The aspect of selling one's body for money was a key characteristic of the concept of commodification.

Grounded on Erik Erikson's theory of psychosocial development, this investigation also aimed to describe the impact of commodification experienced by these subjects in the home and the sex market.

The sample in this investigation included thirteen Filipino adolescents who agreed to participate in a specialized program called the dream workshop that was held at the Magdalena Training Center in the Philippines. The subjects come from the same socio-economic background (i.e. poverty) and were between the ages of 14 - 16 year olds. These participants have been divided into four groups, namely:
a. Four female prostitutes  
b. Four female adolescents who reported to have not engaged in prostitution  
c. Four male prostitutes  
d. One male non-prostitute  

In addition, this investigation described the subjects’ perceptions and feelings about prostitution.

A third purpose of the present study was to explore the value of dream reports as a method of gathering information on these subjects. The subjects were instructed to record their dreams in a special journal upon awakening over a six week period. Subjects’ dream statements were dictated to and recorded by a project assistant of their choice. Also, the subjects were asked to share any personal comments or feelings that they had about their dreams.

Other sources of information that were employed included the use of interview questionnaires (IQLF, PSER, and IQSF), reports given by the project assistants, and projective tests such as the Thematic Apperception test (TAT), Draw-A-Person test (DAP), and the Sacks Sentence Completion test (SSCT).

An ethnographic approach using a content analysis of the findings was employed. Sources of data analysis included three sets of information which were evaluated by a series of readers in order to establish reliability of the variables identified by the author. The sets of information that were reviewed by the readers included the case descriptions (CD), dream reports (DR), and test results (TR).
High agreement among the readers on the variables being evaluated was established only for the case descriptions and the dream reports. It was felt that the presence of inconsistent reader responses on the test results may be due to the distractions which occurred during test administration. Test administration was done at the Magdalena Training Center which was not a suitable site for testing due to constant interruptions such as the phone ringing or the radio being played in a room next door.

Another interesting outcome on the research measures used was the existence of consistent reader responses on the dream reports. Although problems on dream recall among the subjects became evident during the study due to irregular sleeping habits, inadequate sleeping conditions, and the use of drugs and alcohol, the dreams that were related revealed information on life issues being experienced by the subjects which were not freely expressed in the interview questionnaires. In particular, these conflicts which were expressed by the prostitute subjects included the existence of parental marital infidelity and feelings of depression over the loss of a parental love bond due to the disintegration of their family unit.

The common themes which emerged from the data and were considered for final analysis included the family structure (intact, disintegrated, harmonious, and/or disharmonious), presence of parental marital fidelity or infidelity, parenting style of both father and mother (authoritarian, authoritative or permissive), quality of parental care of both father and mother (caring, adequate, neglectful, or
abusive), school involvement, sexual attitudes of the subjects' and their social environment, self-concept, and the presence of hostility and depression. Themes or variables which did not produce high agreement among the readers included the presence of anxiety, impulsivity, and moral conflict as it relates to prostitution.

Discussion of Results

Erikson's theoretical model of psychosocial development stresses that successful identity formation emerges as a function of prior developmental conflicts being resolved successfully. Results from this study indicated that prostitute subjects' entrance into prostitution occurred during their early adolescent years which is a critical developmental phase in defining their sexual, ethnic, and career identities. The data suggested that even when the prostitutes consented to a paid sexual transaction with their customers, they still experienced inner conflicts of shame and inferiority. What appears to be a developmental crisis for these youths is seeing themselves achieve a sense of competence, purpose, and sometimes intimacy in an occupation that society defines as destructive and hardly respectable.

Other findings suggested the presence of psychological battering in the homes of the prostitute subjects. Garbarino and his colleagues (1987) described five forms of psychological abuse which were illustrative of the troubled home environments of the subjects under study. These types of psychological abuse included:
a. Rejecting: the adult refused to acknowledge the child’s worth and the legitimacy of the child’s needs;

b. Isolating: the adult cut the child off from normal experiences, prevented the child from forming friendships, and made the child believed that s/he was alone in the world;

c. Terrorizing: the adult verbally assaulted the child, created a climate of fear, bullied and frightened the child, and made the child believed that the world was capricious and hostile;

d. Ignoring: the adult deprived the child of essential stimulation and responsiveness, stifling emotional growth and intellectual development;

e. Corrupting: the adult mis-socialized the child to engage in destructive antisocial behavior, reinforced that deviance, and made the child unfit for normal social experience.

In the present study, these types of psychological abuse were verbalized by the young prostitutes in the forms of parental abuse or neglect, authoritarian or permissive parenting style, and improperly defined attitudes on sex such as engaging in extramarital relationships or even prostitution. Other studies (Boyer and James, 1983; Campagna and Poffenberger, 1988; Finhelkor, 1979; Silbert and Pines, 1983; Seng, 1989) on abused children also showed the significance of family disruption and conflict in the rate of abuse of children.

The most crippling feature of the psychological abuse of children was the impairment or damage to the child’s view of him or herself (Garbarino, et al. 1987).
In this study, most of the prostitutes were characterized as having a low self-concept. Even though they viewed prostitution as "dirty", "disgusting", and "degrading", they were compelled to become objects of someone else's sexual gratification. It is likely that these subjects' exposure to a dysfunctional or conflictual type of family environment not only affected their self-esteem but likewise have robbed them of the necessary self-protective coping mechanisms needed to escape further abuse (de Young, 1982). Also, it is possible that some of these youngsters felt psychosocially impoverished that they found the sex trade as a means to gain affection from the customers (de Young, 1982).

On the other hand, Meggie and Larry were two prostitutes who were described as exhibiting a positive self-concept. A closer look at their life histories revealed that both were exposed to a combination of a permissive parenting style and a neglectful type of care provided by mothers who have been assumed to have worked as prostitutes. It is likely that this type of maternal profile not only failed to provide access to healthy parental guidance but also missocialized these adolescents to perceive the sex market as an acceptable way of life. The psychological phenomenon of identifying with a significant caretaker, which in this case was their mother, mitigates adaptation to the prostitution lifestyle. In addition, while Meggie received support from an older sister who also worked as a prostitute, Larry had a network of friends who condoned and participated in the same trade. Werner's research (1984) described such protective factors within and outside of the family as important ingredients in the lives of resilient children.
For Meggie and Larry their sources of socialization probably facilitated an easy adjustment to a life of prostitution enabling them to maintain a positive concept of themselves.

The strength in the parents' child-rearing practices and position as role models were reinforced by all non-prostitute subjects' characterization of their parents. They described their parents as authoritative and providers of at least an adequate level of care. A good example was Manuel's case study. Manuel, who was the sole male non-prostitute subject, at one time was lured into the sex business by a close friend but was pulled out from this market by his parents' discipline and support. Hindelang and his colleagues (1978) introduced a lifestyle/exposure theory which asserted that "groups of people adopt life styles consistent with their levels of economic, social, and psychological resources" (Whitbeck and Simons, 1990, p.110). The project assistants reported that when Manuel dropped out of school, his idleness and desire to go back to school likely lured him to explore employment opportunities in the red light district which was an area close to his family's residence. Having been in the company of a male prostitute friend, it seemed easy for Manuel to find a customer and some support for selling sexual favors. After Manuel was caught having sex with a pedophile, he was faced with the choice between leading the life of a prostitute or a decent life with his parents. At this point, Manuel had to resolve the crisis of finding an identity of his own. By opting to stay with his family, he resolved this crisis by adhering to his parents' values as a guide to his behavior.
The significance of good parenting practices not only enhances an adolescent’s sense of well-being (Demo, Small, and Savin-Williams, 1987) but also serves to eliminate the incidence of running away from home (Whitbeck and Simons, 1990). In this investigation, running away behavior emerged from the profiles of all the prostitute subjects. It was likely that these adolescents ran away from home believing that there was nothing that they could lose by giving up their home life (Whitbeck and Simons, 1990). However, running away could become the key factor in the perpetuation of these youths’ commodified existence in the sense that they got themselves exposed to the dangers and uncertainties of street life such as prostitution (Seng, 1989; Whitbeck and Simons, 1990). Weisberg’s research (1985) supported this view by indicating that adolescent runaway-prostitutes were victims of abuse both at home and on the streets (Whitbeck and Simon, 1990).

The problem of surviving on the streets has become more difficult in a society where job opportunities for the youth have been decreasing dramatically. In the Philippines, adults with college degrees have been competing for low skilled, clerical jobs. This trend has given rise to what Coleman and Husen (1985) have described as "hidden economies" which included illegal means of earning money such as drug dealing and prostitution. These jobs required no formal credentials, no benefits, and limited regulation by the republic which have been easy opportunities for unskilled youths looking for work. Feeling confused, powerless, and hungry, many runaway youths become vulnerable enough to turn to "deviant
survival strategies" (Cull and Hardy, 1976) or to what Coleman and Husen (1985) have defined as "hidden economies". As a consequence, most runaway youths stand a good chance of getting immersed in a street culture of false relationships (Cull and Hardy, 1976).

The perspectives of prostitute subjects in this study confirmed such false relationships, usually with pimps or customers, in times when they had to bail themselves out of jail by either paying the fine or giving sexual favors to arresting officers. Also, sexual service bought by a customer is often a one time transaction where responsibility for the consequences (i.e. disease, pregnancy, arrest, etc.) of such service lies mainly on the prostitutes (Narvesen, 1989).

The existence of expressed hostility and depression among most of the prostitute subjects give credence to the idea that these prostitutes have been hurt psychologically (Campagna & Poffenberger, 1988). Both male and female prostitute subjects presented ambivalent feelings towards their parents and sadness at the thought that their family units have been weakened by parental neglect or parental marital infidelity.

In the Philippine society, caretakers (i.e. parents, siblings, relatives) are viewed as taking on a protective role towards the young. However, due to the caretakers’ inability to provide emotional and financial support to their young, such as the minors in this study, these youths found it necessary to find means to earn a living which in this case was prostitution. Although one cannot directly tell from these data, it is reasonable to suppose that the feelings of depression and hostility
which these youths have verbalized were apparent consequences of a sense of betrayal that these youths experienced from significant caretakers they were depending on. The investigator speculates that this violation of interpersonal trust from people the subjects have emotionally bonded with is the psychosocial ingredient that endangers these youths’ discovery of a healthy identity.

Conclusions

This investigation brings into focus the fact that adolescent prostitutes in this study have been psychologically hurt not only by their occupation in the sex business but also by the lack of comfort, guidance and support from key social institutions such as the family, school, and the government. Their inability to find an occupation that can be psychosocially nourishing for their well-being provides a barometer on how their families and society as a whole have limited their options for independence and have contributed in such phenomenon as human commodification.

A key issue that emerged in the exploration of the concept of commodification is the violation of interpersonal trust within the children’s social networks. Jones, Cohn, and Miller (1991) indicated that children do feel betrayed when their parents abandon them. It is reasonable to assume that children who sell sexual services for food, especially at a time when youths their age ought to be in school, feel exploited by authority figures who are supposed to protect and take care of them. These prostitutes not only lose their childhood but likewise their
hopes for an effective and integrated life in the future.

When providing rehabilitation for juvenile prostitutes, it is important to remember Erikson's (1963) comment that trust is the precondition for human development. The key to help is to provide them with programs that will help nourish their sense of trust, a positive internally-based sense of esteem, and a sense of control over their destiny. A balance approach is to build a creative relationship based on respect and compassion. It is imperative that they be allowed to explore and experiment on the basis of their own interests and potentialities.

Programs such as a dream workshop that offers structured freedom (i.e. a healthy mixture of reasonable guidelines and self-responsibility) has the potential of providing social service providers an economical way of recognizing the prostitutes' inner worlds and in making these youths realize the validity of their personal thoughts and feelings. In the present study, the subjects' voluntary participation in the dream workshop could be an indication of their need to touch base with the outside world and also with the world within. Other programs such as sports training (eg. basketball, aerobic training), youth hotlines, or peer counseling sessions with trained youth counselors who have been exposed to prostitution may stimulate enlightening conversations that can provide catharsis and guidance to these young prostitutes.

Professional service providers (i.e. practitioners, advocate groups, lawyers, and government officials) should pool their resources together so they can as a
team take into account the youths’ intrapersonal and interpersonal environments.

The main requisites for change are social awareness and the determination for involvement. Whenever the public at large decides it wants something, it is amazing how gradually but effectively these changes can happen.

Juvenile prostitutes are members of our society entrapped in commodification. They are rarely described as people who also know how to help a friend or feed a cat. Rather they are perceived for what they do as prostitutes. It is important to stress that the adolescent prostitutes in this investigation are not bad people but rather grew up having bad role models living within an economically unstable society. Just like everyone else, they need to perceive the social world as man made and capable for change, making them more hopeful rather than fearful of the future. Just like everyone else, they are asking to be heard, to belong and be needed.
Appendix A

CONSENT FORM
LOYOLA UNIVERSITY OF CHICAGO
INFORMED CONSENT

Title of Research Study: Dream Worlds of Filipino Adolescents

Investigator: Freida B. Galligar
Doctoral Candidate
Educational Psychology

This is to certify that I, ________________________________, am agreeing to participate in this dream project, a research study being conducted by Freida Galligar, at the Magdalena Training Center.

I will fulfill voluntarily the tasks of this project that were explained to me by Freida Galligar (investigator) and Beth Ercilla (Program Coordinator) of the Magdalena Training Center.

_________________________ __________________________
Date Signature
LOYOLA UNIVERSITY OF CHICAGO
INFORMED CONSENT

Titulo ng Pananaliksik: Ang mga Daigdig ng Panaginip ng mga Kabataan sa Pilipinas

Imbestigador: Freida B. Galligar
Doctoral Candidate
Educational Psychology

Ito ay nagpapatunay na ako, si ________________________________,
ay sumasang-ayon na sumapi sa Proyektong Panaginip, isang siyentipikong pananaliksik na isinasagawa ni Freida Galligar, sa Magdalena Training Center.

Buksa loob kong gagawin ang mga takda ng proyektong ito na ipinaliwanag nina Freida Galligar (imbestigador) at Beth Ercilla (Program Coordinator) ng Magdalena Training Center.

_________________________  __________________________
Petsa  Lagda
Appendix B

SELECTED TAT CARDS
### SELECTED TAT CARDS

#### Male and female subjects:

<table>
<thead>
<tr>
<th>Card number</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>prompts for stories of childhood</td>
</tr>
<tr>
<td>4</td>
<td>prompts for theme of infidelity; male - female relationships</td>
</tr>
<tr>
<td>5</td>
<td>prompts for mother's attitude/s</td>
</tr>
<tr>
<td>11</td>
<td>prompts for infantile fears</td>
</tr>
<tr>
<td>13MF</td>
<td>prompts for sexual conflicts; economic deprivation</td>
</tr>
<tr>
<td>14</td>
<td>prompts for sexual identification; childhood fears; suicidal tendencies</td>
</tr>
<tr>
<td>15</td>
<td>prompts for sentiments about death</td>
</tr>
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</table>

#### Male subjects only

<table>
<thead>
<tr>
<th>Card number</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>3BM</td>
<td>prompts for body image; sexual identity</td>
</tr>
<tr>
<td>8BM</td>
<td>prompts for feelings of aggression or hostility</td>
</tr>
<tr>
<td>12BG</td>
<td>prompts for feelings of depression</td>
</tr>
<tr>
<td>13B</td>
<td>prompts for stories of childhood</td>
</tr>
<tr>
<td>17BM</td>
<td>prompts for body image or escape from physical trauma</td>
</tr>
<tr>
<td>18BM</td>
<td>prompts for feelings of anxiety</td>
</tr>
</tbody>
</table>

#### Female subjects only

<table>
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<tr>
<th>Card number</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>prompts for family relations; role of sexes</td>
</tr>
<tr>
<td>3GF</td>
<td>prompts for feelings of depression</td>
</tr>
<tr>
<td>7GF</td>
<td>prompts for mother-child relationships</td>
</tr>
<tr>
<td>17GF</td>
<td>prompts for suicidal tendencies</td>
</tr>
<tr>
<td>18GF</td>
<td>prompts for feelings of aggression</td>
</tr>
</tbody>
</table>
Appendix C

DRAW A PERSON
DRAW A PERSON (DAP)

Mag-draw ka nang picture ng tao. Siguraduhin mo na buong tao ang i-draw mo, hindi lang ang ulo at 'shoulders'. Pagkatapos, i-describe mo ang taong iyong ginuhit. Ibigay mo ang iyong makakaya. Walang tama o maling sagot sa alituntunin na ito.

Draw a picture of a person. Be sure to make the whole person, not just the head and shoulders. Afterwards, describe the figure that you have drawn. Give your best. There is no right or wrong answer in this task.
Appendix D

SACKS SENTENCE COMPLETION TEST
SACK'S SENTENCE COMPLETION TEST

Name: ____________________ Age _____ Date taken __________________

1. I feel that my father
   Pakiramdam ko and aking ama ay madalang

2. When the odds are against me
   Kapag lahat ay laban sa akin

3. I always wanted to
   Ang ibig ko ay laging

4. If I were in charge
   Kung ako ay mamahala

5. To me the future looks
   Para sa akin, ang kinabukasan ay

6. The men over me
   Ang mga taong nakakataas sa akin

7. I know it is silly but I am afraid of
   Alam kong kaka'twa ngunit natatakot akong

8. I feel that a real friend
   Ang isang tunay na kaibigan sa aking palagay

9. When I was a child
   Noong ako'y bata pa

10. My idea of a perfect woman (man)
    Ang isang katangi-tanging babae (lalaki)

11. When I see a man and a woman together
    Kapag nakakakita ako ng isang babae at lalaki na magkasama
12. Compared with most families, mine is
   Kung ihahambing sa maraming mag-anak, ang amin ay

13. At work, I get along best with
   Sa gawain, nakakasundo kong mabuti ang

14. My mother
   Ang aking ina

15. I would do anything to forget the time I
   Gagawin ko ang lahat upang makalimutan ang sandaling ako'y

16. If my father would only
   Kung ang ama ko lamang ay

17. I believe that I have the ability to
   Inaakala kong may kakayanan ako upang

18. I would be perfectly happy if
   Magiging higit na maligaya ako kung

19. If people work for me
   Kung maglilingkod ang mga tao para sa akin

20. I look forward to
   Inaasahan kong

21. In school, my teachers
   Sa paaralan, ang aking mga guro

22. Most of my friends don't know that I am afraid of
   Karamihan sa aking mga kaibigan ay hindi nakaalam na ako'y takot sa

23. I don't like people who
   Hindi ko kinagigiliwan ang mga taong
24. Before the war (or before the martial law) I
   Noong bago magkadigma (o di kaya'y bago mag-martial law) ako ay

25. I think most girls
   Sa aking palagay, karamihan sa kababaihan ay

26. My feelings about married life
   Ang pakiramdam ko tungkol sa buhay may-asawa ay

27. My family treats me
   Ang aking kaanak ay itinuturing akong

28. Those I work with are
   Ang mga kasamahan ko sa gawain ay

29. My mother and I
   Ang aking ina at ako

30. My greatest mistake was
   Ang pinakamalaking kamalian ko ay

31. I wish my father
   Sana ang aking ama ay

32. My greatest weakness is
   Ang pinakamalaking kahinaan ko

33. My secret ambition in life
   Ang lihim kong mithin sa buhay

34. The people who work for me
   Ang mga taong gumagawa para sa akin

35. Someday I
   Balang araw ay
36. When I see the boss coming
   Kapag nakikita kong dumaraating ang aking puno

37. I wish I could lose the fear of
   Sana ay mapawi o mawala sa akin ang takot ng

38. The people I like best
   Ang mga taong aking kinagigiliwan

39. If I were young again
   Kung ako'y magiging bata muli

40. I believe most women (men)
   Sa palagay ko ang karamihan sa mga babae (lalaki)

41. If I had sex relations
   Kung ako'y magkakaroon ng karanasang pansarili

42. Most families I know
   Halos labat ng mag-anak na kilala ko

43. I like working with
   Naiibigan kong magtrabaho sa

44. I think most mothers
   Sa aking palagay karamihan sa mga ina

45. When I was younger, I felt guilty about
   Noong kabataan ko, lagi akong inuusig ng aking budhi

46. I feel that my father is
   Nadarama kong aking ama ay

47. When luck turns against me
   Kapag ang kapalaran ay di ayon sa akin
48. In giving orders to others, I
Sa pagbibigay ng utos sa iba, ako

49. What I want most out of life
Ang aking pinakamimithi sa buhay

50. When I'm older
Pag ako'y tumanda

51. People whom I consider my superiors
Ang mga taong inaakala kong nakatataas sa akin

52. My fears sometimes force me to
Ang aking mga pangamba kung minsan ay pumipilit sa akin

53. When I'm not around my friends
Kapag wala ako sa kanilang paligid, ang mga kaibigan ko ay

54. My most vivid childhood memory
Ang tandang-tanda kong karanasan noong kabataan ko

55. What I like least about women
Sa lahat ng ayaw ko sa kababaihan ay

56. My sex life
Ang aking kasarian

57. When I was a child, my family
Noong ako'y bata pa, ang aking pamilya

58. People who work with me usually
Ang mga taong kasama ko sa paggawa kalimitan ay

59. I like my mother but
Mahal ko ang aking ina subali't
60. The worst thing I ever did
Ang pinakamasamang bagay na aking nagawa ay
Appendix E

INTERVIEW QUESTIONNAIRE LONG FORM
INTERVIEW QUESTIONNAIRE LONG FORM (IQLF)

Interview Questionnaire

File name: 
Date of Birth: 

1. Ikaw ba ay pumasok sa eskuwela ngayon? (paki-bilugan)
   Are you currently enrolled? (please encircle)
   oo yes
   hindi no

2. Kung oo, anong baitang ka na? 
   If yes, what year?

3. Kung hindi, anong baitang ang iyon natapos?
   If no, what grade level did you finish?

4. Ikaw ba ay naipasok na sa ibang center? (paki-bilugan)
   Have you been admitted to other center/s? (please encircle)
   oo yes
   hindi no

5. Paano ka sumapi sa center?
   How did you join this center?

6. Ano and dahilan ng iyong pag-alis sa center?
   Why did you leave this center?

7. Ano ang hinahanap mo sa isang center?
   What characteristics are you looking for in a center?

8. Ano and hinahanap mo sa isang social worker?
   What characteristics are you looking for in a social worker?

9. Ilan taon ka nuong nang magkaroon ka ng karanasan sa sex?
   How old were you when you had your first sexual experience?
10. Ikaw ba ay pinilit? (paki-bilugan)
   Were you forced? (please encircle)

   oo     hindi
   yes    no

11. Kung oo, sino and pumilit sa iyo? _________________________
    If yes, who forced you?

12. Saan ito nangyari? _______________________________________
    Where did this happen?

13. Ikaw ba ay pumayag nang 'magpa-enter'? (paki-bilugan)
    Have you engaged in prostitution?

   oo     hindi
   yes    no

    If yes, how old were you when you entered the sex business?

15. Kung oo, bakit mo ginawa ito? _________________________________
    Why did you decide to engage in the sex business?

    If you were forced, who forced you?

17. Ipinagpatuloy mo pa ba ang 'magpa-jay' hanggang ngayon? (paki-bilugan)
    Are you still involved in prostitution?

   oo     hindi
   yes    no

18. Bakit? _____________________________________________________
    Why?

19. Mayroon ka bang kamag-anakan na 'pa-jay' din? (paki-bilugan)
    Do you have any relative/s who is/are involved in prostitution? (please encircle)

   oo     hindi
   yes    no

20. Kung oo, sino o sinu-sino? _________________________________
    If yes, who?
21. Ano ang mga magandang nangyari sa iyo kamakailan? ________________
What is your most recent pleasant experience?

22. Ano ang hindi magandang nangyari sa iyo kamakailan? ________________
What is your most recent unpleasant experience?

23. Ikaw ba ay miembro ng 'frat'? (paki-bilugan)
Are you a member of any gang? (please encircle)

<table>
<thead>
<tr>
<th>oo</th>
<th>hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>no</td>
</tr>
</tbody>
</table>

24. Paano ka naging miembro ng 'frat'? _________________
How did you join this gang?

25. Bakit ka nag-miembro ng 'frat'? _________________
Why did you join this gang?

26. Noong bata ka, anong karanasan ang pinaka-importante para sa iyo?
What is your most significant childhood experience?

27. Sino at pinaka-importanteng tao sa buhay mo? _________________
Who is the most significant person in your life?

28. Saan ka naglalagay?
Where are you residing?

29. Ano at mga paborito mong ginagawa? _________________
What are your interests?

30. Paano mo binubuhay at iyong sarili? _________________
How are you supporting yourself?

31. Ipinag-trabaho mo rin ba ang iyong pamilya? _________________
Are you supporting your family?

32. Kung oo, sinu-sino at palago mo sila ipinag-trabaho? _________________
If yes, who and how are you supporting them?
Appendix F

PERSONAL AND SOCIAL ENVIRONMENT REPORT
PERSONAL AND SOCIAL ENVIRONMENT REPORT (PSER)  
(Talaang Pang-indibidwal at Pang-pamilya)

1. Name  
   Nickname

2. Age

3. Anong probinsiya ang pinagmulan?  
   Which province did you come?

4. Ano ang natapos sa paaralan?  
   What level did you complete in school?

5. Ilan ang kapatid?  
   How many siblings do you have?

<table>
<thead>
<tr>
<th>Kasarian/Sex</th>
<th>Edad/Age</th>
<th>Saan sila nakatira/Place of residence</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

6. Mayroon bang sinusuportahan sa probinsiya?  
   Are you supporting someone in the province?

   Magkano ang pinapadala?  
   How much money are you sending?

7. Mayroon bang nailipon?  
   Do you have any savings?

8. Ano ang hanapbuhay ng tatay?  
   What is your father's occupation?

   Saan siya nakatira?  
   Where does he live?

   Ano ang hanapbuhay ng nanay?  
   What is your mother's occupation?

   Saan siya nakatira?  
   Where does she live?
9. May asawa ba? Oo/Wala
   Do you have a spouse? Yes/No

   May trabaho siya? Oo/Wala
   Does your spouse have a job? Yes/No

   Ano ang trabaho?
   What kind of occupation?

   Kung may asawa noon, ano ang nangyari?
   If married before, what happened?

10. May anak? Mayroon/Wala Ilan?
    Do you have a child? Yes/No How many?

    Kasarlan/Sex Edad/Age Saan sila nakatira/Place of residence
    ______________________________________________
    ______________________________________________
    ______________________________________________
    ______________________________________________

    Kung hindi sa Maynila, bakit?
    If not residing In Manila, why?

Past Work History

11. Ano ang gawaing napasukan na?
    What kinds of occupation have you engaged in?

    Ano ang naging karanasan?
    What kinds of experience did you have?

    Magkano ang kinita?
    How much did you earn?

Current Employment

12. Saan nagtatrabaho ngayon?
    Where are you employed now?

    Kailan nagsimula?
    When did you start?

13. Paano nakapasok sa ganitong trabaho?
    How were you employed in this job?
14. Ano ang gawain sa kasalukuyan?  
What is your current job?

Working Conditions

15. May suweldo ka? Mayroon/Wala Magkano?  
Do you earn a salary? Yes/No How much?

16. May commission ba sa lady's drinks? Mayroon/Wala  
Do you get a commission from lady's drinks? Yes/No

17. May bar fine ba? Magkano ang bar fine?  
Do you receive a bar fine? How much?

   Short time
   One night

Magkano ang binibigay sa babae?  
How much is being given to the woman?

Is a certain amount being deducted? For what reason? How much?

   Tirahan/Lodging _____ Pagkain/Food _____
   Multa/Fine (please specify)

19. May tirahan ba sa trabaho? Mayroon/Wala  
Is there lodging at your workplace? Yes/No

   Ilan babae ang nakatira doon?  
   How many women are residing there?

   Ilarawan ang ganitong paninirahan.  
   Describe this type of living arrangement.

Kung hindi nakatira doon, saan nakatira?  
If not residing there, where do you live?

20. May ipinagbabawal sa pagkilos/gawain? Ano?  
Are there work restrictions? What?
21. Anu-ano ang mga pribilihiyo o benepisyo?

<table>
<thead>
<tr>
<th>Leave Type</th>
<th>Mayroon/Wala</th>
<th>Maybayad ba?</th>
<th>Magkano?</th>
<th>Ilan linggo?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maternity leave</td>
<td>Yes/No</td>
<td>Is there a fee?</td>
<td>How much?</td>
<td>How long?</td>
</tr>
<tr>
<td>Sick leave</td>
<td>Yes/No</td>
<td>Is there a fee?</td>
<td>How much?</td>
<td>How long?</td>
</tr>
<tr>
<td>Vacation leave</td>
<td>Yes/No</td>
<td>Is there a fee?</td>
<td>How much</td>
<td>How long?</td>
</tr>
<tr>
<td>Separation pay</td>
<td>Yes/No</td>
<td>Is there a fee?</td>
<td>How much</td>
<td>How long?</td>
</tr>
</tbody>
</table>

22. Sino ang nagbabayad ng mga sumunsunod?
Who pays the following?

- Mga lisensiya/license
- NBI/Police clearance
- Health certificate

Legal na Problema/Legal Problems

23. Kung nahuhull, ano ang pamamaraan para makalabas?
How do you post bail when arrested?

Pangkalusugan/Medical

24. Mayroon bang pangkagiang konsultasyon sa doctor? Mayroon/Wala
Do you consult with a doctor regularly? Yes/No

<table>
<thead>
<tr>
<th>Sino ang doctor?</th>
<th>Who is the doctor?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sino ang nagbabayad ng doctor?</td>
<td>Who pays the doctor's bill/s?</td>
</tr>
<tr>
<td>Saan?</td>
<td>Where?</td>
</tr>
</tbody>
</table>

25. May problema ba sa pansariling kalusugan? Mayroon/Wala
Do you have any health problem?

<table>
<thead>
<tr>
<th>Ano ang problema?</th>
<th>What kind of health problem?</th>
</tr>
</thead>
</table>
Anu-ano ang nagling mga karamdang nakamit sa nakaraan?
What kind of health problems have you had in the past?

26. Gumagamit ba ng contraception? Oo/Minsan/Hindi
Are you using any contraception? Yes/Sometimes/No

Anu-ano ito?
Which ones?

Sino ang bumibili?
Who buts them?

Magkano?
How much?

Simbahan/Church

27. Nagsisimba ba? Oo/Hindi
Do you go to church? Yes/No

Saan?
Where?

Ano ang karanasan sa simbahan o sa taong simbahan?
What types of church experiences did you have?

28. May mga ahesiya ba na tumutulong? Oo/Wala
Were there agencies who helped? Yes/No

Ano ang tulong?
What kind of help?

29. Ano ang masasabi sa kasalukuyang hanapbuhay?
What can you say about your present occupation?
30. Other comments

31. Recommendations, if any.
Appendix G

SUMMARY OF VARIABLES
**SUMMARY OF VARIABLES**

**Variables with Attributes**
These variables were evaluated using a 5-point scale (SA = strongly agree; A = agree; D = disagree; SD = strongly disagree; NEI = not enough information)

1. Family structure: intact, disintegrated, harmonious, disharmonious
2. Parental marital fidelity/infidelity: absent or present
3. Parenting style of mother and father: authoritarian, authoritative, permissive
4. Quality of care of mother and father: abusive, neglectful, adequate, caring
5. Subject’s sexual activity: sexually inactive, sexually active with one romantic partner, sexually promiscuous
6. Moral conflict: present or absent
7. School involvement: in school, out of school
8. Educational goal: stay out of school, stay in school, seek further education beyond high school, earn a college degree
9. Self-concept: positive or negative
10. Anxiety: present or absent
11. Depression: present or absent
12. Hostility: present or absent
13. Impulsivity: present or absent

**Variables with no Attributes**

1. Sexual activity of parents, siblings, and/or peers
2. Perceptions/feelings on prostitution
Appendix H

READER'S EVALUATION FORM
READER'S EVALUATION FORM

Child's Name__________________

I. In about 3 or 5 sentences, please describe this adolescent's family environment in terms of:

a. family structure

b. marital fidelity

c. parenting style of father and/or mother

d. quality of child rearing extended by father and/or mother

Please circle your best answer: (SA: strongly agree; A: agree; D: disagree; SD: strongly disagree; NEI: not enough information)

a. This youth's family gives the impression of being
   intact
   harmonious
   disintegrated
   disharmonious

   SA  A  D  SD  NEI
   SA  A  D  SD  NEI
   SA  A  D  SD  NEI
   SA  A  D  SD  NEI
b. I have the impression that his/her parent/s is/are engaged in extramarital affairs.

c. His/her father's parenting style seems
   - authoritative
   - permissive
   - authoritarian

d. His/her mother's parenting style appears
   - authoritative
   - permissive
   - authoritarian

e. Quality of care provided by this teenager's father seems
   - caring
   - adequate
   - neglectful
   - abusive

f. Quality of care provided by this teen's mother seems
   - abusive
   - neglectful
   - adequate
   - caring

II. In about 3 or 5 sentences please give your impressions on the the sexual attitude/s of this youth's parent/s, sibling/s, and/or peer/s?

Please circle your best answer:

a. How would you describe this youth's sexual activity?
   - sexuality inactive
   - sexuality active with one romantic partner
   - sexually promiscuous

b. It seems to me that this teenager displays a strong moral conflict about sexuality.

III. This adolescent is in school?
Child's name________________

Please circle your best answer.

a. This adolescent intends to
   stay out of school
   stay in school
   seek further education beyond
   high school
   earn a college degree

IV. In about 3 or 5 sentences please give your impressions on this adolescent's
    personality/attitudinal traits in terms of self-concept, anxiety level, depressive tendencies, hostility
    level. Please cite examples on how these traits were manifested.
    
a. self-concept

b. anxiety level

c. depressive tendencies

d. hostility level
Please circle your best answer:

a. This youth seems to display a (-) self-concept. SA A D SD NEI
b. He/She seems to exhibit low level of anxiety. SA A D SD NEI
c. He/She seems to display depressive tendencies. SA A D SD NEI
d. He/She appears to show a lack of hostility towards his/her environment. SA A D SD NEI
e. He/She seems to be impulsive. SA A D SD NEI

Please feel free to write down any comments that you have.
Appendix I

INSTRUCTION SHEET FOR READERS
Dear Colleague:

This is a group of young Filipino adolescents who have had a variety of experiences.

The goal is to read excerpts from the narrative accounts of their lives to identify influential factors in their development particularly in the areas of sexuality and social personality.

Information in different forms (i.e. dream reports, test results, and case descriptions) will be provided for your review. Attached to each form is an evaluation questionnaire that will ask for your impressions about aspects of the adolescent’s life. The same evaluation form will be used for all three forms of information that will be distributed. As mentioned earlier, please do not feel concerned if you are unable to write down any impressions due to lack of information.

Before you proceed, please take note of your personal color coded sticker. This is posted on the upper right hand corner of this packet under this stapled Instruction Sheet.

Package A contains the following forms which SHOULD BE HANDLED CONSECUTIVELY:

1. Instruction Sheet (this sheet stapled on the packet)
2. Reader’s Information Sheet
3. Chapter on the Social Worlds of Filipino Children
4. Definition of Terms
5. 12 Dream Reports/12 Evaluation Forms

After reading the first dream report, please fill out the attached evaluation form before proceeding to the next dream report. The same procedure goes for the rest of the forms.

When you are done, please re-assemble the Reader’s Information Sheet, the dream reports, and the evaluation forms in Package A then return them to me. You may KEEP the chapter on the Social Worlds of Filipino Children and the Definition of Terms for future reference.

Feel free to ask me any questions after reading this procedure.


PACKAGE B

Instruction Sheet

STEP 1
Please make sure that you pulled the packet that shows your personal color coded sticker. The sticker is found on the upper right hand corner of this packet under the stapled Instruction Sheet.

STEP 2
Read the following instructions

STEP 3
Read a child’s test results then fill out its attached evaluation form.

STEP 4
Proceed to next child’s test results then fill out its attached evaluation form.

STEP 5
Follow step 3 until you have finished all test results in Package B.

STEP 6
Re-assemble Package B.

STEP 7
Return Package B.

STEP 8
Pull out Package C that has your personal color coded sticker.
PACKAGE C

Instruction Sheet

STEP 1  Please read the following instructions

STEP 2  Read a child’s case description then fill out its attached evaluation form.

STEP 3  Proceed to next child’s case description then fill out its attached evaluation form.

STEP 4  Follow step 3 until you have finished all test results in Package C.

STEP 4  Re-assemble Package C.

STEP 5  Return Package C.

THANK YOU VERY MUCH!
Appendix J

READER'S INFORMATION SHEET
READER'S INFORMATION SHEET

Date of Birth ______________________

Age ______

Sex ______

Religious membership __________________

Race ______

Status ______

Number of Children (if any) ______

<table>
<thead>
<tr>
<th>Age of child</th>
<th>Sex of child</th>
</tr>
</thead>
<tbody>
<tr>
<td>______</td>
<td>______</td>
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<tr>
<td>______</td>
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<tr>
<td>______</td>
<td>______</td>
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</tbody>
</table>

Highest level of profession ______________

Present occupation _______________________

Are you a degree seeking student? _____ Please circle: Ph.D. Ed.D. M.Ed. M.A.

If yes, which field of study? _______________

What is your major? ____________ minor/s? ________________

Have you taken other graduate level courses in either psychology or sociology? __________

Have you worked with adolescents? _____ If yes, which age group? ________ How long? ______

Have you had any direct exposure with the Philippine culture? _____

If yes, what kind of Philippine exposure have you had and how long?

Thank you for your cooperation.

UPON COMPLETION, PLEASE PUT THIS FORM BACK INSIDE THE PACKET.
Appendix K

DIRECTION FOR READERS
DIRECTION FOR READERS

There are three sets of information to be read and analyzed. These sets of information include the dream reports (enclosed in Package A), test results (enclosed in Package B), and case descriptions of young adolescents in the Philippines (enclosed in Package C). A set of instructions will be stapled on each package.

For purposes of objectivity and confidentiality, personal color coded stickers will be used and posted on the upper right hand corner of each package and forms that you receive. Please remember your personal color coded sticker. Make sure that you have the same personal color coded sticker in each of the packages and forms you handle.

The first set of information that will be handed to you is Package A which includes the dream reports. When you have completed the tasks in Package A, please return this to me so I may hand you Package B. After completing Package B, you will receive the last set of information which is Package C.

After reading each set of information of each participant, you will be asked for your impressions about some aspects of the adolescent’s life. When filling out the evaluation forms, you may find that some impressions are more difficult to make than others. Please do your best. Do not feel concerned if you are unable to provide any impressions due to lack of information. Also, please refrain from discussing your impressions with the other readers.

You may write any comments that you have on the back page of the evaluation form.

It is important to note that the participants in this study have volunteered their life stories in order to enhance other people’s understanding of human development. Keeping an open mind while working on these various forms of information is a gift that we can give back to these youths.

Thank you very much for your participation.

I will now hand you Package A.
Appendix L

VARIABLES WITH ATTRIBUTES
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Appendix M

SUMMARY OF RESULTS
Summary of Results

Social
Before Prostitution

- Conflicted home life
  - Psychological abuse
    - Permissive/authoritarian parenting style
    - Neglectful/abusive quality of care
      - Abandonment → Parental marital infidelity
      - Abuse → Weakening/disintegration of family unit

- School drop-out
  - Runaway
    - Deviant Survival Strategies

- Prostitution (destructive lifestyle)

Psychological

Youth → Psychological Abuse → Objectification

- Feelings of self worth
- Feelings of others

Betrayal of Interpersonal Trust

Feelings of trust

Cultural/Personal values

Feelings of Shame
Feelings of Doubt
Feelings of Guilt

Commodification

Entrapment

Sense of purpose

Sense of competence

Conflict
Summary of Results

Before Prostitution

* Conflicted home life
  - psychological abuse
    - permissive/authoritarian parenting style
    - neglectful/abusive quality of care
      - abandonment → parental marital infidelity
      - abuse → weakening/disintegration of family unit

School drop-out

Runaway

Deviant Survival Strategies

Cultural/Personal values
  - Feelings of Shame
  - Feelings of Doubt
  - Feelings of Guilt

Commodification

Feelings of self worth

Feelings of others

Sense of purpose

Sense of competence

CONFLICT

Psychological

Youth → Psychological Abuse → Objectification

Betrayal of Interpersonal Trust
REFERENCES


VITA

The author, Freida B. Galligar, is the daughter of Leticia and Cleto Baltazar. She was born on December 22, 1958, in Manila, Philippines.

Her elementary and secondary education was completed in the Philippines. In 1975, she graduated from the Immaculate Heart of Mary College in Quezon City, Philippines. Freida earned her Bachelors of Science degree majoring in General Science from the University of Santo Tomas in Manila, Philippines in 1979. From Fall semester of 1981 through Spring semester of 1983, Freida enrolled part-time in a graduate school program in Clinical Psychology at the Ateneo de Manila University. Her desire to focus her education on child development and social service was fulfilled when she became the first recipient of the Maria W. Piers scholarship offered by Erikson Institute in Chicago, Illinois. In the summer of 1986, Freida earned her Master of Education degree in Early Childhood Development at Erikson Institute which is affiliated with Loyola University of Chicago.

During her education in the Philippines and the United States, Freida continued to be concerned about the social challenges faced by exploited children in her home country. She pursued a doctoral program in Educational Psychology at Loyola University under the mentorship of Dr. Carol Harding. From September, 1987 through May, 1989, she received graduate assistantship from the Graduate School. In 1990, Freida accepted the President's Medallion award for scholarship, leadership, and service. At present, she is a doctoral candidate in Educational Psychology at Loyola University.
APPROVAL SHEET

The dissertation submitted by Freida B. Galligar has been read and approved by the following committee:

Carol G. Harding, Ph.D., Director
Professor, C.E.P.S., Loyola University

James Garbarino, Ph.D.
Faculty and President, Erikson Institute

Anne McCleary Juhasz, Ph.D.
Retired Faculty, Loyola University

Maria W. Piers, D.H.L., Ph.D.
Retired Faculty, Erikson Institute
(non-voting member)

Martha Ellen Wynne, Ph.D.
Associate Professor, C.E.P.S., Loyola University

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

12/6/93
Date

Carol Harding
Director's Signature