

Lived Experiences of a Prostituted Women Engaging in Online Services: A Phenomenological Study

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Abstract— Online prostitution is an evolving phenomenon shaped by digital technologies, economic hardship, and shifting social dynamics. As the sex trade increasingly moves to virtual platforms, women involved in online prostitution face complex realities that intertwine survival, stigma, and resilience. This phenomenological study explored the lived experiences of five prostituted women engaged in online sex work in Northern Mindanao, Philippines. The participants were selected through snowball sampling. Data were collected through online using semi-structured Interview guide and analyzed using Moustakas' transcendental phenomenology. Three themes emerged: Economic Vulnerability and financial desperation, Coping through emotional detachment and justification and Aspiration for liberation and reclaiming Identity. The study recommends the development of multi-sectoral, non-judgmental support systems to be implemented through the collaborative efforts of the Department of Social Welfare and Development (DSWD) and Local Government Units (LGUs), in partnership with the Department of Health (DOH) and Rural Health Units for trauma-informed care and mental health services. It also highlights the role of the Philippine National Police (PNP) Anti-Cybercrime Group in strengthening online protection mechanisms, while encouraging future researchers to further explore the long-term reintegration and well-being of women involved in online prostitution.

Keywords— Coping strategies, economic vulnerability, online prostitution, phenomenology, sex work, women.

INTRODUCTION

Prostitution, defined as the exchange of sexual services for money or other rewards (Women's Law.org, n.d), has historically been associated with physical spaces such as brothels and street corners, but has significantly evolved with the rise of digital technologies. The industry has undergone platformization, where online spaces now facilitate the interaction between buyers and sellers, shifting prostitution into a “digital stroll” that transcends physical boundaries (Samaniego, 2022; Rogers, 2024; Cowen and Colosi, 2020; Waugh, 2025). This transition has integrated sex work into the gig economy, allowing individuals to use social media, dating apps, and specialized platforms for advertising and client engagement, while also blurring the boundaries between formal sex work and informal transactional relationships (Easterbrook-Smith, 2023; Milrod et al., 2020).

While digital platforms offer perceived advantages such as reduced physical risks and increased autonomy

through remote interactions, they also introduce new vulnerabilities. Online prostitution exposes women to exploitation, surveillance, and technology-facilitated abuse, despite the absence of immediate physical contact (Warin et al., 2025; Hamilton et al., 2022; Koukopoulos et al., 2025). The COVID-19 pandemic accelerated this shift as many sex workers moved online without adequate social protections, further complicating the assumption that technology enhances safety (Global Network of Sex Work Projects, 2020; Duria et al., 2021; Lavaud-Legendre, 2024; Dela Rosa et al., 2023). Consequently, the digital transformation of prostitution reflects a complex interplay of old and emerging risks (Hail-Jares & Oselin, 2022).

In the contemporary context, the concept of transactional sex has broadened to include various forms of exchange beyond direct monetary payment, such as gifts or financial support, particularly in online arrangements like sugar dating (Zwane, 2016; Fernández, 2024; K'reisa, 2021). For many women, especially in economically unstable regions, participation in online prostitution is driven by

survival needs rather than free choice, creating ambiguity between victimization and agency (Baird and Berk, 2016; Lépine et al., 2024; Crankshaw & Freedman, 2023). Their entry into sex work is often shaped by structural disadvantages such as poverty, family instability, and limited opportunities, reinforcing the idea that this pathway is frequently a response to constrained circumstances (Cronley et al., 2016; Footer et al., 2020).

Legal frameworks across countries further complicate the realities of sex work, ranging from criminalization to legalization and the Nordic model, each with varying implications for safety, rights, and stigma (Mathieson et al., 2016; Goldman, 2018; Stueven, 2021; Berlin and Spagnolo, 2019). In the Philippines, high internet usage, economic hardship, and strict laws such as RA 9208, RA 11862, and RA 10175 contribute to the persistence of online prostitution despite legal prohibitions (Jacom, 2022; Duerr, 2016; Philippine Commission on Women, 2019; Garcia and Manikan, 2014). Socio-cultural factors, including gender inequality, familial expectations, and strong religious values, intensify stigma and marginalization, while economic pressures push many women into survival sex to support their families (Karandikar et al., 2022; Quindoza et al., 2025; Parmanand, 2021).

Despite extensive research on trafficking and child exploitation, there remains a significant gap in literature focusing on the lived experiences, agency, and coping mechanisms of adult women engaged in online prostitution, particularly in provincial contexts (Parmanand, 2021; Freedom United, 2021). Existing narratives often conflate all forms of sex work with victimization, overlooking the nuanced realities of women navigating economic necessity, stigma, and identity (Sinha & Prasad, 2020; Mazeingia & Negesse, 2020). This study addresses this gap by employing a phenomenological approach to explore these lived experiences, highlighting the intersection of economic desperation, digital opportunity, and personal resilience. Its significance lies in informing more context-sensitive, humane policies and social interventions that recognize the complexity of sex work beyond binary labels, ultimately contributing to improved welfare and support systems for this

marginalized group (Rizo-Patrón, 2015; Curtis Jr, 2017; Lebni et al., 2020; Yang et al., 2021).

LITERATURE REVIEW

Economic vulnerability and financial desperation are consistently identified in the literature as primary drivers of engagement in prostitution, particularly in its online forms. Prostitution is defined as the exchange of sexual services for money or rewards (Women's Law.org, n.d), and recent studies highlight its transformation into digitally mediated labor within the gig economy (Samaniego, 2022; Rogers, 2024; Cowen and Colosi, 2020; Waugh, 2025; Easterbrook-Smith, 2023; Milrod et al., 2020). In this context, poverty operates not merely as a condition but as a structural constraint that limits access to education, stable employment, and legitimate income opportunities, thereby pushing women toward survival strategies such as online sex work. This aligns with Strain Theory, which posits that individuals resort to alternative means when socially approved pathways to success are blocked (Merton, 1938). Furthermore, the expansion of transactional sex—including non-monetary exchanges such as gifts or financial assistance—blurs the boundaries between relationships and economic transactions, particularly in economically unstable regions (Zwane, 2016; Fernández, 2024; K'reisa, 2021; Baird and Berk, 2016; Lépine et al., 2024; Crankshaw & Freedman, 2023). These findings suggest that participation in online prostitution is less a matter of personal choice and more an adaptive response to systemic inequality and deprivation (Cronley et al., 2016; Footer et al., 2020).

Another significant theme in the literature is the burden of early adulthood and familial responsibility, which intensifies women's economic vulnerability. Emerging adulthood is typically characterized by identity exploration and gradual independence (Arnett, 2000), yet for many women in marginalized contexts, this stage is disrupted by the immediate need to support their families. Cultural expectations, particularly in the Filipino context, position women as financial contributors or primary breadwinners, reinforcing gendered economic pressures (Quindoza et al., 2025; Fisher et al., 2025; Taruc, 2019; Ulo, 2024). Combined with systemic inequalities such as low

wages, limited job opportunities, and gender discrimination, these expectations push women toward informal and stigmatized work, including online prostitution (Manchester et al., 2019; Karandikar et al., 2022; Tsai et al., 2013; Buchhave and Belghith, 2022). Studies further emphasize that young adulthood (ages 18–25) is a period of heightened instability, where inadequate institutional support increases susceptibility to survival-based decisions (Footer et al., 2020; Noble et al., 2025; Coleman, 2023). Thus, the intersection of poverty, gender norms, and early responsibility creates a constrained environment in which online prostitution becomes a viable, though precarious, means of fulfilling both personal and familial obligations.

Beyond economic motivations, literature also underscores the psychological coping mechanisms and future-oriented aspirations of women engaged in online prostitution. Emotional detachment is frequently identified as a defense mechanism that allows individuals to manage stigma, shame, and moral conflict associated with their work (Freud, 1936; Goffman, 1963). Despite operating in digital environments, sex workers continue to face risks such as exploitation, financial instability, and technology-facilitated abuse, indicating that online platforms do not eliminate but rather transform traditional dangers (Hail-Jares & Oselin, 2022; Easterbrook-Smith, 2023; Lavaud-Legendre, 2024). From the perspective of Maslow's hierarchy of needs, these individuals often remain at the level of unmet safety and security needs, functioning under persistent uncertainty (Maslow, 1943). However, studies also reveal that women maintain aspirations for exit, identity reconstruction, and social reintegration, reflecting agency and long-term planning despite structural constraints (Sinha & Prasad, 2020; Mazeingia & Negesse, 2020; Yang et al., 2021). These insights highlight that while online prostitution is rooted in survival, it is also accompanied by resilience, strategic coping, and a continuous pursuit of dignity and improved life conditions.

Objectives of the Study

This research aimed to explore the lived experiences of prostituted women in engaging in online services,

particularly focusing on the factors that led them to enter online prostitution, their coping mechanisms in dealing with stigma, and their future aspirations. At the end of this study, the researchers will be able to narrate phenomenologically the participant's lived experiences, namely;

1. To understand the participant life experiences prior to entering Prostitution.
2. To delve into her experiences as a prostituted woman and how she copes with the challenges.
3. To explore the participants aspirations and future plans.

METHODOLOGY

This study employed a qualitative research design using the transcendental phenomenology approach of Moustakas (1994) to describe the lived experiences of women engaged in online prostitution without researcher bias or theoretical imposition. The research was conducted in selected urban areas of Region 10 (Northern Mindanao), Philippines, chosen for their intersection of high digital connectivity and economic inequality. Five adult female participants (aged 18 and above) were selected through purposive and snowball sampling, with strict validation procedures including digital footprint verification and self-identification to ensure their active involvement in online sex work. Data were gathered through semi-structured interviews guided by validated questions covering pre-, during, and post-engagement in online prostitution, conducted via online platforms such as Zoom or Google Meet, recorded (with consent), transcribed verbatim, and supplemented with researcher notes. Ethical standards were strictly observed, including informed consent, confidentiality, anonymity, voluntary participation, and secure data storage. Data analysis followed Moustakas' (1994) phenomenological steps, including epoche (bracketing of biases), horizontalization, identification of meaning units, thematic clustering, and the development of composite textural and structural descriptions to accurately represent the participants' lived experiences.

RESULTS AND DISCUSSION

Participant Profiles

In this study, five (5) adult women in the Region 10 participated and could give their accounts of survival and resilience. Participant 1 is a 19-year-old girl who is an Iligan City resident and has been involved in online prostitution close to two years. She dropped out of school at the age of Grade 11 because of poverty and joined the trade mainly to take care of her mother. In the same manner, Participant 3, who was 19, and lives in Iligan City, started engaging in online sex work when she was 18 years old to settle the debts of her grandmother after the death of her father and after her mother remarried. Participant 2 is a 23 years old person of Ozamiz City and has participated in the trade one year. As a former saleslady, she became the breadwinner of the whole family and also took the role of supporting her parents and siblings, as the payment she was getting was not enough. Similarly, Participant 4, is a 23 years old female born in Iligan City and engaged a year to support her education and sustenance as the eldest child and bread winner of a dysfunctional family. Lastly, Participant 5, a 22-year-old single mother in Ozamiz City, was introduced to sex work when she was 20 years old, and the analysis of their lived experiences showed that three overarching topics existed, each of which was related to a research objective, and further broken down into sub-themes demonstrating the extent to which they struggled and desired to achieve their objective.

Economic Vulnerability and Financial Desperation

This summarizes the great financial instability that marked the life of the participants prior to their involvement in online sex work. It also brings to the fore the role of poverty as not only a determinant but also that is coercive and therefore constrains their options in their vital transition to adulthood.

The "Breadwinner" Burden and Early Adulthood Instability

Emerging adulthood Essentially (18-25) is the period when young people are trying to discover themselves and find themselves. However, in this case of the women under the study, they now had an urgent task of providing financially to their families at this point in time. Societal expectations of what it meant to be

the family Breadwinner pushed them into something where they were compelled to take up jobs that in most cases required them to sacrifice their education as well as their economic potential but, in most cases, their overall wellbeing as well. On multiple occasions, the participants spoke about the main role of the economic insecurity in their involvement in online prostitution. Although the period was a time of life that is generally unstable and resource-deprived to most people, many of the participants would view themselves as the primary breadwinners in their households. The economic status combined with family obligations left them with not many other alternatives and resorted to online services due to the necessity rather than its being an appealing option.

“My educational journey was cut short due to financial difficulties. I was only able to reach Grade 11 in senior high school before I had to stop. Almost two years ago, when I stopped studying, I also started engaging in prostitution. Poverty was the main reason that led me into this situation. I felt that I had no other choice, especially because I badly needed money to help support my family. Although a friend introduced me to this kind of work, the decision was still mine. I chose to enter it because I wanted to help my mother and provide for my family’s needs.” (P1)

“I work as a saleslady and am the primary wage earner in our family. My decision to engage in prostitution was not easy, but my salary from my regular job was not enough to sustain the needs of my family. Both of my parents are unemployed, and my siblings are still in school. Although my father tries to support us by doing part-time jobs and sending my siblings to school, the income is unstable and insufficient. Because of this situation, I felt a heavy responsibility to help my family survive.” (P2)

“The main reason I entered this work was financial hardship. My grandmother had accumulated debts, and her only source of income was doing laundry for our neighbours. When I shared my situation with a friend, she hired me for work and introduced me to prostitution. At that time, I felt I had no other choice because we urgently needed money.” (P3)

“I was able to reach Grade 11, but I had to stop schooling because I needed to work. I started working as a prostituted woman last year. The main reason that led me into this situation was financial crisis. I needed money for school and daily expenses, and I had no one to turn to for help.” (P4)

“...the main reason I entered prostitution was to provide for my baby’s needs, as I am a single mother. Before this, I had permanent work for four years, during which I stopped walking. However, after losing my job, I returned to prostitution whenever I needed money.” (P5)

The narratives above illustrate Strain Theory in action. The women internalized the societal goal of financial stability but were blocked by structural barriers like low wages and lack of education (Nickerson, 2025; Campbell, 2024). Consequently, they "innovated" by turning to online prostitution as a survival strategy. Female breadwinners often face "precarious" employment conditions that push them toward informal and stigmatized labor markets to bridge the gap between income and familial duty (Fisher et al., 2025; Dunn, 2025). The "feminization of poverty" remains a critical driver, where women are disproportionately affected by economic crises and are forced to monetize their bodies to survive (Bradshaw et al., 2019; Sugiharti et al., 2023).

However, there’s a critical division that emerged when contrasting these findings with traditional sex work. Traditional perspective of entering sex work is a result of external coercion by third-party pimps or organized syndicates (McBride et al., 2021), this study suggests a shift toward autonomous, technology-facilitated entry. In this digital context, the "recruiter" is not a criminal figure, but economic necessity itself. This finding challenges the "institutionalized victimhood" framework prevalent in Philippine policy, which often strips sex workers of agency by categorizing them solely as trafficked victims (Parmanand, 2021). Policymakers fail to recognize them as rational economic actors who are navigating a failure of the state to provide viable livelihood alternatives by viewing these women exclusively through the lens of trafficking (Parmanand, 2021; Freedom United, 2021).

This study further critiques on the recent studies’ emphasis of the "peer influence" in most adolescents that became sex workers. While these studies continue to cite peer pressure and "curiosity" as primary drivers for youth entry into prostitution (Ulo, 2024; Hickle & Roe-Sepowitz, 2017), the participants in this study were driven by a far more potent cultural force: the familial obligation of the breadwinner. The Filipino context places an immense weight on children to support the family unit (Quindoza et al., 2025), unlike Western contexts where individual independence is often the goal. This suggests that the "strain" experienced by these women is culturally specific; it is not just a desire for personal wealth, but a moral compulsion to save their families from destitution (Karandikar et al., 2022). Therefore, interventions that focus solely on "peer resistance" or individual behavioral modification are likely to fail because they do not address the underlying family-level economic insecurity that makes sex work a rational "sacrifice" (Taruc, 2019).

Coping through Emotional Detachment and Justification

This highlights how participants navigate the psychological toll, societal stigma, and inherent risks of online sex work. They employ deliberate cognitive strategies that enable them to perform their work while preserving their self-concept and disregarding external judgment.

Emotional Detachment as a Defense Mechanism

According to the participant narratives, one of the most important coping mechanisms for handling the psychological stress related to online prostitution was emotional detachment. Many people described themselves as "dirty" or seen negatively by society, expressing emotions of internalized guilt and moral unease. They deliberately separated themselves from other people's viewpoints in order to deal with these strong emotions and social demands, which allowed them to carry on with their jobs while safeguarding their emotional well-being.

This sub-theme focuses on the participants' defence mechanism of emotional detachment, a psychological tactic that allows people to distance themselves from

upsetting ideas and emotions. Participants managed the stigma associated with their profession, reduced anxiety, and maintained functionality by emotionally disengaging from outside evaluation.

“Emotionally, being a prostituted woman makes me feel nervous and dirty. To cope with the shame and negative perceptions associated with this work, I try not to mind what other people think, even though it is very difficult.” (P1)

“...I try not to dwell too much on my situation. I focus mainly on the money I earn rather than the nature of the work itself. When dealing with shame and negative perceptions, I remind myself that other people’s opinions do not matter, as they are not the ones providing for my family...” (P2)

“...I felt nervous and dirty at times, but I kept convincing myself that this was only a trial and that this situation would eventually end. To cope with shame and negative perceptions, I simply choose not to mind what others say...” (P3)

“...I feel dirty, and my conscience often haunts me. I know that money fades, but desperation pushed me into this situation. I cope by ignoring people’s opinions, as sharing this experience with others could only be used against me.” (P4)

The Defense Mechanism Theory suggests that people employ psychological techniques to shield themselves from emotional suffering, guilt, and worry without even realizing it. Emotional detachment is a method that people use to keep psychological functioning intact by separating themselves from unpleasant feelings and outside opinions. When moral conflict and social stigma are present, emotional detachment enables people to carry on with their lives despite social disapproval and internal suffering. (Freud, 1936)

Participants in this study purposefully disconnected from emotions of guilt and shame, ignored public opinion, and concentrated on financial results. These actions blatantly demonstrate emotional detachment as

a coping strategy, allowing individuals to manage the psychological stress, moral discomfort, and internalized stigma connected to online prostitution.

Navigating Risks and Uncertainty

Shifting sex work to an online setting introduces a distinct set of dangers that these women must navigate without support. These women face challenges such as “fake bookings,” where clients may book services without the intention of following through, wasting the women’s time and resources. The nature of their work further presents health hazards, which they must also manage on their own.

“One of the biggest challenges I faced in my work was the fear of getting sick. There was a time when I thought I had contracted a sexually transmitted disease, which caused me extreme anxiety. Fortunately, after undergoing medical check-ups, the results turned out to be negative...” (P1)

“One of the biggest challenges I experience in this line of work is fake bookings, where customers fail to show up despite confirmed arrangements...” (P2)

These statements highlight the ongoing instability inherent in what Robinson (2020) calls the “digital stroll”, such as the shift from physical street corners to online platforms. Nevertheless, this study challenges the overly positive idea that online platforms automatically ensure safety. While these spaces offer some anonymity, they do not remove the underlying problems of economic uncertainty and health risks (Hail-Jares & Oselin, 2022; Parmanand, 2019). The women’s constant worry about stable income and potential exposure to STIs suggests that their basic safety needs, as defined by Maslow’s hierarchy, are not being met, with the fear of the unknown dominating their daily lives (Brown, 2020; Chevasutho & Jiamjarasrangsi, 2022; Martín-Romo et al., 2023; Willingham, 2025). What’s more, this reality contradicts the idea of the “liberated” online sex worker often discussed in Western studies (Easterbrook-Smith, 2023). The lack of labor protection leaves workers vulnerable to “fake bookings” and financial exploitation without legal means for complaint (Lavaud-Legendre, 2024; Jarvis-

King, 2024). Making sex work digital does not eliminate risk; it simply shifts it, forcing workers to navigate a less visible landscape of danger where the threat of disease and poverty remains constant (Duria, 2021; Parmanand, 2022).

Aspirations for Liberation and Reclaiming Identity

Contrary to the popular belief of sex workers being the 'hopeless victim' stereotype, these women showed a remarkable sense of personal agency and maintained a distinct, forward-looking aspiration for a life beyond the confines of prostitution. They have this profound desire to secure an exit from the sex trade, which they refer to as "liberation," and to subsequently re-establish a self-concept rooted in dignity and respect.

The Urge to "Be Out" and Start Anew

These women generally There is a universal desire among the participants to leave the sex work as soon as they are financially able. This perspective frames their current engagement as a temporary strategy, a means to reach a desired end, rather than a fixed or permanent aspect of their personal identity.

"Despite everything I have been through, I still have hopes for the future. I truly want to get out of this situation..." (P1)

"There were many times when I wanted to stop being a prostituted woman. If only there were other opportunities that could provide a bigger and more stable income, I would immediately leave this situation..." (P2)

"...there were many moments when I wanted to stop, but my savings were still not enough to pay off my grandmother's debts..." (P3)

"There were many times when I wanted to stop and start a new journey. If only someone could support me, adopt me, or help send me back to school by providing allowance, I would leave this work immediately..." (P4)

"My hope for the future is to completely leave this situation..." (P5)

These women's clear desire for "liberation" suggests that while the income from online sex work meets their basic physical needs, their deeper needs for self-esteem and achieving their potential remain unmet (Ahmad & Sakthivel, 2022; Ghaleb, 2024). They long for a life where they do not have to sacrifice their dignity for survival, challenging their marginalized status to be recognized as full citizens (Gaynor, 2018). However, unlike other studies that often-portrayed prostituted women as helplessly "trapped" by systemic problems (Mazingia & Negesse, 2020), the stories of these women reveal an active "exit consciousness". They do not see themselves as mere victims waiting for government rescue, common image promoted by the "institutionalized victimhood" narrative in Philippine policy (Parmanand, 2021; Freedom United, 2021). Common image promoted by the "institutionalized victimhood" narrative in Philippine policy (Parmanand, 2021; Freedom United, 2021) but instead, they are strategic individuals using their current earnings to invest in a specific future career (Harrison, 2022; Sinha & Prasad, 2020). This finding complicates a strict reading of Maslow's hierarchy of needs; rather than needing complete safety before pursuing growth, the participants demonstrate that the desire for self-actualization continues alongside the struggle for survival, acting as a crucial psychological defense against the "social death" often associated with their profession (Hart et al., 2023).

Professional Ambitions (Education and Business)

These women communicated clear aspirations for their future, specifically mentioning esteemed career paths. Their ambitions included becoming educators, establishing their own businesses, or completing their formal schooling. This collectively suggests a profound aspiration to re-establish a "professional identity" that holds value and respect within the community.

"If given the opportunity, I want to continue my education and pursue my dream of becoming a math teacher..." (P1)

"My greatest dream is to achieve financial freedom and maintain good health so that I can live a more dignified and stable life..." (P2)

“My hope for the future is to leave this situation, maintain good health, and live a happy life. My dream is to become a MAPEH teacher...” (P5)

These statements challenge the simplistic "victim-criminal" viewpoint often present in government discussions, which typically portray prostituted women only as passive subjects needing rescue or control (Parmanand, 2021; Freedom United, 2021). On the other hand, these results support the concept of "paradoxical autonomy," where women actively plan for a future role, such as a teacher or entrepreneur, in the face of severe restrictions of their current circumstances (Yang et al., 2021; Karandikar et al., 2022). This finding further suggests a necessary change in how interventions are approached. While traditional "rescue" efforts focus on immediately stopping sex work (Baua, 2024), this study proposes that successful "exiting" is a complicated, long-term process of rebuilding identity, not a single event (Gaynor, 2018; Harrison, 2022). Simply removing a woman from the sex trade without giving her the necessary knowledge and skills (or "cultural capital") to succeed elsewhere, such as providing educational assistance or skills/entrepreneurship training; is inadequate and frequently results in a return to sex work (Schwartz et al., 2021; The Straits Times/Asia News Network, 2024). As a result, supporting their specific goals through accessible education and livelihood programs is essential for their successful reintegration, as this validates their potential as human beings beyond the harsh stigma of the "whore" label (Mamalaki et al., 2024; Sinha & Prasad, 2020).

CONCLUSION

The study concludes that economic vulnerability and financial instability are the primary forces driving women into online prostitution, where participation is largely a survival strategy rather than a voluntary career choice, shaped by early adulthood instability, limited institutional support, and the pressure to fulfill breadwinner roles. Participants employ coping mechanisms such as cognitive rationalization and emotional detachment to manage psychological distress, stigma, and moral conflict, demonstrating not apathy but adaptive resilience in the face of social and economic hardship. The findings highlight the

complex interplay between poverty, identity negotiation, and the pursuit of dignity, as women continue to aspire for a better future despite constrained opportunities. Overall, the study underscores that involvement in online prostitution reflects structural inequalities rather than individual failings, emphasizing the need for interventions that address both economic deprivation and psychosocial well-being to support sustainable exit pathways.

RECOMMENDATIONS

It is recommended that the Department of Health (DOH) and Rural Health Units provide accessible, confidential, and non-judgmental sexual and reproductive health services, including mobile and after-hours care grounded in a harm reduction approach. Local Government Units (LGUs) and the Department of Social Welfare and Development (DSWD) should implement comprehensive economic support and reintegration programs, such as emergency financial aid, access to the Alternative Learning System (ALS), and livelihood training to reduce financial vulnerability. The Philippine National Police (PNP) Anti-Cybercrime Group is encouraged to establish safe and anonymous reporting mechanisms for online abuse, ensuring protection without fear of criminalization for victims. Lastly, future researchers are urged to conduct longitudinal studies on the long-term psychological impacts of economic strain and emotional coping, as well as to evaluate intervention programs aimed at promoting economic stability and successful reintegration of women transitioning out of online prostitution.

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