CHAPTER - I
INTRODUCTION

Theoretical aspects on women, sex and reproduction. A few selected relevant works on women were presented as Marxist Feminism, Socialist feminism, Dual system theory, and Radical feminism followed by concepts and works on prostitution.

Marxist Feminism

They make distinctions between women’s statuses of bourgeois women do not experience the kind of oppression similar to that of proletarian women’s experiences under capitalism. They advocate that women’s oppression should be understood as the product of the capitalistic form of political, social and economic structures and it is not the result of the intentional actions of individuals.

They believe that women’s consciousness is determined by their social existence and hence women’s oppression has to be analysed only by linking women’s work status with that of women’s self-image.

Capitalism, according to Marxist Feminist, is not merely a system of exchange relations but it is also a system of power relations. They criticized the practices or prostitution and motherhood, defended by capitalist ideologues. These relations are not accidental under capitalism but involves power dynamics in them.

Marxists feminists’ view that the choice of a trade to sell sexual or reproductive services is not freely made by women, but out of coercion they choose because women have nothing else of comparable value to sell in the market place. The Marxisit feminists relate the changes in the mode or production and the system of gender appropriation and exploitation to the development of sexuality, domestic production and the household.
In every culture, women’s work is seen as less valuable than men’s work. This is seen in all cultures regardless of their nature. Flax believes that sexual division of labour is rooted in the institution of heterosexuality. Women’s oppression is possible in the institution of private property. Engel has failed to explain this point says Flax. She raised her doubts whether women’s oppression can be ended with their entry into public industry, service industries taking women’s domestic labour and with the peak of class struggle.

Benston advocates that women must be freed from heavy domestic duties, which includes child care also. Even with this freedom from domestic chores, women can not be liberated at all. Even if women are introduced into the public industry, and if there is no simultaneous socialization of the jobs of cooking, cleaning and child care, her condition of oppression becomes still more worse.

**Socialist Feminism**

Clara Zetkin, the first socialist feminist who felt that “there was a real need for women to understand the forms of the oppression took in the “private” as well as “public” “domains”. According to socialist feminist, followed by Zetkin, women’s oppression as women is caused not only by living in a class society, but also in classless societies i.e., socialist countries like Cuba, China and the USSR. Women in these socialist countries have entered into labor force, and have become economically independent. But still they remain in the grip of patriarchy, which means that both socialist and capitalist women suffer from the oppression of men.

**Dual system theory**

Rejecting Marxian’s ideas of economic changes having a bearing on the social changes. Mitchell believes that even if there are changes in the mode of production, the bio-social and ideological aspects of women’s life continue to be the same. Thus women continue to lead the same old bio-social and ideological aspects of her life even under socialism, as patriarchal family exists in the same manner,

According to Mitchell, the defeat of capitalism must accompany a defeat of patriarchy too. Her conviction is that only the economic aspects of patriarchy will get
changed with the changes in the mode of production i.e., material means, where as change in the mode of production can not bring about a change in the bio-social and ideological aspect of patriarchy. This is possible only through non-material means. She suggests a rewriting of the psychosexual drama as the only way to bring out such a change.

Hartmann says that patriarchy “has a very strong material base in men’s historical control over women’s labour power”. She gives the materialist account of both patriarchy and capitalism and the relationship between the two. She reflects Marxian ideas of women standing in relation to production, as it focuses on only working class women, whose gender oppression is a class oppression. She identifies housewives, retired women, unemployed women, school going women etc who are not to be classified as workers. A feminist analysis of patriarchy has to be done in order to understand women’s relation to men similar to worker’s relation to capital.

Alison Jaggar, estimates that women who are not wage earners, do not experience alienation but only those women earning wages experience alienation similar to men-wage-earners. Jaggar’s discussion on alienation is centered around sexuality, motherhood and intellectuality of women. She brings out an analogy between Marxian alienation of labourers and women’s alienation.

### Marxian Alienation

1. A wage worker is alienated
   From the products upon which
   Which he has worked.

2. A wage worker is alienated
   From himself based on the of
   Feeling extraction of Power
   And working like a machine etc.

### Women’s Alienation

A women is alienated from her body upon
upon which she works like keeping Diet,
doing exercise, and dressing i.e., shaping
and adorning her flesh for the sake of men.

A woman is alienated from herself,
by dealing labour with her body being an
object, by plucking the eye brow, shaving,
slimming, painting the nail etc.
3. A wageworker is in competition with other Wages for receiving “top dollar”

A woman is in competition with other women for receiving “male gaze”.

Firstly a woman’s experience of alienation form the product of her reproductive labour, as to when to bear child and how many to bear, is not with her but with mean. Thus mother hood is also and alienating experience of women similar to sexuality. Women are pressurized to bear more children in a society, which needs children’s labour power, and are discouraged from having more children in a society, which considers children as economic burdens. In such a society women are forced to resort to unwanted abortions and sterilizations.

Secondly, women’s experience of alienation is found with the process of their reproductive labour, especially due to the availability of the sophisticated technological instruments. The processes of birthing is in the control of obstetricians against the will and wish of the women concerned. Jaggar predicts that women are likely to be alienated further form both the product and process of childbirth in future with the development of reproductive technologies. She is worried to know that when scientific experts are going to be more and more males, then women will be subject to alienating experience in their childbearing and child rearing processes too.

**Radical Feminism**

Alison M. Jaggar and Paula S. Rothen Berg has listed out the traits of radical feminism in the following way:

1. Women were the first oppressed group in all the historical periods.
2. In every known society women’s oppression is widely spread and virtually in existence;
3. women’s oppression is deep-rooted to the extent that it hard to eradicated and even other social changes like the abolition of class can not remove this hardest form of oppression;
4. Women’s oppression causes qualitative and quantitative sufferings to victims;
5. Women’s sufferings due to oppression often go unrecognized mainly due to the sexist prejudices; and
6. Women’s oppression provides a conceptual model to the understanding of the rest of the oppressions

Radical feminists are on the conviction that all women are the natural allies while all men are the enemies of women because sex-class is the basic division in the whole world. In this, women are categorized as an inferior class, merely on the basis of their sex. This sex-based-class-division recognizes the oppression of women. Radical feminists view that this is a fundamental political oppression. Hence Radical feminism aimed to organize all women politically so as to destroy the sex-based-class-system in every society.

Betty Friend

Betty Says that ‘sex’ is given overemphasis as the major force that prevents women from participation in public world such as politics, economics and culture, but sex is not so according to Friedian. Women need only freedom to grow as persons and not sexual freedom. Women are discontented and dissatisfied not because of their feeling of lacking penis per se., but mainly because it confers the privileged socio-economic and cultural status on its possessors (males) Thus Freud has mislead women to believe that they are defective. Women become the victims of the “feminine mystique” whenever they believe in lieu of possessing the penis. The Freudian concept of sex i.e. procreative sex considered be-all and end-all of women’s existence is criticized severely by Frienden.

Abolishing the family can end the incaent taboo. Incest taboo is the root cause of Oedipus complex that” demands children to distinguish between bad, sexual feelings for their parents and good, loving feelings for their parents. Until the Oedipus complex is exploded, the men’s oppression of children and women will continue, Firestone advocates freedom to children enabling them to combine the sexual and loving feelings for their parents particularly their mothers. This alone will alter the power dynamics between parents and children and between men and women. With this alteration society will also be transformed radically, says Firestone. (Gokilavani.S 1999.)
Sexual practices in any society depend upon the social structure. Though basically sexual practice is biological, the forms are determined by the cultural and ethical conditions of any society. In India, caste remains as a unique fundamental aspect that forms the basis of family structure, marriage pattern and also sexual practice. Historically, Devadasi system associated with not only caste but also with politics and religion. Like other human properties and desires, the sex need is fundamental to human welfare, Pleasure, happiness, comfort and intimacy find expression through sexuality. Indian society has it in literature, art, sculpture, music, dance which is cultural specific. Societal norms about sex and sexuality do not apply similarly to men and women. The sexual needs of men are acknowledged beyond procreation, whereas they are denied in the case of women. Even if there are minor variations from community to community in the name of modernity and certain customs have changed in some places, it is largely men who have enjoyed the right to be polygamous or seek multiple sex partners. Women have always been expected to be faithful to a single man. When a girl reaches puberty, her behavior is strictly controlled and monitored so as not to provoke the lust of men. In the name of ‘decency’ and ‘tradition’ a women is even prohibited to wear the clothes of her choice. Thus, women remain to be objects of sex, whereas men are not. Kinsey (1948), known for his classic and scientific studies of sexual behaviour in the human male and female, considers a prostitutes “an individual who indiscriminately provides sexual relations in return for money payment”. Kinsey gives a broader coverage to the concept of prostitution, covering the four types of prostitution. The commonest involves heterosexual relation in which the female is paid; another is homosexual prostitution among males who provide sexual relations for other males on payment; there is heterosexual prostitution in which females pay males. Henriques (1961) considers prostitution “any sexual act, including those which do not actually involve copulation, habitually performed by individuals with other individuals of their own or the opposite sex for a consideration which is non-sexual”. In addition, sexual acts habitually performed for gain by single individuals or by individuals with animals for sexual gratification can be considered acts of prostitution. The status of the prostitutes has been analyzed according to three conditions; (1) The promiscuity is lessened by some basis of discrimination; (2) The earning of prostitution are used for a goal considered socially
desirable; (3) The prostitute combines other roles with that of sexual gratification. In ancient Greece, there were two types of prostitutes, one of the street type, who did not enjoy any status, of other of women who were highly cultured and cultivated known as hetaerae, who gave company to the nobles and highly cultivated people in the country were selective in their association with clients. The hetaerae had an influential and enviable position but they were still not respectable. They were treated as prostitutes and had a reputation for being faithless, avaricious, vain and shrewd.

I.1 Various interpretations of prostitution:

Prostitution has been viewed in different forms. It has always aroused a wide range of emotions. Some are morally outraged by its presence, others merely curious. Some view it as a threat, others as a necessary evil. However, at least in recorded history, no society has completely accepted it as a valid and integral part of the community life. Prostitution is something to be abhorred or tolerated but never condoned. It is a nuisance, a problem, but above all, it is an embarrassment, for the religiously inclined, it reminds us that we are from the moral standards set for us by most scriptures. For the government, it is considered a sign of their mismanagement since prostitution is taken to symbolize a society in decline. Feminism consider prostitutions as confined entrenchment of patriarchy, the ultimate exploitation of women, and a significant indication of how far we are away, from achieving full gender equality. Prostitution, besides having elements of venality and emotional indifference, enunciates the ingredient of exploitation and subjudication. Voluntary and independent prostitution prevailed in ancient India while traditional and institutionalized prostitution existed in medieval India, and coercive and organized prostitution was in vogue during the eighteenth and nineteenth centuries till 1956. Voluntary, clandestine, casual, call girls or independent types of prostitutes of modern India indicate the low status of women. The practice of prostitution is now becoming largely casual and cooperative as against coercive, exploitative and organized types in the past (Bedi, 1992). Devis (1937), the American Sociologist, has suggested that prostitution “is distinguished by elements of hire, promiscuity and emotional indifference”. Promiscuity, according to Devis (1966), means “sexual contacts not only
with numerous people but also with strangers”. According to him, what is regarded as objectionable about prostitution is not the prostitute’s promiscuity but her feeling of emotional indifference. Similarly, May (1933) mentions prostitution as “characterized by three elements payment, usually involving the passing of money, although gifts of pleasures may constitute equivalent consideration; promiscuity with the possible exercise of choice; and, emotional indifference, which may be inferred from payment and promiscuity”. Ellis (1936) states that “those women are prostitutes who sell their bodies for the exercise of sexual acts and make use of this as a profession”. He believes that the act of prostitution is “intrinsically equal to that of a man or woman who contracts a marriage for economical reasons”. According to Ellis (1936), a definition of prostitution, to be sound, must be applicable to both sexes alike and state that a prostitute is a person who makes it a profession to gratify the lust of various persons of the opposite sex or the same sex.

In the ancient world, including Greece, except in Athens, there was the custom of attaching prostitutes to religious temples and using them in religious and festive ceremonies. Prostitution can be considered as sexual harassment, rape, battering, violation of human rights, sexual abused and a means of maintaining male domination over women. What are included in modern commercial sex industry? The commercial sex industry includes street prostitution, massage brothels, escort services, outcall services, strip clubs, lap lancing, phone sex, adult and child pornography, video and internet pornography, and prostitution tourism. Most women who are in prostitution for longer than a few months drift among these various permutations of the commercial sex industry (Farley, 2000). “The prostitute is a victim of every bad thing men do to women: physical and sexual abuse, economic oppression and abandonment” (Lasalle, 1995). The practice of prostitution is a practice of sexual objectification of women. “….. every act of sexual objectifying occurs on a continuum of dehumanization that promises male sexual violence at its far end” (Stopten berg, 1990). In prostitution, demand creates supply because men want to buy sex. Prostitution is assumed to be inevitable. Therefore ‘normal’ women become goods and services in our industry without national borders. The sex industry treats women as movable property, passing them from one club to another, from one district to another, and from one country to another, (Raymond, 2000).
All prostitution causes harm to women whether it is being sold by one’s family to a brothel, or whether it is being sexually abused in one’s family, running away from home, and then being pimped by one’s boy friend, or whether one is in college and needs to pay fees and one works at a strip club behind glass where men never actually touch one – all these forms of prostitution hurt the women (Melissa, 2000). “Prostitution may be defined as the practice of habitual or intermitted sexual union, more or less promiscuous, for mercenary inducement (Geoffray, 1935). However, social research on prostitution have not yet gained momentum.

What is the ethical aspect of sex? Prostitution as a practice involves illicit sex union a promiscuous and mercenary basis with accompanying emotional indifference. Prostitution is not to be confused with the illicit sex union of lovers, for there is no affection in prostitution. Nor is the mistress who receives monetary blandishments a prostitute, for usually she is not promiscuous and her sex favors core granted on an affectional basis (Elliott and Mertill, 1941). The three important constituents of prostitution are (i) illicit and promiscuous sexual intercourse (ii) mercenary basis whether in cash or in kind, and (iii) lack of affection or personal interest. These elements of barter, promiscuity and emotional indifference are features of commercial sex.

A prostitute is said to be “one who commits common indiscriminate sexual activity for hire, in distinction from sexual activity confined exclusively to one person; therefore, a women who indulges in illicit sexual intercourse with only man has been said not to be a prostitute. On the other hand, it has been held, when a women is a common prostitute she does not depend alone upon the number of persons with whom she has illicit intercourse but rather may be judged from all the surrounding circumstances (Irwin, 1984). “Comfort women” are women who were forced into prostitution by the Japanese Army during the world war II.

I.2 Prostitution in different countries:

The economic structures of most countries are constructed in such a way as to require prostitution. Labour forces are structured to insure sex discrimination—that is, preference to men for most jobs and exclusion of women from many areas of
employment which in turn forces women to stay at home, in the family and dependent on men.

In the United States and many European countries this is particularly evident with the problem of teenage girls who run away from home. Many find themselves living on street corners as the labour force is virtually closed to them—and often because they were abused at home, the family is closed to them. If they are the victims of their father's incest, mothers tell them not to return home. As we well know, these are the young girls and women who are most vulnerable to procurers and pimps.

In some third world countries which rely on tourism as a major source of revenue (such as Thailand, the Philippines, and many Caribbean countries), the national economic policy of the nation assumes and requires prostitution. Sex tourism is a major attraction to foreign male visitors and it brings in the largest proportion of tourists, to many South-East Asian countries. In a promotional brochure, the "World Safari Club", a transactional tourism corporation of Japan, boasts of President Marcos' support in providing entire islands for the development of tourism which includes sex tours that provide every Japanese man with at least one "hospitality" girl for the duration of their island vacation—an island whose only access is through chartered flights of the club.

With high unemployment, some countries such as Sri Lanka are promoting the emigration of women in particular to Arab Gulf countries. Agencies have proliferated in Sri Lanka and other similar places, which place women as domestic servants in other countries. This "Pre-prostitutional" work often leaves women vulnerable to traffickers and pimps.

Development schemes particularly aimed at rural areas of many African countries disrupt the traditional labour of many women who often find they must migrate to cities to support themselves. In the cities where they find most jobs closed to them, many are forced into prostitution.

The economic subordination of women leads to the devaluation of girl children in many countries. When families are faced with having to raise expensive
dowries to ensure their daughters' marriages, many poorer ones can be coaxed into selling their girl children at young ages. Often it is pornographers and pimps who purchase these girls and then traffic them into prostitution, making them mass market commodities. Once in large cities as prostitutes, these young girls further support their families' economic situation by sending money back home. It is presently observed in the countryside of Northern Thailand that the families' income from their daughters' prostitution permits the development of new homes and improved economic conditions.

According to unofficial 1982 statistics, there were 700,000 women in prostitution in Thailand. It is further estimated that 250,000 of these women are used for the prostitution sex tourism industry.

A few months ago, a major fire swept through one prostitution district in Bangkok. In the ashes and rubble after the fire, charred bodies of young girls were found chained to beds. Mothers travelled from the North to find their daughters and many admitted to having sold them to procurers. Some related that when their daughters wrote to them asking that they free them from the brothels, the parents learned that they would have to raise the money to buy back their daughters, these are clear, unquestionable cases of prostitution as slavery. But they are part of the larger practice of rendering young girls and women into mass market commodities. Not all 700,000 women in prostitution in Thailand are technically enslaved. But side by side with the enslaved women and girls are women who technically are in prostitution from free choice. But the social and economic conditions which surround prostitution in these settings and turn women into mass market commodities challenge the very meaning of "free choice". Here we look to marriage for comparable conditions, for we find that indeed some few women do marry from free choice, but that the majority of women in the world marry because marriage is arranged by their families while many others marry out of sheer economic necessity and others marry because it is a social condemnation to be a woman without a husband. Considering these social conditions the words "options" or "choices" are certainly poor words to convey women's situation. We
find that there are no more freely married women than there are free women in prostitution.

The dimensions of the commodisation of women through sex tourism can be further illustrated by noting that the Philippines Ministry of Tourism estimated that in 1979 there were over a million tourist arrivals in the Philippines. It has been estimated that 80 per cent of the tourists to the Philippines have gone there for sex tours.

The related practice of **mail order brides** is a form of trafficking in women where thousands of **Asian women** are purchased by European and American men through mail order bride agencies. This is a form of traffic in human beings; it is part of making women and children into mass media commodities. But we must go deeper into the problem for this traffic is only because of deep racial hatred combined with sex hatred. Racism and sexism are the social conditions which permit making brides into mass media commodities, another form of prostitution. The advertisements for these agencies portray Asian and South American women as "docile" and "submissive". They offer American and European men an **alternative** to the supposedly liberated Western woman. The Profoundly sexist contempt, the women-hating that Western men have for women who are not docile, who are not "little slaves", causes them to turn to third world women with their racial hatred. The main assumption of these men is that women are commodities which they may exchange on the market, always with the intent of finding the most submissive to their desires. Consequently, prostitution as a commodity is premised by the strategy of setting women against each other. New international feminist organizing against female sexual slavery is focused on challenging precisely that strategy as it exposes the sex industry behind it.

From research on female sexual slavery, it is clear to me that the new industry of sex tourism is a direct consequence of the military demand (particularly the American military) for prostitution. **There were 300,000 to 500,000 women in prostitution in sexual service to the American military in Vietnam at the close of the war there. Siriporn Skrobanek, a sociologist from Bangkok, points out that during the Vietnam**
war 700,000 GIs flew to Thailand for "rest and relaxation ", their expenditure exceeding 40 per cent of the country’s exports. So many men purchased young girls from families in the North that now a new word, meaning rented wife, has been introduced into the Thai vocabulary. It was the military which began the practice of turning women into sexual commodities. When the military left, the sex tour agencies opened. Here is the origin of the 1982 estimate of 700,000 women in prostitution in Thailand.

A similar pattern can be seen in the Caribbean. A prostitution camp near the airport at Curacao, in the Netherlands Antilles in the Caribbean, was set up for the service of the military during World War H. Now it is no longer used for the military, but since the military organized and left the camps, this becomes the easiest way to dispose of many of the women caught in the poverty and destitution of rural to urban migration in other Caribbean islands such as the Dominican Republic. These kinds of practices are so entrenched that, since the 1979 Sandinista victory in Nicaragua, when Defense committees outlawed prostitution and raided prostitution "red zones", they could not eliminate the industry there. The economic entrenchment of prostitution in Nicaragua is a consequence of both the American escalation of war in that region and the machisto values still deeply entrenched in its culture.

I.2.1 Prostitution is South East Asia:

Asian women bear the brunt of migration policies which channel them into gendered jobs, such as domestic labour and “entertainment”, that often become sexually exploitative. The internationalization of the labour markets, and free trade, have also meant the internationalization of women’s bodies for sex (De Dios, 1993). Migration, turned into migrant trafficking has also become a bonanza for organized crime. Large numbers of women from developing countries and, with the end of the cold war from Russia and Eastern Europe, are illegally brought into western European countries for sex. Major John Alert of the Belgian national police states that these international crime syndicate are “… very sophisticated, far-flung networks with access to high-tech communications equipment and the best legal advice money can buy (Hood, 1995). A
report by the International labour organization describes prostitution as one of South-East Asia’s major economic sectors. Prostitution and related livelihoods account for 2 to 14 percent of the gross domestic product in Thailand, the Philippines, Malaysia and Indonesia (Berer, 1998).

Since the 1980’s, according to the Philippines Government statistics, a quarter of a million women have left the country each year in search of work elsewhere. In 1994 alone, 340,000 women migrated overseas. Obviously, the huge numbers indicate that the choices are not merely made by individual women. In fact, since the Marcos regime began in the 1970’s, the Philippines Government has had an official policy called the Labour Export Program. Today, the Philippine most profitable export is its own people. The Philippines Government annually earns US$ 6 billion from its migrant workers, of whom 65 percent are women (Ting, 1997). Based on her research into money, Pongphaichit from Chulalougkorn University reported that the commercial value of the sex industry in Thailand was four to five times that of the agricultural industry and exceed that of drugs and arms trafficking combined. On a conservative estimate of 150,000 to 200,000 sex workers generating Thai Bt 1,000 each on 25 days of the month the total value was between Thai Bt 400 billion and 500 billion (US$ 18-20 billion). Business conducted outside of Thailand added another Thai Bt 72 billion. The prostitution market made as much as two-third of the country’s budget (US$ 32 billion) and represented 14-16 percent of the Gross Domestic Product, US$ 144 billion (Pongphaichit, 1996). Prostitution and the sex industry are social ills, not legitimate occupations that the ILO claims will bring in better incomes than unskilled labour. For years, the governments in this region have been fighting a war against the flash trade. Their status as newly impoverished countries should not give the ILO of anybody else the impression that Malaysia, Indonesia, The Philippines or Thailand are desperate and would do anything for economic growth. As an economic activity, prostitution institutionalize the buying and selling of women as commodities in the market place. It further removes women from the economic mainstream by segregating them as a class set apart fro sexual servitude. It reinforces the definition of women as providers of sexual services, thereby perpetuating gender inequality. It legitimizes and strengthens man’s ability to put the bodies of women at their disposal. “The sex business has assumed the
dimensions of an industry and has directly or indirectly contributed in no small measure to employment, national income and economic growth…” (Raymond, 1998).

In South-East Asia, the ratio of sex industry prostitutes ranges from 0-25 percent of the total female population in Indonesia, whereas in countries like Malaysia, the Philippines and Thailand accounts for between 2 percent and 14 percent of the gross domestic product (GDP). In Thailand, “prostitution was the largest of the underground business winning out over drug trafficking, arms trading, contraband in diesel oil, trafficking in human labour and gambling. The importance of the commercial sex sector in the economy of South-East Asian countries, and help to explain why the policy issue cannot be seen only from the perspective of the welfare of individual prostitutes. It is worth considering ….. the possibility that official recognition of the sector would be extremely useful… for extending the taxation yet to cover many of the lucrative activities connected with it” (Lim, 1998).

Sex workers in Combodia are struggling to keep their families in their village of origin and to provide them with much needed shelter and clothing. The IOM-sponsored qualitative research conducted in Combodia concluded. “The need to support the family financially has left young women with no other choice, but to leave their village and enter jobs that are not considered to be respectable, like prostitution…. There is a saying in Khmer, a son does not feel responsible to take care of his parents, whereas as a daughter, even when she works as a prostitute, will still thank of her mother.” (Derks, 1997).

The harm of prostitution is graphically evident in its health consequences. Women in prostitution suffer the same injuries that women subjected to other forms of violence do, including bruises, broken bones, black eyes, contusions, and loss of consciousness. The reproductive health effects include a high incidence of unwanted pregnancies, miscarriage, multiple abortions and infertility. In addition to HIV/AIDS, chronic pelvic pain and pelvic inflammatory disease from sexually transmitted diseases are alarmingly high among women in prostitution. In the study done by Human Rights Watch on Burmese women prostitutes in Thailand, fourteen of the thirty girls interviewed were HIV Positive, infected by the men who bought. (The Human Rights Watch, 1993).
1.22 PROSTITUTION OF JAPAN

Japan, until recently, had three classes of women outside the pale of respectable family life – the Joro in brothels, the Jogoku or unlicensed prostitutes on the streets or in both houses, and the Geisha or dancing girls. The last named were trained in dancing, singing and for entertaining guests in the houses. Not all of them were open to outright prostitution; they were selective, were usually available as concubines and some of them were married. Prostitution in Japan has been considered an ugly or shameful enterprise. That is, the “selling of sex” was and is despised; but society’s judgment about the “buying of sex” has been extremely generous. For example, according to recent government survey, 25 percent of males who traveled abroad reported that they solicited prostitution during their trip. The development and present structure of the Japanese sex – related to the 450 year history of licensed prostitution and the crimes of the Japanese government toward the “comfort women” during world war II. A large majority of foreign women forced to work as prostitutes in Japan are Tai and Filipino. The rest are from other neighboring countries, and some hail from Latin America, Africa and Northern countries (Cortada, 1995).

1.2.3. PROSTITUTION IN NEPAL

In Nepal, until recently, young girls were offered to the temple by parents or to rich people who could purchase them from poor and socially disadvantaged families. The practice is very similar to the tradition of offering animals such as or goats to temples in the name of religion. These temple girls would grow up with the temple premises, and eventually become prostitutes. In certain parts of Nepal, the accepted profession of the Badi caste group is prostitution. While new generations of “fatherless children” in that caste group continue the profession. Both these practices are now illegal. The former is declining fast, whereas the latter is being adapted to modern forms of urban prostitution. In 1951, for the first time, Nepal was opened up to the rest of the world. This meant that the traffickers of Nepal women and girls found a large market in the brothels of the notorious red light Zones of India.
In the last 40 years, this trade has expanded beyond Nepal and India. There are reports of Nepali women working as prostitutes in a number of cities in other Asian countries, Europe and the US. The magnitude of the problem is enormous, its origins and ramifications complex. Although there are no accurate figures, it is suggested that at least 200,000 girls and women are in brothels, and that about 5,000 arrive annually. The number of people involved in the chain of business is also sizable. This includes the organizers in Nepal’s remote villages, the brokers ho take the girls to the Indian cities, the owners and managers of the brothels and transit houses, and their accomplices. The reports show that even parents are involved in the trade of their daughters; other relatives such as uncles, husbands, nieces and sisters are often involved. In some cases a young man marries a girls, leaves the village for a job in a far away city and then sells his wife to a brothel (Cortada, 1995).

1.3. Sexual Objectification:

Besides trafficking women and children, especially from the third world, into prostitution, pornography promotes the sexist, women-hating idea that woman is whore. In Western countries particularly, sexual objectification and violent sexuality is fast approaching the noon for sexual behaviour. The general social definition of woman is blurring into the definition of prostitute. Woman is not only being reduced to the lowest, most contemptible category of woman—the whore—but more than that, as a human being she is being reduced to her functional sexual utility, both in and out of prostitution.

How does this occur? First, objectification must precede violence. It is very difficult to commit violence against someone when we have entered into their subjectivity, taking them as persons who are the subjects of their own Besting. Objectification begins when we deny the other her own subjectivity. For woman, the experience of objectification begins when she is reduced to her sexual utility, an object to be used for the purpose and pleasure of another. That is what she is to the man who seizes her to rape, to the husband who subdues her through battery and
marital rape, to the father who incestuously assaults his daughter. That is how she is made into a saleable commodity for prostitution.

**I.4. Sex and violence:**

What is most important to understand about these statistics is that when these men rape women, they do not consider what they do as rape, rather for them it is *sex*. When they incestuously assault their daughters, or nieces, or their sisters, these men do not consider what they do as assault, rather it is sex education. Some leading American psychologists are now promoting the idea that when a father incestuously assaults his daughter, he is actually teaching her sex and that this is the better form of sex education. When men best and rape their wives, they consider that what they are doing is acting in their proper role as head of the household who has the right to *sex* with his wife. Thus, sex and violence are one and the same thing.

The relationship between sexual violence and prostitution works both ways. Prostitution is an institution built upon the assumption that sex is an automatic right of men, a purchasable commodity. It denies that woman is a person, a human being, and a sexual being; instead it renders her to an object for male purchase. Sexual violence, both on the streets and in the family, affirms that women are merely an object. The extremely low prosecution rate of men in the United States and most other countries in the world reinforces these assumptions.

*Sexual violence is then a cause of prostitution*, just as prostitution promotes sexual violence because it turns sex and woman into inseparable commodities. This leads us to the next consideration, the contribution of the family to, prostitution.

**1.5 Family and prostitution:**

When considering practices by which parents sell their daughters to procurers or dedicate them to temple prostitution, the Western observer too frequently attributes them to some "backwardness" of third world countries and
thereby enters into the ethnocentric biases which characterize much of Western work in these areas. Most importantly, when attention is focused on these kinds of practices in the third world, it veils the participation of families in Western society in prostitution. Closer examination reveals that the "backwardness" from which families contribute to prostitution, is built into family power relations in Western society as well as in the third world.

When we observe the high rate of incest assault perpetrated upon girls by fathers, stepfathers, uncles and brothers, we find the social-psychological preconditions to prostitution. Family power relations, reinforced by the economic structure which subordinates women, establishes the father or other male relative with a kind of unquestioned, unimpeachable authority in the home. It is from that authority, and the privileges and rights associated with it, that men sexually use and abuse girl children in the family. Family silence is usually maintained as the child is taught that if she tells anyone, she will suffer grave consequences. Violated regularly at home, girls learn some lesson as rape victims, that the objectification of her self is actually sex and pleasure for her father or her stepfather. This kind of male sexuality is forced upon her at an early age before she is able to understand what had happened to her and what a free and open sexuality is or could be for her. She is reduced to an object and made to understand that sex is objectification and violation. How does a girl child live with this, particularly in silence? Those who cannot find sonic of their own subjectivity within themselves will not survive severe violation. The search for one's own subjectivity in the face of violation, degradation and abuse is the human refusal of total objectification. But it requires that she will have to separate herself from her own sexuality because her sexuality is objectified and taken as the property of another this is the first step for the individual who must cooperate with prostitution. She must objectify her own sexuality and then render it to a commodity, something to sell. Hann Olsen has pointed out in her study of prostitution in Sweden that it is this separation of a woman's self from her sexuality that explains why prostitutes refuse to kiss their Customers.

Finally, we can see that the "free choice" to objectify oneself, to offer one's sexuality as a Commodity on the market, is a consequence of a complex set of
factors.-which subordinate women at all levels of society. It certainly raises the
question of whether "choice" is actually involved, and further, it raises the question
of what to do about choice when it causes a violation of the self. Society does not
promote suicide as a free choice for others. It does not promote self-mutilation as a
choice or option. Therefore, freedom and choice in prostitution are not responsible for
forcing a woman to co-operate in making herself an object.

Prostitution is not about sex for women in it but it is sex for their customer.
This is the source of the double standard of make sexual morality which promotes
the violation and commodisation of women for their pleasure worldwide.

But it may be argued that as an institution of male domination, prostitution
cannot be supported and one must have the vision to work toward its total
elimination. Obviously this view contradicts current efforts to professionalize
prostitution. But more than that it is considered by many to be an idealist approach.
The domination of men over women is pervasive, so severe in its manifestations
which abuse and subjugate women, has left women in a position where liberation
in non-equivocal terms be demanded, Like Algerians under French colonization or
Nicaraguans fighting American imperialism, women cannot strive for partial
solutions to their liberation. No truly revolutionary change has ever come about
without idealist vision, that vision which attempts to see beyond the conditions of
subjugation and insists that another world is possible.

I.6. TYPES OF PROSTITUTION

Punekar and Rao divided prostitute into two groups the overt and the clandestine.
The overt group includes professionally registered as well as unregistered prostitutes,
who generally live in brothel houses, but, there are many prostitutes who are nominally
employed at other type or work, notable in personal service or as entertainers. Such girls
are accustomed to practice prostitution as a more or less regular supplement to their
legitimate earnings. The clandestine prostitutes include a wide variety or women who
enter in to sex relationship for mercenary considerations. Firstly, there is the occasional
prostitute who alternates periods of reform with periods of active prostitution. Secondly,
there are the incidental prostitutes, who augment a scanty legitimate income by the sale of sex favors. They supplement their income from other sources by resource to such illicit sources. Cast-off mistresses often enter prostitution as a last resort, after all other resources have failed. Thirdly, married women, on certain occasions, resort to such necessary an adulterous practices, usually serving a restricted client ale. Fourthly, the concubinage system prevails under which the mistress or her guardian enters into an agreement with a male for minimum stipulated period. Unlike common prostitution, which is generally characterized by indiscriminate sexual indulgence, here the relationship is between two parties. In India, the mistresses mostly belong to the class of professional singing girls or temple girl who bang danced at the temple ceremonies in the olden days (Punekar and Rao, 1962).

I.7. CAUSATIVE FACTORS OF PROSTITUTION

The causative factors of prostitution fall under the biological and socio-economic categories. The first one is a natural phenomenon, while the second one is a societal creation. The biological course operates through sex urge in human beings. It is only by applied efforts that a man can control his sex desires, but it is not possible to do so in all cases. Among the socio-economic factors, the most important is the poverty of the female who, in the absence of any other means of support for herself or for her children, resorts to prostitution. Davis (1937) has explained prostitution on the basis of dominance and subordination. In most of the societies, the male is the dominant factor in sex equation. This dominance is based upon both superior physical strength and certain traditional social forms. The female attempts to equalize this situation by attracting and holding the attention of the male, by the use of the only power at her command sexual stimulation and satisfaction. Among other socio-economic factors may be included modern industrialization and rapid urbanization which have affected the sex ratio in the cities, lack of family and social control, lack of moral teaching, frequent contacts between men and women, commercialized recreation, including cinemas and dancing hall, drinking and late marriage to keep up higher standard of living.
I.7.1 Categories of causes:

Ellis (1936) classifies the causes of prostitution into four categories, namely “(i) economic necessity, (ii) biological predisposition, (iii) moral advantages, and (iv) civilizational value”. Punekar and Rao (1962), who conducted a study of prostitutes in Bombay, have mentioned twenty-six causes which led those women to prostitution. They have grouped these causes under six major heads. In the first group are included the death of parents or husbands etc. in the second group are included economic causes such as poverty and destitution; in the third are included domestic causes such as ill treatment or neglect by parents, husbands or relatives etc.; In the fourth group are included kidnapping, deception, bad influence, etc.; In the fifth group are included causes of physiological significance such as sexual urge, illegitimate pregnancy, etc., and in the sixth are included causes relating to mental disposition or attitude such as ignorance, desire for easy life and low moral values. They further point out that any of these causes may occur as contributory causes, predisposing or as direct causes, depending upon each case.

In other words, there are always more than one cause which lead one to prostitution. The death of parents of a girl may render her vulnerable to prostitution, but the direct cause may be the exploitation of her by a procurer. In a survey of prostitutes left their homes and entered the brothels under conditions which may be broadly termed as “voluntary” that is, due to deception kidnapping or being forced into the profession with no choice, what sever. Economic factor is another predominant cause for women to become sex workers. In the rural areas, unemployment and poverty add fuel to this cause.

I.7.2. Economic factors:

Bonger (1916) has discussed in details the economic factors which are responsible for underprivileged girls entering prostitution, such as immoral environment, early employment and poverty. Most of the prostitutes come from the underprivileged economic groups. Their parents are unable to provide the proper physical or moral care for their adolescent daughters. The morality or their children is endangered owing to inadequate housing conditions where they are forced to sleep in the same room with older persons. Early employment brings them into contact with immoral influences at an age
when they are not equipped to make their own decisions. In many causes they are forced to work with men an women who give them a vicious initiation into the techniques and practices of promiscuous sex relationship. The league of nations Advisory committee observes that poverty, over crowding and low wages are clearly contributory causes of prostitution. Ignorance is another main factor to resort to sex trade by women. The landlords, the head man and the contractors also exploit the girl from the rural community to indulge in sex trade. Disturbed marital relationships and inordinate sex desire are certain other reasons for the prostitution.

I.7.3. Social organization:

The male partners of the prostitute is known as a procurer or a pimp. He is the person who makes business contacts for the prostitutes and generally acts as her “guide, friend and philosopher”. In return, he lives upon the earning of the prostitution exists. The Advisory Committee on Social and Moral Hygiene has drawn the difference between the two “procurer is a person whose business it is to find a steady supply of girls, study the demand on the area they are serving, seek their victims in distressed areas of towns and village, reject those who have lost their charm and freshness and have perhaps become diseased and replace them with new victims…. Whereas the pimp is one who brings to each brothel the appropriate client he or she would know where to suit the special preferences of the customer advertise the charms of the inmates of the special houses, and attempt the foot steps of those who need entertainment to certain specific houses. The procurers are often old prostitutes who have given up the profession due to ill health or age”. The pimps may be taxi drivers, rickshaw pullers, labourers, or special agents operating in the area. The term, “brothel keeper”, has also been mentioned by the committee. She is one who provides accommodation for the new comes, to help them purchase all the requirements of the trade by advancing loans, finds doctors and cars for them in times of illness, and solves a hundred problems they may have to face. She usually takes 50 percent of their earnings (Advisory Committee Report, 1954).

Sex workers, usually referred to as prostitutes, have occupied an anomalous position in societies throughout history. Prostitutes are generally regarded as a social
category, as women who do not ad here to sexual and other behavioural norms; pitied or despised they are excluded from main stream society, their lowly and marginal position analogous to that of a low caste or minority ethic group. The term “sex worker” was coined to redefine commercial sex, not as the social or psychological characteristic of a class of women, but as an income generating activity of form of employment for women and men (Leigh 1977). The term, “Sex work”, doesn’t dignify the worker; all it dignifies is the sex industry consisting of the pimps, procurers and traffickers. The term “sex work” doesn’t convey the exploitation of trafficking and prostitution. It ratifies prostitution as simply another form of work, something that has become a way or making a living. But for most of the women and children in prostitution, it is not living, it’s barely surviving (Raymond, 2000). The concept of the ‘sex worker’ emerged in the 1970’s under the prostitutes’ rights movement as well as feminist writings in USA. However, it is not an exclusively western concept. In the late eighties, Than-Dam trough theorized the notion of ‘sexual labour’ based on her research on women’s activites in the sex tourist industries in South East Asia. She argued that activities involving purely sexual elements of the body and sexual energies must be considered as a vital part of the fulfillment of the basic human needs of procreation and bodily pleasure. Therefore, sexual activity can be considered similar to mental and manual labour.

It is further pouted that the social organization of sexual labour takes a variety of forms in different historical contexts and political economics, whereby there is no universal form or appearance of either prostitution or sex work. Wet-nursing, temple prostitution, ‘breeding under slavery, surrogate child bearing, donor sex, commercial sex and biological reproduction can all be seen to be illustrations of the historical and contemporary ways in which sexual labour has been organized for recreation and replenishment with specific socio-cultural interpretations. ‘Exotic dancing’ that emerged in the 1980’s in the USA is clearly another new form of ‘sexual labour (Kempadoo, 1998). Truong’s work (1990) enables us to conceptualize the trade of sex for money as involving the sale of sexual labour, power and energies, not one’s body. Thus paralleling prostitution with waged labour. This conceptualization of sexual labour suggests that there is nothing inherently violent or abusive about sex work.
Over the last decades, the sex industry has grown enormously in the countries of central and Eastern Europe. As a result of economic and social changes in the region, particularly women are affected by these transformations, which result in continuous increase in the number of women, girls and men who enter prostitution voluntarily or against their will. They engage in prostitution either in their own country or in other countries. There is enormous migration from central and eastern Europe towards central Europe. The central European countries constitute the main entrance for these women who are going there as sex workers. Many Ukrainian, Russian and Moldavian women must for work in the sex business in central Europe and after some time they moved to countries like Germany, Belgium or the Netherlands. At the same time, women from central Europe leave their countries and look for work in European Union countries. In other words, we observe an enormous mobility of women looking for economic resources in the informal sector, such as sex work in their own country, within the region and at the transactional level (Brussa, 2002). Brazil’s economic crisis has aggravated chronic social ills. There are about 500,000 girls (as young as 9 years old who have turned into prostitution to earn a living. The prostitution or girls in Brazil is a direct consequence of years of economic recession and the low status afforded to women. Women have limited access to occupations and other resources, and are the ones hardest hit by economic crises (Oliveira, 1996).

I.7.4. Role of law:

In her inaugural address prof. Dr.Rita sussmuth steps pointed out the inefficient steps pointed out the against abolition of trafficking women 1987 .To quote he Calls for stricter laws may satisfy us initially and give us the feeling of having done something, but stricter laws are no cure-all. All too often they actually have the opposite effect: the most rigid societies and those with the strongest sexual taboos often conversely have particularly nasty forms of sexual exploitation of women. No matter how one looks at it, if prostitution is officially prohibited, this in no way means that it does not exist. It either flourishes in secret and thus necessarily in a criminal environment, where the law is strictly enforced, or it flourishes for all to see, where the law is lax for whatever reason.
There is, little point in calling for more or stricter penal laws to suppress all these morbid growths. All too often such laws are directed against the wrong people: attempts to abolish prostitution have usually only worsened conditions for prostitutes the women are locked up or prosecuted and thus left to the mercy of the underworld, since they cannot really trust the police. The clients, however, are never prosecuted. Yet who is one of the major offenders in prostitution and its concomitants? The client, on whose money entire underworld organizations thrive. But the client rarely appears in court, and if so then only as a witness.

The other offenders are those who profit from prostitution: landlords, publicans, hoteliers, brothel-keepers, procurers—even the role of the state has to be criticized, since it taxes prostitutes' earnings despite the fact that these are not legally recoverable.

Demand determines supply as supply dictates demand”. More liberal sexual behaviour in Germany has inevitably led to procurers having to stimulate demand by a constant supply of new and novel services, i.e. by creating needs in order to form a new basis for the market.

In the FRG most of the larger cities have legal brothels approved by the local authorities and police, since it is considered easier to regulate prostitution and its concomitants in these establishments as opposed to on the streets. The authorities' opinions cannot simply be dismissed. There are many serious arguments both for and against brothels. One argument in favour of brothels, besides the fact that they facilitate regulation, is that through them men suffering from, for example, difficulties in forming relationships can obtain help.

The arguments against brothels are that they are often run by the underworld as fictitious companies, that through them a sort of international "shuttle service" for prostitutes seems to evolve, that prostitutes working in them are still very often exploited, and that they do not effectively contain street prostitution.

These are certainly strong arguments against brothels. But I am obliged to ask: If we prohibit all this and make it so penal offence, will we not simply create a new breeding-ground for double standards and underworld prostitution? Experience in Munich for example has shown that under such circumstances underworld brothels
simply spring up without the authorities' knowledge, prostitution moves out of the centre of town to the outskirts, and so on. The police have found that organized rings of procurers in particular develop tactics and find loopholes enabling them to evade new laws and police action and thus render these ineffective. Police successes are often confined to only a short period of time or a specific region, with the practice continuing in the neighbouring region. The underworld unfortunately reacts shrewdly and adapts readily procurers shift their businesses to neighbouring states but continue to advertise and trade in their home territory. They set up international "shuttle services" in order always to be able to offer "fresh wares" and exploit tourist visas. They run brothels, saunas, porn shops and so on through intermediaries and fictitious companies. Women are legally "imported" through other EG States using false passports or following fictitious marriages in Denmark or are even passed off as persons seeking asylum. There are not limits to the underworld's imagination. And the police are generally powerless - their opponents' camouflage is effective: advertising of prostitution, traffic in persons and coercion are difficult to prove, advertisements are usually worded so that no action can be taken against them on the grounds that they are advertising sex, endangering morals or are offensive. Trafficking in prostitutions is often linked with that in narcotics and we all know that police success in that field has, despite all efforts, been insufficient.

What then is to be done?" Should we lower the requirements for what constitutes a penal offence to such an extent that the need for evidence is dispensed with? That would not be in keeping with our moral legal system. Even tightening up the law on aliens and persons seeking asylum and the requirements for dual-nationality marriages is dubious in my view; it might in individual cases help to suppress or expose traffic in persons, but it would simultaneously discriminate against the majority of innocent aliens, asylum seekers and dual-nationality couples, subjecting them to intolerable meeting. In our justified anger over the "invisible" traffic in persons going on right under our noses, this should not be overlooked.
The following measures are suggested:

1. Increased prosecution of persons who profit from prostitution, and better combating of resultant criminality through improved police action at national and international level;
2. A secure economic existence for all girls and women; prevention of violence against women and children;
3. Improved sex education, elimination of sexism in school books etc., avoiding role stereotypes in portrayal by the mass media;
4. Rehabilitation centers for prostitutes;
5. Clemency vis-à-vis illegally operating prostitutes, assistance (e.g. refuges) instead of discrimination, in particular in view of the risk of AIDS infection;
6. No reduction of research - as has been usual hitherto - into the life histories of prostitutes, and expansion of research into their clients; consideration of the question whether there is a need for additional regulations on the responsibilities of brothel-keepers.

I.8 PROSTITUTION IN INDIA

The profession of prostitution in India is as old as in some of the other countries of the world. “The origin of this institution is shrouded in mystery, yet some of the authorities on the problems associate it with religious practices, which in the beginning were of a customary native. The cause of shame prevented it for a time from degenerating into license, but the strong tide of circumstances forced it into a mercenary affair” (Jayakar, 1995).
1.8.1 HISTORICAL ORIGIN

Criticizing the mythical theories, S. Muthulakshmi Reddi said, “these people are neither descended from heaven nor imported from foreign countries, but they belong to us, they are our own kith and kin.” It is said that the system, was modified probably after the royal courtesans. P. Thomas opines that it was borrowed by the priests from the King. Just as kings employed armies of artistes and courtesans for enhancing their pomp and pleasure, the temples engaged them for singing and dancing before idols and to participate in rituals and festivals. Therefore, its origin in Tamil Nadu is to be attributed to a merger of similar institutions, such as parattayar or ganikayar (prostitutes) kuttiyar (captive or slave women). This would happened as and when the royal upacaras (ceremonious ritual) were transferred to the God in a temple.

The tradition of the kuttaiyar, or viraliyar also has a share in the evolution of the devadasi system. As prominent members of the class of artistes, kuttaiyar, or viraliyar, were known even from the days of Tolkappiyar. They were professional teachers anti In their performances, they were assisted by panar, (musicians), orunar (composers of musical interludes) and avinayar (teachers of gesture). The kuttiyar danced to the beat of the drum on the stage in the cities during festivals. They worshipped the deity with folded hands and tuned the kurinchi Pan, (a kind of music). The viraliyar, were praised for their hilarious song in praise of king

However, A.V. Jayachandran, contends that the devadasts, were different from the virallar 59 But N.Arunachalam asserts that the panar of the Sangam age were the forerunners of the musical and dancing troupe in the temples of the medieval period. In support of his assertion, he cites the story, of a pang girl setting the tune for the Saivite hymns. The tradition of Tirunilakanta Yalpanar, a pan by birth and a musician by profession, informs that he visited temples and sang in praise of God by playing on his instrument. An inscription of the ninth century A.D. records the services of kuttigal (kuttiar) in temple worship. Inscriptions of the Chola period register the appointment and association of panar in temple service. Later day inscriptions too bear evidence to the association of kuttiyar in ritual dance. These evidences establish the fact that the kuttiyar had a major share in the evolution of the devadasi system.
Another theory traces the ancestry of the devadasis to the konti rnakalir (captive or slave women) of the Sangam age. Pat-, Ynappdlai refers to the employment of them in temple service. It reads: "the public hall with the 'pillar' where travelers would rest; where captive girls after bathing in the fresh water tank, would lit the perpetual lamp at twilight: and where many people Would cross over the ground prepared with crowding, and, beautified With flowers would worship." After his -victorious wars, Karikala. is said to have built a temple for Siva in Pum -puhar. To serve the God of this temple, he employed some of his ‘capitive women’ In Maduraikaanchi, they are said to have danced at marriage parties, as if they were the heavenly dam- sels. During such functions, gods were also invoked.

In addition, the two Tamil epics provide us with some more evidences to the existence of the system in post-Sangam age. Cilappadikaram refers to mangaladasis, whom the commentator identifies with the servants of Tirumagal. Ilango says that Kovalan crossed the matar vidi at Madurai, which the commentator equates with the street of tali-ppendugal (temple- girls). At another place Ilango tells us of the nalamperu kannular, whom the commentator calls as santik-kuttar, who danced before Siva and Kali. Manimekalai refers to the quarters of such women ill the city of Van-Clli. Further, some archaeological evidences lend support to the prevalence of ritual dancing in the Sangam age. The female bust, excavated amidst other objects of religious importance from Tirukampuliyur near Tiruchirappalli, suggests a dancing-girl. An inscription found in a potsherd, unearthed from Alagiri, suggests according to T.V. Mahalingam, a kuttan, (a dance ) These objects are placed in the beginning of the Christian Era. These facts suggest that the system had come into existence during the Sangam age.

However it is difficult to assign a specific date to the origin of the devadasi system in Tamil Nadu. Evidences from the San-gain Classics indicate that the system was in its formative period by the end of the third century A.D. In the subsequent period from fourth to sixth century A.D. North Indian systems and values and the Puranic tales penetrated into existing socio-religious institutions of the Tamil Country. This is evident from the Puranic stories depicted in the two Tamil epics. In addition Agamic form of ritual worship was also making its impact on the people. As a
result, many of temples sprang up and hitherto royal upcaras, (ceremonious rites) were transferred to the deity in temple. Dance and music were given some ritual orientation and were allowed entry into temples. By this time, the various streams of socio-religious and cultural institutions got merged together to bring about the devadasi system. This becomes obvious from the introduction of dance and dancing girls in temple' worship during the days of Ko-Cenganan, a Chola monarch of the fourth-fifth century A.D.(Sadasivan. 1993)

AGAMAS

The Agamas have a major share in the institutionalization of the system. They laid much stress on the sacredness of reciting hymns, singing in praise of gods, and dancing in front of their idols. Kamikagarna lays down that the hymns in Tamil and nṛtta (pure dance) would be sung and danced immediately after daily worship in every temple. On the Agamic and Bhakti model many temples were built and worship was instituted. In these temples grew the socio-religious institution of the devadasis.

The hymns of Saints Appar and Sambandar inform that the Agamic form of temple worship had already become familiar with the people. Sri Agamapriya (lover of Agamas), one of the two hundred and fifty birudas (titles to fame) of Rajasimha Pal-lava, testifies this fact. The Agamas encouraged two form, of worship (puja)- They are Atmartha puja and Parartha Puja. By Atmartha putja, the Agamas meant four-fold divine services. They are carya, kriya, yoga and guano. The temple is considered the proper place for the performance of such services." To attain moksha, (liberation), each one is advised to perform certain services, such as cleaning temples, singing in praise of Lord, dancing, reciting hymns, lighting lamps, gathering flowers and stringing them into garlands.

According to Sivagamas, dance is an, important limb of temple worship. Ajitdgarna relates music and dance with the sodacpaedras (sixteen ceremonious rites). It states that the Lord present in the idol should be pleased with music and dance Karanagarna stipulates the exact time for nṛtta (pure, dance) by the devadasis immediately after arghya. Kdnrik zgama, prescribes dance to be performed during
the *sribali pija* (worship), accompanied by *td1a* (rhythm) and *svara* (music) in all direction. It defines *diparadharia*, (worship by lights) and prescribes dance by *rudra-ganikai*. It advises the *rudra-ganikai* to perform *Suddha nritta* (pure dance) at the time of *diparadhana*. Again it advises her to carry the *dipa* (light). It directs the priest to hand over the *purnakumbha* (sacred water pot) to her immediately after the *puja*. After the devotees worshipped the deity, she is again directed to recite the *str5tragdna* (prayer songs), in His praise. After this service she is again advised to perform pure dance. The same *Agamas* directs her to perform the *misrarn* (mixed dance) and *gang* (music) during the end of the *nityapuja* (daily worship) and utasavam,(festival) of suit the occasion.

In accordance with the various kinds of *dipa*, she is asked to play *suddha mrtanqa* (pure mrtanga) perform dance and fan the idol with the white *chamaram* (fly whisk). *Suprabhedagama* advises the priests to have the gandhara form of music in worship. This should be followed by sadava. (Sadasivan, 1993)

### 1.8.2 DEVADASI SYSTEM

In India, until recently, the temples entertained dancing girls. The dancing girls attached to each temple were called devadasis. They were considered the servants of Gods. The devadasi system stated declining in North India as a result of the destruction of major Hindu temples by the Muslim invaders, but it continued to flourish in the big temples of South India. Devadasis were women who were dedicated in the service of God. They were married to God and entertained God and his associates by their talents of singing and dance. At one time the devadasis were the only women in India who enjoyed the privilege of learning to read, dance and sing. They were highly respected and given more accomplishments by the society and were adorned by the oculars. In South India the devadasis originally provided service to the temples but later turned into secular prostitutes by entreating pilgrims for personal earnings. According to Henriques (1961) there were seven types of devadasis namely,
<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Datter</td>
<td>Devadasi women who gave herself as a gift to the temple</td>
</tr>
<tr>
<td>Vikrita</td>
<td>Devadasi women who sold herself to the temple</td>
</tr>
<tr>
<td>Abhritya</td>
<td>Devadasi women who dedicated herself for the sake of her family</td>
</tr>
<tr>
<td>Bhakta</td>
<td>Devadasi women who joined temple through devotion</td>
</tr>
<tr>
<td>Hrita</td>
<td>Devadasi women who was enticed into this service</td>
</tr>
<tr>
<td>Alankaras</td>
<td>Devadasi woman who belonged to the special class of highly trained prostitutes presented to temples by kings and noble men.</td>
</tr>
<tr>
<td>Rudraganika or Gopnika</td>
<td>Devadasi who received wages from the temple in return for her services.</td>
</tr>
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</table>

The amount received by the devadasis for religious duties was very meager. They supplemented it by selling their favours to temple pilgrims. This led to temple based religious prostitution in ancient India. Religious prostitution differs from commercial prostitution because the woman are a religious ministrant and the money given to her is used for religious purposes and the act of intercourse itself is viewed as religious ritual.

Various efforts were made in the past to arrest its growth by the state through legislation or by public opinion with little effect. There was segregation of prostitutes in a town and list of them kept by the state. Kaulily a laid down the rules for keeping the public women (prostitutes) under control. The reference to prostitutes also comes in Mahabarata and Jataka stories, and all Hindu shastrakars such as Manu, Gautam, and Brihaspati recommended suppression of prostitution. During the Mohammad period also, prostitution was much in vogue and many Mohamadan kings had their ‘harem’. However, the rapid urbanization and industrialization during the British period increased this evil, and certain legislative measures were taken in order to stop it.
1.8.3 LEGISLATION ON PROSTITUTION

In pre-independent India, the East India Company made certain regulations dealing with sexual offences. Later on provision were made in the India penal code to deal with sexual offences, who object was to protect women’s modesty and to protect women against forced illicit sexual intercourse. The code provided for imprisonment up to one year or fine or both for insulting the modesty of any women by any word, sound, gesture, or exhibition of any object, or intruding on her privacy. Similarly, a penalty of two years imprisonment or fine or both was provided for the offence of assault or use of criminal force upon a woman with intent to outrage her modesty. Kidnapping or abducting a woman, in order that she may be compelled to marry any person against her will, or in order that she may be forced or seduced to illicit intercourse with any person, inducing a woman to go from any place, by criminal intimidation or by abuse of authority or under any other compulsion inducing a girl under 18 years of age, by any means whatsoever, so that may be subjected to the unnatural lust of any person; each of these offences was punishable with imprisonment for 10 years or fine or both. Selling, letting for hire or otherwise disposing of or buying hiring of otherwise obtaining possession of any girl less than 18 years of age for any unlawful or immoral purpose was also made offence.

Sexual intercourse with a woman under 16 years of age was termed rape, notwithstanding that she may have consented to it, and the punishment for rape was up to 10 years. Sexual intercourse by a person with the wife of another man without the consent or connivance of that man constituted the offence of adultery (Unless it amounted to rape), punishable with imprisonment up to 5 years or fine or both. The woman herself was declared free from any liability as an abettor. Enticing a married woman in order that she may have illicit intercourse with any person or concealing or detailing her with such intent was an offence punishable with imprisonment for 2 years or fine or both. (Madan, 1993).

There are 400,000 prostitutes in India, they entertain clients in only genetic environments. In Calcutta recently, the prostitutes from different parts of the country gathered at the salt lake stadium for a three-day conference. The congregation demanded
legal status for the sex trade. The undefined status of sex workers under current laws leaves them open exploitation, not only at the hands of the police, but also the clients. They cannot be legally persuaded to use condoms to prevent the spread of AIDS and other sexually transmitted diseases.

A spokes person of prominent women welfare organization, however, points out a problem. Once prostitution is given official recognition, a whole new in Asia may emerge in the racket of controlling licenses. It has been the common perception in India that legislations are not easy to implement. If anything, new laws imply more red-tapism and obfuscation. Legal recognition of prostitution, therefore, is not likely to improve things this has been the experience in some other countries too. The paradox was brought to the Calcutta conference’s attention. The prevention of immoral traffic AC (PITA) is silent about the legal prostitution and categories child prostitution, pumping and soliciting as illegal. But the law has its limitations, and many feel that the PITA has not been useful at all. It is futile to carry on with the law. The Act has only encouraged the country, from Karmathipura in Mumbai to Sonagachi in Calcutta, this is the resounding opinion. A sex worker has to pay local policeman between Rs.50 and Rs.200 a month as protection money.

Sex workers in India are not entitled to ration cards (an entitlement to low cost cooking fuel, food grain and other basics) and are often precluded from the democratic processes of the country because they are not issued voter identity cards. One of the few victories that has come the way of the prostitutes is the ruling the IHO extracted from the Supreme Court in 1988, which allows the children of sex workers to be admitted to schools on the basis of the mother’s name alone (Prostitutes Rights, 1997).

Under section 3 of the Act any person who keeps or manages or acts or assists in keeping or management of a brother is to be rigorously dealt with (rigorous imprisonment of one to three yeas and fine up to Rs.2,000). Similarly under sections 4 an 5, any person over eighteen who knowingly lives, wholly or in part, on the earnings through prostitution, or woman or a girl for the purpose of prostitution is to be severely dealt with (imprisonment of one year or more). Under section 7, any woman or girl who carries on prostitution and the person with whom such prostitution is carried on, in any premises
which are within a distance of two hundred yards of any public place are to be punished. Under section 8, soliciting in a public place is prohibited. Under section 13, special police officers are to be appointed for dealing with offences under this Act. There is also provision for the detention of girls in protective homes, which are to be established by the states or by privates social welfare agencies under section 19, prostitutes have been given the right to seek shelter in a protective home and under section 20, magistrates have been authorized to remove any girl or woman carrying on prostitution at any place from there to any other place which they consider propel. (Madan, 1993).

I.9 COMMERCIAL SEX WORKERS IN TAMILNADU

In Tamilnadu employing dancing girls from particular communities in the temples under the devadasi system (Religious prostitution) was practiced in olden days, which paved way for the practice of prostitution in the society. Even after the vanishing of the devadasi system, women belonging to this community to not stop practicing prostitution as they are used to it and because they do not find any other means for their livelihood. In modern day, though women consider prostitution a sinful or shameful profession, it becomes one of the easy ways to earn. Thus prostitution becomes the easy way of earning for those women who are neglects by their family and society based on their attitude, behaviour and practice, the commercial sex workers are generally classified into four categories, namely the home based, street based, brothel based and lodge based sex workers.

The number of commercial sex workers in various districts of Tamilnadu was estimated by voluntary Health Service, Chennai, using the Delphi exercise through mapping for the year 2002 – 2003. The details are given in Table 1.1
### Table 1.1

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<th>District</th>
<th>BB</th>
<th>LB</th>
<th>SB</th>
<th>HB</th>
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BB – Brothel based  
LB – Lodge Based  
SB – Street based  
HB – Home based  

I.10 Conclusion:

Thus it was presented the condition of prostitution from different countries like South East Asia, Nepal, Japan were discussed. A general introduction of the prostitution in India along with historical origin and literary concept were also presented. The seven types of Devadasis along with various legislation were presented. The population of Commercial sex workers various districts were also presented. In this context a full-fledged study of vulnerability of prostitutes and their health hazards is proposed. The Viralimalai is selected since it has a traditional prostitution of devadasis and house holds of modern prostitution. A developing society should not only take care of its privileged educated and employed section of society but also has the accountability and responsibility to bring out the condition of prostitutes and similar section of people.