CONCLUSION AND SUGGESTIONS

Prostitution is often referred to as the oldest practice in the world and is grounded in deeply patriarchal values, involving moral, religious and health issues. Prostitution is morally intolerable as it treats women merely as a means to men’s physical pleasure. Today, it has taken the face of violence because of commercialization and has become an issue of human rights. Sexual activity is the mode to satisfy the sexual urge of an individual which is essential in maintaining the mental health of living being which is both biological and psychological in nature. It has also been proved that unfulfilled sexual urges could trigger a spate of crimes. With the influence of dynamic changes in the social aspects of society, these biological needs turn into a business known as prostitution and take the shape of violence, known as commercial sexual exploitation. When we look into the transition from satisfaction of sexual urge to abuse, we can understand that there is a long history for this change. As the world’s oldest practice which has undoubtedly existed in some form, as long as society has attempted to regulate and control sexual relationships through the institution of marriage and family. It is the worst form of exploitation of women and is evident of man’s tolerance of this exploitation on an organized level in society. Here women are looked upon solely as an object and as an outlet for man’s basic instincts. But society has not recognized prostitution because it not only causes the personal disorganization of the person concerned, but also affects the organization of the family and community life at large.

In the early days, prostitution was treated as a necessary evil because prostituted women helped to retain the chastity of women in society and hence, performed a social function. But the condition is not the same today. Through the passage of time and crucial circumstantial changes, prostitution as a practice turned into commercial sexual exploitation and has emerged as a global sex trade. After illegal trafficking in drugs and weapons, human trafficking has become the third biggest money making international crime. Efforts to legalize the sex trade by naming it as “Sex Work” in the hope of turning prostitution into an institution in society and giving full legal rights to prostitutes by extending the provision of registration, licensing and compulsory medical check-ups is taking place. The people who support prostitution in society argue that prostitution is no longer present in its original shape, but has taken on the shape of a profession and
therefore, must be considered as a profession. As a result, the business of prostitution could not remain merely a matter between the prostitute and her paramour and thus, middlemen gradually appeared on the scene to exploit these women; now, in addition to the commercial practice of sex and the exploiter-paramour, called Dallal, there were also brokers, pimps or middlemen and sex traffickers appearing on the scene to exploit the lives of these women. As a result, women are exposed to more exploitative situations in which they are ending up with life threatening HIV/AIDS or a lifetime of trauma and personality disintegration. No human person deserves to be forced into a situation that destroys dignity and damages the self for a lifetime. Children of women in prostitution are penalized for no fault of theirs. These children face social refusal along with their mothers. In spite of all the efforts by the mother to save the children from an exploitative situation, it inevitably happens and the vicious cycle continues. The girl child is forced into the same trade and the boys are trained to become pimps. The appalling condition of the women in prostitution does not come to an end here. They are caught in the chain of pimps, goons and other antisocial elements in society with the police on the other side. Classified as criminals, these women find it difficult to raise their voices against basic human rights violation. Victims of human trafficking for prostitution are paying a horrible price; psychological and physical harm, including disease and stunted growth, often with permanent effects. Victims forced into sex slavery are often subdued with drugs and subjected to extreme violence; they undergo physical and emotional damage from violent sexual activity, forced substance abuse, exposure to sexually transmitted diseases, including HIV/AIDS, food deprivation and psychological torture. Some victims suffer permanent damage to their reproductive organs and many victims die as a result of all of these atrocities. Often, the various physical and mental health consequences of trafficking and commercial sexual exploitation faced by survivors of sexual exploitation’s include injuries from rape and sexual assault, injuries from physical assault (beatings, burning from cigarette butts), repeated abortions, drug and/or alcohol dependency, jaundice, HIV/AIDS, skin diseases, depression, psycho-social trauma, suicide attempts, TB, STDs, malnourishment, insomnia, etc. Further, women are often in debt bondage because money is withheld from the victims as payback for the purchase price. They have little money for sustenance and most trafficked women live off the tips they receive from customers which leads to the victims’ dependence on traffickers for money, food, clothes and other necessities. The resulting emotional and physical manipulation ensures that the
Traffickers’ activities are kept secret, allowing them to maintain control over the victim. Rescued trafficked women fear reprisals by the traffickers to whom they are indebted. Generally, the emotional health consequences of prostitution include severe trauma, stress, depression, anxiety, self-medication through alcohol and drug abuse; and eating disorders. Almost all the women in sex work categorize themselves as chemically-addicted. Ultimately, women in prostitution are also at special risk for self-mutilation, suicide and homicide. Considering such consequences in the picture, prostitution is no longer tolerated and under the issue of human rights; prostitution is now seen as a crime.

Today, sex trafficking in women and children is one of the fastest growing areas of national and international criminal activity. Lack of suitable laws and law enforcement machinery add to the problem resulting in desensitizing a victim forcing her to lose trust and faith in all support systems. To address these problems, the central government set up a Central Advisory Committee to deal with the problem of children of commercial sexual exploitation as a preventive measure. As a result, the Committee on Prostitution, Child Prostitution and Children of Prostitutes drew up a National Plan of Action (NPA) to combat the trafficking and commercial sexual exploitation of women and children, which was approved by the then Prime Minister in 1998. Besides combating trafficking, the rescue and rehabilitation of the victims of trafficking and commercial sexual exploitation were also given priority in the NPA, in which legal and law enforcement systems were activated to strengthen the implementation of the ITPA. The DWCD, which is an implementing body, issued guidelines to the states/Union Territories for the effective implementation of the NPA. A three-tier monitoring mechanism was established to oversee its implementation from the district level to the central level. At the central level was the Central Advisory Committee on Child Prostitution and at the state level was a State Advisory Committee constituted under the chairmanship of the chief secretary/additional chief secretary implementing the NPA. The other government interventions are establishment of protective homes, extensive network of short stay homes and juvenile homes set up under the Juvenile Justice Act, launching of certain scheme such as Swadhar, Ujwala etc., which are the backbone programmes of the government for the survivors of sexual exploitation, formulation of Department of Women and Child Development. The emphasis on shelter home, counselling, non-formal and formal education and vocational training centre have been made under these
schemes. In May 2007, Ujwala was formulated by the central government which is the first of its kind to address the problems of victims of human trafficking for prostitution. The main objectives of the scheme are to prevent trafficking of women and children for prostitution, to facilitate rescue, to provide rehabilitation services, to facilitate reintegration and repatriation. Women and children who are vulnerable to trafficking for commercial sexual exploitation and women and children who are victims of trafficking for commercial sexual exploitation are the major beneficiaries of the scheme. It is a welcoming situation that the government has become sensitive to the conditions of the victims of commercial sexual exploitation and able to frame an exclusive scheme for them. But the inability to reach the needy people because of the large population of India was felt by the government. As a result, intervention of NGOs who are in touch with grassroots realities was facilitated through five-year plans. Today, they are playing a significant role in the promotion of social welfare by creating awareness among people about the various measures to prevent social sickness and the provision of welfare for the victims of different types of social sickness. Generally, the role of these NGOs in the community are upholding the national character of the programme through a non-sectarian, non-political approach to keep it above political party lines or community and religious biases, participating in the framing of government policies and programmes and acting as a pressure group when necessary, complementing and supplementing government programmes and setting standards for them to emulate, undertaking many types of sensitive activities which the government does not, or will not take up, at least for the time being (e.g. sex education, programmes of family life, etc.), carrying out experimental projects and innovations where valuable lessons may be learned, but which run a risk of failure the government may not be in a position to take, working out different ways of providing education and services to help the programmes move faster and reach greater numbers, exemplifying community action and also being the catalysts to extend it to the grassroots level and bringing to bear a more personalized, flexible and sensitive approach which also safeguards human rights. To achieve the same, the government is assisting the NGOs to contact, inform and enthuse as many agencies as possible concerning the promotion of welfare, as well as developmental and environmental activities for all sections of society, to formulate prototype programmes of varying kinds and offer them as examples of what agencies can undertake, to help agencies to pool resources and obtain technical aid, to arrange for counselling and the
exchange of information and experience and to get feedback on a counting basis, to make suitable arrangements for the training of personnel and for preparing projects, budgeting, recording, monitoring and evaluation and to help NGOs in sensitizing personnel and bringing emotional fabric, solidarity and harmony.

It is understood through reviewing the literature concerning the issue, that throughout the world, the NGOs working for the mainstreaming of prostitutes are very small in number, as is the case in India. Only 15% of the total NGOs in the nation work with the issues related to women. Out of 15%, the number of NGOs working for mainstreaming of commercially sexually exploited women is very small. The reasons for such small numbers may be various; it may be social, political, economic or cultural. With all these problems in south India, a good number of NGOs are showing interest in implementing programmes for mainstreaming. While some NGOs are working very hard for mainstreaming, others are just ‘trying their best to rehabilitate them’. In these levels of journey, the areas of intervention are rescue, rehabilitation, reintegration/repatriation, developmental activities, follow up, prevention, advocacy and research. The victims are exposed to very traumatizing situation and their plight is pathetic. The available literature reveals information about the health condition of the victims, where women in prostitution are subjected to sexual violence, going through irreversible psychological damage and are vulnerable to be infected by a range of sexually transmitted infections. Most often the issue of reintegration with the family becomes a distant reality as families are reluctant to accept responsibility of the victims, fearing negative societal impact or social stigma or many a time it is difficult to reunite the victim with the family as they might be the traffickers themselves. This aspect combined with HIV/AIDS completes the cycle of rejection. This condition often causes victims of commercial sexual exploitation to completely withdraw themselves from all social activities and sometimes, also influence the victims in indulging in anti-social activities. Often, youngsters are influenced to behave more liberally when institutions like marriage and family get damaged. It also contributes in many ways to a sick society where the sickness may be physical, mental, social or cultural.

According to surveys conducted by various organizations at the regional, national and international levels, there are good chances of improvement in the standard of living of
commercially sexually exploited women through better intervention techniques implemented in various angles and lack of public support for mainstreaming has been considered as the major issue hampering mainstreaming. It is believed that creating awareness about the factual conditions of prostitution creates a wave of change in their attitude towards sexually exploited women, which contributes to the welfare of prostitutes. As a result, the mainstreaming efforts become a positive process. Most of the literature available on prostitution or trafficking for prostitution consists of reports on studies, conferences and workshops conducted by international and domestic NGOs. Compared to the literature available at the state-level and national level, the regional level studies are fewer in number. All these pieces of literature focus on the women in prostitution, the social, economic and health condition responsible for this status, and so forth. The tragedy is that the studies have focused very little on the role of NGOs in bringing commercially sexually exploited women from exploitative situations to the mainstream of society.

This situation influenced the researcher to conduct a systematic study on the intervention of NGOs to mainstream the victims of sexual exploitation. Though there are different opinions that exist about mainstreaming of commercially sexually exploited women, the researcher has observed prostitution as an intolerable practice in society and the victims feeling themselves a fish out of water as society looks at them with a stigmatized view. This is a feeble condition that women in the Indian context undergo. So the need for mainstreaming was strongly felt and also an attempt for analyzing the efforts for the same. This influenced the study to take place with objectives such as understanding the government intervention through its policies and programmes, along with the different implementing programmes of NGOs to mainstream commercially sexually exploited women in the light of preventive, rehabilitative and developmental aspects, to understand the problems faced by the NGOs in the implementation of the programs and observe its effectiveness, to know the adequacy of social legislation related to mainstreaming commercially sexually exploited women, through interviewing the NGOs personnel who can give the best picture about it as they works on the field directly. The study also proposed an objective to suggest a suitable model from a social work point of view, which all NGOs can effectively implement in the light of preventive, rehabilitative and developmental aspects.
To achieve the objectives the tools adopted are interview schedule, interview guide, quality of life scale, a general proforma to gather general information about NGOs and observation. Further, the study has considered the representatives of top management personnel, mainstreamed survivors and government officials to elicit the information which can give the study a complete picture about mainstreaming of commercially sexually exploited women. It helped to understand the various programs adopted by the NGOs for mainstreaming, the different activities undertaken under each program, the limitations they are facing in implementation, and the various strategies they have adopted to manage the limitations. By eliciting the opinion of mainstreamed survivors on the quality of intervention, the study intends to assess the effectiveness of the programs adopted by the organizations, and to assess the quality of life led by commercially sexually exploited women after NGO interventions. To elicit the opinion of public authority about the intervention of NGOs, the study interviewed the public authorities, which deals with the field both directly or indirectly. The quality of life scale adopted by the researcher helped in assessing the quality of life style being lead by mainstreamed survivors, which directly reflects on the quality of intervention of the NGOs.

The present study has adopted the Descriptive and Diagnostic type of research design. It basically works on describing the various activities the NGOs have adopted under the light of rehabilitation, prevention and development. Its focus is to narrate facts that are effecting the successful mainstreaming of the victims of commercial sexual exploitation. These facts may be social, economical, political or legal in nature. The study also looks into the adequacy of the legislation related to the mainstreaming of the victims of commercial sexual exploitation in the present Indian situation. For the study, the total sample size considered was 389 which include two management personnel from each organisation, one government official from each state/ Union Territory and 10 mainstreamed survivors from each organisation.

The collected data is analysed by adopting various statistics such as Descriptive statistics, Repeated Measure ANOVA and Contingency Coefficient tests with the use of Statistical Presentation System Software (SPSS 17.0 version), along with case studies for qualitative analysis. The following results are observed:
In relation to the Demographic part of the intervention, the study reveals that the Presidents/Directors stand as the largest respondents to the study whereas the mother superiors are less in number to respond to the study. Among these respondents, majority of them are in the age group of 40-50 years, with a graduation background. With regard to conceptual ideas of the respondents, the study reveals that half of the NGOs have not perceived the concept of mainstreaming wholly, but have expressed an optimistic result regarding the possibilities of mainstreaming. Nearly all the NGOs have accepted the possibility of mainstreaming in the Indian Society. In relation to different programmes adopted by the NGOs considered for the study in South India, the study identifies 52.7% of the organisations having rescue programme, 100% NGOs with rehabilitation programme, reintegration/repatriation by 52.7% of the NGOs, prevention activity by 74.4% of the organisations, developmental activities by 40.3% of the organization, advocacy/lobbying by 27.9% and research activity by 18.6% of the organisations.

With regards to rescue programmes in particular, the study reveals that 47.3% of the NGOs have not adopted this activity and the major reason quoted for the same is the challenging nature of the work giving less result for long time efforts. To receive information about the exploitative situation of the women, the most adopted modes by the NGOs are the keen observation by the field staff of the organisations and the general public. It is found interesting that though society is biased about the issue, there are many concerned individuals who want to express their opinion against such exploitation and they are reporting the same to concerned NGOs. It is a very positive sign of the paradigm shift that is taking place within the masked society into learned society. With such support, the number of rescues that are taken place is quite good where the efforts of NGOs to rescue the minors can be seen clearly. The most important points recognized by the organisations for rescuing the women from an exploitative situation are the brothels, though not the posh ones, but the independent small houses where the Gharwalis keep girls for entertaining the clients or a group of small huts in a particular area where prostitution takes place. This type of brothels, so called red light areas can be seen specially in Andhra Pradesh and Tamilnadu. The next most identified place from where a good number of rescue operations take place are the transit centers such as railway stations, central and sub-urban bus stations, government hospital centers and other noted specific areas of the cities or towns. Otherwise, family is the most vulnerable place.
identified by the organisations. Practice of domestic laborers and the pavements are the other spots recognized for rescue operations.

During the process of rescuing, the NGOs face a lot of problems as the field is challenging and risky. Out of the problems faced by the organisations, the study focused more on the financial problem as it is found to be one of the most dominating problems among all others. Otherwise social and political problems have been highlighted as damaging factors to implement the programme successfully. In such a challenging and problematic activity, the staff of the organisations found the most active members of the team. Police personnel are the mandatory members of the team as the legal part of the whole process demands it. Otherwise the public, medial personnel, advocates and activists are the different segments of society who participate in the rescue team. Though on the surface level, identifying and fulfilling the immediate needs of the victims seems to be not a major factor, it is very essential to gain confidence of victims which boost their will power to cope with reality. Such knowledge stimulates to identify the immediate need of the rescue soon after the rescue. The study reveals that psychological support and medical intervention as their immediate need. In fulfilling their needs, taking consent of the victims for medical testing is the biggest challenge the personnel of the organisations are facing along with the problems such as fulfilling the legal requirements and the lack of facility of shelter home.

The next section deals with the policies and programmes of the government towards the programme. 34.4% of the respondents have expressed their dissatisfaction about the existing support, where as 12.5% of them have said, though not completely, they are to some extent satisfied about the existing policies. The dissatisfaction for the same is because none of the legislation talk about rescue operations directly nor any programme exists with the government for the same. Otherwise, it is only the ITPA which has been recognized as the supportive legislation for rescue activity though it directly does not speak about it. Other than this, 18.6% of the respondents also have mentioned IPC as another supportive factor. This is the reason highlighted by the NGOs having no rescue programme for not adopting the rescue programme in their organisation.
Rehabilitation is a programme adopted by 100% of the organisation, which includes various dimensions such as economic rehabilitation, civic rehabilitation and psychological rehabilitation. For any successful rehabilitation intervention good psychosocial status is required. As such, in this field also. To identify the psychosocial status of these victims, the most adopted mode by the NGOs is the personal interview with the victims. The techniques such as home visit and general health monitoring also has been adopted on need base. Through such intervention the recognized immediate needs of the victims are shelter and assessing the psychosocial conditions of the victims which are fulfilled through providing institutional care facility and counselling. The types of rehabilitation programmes by these NGOs are categorized in the study as social-economic rehabilitation, psychosocial rehabilitation and rehabilitation through facilitating education, rehabilitation through institutional care facility and civic rehabilitation. Out of these programmes, socio-economic rehabilitation is more done with in the institution after psychosocial rehabilitation whereas socio-economic rehabilitation, facilitating education, legal assistance and civic rehabilitation takes place more outside the organization’s premises. In psychosocial rehabilitation, counselling plays a major role. The Socio-economic rehabilitation programme is the next biggest programme adopted by NGOs where creating atmosphere for self-employment and wage based employment opportunities are the major target activities. Civic rehabilitation is the poor activity adopted by these organisations as it requires strong advocacy and lobbying process for which the NGOs need to be more empowered with the legal aspect. Under such categories of rehabilitation programmes, the activities adopted are counselling, institutional care, vocational training, employment opportunities etc. For all types of rehabilitation programmes, the basic need identified by the study is shelter which not only fulfills the basic needs of the victims, but also creates a positive attitude among the victims about their future life. Half of the NGOs considered for the study are in the position to offer their own shelter home. Another 12.5% of the NGOs rent the shelter for the victims and the rest of the organisations do not offer this facility. Such organisations that do not offer shelter home services utilize other sources such as government homes and homes of other NGOs. The challenging factor here is that the rehabilitation of the victims who are rehabilitated through institutionalized programmes. The major modes adopted to mainstream such survivors are providing employment opportunities, reintegration with families or with society either through marriage or through self-
employment. The key problems identified in implementing both institutionalize and non-institutionalized rehabilitation programmes are the running away tendencies among the victims for which the identified causative factors are poor psychological conditions, disinterest in institutionalize life style and mental health disorders. The coping actions for the same adopted by NGOs generally are searching and bringing them back or otherwise, register a FIR with police and wait for the result. The other major problem is the lack of financial assistance. The major mental health disorders recognized among the survivors are depression, anxiety and aggressiveness. This is identified as one of the major reasons for unsuccessful programmes along with social stigma and substance abuse. But pity is the condition where half of the NGOs do not provide medical intervention for such mental disorders. The reasons identified for such unsuccessful programmes are the social stigma and the financial problem and non-availability of time support from the related professionals.

Reintegration is the other programme adopted for fulfilling the concept of mainstreaming. Social reintegration which is also recognized as mainstreaming in this study is the ultimate intention of the entire rehabilitation programme. It is believed that reintegration is the safest mode to protect the victims from different problems which also brings happiness in the survivors. But it is not an easy task because of the rejection from family and community. The major reason for the same identified by the study is social stigma. In reverse, some cases fail to get reintegration because of the refusal by the survivors themselves because of their hatredness towards the family and community. They claim that when they are into risk for human trafficking, there was nobody to rescue them but are busy in blaming her. Re-trafficking has been accepted by all NGOs working for reintegration. The reasons recognized are family refusal and the traffickers influence for better lifestyle than the earlier attempt. The other general problems which are hampering the effective implementation of reintegration programmes are family refusal and social stigma. With all these serious problems which are shaking the effectiveness of the programme, the attempts for rehabilitation and reintegration of the survivors is appreciable.

Prevention is better than cure. The general opinion of the Indian people is that prostitution cannot be prevented as it is an age-old practice. But the study witnessed the
optimistic approach of the NGOs towards prevention as all the NGOs who are working for prevention of women being in prostitution, believes that prevention is possible by providing counselling to impart knowledge about various consequences of prostitution. Out of 32 NGOs selected for the study, 8 organisations have not adopted the programme, and the rest 24 organisations have the programme. Under a preventive programme, various activities have been adopted by the NGOs out of which awareness creation in the society especially with the community vulnerable to human trafficking to prevent human trafficking for prostitution is the most adopted one. Along with this, providing institutional care facility to fulfill their basic needs and organizing self-help groups, creating awareness among sex buyers, framing vigilant committees are also been adopted to prevent them being in prostitution. The out reach programme has gained special consideration in prevention activities as except one organisation from Kerala, all the other organizations having preventive programmes also have community out reach programmes. The most successful mode adopted for the same is creating awareness among the public about various facets of human trafficking with special reference to trafficking for prostitution and its consequences through lectures, cultural activities, seminar, workshops etc. Meeting with self-help groups, documentary movies and exposure trips the other highly adopted mode for out reach programmes. Through this programme most targeted groups are general public, youth, students and police. As usual, in implementing these programmes the hurdle they face are many. The most highlighted problems are lack of funds and social stigma to attend or receive information about the issue which is addressed through organizing the local resources to support financially and by creating awareness among the public to clear the social stigma attached. This is the exact picture of preventive programmes with selected NGOs. But the eight NGOs who do not implement this programme quote their intensive involvement in the rehabilitation programme and lack of resources for not having a prevention programme. Though the quoted reasons are valuable, being most important intervention, it is recommended to adopt the preventive activities if not in the larger area, at least for the most vulnerable community in a close geographical area.

The development is more essential as both rehabilitative and preventive factors needs supervision, where developmental activities can give better results without supervision. It not only prepares the victims to protect themselves by using resources available in the
community, but it also give an opportunity to the NGOs to look into their functioning and its result. So in the study, the developmental aspect is not only considered from the survivors’ point of view, but also with respect to NGOs. To achieve the development of survivors, the activities adopted by NGOs are creating awareness among the survivors about their legal rights, educating them about the special policies and programmes for their welfare, formation of their own collectives etc. In another way, is to look into the developmental aspects NGOs through self-assessment or assessment of their own success by NGOs themselves. For the same the most identified criteria are comparing the organization’s target and achievements and interview of beneficiaries. The prevention and developmental programmes are not as hard as the rescue programme, but still has their own problems in implementing the programme. The major problems as such are lack of cooperation from the police department, biased attitude of the public towards accepting empowered survivors and threatening from pimp through various sources. The NGOs are handling such factors by creating an awareness programme for the government law implementers and for the public. Some times, it is expressed by the NGOs that ignorance towards such disturbances is also giving good results. With all such interventions and hurdle, though NGOs are adopting certain remedies, some of the programmes are not producing expected results. The study attempted to look into such a programme, which reveals that rescue and prosecution is the programme recognized as the most non-effective programme followed by advocacy. It is interesting to observe no single mention about research activity which communicates the misrepresentation of the activity. Prevention and Developmental programmes are such an interesting and responsible job that it demands different kinds of professional input. For the same, the NGOs have to depend on other professionals such as doctors, lawyers, teachers, police, social workers etc. Around 75% of the NGOs express their satisfaction towards the quality of service they receive from different professionals, where as another 25% of the respondents expresses their dissatisfaction because of the professional’s minimum knowledge about the field, their busy schedules and lack of commitment to the field. The field of research and advocacy are still to be concentrated on by the NGOs more and more as they found not much involved in these areas.

On the other hand, majority of the respondents express their satisfaction for the results they are receiving for their efforts. 38% of the respondents express their dissatisfaction
because of financial constraints and lack of trained manpower to work in the specialize field. In the same path, when the government role is considered, the suggestions such as periodical meetings with law implementers and NGOs, amendments in legislation and more funding for NGOs have come forth. With regard to the enhancement of quality intervention from the NGO side, a strong need of south Indian networking system has emerged.

The quality of life scale prepared by Douglas A. Bigelow and team from Western Mental Health Research Centre, Oregon Health Sciences university, Portland, Oregon, looks into the areas such as pleasant and unpleasant feelings of the survivors and their capacity to handle the same, the decisions making and conflict resolving capacity of the survivors, their living situation, income, transportation, social interaction and medical facilities, alcoholic addiction etc. When the same was used for the study and the data analyzed, it was understood that the quality of life adopted by the mainstreamed survivors have been drastically improved. The change is not seen state wise much, but overall it is found that, the life style of commercially sexually exploited women have been improved a lot. Thus, the result represents the qualitative intervention of NGOs with regard to mainstreaming the survivors of commercial sexual exploitation.

For any long-term systemic change to happen, policy framework and policy input is necessary otherwise civil society intervention largely ends up as a reactionary process without long-term impact. Adequate and strong legislation play a pivotal role in addressing an organized crime. In the line, intervention of the study related to the policies, programmes and legislation related to the field reveals that the NGOs have recognized the better position of the field situation when compared to the past, by understanding the public being more receptive about concept by having discussion which was not to be seen in the early period and also to some extent, involving in the process of mainstreaming directly or indirectly, increase in number of organisations to address the problem etc. But regarding the policies, no policy found which are tailored to the needs of the victims of commercial sexual exploitation. Instead, the problem of commercial sexual exploitation has been included along with the other distresses of women in general. But the needs and requirements of the field of mainstreaming commercially sexually exploited women are entirely different from the women in any other distressed
situation. For this reason, it is observed in the study that no respondent touches the policy matters but their focus has been on the legislative part and different programmes related to the welfare of the survivors of commercial sexual exploitation. Apart from this limitation, the study notice that ITPA being the only act which address the issue of commercial sexual exploitation and the welfare of victims of commercial sexual exploitation, recognized by all the NGOs considered for the study. The Indian Penal Code and Juvenile Justice Act are the other most identified legislative measure for the issue. The special government orders of Andhra Pradesh are the next most identified legal aspect by the NGOs of Andhra Pradesh, which is the evidence for active advocacy and the lobbying process in the state. Being the implementing agency for the government, 22 organisations (68.8%) are not implementing any government programme where as only 10 organisations (31.2%) are implementing the government programmes. The loopholes in the system of government such as long procedure in sanctioning the projects, rigid rules and regulations, corruption etc., have been highlighted by NGOs as the reasons for not implementing the government projects through their organisations. Swadhar is the programme most implemented by the NGOs as it is the old project from the government which was more close to the needs of the victims of sexual exploitation. The recent programme released on the line which is exclusively for commercial sexual exploitation is Ujwala. This project focuses all the need of the victims from the level of rescue till reintegration. When the study took place, in the states such as Andhra Pradesh, Karnataka and Tamilnadu Ujwala scheme was not released officially. But when it was released, the researcher followed up the organisation regarding the implementation of the new scheme, where one organisation from Andhra Pradesh admitted that they have taken up the responsibility of implementing the Ujwala programme and few other organisations express their efforts to get the projects for their organisations. But only one organization confirmed it from Andhra Pradesh. Regarding the policies, except Andhra Pradesh, other states are based on the central policies and programmes, where as Andhra Pradesh has their own policies for the welfare of commercially sexually exploited women. The pathetic situation is observed in the field, where the legal knowledge about the field should give empowerment to the programme implementers to eradicate the limitation or to rectify the same, but the condition is reverse. The NGO representatives have shown not much botheration about the policies and legislative aspect, where the overall development cannot be expected to be the optimum level. The unsuitability of the
present day legislation is the biggest loophole found by the study. The most recognized consequences of such loopholes are sufferings of rescue and rehabilitation programme effectiveness and the increased chances of re-trafficking. Otherwise the other consequences mentioned are difficulties in providing social justice to the victims through which the subject of mainstreaming is getting morally disturbed. To manage the same consequences, majority of the NGOs do not have any particular techniques, but they handle the situations according to the demands of the cases. To increase the effectiveness of the government intervention through policies, programmes and legislation, the suggestion given by NGOs are effort to eradicate corruption in the system, quick and early judgment to increase the hope of victims to ensure the social justice and more number of programmes from the government tailored for the needs of the victims more focused by the NGOs. They have also mentioned the amendments in the legislation which are an essential factor for the development of the field has also been highlighted.

**SUGGESTIONS**

For the present study, a large volume of data was collected, which was a difficult task to compile and analyze these in a holistic manner. The recommendations given here are not exhaustive, though efforts have been made to identify important issues and list out steps required to address them. The public authorities including and NGOs working in related fields in the district were consulted to ascertain the interventions required to tackle the problem of trafficking.

1. The police personnel have to be sensitized, strengthened and made more accountable for which advocacy and lobbying activity from the NGOs’ side has to be strengthened.
2. The existing Immoral Trafficking (Prevention) Act should be suitably amended to punish the traffickers and sex buyers instead of focusing only on sexually exploited women and brothel keepers.
3. A comprehensive law should be enacted keeping in view all facets of trafficking as per the U.N. convention and in accordance with Article 23 of the Indian Constitution.
4. The enforcement agencies, judicial officers, shelter home superintendents and social workers should be sensitized and trained to provide counselling and guidance to the rescued and affected women in addition to discharging their own responsibilities.

5. The Railway Police can also use section 145 of the Indian Railways Act, which provides punishment for drunkenness or nuisance in railway carriage or upon any part of the railways. The Railway Police normally use this section against street prostitutes found soliciting in railway premises. They should use it against the traffickers along with section 5 of the ITPA Act.

6. Trafficking is not a non-preventable crime. Training and sensitization of law enforcing officials, building up of public support through awareness campaigns and active involvement of police officials, prosecutors, NGOs, social activists etc should be strengthen through various activities of the NGOs.

7. The problems of commercially sexually exploited women and the concept of mainstreaming have not been given the serious place that it deserves. All the state governments need to formulate an “Anti Trafficking Policy” delineating the problem and the multi-dimensional approach to its prevention as the attempt has been seen in Andhra Pradesh. A ‘Rescue Protocol’ for trafficked victims and potential victims needs to be developed and activated as an important component of this policy.

8. Long term, sustainable development programmes have to be initiated to promote self-sufficient life style among the survivors. The present adopted programmes such as toy making, pottery, jewel making etc., do not generate the sufficient income for survivors. Instead of such training, if they are provided with vocational training in different trades, i.e. making of candles, scented sticks, matchboxes, processing of natural agricultural produce, animal husbandry etc. which are income generating for long term, their sustainable development is possible.

9. The Employment Generation Programmes such as TRYSEM, DWCRA etc., have to be utilized more and more.

10. Special schemes for economic empowerment of women needs to be launched in endemic pockets.

11. Re-trafficking is admitted by all the NGOs irrespective of geographic areas as the major reason found is commercially sexually exploited women’s hatredness towards the family. This indirectly highlights the need of effective counselling for the
survivors through which re-trafficking can be reduced. In this line, NGOs have to concentrate on providing good counselling to the victims by experienced counsellors.

12. Reintegration through marriage or reunion with family has been found to be an effective measure for mainstreaming. But the chance of traffickers existing in and around the family is high where the NGOs have to be careful. Though reintegration is essential, the NGOs have to take decisions to not to reintegrate the survivors though she and her family is willing, if the threat of re-trafficking is recognized.

13. Only 14 organisation (43.4%) are involved in facilitating the education programme which is purely based on the chronological age of the victims and their interest in continuing education. But the need is felt here to encourage the victims to continue their education, no matter how much ever their chronological age is.

14. At present, 17 organisations are able to provide institutional care which involves food, shelter, clothing and health care services to the victims. As such, there is need for more number of organisations adopting this service. Though government shelter homes are available, NGOs involvement is more required as the government homes are based more on bureaucratic system.

15. Many a time, these women are not to be found in the list of the citizens of the country which is a threat for their existence. In such a situation having civic rehabilitation is very essential as this confirms identity of survivors as citizens of this country. The study explores the need of more organisations adopting the programme.

16. During the study, the NGOs who are extending the shelter home facility shared their problems about getting the place for shelter home, the need for distribution of lands by government to the NGOs of the purpose was felt strongly.

17. It is observed during the study that victims are getting discouraged to continue their education because of their age and lack of confidence in facing the mainstreamed mass. This is resulting in a dropping out situation. To address this problem, there emerged a need for motivating the victims to continue the education among the survivors without comparing them with mainstreamed candidates.

18. In general, mental health is the least bothered concept in India. There is a need identified in this line to give priority to the mental health concept and to prepare commercially sexually exploited women mentally to face society is required more. So there is an immediate need that exists to implement psychiatric medication among the needy by all the NGOs who have institutional rehabilitation programmes.
19. The best method of preventing trafficking is by integrating prevention with prosecution. Prosecution includes several tasks like identification of the traffickers, bringing them to book, confiscating the illegal assets created out of trafficking, making the traffickers compensate for the damages and ensuring that they do not cause any further harm.

20. The problems like gender discrimination and socio-economic neglect of women together with acute unemployment and poverty has to be addressed intensively since they provide the primary impetus for trafficking. The States also have to initiate policies and programmes to alleviate these conditions.

21. The States have to acknowledge the gravity of the problem and initiate suitable measures to check the growing trend of trafficking. A multi-pronged approach integrating income generation measures, IEC (information, education, communication) initiatives etc., need to be put in place in association with NGOs and civil society.

22. Vigilant committees in the vulnerable communities have to be established in police-NGO partnership. This initiative brings active co-operation between NGO workers and police officials which results in successful checking trafficking in the localities.

23. Efforts in grabbing the interest of the elected local leaders has to take place which can make a marked difference in preventing trafficking in women. It can be a powerful instrument for social mobilization against trafficking.

24. Awareness of legal right empowers people and strengthens them to resolve counter abuse and exploitation. In this line, though intervention by NGOs can be observed in the study, its efforts have to be increased which can act as an effective tool for tackling the abuse of trafficking.

25. Media has a major role to play in preventing trafficking. It is a powerful tool to generate public awareness. It can sensitize people about the criminality of trafficking and the tragic fate of victims and thereby generate resistance against exploitation. The periodic discussions/workshops with media personnel can be held which can sensitize media personnel to reach the grassroot level and also can be helpful in providing social as well as legal justice to the victims.

26. Awareness programmes for adolescents can be more focused as they are more vulnerable for trafficking for sexual exploitation in lure of job, opportunities in the
movie field or in modelling and infatuation in the name of love. Printed literature/pamphlets etc., can be used to inform and educate them.

27. Compulsory registration of marriages will be very useful in discouraging fake marriages with outsiders which is a frequent ploy for trafficking. Registration would identify and help tracking down the so-called husbands and their families. There exists the need for vigilance over village temples, particularly the famous temple where many of the marriages take place. Counselling of village priests is also necessary to persuade them to be circumspect about the marriages they perform, especially where non-localite grooms are involved. The identity of grooms have to be recorded for which 15 days advance notice should be given for confirmation of identities of the bride grooms. If this is done, fake marriages can be discouraged an in case the woman is missing, her whereabouts can be traced. The NGOs have to take initiatives in motivating the district authorities to take steps in this regard and has to motivate the panchayats to function as information centers, in which case they and can be in a position to provide all data relating to the marriages.

28. NGOs have to favour mass marriages to enable poor parents, reeling under acute poverty, to marry off their daughters without incurring considerable cost. The formal expenditure for performance of such marriages can be borne by the joint efforts of NGOs, concerned government agencies and also by involving the public.

29. There is need for social action to prevent human trafficking for prostitution. Infact, in the present situation, trafficking is rampant in places where a culture of silence prevails. Social indifference and tacit support encourage trafficking. When a woman is trafficked through fake marriage or inducement, the neighbors and villagers profess innocence. They prefer to remain silent as they do not want to interfere and incur the wrath of the victims’ families/relatives. Periodic community awareness programmes in the vulnerable areas have to be undertaken at the grass root level focusing on fundamental rights, principles of human rights, basic laws relating to trafficking and the ways in which the community can be involved and can contribute to counter the pernicious practice.

30. Mapping of vulnerable pockets, which are more sensitive from the trafficking point of view, should be done to enable the government, NGOs and other organizations to focus special attention on these areas. Participatory approach is more fruitful in this line.
31. The ITPA needs to be amended suitably so as to arrest and prosecute traffickers, pimps, dalals and touts instead of the victims.

32. Households affected by natural calamity should be given proper shelters and adequate relief, so that the affected homeless households would not be prone to trafficking.

33. The study identified the statements of few NGOs where the belief in contributing qualitative input to the areas picked up is highlighted than extending their activities in other areas. Though the explanation is acceptable, the situation in the field demands the preventive programmes, which have to be addressed by all the NGOs. In this regard there is an urgent need identified to look into the matter as serious as there are less number of NGOs involved in mainstreaming commercially sexually exploited women, among which few are not involved in important activities such as prevention which is quite threatening. In such a situation, it is suggested that though not in a larger volume, programmes for prevention can be taken care of along with other projects.

34. The field of mainstreaming commercially sexually exploited women is quite challenging to work which demands lot of professional knowledge and experience. The field also has a good scope for Social Work intervention too. With this background the study identifies a huge demand for professionally qualified people to get into this field and serve for the welfare of these exploited women.

35. The capacity to communicate effectively with NGO representatives have found to be weak. The language is the biggest barrier experienced during the study. There is a high need to concentrate on the global connecting language ‘English’ along with the regional languages which are essential to them. Since they do not have a specific working area, but have to work throughout the globe, when required, the above suggestion can be considered positively.

36. Prevention is a challenging activity in which a majority of the organisations are working optimistically. The best part of the NGOs bunch considered for the study are working with commercially sexually exploited women and then with the community but the requirement of concentrating on all the three dimensions such as victims, perpetuators and the community is needed.

37. Less number of NGOs have been found adopting developmental activity. Though not an easy task, developmental activity has to be focused strongly by the organisations,
there is a strong need to strengthen the present developmental programmes adopted by various NGOs.

38. Cultural activities are the effective modes to reach the grassroot level, as these communities suffer from illiteracy and lack of awareness. To impart knowledge about such heinous systems, cultural activities gives the best result. But in the study, it is observed that a majority of the organisations are not concentrating on this mode. In this regard, the need for adopting the cultural activities more by the NGOs was felt severely.

39. Since there is no strong network among the NGOs that exits in the states except in Andhra Pradesh, the social action for the cause is suffering. To reduce this gap, inter states and intra states networking of NGOs are required. It is suggested that this type of networking among NGOs working for the issue directly and the NGOs who have concern about the issue have to be framed.

40. The support for mainstreaming the survivors has to be extended through framing exclusive policies and programmes as the problems they face are very much different from the women in distress. So generalizing the programmes may not holistically address the issue of rescue, rehabilitation and reintegration of prostituted women. Only the ‘Ujwala’ scheme is not sufficient to address the problem holistically.

41. The government has to frame a good number of programmes for the welfare of the sexually exploited victims.

42. The programmes for prevention of women being in prostitution has to be strengthened up.

43. Funding for NGOs working for the issue has to be strengthened. Though presently the funding is taking place, the amount is very meager to meet the expenditure at the field and so the quality of intervention has become the issue ‘not to be touched’. This needs to be addressed.

44. By providing proper funds to the NGOs, the government should frame a strategy for recruiting the staffs for NGOs, which can attract good quality staff since the present field demands more qualified staff than many other fields.

45. The Evaluation programme has to be more systematic and has to concentrate on quality of intervention of the NGOs rather than on financial aspects.
SUGGESTIONS FOR FUTURE STUDIES

1. **The challenges of counsellors with Commercially Sexually Exploited Women** – The scope for different kinds of counselling in the field, the secondary traumatic stress they gain can be considered. It can be a good input for counsellors from other areas such as HIV/AIDS prevention, Adolescent’s mental health etc.

2. **The impact of stress of ‘House Mothers’ on their physical and mental health** – A study can be undertaken in analyzing the stress these personnel undergo every day and its impact can be adopted using a measuring scale to study the impact.

3. **The Male Personnel at Top Management level in mainstreaming women prostitute** – The present study found that males are responsible for framing and implementing programmes. It is suggested that the investigator can study the motive/inspiration behind it using a suitable measuring scale.

4. **The running away tendencies among the institutionalized trafficked victims** - Many survivors in the institutions have shown the tendency of running away from the organisations. This can be focused by the researchers using an appropriate scale.

5. **The impact of single parenthood on the second generation** – A study can be conducted on the health status of the children of commercially sexually exploited women as they are from the single parenthood background.

6. **The Psychiatric problems and its impact on the sexually exploited victims** – A study can be conducted in depth about the psychiatric problems the victims suffer from, its impact on their social performance using appropriate measuring scales.

7. **A study can be undertaken among the vulnerable communities where their needs can be studied in depth.**
LIMITATIONS OF THE STUDY:

There were also some limitations felt in the process of the study:

1. Though it was communicated earlier to the respondents such as management personnel and the officers from public sectors, the involvement was not appreciable. If the involvement is qualitative, the study was able to justify with a more qualitative output especially with regard to policies, programmes and the legislation part.

2. The response from experienced people would give a different picture to the study especially with regard to the policies and legislation, as their experience, knowledge, analytical thinking would contribute more positively to the study. Though an interview took place with the higher-level personnel of the organisations, their experience to talk about certain area was limited. This is one of the limitations the study has come across.

3. Data was collected from the victims who were identified by the local volunteers and the management personnel. This might have influenced the quality of life scale in giving the real picture about the mainstreamed survivors.

4. The respondents also suffered from some limitations such as:
   i. Lack of knowledge about legal policies and legislation related information.
   ii. Their experience as interviewees was very poor so the technique of topical shifting was often used.
   iii. Their judgment about themselves was very poor.
   iv. Their ability to express herself/himself was an issue and language problems was faced by the researchers during the interviews.
   v. Taking time out for interviews from the busy schedule of management personnel was a problem; they preferred to participate in interviews during their leisure time, which was very short
   vi. The memory status of the respondents influenced a lot in providing accurate information.
CONCLUSION:
Finally, trafficking for commercial sexual exploitation is the most dehumanizing trade. A victim in flesh trade is subjected to innumerable physical sexual and psychological tortures, which leaves irreversible scars in the mind and the body. No human being deserves to be forced into a situation that destroys dignity and damages the self for a lifetime. All efforts therefore need to be taken to prevent such a situation as prevention is always better than cure. Otherwise, every victim has a right to be rescued. But the trafficking process desensitizes a victim forcing her to loose trust and faith in all support systems. It is this reason that makes a victim looks at the process of rescue with distrust. To overcome such situations, the NGOs are putting their efforts in rescuing the girls and women from exploitative situations. But when the intensity of the problem in society is observed, the number of NGOs involved in mainstreaming commercially sexually exploited women is very less. This situation demands further more NGOs to work for the issue for which lot of the government support through framing different policies and programmes and community support by involving themselves in the process of mainstreaming are required more.
CASE STUDIES

Case study is a form of qualitative analysis and involves a careful and complete observation of a social unit, be that unit a person, a family, an institution, a cultural group or even the entire community. It is a method of study in depth rather than breadth i.e., the selected unit is studied intensively. The very object of this method is to locate the factors that account for the behaviour-patterns of the given unit as an integrated totality. To achieve the same, the study extends over a long period of time to ascertain the natural history of the unit so as to obtain enough information for drawing correct inference. This helps the researchers to have deep perception about the case and also to have clear insight into life.

Through case study, a researcher can obtain a real and enlightened record of personal experience which would reveal man’s strivings, tensions and motivations that drive him to action along with the forces that direct him, to adopt a certain pattern if behaviours, the researcher found it more significant to discuss few case studies on par with quality analysis. On account of the minute study of the different facets of social unit, the researcher can well understand the social change that has taken place with the subject unit. Further, the case studies facilitate intensive study of social units which is generally not possible if we use either the observation method or the method of collecting information through schedules. This nature of the method also influenced the researchers to consider case study method in the present study.
CASE STUDY-01

Kamala (17 years) is from a village in West Godavari district. She is the first child of her parents, Shrinivasulu and Alamelu. Shrinivasulu is a farmer who owns a bit of land in the village. In addition to Kamala, he has three other children: two girls and one boy, all younger than Kamala. Because the family was struggling in poverty, their relatives would neither entertain them nor give any priority to them. The family was isolated from social functioning as they were never invited to any social or family functions by the relatives. Shrinivasulu was able to provide Kamala with basic education, but the family’s poor economic condition meant that she was only able to get through her tenth class before Shrinivasulu could no longer afford it. Later on, Kamala considered going back to school to continue her education, but her father was unwilling to pay for it due to the financial crisis they were undergoing. Kamala contacted people in the hopes of finding a solution to her problem and was told to apply for educational loans through the bank. However, her parents were against the idea because they thought the risk was high and that such activities were only for member of higher society, not for people such as themselves.

In the meantime, the family was challenged with poverty at every step and a rising expectation and competition within the village to improve lifestyle by earning more money and making space for social status. Kamala’s dream for continuing her education was broken and she began to make up her mind to start working for the family. Around that time, Sunitha, who went way for employment to Mumbai ten years before, came to the village for a festival visit. Her whole family was eagerly awaiting her arrival. She was wearing costly clothes, came in a car and was carrying cell phones, a camera and other gadgets. The whole village noticed her socio-economic status and was surprised and started appreciating her efforts to become ‘something’ in life. Kamala’s parents started dreaming about the same socio-economic position for their own family. The only source to fulfill this ambition was Kamala and they insisted she go with Sunitha and look for a job in the city to earn some money. After a couple of days, Kamala decided to go with Sunitha as she had already stopped thinking about continuing her education. Kamala’s parents approached Sunitha to ask her to show her good job opportunities in the city.
Sunitha promised to find Kamala a good job, such as receptionist in a corporate office, and gave her parents one thousand rupees in advance. They were very happy that their daughter would also earn money and be able to send some home. Everyday for a week, Sunitha would meet Kamala at her home and tell her to work hard since it is essential in an urban community. She would also orienting Kalama about the life style of people at Mumbai and how Kamala would have to act in Mumbai; it was all included: the food style, working atmosphere, change of language etc. After a week, Sunitha and Kamala boarded the train and went to Mumbai. During the trip to Mumbai, Kamala noticed a difference in the talks of Sunitha and thought it very unusual, but still she believed Sunitha, as she was from their own village and moreover, Kamala was reassured by her parents’ support for her being with Sunitha. Upon reaching Mumbai Railway Station, they were received by two men, who looked gigantic and strong. They took the two girls in a car to a place which looked strange. The place looked like a hotel. As the evening approached, the place became busy with a lot of men arriving, speaking to a lady and also with the girls and taking girls into rooms. Kamala realized where she was and tried to escape, but it was not so easy to escape from that place as it was like a maze and a lot of people were there to watch the girls. She was caught and beaten by the Madam who revealed to her that she had been sold by Sunitha for Rs. 15,000. For the next three days, Kamala was kept in a room without food and water and she started feeling faint. The next night Kamala was raped by seven men. The saga continued until Kamala agreed to be a prostitute. She was forced to entertain a minimum of six clients a day and sometimes as many as 24 customers a day. The customers would bite, cut, and burn various parts of her body, but a few of them were good and generous and would give Kamala tips without bring it to the attention of the Madam. One day, when Kamala decided that she could not tolerate such violence as her body had no energy to take such pain, she expressed to Madam that she was finding it difficult to entertain such a large number of customers everyday. As a remedial measure, Kamala was advised and motivated by the Madam to use sedatives to reduce and escape the pain and, upon taking this advice, she realized that her physical pain was much more tolerable and became addicted to the drugs.

Back in the village, Kamala’s family members were waiting for news from Kamala and of course, a money order from her, but the news and the money never arrived. After a
few months, they were able to get a hold of Sunitha and enquired about Kamala. Sunitha was clever and told them that Kamala had absconded on the train when she, Sunitha, had gone to use the toilet and that her attempt to search for Kamala was not successful. She also enquired with Kamala’s parents as to whether Kamala had a boyfriend as there was a big chance she might have run away with him. Kamala’s family said nothing and kept quite as they thought it a matter of shame to talk about Kamala anymore. At the brothel later that year, Kamala tried several times to escape, but could not succeeded. Her living conditions were very bad in the brothels and there was no chance of a hygienic lifestyle, the beds reeked and there was no proper window for ventilation. Even worse was that there was no opportunity to tell that to the Madam and no possibility to make demands for anything. If somebody asked for something, the response would be ‘No Demands’ as everything costs money and that money had to be repaid by entertaining the customers. Kamala started to plan an escape for which she started to make a lot of good friends to help her and also collecting money from the generous customers to pay the helpers.

Meanwhile, NGO workers raided the brothel along with police and Kamala was arrested. After certain legal procedures at the police station, she was taken to the NGO where she was provided with food, shelter, clothing, etc. There were people at the NGO who could speak to her in a very good manner and everyday the same people would come and talk to her. In the beginning, Kamala hesitated to tell the truth to the people at the organization, but gradually she felt that the people were good and trustworthy. She started to reveal the facts of the situation she undergone in the brothel for nearly 6 years. After a few weeks, the NGO staff asked her whether she would like to be with her family. She expressed her willingness to go back to her family and the organization people contacted the family. The family was still in distress and was not ready to accept Kamala as they thought it shameful because they did not know where she had been all those years and they totally refused to accept Kamala. Kamala was shocked and disappointed by her family’s reaction, but the organization helped her to regain her motivation. She still had no interest in continuing her education, but thought of taking up vocational training. The organization extended a lot of opportunities to learn, receive training and earn for the future and Kamala selected screen printing and baking classes. She took the training seriously and undertook it successfully. After she had a mastery of these skills, she
approached the heads of the organization to discuss the possibility of starting her own business. The heads of the organization were very happy to hear this from her and promised to check the feasibility. In a couple of weeks, they replied back to her positively; they told Kamala that having her own business was possible through loans from the bank and they also promised initial support from organization. Kamala was very happy and started to work on opening her new business. The organization gave her some money and pulled in some customers for Kamala’s production. At the same time, the bank also released money to Kamala by using the organization as collateral and she started her business. Within three months she had succeeded in expanding her business by providing quality products and attracting customers. After five years of her business, she now owns her own small home and employs nearly 15 members. Out of those 15 members a few are from lower socio-economic status of the society and a few are the residents of the organization which helped her to start her new life. Today, leading an independent life, Kamala has a very respectful life in society.
Venkataramani (48) was a man of middle class socio-economic standing. By profession he was a carpenter and his wife, Nalini (36), was a housewife. They possessed a bit of agricultural land too and grew certain grains. They had two children: Ravi, the elder son (16) and Selvi (14), the youngest daughter. It was a happy family. Their happy life continued until they encountered a sudden crisis: Venkataramani and Nalini were in a road accident and died on spot. This crisis destroyed the whole family structure. The two children were lost in grief, but within a short time Ravi was able to pull himself together, courageously face the situation and take up the responsibility of the family. He decided to discontinue his schooling and started working in the field with the help and guidance of his paternal uncle. He motivated Selvi to complete her 10th class at which time she was 16 years old and Ravi expressed his willingness to help her get married, but Selvi was more interested in continuing her studies than getting married so she refused his offer. The dispute went on for few months and in the end Ravi did not allow Selvi to continue her education after 10th class. One day Ravi decided by himself to get Selvi married and rid himself of the responsibility her presence imposed upon him. He started to search for a suitable match and left Selvi with no choice but to accept his decision to marry her off. Within a couple of months, Ravi found a boy by name Mani, who was 12 years older to Selvi. Mani was a supervisor in a bar and restaurant and had three brothers, two elder and one younger. His family demanded a huge amount of dowry during the wedding and Selvi protested saying that she did not want to marry a man who demands a dowry, but Ravi convinced her, saying that it is very common in society and that he would organize the money by obtaining loans from some of his friends and would repay the loans bit by bit without much difficulty. Selvi was left without protest and kept quiet. The wedding went well and all of the relatives appreciated Ravi for handling the responsibility of his sister so well. Selvi, now 17, shifted to her husband’s house which was situated near the paddy field and had very few houses nearby. The husband’s family followed the joint family system in which all of the brothers live together. The eldest brother was married and the second elder brother did not want to get married. Selvi started her new life in their family and she led a happy life for first six months. The problems started gradually, in the guise of a dowry. Her mother-in-law, father-in-law and brothers-in-law, along with her husband, started forcing her to get some more money.
from her brother, but Selvi did not want to ask her brother, as she knew Ravi’s financial condition. When she refused to ask, they started ill-treating her in the family. To avoid such treatment, Selvi decided to take up a job and earn some money. She told her husband her plan and received his permission. For next couple of months, she worked for a garment industry, but eventually the family expressed their dissatisfaction with Selvi working outside of the home since she was gone for about 10 hours each day and in the end she was forced to leave the job. The family insisted on her being at home to look after the household work along her mother-in-law and sister-in-law, but Selvi felt that her time was being spent unproductively. She observed her neighbour lady who was weaving mats at home and selling in the market once a week. She too wanted to use her time productively and again decided to work to earn some money, but this time she did her work from home. She learned the skills of mat weaving on a local machine with the help of her neighbour and then bought her own machine with the money she had saved from her earnings at the factory. After completing her household responsibilities, Selvi would spend time weaving on the machine. Her neighbour helped her with marketing and Selvi started weaving even more mats from home. At the same time, Selvi’s sister-in-law had gone to her mother’s place to deliver her first child, leaving Selvi at home with her mother-in-law who had fallen ill with a fever. After a couple weeks of suffering, the woman died and, as the only remaining female, Selvi was left to manage the household on her own. Mani was at work from morning until late in the evening, which meant that Selvi was often at home with just her brothers-in-law and father-in-law, all of whom would look at her in a strange and unhealthy way whenever they are alone with her. Selvi began to feel uncomfortable and found it difficult to manage being with them, especially when her brothers-in-law would try to touch her and purposely stand very close to her. She felt the social distance they were maintaining was not far enough. The only person who extended emotional support to Selvi was her neighbor who was helping her with marketing the woven mats. As the problem with her male in-laws began to get worse, Selvi’s neighbor suggested that she speak to her husband, Mani, and tell him of the problem. Also feeling this to be an important matter, Selvi told her husband of the issue that very night and was surprised with his reaction. Mani’s response was quite cold and he said there was nothing wrong with what his brothers and father were doing. The way he looked at it was that Selvi was a women and men look at women with such intentions all of the time. Furthermore, Mani, for the first time, asked Selvi to sleep with
his friends, who were really interested in and who could help him to make his career more colorful. Selvi wondered whether her husband’s statement was genuine and conscious and, when she realized that it was, she broke down in tears. When she shared the situation with her brother, Ravi, he was not very receptive and told her only to manage the situation sensitively. He also expressed his inability to continue his responsibility for her anymore, as he has lot of debt to return. Though it hurt her, she took it lightly not expecting the things in practical. A few days later, Mani came home with two men and introduced them as his friends. While Selvi was busy preparing tea for them, Mani came in and shocked her by saying that they were the two men whom he intended for her to entertain sexually as they promised a fair amount of money and support for building his career. Selvi was shocked, refused to cooperate, and protested her husband’s intention, but it was of no use. Though nothing happened between Selvi and the men that day, they returned two days later and raped her without consideration of her protests; that was just the beginning. Eventually, Mani was bringing customers home everyday for Selvi to “entertain” and sometimes he would take her to hotels to entertain the customers. This went on for a year. When her in-laws heard about the situation, the brothers-in-law became more liberal in their harassment of Selvi and she could not tolerate it; Selvi decided to die and left home. When she was walking in the outskirts of the village, an old man came and enquired about her situation. When she told him of her helpless situation, he advised her to go to the neighboring city to find a job. She took a bus to city and reached the city bus station, but she did not know where to go from there so she began wandering around the bus stand. At this time, a man came and spoke to Selvi and when he found out about her situation he called some people on the phone and asked them to join him in extending some help to Selvi. When the four men the stranger had phoned arrived at the station, they all met and started discussing ways in which they could help Selvi. While this meeting was taking place, some fieldworkers from a local NGO working for the rehabilitation of commercially sexually exploited women, observed Selvi with a gang of traffickers. When they came to Selvi and asked why she was with those men, she explained her condition and the men’s efforts to help her. The gang of traffickers started quarrelling with the field staff of the NGOs for talking to the girl without reason. When the field staff intended to call police, the traffickers left the place. Selvi was shocked and upset to discover that she had almost fallen into the clutches of a trafficking racket and felt hopeless about her future, but the field staff took her to the
organization for which they worked. There were good people in the organization who spoke to Selvi in a very smoothening manner. They asked her about her past and her plans for the future. When she expressed that she had no plans for the future, the organization offered her many opportunities to create and build a future for herself. Out of the offered opportunities, Selvi decided to learn to drive a four-wheel vehicle. She was admitted to a driving school and, within next eight weeks, Selvi learned how to drive a car. At the end of the training period, Selvi attended and passed an exam of traffic rules and regulations at R.T.O. of the city which enabled her to receive a license for driving four-wheeler vehicles. Later on, the organization motivated Selvi to undergo training of mechanics of the vehicle and she became master of the trade within a few months. Along with this training, Selvi also received counseling with the organization whenever necessary. After five or six months of training, she started working for a travel agency as a driver. Meanwhile, Selvi felt the need to learn self-protection and decided to participate in a karate class offered at the organization. Since the organization was taking care of all her basic need, Selvi was able to save her salary and planned to buy her own cab by obtaining a vehicle loan from the Bank. However, there was a good job opportunity available at a very reputable hospital as car driver so Selvi postponed the idea of buying a cab and decided instead to work at the hospital. After some time, she received a promotion which resulted in a significant raise in her salary and she felt happy with the money and support she received from the hospital. Selvi continues to work at the hospital and has developed a relationship with another driver at the hospital; she has plans to marry him and start a family of her own.
CASE STUDY NO. 03

Madhu (26) was a beautiful girl with a fair complexion, clear skin, long silky black hair, and a tall, lean build and was the last daughter among Ramappa’s four children. Ramappa was a second division clerk at State Government office. The family was from a middle-class socio-economic background and religious in nature. Of Ramappa’s four children, three were girls and one was a boy. They were always happy to celebrate three or four festivals in a year by inviting and offering ‘tambula’ to their near and dear. The eldest girl, after her graduation, wanted to get a job so that she could help the family financially and, with the help of her father, she received a job in a private firm. Though Ramappa and his daughter were earning for the family and what they earned was sufficient for the day-to-day activities and to celebrate festivals throughout the year, they were not in a position to spend money lavishly. Yet, the whole family was happy with what they had.

Of the four children, Madhu was the most beautiful girl and she was always proud of her beauty. Whenever she attended any social gathering, she would express her proudness about her beauty and what she would say was not an exaggeration; she was an angel and also very talkative. Madhu was known for her wit and was the central point of any social gathering she attended. Because of this nature, the whole family was very proud of her, especially her mother who would support Madhu in fulfilling her needs and expectations; however, sometimes Madhu’s siblings would feel jealous of her for this reason.

Madhu, after 10th standard, when she was 16 years old, joined a diploma course thinking that she would be able to get a job quickly and easily. Since she was a merit student, she was given a free seat in the course and was encouraged and supported by her family. During the course, Madhu met a boy named Suresh who was senior to her in the college and fell in love with him. He was a good looking young man, but had a bad reputation. Many of Madhu’s friends warned her against being in a relationship with him because, after all, ‘love is blind’, but Madhu was not ready to withdraw herself from the relationship. After a year, when Suresh finished his course, without appearing for the exam and when the departure time arrived, he insisted Madhu leave with him and promised to take care of her once he got a job. Madhu had great trust in Suresh and
agreed to go with him, but was not courageous enough to inform her parents of her decision. So, without mentioning anything to any of her family or friends, she went with him. He took her to another part of the state and met with a friend who helped them to get a house with low rent and they lived together happily for three months. The small amount of money Suresh had with him and some ornaments of Madhu’s helped them to afford the expenditure of setting up a home with minimum requirements. Suresh stated searching for a job, but since he had not completed his diploma, getting a job was a difficult task. The money they had was sufficient for the first three months, after which they started obtaining some loans from friends and neighbors. After three months Madhu realized that she was pregnant, but Suresh expressed his unwillingness to be a father so soon and he asked her to terminate the pregnancy. One day, when Madhu was three months pregnant, Suresh left home saying he was going out to search for a job and he never came back. Madhu waited and waited for Suresh, but it was of no use. Madhu was left with no money or means of support, but the neighbours helped to organize some food for her as she was with child. Madhu lost hope in her future as she was supposed to pay rent for the house every month, but had no money. Meanwhile, people came to know of her position and a few men started coming to her home soliciting her for sex work, but again, her neighbours stepped in and helped to protect her from such men.

Around this time, Madhu started feeling very week and doctors advised her to receive a blood donation as her HB count was very low. When she was six months pregnant, Madhu suffered from natural abortion; there was nobody to attend to her except a few neighbours. When she had recovered her health, she began to search for a job to support herself. The men around were not ready to leave a single pretty women alone and they insisted that she entertain them sexually. One day she was gang raped near a paddy field. Eight men of the same village raped her one by one and she became psychologically and physically broken. It took her several weeks to recover from the incident. Once she became comfortable, she was again faced with the challenge of managing rent and other expenses and began working as a domestic laborer in the same village for a few months, but the earnings from her work were not sufficient to cover her expenses. The head of a family for which she worked misused her once with force. She put up a fight and protested his behavior so he gave some money and asked her to keep quite. The money she received was of great assistance to her. Again, on another day, in the absence of the
mistress of the house, the same man again started demanding sexual pleasure from her and she cooperated with him since there was no one around; Madhu was under the impression that their relationship would remain within the four walls and she would be able to lead a decent life outside. The man started demanding the same cooperation almost everyday whenever his wife is out of the home. Madhu became pregnant again and when the man’s wife found out she kicked Madhu out. The whole village came to know about the incident and they refused to socially entertain Madhu. Again, Madhu was left alone and with child. The men of the village used this opportunity and she was forced to entertain them for a small amount of money. When her expected day of delivery was nearing, she started to feel this social isolation as a punishment and wanted to rid herself of the atmosphere. One day, she met a Muslim person from outside the village who came as a customer to her and expressed his sympathy. He promised her a job after her delivery of the child with a contract that she has to entertain the clients for few more days and Madhu agreed because she wanted to get out of the village. After a couple of months, she delivered a baby boy in a government hospital; the baby was very cute and she was happy to have her son next to her. However, the Muslim man sold the baby for ten thousand rupees and asked Madhu to get well soon in order to start entertaining clients. Madhu was shocked and depressed about losing her baby and the fact that she had to continue in prostitution instead of getting a job. She was very upset and started crying silently on the bed of the hospital. A lady, who was a care giver for the next patient, enquired about Madhu’s condition and Madhu shared her feelings about her son and how he was sold. The lady felt very sad about Madhu’s situation and spread the news of her dilemma throughout the hospital. A journalist, who had come to the hospital for some other purpose, also heard about the news and was prepared to help Madhu, but the Muslim man came to hospital and threatened the journalist who then called a local NGO and the police and requested that they help Madhu. Within a few minutes, the NGO people and police came to the hospital, but by the time they arrived, the Muslim man had fled. Counselors from the NGO started counseling Madhu and Madhu insisted to have her baby back, but because the Muslim man had fled, the police and hospital authorities were unable to locate the child. Madhu became depressed and refused to speak to anyone; the NGO workers tried very hard to make her speak, but were unsuccessful in their attempts. They took her to the NGO facilities and provided her with all the basic necessities she required as a nursing mother. She was also provided
psychiatric assistance, but the sessions had little result. Everyday, the staff would try to speak to Madhu, as would a number of children in the NGO’s shelter home when the opportunity arose, and eventually their efforts were rewarded and Madhu began to speak again. At the same time, the cook at the NGO’s shelter had to leave suddenly for a great length of time due to a death in the family. The NGO was faced with the dilemma of feeding eighty children everyday without a cook and started searching for a replacement, but feared it impossible to find someone by the next mealtime. However, Madhu stepped forward and volunteered to take on the responsibility of cooking the children’s next meal. She cooked a simple meal that turned out to be quite delicious and elicited appreciation of her talent from all of the children. Madhu was very happy to receive such a pleasant response to her efforts and realized the talent hidden within her. She continued cooking for the children until the regular cook returned, but the cook could not stay for long because her family was expecting her to be with them for a family matter and thus, she resigned from the position. The NGO did not hesitate in offering Madhu the position of paid cook within the organization and she very happily accepted. This involvement helped her to come out of the trauma from which she was suffering and eventually became a normal individual once again.

After two years of service as the cook, Madhu received one more surprise from the organization. One day the director of the organization sent a message to Madhu to meet him in his office and she arrived there to find a counselor and a sympathizer of the organization in the midst of a serious discussion. Upon entering, Madhu was asked if she was interested in getting married. Madhu was surprised and expressed that she could marry if the person was good and that the organization could make the decision on her behalf. The next Sunday, a man came and talked to Madhu regarding his interest in marrying a orphan woman. He was a chef in a hotel in Delhi and used to have some property in the city, but wanted to start a hotel business in his hometown so he had sold his property and had few lakhs with him to start a new business. Madhu was happy with the man since she was in the cooking field and felt she could also contribute to the development of the business and she gave her consent to accept him as her life partner. Organization arranged her wedding within a moth according the expectations of the groom and the couple was married. Together they started concentrating the development of the business. They purchased a small piece of land and started a small hotel of their
own. Both husband and wife worked hard and business continued to improve, even beyond their expectations, and they were able to save a good bit of money. After a year, they took out some loans to construct a small house on a different part of the same land. Within the following year, Madhu delivered a baby girl. Today Madhu is a successful lady with a family, business and home. She often goes to the NGO to spend time with the other children of the organization and host a meal for all of them on her daughter’s birthday.
Ganga (16 years) is the first daughter of Mayamma and Mariappa. Mayamma and Mariappa are tribal people who lived in the forest with their parents, but as the tribal people began to leave the forest the couple left their woodland home for the modern world. However, they were not confident about living in towns or cities and abandoning their traditional lifestyle so they decided to live on the edge of the forest along with their parents so that they could be in the forest whenever they felt the need. Many others made similar decisions and eventually a small village, know in their language as Haddi, was formed. Since dependency on forest resources was reduced and they owned no land on which to work, Mariappa started working as an agricultural laborer under the Jamindars who owned agricultural land. Mariappa’s earnings were the major source of livelihood for the family. Mayamma would weave cane baskets, but the small amount of money she earned was not sufficient for managing the house as there was a problem with marketing. Still, that small amount would contribute to the development of the house. The couple had three children, two boys and one girl. The eldest, a girl named Ganga, was active and intelligent. When Ganga was 6 year old, Mariappa died from a snake bite which left Mayamma, a strong lady, to look after the whole family on her own. Thus, Mayamma decided to accept the responsibility and began searching for an opportunity to earn more money. At this time, an outsider came to their Haadi and built a rapport among the tribal community. He offered Mayamma work as a domestic laborer in a city far from the forest where she would be able to earn more money than she did working in her Haadi. There were no other opportunities opened for Mayamma to earn more, so she agreed to go to the city. She left her children in the small village with their grandparents who had been living with them from the beginning. When she arrived in the city, Mayamma went to her employer’s family to borrow some money as an advance for her labor and sent the money to her family in the Haadi to cover their expenses. The grandparents of Ganga took care of the children for next few months and one day they received a message from Mayamma saying that she had fallen sick with a cough and fever. Ganga was sent to visit her mother and enquire about her mother’s health as the grandparents knew nothing of the world outside of their own community. With the help of an outsider who visited the Haadi often, Ganga went to see her mother who was very sick and unable to do any work at owner’s house. The owners started demanding that Ganga work for them since
Mayamma could not. Ganga felt very bad about her mother and agreed to work for them in the city. Later, Mayamma was relieved from duty and sent back to her Haadi and Ganga worked for the family for a few months. One day, the owner’s eldest son, Raju, abused the adolescent Ganga whose age did not permit her to understand what had happened to her, thus, she neglected the incident and resumed work as usual. However, there was a fear in the corner of her mind about Raju and he began to sexually abuse Ganga whenever he had some privacy at home. As time passed and Ganga became older, she started understanding what was happening to her and she began to refuse to entertain Raju. But Raju would threaten her, saying she would have to pay a lot of money if she told anybody. Understanding the financial situation of her family and knowing they could not afford to pay out any money, Ganga began to tolerate the abuse. Back in Haadi, Mayamma contracted Tuberculosis and never received any medical treatment except herbal medicine; this lack of proper treatment pushed Mayamma to the edge of death. When it was imminent that she would die, the Haadi people, with the help of a literate young man of Haadi, wrote a letter to Ganga instructing her to come and attend her mother in the final stage. Although the letter arrived at the house, Ganga never received it or knew of its existence for the owner, who had intercepted the letter, did not want Ganga to leave because then there would be no one to help him. And so it was that Ganga never knew of her mother’s illness and Mayamma passed without her Ganga’s knowing. The tribal community waited for Ganga to come and perform her last duties as she was eldest of all the children, but she never arrived and the community expressed their dissatisfaction about what they assumed was neglect, without considering that she had not received the letter.

Back in the city, Ganga started feeling unhappy about remaining in the city due to Raju’s behavior and the fact that she had not heard from her mother in a long time. She told her employer of her want to return to her home and see her mother, but he refused to send her that month, saying that perhaps in the following months it would be possible for her to leave. One day, when she was cleaning the store, she found a letter from her mother requesting that she return home as she was terminally ill. Ganga, who realized why her employer had not shown her the letter and did not want her to leave, immediately stole Rs. 100/- from them and, without a word, returned to Haadi. When she arrived in Haadi, about two months after her mother had died, the tribal community refused to accept her
as she had not performed her last duties to her mother. It was an important and auspicious ceremony in that tribal community carried out by the eldest son or daughter which would influence the person to reach the heaven. Ganga’s attempts to explain the situation and why she had not been at her mother’s funeral fell on deaf ears and she failed to convince the community because they rigid in their practices. Because she was not welcome in her community, Ganga had nowhere to go so she stayed at the bus station while she tried to decide what to do. A lady who had been observing Ganga is the bus station asked about her situation. When Ganga told her the story, the lady said she could help Ganga by getting her a job in a nearby city and Ganga agreed to go with her. They boarded a bus and after several hours of traveling, Ganga, concerned about how long they had been on the bus, mentioned to the lady that she thought they should be in the city by now. The lady assured Ganga that everything was alright and that she should not worry and then she offered Ganga a delicious drink which she drank two cups of and quickly fell asleep. When Ganga woke up she realized that she was in a different city than the one the lady had told her they were going to, but since the lady was still next to her, Ganga felt relieved. The lady took Ganga to a house where she introduced a lady there as her sister and told Ganga to stay with her sister who would search for a job for her. Though Gang agreed, she felt the atmosphere of the home was not quite right and that evening, when lots of girls came out of their rooms and men started arriving, she realized that she was in a brothel. When Ganga was told to get ready to entertain clients and she refused to do so, she was left in a room for three days without food and water. Three to four times every day, the head lady and a few men would come to see if Ganga was ready to entertain the clients, but every time Ganga would refused and they would beat her, burn her, and sometimes hold a bunch of her hair and smash her face against the wall, once causing her forehead to bleed. After four days of such treatment, Ganga accepted her future as a prostitute and agreed to entertain clients. She entertained clients day and night, servicing anywhere from four to fourteen men each day. The costumers offered large tips so they wouldn’t have to wear condoms, which gave Ganga a great and constant fear of contracting HIV. She was a very popular prostitute and remained at the brothel entertaining clients on the first floor for four years, during which time she only set foot on the ground floor twice, once when a co-prostitute died out of HIV/AIDS and another time when Gang was sick and had to see a doctor. Other than that, she never left her prison on the first floor. Except for cosmetics which were provided by a supplier and
food which was provided by nearby hotel and brought to the brothel by a young boy, everything was supplied by the Madam and her team. There was a hotel near by and on the expression of need with a boy of 15 years who stay in the same road, would supply the food. The girls never once left the building for any reason and Ganga was thirsty for a breath of fresh air such as she had in her Haadi. One summer, the brothel was raided by an NGO and the police and Ganga was rescued from her hell. When she first came out of the house, Ganga was not thinking about the legal action that would be taken against her, but of how happy she was to be outside and free from the brothel. After the legal proceedings, Ganga was forced to stay in a government state home for women and was later handed over to a local NGO near her native home. She lived at the NGO for a few weeks and underwent counselling. During a medical examination at the NGO, Ganga tested positive for HIV and slipped into a depression. Through a lot of work, the NGO workers were able to pull her out of her depression and encouraged her to face the future courageously. Ganga was provided with the choice of either undergoing rehabilitation or being reintegrated with her family and, because she had always wanted to be with her family, she chose reintegration. The NGO staff took Ganga to her Haadi where she found her grandparents still residing, but her brother had left. During the long time that Ganga had been gone, the customs and traditions of the tribal community had changed and the previous issues with Ganga’s past were forgotten. The Grand parents were happy to receive Ganga, especially since they had no other family near them. Today, Ganga lives with her grandparents and visits the city once a month to collect her ART medicine from the government hospital and pay a short visit to the NGO that saved her.
CASE STUDY – 05

Chinnappa and Rajamma were married at a very young age. After their wedding, they settled down in a remote village with the purpose of working. Chinnappa was working as an agriculture laborer and after the wedding Rajamma also started working as an agriculture laborer. Both were hard working and honest and never felt the shortage of money and were happy with whatever they earned. Chinnappa was very fond of children and wanted to have some of his own and Rajamma was not against the idea, but the couple was never blessed with any. They were not upset, although the lack of children was the only shortage they felt in their lives. However, when Rajamma was in her late thirties, she became pregnant and gave birth to a baby girl. They were very happy to have the baby and name her Gowri. When the baby was just one year old, both Chinnappa and Rajamma contracted Tuberculosis, but relied only on local medicine to heal them and no proper scientific treatment was received until the sickness had reached its final stage. When Gowri was two years old, Chinnappa and Rajamma consulted a doctor, but the medication had no effect. Rajamma became terminally ill and died and within the next year, Chinnappa also died. Gowri parents had never contacted any of their relatives, so when they died the young girl was left alone, but was cared for by neighbors for the next two years. When Gowri was five years old, a woman around forty years old, from outside the village, visited Gowri’s remote village and introduced herself as Choodamani, an industrialist from a nearby city. She says that she came to know about Gowri and her situation through someone in the village and expressed her deep concern about the orphan child and her willingness to take up the responsibility of caring for Gowri. She convinced the community to let her take the child by saying she did not have a child of her own and that Gowri would become her daughter. The community members agreed to send the child with her as they were suffering from poverty and were no longer in the financial condition to take complete responsibility of the child. Thus, they sent Gowri with Choodamani with an oral agreement that the villagers would visit the child periodically and would be allowed to interact with the girl in the future. Choodamani agreed to these conditions and left with Gowri. Being from a very good economic background, Choodamani took good care of Gowri in the city. The villagers visited Gowri periodically during the first couple of years and were satisfied with the care she was receiving and gradually, their visits decreased. Gowri started going to school and
doing well in her studies and Choodamani provided her with everything she needed for her studies. Gowri became part of Choodamani’s family.

As it turned out, Choodamani was a trafficker who ran a brothel from her big beautiful house, in which she would keep a few young girls who were introduced to neighbours as Choodamani’s nieces who had come to stay with her. Sometimes, customers would come to the house and the girls would entertain them there and other times the girls were picked up from the house and taken to a place of the clients’ choosing. However, innocent Gowri never new anything of this business and remained busy with her studies. When Gowri turned eleven years old, Choodamani started briefing her about prostitution, the skill of entertaining clients, etc. and prepared Gowri psychologically for prostitution. When she was twelve, Gowri was taken to a doctor who injected her with a hormone to induce and increase physical maturity. Within a couple of weeks, Gowri noticed the changes in her body and she began looking like an eighteen year old young woman rather than the twelve year old girl that she was. When the date was fixed for Gowri to entertain her first client, she became depressed and afraid of the situation. Despite having grown up in the atmosphere of prostitution, Gowri had been able to remain ignorant of the activities going on in her home, but now all of a sudden she was forced to face the situation which she felt was immoral. However, she had no choice and started to sexually entertain clients. Within a year, Gowri had acclimated to the situation and was entertaining more than ten clients a day. She received money from both Choodamani and tips from the clients and started spending the money lavishly. In one year, Gowri had become a professional and tasted the power of money. She started requesting that the clients take her to other places rather then entertaining them in the house because she would get larger tips if they left the house, whereas, in the house the tip money would also go to Choodamani. Gowri presented her request to Choodamani in a very different manner, which Choodamani could not refuse. Most of the clients insisted that Gowri serve them and if she was busy with school or studying they would not often hesitate to wait until she was available. Not only was Gowri a popular prostitute, but she was also a clever one and figured out a way to keep the clients from being cruel by using her words to calm them and make them be gentle. Gowri became highly successful in entertaining the clients without a single complaint from either her or her clients. She also started smoking and became addicted to alcohol which made Choodamani was very happy as she
was able to influence the other girls to follow Gowri’s actions. Things went well for the next two years until one day Gowri, now sixteen, was entertaining a client at a hotel that was raided by an NGO and the local police. Gowri had never expected something like this to happen and was in shock, but had no other choice except to follow the other girls in the hotel to the police station. After fulfilling all legal requirements at police station, Gowri and other girls were sent to the shelter home run by the NGO. Having been accustomed to a lavish lifestyle, it was difficult for Gowri to adjust to living at the NGO shelter where she was no allowed to wear heavy makeup or smoke. Even the food was very simple and light, not like the food she had at Choodamani’s house or the hotels. Despite being different from what Gowri was used to, the intervention of the NGO was a very important experience for her. They introduced the girls to classical music, dance, karate, and other skills as a means of therapeutic intervention. The rescued girls, along with Gowri, started enjoying the activities and gradually returned to a normal mental status. They stopped missing the earlier lifestyle and adjusted to life at the NGO. Choodamani started trying to reach Gowri, who was the source of much money, but she did not succeed and eventually applied to the court asking for Gowri’s release from the NGO. She falsely claimed that Gowri had passed the age of 18 and was considered to be of legal age which meant that she could make her own choices. However, by that time, Gowri had already shared her story with the counsellors at the NGO, including her true age of 16. Simultaneously, Gowri had expressed her interest to continue her studies and her wish to learn computers. The organization, who received her request as a request from a client under the rehabilitation process, provided an opportunity for Gowri to go to a nearby computer school. She picked up the lessons and skills quickly and the staff of the organization was very happy about her intelligence and interest in learning new things and motivated her to attend college to continue her studies, to which she happily agreed. During the next six months, Choodamani built up a pile of false documents to convince the court that Gowri was over the age of eighteen and should be considered a legal adult. Because of the testimony of a witness provided by Choodamani, the court ordered the NGO to release Gowri. Choodamani was very experienced in recruiting girls for prostitution and did want to risk losing Gowri. She had anticipated the effects of the NGOs intervention in Gowri’s life and also the possibility that Gowri would not want to return to prostitution as she had always been interested in leading a decent life, so the next morning she came near the organization gate with her sophisticated car to pick up
Gowri. It surprised Gowri to see Choodamani near the organization and she knew she had no choice except to go with her.

With no legal recourse, the organization tried its best to convince Choodamani not to spoil Gowri’s future as she was an intelligent girl and interested in her studies, but Choodamani did not listen to their pleas and was very happy to see Gowri and return her to prostitution. Gowri was re-trafficked and resumed her old life entertaining clients. Today, Gowri, who is just twenty-three years old, is a very famous and very highly sought-after prostitute.