

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Girls/women trafficking is not a new phenomenon but in recent years it has re-emerged as a global problem and is becoming a huge challenge in Nepal. The exploitation of women and children by forcing them by one way or another way into the prostitution is a very troubling issue.

In our Nepalese society the crime of trafficking of girls and women for sexual exploitation is increasing day by day in different forms and nature, trafficking of girls in to prostitution is spread widely all over the world. It is not merely the problem of one particular place. It takes place within Nepal and from rural to urban areas and from Nepal to India.

In the last decade, the word "trafficking" has been variously defined by different national and international agencies, both inter governmental and non-governmental sector during some past decades. Unfortunately, no universally accepted definition has been developed so far. In the decade of 1950s, definition of trafficking adopted by the then agencies focused on the purpose of prostitution. It continued until 1990s, including elimination of all forms of discrimination.

In the meantime CEDAW was established to eliminate trafficking and the exploitation of prostitution of women. In 1996 GAATW established and identified that all acts involved in the recruitment and/or transportation of a person within and across national borders for work or services by means of violence or threat of violence, abuse of authority of dominant position, debt bondage, deception or other forms of coercion, as trafficking.

Girl trafficking is one of the worst form of human rights violations, violence towards girl, child labor and modern slavery. It is widely believed that per year 5000-7000 Nepali girls and women are sold in brothels, mainly in India. More than 20% of them are below 16 year old- with a rising percentage. Due to lack of female empowerment and an acute absence of overall awareness, Nepal is facing an enormous dilemma regarding the incident of girl trafficking, which represents a major crisis in world, especially as HIV/AIDS is spreading widely. Defined as the abduction of women and girls into prostitution, it generally entails their being taken out of their habits and escorted across that border to be sold to brothels, with majority ending up in Mumbai's Red Light areas (Maiti Nepal, 2000:3).

Though actual statistic are hard to determine, the number of girls taken to foreign brothels may range between 40,000 and 172,000 with about 20% under the age of eighteen or twenty. In Mumbai, Nepalese sex workers are believed to make up half the brothels population, estimated to total 100,000. 70% are through to belong to indigenous ethnic groups like Tamang in the majority, but also Gurung, Mager and Sherpa. The largest number come from the district of Kavre, Sindhupalchock, Nuwakot and Makwanpur (Maiti Nepal, 2000:4).

“Trafficking in persons” means the recruitment, transportation, transfer, harboring or receipt of persons by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs (UN,2000).

To summarize these definitions, trafficking is the process of supplying women and girls from one country to another country to the flesh trade for the adoption of prostitution and to earn money with threat, fear and violence.

Many complex causes such as social, economic, ethical or moral, religious, problem of migration, problem related to employment and underground organized crime etc plays the major role in trafficking (Rajbhandari and Rajbhandari 1997). There are a number of factors that are related to this cases and consequences of trafficking. In a study in 1998 Acharya (1998:31) identified. Social factor: Social set up, ethnicity, kin and kinship, religion, illiteracy etc. Economic factors: cure for employment. Development factors: urbanization, industrialization, media including pornography, films, inflation and complicated life style and great desires to achieve all sorts of facilities allure people to take bribes and encourage immoral acts, Political commitment, legal and administrative measures, Psychological and emotional factors.

Analyzing the various causes leading to trafficking helps us better understand and implement preventive measures to eliminate trafficking. The factors contributing to trafficking are varied and complex, differing from country to country. A good grasp of why trafficking occurs requires not only considering global and regional social and economic changes, but also an analysis at the local level, in places where the process of trafficking starts. The importance of each factor, however, depends upon local circumstances (Pearson, 2000:33).

Trafficking occurs not only from developing to developed countries but also from undeveloped to more developed countries, as this is not always the case increasingly between and within developing countries. Often,

people are trafficked from countries where there are economic, environmental or political problems, to countries or regions where the apparent quality of life for the average person is higher. Bear in mind, routes of trafficking are designed and manipulated by traffickers, thus it is an inaccurate over generalization to say that people are always trafficked (Pearson, 2000:33).

1.2 Statement of the Problem

The focus point of this study is to examine why and how women and children from Nepal are trafficked and forced into slavery-like conditions, for the purpose of forced labor and sexual exploitation in brothels in India. All forms of human trafficking involve abuses and violations of basic human rights, but it also includes the movement of people. The aim is therefore to understand how socio-cultural factors impact on human trafficking in women and children from Nepal. These factors must hence be examined within its broad economic, social, cultural and political context that creates push and pull factors between source (Nepal) and destination (India) respectively. The causes of trafficking are many and complex, but it is widely accepted that social factors such as poverty and the lack of resources, employment, health care and educational facilities, push people to migrate and improved livelihood opportunities pull them to urban areas and foreign countries

Nepalese society is a male dominated society. Patriarchal values are also responsible for girl trafficking. Prostitution is illegal in Nepal but some of the traditional practices like *badi*, *jumka*, *deuki* which are contributing to it. The open border of Nepal with India has been a major factors easing trafficking of women and girls/women in Nepal. This open border has made various criminal gangs easier to travel across the border and

trafficking. Women and girls are deceived by false promises of employment, marriage or education etc. The determinants of girl/woman trafficking are complex and multi-causal. At an individual level, trafficking is thought to be enabled by the existence of gender discrimination and unequal power relations favoring males, in addition lower female education, poverty and lack of economic opportunities all play a role in trafficking.

Trafficking of young women and girls/women has been recognized as a particular problem in Nepal, which is viewed as one of the ‘sending’ countries in the Asian network of trafficking, and India and Pakistan are typical ‘transit’ or ‘destination’ countries for all types of trafficking, particularly sex trafficking. It was thought to be common from 15th century the *Malla* regime and continued through the *Rana* regime. And now it has spread to various districts like Kathmandu, Nuwakot, Makwanpur, Jhapa, Sunsari, Morang, Chitwan, Udaypur etc (Bohl, 2010).

Trafficking in women and girls for sexual exploitation is a multi-dimensional problem in Nepal. It should be viewed from social, ethno-cultural, political, educational, and economic and gender perspectives. It is true that poverty is a root cause, but it is only one of the many factors causing this.

Majority of research only focus on causes of trafficking but does not reflect on post trafficking experiences of survivors. So this study has also focus on the present situation of survivors. The research must explore what challenges they are facing after returning home? Trafficking is a complex process so more research is required to understand the environment of re-integration of the returned girls into the society. So, the

concern of the study on the existing life situation of trafficked women survivors have expose the existing life situation of survivors' in relation with the impact of trafficking on their lives. When these girl returns to their respective countries, the problem then arise is the most severe. The return to the family is unimaginable, where their rights will be protected after their return is another issue everyone must be concerned about. After coming back if these girls are not accepted, then they likely to return to the same profession or never might get adjusted to the society and even may commit to suicide.

This research explores these larger issues relating to trafficking :

-) What are the socio-economic factors enforcing prostitution?
-) Generally which age group girls and women are victimized by trafficking?
-) Socio-economic condition of women after returning home.

1.3 Objectives of the Study

The main objective of this study is to find out the causes of girl/woman trafficking and other objectives of this study are:

- A. To find out the causes of girls/women trafficking in study area.
- B. To analyze the socio-economic condition of survivors of the study area.

1.4 Rationale of the Study

This study is intended to benefit all, and specially, it may be important and useful for the students and teachers who are keenly interested to know more about the causes of trafficking and its impact on survivors. Besides this, it will be helpful for the Government, NGOs/INGOs to lunch their program and bring changes in their policy regarding. It will be

useful for all the researchers and learners who are interested to know about this burning problem.

1.5 Limitation of the study

The root causes of trafficking are complex and are differ for each individual. Education of parents and gender discrimination, unemployment and market disparities, lack of appropriate legislation, physical and sexual abuse, caste based discrimination plays a vital role in trafficking. Trafficking is connected with various dimensions like migration and trafficking, migration and prostitution, trafficking and remittance, migration and conflict, but in this study the researcher has covered only causes of trafficking and socio-economic status of women after being trafficked. Therefore considering time and resources, this will cover limited area. This study is based on the primary as well as secondary information that were prepared or collected by the interview schedule and from various agencies. No study can be free from short coming and drawbacks of various contractions so that the study has the following limitations.

-) This study was done in Makwanpur district so it cannot be generalization the entire country.
-) The study is also limited in the context of time and space.
-) Survivors themselves were not willing to share their experiences.

1.6 Organization of the Study

This study comprises of seven chapters. The first 'Introduction' includes background of the study, statement of the problem, objective of the study, rationale of the study, limitation of the study and the organization of the study. The Second chapter presents review of the relevant literature and

theoretical framework. Third chapter deals with the methodology and ethics. Fourth chapter deals with the setting. Chapter five describes the socio economic characteristics of survivors before trafficking. Chapter six deals with the causes and socio economic status of women after returning from brothel. In this chapter there are 5 case studies of trafficked persons and, wretched stories of trafficked girls. The researcher has used pseudonyms and personal details are slightly changed because of the sensitivity of the subject matter. Chapter seven is the final chapter which Summarises the study with Conclusion .

CHAPTER TWO

REVIEW OF LITERATURE AND THEORITICAL FRAMEWORK

Trafficking of children for sexual exploitation is a long time and serious problem in Nepal. Trafficking takes place within Nepal and from rural to urban area and from Nepal to other countries. Thousands of women and children have sold to the brothels of India. While there are no reliable data on the magnitude of the trafficking problem in Nepal, the most widely quoted sources estimate that 5000-7000 girls are trafficked from Nepal to India and other neighboring countries every year, primarily for prostitution, and 2,00,000 Nepalese girls and women are currently working in the sex industry in India (UNIFEM, 1998).

2.1 The Meaning of Trafficking

The definition of trafficking continues to be the subject of debate as there is no globally accepted or conclusive or even commonly agreed upon definition, nationally or even internationally. Trafficking However can be defined as “an act of threat, incitement and sale of women for the purpose of prostitution.” Absence of accord on the definition has crucial implication on strategic planning and program development, since some of the definition which inform concrete, there are some basic elements of trafficking that are widely agreed upon, such as violence, deception, coercion deprivation of freedom of movement, abuse of authority debt bondage force labor and slavery like practices and other forms of exploitation or use of force (Maiti Nepal, 2000).

2.2 Trafficking and Migration

Both trafficking and migration refers to movement, be it across borders or from rural to urban areas. Therefore the physical sites of trafficking and migration are the same or can be the same. The difference lies in the element of choice. When trafficking occurs, migration is obviously taking place also. But when migration is taking place it is not necessary that it is a case of trafficking. Migration seen to be voluntary movement from one place to another for reasons of employment, better opportunities, life styles etc., while trafficking is a more complex phenomenon (Lama, et. al 2000).

The root causes of migration and trafficking greatly overlap. The lack of rights afforded to women serves as the primary causative factor at the root of both women's migrations and trafficking in women. While such rights inevitable find expression in constitutions, laws and policies, women nevertheless continue to be denied full citizenship because Governments fail to protect and promote the rights of women. By failure to protect and promote women's civil, political, economic and social rights, Governments create situations in which trafficking flourishes (Pearson, 2000).

2.3 Trafficking and Prostitution

Prostitution is one of the sphere into which women and children are trafficked. Trafficking is also done for other ultimate purposes, not only to sell women and/or children to brothels. It has a much wider scope, and can take a woman/child into bonded labor, begging, etc. However Girl/Women from Nepal are most likely to be trafficked for prostitution. Trafficking is the exploitative process or mechanism of which

prostitution is one of the possible areas to which this process takes the trafficked (Bhattacharya, 1998).

The element of choice is important to the difference between the two. Trafficking by definition refers to movement through physical force, duping, deception and other fraudulent means. Prostitution on the other hand as a source of livelihood may have been a conscious choice of many of the sex workers, or even if it was not a choice to begin with, it is now that is, many women choose to continue with it. This did raise some problems because the participants were divided on the notion that women choose prostitution out of choice. However conceptually, according to definition, the element of force or deception plays an important role in trafficking (Bhattacharya, 1998).

2.4 Gender Discrimination and Trafficking

Gender is socially constructed roles and responsibilities assigned to men and women in a given culture/location and the societal structures that support them. Gender is a non-permanent, learned behavior that changes over time. Nepal is a predominantly Hindu country. The male section of the population is dominant in matters of ownership of property and in the decision-making process. In the social hierarchy, men maintain a position above the female population. The “social values” maintaining patriarchal supremacy are jealously protected by the idiosyncratic legal system of the country which has prevailed for centuries (Sangraula, 2001).

The legal system protects discrimination against women and girl children in matters of social status and development opportunity. Implicitly, women are defined as inferior citizens, and subservient to their husbands, fathers or sons. Nepalese women are virtually deprived of opportunities for economic independence as well as the right to own and dispose of

property even though they make a tremendous contribution in the family economy (Sangraula, 2001).

Orthodox Hinduism as a dominant ideology governs the Nepalese society. All aspects of family relations are thus shaped by a social structure and value system permeated with patriarchal traditions. Certain hill-tribes preserve a comparative greater degree of women's freedoms and social recognition, but they too are largely influenced by cultural values of other communities that exercise Hinduism. The society nurtures a high preference for having sons. They are considered as economic insurance against the insecurities of old age. Sons are expected to continue to live in the family home, maintain the family business, and provide a daughter-in-law to care for aging parents. Moreover, according to Hindu scriptures, sons are considered instruments for opening a gateway to heaven for parents by performing the death rites, and by carrying on the family lineage and legacy (Sangraula, 2001).

This social structure and value system is evident in all aspects of women's lives. Daughters are excluded from the religious obligations of sons, and thus are not considered to be of special religious importance to the natal families. Rather, a daughter is given away in marriage, which includes a strict obligation of taking care of her husband's parents and working for her husband's family. A daughter is expected to give birth to sons for her husband in order to continue his family lineage and legacy. If a wife fails to have a son, the husband is able to have another marriage Consummated legally. A wife then has only two options left. Either she should compromise with the husband and continue living with him together with his another wife, or she has to divorce. In the given social circumstances, it is very hard for her taking a decision to make choice of the second option. The law allows to have legal separation with the

husband in such a circumstance, but it is hardly realistic in the present context. The husbands do all tricks in order to disable the wives. Since the law is not favorable to women, the justice for them from courts is not only expensive but also almost impossible (Sangraula, 2001).

2.5 Women's Role in Society

The status of Nepali women depends upon the social and economic positions of the men in their household—fathers and husbands. The majority of Nepali women live according to traditional roles. Thus, they are expected to do all the household chores, fetch water, do farm work, and raise the children. Although women work much longer than men do, their economic contributions go largely unnoticed. Employed women receive wages that are twenty-five percent less than that of men (Aengst, 2001:4).

The lack of economic alternatives for girls and ingrained cultural beliefs regarding gender roles makes young girls particularly vulnerable to trafficking. Whereas men often leave the rural areas for the city in search of better job opportunities, young girls do not have that same opportunity. According to cultural mores, young unmarried girls would not consider traveling alone to find work. Furthermore, since there is a cultural preference for boy children, girls are considered an additional economic burden, as parents must provide a dowry. Also, girls have limited access to education and health care and are more susceptible to malnutrition, poverty, and illiteracy (Aengst, 2001:5).

Other reasons behind trafficking and sexual exploitation are enumerated as poverty, illiteracy, lack of awareness, lack of employment opportunity, low social status, lucrative sex business, and slack administration. A range of social, religious and cultural factors are also consistently cited,

including the *Kamaiya* system, feudal rule, influence of village elite, money lenders, family disruption, food scarcity, violence in the family, patriarchal society, decline in moral values, as well as the general exploitation of girls in the form of rape and sexual abuse, it is striking to find how most of the studies contain long lists of potential and likely causes of trafficking, but priorities and discuss these in an ad-hoc and poorly coordinated manner (Adhikari K.P, et al. 2001).

Young women and girls who entered in sex trafficking either directly or indirectly. Those who became part of sex trafficking through *indirect routes* typically migrated from rural villages to urban areas for employment, often to work as cheap labor in carpet factories, and were then sex trafficked from these factories. Others first become trafficked for labour exploitation, typically through a *dalal* ('broker' or 'agent'), and then experience a second stage, sex trafficking. Carpet factories in Nepal are important recruitment centers for sex traffickers. Typically young women and girls are trafficked to urban areas to work in a carpet factory; they are then sold to a factory by a *dalal* and used as bonded labor until their transport to an Indian brothel can be arranged. promises of employment by a *dalal* ('broker') is by far the most common process of trafficking which later leads to sex trafficking, with more than half of the women/girls entering in this way (Hennink, 2004).

2.6 Who are the Traffickers?

A variety of people are involved in sex trafficking young women and girls. Sex trafficked women in this study described their traffickers to be typically men aged in their 20s to 30s (*dalals*) and older women aged in their 30s to 40s (*dalalis*). They felt that these people had travelled the routes before as they were familiar with local services and hotels in the

destination cities. Most sex trafficked women/girls identified that traffickers worked in groups of two or more. Key informants identified that traffickers often had the patronage of the local authorities and gained protection through bribes to local police. Key informants also stated that although some traffickers worked independently, most were operating in a larger network which may involve carpet factory employers, brothel owners, government officials, border policemen and others. Traffickers may be working directly for a brothel or a carpet factory employer to recruit young women and girls (Hennink, 2004:14).

2.7 How Trafficking Happens

The trafficking of young girls and women is linked to their low cultural status. Since they have limited economic opportunities, girls are especially vulnerable to being trafficked unknowingly and unwillingly. The two types of trafficking, “soft” and “hard,” commonly occur in rural villages in the southern Tarai region of Nepal. “Soft” trafficking is when a young girl goes to India under the pretense of finding employment or arranging a marriage. “Hard” trafficking is when a girl’s parents knowingly sell their daughter to a trafficker, garnering a price anywhere from US\$200 to \$600 (Maiti Nepal, 2003).

2.8 Procedure of trafficking

The broker / criminals used the following procedure for trafficking.

- a) By direct contact
- b) By agent (broker)

a) By Direct Contact

The open attachment between the two countries (especially Nepal and India) most of the cities, Nepalese have conducted brothel. Brothels owners and people who are involved in prostitution, while returning back to their village they bring a lot of money and different things. Observing these all activities villagers' people were easily fascinated mostly girls and women, and then they are ready to go with them not only their own motive but force by their family also. After returning to the urban areas, also they force to involve taking women and girls in same profession especially in the great festivals and gathering ceremonies.

b) By Agent (Broker)

For easier to take them to abroad they use following procedure.

I) Fake Marriage

Most of the parts of Nepal large group of people are illiterate. They told different voices to persuade the girl's parents to get marriage with them. After that it is the easiest way for them to take the girls in their destination. In some factories also they used fake love and affiliation with girls to persuade.

II) Attraction of Earning Good Income

Broker mostly possesses the villages about their large income. By expressing different method of gaining good salary, they easily persuade the Victims telling them to earn more money if they are ready to go with him or her.

III) Pretending to Meet her Relatives

Some women's relatives are outside their country, esp. India, the broker pretends that they were called by their relatives and if they are ready to go they help her .Innocent and illiterate girls are easily convinced and trafficked and sold them to brothels.

IV) Pretending to work in Circus

Broker tells the victims that you are so beautiful and attractive, so that you are able to work and good perform in circuses that you earn lot of money. The girl who is beautiful in circus can be also work in film as a heroine by telling such words they persuade and trafficked.

V) Using drug and Medicine

Most of the cases we found the broker use drug medicine (sleeping tablets and other medicine) for crossing the border showing emergency patience for emergency treatment.

2.9 International and National Legal Provisions

2.9.1 The Constitution

The constitution is the fundamental law of Nepal. It includes right to equality, right to freedom, right to property, and right to religion. The Right against Exploitation (Article 20) specially prohibits any trafficking in persons: “Traffic in human beings, slavery, serfdom, or forced labour in any form is prohibited. Any contravention of this provision shall be punishable by law” (Aengst, 2001).

2.9.2 Domestic Laws

There are three domestic laws in place that address girl trafficking and forced child labour Act of 1992, the human trafficking Control Act of Nepal (1986), and the National Human Rights Commission Act. The Human Trafficking Act of Nepal was passed in 1986, which prohibits the trafficking of girls and woman .Trafficking is defined as “an Act of threat, incitement, and sale of woman for the purpose of prostitution”. Those found guilty of trafficking should face 5-20 years imprisonment.

In 1996, the parliament made the National Human Rights Commission Act. This commission was established to investigate human rights violation within Nepal. So far, the commission was established to investigate human rights violation within Nepal. The commission has not come together to address girl trafficking.

A major problem with Nepal’s domestic laws is lack of enforcement. Corruption in the legal system is prevalent. Despite the formal recognition of girl trafficking as a major problem and the existence of laws to curtail it, trafficking continues (Aengst, 2001:11).

2.9.3 International System

Nepal Government has accepted that trafficking in person is the violation of human rights and has shown its commitment to combat trafficking through international and National efforts. Nepal government is a participant signatory to conventions like ICCPR, ICESCR, CEDAW, CRC, Beijing Plan of Action and other human rights instruments.

Of enforcement of Nepal’s laws leads us to use the international system. There is only one specific UN instrument that addresses girl trafficking. The 1949 convention for the suppression of the traffic in persons and the

exploitation of the prostitution of others that Nepal has not ratified. Other UN conventions (ICCPR, ICESCR, The Rights of the Child, CEDAW, and working group's special reporters) are all additional avenues that can be utilized on an international level (Aengst: 2001).

2.9.4 Legal Provisions against Women Trafficking

Legal provision against the women trafficking has been formulated under the civil code act 1963(2020BS). The civil code was enacted by *Rana* Prime Minister *Jung Bahadur Rana* at 1910BS and included the punishable act against the women trafficking. But it was not mentioned directly trafficking in women for prostitution only across the border. During the *Rana* Prime minister *Chandra Shamser* who abolish the slavery system at first Baishakh 1982 B.S. Then it was enacted seven years sentenced prison to culprit in article no. 17. It had amended and broadened Shrawan 2020 and next amendment were carried out at 2033 B.S (Adikari, 2002).

The following are the provision against the women trafficking in civil code.

1. No body has permission to taken out the man to traffic from Nepal. If anybody will try to traffic he will be poisoned 10 years and already trafficked he/she be punished 20 year imprisonment. If buyer is inside the country then she/he will be equally punished.
 - a. Before trafficking the culprit gets 10 years imprisonment.
 - b. If already trafficked across the border culprits be sentenced to 20 years imprisonment.

- c. If buyer is inside the country boarder. She/he will be punished equally to the traffickers.
- 3 No one are permitted legally to separate the below 16 year children, mentally disorder man of any age from parents, without the permission of legal guardian from their guardianship. If separated or try to separate, the person will be fine for rs.500 or three years imprisonment or punished both.
- 4 None are permitted to keep slave, bondage, mortgage and forced labor to anybody. The person would be punished 3 years to 10 years imprisonment and court can refund properties to those slave, bondage and mortgage and force labor from related person.
- 5 Persons who assist knowingly to perform crime written 1, 2 and 3 gets half punishment of culprit.
- 6 According to the provision of above 1 and 3 number both trafficker and buyer, the buyer`s money will dismiss and trafficker must be fine the some amount in addition of punishment included no.1 and 3. There is no time limitation to fill the charge against the guilty person.

2.10 Theoretical Framework

UN special Report on Violence against Women is widely accepted definitions on VAW and it defines trafficking as : The recruitment, transportation, purchase, sale, transfer, harboring, or receipt of persons by threat or use of violence, abduction, force, fraud, deception, or coercion (including the abuse of authority or debt bondage; for the purpose of placing or holding such person, whether for pay or not in forced labor or slavery like practices, in a community other than the one in which such person lived at the time of original act described (WOREC, 2000:3).

Violence against women is also connected to the major problems of cross border trafficking within the region, and inside some countries of South Asia. While cross border trafficking in south East Asia occurs outside the region, in south Asia, cross border trafficking appears in general to be connected to trafficking within the region. The dimensions have surfaced in a great deal of research and reports of international treaties and United Nation bodies. There has been some effort at regional standard setting in regard to cross border trafficking (Goonesekere, 2004).

A VAW (violence against women) & Gender Definition for the Nepalese Context

".....Any act of gender based violence that results or is likely to result in physical, sexual or psychological harm or suffering to women including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life.....”(SAATHI, 1997).

VAW & Gender can thus be defined as violation of a woman's personhood, mental or physical integrity, or freedom of movement. It is the result of unequal power relation between women and men. Underlying this power relations patriarchy which ensures that men, by virtue of their gender, have power and control over women and children (SAATHI, 1997).

Violence against women and girls thus refers to all forms of violence, including traditional forms of violence in the Nepali context, inflicted on women and girls on account of their gender (SAATHI, 1997).

Theories of Violence against women are related to gender inequalities and there are many feminist theories which talks about gender inequalities.

Feminist theory is a generalized, wide-ranging system of ideas about social life and human experience developed from a women centered perspective. Feminist theory is woman-centered or women-centered in three ways. First, its major “object” for investigation, the starting point of all its investigation, is the situation (or the situations) and experiences of women in society. Second, it treats women as the central “subjects” in the investigative process; that is, it seeks to see the world from the distinctive vantage points of women in the social world. Third, feminist theory is critical and activist on behalf of women, seeking to produce a better world for women-and thus, it argues, for humankind (Ritzer, 2000).

The major expression of gender equalities theory is liberal feminism, which argues that women may claim equality with men on the basis of an essential human capacity for reasoned moral agency, that gender inequality is the result of a patriarchal and sexist patterning of the division of labor, and that gender equality can be produced by transforming the division of labor through the re-patterning of key institutions- law, work, family, education and media (Ritzer, 2000).

The theme of violence as overt physical cruelty lies at the heart of radical feminism`s linking of patriarchy to violence: rape, sexual abuse, enforced prostitution, spouse abuse, the sadism in pornography, the historic and cross-cultural practices of witch burning, the stoning to death of adulterers, the persecution of lesbians, female infanticide, Chinese foot-binding, the abuse of widows and the practice of clitorrectomy (Ritzer, 2000).

Radical feminism emphasizes on men as class are seen as the responsible for the oppression of women. Family is seen as the centre of woman`s oppression. Therefore violence in the family is the principal focus of

organizing e.g. Rape, wife beating, amniocentesis, wage struggles or other economics issues are concerns of mass organizations and not really feminist because of male domination. Sexuality and violence are emphasized in discussions for feminist consciousness rising. Emphasis on separation between man and women suggest that women should only relate to other women and create a women centered social and cultural world (Ritzer, 2000).

Marxist feminist also emphasizes that only with class struggle will the sexual discrimination of women end. Once private property is abolished (through collective ownership of means of production), the exploitation and oppression of woman will automatically disappear. Likewise socialist feminism believes that liberation and end to oppression cannot be achieved within the existing system. Struggle has to be against all forms of oppression (Ritzer, 2000).

CHAPTER THREE

METHODOLOGY

This chapter presents a discussion on the methodology that is used to collect qualitative and quantitative data for this study. For my study different methods are used for the validity and reliability.

3.1 Rational of the Selection Area

Women and girls trafficking for sexual exploitation has spread to various district like Kathmandu, Nuwakot, Jhapa, Dhading among them Makawanpur is one these districts having the problem of girls trafficking. The researcher has chosen this district for this study because it is infamous for girl trafficking. The researcher hopes that these efforts would attract some attention on the neglected crisis in Makawanpur.

3.2 Research design

This study is based on exploratory as well as descriptive research design. The study is exploratory because it attempts to explore the influential and pushing/pulling factors that encourage the girl trafficking of the study area. It is also descriptive because it has attempted to describe the socio-economic characteristics of the survivors.

3.3 Nature and Sources of Data

Both primary and secondary data have been used in this study. Primary data have been collected during the field work with the help of interview schedule and secondary data from different sources like books, articles, research reports, NGOs/INGOs and others which are mentioned in references.

3.4 Unit of Study, Universe and Sampling Procedure

The unit of this study is trafficked girls/women who are rescued from Indian brothels and are the inhabitant of Makawanpur district. There is no exact data of trafficked girls and women because of the shame, fear of the society, the relatives of the victims either do not report the cases or hesitate to explain details of all trafficked girls and women. So it is difficult to define the universe. In the course, Researcher has selected 30 girls/women purposively for this study and they have identified with the help of a social worker. Key informants were selected from staff from Maiti Nepal and District Police Office of Hetauda.

The selection of sample for the present study is exclusively depend on the judgment. So the sampling procedure is by its nature, purposive or judgmental sampling.

3.5 Data Collection Technique and tools

3.5.1 Interview Schedule

For collecting required data, the interview of rescued girls and women were taken. Through this method the information of trafficked girls/women, their social status, the pulling/pushing factors of trafficking, relationship with family, educational status have been gathered. To collect these information both open-ended and close-ended questionnaire have been used.

3.5.2 Interview with Key Informants

This method is very useful for reliability of data. Formal interview has been taken at different times with key informants. Members of Maiti Nepal, officers of police post at Hetauda, social worker and layer have been selected as key informants for this study. Through this method, the information about the present scenario of trafficked girls and women,

causes of trafficking who are traffickers, action for improvement of the situation have been gathered. For gathering reliable data different NGOs/INGOs has been selected.

3.5.3 Case Study

Case study method is comprehensive method of study. Social security, legal prohibition which made difficult to know the actual fact and reality relating with girl/woman trafficking from victimized women. Here case study has been done taking published article as well as face to face dialogue with brothel returned girls/women after compromising and convincing. Through interview schedule the case study of 5 rescued women of Makawanpur district have been used in this study

3.6 Data Processing and Analysis

After the completion of data collection, collected data have been processed and tabulated manually. Data have been interpreted on the basis of percentage distribution. Simple statistical tools like frequency, percentage have been used to analyze the data.

3.7 Ethics

All names used in the study are pseudonyms - used in order to protect privacy of respondents.

CHAPTER FOUR

THE SETTING

In this study the researcher has chosen Makwanpur district as study area. In this chapter an attempt has been made to describe the physical setting of makwanpur, climate, population, caste/ ethnic composition, language/religion and economic activities of makwanpur.

4.1 The Physical Setting

Makwanpur is one of the main districts of Narayani Zone. It lies between the latitudes of 27° 10'N to 27° 40' N and the longitudes of 84° 41'E to 85° 31'E. It covers an area of 2426 square kilometers and the population here is 3, 92,604. Tamangs, Chepangs, Newars, Chhetries, Brahmins, Magar are the different communities who live in this area and they have their own dialects. Most of the district is covered with Churia hills in the south and Mahabharata ranges in the north. Rapti, Manohari, Karra, Bakaiya, Palung etc are the main rivers of this district (CBS 2001).

4.2 Climate

Makwanpur has diversity in climate likewise land distribution of it. Makwanpur's temperature and rainfall differ according to time and weather. Maximum temperature of 37.3° in summer and minimum temperature of 6.6° are record in winter it receives about 2,680 ml rainfalls annually. Heavy rainfall records in August, September (District profile 2061).

4.3 Population

The population of Makwanpur district is 3, 92,604 and household number is 71,112. Among total population 1, 99,144 (50.72%) are males and 1, 93,460 (49.28%) are females. The household size of Makwanpur district is 5.52(CBS, 2001) .

4.4 Caste/Ethnic Composition

Makwanpur has been a common habitat for Brahmin, Chhetri, Magar, Rai, Tamang, Chepang, Damai, Kami and other occupational castes. The Brahmin and Chhetri constitute most of the population in Makwanpur.

4.5 Language and Religion

The population of Makwanpur district different caste, class, creeds with various languages and cultures. Nepali is the main language spoken here. Despite the use of their own native dialects in their own household, most of the ethnic group use Nepali, other groups speak Nepali in public places and market or while talking to people of other ethnic groups. Majority of the people are Hindu by religion. However, tribal groups practice their own animistic cults.

4.6 Economic Activities of Makwanpur

Economic activities include production, consumption and distribution of goods and services. The major economic activities are based on agriculture in Makwanpur. Apart from that animal husbandry, business, government services, industry and wage labor are also practiced to supplement the agricultural income.

CHAPTER FIVE

SOCIO- ECONOMIC CHARACTERISTICS OF SURVIVORS AT THE TIME OF TRAFFICKING

In this chapter an attempt has been made to describe the socio-economic characteristics of women and girl at the time of trafficking such as caste/ethnicity, age, religion, marital status, household size, economic status of family of the victims, educational status of the victims, communication facilities available at respondent's house, knowledge about trafficking.

5.1 Caste/Ethnicity

There are some studies, revealed that prevailing norms and values related to sex in some communities like Tamang, Magar has helped involvement of Nepali women and girls in prostitution in India. A number of parents in the villages like Ichok in Sindhupalchowk send their daughter to Mumbai to earn money for social and economic prosperity (pradhan, 1992) they do not care how the money is earned. Consequently, traffickers have been allured to machinate a web to bring women/girl from Nepal to India, either by persuasion or conspiracy.

In this study caste/ethnic composition is found heterogeneous. Respondents with different castes and ethnic background like Brahmin, Chhetri, Magar, Tamang, Majhi, Rai, Kami, Newar, and Damai are found.

Table 1

Distribution of Respondents by Caste/Ethnicity

Caste/ Ethnicity	Frequency	Percentage
Chhetri	3	10.0
Brahman	1	3.3
Magar	6	20.0
Newar	1	3.3
Tamang	12	40.0
Kami	4	13.3
Damai	1	3.3
Majhi	1	3.3
Rai	1	3.3
Total	30	100.0

Source: Field Survey, 2011.

Majority of respondents 40% are found to be Tamang. Table 1 shows that total of 20% to be Magar and 13.33% from Kami caste. Similarly, 10% of chhetri. A few respondents 3.33%, 3.33%, 3.33%, 3.33%, 3.33% and 3.33% are found to be Brahmin, Newar, Damai, Majhi and Rai caste.

5.2 Age

The women and children are found facing the problems from early childhood to the old age. It seems to be a very serious problem where women are deprived of their basic human rights.

Table 2

Age of the Respondents at the time of Trafficking

Age group	Frequency	Percentage
15-19	19	63.3
20-24	7	23.3
25+	4	13.3
Total	30	100

Source: Field Survey, 2011.

This table shows that mostly women/girls in age group of 15-19 were most likely to be trafficked . The study reveals that 63.3% of total respondents have been trafficked in 15-19 years. 23.3% of victims were in age group of 20-24. Similarly, very few 13.3% of respondents were trafficked in age group of 25+years.

This result shows that women and girls between 15-25 years became the victims of trafficking for sexual exploitation. It even concludes that most of the girls/women were trafficked in the age of 15-19. It might be because of their immaturity. In this age, girls are not able to take correct decision and easily believe whatever others say. So it is easy for traffickers to convince teenagers. So there may be a lot of chances for trafficking.

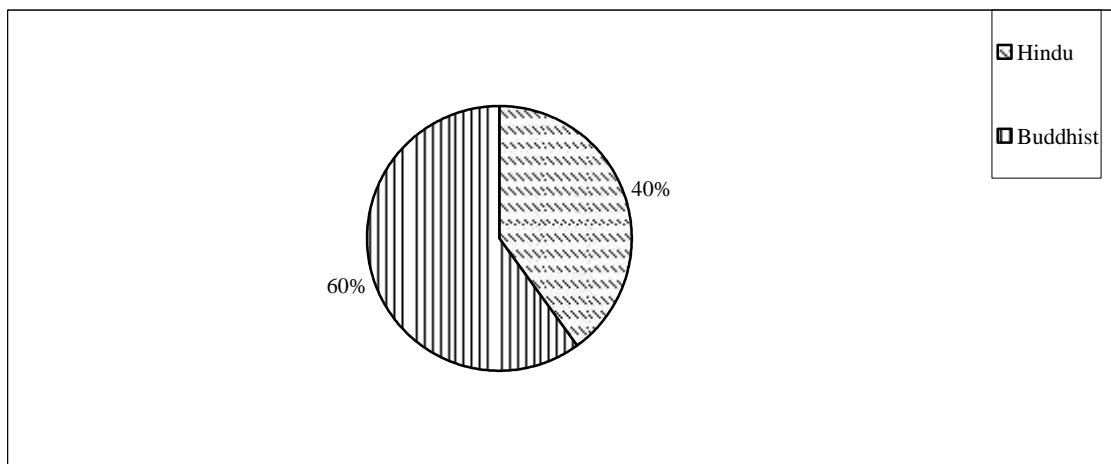
5.3 Religion

Makwanpur is a common habitat of people of different caste/ethnicity. They practice their own culture. Nepal, being a Hindu country, 80.62% people are Hindu by religion (CBS, 2001). Rests are Buddhist, Christian and Islam by religion. In Hindu culture, women and girls have more

restrictions than Buddhist culture. Women's mobility is controlled by Hindu culture. The social norms imposed on women. They have no permission to talk freely to others in public, so many of them hesitate to work outside.

Figure -1

Religion of the respondent's at the time of Trafficking



This chart shows that majority of the respondents were Buddhist by religion, that is 60% of total respondents and 40% were Hindu.

5.4 Marital Status

Many research claimed that the majority of the trafficked girls were found to be unmarried. The demands of virgin girls are very high in sex market. In Nepal, child marriage is illegal but in practice, there is still child marriage. In our Nepalese society, there is an assumption that if parents marry her small daughter before menstruation, they will reach to heaven. And also a small girl is married with 10-20 years old boy because his family need a servant to work in the house and fields and could not afford to pay for one. Often the daughter-in-law remains a slave in the

home while her husband continues his studies, leaves the village for higher studies or works in the city and meets like-minded women and settles down with her. But his wife faces a lot of problem the most. She wants to live a comfortable life so she wants to work outside. Then this innocent girl becomes the victim of trafficking.

Table 3

Marital Status of the Respondents at the time of Trafficking

Marital status	Frequency	Percentage
Unmarried	17	56.7
Married	10	33.3
Divorced	1	3.3
Separated	2	6.7
Total	30	100

Source: Field Survey, 2011.

A total of 56.7% of respondents were found to be unmarried. The table shows that 33.3% of total respondents are married. Similarly, the percent of divorced and separated were 3.3% and 6.7% respectively.

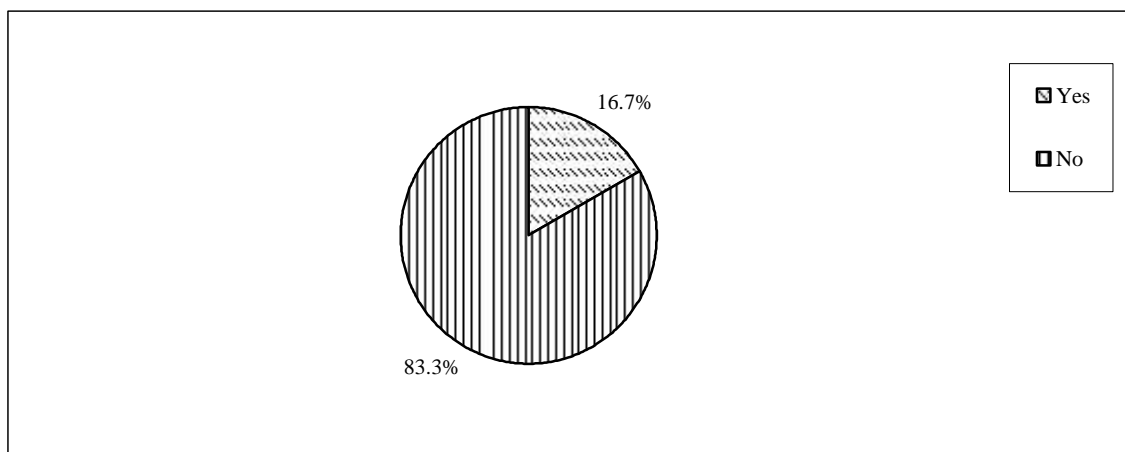
5.5 Economic Status of Family

Several researches have revealed that economic status of family forced girls and women into trafficking. In Nepal most of the people are dependent upon agriculture. About 85.5% of the people of Nepal live in rural areas and earn their living from family, whereas only 14.20% live in urban areas and are involved in non-farming occupations (CBS, 2001). Lack of irrigation facilities, unequal distribution of land, chemical fertilizers and pesticides, the production is very low. Agriculture does not

sustain the life of the people smoothly. Even though agriculture is backbone of our economy, most of the people are living below poverty line. In Nepal, per capita income is very low in comparison to developed countries. Most of the people are poor, they do not have access to education and unemployment is rising day by day. So economic occupation status of Nepalese people are so worse. They are even unable to afford two times meal. So most of the women and girls want to go out to improve their economic situation. In such condition it is easier for traffickers to convince the illiterate girls and women with lure of lucrative job. In this study, the researcher has classified the economic status of the family in the basis of sufficiency of food.

Figure-2

Economic Status of the Family at the time of Trafficking



Source: Field Survey, 2011.

The result of the research shows that among total respondents 83.3% of victims were poor. They didn't have sufficient food in order to survive. Although the entire respondent's family has their own land only 16.7% of total gets sufficient food from agriculture. Only 20% of total have irrigation facilities. The result of research shows that 33.3% of total had

KHET and 86.7% had BARI. A very few population 6.67% had a good economic condition. Therefore, this result explore that poverty is one of the many influential factors, which promote girls /women trafficking.

5.6 Occupation Status of the Family Member

Agriculture, the only source of livelihood for most of the people of Nepal, it is not only occupation but also a way of life. Though most of the people practice agriculture in order to survive, Lack of irrigation facility, genetically improved seeds, chemical fertilizer, many of the people can not produce enough to run their life smoothly. In other words agriculture does not sufficient life. So women and girls are always in search of other economic opportunities. In this situation, traffickers can easily lure the women and girls with the prospect of employment outside the country. So they become the victims of trafficking.

Table 4
Household's Occupation

Occupation	Frequency	Percentage
Agriculture	78	51
Business	4	2.6
Study	40	26.1
Labor	19	12.4
Driving	3	2.0
Tailoring	2	103
Not stated	7	4.6
Total	153	100

Source: Field Survey, 2011.

The above table shows that 51.0% of the respondent's family practiced agriculture for their survival. 2.6% of total household had their own business. Similarly, 26.1% were student, 12.4% were depending on labor

work for their living, and 3% were engaged in driving. 2% of total engaged in tailoring and 4.6% were engaged in other work.

The distribution of occupation shows a high concentration in agriculture. Only few were found to work outside. Some of the respondent's family member worked as labor, some worked in tailoring shop, some were engaged in driving, some practice their own business. Most of the family didn't get sufficient food from their occupation. Though some were trafficked not only by lower economic status but by false marriage and deception, but most of them trafficked due to lower economic status of family. They explained that their desire to go to outside and earn more to spend a materialistically successful life made them the victims of trafficking.

5.7 Income of Household

Nepalese society is a patriarchal society where male holds primary position and female holds sub-ordinate position. Gender discrimination is deeply rooted in our society. Women's earning is substantially lower than men because of the household division of labor, which assign domestic work mostly to women.

Table 5
Household's Income at the time of Trafficking

Income	Frequency	Percentage
Below 5000	114	74.5
5001-10000	17	11.1
10001-15000	10	6.5
15001-20000	6	3.9
20001+	6	3.9
Total	153	100.0

Source: Field Survey, 2011.

Above table shows that 74.5% of the total family member earned below 5000 in year and that is 114 members. Similarly 11.1% earned 5001-10000, 6.5% earned 10001-20000 and 3.9% earned 20001 above. This study clears that respondent's family member's income is mostly 5000 below per year. It clears that their economic condition is very low, and that is the one cause of women/ girl trafficking. They were trafficked in search of employment to run their life easily.

5.8 Educational Status of the Survivor

Literacy is one of the major indicators of socio- economic development of the nation. It reflects the status of women/men in the society. In Nepal literacy rate of female is very low as compared to male. Gender disparity in the education sector is still a problem in Nepal. In the year 1999, female literacy in female of 6 year of age and above was 45% as against 75% among the male population. Even in primary school enrollment, disparity persists to this day: enrollment rate among girls is 64.4% as compared to nearly 80% among boys. Only 27.7% of the women in the age group of above 15 are literate. In the age group of 60 above female literacy rate is just a paltry 14%. The age group 15-24 shows an impressive female literacy of around 54.3 % (HMG/MOWCSW, 2000).

Lack of educational opportunities is another correlate of trafficking. Education develops common sense and makes the communication understandable. Education enhances the knowledge and knowledge help increase self respect and avoid possibility of being indulged to trafficking and prostitution. The messages for prevention would be futile for the illiterates whatever effectively they are presented.

Table 6
Educational Status of the Survivors at the time of Trafficking

Educational status	Frequency	Percentage
Illiterate	8	26.7
Literate	8	26.7
Primary	9	30.0
Secondary	5	16.7
Total	30	100.0

Source: Field Survey, 2011.

It was found that out of 30 respondents, 26.7% were illiterate. Similarly, 26.7% were literate. In this way 30.0% study in primary level and 16.7% in secondary level.

In this study it was revealed that not only uneducated women but also educated women/girls become the victim of trafficking. Though the research found the majority of girls/women were primary level educated but also illiterate and only literate percentage is not low. It shows that education is also the cause of trafficking. From study it is found that victims have faced sex discrimination in parental home where they didn't have chance to go to School. Some of them said they had to work hard in home and helped their mothers in household work. Some of them said that due to bad economic conditions, their parents didn't send them to school.

This result shows that illiterate as well as educated women/girl became the victim of trafficking. Therefore, only illiterate women became the victims of trafficking is not true. Literate women/girl can also become the victims of trafficking. So, there must be appropriate dissemination materials encouraging women and girls to be aware.

CHAPTER SIX

SOCIO-ECONOMIC CAUSES AND CONDITION OF GIRL AND WOMEN OF THE STUDY AREA

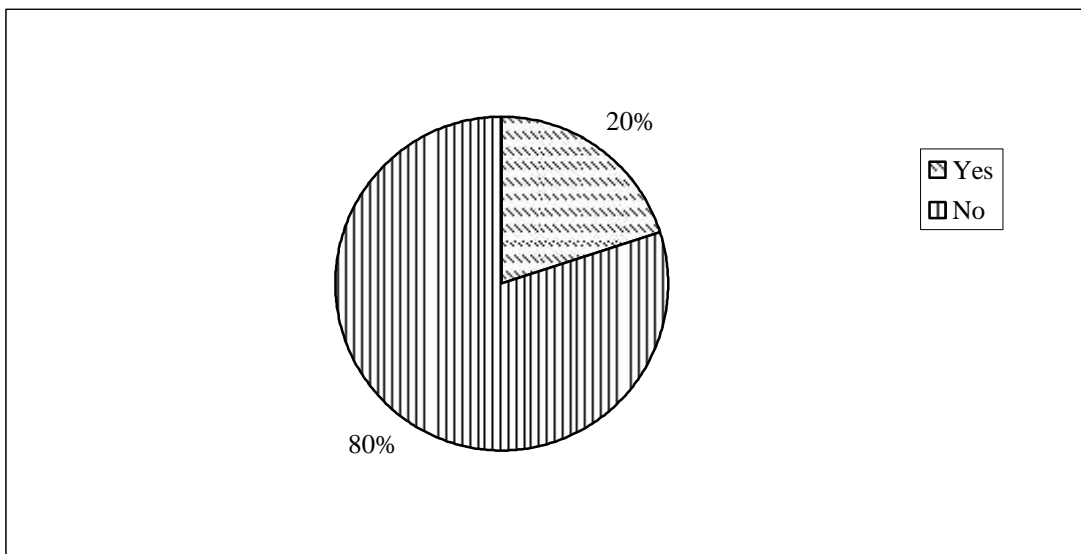
Trafficking of girls and women for sexual exploitation has been a serious social phenomenon in Nepal for last some decades. An increasing sex market in India and its massive underworld network in some cities as well as districts of Nepal have helped to exaggerate the problem. Some studies reveal that teenager girl-children have been increasingly becoming the targets. Confined to certain communities in the past, it has now spread out across the country encompassing almost all caste/ethnic groups. Enticing the girl children or women for good job in carpet factory, or domestic service in well-established household in Kathmandu and subsequently in cities of India are known as major modes of trafficking. The fake marriage is another effective means of facilitating the trafficking across the border. The study also reveals that not only the men but also the women are involved in the trafficking. A considerable number of girls and women are smuggled by their own relatives owing brothel or working therein.

A number of studies have mentioned that socio-economic factors as major determinants of trafficking in Nepal. Poverty, lack of employment opportunities in rural areas, lack of female education, ignorance, lack of awareness, social injustice, open border, lack of political commitment, unemployment, patriarchal values, gender discriminations existing in our society are some of the major socio-economic factors which push the girls/women to be trafficked.

After being victim if some how they return they couldn't return to their social status as it was before trafficking. They have to face social discrimination stigma from family and society. They have to face physical as well as mental tension.

Figure -3

Respondent's Knowledge about Trafficking before being Trafficked



This chart shows that among 30 respondents only 20% had knowledge about trafficking and 80% of total didn't know about trafficking. It clears that most trafficking happen because of lack of awareness.

Table 7

Knowledge about Trafficking from Different Sector

Knowledge through	Frequency	Percentage
Television	1	16.7
Radio	3	50
F.M.	1	16.7
Others	1	16.7
Total	6	100

Source: Field Survey, 2011.

Among 20% of women/girl who had knowledge about trafficking 50% get knowledge from Radio. Similarly, 16.7%, 16.7%, and 16.7% get knowledge from television, family member, and others respectively. It reveals that though lack of awareness is the one of cause of trafficking, but is not only the main cause aware people also could be trafficked.

6.1 Perceived Reason behind Trafficking

Majority of the girls and women belonged to lower class family who didn't have enough food to run their life easily. Most of the girls/ women were trafficked in search of employment, lack of awareness, low economic condition, willingness to live in urban areas all become the cause of trafficking.

Table 8
Perceived Reason behind Trafficking

Causes	Frequency	Percentage
To earn money	9	30
In search of employment	13	43.3
To improve economic status	1	3.3
False marriage	2	6.7
Willingness to stay in urban area	1	3.3
Love marriage	2	6.7
Others	2	6.7
Total	30	100

Source: Field Survey, 2011.

This table shows that 43.3% of total were trafficked in search of employment. 30% of them to earn money, 3.3% to improve economic status. The study reveals that poverty is the root cause of trafficking. Most of them were trafficked due to poverty. Other reason behind trafficking is false marriage, love marriage, willingness to stay in urban area. Most of the key informants reported poverty is the main reason. The

lack of education, unemployment, lack of awareness was also reported by many informants. The key informants reported that there is no awareness regarding this issue and people are still unaware of the process and techniques used by the traffickers.

CASE-1

Phulmaya was trafficked at her age of 20 when she escapes from house without consulting her family member. She was lured by her own villager by better job in garment factory in Kathmandu. According to her, I was handed over to house owner. I remain there for a week and started to work in garment factory then taken me Raxual to bought clothes for their shop. After shopping we went to lodge for a night. She told me to wait few hours making false promise she would come after a moment but never return, early in the morning her brother came and took me. Then he had taken me making false wife and telling me to care bag an hour he went out but didn't return. When I asked the house owner on the next day they answered me I was sold in India rs.80, 000. I didn't take any food till two days. She orders to change and wash my clothes. she had trained me how to behave the customer. First I denied then compelled me by beating, pulling hair, didn't giving food and punishing very much painfully then after a week I was allowed with three four customer in a day. First six months were too much panic and sorrowful in the brothels. Then life became normal only after one year when I tried to escape out from the brothels then I was tortured for a month beating, pulling hair, burning with cigarette, not providing food. The customer was different in their behavior some were helpful and co-operative, giving money ic.25 to 100. Mostly customer was from businessman, shopkeeper and visitor from different state. After passing 13 month in Bombay she was rescued with the help of customer in brothel.

Table 9

Distribution of Respondents Trafficked by

Traffickers	Frequency	Percentage
Neighbor	5	16.7
Friends	2	6.7
Kin Member	14	46.7
Husband	2	6.7
Others	7	23.3
Total	30	100.0

Source: Field Survey, 2011.

From the above table, it is revealed that among 30 respondent 14 or 46.7% were trafficked by their kin members. It clears that the belief on

their kin member is one of the reason for betrayal. They were trafficked by husband, friends, and brothers. In others there were villagers, house owner, friend's brothers, aunt etc.

CASE-2

Charimaya bal (name changed) sheltered at Maiti Neapl states that poverty and illiteracy are not the key factors behind trafficking “Betryal by your own people is the smain reason”. She was rescued by Maiti Nepal after spending two years in Indian brothel.

She comes from middle class family. She fell in love with another caste boy and got married whom she had been knowing for a quite a time. He lured her by establishing their newly married life in another city. Both fled their home, to lead independent lives from their parents.

Her husband had sold her after two year of their love marriage. He told her they should visit parents at “Haryana” village in Nepal. She had never heard the place but he explained it as a remote village-possible to reach after several days of bus journey from Kathmandu. Then they reached New Delhi “A women came to hotel where we stayed. She gave money to him. He explained that his aunt was loaning money to buy clothes for his parents. He asked me to go her house while he went shopping. Saying that he disappeared” says Charimaya.

Never realizing that she was entering a brothel, Charimaya tried to escape but in vain. She pleaded to the gharwali(Brothel owner) but she slapped her and beat her until she was silent. She told me that “my husband had sold me for NRs. 50,000”. Though, so painful was life in brothel she had to spend two years there. Now she is living in Maiti Nepal . she is suffering from HIV/AIDS.

Table 10

Places Where Respondents Meet the Traffickers

Places	Frequency	Percentage
Own Village	19	63.3
Own House	6	20.0
Garment Factory	5	16.7
Total	30	100.0

Source: Field Survey, 2011.

Most of the girls/ women were trafficked by their kin members, so they met them on their own house and own village. Only 16.7% of total met them on garment factory. At first they were unknown about the trafficking and also the belief on their relatives they knew about their trafficking only when they reached Bombay brothel.

6.2 Reaction after Trafficking

Table 11

Activities after Trafficking

Activities After Trafficking	Frequency	Percentage
Crying, shouting	30	100.0
Try to Ran away	15	50.0
Try to Call Family Member	6	20.0
Total	30	100.0

Source: Field Survey, 2011.

This table shows that when they knew they were trafficked at first all of them started to crying and shouting. They said that they didn't get any idea at first, they were so scared. And after that some of them try to escape from their, some tried to call family member with the help of brothel's friends, customer.

In this research researcher found that though, they tried to escape from there but most of them could not get success. Their protests were suppressed by repeated violence by brothel owner. Some of them successful to escape from there with the help of customer, friends and staff of Maiti-Nepal.

CASE-3

Sharmila was 15 when she trafficked by her friend's aunty into Indian brothel. She was trafficked along with her friend Sarita by her friends' aunty. She lived in Kathmandu when she went to Sarmila's village Basamadi, Makwanpur she lured them by lucrative job in garment factory in Kathmandu. Sarmila's family's economic condition was not so good and she is not well educated so to earn money and live a better life she went with her so called aunt in Kathmandu. After doing work around 1\2 month in garment factory they didn't get a single penny for their work when she told this to her friend's aunty. Aunty replied that she would provide them a better job in another garment factory in Bombay. They took a train to Bombay where their aunty said that she has one friend there who would provide a better job in garment factory. Telling them she would back in short while, she left. She never returned.

The aunt's friend turned to be brothel owner. Sharmila was forced to entertain her first client at a brothel in Bombay at her age of 15, the man was aged beaten and violated Sharmila was force to serve the middle aged man. She replied that she was virgin and so young so that man pays a lot of money for her. When she denied having unwanted sex he threatened to kill her by showing gun on her head. She said that she compelled to do whatever he said. She cried a lot and bleeds for days afterwards. She was forced to serve 4-5 clients daily by beaten and physical tortured, in a cramped room portioned by curtains. She had to work 3 pm to 3am and sometimes 24 hours. After 4 month she successes to escape from brothel by the help of her friend. She jumped out from toilet and success to call her family member. Now she is living with her family at her own house. She suffers from sexual diseases.

6.3 Violence in Brothel

Table 12

Violence in Brothel Faced by Respondents

Physical Problem	Frequency	Percentage
Cigarette burns	23	76.7
Unwanted Sexual Activities	17	56.7
Electric Shock	19	63.3
Do not provide food	7	23.3
Beating	19	63.3
Total	30	100.0

Source: Field Survey, 2011.

This table shows that all of them had to face many kind of violence. 76.7% of them tolerate cigarette burns, 56.7% compelled to do unwanted sexual activities, 63.3% had to suffer from electric shock and 63.3% were beaten by brothel owner.

Respondents continued that if they didn't obey the brothel owner they didn't get food. They have to earn money making customer happy if they couldn't earn money they have to face physical problem like above mentioned. In brothel the respondent get very bad behavior. And if they tried to escape from there the same punishment repeated till 1 month.

CASE- 4

Parvati was sold when she was 18. She was living with her husband. She got married with a boy of same village, whom she had known for quite a time. She was a child when she was abandoned by her husband. She says 'I had never ever imagined that I could be cheated by him. He left me when I needed him the most. I strongly believe that the reason for me being trafficked is because of him.

When he left her, her daughter was so sick; she was in dire need of money. One of her husband's friend showed some concern for help. He said that he would take care of her daughter and would take her to the hospital in Birgunj. Parvati was convinced and left for Birgunj with her daughter. She was taken to the brothel in Bombay, saying that he had to take some money from his sister for the treatment. She says, 'I was also ill so that he convinced me by saying that you don't need to go there I will provide the better treatment for your daughter you take rest.

Parvati says, "I have been deceived at many times. I don't think that I would be able to trust any other man again." she was immediately force to work.. Even she is so sick, within few days she was compelled to serve clients, she told the glimmering history how she was tortured from time to time and how she longed for her child.

She was rescued from there after 3 years. Till now she is unknown about her child. She had taken HIV with her from brothel. The loss was immense for her. She was left with no one.

Now she is living in the rehabilitation centre, She is taking some vocational training like stitching and knitting. She wants to start new life forgetting all past events.

Table 13
Duration of stay in brothel

Duration	Frequency	Valid Percent
Below 1 year	20	66.7%
1-3 year	4	13.3%
3-5 year	2	6.7%
5-7 year	2	6.7%
7+ year	2	6.7%
Total	30	100.0%

Source: Field Survey, 2011.

This table shows that, among 30, 20 respondents spend below 1 year in brothel. They get success to come back with the help of friends, customer etc. but some of them had to stay till 7 years and more .They released from there only after being HIV positive.

6.4 Helper for Returning from Brothel

Table 14
Helper for Returning From Brothel

Helper	Frequency	Percentage
Brothels' Friends	22	73.3
Dumped After disease	2	6.7
Maiti- Nepal	2	6.7
Customer	4	13.3
Total	30	100.0

Source: Field Survey, 2011.

This table shows that, among 30 respondents 22 or 73.3% were rescued by the help of brothel's friends, 13.3% were rescued by customer of

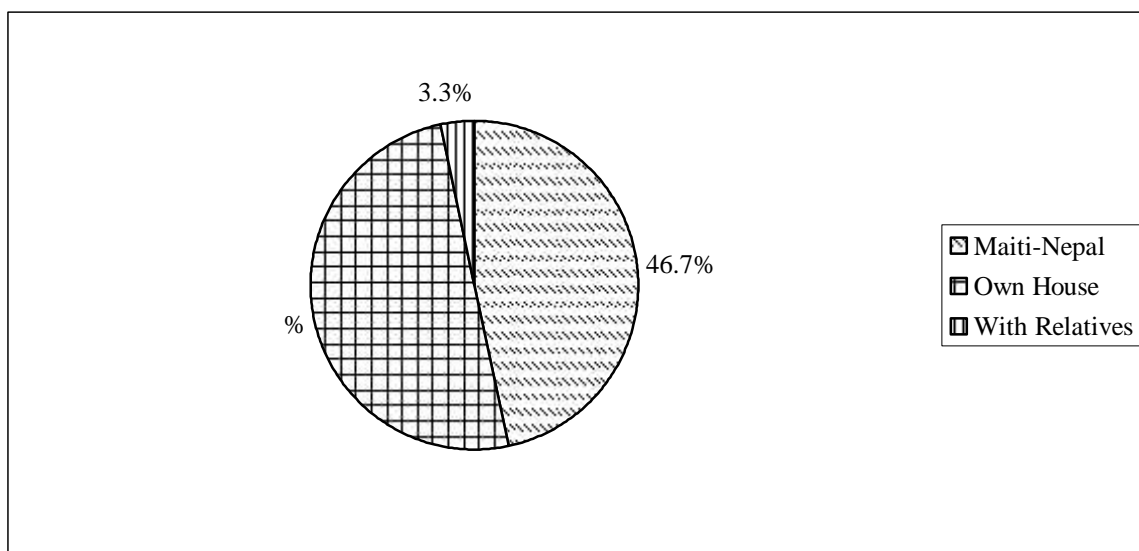
brothel, 6.7 were rescued by Maiti-Nepal and 6.7% were dumped after disease.

The respondent said that they get help from Brothel's friend, they helped them because they new the pain suffering so they want to save those new respondent. And also some customer helps them by giving their phone to call their family member. And some of them rescued by Maiti-Nepal, they continued that Maiti Nepal`s staff entered in brothel by being a fake customer and they helped the girl/women to escape from there. And some of them threw out by brothel owner after being HIV positive.

6.5 Current Living Place

After returning from brothel the respondent faces social discrimination. The family denies accepting their daughters. The fear of losing their prestige in the community leads them to the acceptance of their daughters. The family members in some cases have put the blame on their own daughters for the cause of trafficking and ruining their lives.

Figure -4
Respondents Current Living Place

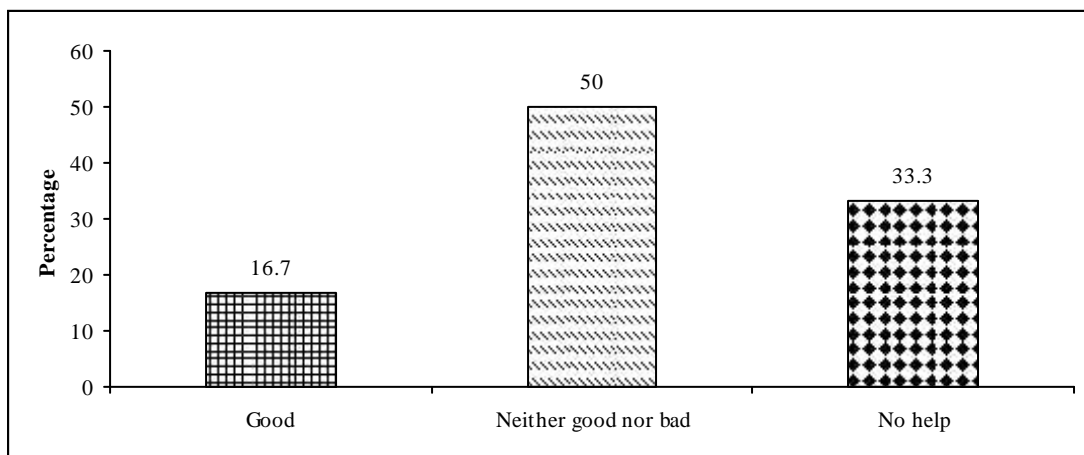


This chart shows that 46.7% are living in Maiti-Nepal's rehabilitation home, 50% are living in their own house and 3.3% are living with their relatives. Though the study reveals 50% are living in their own house but they are getting help from Maiti-Nepal and that is 86.7%, only 13.3% are from family.

6.6 Help from Family and Society

When they were rescued from Bombay brothel with the help of police and Maiti Nepal they faced a lot of problem. Their family and relatives rejected many of them or they were not accepted by the society. Many of them had nowhere to go. Because of social-cultural stigma and conservatism, their social integration was rather a tough job, however efforts was made by Maiti-nepal to reunion the victims with their family and community in course of time.

Figure -5
Help from Family and Society



This table shows that 50% of respondent get neither good nor bad help from family and society. 33.3% didn't get any help and only few 16.7% are getting good help from family and society. It reveals that trafficked women/girl's condition in society is not good. Though they success to

return from brothel but they can't live their life easily. They have to face social discrimination. The study reveals that 80% of them are facing discrimination from family and society.

The staff members and other key informants were asked the ways to combat trafficking. Most of them replied that the awareness of the issue should start right from the family, community and state level. More focus should be given on women education and provide them with the better employment opportunities. There should be mutual understanding between the organization working for the anti-trafficking. Implementation of strict legal laws against traffickers and good provision for the victims/survivors has to be provided was told by most of the informants.

6.7 Present Work of Respondent

The study showed that maximum number of respondents was involved in some kind of work, but very limited number were involved in some income generating activities. Others were on training process or studying.

Table 15
Present Work of Respondent

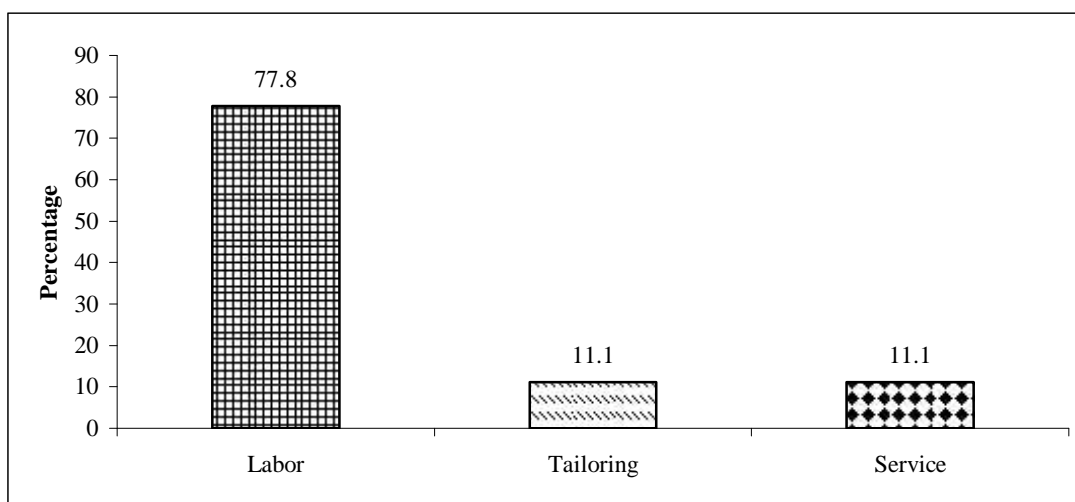
Present work	Frequency	Percentage
Working	9	30.0
Study	5	16.7
Taking Skill development Program	6	20.0
Others	10	33.3
Total	30	100.0

Source: Field Survey, 2011.

This table shows that among 30 respondent 9 or 30. % are working. Similarly, 16.7% are studying with the help of Maiti-Nepal. 20% are

taking skill development training and 33.3% doing others. Respondent told that in others work they are housewife, some do agricultural work in house. Among 30% of working respondent, some work in restaurant as waiter, some are engaged in labor work, some work in office.

Figure -6
Present Occupation



As above mentioned only 9 of 30 respondents are working to earn money among them 77.8% are working as labor. It reveals the condition of women/girl is how measurable. Because of illiteracy, lack of any skill they are doing labor for their livelihood.

Table 16
Monthly Income of Respondent

Income (in month)	Frequency	Percentage
1500	1	11.1
2000	2	22.2
2100	1	11.1
2500	1	11.1
3000	2	22.2
3500	1	11.1
4000	1	11.1
Total	9	100.0

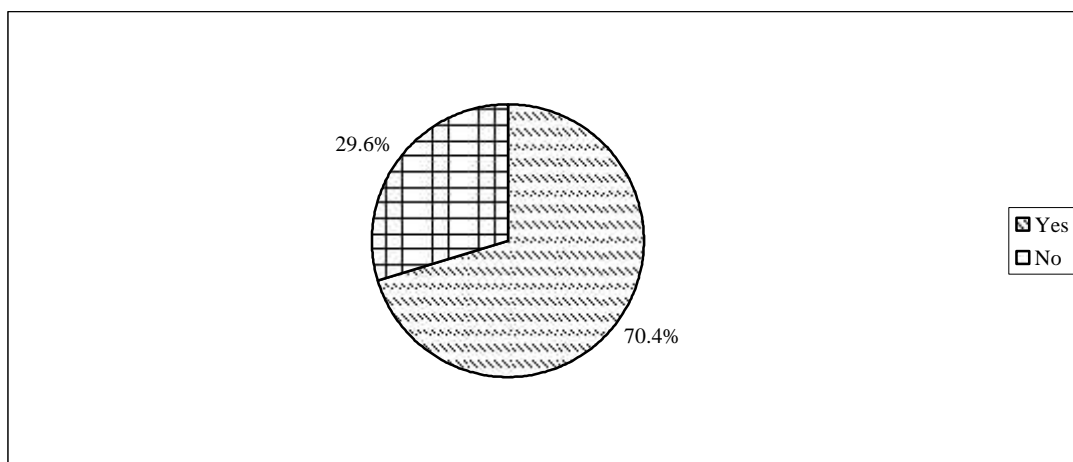
Source: Field Survey, 2011.

This table shows that minimum income of total 9 is 1500; similarly 2 or 22.2% earn monthly 2100 and 2500 respectively. Maximum income is 4000 monthly and that is 11.1%.the study reveals that though some of the respondent do work for their livelihood but they didn't get sufficient income to run their life easily. After returning from brothel most of them are living with the help of Maiti-Nepal, and other with the help of their family member. Because of mentally and physically weaker they couldn't able to do work. So their economic condition is not good. They are struggling everyday for their better life. The study also shows that among 9 respondents who earn money only 3 or 33.3% earn enough for their livelihood, 6 or 66.7% couldn't earn enough money. Among 6, 4 respondents are getting help from Maiti-Nepal 2 from family. And the study also reveals that among 9 respondent, 7 or 77.8% have access over money. They can use their earning according to their wish and 2 or 22.2% respondent didn't have full right on their income. It shows that most of them have right on their income.

6.8 Health Problem

Health problem is main problem in brothel returned girl/women. Some of them successes to escape from there but some have to live there until they are dumped after HIV positive. The study shows that total respondent checked-up their health.

Figure -7
Distribution of respondents having health problem



The table shows that among 30 respondents 19 have health problem and 11 didn't have any problem. It reveals that the most of the victims have some kind of physical problem.

Table 17
Types of Health Problem of Respondents

Health problem	Frequency	Percent
Sexual and reproductive health problem	16	84.2
Psychological	2	10.5
Both Physical and Psychological	1	5.3
Total	19	100.0

Source: Field Survey, 2011.

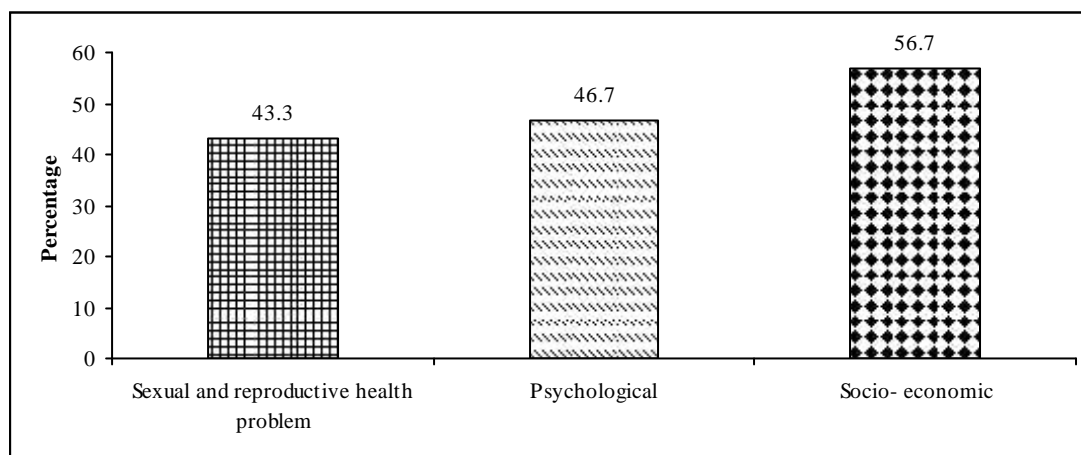
This table shows that 84.2% have physical problem and 10.5% have psychological problem and 5.3% have both. It clears that most of brothel girl/women did have some kind of physical problem. They suffered from some kinds of diseases when they were rescued from the brothel of India. They had suffered from sexually transmitted disease. Some of them

suffered from HIV/AIDS also. The study reveals that the respondents to suffer from physical as well as psychological problem.

6.9 Problems experienced by Respondent

The impact of the trafficking can be really serious on the trafficked victims. To return back to the normal life can be really tough. The sexual exploitation which they have suffered in the brothel can never be erased from their mind. This impact may also hinder them to move about in life. Their socio-economic condition is very critical. They are facing social discrimination. They are mentally, physically and economically very weak.

Figure-8
Types of Problem Facing by Respondent



This table shows that total respondent have some kind of or all above mentioned problem. 43.3% have sexual and reproductive health problem. Similarly, 46.7% have psychological and 56.7% have socio-economic problem. It clears that all of them have some kind of problem.

The key informants reported that the trafficked survivors have to undergo massive mental, physical and psychological stress there in brothels and even after they have returned. One of the key informants informed that

the stress would be more if they fail to be self dependent after returning. So the process of stress remains until and unless they have the courage.

CASE-5

Bimala was born in low caste family named Kami the so called untouchable; she belongs to a middle class family of a small village of Makwanpur district. She used to go to school and help her family for household works. She is a talented girl. But she was not allowed to do what she wanted. She had been also insulted and hated by her friends because she belonged to low caste community. That is one reason why she did not like to live her village. One day Bimala decided to leave her village. She sold her goat's property given by her father and come to Kathmandu to stay with her friend with whom she was closest among her friends. She also worked in carpet factory for a while. She didn't like that job.

Bimala was 16 years old when she was trafficked into India. She was taken to India by a young couple who her friend recognizes well. She was sold for NRS.50, 000 in Bombay brothel. Bimala cried and appealed to let her return home when she realized that she had been sold in brothel she denied to bed with customers. Her protest was suppressed by repeated rape from members of brothel. Then Bimala's life became everyday hell she had to go through a series of severe tortures every single day. She had to tolerate 7-10 customers everyday. She was treated like an animal both by brothel keeper and customers. After spending 1 year she was rescued by Maiti Nepal. Now she is living in Maiti Nepal's rehabilitation home. She says that she didn't get any help from family and society. She is suffering from mental and physical as well as economic problem. She is taking a training of knitting.

CHAPTER-SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary

Nowadays trafficking of girl and women for sexual exploitation is a serious social problem in Nepal. Trafficking takes within Nepal, from rural to urban and Nepal to other countries. It is estimated that about 5,000-7,000 girls and women are trafficked for prostitution every year in the lure of lucrative job, under the pretext of marriage and false promises. It is a matter of serious concern for the government and the people of Nepal that a large number of Nepalese women and children are trafficked in for sexual exploitation. This has scourge for the spread of HIV/AIDS and other STDS in Nepal where a majority of people are still unaware of them. Previously it was confined with only Tamang communities but now women and girls are trafficked from all groups/castes and districts.

A substantial review of related literature was done during the study period. This study based on exploratory as well as descriptive research design and sampling procedure is purposive and sample size is 30. Both primary and secondary data have been used in this report. Primary data have been collected through interview schedule and interview with key informants and secondary data have been collected through articles, books, journals, research reports, and agencies like NGOs, INGOs and GOs and others. Collected data have been interpreted on the basis of percentage distribution.

From the study it is found that in Makwanpur, majority of girl/women 40% are from Tamang Ethnic group, 20% are Magar, 13.3% are Kami,

10% are Chhetri, and 3.3%,3.3%, 3.3%,3.3% and3.3% are from Brahmin, Magar, Damai, Majhi and Rai caste.

The study shows that 56.7% of the trafficked girls are unmarried and 33.3% are married. Similarly, 3.3% are divorced, 6.7% are separated. Most of the victims that are 60% are from Hindu background and rest 40% are Buddhist. The study clears that 63.3% of the total victims are from 15-19 year of age group. Similarly ,23.3% are from 20-24 years of age group and 13.3% are from 25+ years became the victims of such crime. 83.3% among total respondent family didn't get sufficient food from agriculture. Only 16.7% get sufficient food from agriculture. Girls/women before trafficking are found in lower class family. Majority of respondent's family 51.0% depend on agriculture. Similarly, 2.6% have their own business, 26.1% were student, and 12.4% were dependent on labor work. 2% worked as driver, 1.3% were dependent on tailoring and 4.6% were not stated.

The study reveals that 74.5% of respondent's family member's income was below 5000 in year. Similarly, 11.1% earned 5001-10000, 6.5% earned 10001-15000, 3.9% earned15001-20000 and only 3.9% earned 20000 above.

From the study it is found that female educational status is very low. 26.7% were illiterate and 26.7% were literate only. They can only read and write. Similarly 30% had studied up to primary level and 16.7% had studied up to secondary level.

Lack of awareness is another reason behind trafficking. At the time of trafficking 80.0% didn't have knowledge about trafficking; only 20% had knowledge. They also were trafficked because of belief on their relatives. Among 20% or 6 respondents who had knowledge, 50% get knowledge

through Radio, 16.7% through Television. Similarly 16.7% get knowledge from family member and 16.7% from other source.

From the study, it is cleared that 43.3% were trafficked for employment. Among total respondent 30% were trafficked to earn money, 3.3% to improve economic status, 6.7% were tricked with false marriage, 6.7% because of love marriage, 3.3% willingness to stay in urban area, 6.7% were trafficked by other reason.

From the study it is found that 46.7% of respondent were trafficked by their kin member. Similarly 16.7% were by neighbor, 6.7% by husband, 6.7% by friends and 23.3% by others. Most of respondent were trafficked by their relatives, neighbor so they met them on their own house, own village only few 16.7% met the traffickers in garment factory.

Total respondent knew about they were trafficked only after reaching in Bombay brothel and all of them started to crying and shouting after knowing it. 50% of them tried to runaway and 20% try to call family member. They suffered from physical problem 76.7% were cigarette burned, 56.7% compelled to do unwanted sexual activities, 63.3% were shocked by electricity, and 63.3% were beaten.

The study also clears that the respondent 66.7% had spent below 1 year in brothel and 6.7% above 7 year. 73.3% were rescued by brothel's friend. Similarly 6.7% dumped after disease like HIV/AIDS, 6.7% were rescued by Maiti Nepal and 13.3% get help from customer to escape from there. Among total respondent 46.7% are living in rehabilitation home of Maiti Nepal, 50% are living their home and 3.3% are living with their family. Among total 30 respondent 5 or 16.7% are getting good help from family, 33.3% didn't get any help. It shows that it is difficult to trafficked women/girl in re-exist in society.

The study shows that their present condition is not good. Only 30% women/girl are working to earn money. 16.7% are studying with the help of Maiti Nepal, 20% are taking skills development program and 33.3% are doing other work as house wife, helping in agricultural work to their family member. Among 30% of working women/girl 77.8% do labor work for their livelihood. Only few 11.1% and 11.1% do tailoring and service respectively. Their monthly income is not very high they earn monthly 1500 up to 4000 and among them only 33.3% earn enough for their livelihood and other who couldn't earn enough they are getting help from their family and Maiti Nepal. It is a good fact that 77.8% have access or right over money.

The study clears that total respondent checked up their health among 30 respondent 16 or 84.2% have physical problem. Similarly 10.5% have psychological problem and 5.3% have both problem.

The study reveals that they are facing physical psychological as well as socio- economic problem. Their present condition is very critical. They are facing social discrimination. Though they rescued from brothel they couldn't live their life as it was in past. They are physically and mentally unhealthy. The family member and society didn't accept them easily. So the present condition of trafficked women/girl is very measurable.

From the study it is cleared that lack of education, poverty, lack of awareness, unemployment, low economic status of family, false marriage, lack of appropriate media mechanism are the major socio-economic cause of girl/women trafficking for sexual exploitation in Makwanpur district. And their socio-economic condition is not good. They are helpless. They are facing psychological, physical as well as economic problem.

7.2 Conclusion

All theories of gender oppression explain the women situation as the consequences of a direct power relationship between men and women in which men who have fundamental and concrete interest, in controlling, using, subjugate and oppressing women effectively implementing these interest. Women's situation then for the theories is centrally that of being used, controlled, subjugate, oppressed by men.

Both men and women are equally important for the development of Nation. Biologically they are under the human being. Women have extensive role in education, science and technology, health, environment, communication, administration, art, culture, society etc. in the society, the prostitution and women trafficking are interrelated to each other. This women trafficking is for prostitution. So women trafficking and prostitution are worldwide problems, which have been developed as in the form of institution.

In Nepal, women actually are far away from the main stream of development. The flash of education has no entry inside the family of remote and rural areas. Lack of education they are not able to think what is right and what is wrong. So mostly women and girls become the victims of such crime.

Today trafficking of girl women for sexual exploitation is emerging as a major social problem in Makwanpur district. It appears that economic need is the bottom line for women and girls entry into prostitution.

1. Due to lack of education our country is still conservative and traditional, which do not empower women. And do not like to be empowered by any means.

2. Poor economy, larger dependency on agriculture and farming which do not generate sufficient income to fulfill the needs of the whole family.
3. Degree of social consciousness is still low because large groups of educated people are concentrated at metropolitan cities.
4. Larger family size unable to adjust their family member by their guardians no other means of income force out to go outside in search of income generating work.
5. Due to unemployment and illiteracy, many young girls were given to false promises of employment and trapped them to traffic into Indian Brothels.
6. Lack of punishment provision on prostitute is encouraging factors.
7. Tortured, cigarette burning, beating not giving meal is the cruelty and inhumanity work inside the brothels.
8. The initiation and effort for rescue and rehabilitation are not found from governmental level.
9. Almost all the respondents reported that their return to the society was perceived in a negative way. They said that they were ashamed to be out in the society or even near to their relatives or neighbors. They reported to experience humiliation all the times and seemed to self pity themselves.
10. The impact of the trafficking is really serious on the trafficked victims. To return back to the normal life is really tough. The sexual exploitation which they have suffered in brothel can never be erased from their mind.
11. The study showed that maximum numbers of the respondents were involved in some kind of work, but very limited number were involved in some income generating activities. Others were on the training process.

12. Physical impact of trafficking on survivors is really very bad. They suffered from different kinds of diseases when they were rescued from the brothels of India. They are suffering from sexually transmitted diseases.
13. High level of stigma and discrimination against the trafficked women survivors forbid even the family members for the reunification. The impact of trafficking is so grave that the family denies accepting their daughters. The fear of losing their prestige in the community leads them to the acceptance of their daughters. The family members in some cases have put the blame on their own daughters for the cause of trafficking and ruining their lives.

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ANNEX- 1

Interview Schedule

Name:

Ethnicity:

Religion:

1. Age.....

2. Marital status:

Married.....

Unmarried

Divorced.....

Separated.....Widow.....Others

3. Education:

Primary.....

Lower secondary.....

Secondary.....

Higher secondary.....

4. Details of household member

S.N.	Relation to respondent	Age	Education	Income	Occupation
1					
2					
3					
4					
5					

5. How much and what kind of land did you have in your family?

Type	Size	Irrigate	Non-Irrigate
Khet			
Bari			
Forest			
Pasture land			

6. Did agriculture sufficient to your family?
Yes..... No.....
7. Did you have other sources of income in your family? What was that?
8. What kind of communication facilities did you have in home?
Television..... Radio Newspaper.....Internet.....
9. Did you listen about girl/woman trafficking before?
Yes..... No.....
10. If yes, how did you know?
Friends..... Teacher..... television.....
Radio..... family members..... others.....
11. Causes of being victims:
To earn money..... Employment.....
To maintain economic status..... False marriage.....
Willingness to stay in urban area
Love marriage..... Others.....
12. When did you traffic?
13. From whom you become trafficked?
14. Where did you meet them?
15. How did they convince you?
16. Where did you know you are trafficked?
17. After trafficking what did you do? What was the situation of returning?
18. What kind of physical torture did you face in brothel?
19. How did they behave you?
20. How much time did you spend there?
21. Who help to return from Brothel?
22. Where do you live now?
23. Who is helping you?

24. Did you get support from family and society?
25. Do you face social stigma and discrimination from family and society?
26. What kind of challenges do you face after returning home?
27. What are you doing now?
Study..... Taking skill development training.....
Working..... others.....
28. If working, what is your current occupation? How much do you earn monthly?
29. Is your income sufficient to you?
30. If not, how do you manage?
31. Do you have access and control over money?
32. Did you check your health? Is there any problem?
33. If yes, what kind of problem do you have?
Physical..... Psychological.....

Annex -2

Schedule for Key Informant Interview

1. Questionnaire for Staff of Maiti Nepal

Name..... Age..... Gender.....
Address..... Post.....

1. How long this organization is involved in anti-girls trafficking?
2. What is the number of rescued girls/women from your organization?
3. Mostly which age group of women/girls are being victim?
4. What are the root causes of trafficking in this area?
5. Please explain me the cultural/social/economic status of women in this locality.
6. What approach/strategy has been adopted from your side to minimize/stop such practice?
7. What suggestion do you give for betterment of the girls trafficking situation?

2. Questionnaire for Police Officer

Name..... Age..... Gender.....
Address..... Post.....

1. How much do you have record of women trafficking?
2. How many cases do you file monthly?
3. Which age group of women/girls mostly trafficked?
4. Who are the traffickers?
5. What is the difference between number of trafficked and case file?

6. What is your action after case file? How much time takes to solve the problem?
7. What is the cause of trafficking?
8. What approach/strategy has been adopted from your side to stop such practice?
9. What suggestion do you give for betterment of the girls trafficking situation?

3. Questionnaire for Social Worker

Name..... Age..... Gender.....
 Address..... Post.....

1. In your opinion what sort of women are mostly trafficked?
2. What is the cause of trafficking?
3. What are the challenges they have to face in returning society?
4. What is the perspective of society on them?
5. What is the socio-economic condition of women in this locality?
6. What is the current situation of trafficking?

4. Questionnaire for Lawyer

Name..... Age..... Gender.....
 Address..... Post.....

1. What is the number of cases do you have monthly?
2. What kind of women comes to file the case?
3. Are they staff of organization or others?
4. What is the law of trafficking?
5. What kind of law has to be adopting to stop such crime?