

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Since I worked and lived with trafficked children last few years as a Psychosocial Officer, I found it interesting to choose a topic. I started reading large numbers of reports and publications on this topic and was shocked by the high number in which it occurs, especially trafficking of Nepali girls into India.

Apparently, children who had been rescued from the brothel and returned to Nepal were not welcomed back by the society. The Nepali society rather ignores the issue than facing the problem which they are all contributing to. Many people look at them with hate and consider them filthy and worthless. However, apart from merely focusing on the perceptions society has of them I find it important to let the children speak for themselves and see how they experience the perceptions which society holds of them. Instead of only focusing what the 'experts' have to say about the children; how the children would feel and what would be the best thing for them to change, the greatest experts are of course the children themselves.

So by integrating all the information of community and society perceptions of trafficked children I find it important to hear the voices of the children themselves. How do they experience these community perceptions? How does this influence their daily life experiences and their expectations and aspirations for the future? So besides focusing on the experiences of societal perceptions as perceived by the trafficked children, how it influences their daily life experiences, I also want to focus on their desires for the future and what they think would be enabling factors to make their dreams come true.

National Human Rights Commission (NHRC) of Nepal initiated estimation of number of persons trafficked based on the figures of interception, rescue, repatriation, re habilitation, and missing persons who continue to missing. The

National Report (2010) of NHRC estimated 5,500 persons were trafficked or attempted to traffic in Fiscal Year (FY) 2009/10 and another report of 2011 estimated 11,500 persons were trafficked or attempted to traffic during January 2011 to December 2012.

The United Nations (2011) classified most vulnerable groups in Nepal requiring immediate support to transform their lives, based on the following criteria: i) human development (poverty, economic resources, knowledge and health); ii) exclusion (economic exclusion, political exclusion and civic/cultural exclusion); and iii) weak individual protection (physical protection and legal protection). The study also provides the estimates of the size of the vulnerable population in Nepal. Accordingly, there are 0.65 million children (5-14 year) without basic education; 1.7 million undernourished children below 5 years of age; 2.5 million women and girls vulnerable to sexual exploitation; 3.3 million women from the most disadvantaged areas (mid-and far-western development regions); 3 million adolescent girls (10-19 years); 0.5 million endangered and highly marginalized indigenous people; 5.8 million religious minorities; 2.7 million Dalit; 1.5 million persons with disabilities; 6.3 million migrant workers and their families; 1.3 million rural landless and land poor; 0.55 million bonded and forced laborers; nearly 3 million urban slum dwellers and squatters; 52,000 displaced persons due to conflict; 7.6 million illiterates; 10 million people from areas vulnerable to climate change and natural disaster (NHRC, 2011).

A study conducted in West Bengal, India by International Development Law Organization (2011) also revealed the similar categories of children at risk for trafficking: orphans and children in custodial/educational institutions away from families, children from broken families, disabled children, children living in rural poverty, children living in slums or on the streets, children in brothels, children in communities practicing religious and cultural prostitution, children stigmatized by abuse, children born to victims of AIDS, children of bonded laborers and children from scheduled castes and tribes.

Nepal still has no information management system for trafficking in persons. And, because trafficking in persons is a clandestine nature of operation, it is difficult to collect data systematically and scientifically, either. There are no household surveys conducted to estimate the magnitude of trafficking in persons for sexual exploitation, labor exploitation and for other purposes (NHRC, 2011).

The magnitude of trafficking figures available from different organizations and individuals is speculative and often made with reference to brothel-based sex work in India. The most cited figures of trafficking are ‘about 5000-7000 children and women are trafficked annually to India (PC and TAF, 2001) and ‘about 12,000 children below 18 years are trafficked annually to India’ (ILO/IPEC Rapid Assessment, 2001). Existing information indicates that the majority of these are girls being trafficked for prostitution. More than 20,000 Nepalese girls are involved in the Indian sex trade (ECPAT, 2006).

## **1.2 Statement of the Problem**

One of the most severe forms of children’s rights violations is the employment and exploitation of children in the sex business. Despite the negative, long lasting physical and mental consequences of this practice on children (Rafferty, 2008), sexual violations against children exists in all nations, irrespective of cultural differences or geographic location (ECPAT, 2006). An aspect of child sex work that deserves much more attention, both in research and in practice, is the rehabilitation and reintegration of former child sex workers (Briain, Borne, & Noten, 2006; CWIN, 2010). Once children are able to get out of the sex business the difficult path towards physical and mental recovery and a healthy reintegration in society has only just started. According to Asquith & Turner (2008) this is mainly due to the social stigmatization of child sex workers in Nepal. Furthermore, they consider it of importance to take into account the views and experiences of the children. In this research the role of the social stigmatization of child trafficking survivors on their daily life experiences,

reflected in their self-esteem is studied. This is linked to the expectations and aspirations they have of their future and the paths towards it, considering the influence of the perceptions of the Nepali society of child trafficking survivors.

In order to discuss the role of social stigmatization on the self-esteem and the expectations and aspirations for the future of child trafficking survivors in Nepal, a theoretical framework on the separate concepts of this problem needs to be constructed. First, the increasing international attention for sexual violence against children is described. The attention is paid consequently shift to the phenomenon of Nepali trafficked child in its context and in relation to its society. This outline makes clear that there is a great need for a focus on the Nepali society in attempts to finally successfully socially reintegrate trafficked child in Nepali society. The role of the society on the self-esteem and future expectations is focused in this research. When this is sketched it is furthermore important to research what factors the trafficked children, who were formerly forced to work as a sex workers, consider enabling in achieving a 'successful' role in society in the future. The aim is to find whether there is a discrepancy in the perceptions of enabling factors, which may contribute to problems in rehabilitation and social reintegration. To identify and explore the problems of social stigmatization on self esteem and social reintegration along with their future expectation of child sex trafficking survivors, the research questions about these issues are as follows:

- 1) What are the societal perceptions upon child sex trafficking survivors according to themselves?
- 2) How do the perceived societal perceptions influence their self esteem?
- 3) Do they experience social stigmatization by the society and by whom especially?
- 4) Do they experience the problems of social reintegration?
- 5) What do child sex trafficking survivors think are enabling factors in achieving their future life projects?
- 6) What type of psychosocial problems are they experience?

### **1.3 Objectives of the Study**

The general objective of this research is to provide information on the role of social stigmatization of child sex trafficking survivors on their daily life experiences, reflected in self-esteem, and to provide information on the reintegration/ future expectation needs of former child sex trafficking survivors. The specific objectives are as follows:

- ) To find out the societal perception up on themselves and role of the social stigmatization on the self-esteem of child trafficking survivors
- ) To explore the problems of social reintegration of child sex trafficking survivors.
- ) To assess the future expectations of child sex trafficking survivors
- ) To assess the psychosocial problems of child sex trafficking survivors

### **1.4 Significance of the Study**

This study is based on the issues of social stigmatization on the self -esteem and future life projects of Nepalese child trafficking survivor who were trafficked into India and stayed in brothel and support received from SHAKTI SAMUHA. This study will be benefitted to all who are interested to do further research and working in the field of child sex trafficking. It will be fruitful to understand the problem of child sex trafficking survivors concerning with the issues of social stigmatization on the self - esteem, future life projects in social reintegration problems and their psychosocial problems. In addition to this, this study will be benefitted to those organizations like SHAKTI SAMUHA where such child sex trafficking survivors are taking shelter or receiving supports to understand their problem and reviewing their programme to address the real needs of survivors.

## CHAPTER II

### LITERATURE REVIEW

Human trafficking has a long history. During the 18th and 19th centuries, African natives were trafficked to Europe and America to work as slave. Slavery, as such, had been disbanded long since after the prohibition of slave trade. Still trafficking persists on as modern form of slavery. Human trafficking spreads across the countries of the world. Men, women and children are vulnerable to this modern form of slavery due to economic, social, cultural and political environment of the country in which they live. Women and girl children are more vulnerable and seriously affected (NHRC, 2011).

Nepal is a source country for men, women and children who are subjected to forced labor and sex trafficking. Cases of human trafficking in Nepal occur mainly in three areas: i) cross border trafficking beyond India; ii) cross border trafficking to India and iii) internal trafficking mainly in entertainment enterprises, brick kilns, jarri (embroidering) industries, and streets (NHRC,2011).

In all types of trafficking, the purpose of trafficking is sexual exploitation and labor exploitation. Children are victims of trafficking both internally as well as cross-border for sexual and labor exploitation and other purposes. Boys also are exploited in domestic servitude such as in brick kilns and jarri industries. Trafficking of Nepalese minor girls to Gulf Countries and to Khasa, Tibet has been increasing in the recent times (Maiti Nepal, 2012).

Evidence suggests that the dynamics of trafficking (means, action and purpose) has changed over the years. It is reported that brothels in India are shifting their modes of operation into dance and cabin restaurants. The Kamathipura brothel, for example, one of the most notorious in the world is changing its way of operation and being more underground pushing girls at higher risks. The other destinations like Nagpur, Meerut, Ilahbad, Kerela and Tibetan Khasa are emerging as new challenges in combating girls trafficking (Maiti Nepal, 2012).

Trafficking in girls and women for commercial sexual exploitation has a long history. During the Rana Regime (1847-1951), there are instances of internal trafficking of girls as housemaids. Cross-border trafficking to girls and women for the purpose of sexual exploitation in Indian brothels initiated after 1950s and it continued to grow. The growth of carpet, garment and pasmina (shawl) industries in Kathmandu valley in mid-1980s integrated the Nepal's economy into the world economy but it also brought the social consequences in Nepali society. With the huge rural to urban migration, especially of women and children without skills and knowledge in these industries, they were bound to end up in poor working conditions and meager wages. This situation further made the workers vulnerability to exploitation and trafficking to India (NHRC, 2011).

In between 1995-2006, Nepal engulfed into armed conflict – resulting a large number of children and women fleeing from their place of origin, especially from rural and remote areas. This was another broader factor contributing to trafficking of children to India and inside Nepal for the entertainment sectors including in brick kilns, embroidering and others. The conflict led to the mass displacement, abduction, and killings, especially from the countryside. Another broader process that increased the vulnerability of trafficking in persons is the increase opportunity of foreign employment (NHRC, 2012).

### **2.1 Children in the Sex Business**

During the first decade of the 20<sup>th</sup> century, child prostitution was a topic of minor concern in the international community. This lack of interest increased dramatically when in 1991 the NGO 'End Child Prostitution in Asian Tourism' (ECPAT) was formed. ECPAT emphasized the relation between child prostitution and foreign tourism in developmental countries and in doing so transformed the debate on child prostitution or as they say commercially sexually exploited children (CSEC) from a local topic to an issue of international concern. Supported by the Children's Rights Convention (CRC)

(UN, 1989), and especially article 34, NGO's worldwide started campaigning against the commercial sexual exploitation of children, which in 1996 resulted in the first 'World Congress against the Commercial Exploitation of Children', held in Stockholm. The Declaration and Agenda of Action that was adopted explicitly urged governments to draft and implement legislation to protect children from sexual exploitation (The final draft of the Declaration and Agenda for Action was in 1996). In addition the ILO adopted the "Worst Forms of Child Labour Convention" in 1999 (Convention 182), which included the commercial sexual exploitation of children. In 2000, a specified optional protocol was added to the CRC "...to guarantee the protection of the child from the sale of children, child prostitution and child pornography..." (United Nations, 2002, P: 143). After the Second World Congress in 2001 in Yokohama, Japan, the Third World Congress in 2008 was organized in Rio de Janeiro, Brazil to review progress (ECPAT, 2010). Despite all this international attention, action and the progress accomplished in the protection for children from commercial sexual exploitation, the sophistication of resources available to those who seek to exploit children have grown equal measure (ECPAT, 2006). Worldwide sexual exploitation of children in the sex trade industry has reached numbers which are causes for great concern, especially in Asia and the Pacific where there is a high estimate of one million children who enter the commercial sex trade in Asia each year (ECPAT, 2010). Although ECPAT monitors the progress and measures taken by countries that signed the Agenda for Action, especially information concerning recovery, rehabilitation and reintegration and child participation in these measures is lacking (ECPAT, 2006).

Children working as sex workers are highly at risk for health problems, both physically (maltreatment, STDs, HIV/AIDS) as well as psychologically (low self-esteem, trauma, sexual promiscuity and distorted values and worldview) (Rafferty, 2008), confrontations with the police, drug abuse or further abuse by their clients (Montgomery, 2001; Willis & Levy, 2002). Accurate data



concerning morbidity and mortality rates are difficult to gather because of the illegal environment and uncertainty about the extent of the problem. One of the problems regarding accurate estimations on the number of child sex workers is the fact that there is no such thing as ‘a child sex worker’. The ways and reasons children enter and are involved in the sex business differ greatly (Willis & Levy, 2002). Children might be forced into the sex business by child traffickers or by parents who sell them or make arrangements through which the child is debt-bonded. However, children might also decide to work as sex workers themselves, often as a result of difficult circumstances (Montgomery, 2001). The different ways in which children enter the sex business influence the amount of agency or control that they have in their life as a sex worker and therefore results in various forms of sex work. Delaney & Cotterill (2005) distinguish between bonded prostitution, in which children are mostly locked in brothels under bad circumstances; watched prostitution in which children need to pay a lot of their earnings to their pimp but are free to choose their own clients; and occasional prostitution, often practised by street children or children from poor households to quickly earn some money.

The above mentioned variation in agency is the foundation for the debate between the protective and participative discourses in understanding child sex work. The protective discourse follows the more universal image of the innocent and vulnerable child, stating that child sex workers are innocent victims of poverty, globalization, gender bias, tradition and culture, tourism or paedophilia (ECPAT website, 2010). The reasons why and how children end up in the sex business are of no importance in defending the right of the child to be saved and protected from these harmful and exploitative circumstances. The counter argument of participative discourse does not challenge the moral injustice of the protective discourse. It states however that placing the issue of child sex workers firmly in the light of innocence and vulnerability results in ignoring the perceptions and opinions of children themselves about their conditions of life (Montgomery, 2001). The ones that follow the participative

discourse argue that, to fully understand children's involvement in the sex business, it is necessary to realize that children are active agents with their own views and interpretations, influenced by social interactions with their environment. This participative discourse is the ground of my research and in line with articles 12-17 of the CRC (UNCRC, 1989) which include the participation rights of children. Making an effort to understand the situation of child sex workers requires a specific understanding of the children's perceptions and decision-making processes, instead of focusing on a universal image of innocence and vulnerability.

## **2.2 Child Sex Workers in Nepal**

Although child sex work is described as a worldwide phenomenon, it emerges mostly in countries with high inequality and poverty rates, especially in Asia (Lockwood, 2003). This illustrates that the phenomenon of child sex work is highly correlated with contextual factors. Since this research focuses on child sex workers in Nepal it is important to first understand the society and situation of children in Nepal live in to increase the understanding of the influence of the society on the self esteem and future life projects of former child sex workers. After describing the socio-cultural and economic context of Nepali children, the situation of Nepali's former child sex workers will be discussed in further detail.

## **2.3 Nepali Children in the Sex Business**

Much of the discourse on the commercial sexual exploitation of children in Nepal has focused on the issue of trafficking children for sexual purposes. Though the problem is difficult to measure and the statistics unreliable, it is estimated that 5,000-7,000 or even 12,000 Nepalese children are trafficked to India and other countries in the Middle-East each year. Existing information indicates that the majority of these are girls being trafficked for prostitution. More than 20,000 Nepalese girls are involved in the Indian sex trade (ECPAT, 2006). A study by Terre des Hommes in 2005 showed that most of the brothels

that bases Nepalese prostitutes in India were trafficked when they were under the age of 18. Many trafficking of Nepali girls is due to economic circumstances and social inequality of the girl child. Trafficking for sexual purposes predominantly operates through personal connections and social networks or through brokers who may or may not be strangers to the community. Girls may be attracted by promises of high incomes and the glamour of life in urban areas, and be easily deceived by mediators (Hennink, 2004). The demand for girls is created by high profits for the brothel owners on the one hand, and the demand for girls who are young and new, strengthened by the false perception that there is less danger of infection from AIDS with younger partners, on the other hand (ECPAT, 2006).

The works of various child-focused organizations suggest that besides trafficking for sexual purposes, there is strong evidence of other forms of commercial sexual exploitation of boys and girls in Nepal (ECPAT, 2006). According to research conducted by the International Labour organization amongst 40 commercial sex workers in Kathmandu, approximately 30% of them were found children. Furthermore, in 2003 a study on child sex tourism in Nepal showed that there were many incidences of foreign tourists/pedophiles exploiting children who were lured by the promise of gifts and money from tourists. There also have been cases of children being sexually abused and exploited by the armed forces as a consequence of the armed conflict in Nepal. Furthermore, over 2,000 children have been orphaned and many more (approximately 8,000) have been displaced. Such turmoil and displacement have greatly contributed to the vulnerability of these children. Many of the displaced children work in cabins and dance restaurants where they are sexually exploited (ECPAT, 2006).

The harm that sexual exploitation causes a child is multidimensional: physical, psychological, emotional and social (Rafferty, 2008). Victims of commercial sexual exploitation suffer from extreme physical and mental trauma, which might often have long-term effects throughout their lives, long after a child is

rescued from an abusive situation. Low self-esteem can take away a child's energy and enthusiasm for life. Additionally they face the risk of being infected with STDs or worse, HIV/AIDS. Usually the brothel owners in India send the children home when they have been affected with HIV/AIDS. This brings the children in an even more vulnerable status once returned home, facing family rejection and stigmatization (Poudel & Carryer, 2000). Especially girls are also prone to family ostracism and social isolation, which imposes further challenges to their rehabilitation and reintegration and render children and youth already rescued more vulnerable to re-trafficking (Poudel, & Carryer, 2000). According to a report by Terre des Hommes (2005), reintegration is seen as the most difficult effort within anti-trafficking programs and projects. Reintegration of girls at the family or community level is in many instances even impossible or even not desirable, especially in cases where the child came from a broken or dysfunctional family, or from a community environment which has already abused the child before.

Particularly in Nepal, due to traditional beliefs and the inferior status of women and girl children, commercial sexual exploitation of children often leads to social stigmatization by the community and family. A study by Terre des Hommes (2003) indicated that high levels of stigma and discrimination were associated with returned trafficked and sexual exploited persons. Nearly all (94.0 percent) of the interviewed adolescent girls reported that the community looked upon the returnees with hate. This is also well documented by many stories such as: *“How can such a person be kept in the village just because she has returned. If she stays in the same village then the whole place will stink-she should be asked to leave.”* According to the same study, identified returnees experienced similar situations and they mentioned that they have been treated with hatred because they came back from India. One of them, who was 17 years old, stated that her life was destroyed as she was trafficked at the age of 12 years and the society blamed only her for what happened and consequently treated her with contempt. A study which is held in 2001 by the Asia

Foundation shows how returned trafficked persons involved in the sex business were perceived by the Nepali society. Again, high levels of stigma were associated with returned trafficked persons. Only 1.5% of the adolescent girls who had heard of trafficking indicated that returnees would be treated normally by the community. A few community members also indicated that the trafficked girls might perceive that they were treated badly by society for what they had to undergo and thus might want to take 'revenge'. Moreover, nearly all adolescent girls in this study reported that the community looked upon the returnees with hate. In light of high levels of stigma and discrimination against trafficked persons, intervention strategies need to address prevailing community attitudes in both prevention and care and support strategies.

The NGO Child Workers in Nepal also express that many former child sex workers experience problems with social reintegration. They acknowledge the problems of the social reintegration of children in their family, school and community. Terre des Hommes (2003) relates the problems of social reintegration by the way former child sex workers are perceived by the Nepali society.

#### **2.4 Social Stigmatization, Self-esteem, and Future Life Projects**

To be "stigmatized" is to have a social identity or membership in some social category that raises doubts about one's full humanity: one is devalued, spoiled, or flawed in the eyes of others (Goffman, 1963). Social stigmatization of commercial sexual exploited children refers to negative messages that are communicated, both directly and indirectly, to the child about their involvement in CSEC. Much stigmatization comes from the moral judgments children infer from those around them (Cotterill, & Delaney, 2005). Stigmatized individuals are often the targets of negative stereotypes, and elicit emotional reactions such as pity, anger, anxiety or disgust, but the central feature of social stigma is devaluation and dehumanization by others (Heatherton, Kleck, Hebl & Hull, 2000)

Extensively researched is the influence of social stigma on the self-esteem. Heatherton, et al. (2000) did extensively research on the influence of social stigmatization on the self. They identify that social stigmatization can have an apparent influence on the self-esteem of people and their expectations for the future. Self-esteem is powerfully related to variables that influence the affective quality of one's daily experience, with individuals high in self-esteem reporting, for example, more positive affect more life satisfaction, less hopelessness, and fewer depressive symptoms than individuals low in self-esteem (Pelham & Swann, 1989).

In a review, Diener (1984) concluded that self-esteem is the strongest predictor of life satisfaction. Thus, I have focused on the effects of having a stigmatized identity on self-esteem, because self-esteem is a central aspect of psychological well being and mental health. In addition, theoretical developments began to suggest how one's own position in the social order, and particularly having a devalued social identity, might affect self-esteem. Cooley (1956) proposed that the self is a social construction, and that we humans develop our sense of whom and what we are from our observation and interpretation of the responses we receive from others. According to this view, we cannot understand the self without understanding the social context in which it functions. This viewpoint is articulated in the looking-glass self hypothesis, which argues that one of the most important ways we come to know ourselves is through the reactions of others on us. Other people provide the 'looking glass' in which we see ourselves reflected. We then incorporate those reflections into our own self views. Cooley (1956) argued that the looking glass self is a product of, and essential to, social interaction. To interact smoothly and effectively with others, we need to anticipate how others will react to us, and so we need to learn to see ourselves through the eyes of others. Those others may be either the specific individuals with whom we are interacting, or a generalized view of how most people see us – a generalized order. This

representation of how others view us guides our behavior, even when no specific other is present.

In contrast, Heatherton et al., (2000) also argue that self-esteem is constructed in the situation, as a function of the meaning the situation has for the self. Research indicated differences in self-esteem in people with the same stigmatized social identity (Quinn & Cocker, 1998), indicating that the stigmatized are not, en masse, and internalizing negative cultural images of them. Research also suggests that manipulating the salience of self-relevant information can lead to changes in self-esteem. Based on this view that self-esteem is constructed in the situation, Heatherton et al., (2000) argue that the effects of stigma on the self are negotiated, created and acted upon in the situation. They propose that self-worth, or the lack of it, in stigmatized individuals is not a stable, deep-seated personality characteristic. Rather, it emerges in a situation and is a function of the meaning given to that situation for the self.

Therefore, for stigmatization to have an impact on self-esteem, it has to be perceived and experienced in a certain way. Goffman (1963) identified six dimensions of social stigma:

**Concealability:** Can the condition be hidden from others? The less concealable a condition, the more stigmatizing it is.

**Course:** What pattern of change over time is usually shown by the condition? What is its ultimate outcome?

**Disruptiveness:** Does the condition interfere with social interactions and relationships?

**Aesthetic qualities:** Do others react to the condition's appearance with dislike or disgust?

**Origin:** Is the person responsible for having this condition in the first place?

**Peril:** Can the person with the condition physically, socially, or morally contaminate others?

The important aspects of social stigmatization, which decide if the social stigmatization influences self-esteem, can be extracted from these six dimensions. First it is important to be aware of the social stigmatization. When a stigmatized person is unaware of his or her devalued identity, then it is much less likely to play a role in the self-esteem. This also relates to the content of social stigmatization, whether it is just the thoughts, behavior etc, or everything. Second, especially for children the context plays a rather large role in how they evaluate themselves. Parents, family members, and peers fulfil important roles in the development of self-esteem in children. During the childhood years, one's self-esteem is largely based on their perceptions of how the important adults and peers in their lives judge them. Children with healthy self-esteem feel that the important adults and peers in their lives accept them and care about them. But there is also a difference in who is more important in their lives depending on the phase they are in (Harter, 1985). To identify the perception of social stigmatization it is therefore also important to know who they think is stigmatizing them, in what way (the content) and to what extent. Especially for adolescents it seems that the peers play a larger role, but once they are back in society it may be that the family is of more importance for them. Therefore it is important to take this into account. Third, for social stigmatization to influence self-esteem, it depends on how much the children value the different forms of social stigmatization by the different actors. Heatherton et al., (2000) also hypothesize that in situations in which evaluation by others is particularly salient, stigmatized individuals, who know they have an identity that is devalued by others, may be low in self-esteem; the more their self-esteem is based on others' approval, the more this should be true. For this it is important to find out how important the former child sex workers find the social stigmatization in their day-to-day life and in their future.



According to the above research findings, the second important concept used in the current research is self-esteem. Self-esteem is a component of the self-concept and it is defined as the judgments we make about our own worth and the feelings associated with those judgments. In other words, self-esteem is an evaluation of the information contained in the self-concept, and is derived from a child's feelings about all the things he is (Harter, 1985). Self-esteem can be divided in different areas. According to Harter (1985) self-esteem has to be divided into 5 domains. These are: scholastic competence, athletic competence, physical appearance, peer acceptance & behavioral conduct. Furthermore she uses the terms acceptance, competence, power and control and moral virtue. Your self-esteem depends on what you value, which is likely to be influenced by what the child's family and culture values for them and where the child perceives herself to fall in each category. The five domains are integrated in the dimensions of self-esteem of acceptance, competence, power and virtue.

High self-esteem implies a realistic evaluation of the self's characteristics and competences, coupled with an attitude of self acceptance and self respect. A person with a high self-esteem evaluates herself in a positive way and feels good about her strong points. A person with a low self-esteem on the other hand, is essentially a person who finds little to be proud of within herself. Self-esteem is especially important for children, since it serves as the foundation for a child's perceptions of life experiences. The social-emotional competence derived from this positive self appraisal can be a force that helps the child avoiding future serious problems (Pope, McHale, & Craighead, 1988). It is also related to 'self fulfilling prophecy' suggesting that an individual's beliefs about himself will have a strong impact on how well he performs. Overall, self-esteem is an important aspect of a child's overall functioning. It appears to be related to other areas, including psychological health and academic performance, in an interactional manner; that is, self-esteem may be both a cause and an effect of the type of functioning which occurs in other areas.

Additionally, a study by McFarlin & Blascovich (1981) indicated that people and adolescents with a high level of self-esteem had positive cognitive expectations for the future. On the other hand, people with low esteem may feel worthless and hopeless and therefore expect failures to happen and have low expectations for the future. This shows a connection between the level of self-esteem and future expectations. The future affective preferences however would be positive for people high in self-esteem as well as for people low in self-esteem. Considering these outcomes, one could assume that when former child sex workers have a low self-esteem on different domains, this would relate to lower expectations for the future. However, when considering affective preferences for the future, this would still be positive. Conclusively, an individual with low self-esteem would prefer success but expect failure in the future. Therefore it is important to take both the cognitive expectations, reflected in expectations, as well as the affective component into account, which is reflected in the aspirations. By taking both into account it is possible to find an answer to what is needed for the children to actually experience the aspired success in the future. The expectations, aspirations and enabling factors for success are reflected in the future life projects of former child sex workers.

## **2.5 Current Research: Problems with Social Stigmatization and Social Reintegration**

As we have seen above, social stigmatization plays a large role in the lives of former child sex workers once they have returned home. Many of the girls who return home are seen with hate. *“The parents and entire family of a trafficked girl lose face. Everyone suffers. The girl is called a loose woman and a prostitute.”* Many organizations and stakeholders (Asquith & Turner, 2008; Briain, Borne, & Noten, 2006; Dottridge, 2008) are worried about the problems of former child sex workers once they are rescued. Like Terre des Hommes (2003) they often relate the problems of social reintegration to the way former child sex workers are perceived by society. Briain et al., (2006)

also point out that as a result of low self-esteem, former child sex workers are prone to returning to exploitative situations.

To tackle the problem of the influence of social stigmatization and self-esteem on the social reintegration and future of former child sex workers, a fuller understanding from the views of the children themselves is needed. First, to get a better insight into the role of social stigmatization in the lives of former child sex workers, we should as Heatherton et al., (2000) already indicated, identify the content, the actors behind stigmatization, the value attached to it and the form in which it exists. Even though the perceptions by the society mainly consist of social stigmatization, not all child sex workers necessarily perceive these perceptions in a social stigmatizing way. For that reason and to prevent children who do not experience social stigmatization as such of being excluded from the research, the researched concept will be societal perceptions. Even though the broader societal perceptions will be researched, the focus will still be on social stigmatization throughout the whole research. In this regard, the social stigmatization is part of the broader societal perceptions and the measuring of societal perceptions is therefore based on the same dimensions indicated by Heatherton et al., (2000). Furthermore, as Briain, et al., (2006) have stated, low self-esteem plays a role in the difficulty of rehabilitation and reintegration of former child sex workers. Feelings of hopelessness may give them the impression that working in prostitution is the only way to survive. However, prostitution can also give a victim a sense that he/she has control of his/her life. They might continue in prostitution because they perceive themselves to be in a position of power towards clients, which helps to restore self-esteem. However, as Harter (1985) identified, self-esteem is divided in different domains. According to Pope et al., (1988), while working on the different aspects of self-esteem, this can enhance the general self-esteem, which in turn reduces difficulties in behaviors. Self-esteem also clearly reflects the influence of social stigmatization on their daily life experiences, since self-esteem comprises the main aspects of daily life experiences. Thus, to fuller

understand the difficulties in social reintegration it is important to find out which and who's messages (societal perceptions as perceived by the children) are experienced as the most important and distressing and how it influences their daily life experiences (reflected in self-esteem). Furthermore, for rehabilitation programs it is helpful to have a better insight in self-esteem of former child sex workers, divided into the different domains (Pope, et al. (1988).

Another important aspect in tackling the problems of social reintegration of former child sex workers is to address the needs and views of child victims of their future (Asquith & Turner, 2008; Briain et al., 2006; Dottridge, 2008). Children are however, seldom given the opportunity to participate in decisions affecting their lives. As Asquith & Turner (2008) state, all aspects of children's lives may have to be addressed in order to achieve successful and effective recovery and reintegration. But, it should be up to the children themselves as whom and what is important in the child's life. Intervention, support and assistance have to be based on what the child needs are rather than on what the project can offer. Identifying and meeting the child's own aspirations for the future and fostering their ability to reach their potential (related to the current situation of self-esteem) should be central to recovery and reintegration processes (Asquith & Turner, 2008). This is expressed in the future life projects of former child sex workers, which comprises their future expectations and aspirations (dreams) and the path to achieve their dreams. According to this information, enabling factors can be identified which are needed for them to achieve their dreams. Like Asquith & Turner (2008), Briain et al., (2006) also stated that for reintegration to be successful it is important to find out the future aspirations of the children themselves and what they think is important to get there. According to them (Briain et al., 2006) social support, participation, educational needs, vocational training and material assistance are enabling factors in the life paths of former child sex workers.

## **CHAPTRE III**

### **RESEARCH METHODOLOGY**

#### **3.1. Research Location**

This research is located in SHAKTI SAMUHA and its three shelter home (one from Pokhara and two from Kathmandu) .Where the child trafficking survivors are getting support. The reason behind to select SHAKTI SAMUHA is being a trafficking survivor's organization and its focus on especially child sex trafficking survivors and their rehabilitation, reintegration and repatriation issues. Due to the familiar with the child sex trafficking survivors and their problem in these shelter home, these location is selected to get in-depth and insight issues of survivors. Being a psychosocial counsellor these location is also benefitted to me to do research as a participative way.

#### **3.2. Methodological Framework**

The current research focuses on the meanings that former child sex workers construct about the world around them. Their experiences with the world around them influence how they perceive their daily life experiences and their future life projects. The current research focuses on the meanings these former child sex workers put on how others perceive them and which meanings they think that others attach to the idea of child sex work. This is researched through the eyes of former child sex workers themselves. Since the research is about the meanings that the children construct of and attach to the societal perceptions, their own daily experiences and future life projects, a central part of this research focuses on the interpretations of former child sex workers. Interpretation is the constructing of meaning (Gray, 2004) and therefore the views of the children on the societal perceptions, self-esteem and future life projects and the meaning they give to this, as researched through interpretations is central to the current research. The aim is to find out the attached meaning to the perceptions of former child sex workers in their daily life and future,

reflected in their interpretations. This view is in line with interactionism and the best way to explore the children's interpretations of the world around them, is through studying a subject's actions, objects and society from the perspective of the subject itself, which is called the methodology of ethnography (Gray, 2004).

This research is based on both quantitative and qualitative research methods. For quantitative study, data were collected by using purposive sampling techniques. All survivors (37) were selected as a sample among the persons who were having support from SHAKTI SAMUHA. The structured and semi structured questionnaire were used to collect the information through face to face interview.

Among the qualitative method; mostly participatory ethnographic research techniques is used. Participative method is found useful in order to build a relationship with the children and to interact with them as much as possible. I worked in the shelter home and participate in their daily activities. During the course of participatory observation, I had also tried as many informal conversations with the survivors as possible, which helped me to verify the collected data or to reveal young people's perspectives to understand the issues. In addition to this, multiple methods is also used to allow for methodological triangulation, which enhances the reliability and validity of the data. Since all methods have their own strong and weak aspects, triangulation increases the credibility of the research by providing compensation for the weaker aspects of every technique.

### **3.3. Data Analysis and Interpretation**

In order to analyze the quantitative data; data were coded, edited, cleaned and entered in SPSS Software and analysis was made relating with the objectives of the research. The univariate analysis was made through the frequency table, mean, median and percentage. Similarly bivariate analysis was made by using cross tabulation for meaningful analysis. The information obtained from

qualitative method (in-depth interview with stake holder and survivors, participatory observation, case study) allow for methodological triangulation, which enhances the reliability and validity of the data.

### **3.4 Limitation of the Study**

This study is limited only on the issues of social stigmatization on the self-esteem and future life projects in social integration problems especially Nepalese child sex trafficking survivor who were trafficked into India and stayed in brothel and support received from SHAKTI SAMUHA. This study is also limited only on the univariate and bivariate analysis.

### **3.5 Operational Definition**

**Child Sex Trafficking Survivors :** In the current research the concept ‘child’ is defined in accordance with the Children’s Rights Convention in which is stated that: “a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier (UN, 1989). In the current research the child sex trafficking survivors is defined as any girl younger than 18 years used by others for sexual activities forcefully in Indian brothel.

**Social Stigmatization/Societal Perceptions:** The social stigmatization is considered a part of societal perceptions. Social stigmatization of commercial sexual exploited children refers to negative messages that are communicated, both directly and indirectly, to the child about their involvement in sex work. The term societal perception includes all the perceptions upon child sex trafficking survivors, either positive or negative, of the whole society where the child sex trafficking survivors live in.

**Self-esteem:** Self-esteem is defined as the judgments we make about our own worth and the feelings associated with those judgments. In other words, self-esteem is an evaluation of the information contained in the self concept, and is

derived from a child's feelings about all the things he is It serves to comprise the main aspects of a child's daily life situation.

**Future Life Projects:** This includes the expectations and aspirations which the former child sex trafficking survivors have of their future.. It also includes the enabling factors which are important in fulfilling their future life aspirations.

**Stakeholders:** This is not necessarily a major concept, but still worth defining since they do play a small role in my research. It includes the people who are at stake and concerned with the sexual exploitation and trafficking of children and the rehabilitation and reintegration of these children.



## CHAPTER IV

### ANALYSIS AND INTERPRETATION OF THE CHILD SEX TRAFFICKING SURVIVORS

#### 4.1 Background Characteristics of the Respondents

##### 4.1.1 Caste /Ethnicity of the Respondents

Out of the total 37 respondents, majority were belongings to Tamang ethnic group which constitutes 37.84 percent followed by Kami with 21.62 percent. Similarly, about 16.21 percent respondents were belonging to Bramin/Chhetri caste and 3.51 percent were reported that they were Dasnami /Sanyasi caste. Rest of the few respondents were Rai (2), Newar(1) and Tharu (1) ethnic group. It shows that there is no confinement of trafficking with any specific caste but most of the survivors are from Janajati and Dalit community.

##### 4.1.2 Age at Trafficking of the Respondents

During the course of analysis of trafficking issues it is an important to analyze the age at trafficking of the survivors. Out of the total (37) respondents, about 70 percent were belonging to age below 16 years where 13.51 percent respondents were even below the age of 12 years .Similarly, about 29.73 percent of the respondents were reported that they were 16 to 17 years of age .The mean and median age at trafficking was found 14.05 years and 14 years respectively.

**Table 4.1 Background Characteristics of the Respondents**

<b>Characteristics</b>	<b>Frequency</b>	<b>Percent</b>
<b>Caste/Ethnicity</b>		
Brahimn / Chhetri	6	16.21
Tamang	14	37.84
Kami	8	21.62
Tharu	1	2.70
Rai	2	5.41
Newar	1	2.70
Dasnami	5	13.51
<b>Total</b>	<b>37</b>	<b>100.00</b>
<b>Age at Trafficking</b>		
8 – 11	5	13.51
12 -15	21	56.76
16 – 17	11	29.73
<b>Total</b>	<b>37</b>	<b>100.00</b>
<b>Family Size</b>		
2 – 5	13	35.14
6 – 9	18	48.65
10 and above	6	16.22
<b>Total</b>	<b>37</b>	<b>100.00</b>
<b>Siblings Size</b>		
0 – 1	3	8.11
2 – 3	13	35.14
4 – 5	17	45.95
6 – 7	4	10.81
<b>Total</b>	<b>37</b>	<b>100.00</b>
<b>Current living status of Parents</b>		
Mother Alive	5	13.51
Father Alive	6	16.22
Both Alive	22	59.46
Both Dead	4	10.81
<b>Total</b>	<b>37</b>	<b>100.00</b>
<b>Food sufficiency For Family (in month)</b>		
0 – 1	10	27.03
2 – 5	6	16.22
6 – 9	11	29.73
12 months and above	10	27.03
<b>Total</b>	<b>37</b>	<b>100.00</b>

**Source: Field Survey, 2013**

#### **4.1.3 Family Size of the Respondents**

The family size of the respondents was found to be from 2 to 17. Among them, nearly half (48.65%) of the respondents were reported that they have had 6-9 family member. About one-third (35.14%) respondents have had 2-5 family member and 16 percent were belongings to 10 and above family member. The average family size of the respondents was found 7.05 and the median family size of the respondents was found 7. It clearly indicates that about two-thirds of the respondents were belonging to family size 6 and above which is greater than that national average (4.88).

#### **4.1.4 Number of Siblings of the Respondents**

The numbers of siblings of respondents are also tries to analyze. About more than half (55%) of respondents have had siblings more than three where as only about 8 percent were reported that only one siblings. The average and median siblings' size of the respondents was found 3.62 and 4 respectively.

#### **4.1.5 Food Sufficiency for Family of the Respondents**

The economic status of the respondents is also analysis on the basis of their own land food production. Only about 27 percent of the respondents were reported that they have enough food production from their own land and rests of others have no food sufficiency for whole year.

The significant percentage (27%) of the respondents reported that they have not sufficient food production from their own land even in two months. The average and median food sufficient months of the respondents was found 5.95 months and 6 months respectively. It shows that more than two-third respondents were belongings to food deficit family background.

#### **4.1.6 Parental Current Living Status of the Respondents**

The respondents were asked about their parental living status at current time. Out of the total respondents (37), about 60 percent respondents were reported that they have had parents alive at current time and rest of other either mother alive or father alive or both dead. About 10 percent of the respondents were reported that their parents are not alive at current time.

#### **4.1.7 Occupation of Parents of the Respondents**

All most all respondents were reported that their father's occupation was agriculture and its related wage labor and their mother's occupation was household chore.

#### **4.1.8 Age at Trafficking by Different Characteristics**

Here, the respondent's age at trafficking is trying to analyze by relating with different socio economic and demographic characteristics .The average age and median age at trafficking was found 14.03 years and 14 years respectively. Among the caste/ethnic group, only Tamang, Kami and Tharu were trafficked at the age of below 12 years and those respondents who were trafficked at the age 16 to 17 years were found only Brahamin/Chhetri caste. Most of the Kami (6/8) and Tamang(9/14) were trafficked at the age of 12 to 15 years where as most of the Dasnami 3/5 were trafficked at the age of 16 to 17 years. About 49 per cents of respondents were literate at the time of trafficking .All together 5 respondents were trafficked at the age of below 12 years. Among them ,80 percent (4 Person) were illiterate where as all together 9 respondents were trafficked at the age of 16 to 17 years. Among them, 77 percent (7 person) were literate. It can be concluded that those who were trafficked at quite young age they were illiterate and later age were with literate.

**Table 4.2 Age at Trafficking by Different Characteristics**

Characteristics	Age at Trafficking				Total
	8 - 11	12 -15	16 - 19	24 - 27	
<b>Caste</b>					
Brahimn / Chhetri	0	2	2	2	6
Tamang	2	9	3	0	14
Kami	2	6	0	0	8
Tharu	1	0	0	0	1
Rai	0	1	1	0	2
Newar	0	1	0	0	1
Dasnami	0	2	3	0	5
<b>Total</b>	<b>5</b>	<b>21</b>	<b>9</b>	<b>2</b>	<b>37</b>
<b>Literacy Status</b>					
Literate	1	10	7	0	18
Illiterate	4	11	2	2	19
<b>Total</b>	<b>5</b>	<b>21</b>	<b>9</b>	<b>2</b>	<b>37</b>
<b>Family size</b>					
2 - 5	2	6	5	0	13
6 - 9	2	13	3	0	18
10 - 13	1	2	1	0	4
14 - 17	0	0	0	2	2
<b>Total</b>	<b>5</b>	<b>21</b>	<b>9</b>	<b>2</b>	<b>37</b>
<b>Food Sufficient month in family</b>					
0 - 1	3	5	2	0	10
2 - 5	0	2	4	0	6
6 - 9	2	6	1	2	11
12 - 13	0	8	2	0	10
<b>Total</b>	<b>5</b>	<b>21</b>	<b>9</b>	<b>2</b>	<b>37</b>
<b>Number of Siblings</b>					
0 - 1	2	1	0	0	3
2 - 3	1	7	5	0	13
4 - 5	1	11	3	2	17
6 - 7	1	2	1	0	4
<b>Total</b>	<b>5</b>	<b>21</b>	<b>9</b>	<b>2</b>	<b>37</b>

**Source: Field Survey, 2013**

The relation between family size and age at trafficking is also trying to analyze. The respondents who were belongings to family size less than 5 were found 13 and among them 61 percent (8 person) were trafficked at the age below 16 years where as 24 respondents were belongs to family size 6 and above and among them, 75 percent (18 person) were trafficked at that age. This indicates

that the respondents who were belongs with small family size were less trafficked at earlier age than large family size.

The respondents who were reported insufficient food production from their own land even in two months and sufficient food production were found equal in number -10 person –out of 37, among them one third(30%) were trafficked aged below 12 years where as no one were trafficked at that age who have had sufficient food production for the whole year. It shows that there is a significant role of sufficiency of food and age at trafficking.

#### **4.1.9 Mode of Trafficking by Socio –Economic and Demographic Characteristics**

The respondents were reported that they were trafficked by different mode such as offering job (35.1%), offering tour (5.4%), offering more income earned job (16.2%), false marriage (8.10%), using narcotic drug (18.9%), offering study and offering foreign employment (10.8%). Here the mode of trafficking is trying to analyze by different socio-economic variables.

About half of the Barhmin /Chettri reported that the mode of trafficking was false marriage where as no respondents of other caste were found to report those mode. Similarly, half of the Tamang and two -fifth of Dasnami, one-third of Kami were reported that the mode of trafficking was an offering job and half of Kami reported foreign employment as a mode of trafficking. About 33 percent of Brahmin/Chhetri, 21 percent of Tamang and 20 percent of Dasnami reported that offering more income earned job was the mode of trafficking. Similarly 40 percent of Dasnami and 21 percent of Tamang were trafficked by using narcotic drug.

Among the respondents who were trafficked age below 12years, 80 percent were reported offering job and rest 20 percent reported more income earned job. All the respondents who were trafficked at the age of 16-17 years were reported that the mode of trafficking was offering more income earned job.

About more than half (55.55%) respondents who were trafficked at the age of 16 to 17 years were used narcotic drug and 22 percent were offered more income earned job.

Out of the total 18 literate respondents 38.9 percent reported that they were trafficked by using narcotic drug where as 27.75 percent of respondent was found trafficked by offering job .Similarly out of 19 illiterate respondents, about 40 percent reported that they were trafficked by offering job, 21 percent reported offering foreign employment and 26.3% reported that they were offered more income earned job and no respondents were reported that they were used narcotic drug for trafficking.

It can also be seen that those respondents who were trafficked by using narcotic drug were all literate and those who were trafficked by offering foreign employment were all illiterate.

**Table 4.3: Mode of Trafficking by Different Characteristics**

Characteristics	Mode of Trafficking							Total
	Offering Job	Offering Tour	offering more income intended job	False marriage	Using narcotic drug	Offering study	Offering foreign employment	
<b>Caste</b>								
Brahimn / Chhetri	0	0	2	3	1	0	0	6
Tamang	7	1	3	0	3	0	0	14
Kami	3	1	0	0	0	0	4	8
Tharu	1	0	0	0	0	0	0	1
Rai	0	0	0	0	1	1	0	2
Newar	0	0	0	0	0	1	0	1
Dasnami	2	0	1	0	2	0	0	5
<b>Total</b>	<b>13</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>4</b>	<b>37</b>
<b>Age at trafficking</b>								
8 – 11	4	0	1	0	0	0	0	5
12 -15	9	2	2	1	2	1	4	21
16 – 17	0	0	3	2	5	1	0	11
<b>Total</b>	<b>13</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>4</b>	<b>37</b>
<b>Family size</b>								
Less than 6	4	0	2	1	6	0	0	13
6 and above	9	2	4	2	1	2	4	18
<b>Total</b>	<b>13</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>4</b>	<b>37</b>
<b>Literacy status at the time of trafficking</b>								
Literate	5	1	1	2	7	2	0	18
Illiterate	8	1	5	1	0	0	4	19
<b>Total</b>	<b>13</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>4</b>	<b>37</b>
<b>Number of siblings</b>								
0 - 1	5	0	2	0	2	0	1	10
2 - 5	0	1	0	0	3	1	1	6
6 - 9	3	0	4	0	1	1	2	11
12 - 13	5	1	0	3	1	0	0	10
<b>Total</b>	<b>13</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>4</b>	<b>37</b>

Source: Field Survey, 2013



Among the respondents who were stated that they have had insufficient food even for two months (10), about half (50%) were trafficked by offering job and 20 percent were trafficked by using narcotic drug. Similarly, among the respondents who were reported food sufficiency for more than six month (21), about 38 percent were trafficked by offering job and 9.5 % were trafficked by using narcotic drug and 20% were trafficked by offering more income earned job. It can be concluded that those respondent who had least food production from their own land were most likely trafficked by offering simply job than those who had better food production.

#### **4.1.10 Place of Trafficking by Socio-Economic and Demographic Characteristics**

Among the 37 respondents, about 60 percent of respondents reported that they were trafficked from their own home followed by work place (37%) and least number of respondent( 3%) was from the road.

The respondents who were trafficked at the age below 12 years, 80 percent were trafficked from their own home and 20 percent from work place where as the respondents who were trafficked at the age of 16 to 17 years, 18.2 percent were trafficked from their own home, 72.2 percent from work place, and only 9 percent from road. It can be concluded that younger aged respondents were trafficked from their own home and later aged respondents from the work place.

The respondents belongings to 2 to 5 family size were found 13, among them 46.14 percent were trafficked from the work place followed by their own home 38.5 % and road with 15.38 percent.

**Table 4.4: Place of Trafficking by Different Characteristics**

Characteristics	Place of Trafficking			Total
	Own Home	Work Place	From Road	
<b>Age at Trafficking</b>				
8 - 11	4	1	0	5
12 -15	16	3	2	21
16 - 17	2	8	1	11
<b>Total</b>	<b>22</b>	<b>12</b>	<b>3</b>	<b>37</b>
<b>Family Size</b>				
2 - 5	5	6	2	13
6 - 9	14	3	1	18
10 - 13	3	1	0	4
14 - 17	0	2	0	2
<b>Total</b>	<b>22</b>	<b>12</b>	<b>3</b>	<b>37</b>
<b>Mode of Trafficking</b>				
Offering job	12	1	0	13
Offering tour	1	1	0	2
Offering more income intended job	1	5	0	6
False marriage	2	1	0	3
Using narcotic drug	0	4	3	7
Offering study	2	0	0	2
Offering foreign employment	4	0	0	4
<b>Total</b>	<b>22</b>	<b>12</b>	<b>3</b>	<b>37</b>

**Source: Field Survey, 2013**

Whereas the respondents belonging to 6 members and above were found 24, among them 70.83 % were trafficked from their own home followed by work place with 24.96 percent. It can be concluded that most respondents were trafficked from their own home belonging to large family size (greater than 6) than small family size. Similarly more respondents were trafficked from work place belonging to small family (less than 5) than large family size.

Out of the total (13) respondents who were trafficked to offering job, 92 percent were trafficked from their work place. Whereas six respondents were trafficked by offering more income earned job, among them 83.3% were trafficked from work place. Similarly , all respondents who were trafficked by offering foreign employment were trafficked from own home. The respondents who were trafficked by using narcotic drug (7), majority (57.06%) were from work place followed from road (42.84%). No respondents were trafficked from their own home by using narcotic drug. During the course of in-depth interview with stakeholder and respondents, they stated that those who were trafficked from own home were offered by job and also send by their family member that's why traffickers need not to use narcotic drug.

#### **4.1.11 Duration of Stay in Brothel by Different Characteristics**

Out of the total (37) respondents, about 30 percent were reported that they were spent up to one month in brothel, 27 percent were spent 2 to 6 month and 11 percent were spent 7 to 11 month in brothel. Similarly, about 22 percent respondents were reported that they were spent 1 to 2 years and about 11 percent were spent 3 year and more years in brothel. The average duration of stay in brothel was found 13.51 months and the median duration of stay was found 6 months. Here, the duration of stay in brothel is analyzed by different characteristics.

Out of the total (5) respondents who were trafficked at the age below 12 years, 60 percent were spent 1 to 2 years and rest 40 percent spent 3 and more years in brothel. Similarly 21 respondents were trafficked at the age of 12 to 15

years. Among them, 38 percent were spent up to 1 month and each 9.5 percent were spent 1 to 2 years and three and more years. The respondents who were trafficked at the age of 16 to 17 years, most of them (45.45%) were spent 2 to 6 month in brothel. It can be concluded that earlier or too young aged (less than 15 yrs) trafficked person forced to stay more years in brothel than those who were aged 15-17 years.

**Table 4.5: Duration of Stay in Brothel by Different Characteristics**

Characteristics	Duration of Stay in Brothel							
	0 - 1 Month	2 - 6 Months	7 - 11 Months	1 - < 2 yrs	2 - < 3 yrs	3 - < 4 yrs	4 years and above	Total
<b>Age at Trafficking</b>								
8 - 11	0	0	0	1	2	1	1	5
12 - 15	8	5	4	0	2	0	2	21
16 - 17	3	5	0	2	1	0	0	11
<b>Total</b>	<b>11</b>	<b>10</b>	<b>4</b>	<b>3</b>	<b>5</b>	<b>1</b>	<b>3</b>	<b>37</b>
<b>Literacy Status</b>								
Literate	6	7	1	2	1	1	0	18
Illiterate	5	3	3	1	4	0	3	19
<b>Total</b>	<b>11</b>	<b>10</b>	<b>4</b>	<b>3</b>	<b>5</b>	<b>1</b>	<b>3</b>	<b>37</b>
<b>Mode of Trafficking</b>								
Offering Job	5	3	1	1	2	0	1	13
Offering Tour	1	1	0	0	0	0	0	2
Offering more income intended job	0	3	0	0	0	1	2	6
False marriage	3	0	0	0	0	0	0	3
Using narcotic drug	2	3	0	2	0	0	0	7
Offering study	0	0	1	0	1	0	0	2
Offering foreign employment	0	0	2	0	2	0	0	4
<b>Total</b>	<b>11</b>	<b>10</b>	<b>4</b>	<b>3</b>	<b>5</b>	<b>1</b>	<b>3</b>	<b>37</b>

**Source: Field Survey, 2013**

Out of the 18 literate trafficked respondents, about one - third (33.3%) were stayed up to one month ,38.8 percent were stayed 2 to 6 month ,16.6 percent

were stayed 1 to 2 years and only one person were stayed three years and above in brothel. Similarly, out of the 19 illiterate trafficked respondents, about 26.31 percent were stayed up to one month, 15.78 percent were stayed 2 to 6 month, 26.3 percent were stayed 1 to 2 years, and 15.78 percent were stayed 3 and more years in brothel. The duration of stay in brothel and literacy status clearly shows that those respondents who were literate were less stayed in brothel than those who were illiterate.

The respondents who were trafficked by offering more income earned job were found 6 in total, among them , 50 percent were stayed 3 and more years and rest 50 percent were stayed 2 to 6 month in brothel. Similarly, out of the 13 respondents who were trafficked by simply offering a job, among them, 23 percent were stayed 1 to 2 years and only one respondent was stayed three and more years in brothel. All respondents who were trafficked by making false marriage were stayed just up to one month in brothel. It can be concluded that those respondents who were trafficked either offering more income earned job or simply a job were found greater duration of stay in brothel than other mode of trafficking.

## **4.2 Social Perception towards Trafficking Survivors**

### **4.2.1 Feeling of Rejected Behavior of Trafficking Survivors at Current Time**

The respondents were asked about the question of feeling of rejected behavior at current time from own family and relatives, parents, friends, community member, school and staff to assess the social perception towards trafficking survivors.

**Table 4.6: Rejected Behavior from Own Family and Other Members in Recent Time.**

<b>Have you feel any rejected behavior from your own family and other members even in recent time?</b>												
Yes		33					89.2%					
No		4					9.8%					
<b>Rejected Behavior From</b>												
	Family		Parents		Friends		Community		Staff		School	
	NO	%	NO	%	NO	%	NO	%	NO	%	NO	%
<b>Yes</b>	18	54.5	5	15.2	12	36.4	26	78.8	3	12	4	15.4
<b>No</b>	15	45.5	28	84.8	21	63.6	7	21.2	22	88	22	84.6
<b>Total</b>	33	100	33	100	33	100	33	100	25	100	26	100

**Source: Field Survey, 2013**

Out of the total 37 respondent, about 90 percent (33 person) respondents were reported that they felt rejected behavior .Among those respondents who were reported rejected behavior, about 54.5 percent reported by their own family member, 15.2 percent by their parents and 36.4 percent by their friends. Similarly, about 78.8 percent were reported that they feel rejected by community member, 12 percent by staff, and about 15.4 percent reported by school. It can be concluded that most of respondents were felt rejected behavior by community member (78.78%) and their own family members (54.55%) and least were felt rejected behavior by their staff (12.00%) and parents (15.15%).

The respondents who were reported about the feeling of rejected behavior, they were also asked about the types of rejected behavior with them. The respondents who were rejected by their own family member and relatives were treated ill behavior such as not to talk with them, not to want closeness with them, careless, blaming with bad things ,saying hearty words, misbehavior ,dominate, different behavior than before trafficking and even beating.

Similarly, those who were felt rejected behavior by their parents were ill treated such as dominated in front of others, neglected, discrimination in food and even faced beating. The community member by accusing bad things, not cooperating them, showing negative behavior and hesitating even to talk, back biting, saying sold girl and bad girl. The case study 1 which is presented in annex I is also provides the social perception towards the child sex trafficking survivors. The respondents who were rejected by their friends were reported that their friends behaved them with dominating nature, saying sold girl, always looked by negative perspective, non cooperative and even hesitate to talk with them. Similarly, staff behaved them as a poor, dull and weak person in every sphere of life and shacked from job. The respondents who reported rejected behavior from school were treated by discriminative behavior.

#### **4.2.2 Feeling of Discriminative Behavior of Trafficking Survivors Just After Returning Home:**

The respondents were asked about the feeling of discriminative behavior just after returning home from their own family members and relatives, parents, friends and community members to assess the social perception towards trafficking survivor. Out of total (37), more than 90 percent (91.9%) respondents were reported that they were felt discriminative behavior.

**Table 4.7: Feeling of Discriminative Behavior from Family and Other Members.**

<b>Did you feel any discriminative behavior from your family and other member of the society just after returning home?</b>								
Yes	34				91.9%			
No	3				8.1%			
<b>Discriminative Behavior From</b>								
	<b>Family</b>		<b>Parents</b>		<b>Friends</b>		<b>Community</b>	
<b>Yes</b>	22	64.70%	11	32.35%	17	50%	29	78.87%
<b>No</b>	12	35.29	23	67.64	17	50	5	12.12
<b>Total</b>	<b>34</b>	<b>100</b>	<b>34</b>	<b>100</b>	<b>34</b>	<b>100</b>	<b>33</b>	<b>100</b>

**Source: Field Survey, 2013**

Out of the total respondents who felt discriminative behavior just after returning home, among them 64.7 percent were discriminated by their own family, 32.4 percent by their parents, about 50 percent by their friends and 85.3 percent by community member. It can be concluded that most of the respondents were discriminated by their community member (85.3%) and least were by their own parents (32.4%).

The types of discriminative behavior were also asked the respondents. The discriminative behavior from own family member and relatives were reported by the respondents were not hearing them, not caring them, not to talk, always blamed to demoralized of the family prestige, blaming of not earned money, not allowing to participate in social function such as marriage and death ceremony, want to make distance, re traumatized by asking the experience of brothel and so on.

The community member ill behaved them by saying they were prostitute and were the package of HIV/AIDS, myth making, not virgin, not fit for marriage and so on.

#### **4.2.3 Behavior of Family Member at Current Time**

To assess the family behavior with trafficking survivors the question were asked the respondents that the type of behavior made at recent time by their family member. About 75 percent of the respondents were reported that the family member expressed love and sympathy with them and 25% respondents reported that negative behavior. Here, the behaviors of family at current time are trying to analyze by different variables.



**Table 4.8: Type of Behavior Shown from Family Members.**

<b>Now days what type of behavior shows your family member with you?</b>			
Expressed love/sympathy	28		75.7%
Negative behavior	9		24.3%
<b>Behavior of family member at current time by different Characteristics</b>			
<b>Characteristics</b>	<b>Behavior of family member at current time</b>		<b>Total</b>
	<b>Expressed love/sympathy</b>	<b>Negative behavior</b>	
<b>Caste</b>			
Brahimn / Chhetri	5	1	6
Tamang	10	4	14
Kami	8	0	8
Tharu	1	0	1
Rai	0	2	2
Newar	1	0	1
Dasnami	3	2	5
<b>Total</b>	<b>28</b>	<b>9</b>	<b>37</b>
<b>Age at Trafficking</b>			
8 - 11	4	1	5
12 -15	20	1	21
16 - 17	4	7	11
<b>Total</b>	<b>28</b>	<b>9</b>	<b>37</b>
<b>Current Literacy Status</b>			
Literate	25	8	33
Illiterate	3	1	4
<b>Total</b>	<b>28</b>	<b>9</b>	<b>37</b>
<b>Food Sufficient Month</b>			
0 - 1	8	2	10
2 - 5	2	4	6
6 - 9	9	2	11
12 - 13	9	1	10
<b>Total</b>	<b>28</b>	<b>9</b>	<b>37</b>

**Source: Field Survey, 2013**

Among Caste /ethnic group, out of the total (14) Tamang respondents, about 28.6 percent reported that their family member showed negative behavior with them . Similarly, negative behavior reported that 40 percent in Dasnami and all Rai ethnic group where as all Kami ,Newar and Tharu respondents reported that they were behaved lovely likewise out of the total (6) Brahmin /Chetri

respondents about 16.6 percent respondents reported that their family member showed negative behavior to them.

The respondents who were trafficked at the age of 16 to 17 were found 11 and among them 63.36 percent were reported negative behavior of family. Such negative behavior was found 20 percent at trafficking at the age of 8-11 years.

Equal percentage (25%) of literate and illiterate were reported that they were behaved negatively. Similarly, out of the 16 respondents who were reported sufficient food up to five month, 37.5 percent reported that they were negatively behaved, whereas such a negative behavior was reported only 14.3 percent respondents belonging to food sufficiency for more than five months. It can be concluded that those family where too little food production (less than five months) from their own food land more likely treated negative behavior towards survivors than those who have had at least food production for more than 5 months. During the course of in depth interview with the survivors they reported that the negative from family members was mainly due to not meeting their expectation of earning from their daughters/sisters and they even thought that their daughter/sister would consume the scare food.

The respondents were also asked about the nature of negative behavior of family member to know the specific behavior. The negative behavior which they made with survivors were stated not to give interest to kept them in their own home, always blaming them for not earning and bringing money at home, no to care, treat them differently than other member, re traumatizing by asking their brothel life and beating and so on.

#### **4.2.4 Intensity of Feeling Rejected Behavior**

The respondents were asked about the frequency of rejected behavior of family member and relatives, parents, friends and community member to assess the intensity of rejection made by society towards trafficking survivors.

**Table 4.9: Feeling of Rejected Behavior from Family and Others**

<b>Feeling of Rejected Behavior From family and Different Member of Society</b>										
<b>Frequency of Rejected Behavior</b>	<b>Family</b>		<b>Parents</b>		<b>Friends</b>		<b>Community</b>		<b>Staffs</b>	
	No	%	No	%	No	%	No	%	No	%
Always	8	21.62	8	21.62	7	18.92	14	37.84	2	5.41
Sometimes	14	37.84	5	13.51	10	27.03	16	43.24	7	18.92
Never	15	40.54	24	64.86	20	54.05	7	18.92	28	75.68
<b>Total</b>	<b>37</b>	<b>100.0</b>	<b>37</b>	<b>100.0</b>	<b>37</b>	<b>100.0</b>	<b>37</b>	<b>100.0</b>	<b>37</b>	<b>100.0</b>

**Source: Field Survey, 2013**

Out of the total (37) respondents, 21.6 percent respondents reported that their family members, parents and relatives always showed rejected behavior. Similarly, such a rejected behavior was showed by 18.9 percent friends and 37.8 percent community member. On the other hand 40.5 percent respondents reported that their family member never made rejected behavior where as such percentages for parents were reported 64.9 percent. Similarly, more than half (54.0%) friends and 18.9 percent community member never made rejected behavior with the survivors. It can be concluded that the most of rejected behavior were made by community member, followed by own family and friends. About two- third of the parents (64.9%) never made rejected behavior with them. Parents and friends behaved closely than community member and relatives towards survivors.

The intensity of rejected behavior from parents only is also trying to analyze by different variables.

**Table 4.10: Rejected Behavior from Parents by Different Characteristics**

	Rejected Behavior from Parents			
Characteristics	Always	Sometimes	Never	Total
<b>Caste</b>				
Brahimn / Chhetri	1	0	5	6
Tamang	1	2	11	14
Kami	3	1	4	8
Tharu	0	1	0	1
Rai	1	0	1	2
Newar	0	0	1	1
Dasnami	2	1	2	5
Total	8	5	24	37
<b>Current Age</b>				
17 - 21	6	0	11	17
22 - 26	2	3	3	8
27 - 31	0	0	2	2
32 - 36	0	2	6	8
37 - 41	0	0	2	2
Total	8	5	24	37
<b>Current Literacy Status</b>				
Literate	6	4	23	33
Illiterate	2	1	1	4
Total	8	5	24	37

**Source: Field Survey, 2013**

Among the caste /ethnic group, about 37.5% Kami, and 40 percent Dasnami, were reported that they were always behaved rejected from their parents where as such percentage for Brahamin/Chhetri (16.7%) and Tamang (7.1 %) was found lower.

Out of the total 12 respondents current aged 27 years and above, about 83.3 percent were never rejected by their parents where as such behavior were reported by 56 percentage of the respondents whose current age belongings to 26 years and below. About half of the respondents who were illiterate were reported that they were always behaved rejected by their parents than those who were literate (18.2%).

#### 4.2.5 Feeling of Closed Behavior

The trafficking survivors were asked about the feeling of closed behavior within their family members and relatives, parents, friends, community member teacher and staff to assess the behavior of family and society. More than 80 percent respondents stated that the teacher and staff were behaved closely .Such percent for parents were found 65.5 and 48.65 percent for friends whereas 40.5 % of respondents were stated that their family member were behaved closely. Only 27 percent respondents were reported that the community members were behaved closely. It can be concluded that teacher, staff and parents and friends were mostly behaved closely but own family member, and relatives and community member were least behaved closely towards the survivors.

**Table 4.11: Feeling of Closed Behavior from Family and Others**

<b>Feeling of Closed Behavior From family and Different member of Society</b>										
Frequency Of Closed Behavior	Family		parents		friends		community		Teacher	
	No	%	No	%	No	%	No	%	No.	%
Always	15	40.54	23	67.65	18	48.65	1	2.7	22	81.48
Sometimes	18	48.65	6	17.65	18	48.65	23	62.16	5	18.51
Never	4	10.81	5	14.71	1	2.7	13	35.14	0	0.0
Total	37	100.0	34	100.0	37	100.0	37	100	27	100.0

**Source: Field Survey, 2013**

### 4.3 Competent Ability of the Trafficking Survivors

#### 4.3.1 Competent Ability of School Going Trafficking Survivors:

To assess the competent ability of the school going trafficking survivors, the questions were asked about their class room activity ,performance in school test and sharing of feelings with their friends in school.

**Table 4.12: Competent Ability of School Going Trafficking Survivors**

<b>School going Trafficking Survivor’s Class room activity, Performance in Exam and Sharing of feelings with friends in School</b>								
<b>Activity</b>	<b>Class Room Activity</b>		<b>Perfor mance</b>	<b>Performance in School Test</b>		<b>Sharing of Feeling</b>	<b>Sharing of Feeling with Friends in School</b>	
	No	%		No.	%		No.	%
Always Active	11	40.7	Always passed	20	74.1	More Likely to Share	6	22.2
Sometime Active	15	55.6	Someti me Passed	7	25.9	Less Likely to Share	19	70.4
Never Active	1	3.7	Always Failed	0	00.0	Never Likely to Share	2	7.4
<b>Total</b>	<b>27</b>	<b>100.0</b>	<b>Total</b>	<b>27</b>	<b>100.0</b>	<b>Total</b>	<b>27</b>	<b>100.0</b>

Source: Field Survey, 2013

Out of the 27 school going respondents, about 40.7 percent were stated that they were always active and only one respondent was never active. Similarly, about 74 percent were stated that they were always passed in test and no one were found always failed in test. About one- fourth respondents were found some times passed in test. The tendencies of sharing of feelings with friends are also analyzed here, most of the survivors (70.4%) were reported that they were less likely to share feelings with friends and about 22 percent were reported more likely to share the feelings. But only two respondents were reported that they never likely to share feelings with friends because of confidentiality and brood over past life. It can be concluded that though always activeness in class room were found least satisfactory but the performance in school test seems quite satisfactory which shows the competent ability of school going children

#### **4.4 Willingness to Share Feelings with Friends and Others:**

The respondents were asked about the sharing of feelings with friends to assess their psychological well being. Out of the total respondents (37), about 83.8 percents respondents were stated that they were sharing feelings with friend and others sometimes and 13.5 never likely to share feelings with friends and others. Only one respondent from Brahmin/Chhetri cast, aged 32 years and above, belonging to family size 2 -5 and literate was found always sharing of feelings with friends and others. Among the caste ethnic group, about two-fifth(40%) of Dasnami,14.28percent Tamang and 12.5 percent Kami were reported that they never sharing feeling with friends and rest of other caste were not found in this categories. Similarly, about 15.15 percent of literate respondents were stated that they never likely to share feeling with friends and other but no one were found among the illiterate to share feeling never likely with friends and others.

**Table 4.13: Willingness to Share Feeling with Friends by Different Characteristic**

<b>Characteristics</b>	<b>Willingness of Sharing Feeling with Friends</b>			<b>Total</b>
	<b>Always Sharing</b>	<b>Sometime Sharing</b>	<b>Never Sharing</b>	
<b>Caste</b>				
Brahimn / Chhetri	1	5	0	6
Tamang	0	12	2	14
Kami	0	7	1	8
Tharu	0	1	0	1
Rai	0	2	0	2
Newar	0	1	0	1
Dasnami	0	3	2	5
<b>Total</b>	<b>1</b>	<b>31</b>	<b>5</b>	<b>37</b>
<b>Literacy Status</b>				
Literate	1	27	5	33
Illiterate	0	4	0	4
<b>Total</b>	<b>1</b>	<b>31</b>	<b>5</b>	<b>37</b>

**Source: Field Survey, 2013.**

#### **4.5 Satisfaction with Owns Current Condition:**

The respondents were asked their satisfaction at current condition to assess their psychological well being. Out of the total 37 respondents, four- fifth (81.1%) were stated that they were satisfied and rest of 18.9 percent were stated dissatisfied. The respondent's satisfaction with their current condition is trying to analyze by different variables.



<b>Are you Satisfied with Owns Current Condition?</b>		
Yes	30	81.1%
No	7	18.9%

Among the caste/ethnic group, about 60 percent Dasnami, 16.6 percent Brahmin/Chhetri, 14.5 percent Tamang and 12.1 percent Kami were dissatisfied with their current condition where as not any Tharu, Rai and Newar ethnic group were found dissatisfied. The respondents who were aged below 26 years found 25, among them 20 percent were stated that they were dissatisfied whereas such dissatisfied respondents were found 16.6 percent aged 27 years and above.

Among the dissatisfied respondents, about 21 percent were found literate and no one was reported dissatisfied among the illiterate respondents. Among the respondents who were reported negative behavior from family member at current time, more than half (55.55%) were dissatisfied. Similarly, the respondents who reported closed behavior from parents about 10 percent were dissatisfied where as among those who felt never closed behavior about 10 percent were dissatisfied where as among those who felt never closed behavior from their parents about 40 percent were dissatisfied.

**Table 4.14: Satisfied with Owns Current Condition**

<b>Satisfaction with owns current condition by Different Characteristics</b>			
Characteristics	Satisfaction with owns current condition		Total
	Satisfied	Dissatisfied	
<b>Caste</b>			
Brahimn/ Chhetri	5	1	6
Tamang	12	2	14
Kami	7	1	8
Tharu	1	0	1
Rai	2	0	2
Newar	1	0	1
Dasnami	2	3	5
Total	30	7	37
<b>Current Age</b>			
17 – 21	14	3	17
22 – 26	6	2	8
27 – 31	2	0	2
32 – 36	6	2	8
37 – 41	2	0	2
Total	30	7	37
<b>Current Literacy status</b>			
Literate	26	7	33
Illiterate	4	0	4
Total	30	7	37
<b>Behavior of family member at current time</b>			
Expressed love/sympathy	26	2	28
Negative behavior	4	5	9
Total	30	7	37
<b>Closed behavior from parents</b>			
Always	20	3	23
Sometimes	6	0	6
Never	3	2	5
Total	29	5	34
<b>Received any vocational skill</b>			
Yes	16	2	18
No	14	5	19
Total	30	7	37

**Source: Field Survey, 2013**

Out of the 18 respondents who received any vocational skills, about 11 percent were reported dissatisfied with their current condition where as those who were not received any vocational skill about 26.3 percent were dissatisfied.

The respondents who were dissatisfied with their current condition were further asked the reason of dissatisfaction. The reasons were miss behavior of the family, un fulfillment of the needs, unsuccessful in their own planning, low salary, and low educational status.

#### 4.6 Self Control

##### 4.6.1 Feeling of Frustration and Anger of Trafficking Survivors:

The respondents were asked about the question of frustration and anger's frequency to assess their psychological well being. About 10.8 percent of respondents reported always felt frustration, 78.4 percent sometimes felt frustration whereas only 10.8 percent were stated that they never felt frustration. The respondents who always felt frustration were further asked the reasons, the reasons were family rejection, infection of HIV/ AIDS, due to trafficking and thinking oneself as a bad person, lack of job and so on.

**Table 4.15: Feeling of Frustration and Anger of Trafficking Survivors**

<b>Feeling of Frustration and Anger of Trafficking Survivors</b>					
<b>Frustration</b>			<b>Anger</b>		
<b>Feelings</b>	<b>Number</b>	<b>Percent</b>	<b>Number</b>	<b>Frequency</b>	<b>Percent</b>
Always	4	10.81	Always	4	10.81
Sometimes	29	78.38	Sometimes	33	89.19
Never	4	10.81	Never	0	0
<b>Total</b>	<b>37</b>	<b>100.00</b>	<b>Total</b>	<b>37</b>	<b>100</b>

**Source: Field Survey, 2013**

Out of the total respondents (37), about 90 percent were reported that they showed anger sometimes and about 10 percent sated that they always showed anger with others, no one were reported that they never showed anger with

others. The respondents who showed always anger with other were further asked the reason. The reported reason were not listening them, feeling of negative behavior from other, un fulfillment of demands, feeling more tension and so on.

#### **4.7 Experienced about Crying Without Reason and Aggressiveness:**

The respondents were asked about the question of experience of crying without reason and aggressiveness to assess their self control. About one- third (35.1%) of the respondents were stated crying without reason where as two third (64.9%) respondents were stated not crying without reason.

The respondents who were reported crying without reason were further asked the frequency of crying, among them about 30 percent reported that they used to crying once in a week and rest of the respondents reported sometimes. The tendency of crying without reason is trying to analyze by different variables

**Table 4.16: Experience about Crying Without Reason**

<b>Have you ever experienced about crying without reason?</b>			
Yes	13		35.1%
No	24		64.9%
Tendency of crying without reason by Different Characteristics			
Characteristics	Tendency of crying without reason		Total
	yes	No	
Age at Trafficking			
8 – 11	3	2	5
12 -15	7	14	21
16 – 17	3	8	11
Total	13	24	37
Current Literacy status			
Literate	10	23	33
Illiterate	3	1	4
Total	13	24	37
Current occupation of Respondents			
Social Service	4	13	17
Service	3	5	8
No Job	6	5	11
Business	0	1	1
Total	13	24	37
Duration of stay in Brothel			
Less than One Year	9	16	25
One Year and above	4	8	12
Total	13	24	37
Satisfaction with owns current condition			
Satisfied	10	20	30
Dissatisfied	3	4	7
Total	13	24	37

**Source: Field Survey, 2013**

Among the respondents who were trafficked at the age below 16 years were found 38.50 percent crying without reason where as such percentage was found 27.3 percent for respondents who were trafficked at too young age (less than 16 years) have had the more crying without reason than those who trafficked late age.

The respondents belonging to family size less than 6 were reported that crying without reason were more than half (53.8%) but those belonging to family size 6 and above were only 25 percent .Similarly , more illiterate(75 %t )were found crying without reason than literate (30.3%).

The respondents who have not job were found more (54.5%) crying without reason than who have job (26.9%). Similarly, the respondents who were stayed less than one year in brothel were found more 36%) crying without reason than those who were stayed more than one years (33.3%). The respondents who were dissatisfied with their current condition were found more (42.8%) crying without reason than those who are satisfied with their current condition (33.3%).

#### **4.8 Occurrence of Suicidal Thought in Trafficking Survivors.**

The respondents were asked about the occurrence of suicidal thoughts to assess their psychological well being.

<b>How frequently Suicidal thought occurs in your mind?</b>		
Sometimes	12	32.4%
Never	25	67.6%

Out of the total (37) respondents, about two -third (67.6%) respondents were reported that they were never thought about suicide but one- third (32.4%) reported about such suicidal thought come in their mind some times.

**Table 4.17: Frequency of Suicidal Thought**

<b>Occurrence of suicidal thought by different Characteristics</b>			
Characteristics	Occurrence of suicidal thought		Total
	Sometimes	Never	
<b>Current Age</b>			
17 – 21	2	15	17
22 - 26	5	3	8
27 - 31	0	2	2
32 - 36	5	3	8
37 - 41	0	2	2
Total	12	25	37
<b>Current occupation of Respondents</b>			
Social Service	8	9	17
Service	0	8	8
No Job	4	7	11
Business	0	1	1
Total	12	25	37
<b>Current status of Literacy</b>			
Literate	8	25	33
Illiterate	4	0	4
Total	12	25	37
<b>Duration of stay in Brothel</b>			
Less than One Year	7	18	25
One Year and above	5	7	12
Total	12	25	37
<b>Feeling of frustration</b>			
Always	2	2	4
Sometimes	10	19	29
Never	0	4	4
Total	12	25	37
<b>Willingness of sharing feeling with friends</b>			
Always sharing	0	1	1
sometime sharing	10	21	31
Never sharing	2	3	5
Total	12	25	37

**Source: Field Survey, 2013**

The occurrence of suicidal thoughts at some times in trafficking survivors is analyzed by different variables. The respondents belonging to current age less than 27 years were reported about less (28.0%) suicidal thought at sometimes than those belonging to age 27 years and above (41.7%). Similarly the

respondents who had job were less( 30.7 %) reported that suicidal thought than those who had not any job (36.4%).

The respondents who were stayed in brothel more than one year reported more (41.7%) suicidal thought than those who stayed less than one year (28.0%). The respondents who were never felt frustration were also reported no suicidal thought and those who reported always frustration, about half were reported about suicidal thought .Similarly, the respondents belonging to feeling of frustration sometimes, about one- third (34,5%) were reported suicidal thought. The respondents who were never willing to share feelings with other were reported more (40.0%) suicidal thought than those who share (31.3%).

Among the respondents who were thinking themselves as a bad person were reported more (44.4%) suicidal thought than those who were not thinking them self as a bad person (28.6%).The case study 2 which is presented in annex I is also highlights the psychosocial problems of child sex trafficking survivors.

#### **4.9 Bad Thought about Oneself in Trafficking Survivors.**

The question was asked related to the bad things about themselves to assess psychological status of the survivor. About three- fourth (75%) of the respondents were reported that they were not thinking themselves as a bad person but about one- fourth (24.45%) of the respondents think themselves as a bad person.



**Table 4.18: Bad Thought about Oneself in Trafficking Survivors.**

<b>Do you think about oneself as a bad person?</b>		
Yes	9	24.35%
No	28	75.7%

<b>Bad Thinking about Oneself by Different Characteristics</b>			
<b>Characteristics</b>	<b>Bad thinking about oneself</b>		<b>Total</b>
	<b>Yes</b>	<b>No</b>	
<b>Caste</b>			
Brahimn/ Chhetri	0	6	6
Tamang	3	11	14
Kami	5	3	8
Tharu	0	1	1
Rai	1	1	2
Newar	0	1	1
Dasnami	0	5	5
<b>Total</b>	<b>9</b>	<b>28</b>	<b>37</b>
<b>Age at Trafficking</b>			
8 - 11	4	1	5
12 -15	4	17	21
16 - 19	1	8	9
24 - 27	0	2	2
<b>Total</b>	<b>9</b>	<b>28</b>	<b>37</b>
<b>Current Occupation of Respondents</b>			
Social Service	1	16	17
Service	5	3	8
No Job	3	8	11
Business	0	1	1
<b>Total</b>	<b>9</b>	<b>28</b>	<b>37</b>
<b>Current Sstatus of Literacy</b>			
Literacy	5	28	33
Illiterate	4	0	4
<b>Total</b>	<b>9</b>	<b>28</b>	<b>37</b>

**Source: Field Survey, 2013**

The thinking about oneself as a bad person is trying to analyze by different characteristics. Among the caste/ethnic group about two- third (62.5%) of Kami think themselves as a bad person but least number (21.4%) of Tamang and no Brhamin/Chhetri, Newar, Dasnami and Tharu were think themselves as a bad person.

The respondents who were trafficked at the age below 16 years more (30.7%) reported themselves as a bad person than those who were trafficked at the age 16 years and above (9.1%). Similarly, the respondents who had job were reported them self as a bad person than those who had not (27.3%). The thought oneself as a bad person among illiterate was reported cent percent but in the case of literate it was found only 15.15 percent.

#### **4.10 Social Adjustment of Trafficking Survivors**

To identify survivor’s social adjustment ability, question was asked about the adjustment. About 78 percent respondents were stated that they can adjust in their society and rest of others (21.6%) cannot.

<b>Do you feel that you can adjust in your society?</b>		
Yes	29	78.4%
No	8	21.6%

The social adjustment of trafficking survivors is trying to analyze by different variables.

**Table 4.19: Feeling about Adjustment in Society**

<b>Feeling of Social Adjustment by Different Characteristics</b>			
<b>Characteristics</b>	<b>Feeling of social adjustment</b>		<b>Total</b>
	<b>Yes</b>	<b>No</b>	
<b>Caste</b>			
Brahimn/ Chhetri	4	2	6
Tamang	10	4	14
Kami	6	2	8
Tharu	1	0	1
Rai	2	0	2
Newar	1	0	1
Dasnami	5	0	5
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>
<b>Age at Trafficking</b>			
8 – 11	2	3	5
12 -15	19	2	21
16 – 17	8	3	11
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>
<b>Current occupation of Respondents</b>			
Social Service	14	3	17
Service	7	1	8
No Job	7	4	11
Business	1	0	1
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>
<b>Current status of Literacy</b>			
Literate	28	5	33
Illiterate	1	3	4
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>
<b>Behavior of family member at Current Time</b>			
Expressed Love/Sympathy	22	6	28
Negative Behavior	7	2	9
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>
<b>Behavior of community member at recent time</b>			
Expressed Love/Sympathy	15	3	18
Expressed Negative Behavior	14	5	19
<b>Total</b>	<b>29</b>	<b>8</b>	<b>37</b>

**Source: Field Survey, 2013**

Among the cast/ethnic group all Tharu, Rai, Newar and Dasnami were reported that they can adjust in their society but 33.3 percent Brahmin/Chhetri, 28.57 % Tamang and 25% Kami were reported that they cannot adjust in their society.

The respondents who were trafficked below 16 years of age were reported lower (19.3%) adjustment problem in their society than those who were trafficked at the age 16 to 17 years (27.3%).

The higher tendency (36.4%) of adjustment problems were reported by those respondents who had not job than those who had job (15.4%). Similarly about 75 percent of the illiterate were reported that they cannot adjust in their society where as such response for literate was found 15.2 percent.

The respondents who were reported that their community member behaved them sympathy were stated less adjustment problem (16.7%) than those respondents who were behaved negatively by their community member (26.31%) at recent time.

Similarly, the respondents who were stated that heir parental closed behavior was reported less adjustment problem (17.3%) than those respondents who were never behaved closely by their parents (60.0%).

The respondents who were reported that they cannot adjust in their community were further asked the reason of adjustment problem, the reported answer were community member behaved the negatively, the fear of breaking the confidentiality about HIV/AIDS, backbiting from the community, rejected behaviors of relatives, due to the trafficker from the same village, negative attitude towards trafficking survivors, due to the case filing in the court.

#### **4.11 Future Plan on Livelihood of Trafficking Survivors**

The trafficking survivors were asked about their livelihood option to assess their future life project. Out of the total (37) respondents, majority 54.1% were reported that they want to run their own business, followed by governmental and nongovernmental organization's job (35.1%). Similarly, about 8.1 percent of the survivors were stated that they want to do social service in the future and only one respondent wished to be an artist in future.

**Table 4.20: Future Plan of Livelihood**

<b>Future Plan of Livelihood</b>	<b>Frequency</b>	<b>Percent</b>
Owens business	20	54.1
GOs and NGOs service	13	35.1
Social service	3	8.1
Artist	1	2.7
<b>Total</b>	<b>37</b>	<b>100.0</b>

**Source: Field Survey, 2013**

#### **4.12 Willingness to Marry**

The respondents were asked about the willingness to marry in future. Out of the total respondents (37) ,about 13.5 percent were married and rest of the other found unmarried.

<b>Are you married?</b>		
Yes	20	62.5%
No	12	37.5%

Among the unmarried respondents (32), about two- third (62.5%) were reported that they want to marry in the future and rest 37.5 percent were not interested to marry. The respondents who were not interested to marry are analyze by different variables.

**Table 4.21: Willingness to Marry by Different Characteristics**

Willingness of Marriage by Different Characteristics			
Characteristics	Willingness of Marriage		Total
	Yes	No	
<b>Current Age</b>			
17 - 21	12	5	17
22 - 26	4	4	8
27 - 31	0	1	1
32 and above	4	2	6
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Current Occupation of Respondents</b>			
Social Service	8	5	13
Service	5	2	7
No Job	7	4	11
Business	0	1	1
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Literacy Status</b>			
Literate	20	8	28
Illiterate	0	4	4
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Bad Thinking about Oneself</b>			
Yes	4	5	9
No	16	7	23
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Behavior of Family Member at Current Time</b>			
Expressed love/sympathy	16	10	26
Negative behavior	4	2	6
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Behavior of Community Member at Current Time</b>			
Expressed Love/Sympathy	11	5	16
Expressed Negative Behavior	9	7	16
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>
<b>Received any Vocational Skill</b>			
Yes	13	3	16
No	7	9	16
<b>Total</b>	<b>20</b>	<b>12</b>	<b>32</b>

**Source: Field Survey, 2013**

The respondents belonging to age below 27 years were more (64 %) likely to marry than those were 27 years and above (57.1%). Similarly, those

respondents who had job were less likely (61.1%) to marry than those who had not (63.6%) but differences are not remarkable. All illiterate respondents were reported that they would not marry in future but such response for literate respondents was reported 28.6%. It shows that literate have had more willingness to marry where as illiterate had not. Similarly, those respondents who think that self as a bad person were found less (44.4%) likely to marry than those who never think so (69.6%). The respondents who received vocational skill were found more (81.3%) likely to marry than those who were not received any vocational skills (43.7%).

The respondents who were reported no to marry were further asked the reason for not marring. The reported reasons were most of the male are selfish and they may avoid them after knowing their past, male may abandon them after getting their interest, due to HIV/AIDS, simply no any interest to do marry and so on.

#### **4.13 Facing Difficulties by Trafficking Survivors**

The respondents were asked about the question that they faced difficulties to run their life, about one- third (35.1%) of the respondents were stated that they were faced difficulties to run their life but two - third (64.9%) of them were not faced such difficulties.

**Table 4.22: Facing Difficulties by Trafficking Survivors**

<b>Are you facing any difficulties to run your life?</b>			
Yes	13		35.1%
No	24		64.9%
<b>Facing Difficulties to Run Life by Different Characteristics</b>			
<b>Characteristics</b>	<b>Facing Difficulties to Run Life</b>		<b>Total</b>
	<b>Yes</b>	<b>No</b>	
<b>Current Literacy Status</b>			
Literate	10	23	33
Illiterate	3	1	4
<b>Total</b>	<b>13</b>	<b>24</b>	<b>37</b>
<b>Behavior of Family Member at Current Time</b>			
Expressed Love/Sympathy	6	22	28
Negative Behavior	7	2	9
<b>Total</b>	<b>13</b>	<b>24</b>	<b>37</b>
<b>Current Age</b>			
17 – 21	4	13	17
22 – 26	4	4	8
27 – 31	1	1	2
32 yrs and Above	4	6	10
<b>Total</b>	<b>13</b>	<b>24</b>	<b>37</b>
<b>Current Job Status</b>			
No job	4	7	11
Job Holder	9	17	26
<b>Total</b>	<b>13</b>	<b>24</b>	<b>37</b>
<b>Received any Vocational Skill</b>			
Yes	3	15	18
No	10	9	19
<b>Total</b>	<b>13</b>	<b>24</b>	<b>37</b>

**Source: Field Survey, 2013**

The difficulties faced by trafficking survivors are analyzed by different variables. About 75 percent of illiterate respondents reported that they were facing difficulties to run their life but such percentage for literate was found 30.3. It indicates that most of the illiterate were facing difficulties than that literate. Similarly ,the respondents who were negatively behaved by their family member at current time faced more (77.7%) difficulties than those who were loved by their family members (21.4%).



The respondents belonging to age below 27 years were facing less (32%) difficulties than those who were belonging to age 27 years and above (41.7%). Similarly, the respondents who had not job were facing more difficulties (36.4%) than those who had job (34.6%). The respondents who were received any vocational skills were faced less (16.7%) difficulties than those who had not received any skills (52.6%)

The respondents who were reported about the difficulties to run their life were further asked to specify their problems. The reported problems were economic problems, no job, fear of breaking confidentiality about their past like, unacceptability of the family, health problem and so on.

#### **4.14 Lesson Learnt from Past Life**

The respondents were asked about what they learnt from their past life to assess their past life and their perception towards their self. They stated that one of the main causes of trafficking would be money so not to pursue money without thinking and knowing about the real ground of the person who offers. They reported that they knew about the way of trafficker to lure innocent girls in the path of hell of brothel and learned the way out. The lesson which they learnt from their past would be useful to fight against girls trafficking. Most of them said that they learnt from their past that the continuous struggle and courage would overcome in any problem in the life even in the pathetic situation of brothel life. They stated that struggle, managing problem rather than avoiding, positive attitude towards future and hard work would lead to overcome from any problem of the life.

## CHAPTER V

### SUMMARY AND CONCLUSION

#### 5.1 Summary

In this chapter the summary and conclusion of the study of child trafficking survivors are presented. This study is based on the research of child trafficking survivor's issues about their social reintegration, stigmatization, psychosocial problems and future life project. Both qualitative and quantitative methods are used during the course of study. All together 37 child trafficking survivors were the sample of this study. In a addition to univariate and bi variate analysis, multi method of qualitative techniques were also used to triangulate the data.

During the course of analysis of background characteristics of the respondents Brahmin/Cheetri, Tamang ,Kami, Daasnami, Tharu, Rai and Newar cast/ethnic group were found. Among them majority were belonging to Tamang, Kami and bramin/Chhetri. Similarly the average age at trafficking was found 14.05 years and median age was found 14 years. About one third (35.14%) of the respondents were belonging to family size less than 6 and rest of other belonging to 6 and above. Majority (57%) of the respondents were reported that they had siblings 4 and more. About 60 percent of the respondent's parents were alive and only 10 percent were dead. The average food sufficiency months for respondents family was found 5.95 months and median months was found 6 months.

The respondents were trafficked by different mode such as offering job, offering more earned job offer foreign employment, false marriage offering to study and even using narcotic drug. Majority were trafficked by offering job .Most of the (60%) respondents were trafficked from their own home and other were from work place and even on the way. The average duration of stay in the brothel was found 13.51 months but median duration was found 6 months

More than half (51.35%) of the respondents were illiterate at the time of trafficking and at current time only 12.12 percent were found illiterate. About one third (20.7%) of the respondents were found job holder and rest of the other had not any job.

Out of the total respondents, about 90 percent were reported that they felt rejected behavior .The rejected behavior were made by most (78.78%) of the community member, followed by own family member and relatives and friends where as such behavior were made by 12 percent of staff and 15 percent from school.

The respondents who were reported about the feeling of rejected behavior, they were also asked about the types of rejected behavior with them. The respondents who were rejected by their own family member and relatives were treated ill behavior such as not to talk with them, not to want closeness with them, careless, blaming with bad things ,saying hearty words, misbehavior ,dominate, different behavior than before trafficking and even biting. Similarly those who were felt rejected behavior by their parents were ill treated such as dominated in front of others, neglected, discrimination in food an even faced beating.

The community member by accusing bad things, not cooperating them showing negative behavior and hesitating even to talk, back beating, saying sold girl and bad girl. The respondents who were rejected by their friends were reported that their friends behaved them with dominating nature, saying sold girl, always looked by negative perspective, non cooperative and even hesitate to talk with them. Similarly staff behaved them as a poor dull and weak person in every sphere of life and shacked from job. The respondents who reported rejected behavior from school were treated by discriminative behavior.

The discriminative behavior at current time ( 90%) and time just returning home after trafficking (91.1%) was found almost similar and the type of behavior between those two times were not remarkable.

The respondents who were trafficked aged below 12 years were treated least negative behavior (20%) than aged 12 years and above (80%). Similarly there was no difference between literate and illiterate respondents in the context of negative behavior by their family members and relatives but the family who have least food sufficiency were treated more negatively than those who had little more.

The negative behavior of community toward trafficking survivors was found more severe than others. Among the caste/ethnic group, Tamang (71%) and Kami (62.5%) were treated more negative behavior than other caste /ethnic groups. There was no difference to be negatively treated by age and literacy status.

The intensity of feeling negative behavior by family, parents and different member of the society was found different. Highest percentages (37.8%) of community member, followed by family member (31.6%) were always made rejected behavior with the survivors than friends (18.4%).

The feelings of closed behavior from family, parents, friends, community member teacher and staff to survivors were also found quite different. Community member were found least (2.7%) made closed behavior with survivors and best were teacher and staff (>80%) than their own family member and relatives (40.5%). In spite of behaving negatively from community member (50%), about 40.7 percent of school going respondents were found always active and always passed in school test (74%).

The tendency of sharing feeling sometimes with friends among survivors was found higher (83.8%) than those who never shared (13.5%). One - fifth (18.9%) of the respondents were stated dissatisfied, among them majority were belonging to Dasnami Caste (60%), current aged below 27 years (20%), literate (21%), those respondents who were negatively behaved by their family member at current time (55.55%) and those who were not received vocational training (26.5%). The reasons of dissatisfaction were miss behavior of the

family, un fulfillment of the needs, unsuccessful in their own planning, low salary, low educational status and so on.

About 89.2 percent respondents were felt frustration. Among them 10.8 percent always felt frustration due to family rejection, infection of HIV/ AIDS, due to trafficking and thinking oneself as a bad person, lack of job and so on.

The tendency of crying without reason was found in one- third (35.1%) of the respondents. Among them, majority were belonging to aged below 16 years (38.5%), family size less than 6 (53.8%), illiterate (75%),who had no job(54.5%) ,who stayed less than one year in brothel (36%) and those who were not satisfied with their current situation (42.8%).

The occurrence of suicidal thought in sometimes was found in one –third (32.4%) of the respondents .Among these respondents, majority were belonging to aged 27 years and above (41.7%), jobless (36.4%), illiterate (100%),stayed in brothel for more than one year (41.7%), felt always frustration (50%),never willing to share feeling with other (40%) and thinking self as a bad person(44.4%).

About one fourth (24.4%) of the respondents were think that themselves as a bad person. Among them majority were related with Kami (62.5%), trafficked at the age below 16 years (30.7%), jobless (27.3%) and illiterate (100%).

Only about one- fifth of the respondents were stated that they could not adjust in their society. Among them, majority were belonging to Brahmin/Chhetri caste (33.3%), trafficked at the age 16 years and above (27.3%), jobless (36.4%). illiterate (36.4%), those who behaved negatively by their community (26.3%), those who never behaved closely by their parents (60.0%). The reasons of adjustment problem were reported that community member behaved them negatively, the fear of breaking the confidentiality about HIV/AIDS, backbiting from the community, rejected behaviors of relatives,

due to the trafficker from the same village, negative attitude towards trafficking survivors, due to the case filing in the court and so on.

Majority of the trafficking survivor's future plan of livelihood option was running own business (54.1%) and GOs/NGOs job (35.1%). Among the unmarried survivors (32), about 62.5% were interested to get marry in the future. Among those, majority were belonging to illiterate, current aged below 27 years (64%), jobless (63.6%), those who never think themselves as a bad person (69.6%) and received vocation skills (81.3%). The respondents who were not interested to marry stated that most of the male are selfish and they may avoid them after knowing their past, male may abandon them after getting their interest, due to HIV/AIDS, simply no any interest to do marry and so on.

About one-third (35.1%) of the respondents were faced difficulties to run their life. Among them, majority were related with illiterate (75%), negatively behaved by family (77.7%), current aged 27 years and above (41.75%), jobless (36.45%) and not received any vocational skills (52.65%). The difficulties which they were facing that economic problems, no job, fear of breaking confidentiality about their past life, unacceptability of the family, health problem and so on.

## 5.2 Conclusion

This study is concerned about social stigma, self esteem, reintegration and psychosocial problems of child trafficking survivors. Qualitative and quantitative methods were used to meet the objectives. Following conclusions are obtained during the course of analysis of child sex trafficking survivors who were trafficked at the aged below 18 years.

The respondents who were discriminated when they just returned their home just after trafficking, the situation of rejection and discrimination are still exists even in the long time after trafficking. It shows the very high level of social stigma still exist in the child sex trafficking survivors. All most all of the community member, followed by their own family member and relatives were treated negative behavior with all respondents and particularly in Tamang and Kami caste/ethnic group. No difference was found in such behavior by age and literacy status. The intensity of negative behavior by their community member and own family members /relatives was found very high then other member which shows the stigmatization towards child sex trafficking survivors primarily by community member and then their own family member even in current situation.

Most of the trafficking survivors have had psychosocial problems. The psychosocial problem was assessed by their level of frustration, anger, thinking oneself as a bad person and occurrence of suicidal thought. The higher level of frustration was associated with family rejection, lack of job, thinking oneself as a bad person and so on. Similarly, expression of always shown of anger and the tendency of crying without reason was associated with illiterate, jobless and those who were not satisfied with their current condition. The sometimes occurrence of suicidal thought was also mostly related with illiterate ,felt always frustration, never willing to share feeling with other and thinking there self as a bad person. It shows the higher level of psychological problem in all

child sex trafficking survivors and particularly in illiterate, jobless and unsatisfied with their current condition

The self esteem of survivors was measured by feeling themselves, thinking to adjust in the society, level of frustration and the competent ability. The low self esteem was found among the least number of respondents and stated the problems of reintegration in society and the problem was associated with Brahamin/ Chettri, trafficked at the later age,. illiterate , those who behaved negatively by their community and those who never behaved closely by their parents .The majority of the respondents have had high self esteem even though they felt discrimination and rejection from society. The high self esteem among the survivors may be due to living in the NGOs shelter home or independently living elsewhere with the support of NGOs.

Future plan of trafficking survivors were measured by future plan on livelihood option and willingness to marry. Running their own business and job in GOs/NGOs was majority of the respondent's future plan of livelihood option and vast majority were interested to get marry in the future. It shows the good expectation towards future life and such better expectation towards future life was associated with the respondents who were illiterate, current aged below 27 years, jobless and those who never think themselves as a bad person and received vocation skills.

Reintegration problem of trafficking survivors were measured by facing difficulties at current time. One third of the respondents were faced difficulties to run their life. The reintegration was problem mainly associated with the respondents who were illiterate, negatively behaved by family, current aged 27 years and above, jobless and not received any vocational skills than their counter parts.



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## ANNEXES

### Annex I: Case Studies

#### Case Study 1 – Maili, Age 15, Trafficked at Age 13Yrs

**Maili Tamang** is the resident of Nuwakot who is fifteen years old. She has parents whose main occupation is agriculture. She has one eldest brother, two younger brothers and one younger sister. Her eldest brother and her father also work on daily wages. For this, they come to Kathmandu. Other siblings go to school nearby the house. She never got opportunity to study in school due to poor economic condition, ignorance of her parents and due to big family. In village, she used to help her mother in household works.

She often used to visit her maternal uncle's house, which is in another village. About her uncle's friend and close relative persuaded her to go to India along with him but she didn't pay much attention to them and ignored them. After one year, she stopped visiting her maternal uncle's house due to her uncle's sudden demise. But one day, when her parents and siblings were away in work, they came to meet her in her own village and again tried to lure Maili by promising her to provide a better life in India. When she denied to go with them, they tried to convince her by saying that if she stays in Nepal, she will have to get married early and have to face violence by her husband and only she can be saved from all these only if she goes to India along with him.

Therefore, she agreed to go with them. She was brought to India and was sold off in a brothel. But within few months, while going out with the client, she fled away. She got the support of kind woman, after which she was brought to the shelter home in India. From there, she was repatriated to Nepal.

As she showed willingness to go back family she was sent to her family but of the stigmatization from her community and fear of trafficker she came back to the shelter home.

### **Case Study 2 – Reeta, Age 19, Trafficked at Age 14 Yrs**

**Reeta B.K.** is the resident of Sindhupalchowk, and is nineteen years old. Her father works on daily wages in village and is alcoholic and doesn't care about her mother and her siblings. He never looked after them. She has step mother, and has two step brothers.

She didn't get chance to study and used to work as laborer in Bouddha area for six months when she was only 10 years old. Due to labor exploitation, she returned back and started to work in village in daily wage. While working in village, the trafficker lured her to provide her good job in Arab countries and also prepared her passport. Due to poor economic condition and careless of her father, with the consent of mother, she went with him along with four girls from there.

She was sold in India along with four girls in brothel. She spent few days in that brothel but was able to be rescued by police. She spent two years in Government Shelter home. But unfortunately, she was again persuaded by the brothel owner and ended up in brothel. After staying six months there, one client rescued her and supported to come back to Nepal.

She wanted to be independent by taking tailoring training and wanted to look after her brothers. She is in process of filing case against trafficker. When she returned back, she came to know that her mother was also persuaded by same trafficker and was trafficked to Arab countries. Her mother hadn't contacted her family yet.

Now she has Post Traumatic Stress Disorder (PTSD) and anxiety. So she is receiving counseling from Shakti Samuha.

## **ANNEX II: QUESTIONNAIRE**

### **A. BACKGROUND OF THE RESPONDENTS**

1. Code no of the respondent

2. Age of the respondent 3. Caste of the respondent

4. Level of education at the time of trafficking

5. Level of education at recent time

6. How much your family owned the land?

7. Is your land sufficient to meet your family's food demand?

Yes ...1

No ... 2

7. If no, how many months from your food production meet the demand of your family member? ( .....)

8. Have your father alive at the time of trafficking?

Yes .....1

No ... 2

9. If no, do you have step father?

Yes ...1

No ... 2

10. Have your mother alive at the time of trafficking?

Yes ... 1

No ...2

11. If no, do you have step mother?

Yes ... 1

No ...2

12. How many family members are there in your family? (..... )

13. How many brothers do you have? (..... )

14 .How many sisters do you have? (..... )

15. What is the main occupation of your father? (.....)

16. What is the main occupation of your mother? (.....)

17. Where were you from trafficking?

From own house ...1 From work place ..... 2 From Road.....3

18. Which mode of trafficking used by trafficker to you?

False marriage .....1 Offering job ...2. Offering better income job... ...3

Offering tour .....4 Offering Study.....5 Offering Foreign Employment...6

Using Narcotic Drug..... 7

19. Duration of stay in the brothel: ( ..... )

**B. SOCIAL PERCEPTION**

1. Have you fell any rejected behavior from following member?

	own family member	parents	Peer	Community member	School teacher	Staff
Yes						
No						
If yes, specify the behavior						

2. Do you feel any discriminating behavior to you by following member just returned time?

	own family member	Parents	Peer	society
Yes				
No				
If yes, specify the behavior				



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3. Do you feel your following member even now a days made discriminating behavior with you?

	own family member	parents	Peer	society	Teacher
Yes					
No					
If yes, specify the behavior					

4. How you treated during these days when you go in your home by your family member?

Treated with sympathy way .... 1      Treated with negative way .....2

5. If treated negatively, what type of behavior by your family member showed to you? Please specify

.....

6. How you treated during these days when you go in your home by your society?

Treated with sympathy way .... 1      Treated with negative way .....2

7. If treated negatively, what type of behaviour by your society showed to you? Please specify.

.....

8. When you returned in your own home, what type of message published by media about your issues?

Positive / supportive message .... 1      Negative message... 2

9. How frequently family member shows rejected behavior to you?

	own family member	parents	Peer	Community member	staff
Always					
some times					
Never					

10 .When do you meet following member do they lovely hobble you/touching you?

	own family member	parents	Peer	Community member	Staff	teacher
Yes						
No						

11. When you meet each other, who speak first?

Me always .... 1

They always ..... 2

Sometimes me..... 3

Sometimes they..... 4

12. How frequently following member used loving words to you ?

	Own family member	Parents	Peer	Community member	Staff	Teacher
Always						
Some times						
Never						

13. Have you feel behavior of closeness with you from your following member ?

	own family member	parents	Peer	Community member	Staff	teacher
Yes						
No						

14. Do you think, your teacher give more attention to you?

Yes.... 1

No ..... 2

#### **D. COMPETENCE ABILITY**

1. Are you going to school?

Yes.... 1

No ..... 2

2. If yes, are you happy during these days in your school?

Yes.... 1

No ..... 2

3. If no, please specify.....

4. What is your achievement in your school?

Always pass in exam... 1    sometime passed in exam ..... 2

Always failed in exam ..... 3

5. What is your participation in your classroom?

Always active ... 1    sometime active. ... 2    Never active... 3

6. How frequently do you like to talk with your friends in school?

Always active ... 1    sometime active. ... 2    Never active... 3

7. If never want to talk, please specify the reason.

8. How frequently do you like to talk with your peer?

Always ... 1    sometimes ..... 2    never.... 3

9. If never want to talk, please specify the reason.

10. How often would you like to share your feelings with other?

Always ... 1    sometimes ..... 2    never.... 3

11. If never want to share, please specify the reason

12. Are you satisfied with your present condition?

Yes.... 1

No ..... 2

13. If no, mention the reason of dissatisfaction.

## **E. SELF CONTROL**

1. How frequently you feel your life is worthless?

Always ... 1 sometimes .... 2 never.... 3

2. If always feels worthless life, please specify the reason.

3 How frequently you feel sadness?

Always ... 1 sometimes .... 2 never.... 3

4. If always feels sadness life, please specify the reason

5. How often you show your anger outburst?

Always ... 1 sometimes .... 2 never.... 3

6. If always shows anger, please specify the reason

7. Do you have experience of too much crying without reason?

Yes.... 1 No ..... 2

8. If yes, how frequently do you show such behavior?

Always... 1 Once in a week ... 2 Once in a month... 3 sometimes... 4

9. Have you sowed your aggressiveness?

Yes.... 1 No ..... 2

10 .If yes, in which situation, you shows your aggressiveness. Please specify

11. How often bad thoughts come in your mind?

Always ... 1 sometimes .... 2 never.... 3

12. How often suicidal thoughts comes in your mind?

Always ... 1 sometimes .... 2 never.... 3

13. If always comes suicidal thought, please specify the reason.

14. How often depressive thoughts comes in your mind?

Always ... 1 sometimes .... 2 never.... 3

15. If always comes depressive thought, please specify the reason.

## **F. VIRTUE BEING GOOD**

1. Do you feel yourself as a bad person?

Yes.... 1

No ..... 2

2. If yes, please specify the reason.

3. Do you feel that you have an ability to contribute your society?

4. Have you feel ever that you are punished by your own destiny?

Yes.... 1

No ..... 2

## **G. FUTURE LIFE PLAN**

1. Have you satisfied during these days with your present status?

Yes.... 1

No ..... 2

2. If no, please specify the reason.

3. What you think about your future life?

future will be good... 1

future will be best than before ... 2

future will be dark ... 3

4. If you think about the dark future, why you think so?

5. Do you have the confidence that you can adjust in your society?

Yes.... 1

No ..... 2

6. If no what will be the probable reason of adjustment problem? Please specify.

7. Do you think that your relatives will help you to settle your own family in your society?

Yes.... 1

No ..... 2



