

# CHAPTER – I

## INTRODUCTION

### 1.1 General Background

Generally the word "Trafficking" means illegal or immoral trade of goods or human beings from one place to another. In the case of human being it refers to the movement of people from one place to another with lure, threat, fear, violence, and forced into work against one's wish. Girls and women trafficking refers the selling and buying of women within a country or outsider for sex and other purposes against their will. Therefore violence, deception, coercion, deprivations, forced labour, slavery are the basic elements of trafficking.

At present, trafficking in girls and women is the severe problem in the national and international level. In the context of Nepal, thousands of women and girls have been trafficked across Indian borders and within countries per year. Therefore, trafficking in girls and women is the crucial problem in Nepal and other south Asian countries, because the sex industry has been booming in South Asian countries like Nepal, India, Bangladesh, Shrilanka and Thailand. India and Pakistan are usually referred to the countries of "TRANSIT" or "DESTINATION" whereas Nepal and Bangladesh have been designated as "SENDING" countries or countries of "ORIGIN" in the regional web of trafficking (Asia Foundation, 2001). Thousand of young girls are sold in brothels of India from Nepal in quest of finding better job and livelihood. Moreover, some of them are enter in brothels through the pretend of marriage or other promises.

There may be many causes of trafficking in our society. The gender, social disparities, poverty, unemployment, poor educational status of women may be seen an important factors of trafficking in girls and women. There is a long open border between Nepal and India, as a result massive number of men and women travel across the border in search of employment from Nepal and became the victim of trafficking.

There are several agents which are playing important role in enhancing the trafficking. Generally, the close relative (father, brother, uncle, husband), neighbors, friends and workers directly and indirectly, as well as knowingly and unknowingly involving in trafficking in girls and women in our society.

The efforts to abolish trafficking in Nepal strengthened after reestablishment of democracy in 1990. At that time, trafficking of women and girls were identified as a priority issue. Thereafter Non- Governmental Organizations (NGOs) and Community Based Organizations (CBOs) began to address and combat the problem through expanded social, cultural and economic programs. Among them some are working in the field of trafficking and care and support of trafficked survivors. One of them is Maiti Nepal working in the field of trafficking in Nepal. Thus, in this study the researcher is trying to focus on the role of Maiti Nepal for controlling the trafficking of girls and women in Nepal.

This study is mainly concerned to understand the role of Maiti Nepal to control the trafficking in girls and women in Nepal. Moreover, the research will explore the cause of trafficking the girls and women.

## **1.2 Problem of Statement**

The history of human being clears us that prostitution existed even thousands years ago. In the past, girls and women were kept in the palace to fulfill the sexual desire and pleasure of kings and their male relatives. The various historical and religious texts also narrated that many kings and gods had more than thousands of girls and women in their places for their entertainment. For example The Mahabharata described that God Krishna had 16 thousand wives, whereas Pandava, shared a single women Draupati, as a wife. However, it had not considered as prostitution because they did not pay money and goods for fulfillment of their sexual desire.

Nepal has long history of trafficking on girls and women. In the Rana Regime there was the prevalence of concubines in their palaces. Ranas used to keep number of girls and women and concubines from different parts of the country for their luxury and sexual pleasure (Acharya et al. 1998).

Girls trafficking is one of the worst forms of human violation of violence toward girls of child labour and modern slavery (Asia Foundation 2001). It is one of the most important social problems for social researcher. It is widely believed that per year 7000 to 10000 Nepali girls and women are brought to brothels, mainly in India. In this sense trafficking is serious problem of Nepali society at present. Moreover, it also highly negatively affects the future generation too. In this sense, it is essential to understand the cause of trafficking in girls and women in Nepal.

There are several literature related to trafficking in girls and women in Nepal. However, most of the literature concerned to find out the causes of trafficking in girls and women and our other focused on the trend, and number of trafficking girls and women (Pradhan 1998 and Maiti Nepal, 1999). However these studies did not pay any attention or little attention to the role of other NGOs or CBOs for controlling of trafficking in girls and women. Moreover, these NGOs are also playing vital role to rehabilitation of victimized girls or women in society. In this sense, the researcher is going to find out the answer of the question that, what kinds of activities are carrying out by NGOs in this field for controlling trafficking in girls and women in Nepal?

Lots of literature related on the issues of trafficking in girls and women which mostly emphasis the economic aspect for trafficking (Bhattacharya 1992). Almost all these studies couldn't explain social relation, the situation of trafficked girls and women after returning back to their home and community. In this sense, this study will seek the social relationship between trafficked girls and women with family, community/society after returned back. Moreover what kinds of problem are trafficking survivors facing after returning back to their home and society?

Trafficking in girls and women for sexual exploitation is a multi- dimensional problem in Nepal. However, various studies have explained the trafficking from single dimension. Some studies pointed out that economic is the main cause for enhancing trafficking in girls and women (ibid). On the other hand, some researchers pointed out that open border is the main cause of trafficking

(Khanal, 2002). However, single dimensional explaining is not efficient to explain and understand the situation of trafficking in girls and women in Nepal. It should be studied from holistic perspective. Therefore, in this study the researcher is going to examine the Girls and Women trafficking from holistic perspective.

South Asian Countries, including Nepal is a male dominant society. These patriarchal values may be also responsible for girls and women trafficking. Males do not perceive female as co- partner of their life but takes them as a commodity. Further more; they usually take women as fulfiller of their sexual desire throughout their life within household. Such perception has been also highly guiding and shaping the social values of our society i.e. women are commodity and born only for fulfilling the sexual desire of men in society (Bhasin,1993).

The governmental as well as Non-Governmental Organizations (NGOs) have been addressing trafficking related issues with different approaches, strategies and policies. However, girls and women trafficking are booming day by day. Maiti Nepal have conducted awareness program providing shelter, giving training to those traffic victims. Even with this effort the rates of trafficking is not decreasing in our countries.

There are some research questions which inspire the researchers to find out answer. These research questions are as follows:

- What are the causes of trafficking?
- Which age groups and what types of girls and women are mostly trafficked?
- What are the roles of NGOs for controlling the trafficking in girls and women?
- What kinds of activities do they carry out for controlling the trafficking?
- Who are involved in trafficking in girls and women?
- What types of problems are the trafficked girls and women facing?
- Are they experiencing changes on their life coming back to Maiti Nepal?
- What is the perception and behavior of people among them?

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

The general objective of the study is to

Identify the situation of trafficking of girls and women and role of NGOs for controlling trafficking in Nepal. The following are the specific objective of the research.

- To find out the causes of girls and women trafficking.
- To find out the relationship of trafficked girls and women with family or society.
- To examine the role of Maiti Nepal to control trafficking in Nepal.

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

The study will expose new light on trafficking in girls and women. It will provide information to future researcher/students who will want to research about trafficking in girls and women, particularly, cause of girls and women trafficking, role of NGOs for controlling it and relation of trafficking survivors with their family and society. In this sense, this study can be beneficial for the people or institutions that have concerns on this topic. It will also be useful for the other researcher to take further steps.

Girls and women trafficking is the significance concern to challenge for the global society. It has attracted many scholars, researcher, human rights activists, NGOs /INGOs, planners, policy makers and other social institution who will get certain information on the field.

### **1.5 Theoretical Framework**

Gender approach will be the theoretical framework of this research. Gender is a socio- cultural definition, of men and women. That, means gender is culturally and psychologically constructed notion which is socially transmitted from one generation to the next. On the basis of socio- cultural definition women and men are distinguished

assigned different role to them in society. The term "trafficking" is widely connected with girls and women rather than boys and men in our society.

Therefore, the term "trafficking" is gender which often became interchangeable with women and girl. Therefore the researcher will use therefore the researcher will use gender oppression theory as tool to explain the realities of trafficking in girls and women in Nepal. Gender oppression theory advocates about women are oppressed, not just different or unequal but actively restrained, subordinated, used and abused by men. This theory deals about Psychoanalytic, Radical and Socialist feminism.

## **1.6 Organization of the Study**

This thesis is divided into seven chapters. The first chapter deals about the general background of the study, problem statement, objectives of the study, significance of the study and theoretical framework. Similarly, the second chapter deals about the literature review related to the subject matter. This chapter mainly deals with theoretical framework trafficking in girls and women in Nepal, causes of trafficking in Nepal, impact of trafficked survivors in Nepal and role of NGOs, CBOs for controlling trafficking in Nepal. The third chapter deals with the research methods applied by the researcher to collect the information from the field.

The fourth chapter gives short introduction, working activities of Maiti Nepal. The fifth chapter deals with the personal profile of trafficked girls and women. The sixth chapter deals with causes of trafficking and relation of trafficked survivors with family and society. The last seventh chapter deals with summary and conclusion.

## **CHAPTER – II**

### **LITERATURE REVIEW**

Literature review is one of the major components of any research. The literature review provides knowledge of the proposed study. It helps to have deepened understanding on the proposed subject and to gain the achievable acquired learning, form it. It makes recommendation for the better understanding about the trafficking. Literature review also intends to bridge the gap between exciting practical norms and theories of the past researchers. The other purposes to carry to literature review in any study programs are to identify data sources used by other researcher.

This chapter has been divided five subtitles. These are presented below.

- 2.1 Trafficking in girls and women in Nepal
- 2.2 Causes of trafficking in Nepal
- 2.3 Impact of trafficked survivors in Nepal
- 2.4 Role of NGOs, CBOs for controlling trafficking in Nepal
- 2.5 Theoretical framework

#### **2.1 Trafficking in Girls and Women in Nepal**

There is no authentic literature that when trafficking in Nepal is started. However, the history of mankind tells us that prostitution was existed even thousand of yeas ago. In the past, women and girls were kept in the palace of fulfill the sexual desires of king and his male relatives such as Puran Smriti, Mahabharata and Ramayana also narrated that many king and gods had kept more then thousand of women and girls in their places for their entertainment. However, it was not taken as prostitution because of the lack of commercial sexual activities. Later on women and girls were trafficked for commercial sexual exploitation in the form of professional prostitution. At present, it has a long been in practiced in various forms of Nepali society.

CDPS/ILO-IPEC, (2001) states that the history of trafficking in Nepal is yet to be written. The practice of buying and selling girls within the slavery system is well documented in history of Nepal. In the period of Mathvar Singh Thapa supply of girls in palaces had prevailed. Similarly after the death of Mathvar Singh Thapa the tradition of supplying "*Ketisya*" (young wives) is continued (Maiti Nepal, 2002). That practice was still continued during the Rana period. When Rana regime was ended in 1951, the Ranas went to India with their household servants and concubines and sold them in brothels and later they opened own brothels in India cities such as Bombay Calcutta etc (Acharya et.al, 1998).

Trafficking in women and girls in Nepal espoused with coerced prostitution in India sex markets. It has attracted the attention of research scholar, policy makers, social reformers, non government organization. According to record of Maiti Nepal, there were more than 200,000 Nepali girls and women have in Indian brothels (Maiti Nepal, 2005). However it is not exact numbered of trafficked girls and women due to the clandestine nature of the problem. The different sources gave different numbers of trafficked Nepali girls and women. According to estimation of Maiti Nepal about 7000 to 10,000 girls are trafficked annually from Nepal into the sex industry in India. Out of the total number girl and women working in the brothels at Mumby around (20%) married , 75% unmarried and 5% are minor girls i.e. below 15 years (Rajbhandary, 1997) .

There was not a particular location for trafficking in girls and women in India. The Nepali girls were sold in different cities of India. Pradhan (1992) has reported that the majority of girls involved in the sex trade in Calcutta's Sonagachhi red light area are Nepalese girls. In addition, many Nepali girls and women are also found in other cities of India and other countries. It was estimated that 90% of the total population of prostitute in Mumbai were Bangladesh and other town of India (Gilada, 1992). Gilada agrees that about 25% out of all prostitutes have conducted from their native village/towns either forcibly or lured with promises of jobs in the cities of fake marriage (Gilada, 1992).



When we talk current scenario of trafficking it is quite appropriate to deal in district level. In this context, Nuwakot is regarded one of the top most trafficking prone district (CDPS/ILO-IPEC, 2002: 49). The other most trafficked districts are Jhapa, Morang, Sunsari, Sindhuli, Makawanpur, Kapilvastu, Rupandehi and Nawalparasi (Maiti Nepal, 2005). Poverty, ignorance, unemployment, gender discrimination, violence against women and traditional migration system to India and other countries have contributed to antagonizing state of human trafficking in this district. Besides violence of various sorts against women is not a less server problem in the rural community of this district. Although as exhaustive and accurate data in human trafficking is not available, studies show that 3118 women and girls are trafficked from Nuwakot (Hamro Sandesh, 2003). However, number of registered trafficking cases is very nominal mainly due to the clandestine nature of crime, ignorance about legal rights and procedures and social disagree associated with trafficking. During the last seven years, 32 cases of trafficking have been registered in District Police Officer (Jit, 2003).

## **2.2 Causes of Trafficking in Nepal**

Trafficking does not take place due to the will of girls and women. There are various factors contributing to this situation. The economic problem, lack of educational, socio-cultural factors, urbanization, tourism, rapidly increased commercial sex are the main causes of girls and women trafficking in Nepal (Dahal, 2002 and Sapkota, 2005).

### **(i) Economic Causes**

Among the other causes economic cause like poverty, and unemployment are the main cause of trafficking in girls and women in Nepal (Sapkota, 2005). Bhattacharya (1992) has described that the major cause of sex traffic in Nepal, and girls trafficking across countries are related to the economic situation. Prevailing thought out the country and there is ample evidence in the literature of the problem of prostitution being deeply rooted in poverty

Economy of Nepal is related with capitalist, modernization and concept of rapid economic development (Poudyal, 1996). He further says that prevailing caste system and various manipulations of the religion as well as denial of the property right to the women have all created a lower status of women leading to be vulnerable to become prey to the flesh traders (ibid).

The Nepali women are expected to work hard in the household. Studies have indicated that to get rid of the poverty-strike economy of the household. The women and girls are always in search of economic opportunities within and abroad the country. This is vulnerability of poverty (Sherestha and Pant undated). Therefore, most of the parent sent away their daughters and wives with the brokers to the urban centers with the hope of fruitful employment (Dahal, 2002).

#### **(ii) Educational Cause**

According to census 2001 literacy rate of women is 42.5% (2001). The lack of proper education is one of the issues helping for the trafficking. Their guardians don't know what else these girls bring home apart from the money. 100% of girls were reported as illiterate in survey of Nepali prostitutes in Mumbai (Rajbhandari, 1997).

Most of trafficked girls and women were found to have very low level of education. Almost all of them are illiterate. Education develops common sense, makes the communication language understandable. The message for prevention would be futile for the illiterates whatever effectively they are presented (Asmita, 1999). But only illiterate women are the victims of trafficking is not true hypothesis can't be formulated because some literate women are also found in brothels, among which a woman with ten years of schooling was fallen pray to the conscription of the pimps (Adhikari, Undated).

#### **(iii) Socio-cultural cause**

Some ethnic and cultural groups are more exposed to the risk of trafficking than others. The ethnic deterrents are less explainable while they are compared to the similar ethnic group residing in Northern India with similar matriarchal social setting of the communities. Why certain

geographic, ethnic and ecological factors are more responsible in determining the magnitude of trafficking is some question that is to be answered. Existence of the traditional practices of the sex as a sellable commodity indirectly flourished the sex market, prostitution and obviously the trafficking (Pradhan, 1992 and Rajbhandari, 1997).

Additionally, rescued or escaped women's' rehabilitation effort requires a positive reflection of the society towards her rest of the life. In some cases, the hiding of brothel returnees would not be helpful to create a general social acceptance environment. A social mix up with reality could make their life easier (Asmita, 1999). "Their patrons cum clients provided them with their basic needs and in return the Badi entertained them with their basic needs and in return the Badi entertained them and provided them with sex. Sexual services were not central but a part of the whole entertainment package provide" (O'Dea, 1993:12)

Religious and cultural based sex works in sanctioned by society. Among the Badi community the family structures supports and is organized around the sex work. In Badi system girls and boys entertained them and provided them sex. Sexual service is whole entertainment package provide. This is seen in the elaborate celebrations surrounding the births of a girl and again at the initiation ceremony into the trade. The same is true for Deuki. In Deuki system young girls are dedicated to the temple by devotees. These girls are recognized as Deukis and are prohibited from leading normal life weeded lives. This cultural and religious system also increase being prostitution.

This is seen in the elaborate celebrations surrounding the births of a girls and again at the initiation ceremony into the trade. The same is true for Deuki. Although they do not marry this single- headed households with children of the various liaisons are obliged to organize around the sale of sex. When the parents sell their daughters and brothers their sisters, the social and cultural "cement" that the basic values of family life under normal circumstances would provide is totally undermined (Red Light Traffic, 1994).

#### **(iv) Urbanization**

The process of development has resulted in the growth of urban centers with different facilities. The people living for centuries in villages without transportation and communication have begun moving the cities seeking better opportunities. Together with the migration of people, prostitution, is rapidly growing in the urban centers such as Kathmandu, Dharan, Biratnagar, Pokhara, Bhairahawa etc. Once girls leave home seeking employment opportunities in the urban centers, but there was no guarantee of job. Dahal argues that Bus and truck stops of along the highways are the first steps of prostitution for rural girls who eventually, end up in the urban centers of Nepal and India. As result they compelled to involve in prostitution for their survival (Sapkota, 2005).

#### **(v) Demand of Commercial Sex**

Commercial sex industry in the Asia region employing a large number of minors has increased the demand for the services of sex workers. Male client preferences are for younger girls and women because of maximum satisfaction in sexual intercourse and the fear of HIV/AIDS infection. Virgin sex is also sought in sex tourism brothel because it was believed that people paid more money to virgin girls. Poor girls and their family are highly attracted toward such trade knowing and unknowingly. (Dahal, 2002 and Sapkota, 2005).

### **2.3 Impact of Trafficked Survivors in Nepal**

This topic has mainly focused impact of trafficked survivors in the society/community. Economic, socio-cultural and psychological impact of trafficked survivors in the society is discussed here.

#### **(i) Economic Impact**

The maximum number of trafficked girls and women were involved in some kind of work, but very limited numbers were involved in some income generating activities in Nepal and very few are in the process of achieving skill training (Maiti Nepal, 2005). These women were using their money for the supporting the family (Joshi, 2060).

The trafficked survivors who were working in the organization able to raise their living standard in the society (Joshi, 2060). She further said that they were certain about the future and showed high confidence level. These women have to bear problems regarding financial security, self confidence and psychological domination if they are economically independent (ibid).

### **(ii) Socio-Cultural Impact**

Trafficking in girls and women has both positive and negative Socio-cultural impacts. The report presented by Maiti Nepal (2005) showed that must of the survivors return to the society was perceived positively. Because the organization that works in the field of trafficking will send the girls and women in the society while they will be able to do something, and being accepted in the society.

On the other hand, high level of stigma and discrimination against the trafficked girls/women survivors forbid even the family members for the reunification (Joshi, 2060). She further said that the impact of trafficked survivors is so grave that the family denies accepting their daughters. The fear of losing their prestige in the community leads them to unacceptance of their daughters. The family members in some cases have put the blame on their own daughters for the cause of trafficking and ruining their life. It has seen, difficult to do marry and settle their live after returning society (ibid).

### **(iii) Psychological Impact**

The impact of the trafficking can be really serious on the trafficked victims. To return back to the normal life can be really tough. The sexual exploitation which they have suffered in the brothels can never be erased from their mind. The impact may also hinder them to move. A number of survivors had suffered from sexually transmitted disease when they had returned family members in some cases have put blame on their own daughters for the cause of trafficking and ruining their lives (Asia Foundation, 2001).

Most of the trafficked survivors lose their mental balance, even attempt to suicide (Joshi, 2060). She further added that these girls are not living normal life and feel agitates towards society for rejection. They said that they felt may

be they will be taken away again. Majority of trafficked survivors feel negated from the society.

#### **2.4 Role of NGOs, CBOs for Controlling Trafficking in Nepal**

In Nepal, several NGOs/CBOs are currently working at different level (grass root, local, and national) for the prevention of girl and women trafficking with the various means of awareness raising activities. These organizations are making different interventions such as women leadership training and credit program, income generation activities. Maiti Nepal, WOREC, CWIN, ABC Nepal, Stri Shakit, SAATHI are actively working in the field of trafficking. Many NGOs such as ABC Nepal, Maiti Nepal, SAATHI, CWIN, WOREC have been providing rehabilitation to support the victims of trafficking. The major activities are the rehabilitation is non-formal education, medical care, counseling, skill development training.

Some large NGOs like ABC Nepal and Maiti Nepal have established regional networking for effective solutions to trafficking related problems. In view of this reality, there NGOs have established networks with Indian organizations with similar objective, which have helped successful rescue and repatriation of Nepali girls from the brothel in India (Dahal, 2002).

Maiti Nepal is leading organization working in the field of trafficking and provides care and institutional support to the trafficked survivors. The key activity of the Maiti Nepal is to provide shelter, arrange for non-formal as well as formal education, impart vocational training, income generating, and life skills, facilitate medical check-ups and treatment, conduct counseling and psychotherapy sessions. File cases against accused criminals, identify parents and encourage the residents to set up their own enterprises and become self-reliant. The rehabilitation home is also able to provide jobs to some residents (Maiti Nepal, 2006).

The effort to abolish trafficking in Nepal strengthened after a multi-party democracy was established in 1990. At that time, trafficking of women and girls was identified as a prioritized issue. Thereafter, non-governmental organizations (NGOs) and community-based organizations (CBOs) began to

address and combat the problem through expanded social, cultural and economic programs. The Government of Nepal (GON) established the Ministry of Women, Children and Social Welfare (MoWCSW), and began to formulate national policies and plans to integrate women and children into the national development process (CWIN, 1994).

Women's Rehabilitation Center (WOREC) is another NGO in Kathmandu, helping poor rural women through literary, empowerment, skills development, leadership training, and income generation schemes under the support of United Nations Development Program. It has launched a project aiming to mobilize youths and other in communities for prevention of trafficking and HIV, as well as for rehabilitation and non-discrimination of girls who are repatriated. WOREC's program aims to enhance understanding of the issues, build capacities of women and girls at risk, promote safe mobility, and facilitate the reintegration of girl returnees into their communities in Nepal (Shrestha, 2002).

Agro-forestry, Basic Health Cooperatives–Nepal (ABC-Nepal) too has been providing shelter to the girls rescued from brothels in India. It has some successful stories of reintegration. ABC has already rehabilitated 300 girls rescued from India and is currently giving shelter to more than 60 such women (ABC Nepal, 2005).

Trafficking of women and girls in Nepal is a complex function of existing socio-cultural, economic and political structure. There are various studies conducted in the area, as well as papers and documents, that have identified number of problems and policy measures to be adopted as solutions to the trafficking. There are some government plans and policies that need to be translated into pragmatic action programmes (Chhetri et al., 1998).

## **2.5 Theoretical Framework**

### **2.5.1 A general overview**

Gender refers socially and culturally established roles of women and men. Gender is related how we are expected to think and act as women and men.

Gender roles and responsibilities are socially constructed and not heredity. It is changeable.

The term gender is used to refer to behavioral differences between males and females that are culturally based and socially learned and transmitted. We will therefore, the terms male and female for sex differences which are biologically in origin while using the terms 'masculine' and 'famine' to refer to the corresponding culturally specific gender difference that are social in origin" (Appelbaum and Chambliss, 1995). Similarly Joan Wallah Scott argued that gender is a constitutive elements of social relationships based on perceived, differences between sexes. Gender is a primary of signifying relationship of power (Scott cited by Aryal, 2062).

The term "Trafficking" is also a gender because it is particularly connected with the girls and women in south Asia, including Nepal. For example, generally male involved in selling whereas female became the commodity in it. In the context of Nepal, most of the girls and women are abducted or sold by their own kin, their parents, husbands, relatives or friends of the family (Maiti Nepal, 2006).

### **2.5.2 Feminist Theory**

There are various feminist theories which advocate about inequality as well as women oppression in society. Feminist theory investigates the situation and experience of women. It treats women as the central subject of society. It is not only ideology but as an organized movement, (Paudel 2059).

The feminist theory is used for the study for sex discrimination and their power relationship. It also expresses the female voice against the dominated patriarchal society (Millet, Kate cited by Timilsina, 1998). In the context of Nepali society, the discrimination of trafficked girls and women are the causes of domination of patriarchy value system in which male are taken superior and female inferior. In Patriarchal Value System male have dominated female, where the senior male control and regulate the behavior of other member of society or family. Moreover, the economy, polity, religious, social, cultural and so on aspects of society is also regulated by male. That means male and female



have no equal power relation in Nepali society due to the existing male supremacy social structure. Therefore, the researcher has used gender oppression theory that includes Psychoanalytic, Radical and Socialist feminist theories.

### **(i) Psychoanalytic Feminism**

It advocates about the terminology of emotion, psychic structure of early childhood.

Effective relationship of mother and daughter in the process of early role of learning of girl is a key process of gender identity formation. In the personality development of male child in the same effective relationship is characterized by discontinuity is a tendency by rejecting femininity and positivist identity with masculine filled. A process through on infant who is cognitively emotionally based with its mother comes to understand itself as a distinct individual.

A crucial differencing experience in male and female envelopment raised out of the fact that women universally are largely responsible for early childcare and for later female socialization. On the fact that male and female experience the social environment differently as they grow up accounts the development of basic sex difference in personality. (Nancy, Chedarow cited in Ritzer, George 2001)

### **(ii) Radical Feminism**

The radical feminist argues that gender differences can be explained in terms of the biological or psychological differences between men and women (Bhasin, 1993). The reproduction capacity of women is the main cause of women oppression. In patriarchal society, male rule over how women control women's reproductive capacities. Because of this women, have become physically and psychologically dependent on men. Patriarchy exists as a near-universal social form because men can the most basic power resource, physical force, to establish control, Once patriarchy is in place, the other power resources-economic, ideological, legal, and emotional- also can be marshaled to sustain it. But physical violence always remains its base, and in both interpersonal and inter-group relations, that violence is used to protect patriarchy from women's

individual and collective resistance (Caputi, 1989; Faludi, 1991 cited in Ritzer, 2001).

MeCaugher argues that patriarchy could be defeated through the reworking of women's consciousness. Through which woman recognizes her own value and strength; rejects patriarchal pressures to see herself as weak, dependent, and second-class; and works in unity with other women, regardless of differences among them, to establish a broad-based sisterhood of trust, support, appreciation, and mutual defense (Cited in Ritzer).

### **(iii) Socialist Feminism**

Socialist feminists accept and used the basic principle of Marxist. It is the synthesis of Marxist and Radical feminism (Ritzer, 2001) but they feel both of them have something to contribute but neither is sufficient by itself (Bhasin, 1993). Ritzer also said that women remain central to this theoretical approach in two ways:

- As with all feminism, the oppression of women remains a primary topic for analysis. The theorist of domain can map even more elaborating than those of capitalist patriarchy the variations and permutations is that oppression.
- Women's location and experience of the world serve as the essential advantage point of domination in all its forms (Ritzer, 2001 cited in Aryal 2062).
- In this way, socialist feminism sets out to bring together these dual knowledge- knowledge of oppression under capitalism and of oppression under patriarchy-into a unified explanation of all forms of social oppression. These theorists are concerned with all experiences of oppression either by women or by men in social structure. They also explore how some women, themselves oppressed, may yet actively participate in the oppression of other women, as, for example, privileged class women in American society who oppress poor women. In this way, socialist feminism explains the oppression presented in social

structural arrangement. This oppression may be producer and reproducer by individual, groups and agencies.

In the context of Nepali society, the trafficking in women and girls are deeply rooted from our household where female are taken as means of fulfiller of sexual desire of male rather than copartner. Moreover, the trafficking in women and girls in brothels are the larger forms of household prostitution. Similarly, discrimination of trafficked girls and women are the causes of domination of male dominated value system of system. That means male and female have no equal power relation in Nepali society due to the existing male supremacy social structure.

## **CHAPTER - III**

### **RESEARCH METHODS**

This chapter deals with the research methods applied by researcher in order to collect field level data. This chapter mainly deals with the rationale for the selection of site, research design, nature and sources of data, tools and techniques of data collection applied by researcher for presentation of data.

#### **3.1 Rationale of the Selection of the Study Area**

There are various GOs/ NGOs, CBOs which are working in the field of trafficking in girls and women. Among them Maiti Nepal is one. It was selected for detail study; centre office of Maiti Nepal which is located in Gaushala, Pinglasthan. It has been working since 1993 in the field of trafficking. In this sense of the Maiti Nepal, is suitable to find out the cause of trafficking in girls and women in Nepal. Moreover, the selected area is more appropriated for the research to find out the role of NGO for controlling trafficking in girls and women in Nepal. Similarly, many trafficked survivors living in the shelter of Maiti Nepal. The Maiti Nepal is playing vital role for returning and readjustment of the girl and women to their home and society. In this reason, the researcher hoped that the Maiti Nepal is suitable to find out the relation of victimized girls and women with their family and society. It was used to know detail information about causes of girls and women trafficking, activities of NGOs to return and readjustment of trafficked survivors in the society.

#### **3.2 Research Design**

(i) **Descriptive:** This study is descriptive to find out situation of girls and women trafficking and condition of trafficked victims. It is mainly concerned about the causes of girls and women trafficking and role of Maiti Nepal for controlling trafficking.

(ii) **Explorative:** This study was used to explore the hidden fact and influencing factors which were responsible for trafficking girls and women. It was used to find out relation and role of Maiti Nepal for controlling trafficking.

### **3.3 Nature and Source of Data**

In this research, both qualitative and quantitative data were collected. Both were collected by primary and secondary sources. Primary data were collected by interview, case study. Secondary data were collected by published document like different news letter, magazine books annual report.

### **3.4 Data Collection tools and Techniques**

#### **3.4.1 Interview**

Interviews were used to gather necessary qualitative as well as quantitative information. Both structured and unstructured interviews were conducted to collect necessary data about girls and women trafficking. Members of Maiti Nepal, police staff of police cell's and related person of trafficked were taken for interview to understand causes of girl and women trafficking and role of Maiti Nepal for controlling the trafficking in girls and women.

#### **3.4.2 Observation**

Observation was used as major technique of the data collection in the study. Observation was done to the returned trafficked survivor of Balaju Kathmandu and other survivors. It was used to find out the relationship of trafficked survivors and relationship with families and societies. It was also used to understand the people's attitudes towards trafficking and local people's perception towards the returnee girls and women in society.

#### **3.4.3 Case Study**

In the course of field study three different case studies were undertaken in Maiti Nepal and one from settled trafficked survivor of Balaju Kathmandu. Cases were related with trafficking survivors of rehabilitation center. One case was also related with trafficking survivors but she had already settled family at Kathmandu. The researcher was taken the case study to understand causes of

girls and women trafficking, problem of trafficked survivors facing in rehabilitation center, the struggle to fit in the society and the society's perceptions and practices towards them.

#### **3.4.4 Key Informant Interview**

Key informant interview was also carried out for taking indepth qualitative information with the help of checklist wherever needed. Head of the Maiti Nepal and officer of police cell's of Kathmandu, program officer of The Asia Foundation has selected as key informants. The researcher has collected the information to understand relation between trafficked survivors and family, society as well as to find out the causes of trafficking.

### **3.5 Methods of Data Analysis**

The collected data were managed, coded and computerized. Data collection through primary and secondary sources was complied to collect the relevant information. Gathered data and information from various sources and methods were complied and analyzed in two ways (qualitative and quantitative). Qualitative data were analyzed through logically comparative and descriptively described. The quantitative data composed through interviews questionnaire were analyzed using statistical methods. The quantitative data were presented in various tables. After presentation of the data in tables, that were analyzed and interpreted coherently.

### **3.6 Limitation of the Study**

Human social systems are so complex and behaviors are so divergent that is very different for one to generalize. This study is limited as follows-

- Only Maiti Nepal was taken for study.
- Focused only on girls and women trafficking.
- The whole study was based on secondary data collected from Maiti Nepal and interacting with staffs of Maiti Nepal.

- The finding of the study can not be applicable to all situations because of time and changeable socio- cultural setting.

## **CHAPTER – THE GENERALPROFILE OF MAITI NEPAL AND ITS WORKING ACTIVITIES**

### **4.1 Maiti Nepal: A General Background**

Maiti Nepal was established in 1993. It is a child rights and women rights social organization to find sustainable solutions to issues related to trafficking. Maiti Nepal is home to girls and women whether married or not who are exploited, their rights violated and neglected by family and society. It was started by a handful of conscious professionals like teachers, journalists and social workers committed towards combating the social crimes like domestic violence, girl trafficking, child prostitution, child labour and various forms of female exploitations.

Its head office is located at Gaushala Kathmandu Pinglasthan. It has three regional offices located in Eastern, Central and Western Development Regions of Nepal. The head quarters of regional offices are in Kakarvitta in Eastern Nepal, Chitwan in central Nepal and Bhairhawa in western Nepal. It has many branches located at different parts of the countries like Nagdhungga at Kathmandu, Mahendranager at Kanchanpur, Dhangadi at Kailali, Nepalgunj at Banke, Bhairahawa at Rupandehi, Pokhara at Kaski, Chisapani at Nuwakot, Kakarvitta at Jhapa, Birgunj at Parsa, Bardaghat at Nawalparasi, Tansen at Plapa, Hetauda at Makawanpur, Pashupatinagar at Ilam, Itahari at Sunsari. Because, these are main urban area used as transit route by traffickers for entering India. These are the broader areas and transit points. These are the key places national NGOs to work closely with border police and locally based NGOs especially during emergencies. Out side of Nepal, there are several Stop at Indian cities like Delhi, Sanlap at Calcutta, Human service at Gorkahpur, and U.A.E. Because these are the places where girls and women were taken and sold. These are the destination point.

## **4.2 Main Activities of Maiti Nepal**

Maiti Nepal is conducting many programme activities for controlling girls and women trafficking in Nepal. According to the key informant from the Maiti Nepal, the chances of possibility of being sold of girls and women into sexual slavery were rapidly increasing in Nepali society. Therefore, Maiti Nepal have



done many programmes to prevent such incidents from occurring. These programmes activities are presented below.

#### **4.2.1 Programmes for Prevention**

In the field study it was found that Maiti Nepal has conducted three programs for controlling and preventing child and girl trafficking. These are prevention homes, transit homes and rehabilitation homes. In the study period it was found that Maiti Nepal had run three prevention homes in the country. They were located at Nuwakot, Makawanpur and Nawalparisi districts. Similarly, they had established ten transit homes in Bhairahawa, Biratnagar, Birgunj, Kakarvitta, Pashupatinagar, Gaur, Malangawa, Mahendranager and two rehabilitation homes in Central Office of Maiti Nepal Kathmandu and Itahari of Sunsari district of Nepal.

##### **(i) Prevention Homes**

Maiti Nepal has three Prevention Homes. It was informed the researcher that the major activities of the Prevention Homes were as follows:

- Providing shelter to potential victims.
- Equipping girls with life skills.
- Promoting awareness against human trafficking.
- Training girls and women to become social activists.

The table 1 shows the place and established date of Prevention Homes, of Maiti Nepal.

Table 1 Distribution of Prevention Homes of Maiti Nepal

<b>Place</b>	<b>District</b>	<b>Establishment</b>
Chisapani	Nuwakot	March,1996
Hetauda	Makawanpur	October, 1997
Bardaghat	Nawalparasi	March, 1998

Source: Field survey, 2007.

##### **(ii) Transit Homes**

In the field study it was found that Maiti Nepal had run ten transit homes. They were located Nepal's border town like Bhairahawa, Kakarvitta, Birgunj Dhangadi, Nepalgunj which were main urban areas used as transit route by traffickers for entering India. Major activities of Transit Homes were as follows.

- It provides shelter to survivors rescued from brothels and those who have been prevented from being trafficked at borders while in the process of being trafficked.
- Provides medical services to the residents.
- Records the history and profile of the individual girls/women.
- Identifies criminal and files cases against them.
- Arrange-safe passage to the rehabilitation center in Kathmandu.
- Run non-formal education classes.

To support my argument I have presented a case of girl who became victim of a boy. How Maiti Nepal have given support to the trafficked victims.

1. Sabina (name change) 21 years old Bhairahawa. She was born in poor family. She didn't get love and affection from her family. Deprived of her family is attention in childhood, she was always looking support and sympathy from others. When she grew up, she was lured by a man who was her neighbour. He lured her with assurances of his taking up a good job and providing her a good life. She decided to go with him in search of a good life. That man took her, to a hotel, situated in Sunanlu, border of India. He kept her there for a few days. Thereafter, he forced her for sexual work at hotel. After that being mentally and physically unwell, she escaped from that hotel. By chance she met someone from human rights organization, who brought her to the center for victims of torture (CVTCT) Kathmandu. It provided her physical as well as psychological treatment. After about 2-3 weeks, when her situation normalized after sessions in CVTCT this organization referred her to Maiti Nepal. Now she is living center office of Maiti Nepal, Gaushala Kathmandu. They take care of her lodging, fooding, counseling and provide her job relevant skills. She is presently engaged in non-formal

education training at Maiti Nepal. She is recovering from the terrible incident of rape and experienced a secure feeling here when she came to Maiti Nepal. She was quite depressed, unable to concentrate felt like crying and fought with the girls in the shelter. She preferred remain isolation. The counselors were sympathetic to her and helped to overcome her depression and sense of guilt through their counseling sessions. She has also been provided non-formal education training, which has helped to bring a positive attitude in their life. Now, she is preparing to face life with renewed vigor.

The presented case shows that for sex purposes of a boy, how a girl was facing problem. How NGOs are doing activities for who are at risk of being trafficked. In the course of study, it was informed that cases of missing girls, request for risqué from brothels, incidents of domestic violence and incidents of polygamy were regularly registered at the transit home.

The presented case it also shows that many NGOs have been working counseling support and life skills programme to the trafficked survivors. The staffs of Maiti Nepal reported to the researcher that they were organizing different counseling support and life skills training for provide support for girls and women who are at high risk of being trafficked, provide gainful employment opportunities for survivors and enabling survivors to become self-sustainable.

The table 2 shows the place and established date of transit homes, of Maiti Nepal.

Table 2 Distribution of Transit Homes of Maiti Nepal

Place	District	Establishment
Bhairahawa	Rupandehi	July, 1997
Biratnagar	Morang	November, 1998
Birgunj	Parsa	December, 1997
Dhangadi	Kailali	September, 2001

Nepalgunj	Nepalgunj	April, 2000
Kakarvitta	Jhapa	February, 1997
Pshaupatinagar	Ilam	July, 2001
Gaur	Rautahat	September, 2003
Malangawa	Sarlahi	September, 2003
Mahendranager	Kanchanpur	March, 2003

Source: Maiti Nepal, 2007

### **(iii) Rehabilitation Home**

It was found that Maiti Nepal had run rehabilitation homes. They were located at Kathmandu Center office of Maiti Nepal and Itahari, Sunsari. The informant informed that the main activities of rehabilitation homes of Maiti Nepal were:

- Provide shelter, arrange non-formal as well as formal education, imparts vocational, income generation and life skills training.
- To facilitate medical check-ups and treatment, conducts counseling and psychotherapy sessions.
- To file cases against accused criminals, identifies parents and encourages the residents to set up their own enterprises and become self-reliant.

### **4.2.2 Other Action Programmes**

Besides prevention programs Maiti Nepal also conducts other action programs to address the root causes of trafficking. The main action programmes conducted by Maiti Nepal were as follows:

#### **(i) Social Awareness and Advocacy**

Besides other programmes Maiti Nepal had conducted social awareness and advocacy programmes. In the course of field study at Maiti Nepal, the staff informed that the key activities of social awareness and advocacy were;

- Maiti Nepal involves motivating school students and teachers as an important source of communication against girl trafficking programme.

- Maiti Nepal has conducted through cross border work shapes in trafficking.
- Maiti Nepal has conducted the youth participant programme for child survivors of commercial sexual exploitation to have a positive psycho-social impact and improve the lives of affected youth.

## **(ii) Counseling Support and Life Skills**

Maiti Nepal has organized the training of counseling support and life skills to trafficked survivors. Counseling support and life skills means providing gainful opportunities such as occupational skills according to comprehensive assessment of job and craft markets, individualized occupational training according to survivor's wishes and abilities, the mobilization of support networks in the private sector, marketing of crafts and occupational placement by professional staff, and both social and business training for potential small entrepreneurs. The practical steps would be to counsel them and provide non-formal education on health, laws, basic reading and writing. They are also trained to develop income generation skills like sewing, knitting, training of beautiparlour, bakery training, foriculture training. In the field observation it was informed that 9 of the girls have completed training organized by foriculture association of Nepal and after the training 4 of them are now already working in nurseries in Kathmandu. They organized these trainings in rehabilitation home and related organizations sending trafficked survivors. To support my argument I have presented a case of girl who is taking training in Maiti Nepal.

Sabina (Name Change) Sabina is staying at Maiti Nepal's center. They take care of her lodging, fooding, counseling and medicine as well as provide her and with job relevant skills. She is presently engaged non-formal education training at Maiti Nepal. She is recovering from the terrible incident of rape and experienced a secure felling here when she came to Maiti Nepal. She was quite depressed, unable to concentrate, felt like crying and fought with the girls in the shelter. She preferred to remain in isolation. The counselors were sympathetic to her and helped to overcome her depression and sense of guilt

through their counseling sessions. She has also been provided non-formal education training, which has helped bring a positive attitude in her life. Now she is preparing to face life with renewed vigor (forcefulness).

**(iii) Initiative Hope**

In other action programme Maiti Nepal has run initiative hope. In the course of study, the researcher was informed that initiative hope were carried out for use social reintegration approach for the residents and make able the survivors to face on returning to their community and society. Initiative hope is a programme launched by Maiti Nepal. Main objective is this programme is to provide modern anti-retroviral (ARV) therapy to all infected HIV/AIDS survivors sheltered by Maiti Nepal and other routine tests and modifications in the therapy according to the results of the blood tests.

**(iv) Teresa Academy**

In additional programmes Teresa Academy is one. By the source of Maiti Nepal has conducted programme Teresa Academy. The key activity of Teresa Academy is to provide formal comprehensive education for development of orphans, underprivileged children, exploited and trafficked into sexual slavery. Besides this it also provides education to street children, especially to girls. Teresa Academy is registered with the District Education Office, Kathmandu, under the Ministry's Government of Nepal. The school has accommodated 350 students .At present the school provides education to the primary level. But it plans to provide education upto secondary level. Teresa academy gives priority to orphans children from very poor families and destitute children.

## **CHAPTER - PERSONAL PROFILE OF THE TRAFFICKED GIRLS AND WOMEN**

In this chapter an attempt has been made to describe the socio-economic profile of girls and women who were trafficked from Nepal. The chapter mainly deals about the caste/ethnicity, age characteristics, marital status, religious background of the trafficked girls and women, their education status, their parental occupation and route of trafficking.

### **5.1 Caste/Ethnic-wise Trafficked Girls and Women**

Trafficking is not limited within single caste/ethnic group. The researcher found that girls and women from different caste/ethnic group were victimized from trafficking. The table 3 shows the distribution trafficked girls and women according to caste/ethnic composition in Maiti Nepal.

Table 3 Distribution of Trafficked Girls and Women According to Caste/Ethnic Composition

<b>Cast/Ethnicity</b>	<b>Number</b>	<b>Percent</b>
Hill origin ethnic group	12	60
Brahmin/Chhetri	5	25
Dalit ethnic group	2	10
Tarai origin ethnic group	1	5

Source: Maiti Nepal, 2007.

The table 3 clearly shows that majority of the trafficked girls were found from Hill Origin ethnic group. Out of 20 cases of trafficking, 60% were related to this ethnic group. The table also showed that majority of the trafficked girls and women were from Janajati groups which occupied the 65% of the total victimized population. The demand for women with Mongoloid faces was higher than other in Indian brothels like Bombay, Delhi, and other cities (Asmita, 1998). Similarly, the Aryan especially Brahmin, Chhettri, Damain and Kami occupied the 35% of the total population. That indicates that trafficking is not related to particular caste/ethnic groups of Nepal but crossed the broader of caste/ethnic boundary. However, the trafficked girl and woman from the terai caste/ethnic were very low. It was only 5% of the total trafficked girls and women.

## 5.2 Distribution of Religion-wise Trafficked Girls and Women

Religion is also an important factor of girls and women trafficking. Each caste/ethnic group has their own culture, norms and values. In Hindu culture, girls and women have more restriction than other culture such as Buddhist, Christian. The table 4 shows the distribution of girls and women by religion in the study area.

Table 4 Trafficked Girls and Women on the Basis of Religion

Religion	Number	Percent	CBS 2001
Hindu	10	50	80.61%
Buddhist	6	30	10.74%
Cristian	3	15	0.44%
Other	1	5	0.37%
Total	20	100	100

Source: Maiti Nepal, 2007



The table 4 shows that majority of the trafficked girls and women were Hindu that is 50% of total trafficked girls and women. The table also reveals that 30% trafficked girls and women were Buddhist religion and 15% trafficked girls and women were from Christian religion remaining 5% of the trafficked girls were found to be other religion.

As a result it shows that majority of girls and women trafficked from Christian religion, if we see among total population. Most of population in Nepal is Hindu and others are Buddhist and Christian Islam by other religion. By the source of Maiti Nepal the researcher found majority of trafficked girls and women from Christian. It is because in Christian religion women's mobility women's access in household level such as in decision making and household activities and freedom of women is relatively higher than the Hindu religion. Their attitudes towards virginity, premarital sex ad second marriage are not so restricted than Hindu. That is why girls and women trafficked were high from Christian religion.

### **5.3 Distribution of Age-wise Trafficked Girls and Women**

Age is an important factor for trafficking in girls and women. The women and children are found facing the problem from early childhood. It seems to be very serious problem where girls are deprived of their basic human rights. The table 5 shows trafficking in girls and women on the basis of age group.

Table 5 Trafficking of Girls and Women on the Basis of Age:

Age group	Number	Percent
14-20	8	40
21-25	6	30
26-30	4	20
Over 31	2	10
Total	20	100

Source: Maiti Nepal, 2007

The table 5 shows that mostly girls and women in the age group of 14-20 were suffered from trafficking which covered 40% out of total trafficked girls and women.

This result shows that girls and women between 14-20 years age group became the victims of trafficking for sexual exploitation. It even concludes that most of the girls and women were trafficked at the age of 14-20. In the field study it was informed that the demand of the teenagers and virgin girls was high in the sex market of India. The other reasons may be that the girls and women under the age of 20 are physically and mentally immaturity than the other are group. At this age girls and women could not and did not take correct decision and easily believe whatever others say. So it was easy for trafficker to convince teenage girls and women. As a result, this age group had a lot of chances of trafficking.

The table clearly indicates fact that girls above 31 were less trafficked because they were already settled family by marriage.

#### **5.4 Marital Status of Trafficked Girls and Women**

Marital status also plays vital role in girls and women trafficking. There is high chance of trafficking of unmarried girls than married women. The table 6 shows the marital status of trafficked girls and women.

Table 6 Trafficked Girls and Women by the Marital Status:

Marital status	Number	Percent
Married	5	25
Unmarried	12	60
Divorced	2	10
Widowed	1	5
Total	20	100

Source: Maiti Nepal, 2007

The table 6 shows that majority of trafficked girls and women were unmarried. The table shows 60% of trafficked girls and women were

unmarried out of total because it is easy to traffic teenage girls due to various reasons. One of the main reasons is that they were physically, socially and psychologically immature than the married women. Similarly, they were easily persuaded and convinced by what other people said. In the field study, it was informed that those age groups of women were highly attracted by the main market especially fashionable goods such as dress, cosmetics. In the desire of the fulfillment of these things, they spontaneously became the victim of trafficking. Similarly, out of 20 married, 25% of them were victimized due to much ambition to spend good material life in the city area. In the field study the respondent informed me that some of married women were became victimize of trafficking due to physical and mental torture by their husbands. Those women flew away form their home to get relief from husband’s torture and finally became the victim of brokers. Divorced and widowed women were less trafficked. They were 10% and 5% out of total trafficked girls and women because these women had children and maturity.

### **5.5 Distribution of Trafficked Girls and Women on the Basis of Education**

Education level also plays an important role in trafficking of girls and women. In the filed study, most of the trafficked girls and women were found to have very low level of education. The table 7 shows the trafficked girls and women on the basis of education.

Table 7 Trafficked Girls and Women on the Basis of Education:

Educational status	Number	Percent
Illiterate	2	10
Literate	4	20
Primary	9	45
Lower Secondary	-	-
Secondary	-	-
S.L.C. above	5	25

Total	20	100
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Source: Maiti Nepal, 2007.

The table 7 clearly indicates that most of the trafficked girls were found to have completed primary level. Out of total number, 45% girls were found to be under primary level. Similarly, 25% were just enrolled in S.L.C. level and rest of 20% and 10% of trafficked girls were literate and illiterate respectively. This clearly suggests that uneducated as well as educate girls and women were highly became the victim of trafficking in Nepal.

This result apparently shows that illiterate as well as educated girls/ women became the victim of trafficking. By the source of Maiti Nepal the researcher found majority of trafficked girls were found from primary level. It is because Nepal's patriarchal value system, where male position is superior to female. Mostly parents sent that son to the school whereas daughter's involved in the household works such as helping to mother cleaning, fetching water. They sent school only for primary level. After finishing primary education the daughter have to sits home doing household work. They wanted to be free, to go outside, and to earn money that is why trafficking occurred. Educated girls above SLC also found trafficked. It is because lack of awareness, to make better life for luxurious life.

### **5.6 Distribution of Trafficked Girls and Women on the Basis of Occupation**

There is the correlation between the occupation and trafficking in girls and women in our society. Generally, people from the low income occupation were victim of trafficking. The table 8 shows the trafficked girls and women on the basis of their previous occupation.

Table 8 Previous Occupations of Trafficked Girls and Women:

Occupation	Number	Percent
Agriculture	12	60
Business	3	15
Service	2	10

Other	3	15
Total	20	100

Source: Maiti Nepal, 2007

The table no. 6 shows that the majority (60%) of trafficked girls and women's occupation was agriculture. Because of poverty, most of the girls and women were adopting agriculture as occupation. They had no any other occupation to do and to go outside the village. Minority (10%) of trafficked girls and women were job holders.

This result apparently shows that majority of trafficked girls and women were adopting agriculture occupation because they did not get chance for other occupation. By the source of Maiti Nepal the researcher found, they want to get rid of this occupation so they were compelled to search new job to the lack of sufficient food grains. As result mostly the young girls and women became the victim of trafficking.

The distribution of occupation shows majority of trafficked survivors was from agriculture. Some of the victims used to work in business, service and other sector. They explained that their desire to go outside and earn more is to spend a materialistically successful life. That made them the victims of trafficking.

## CHAPTER – VI

### CAUSES OF TRAFFICKING AND RELATION OF TRAFFICKED SURVIVORS WITH SOCIETY

This chapter presents the causes of trafficking in girls and women and the relationship of trafficked survivors with others in society and community. The first part of the chapter mainly focuses on the causes of trafficking in girls and women and the second part deals with the relationship between trafficking survivors and their family, community and society.

#### 6.1 Route of Trafficked Girls and Women

It was found that the brokers used different route for trafficking in girls and women. However, they mainly used the eastern, southern and western parts of country. These parts were touched to the broader of India which was opened too. In this regards, these three parts OPwere easy for the brokers to pass the girls and women from Nepal and to reach in the brothels of different cities of India. The table 9 shows routes of trafficking used by agents for trafficking of girls and women in Nepal.

Table 9 – Route of Trafficked Girls and Women:

Entrance route	Number	Percent
Pashupatinagar	1	5
Kakadvitta	3	15
Biratnagar	1	5
Gaur	1	5
Birgunj	1	5
Sunauli	5	25
Krishnanagar	1	5
Nepalgunj	3	15

Dhangadi	2	10
Mahendranagar	2	10
Total	20	100

Source: Maiti Nepal, 2007.

The table no. 7 clearly shows that the route of trafficking girls and women. The respondents were trafficked through various routes. Majority (25%) of survivors were trafficked through the route of Sunauli. Similarly, 15% of the survivors were trafficked through Kakarvitta and Nepalgunj route. 10% of the survivors were trafficked through the route of Dhangadi and Mahendranagar. Rest of 5% of survivors was trafficked through the route of Khrishnanagar, Birjung, Gaur, Biratnagar and Pashupatinagar. The researcher found that the route of trafficked were all open border because it is easy to the agent to cross girls and women in the Indian brothels. The table also reveals that the brokers mostly used the all Terai border as a main route for trafficking of girls and women in Nepal.

## 6.2 Causes of Trafficking

In the field study in Maiti Nepal, researcher found that several causes for affecting trafficking in girls and women. That means there was no single reason which was appropriate to explain the causes of trafficking in girls and women in Nepal. The table 10 shows that the causes of girls and women trafficking.

Table 10 Causes of Girls of Women Trafficking:

Reason of Trafficking	Number	Percent
Poverty and unemployment	20	66.67
Maintain Economic Status	5	16.67
Lack of awareness	3	10.00
Attraction towards better life	2	6.67
Total	30	100

Source: Maiti Nepal, 2007

The table 10 clearly indicates that poverty and unemployment were the main cause of girls and women trafficking in Nepal. The data shows that two third of the women and girls were became the victim of trafficking due to the poverty and unemployment. In the course of study the respondent informed that majority of Nepali people worked very hard but unable or very difficult to support their families. As a result, the girls and women became the pray of brokers and reached to brothels in India cities in the name of earning more and more money and better job.

The table shows that 16.67% girls and women were trafficked due to the maintenance of economic status. They want to pass the good material life. Similarly, lack of awareness was another cause of trafficking in girls and women. In the field study it was found that 10 % trafficked women and girls were illiteracy. That also leads to increase the trafficking in Nepal. In the field study it was informed that several parents were even sending their daughter to work in the brothels with wish of send money to home by them.

Among compelling causes poverty and unemployment is the main cause for parents sending their children from home for jobs. Being a poor country and lack of employment opportunities the high number of girls and women have seen from poverty and unemployment. And the traffickers selling the girls into prostitution. Most of the poor parents accept very small amount of money for their children whom they send away with the brokers to the urban centers in the hope of fruitful employment such as in carpet factories.

The study found that various causes of girls and women trafficking.

### **1. Poverty and Unemployment**

During the field study, from key informants and secondary information the researcher found poverty is the main cause of trafficking of girls and women in Nepal. Most of the villagers about 45% in Nepal residing are living under poverty. They are not living with basic requirement such as food, shelter, clothes. So earning more money or wealth from different cities of India they are easily attracted. The innocent rural girl and women are easily attracted to earn money. So it caused the girls and women trafficking because many of



them easily believe the agents. So girls and women trafficking is increasing rapidly. On the remote areas of Nepal where whole life is full of hardship and they often find it difficult to manage for two meals a day. In such types of condition, they are easily ruled by good jobs, money glamour thinking of luxurious future.

The table 10 shows that the majority of cause of trafficking was 66.67 that were poverty and unemployment. In Nepal more than 45% of the population lives in absolute poverty. The average family size in the country 5-6 members over dependence of subsistence agriculture, low productivity, skewed land distribution, land fragmentation and increasing landlessness and rapid population growth have aggravated unemployment and under reemployment.

Poverty and unemployment is the main cause for parents sending their children away from home for jobs. There is a high unemployment rate among the young people both girls and women. Many young people leave home to find jobs in urban areas of Nepal as well as India. Industries particularly those like the carpet factories, which employ large number of young hill girls, serve as the place where the girls are lured by the middle person to become victims of trafficking.

## **2. Maintain Economic Status**

The researcher found that from the data of given by staff of police cell 16.67% trafficked survivors were became the pray of trafficking due to the cause for maintaining economic status. In Nepal most of the girls and women are low level of economic status. In Nepal most of the people are depended upon agriculture. Due to lack of irrigation facilities, unequal distribution of land, chemical fertilizer and pesticides, the production is very low. It is very difficult to sustain life. They didn't have enough food production to solve hand to mouth problem. So it was found to maintain economic status force girls and women to become prey at the hand of traffickers. To support my argument/data I have presented a case of girl who became the victim of trafficking due to economic condition.

Laxmi (Name Change) 17 years old, now at the rehabilitation center (Maiti Nepal), was sold when she was 17 years old. She was living with her mother. . She had been working in the tailoring shop. Then she fell in love and got married with a boy whom she had been knowing for quite time. After that she became pregnant, then her husband abandoned her. She was cheated by him. When she delivered, she had massive bleeding. She had needed the money. A man from her village showed some concern for the help. That man took her hospital in Kathmandu. After that he convinced Laxmi and her mother. Leaving the child with her mother, Laxmi and that man left the village. Saying Kathmandu that man was taken her to the brothel in Bombay. Upon reaching Bombay she was immediately force to sex work. After a day she was compelled to serve clients. She stayed at the brothel a year. A day when there was raid (a surprise visit of police) she was rescued from Bombay. By the help of police she returned back in Nepal and taken at rehabilitation center (Maiti Nepal). Now she is living in Maiti Nepal. She has taking training of sewing and cutting. She wishes to start new life. She has confident of that she would be able to stand up again in the society.

The presented case shows economic status is one of the major aspects that determine life movement and other attitudes. So such girl and women also attracted better economic status. That is why girls and women were the hand of traffickers.

The case also shows that the girls and women who are at risk being rescued from brothel have kept in rehabilitation center. The rehabilitation centers have provided shelter and giving training.

### **3. Lack of Awareness**

The researcher found that from the trafficked victims most of trafficked survivors were lack of awareness. They didn't know what is trafficking and what will they have to do going to the India? Lack of education and low level of understanding power most of the girls and women were trafficked. Due to lack of awareness found that several parents sent to their daughter to work in

the brothel. In Nepal men's patriarchal perception and knowledge, attitude and beliefs in relation to children and women is factor of trafficking.

In my study 45% of respondents were below the primary level education. In this sense lack of little knowledge or awareness about the trafficking, they didn't know about trafficking. So lack of awareness plays vital role for trafficking.

#### **4. Attraction Towards Better Life**

The researcher found that from the respondents 6.67% of survivors were attraction towards better life. Most of the girls/women were attracted towards better life. They have begun moving the cities, seeking better opportunities. Migration of people, prostitution, especially girls' prostitution is found to be growing in the urban centers such as Bhairahawa, Kathmandu. Girls and women were left home seeking employment opportunities in the urban centers. They are at risk having no guarantee of financial and moral support. Girls and woman were wanted to make better life that's why trafficking occurs.

##### **A. Other causes**

###### **(i) Patriarchal Value System**

During the field study, the key informant informed me that one of the main cause of the girls and women trafficking is the patriarchal value system. In patriarchal value system female is dominated by male in society and family. Where, the senior male control and regulated the behavior of other members of society or family. Moreover, the economy, polity, religious, social, cultural and son on aspects of society also regulated by male. In Nepal, men's patriarchal perception and knowledge, attitude and beliefs in relation to children and women play as factor of trafficking. (Ritzer, George 2001) argues that Patriarchy is a violence practiced by men and by male dominated organization against women. It is more complex practices of exploitation and control in standard of fashion and beauty. It has tyrannical ideas of motherhood, monogamy and heterosexuality. During the field study one of the trafficked victim girl, told me that in her family parents give first priority to son than

daughter. They give love, care and good education for son but daughter have to do all household work, such as cooking, fetching, cleaning etc. in her family daughters have no chance for higher education. After finishing primary level education they have to sit their home. That type of unequal treatment between son and daughter from the parents and the society encourage girls and women trafficking. Traditional and conservative thinking towards sex, male dominated society encourages girls and women trafficking.

### **(ii) Open Border**

During the field study and interaction with key informants, the researcher found that due to open border between Nepal and India, it is easy for trafficking Nepalese girls and women. Officer of police cell's (Police Headquarter Naxal) told me that there are so many unofficial transit points. Many people enter in Nepal and went to India every day. There is no any passport or visa system. Lack of punishment provision on prostitute is increasing factor. Because of Indo-Nepal open border, involvement of police officer and political leaders are helping to continue the girls and women trafficking.

An interview with Mrs. Anuradha Koirala, she admitted that till now almost 200000 Nepali girls have been trafficked between 13 – 14 years and sold 50,000 to 70,000 I.C. The girls have to stay in the brothels for about 24 months and average serving 3 to 40 costumers per day. The girls are forced to work from 3 to 24 hours everyday.

### **iii) Family Size**

In the field study, the researcher found that family size also affects girls and women trafficking. One of the trafficked women told me that, the large family size pressured on the limited land and resources and survival of the family members become questionable. This situation creates a difficult situation for their livelihood and their future life is uncertain. Hence, they are ready to do everything and easily persuaded by others. This makes the girls and women vulnerable for it.

#### **(iv) Status of Employment**

In the field study the key informants informed that to maintain the basic requirements such as food, shelter, clothes, the girls and women are ready to work every where and every time. Girls and women are involved in jobs most of them get lowly paid same work to the male counter parts. They are mostly involved in service sectors at households almost 6 hours a day but they earn very low in comparison to males. By which they are frustrated and they are vulnerable for trafficking. Because of unemployment and underemployment many of adults are pushing for trafficking.

#### **(v) False Marriage**

During the field study, the researcher found that one of the main causes of girls and women trafficking was false marriage. The people were lured girls and women saying that doing marriage, to give luxurious life. That is why trafficking occurs. By the field research the researcher found that 15% of trafficked survivors were for false marriage. To support my argument/ data, I have presented a case of girl who became the victim of false marriage.

Sunita (name change) 18 years old Janakpur. She was born by unmarried mother who remarried when she was childhood and left her with her maternal uncle. She didn't get proper love and affection from the members of her maternal uncle. Deprived of her mother's attention in childhood, she was always looking for support and sympathy from others. Her friends at school teased her for being a fatherless child and she used to fight with them. Her economic condition was quite bad. When she grew up, she fell in love with a boy who was her neighbor. He lured her with assurances of his taking up a good and providing her a luxurious life. She decided to elope with him in search of a good life. The boy took her to a hotel, situated in the small city, Janakpur in Central Nepal and kept her there for a few days. Thereafter, he forced her for sexual work at hotel. After a day she escaped from there. By chance she met a police that, police phoned in Maiti Nepal. She was taken Maiti Nepal. Now she is in rehabilitation center of Maiti Nepal.

The case clearly indicates that in Nepali society, some of girls and women had become the victim of false marriage. The case also suggests the trafficking of girl ad women was not only took place outside the borders of Nepal but also held in our country.

### 6.3 Agents of Trafficking in Girls and Women

Agent refers those persons or institutions who involved in trafficking in girls and women. Generally, brokers (middle man), parents, relatives, villagers are directly involved in trafficking in girls and women. The table 11 shows the agent of trafficking in girls and women.

Table 11 Distribution of Agent in Trafficking in Girls and Women.

Involvement	Number	Percent
Relative	4	20
False marriage	3	15
Husband	2	10
Middle-man	8	40
Parent (in search of job)	2	10
Self	1	5
Total	20	100

Source: Maiti Nepal, 2007

The table 11 clearly indicates that majority of involved person were middle-men, through whom 40% girls and women were victimized. After that out of total 20% of relative were responsible for involvement of trafficking. Even 10% husband also involved in trafficking. 10% of parents were involved in trafficking. It was found that the involved in those activities was in search of job. Girls and women themselves also 5% involved in girls and Women trafficking. The table clearly suggest that majority of the women and girls were became the victim of trafficking by their own kins and relatives. Because kin and relatives are closed to girl and women. They can talk closely with them. So, it is easy to make fraud them.

## 6.4 Relation of Trafficked, Survivors in the Society

This sub-title analysis the relation of trafficked survivors in the society. This chapter has focused the relation of trafficked survivors with their family and society.

### 6.4.1 Relation of Trafficked Survivors with their Family

Having lack of good relation among family members such as wife and husband, father, and daughters and so on paves the way of trafficking and prostitution. It plays an important role for trafficking. The researcher found the relation of trafficked survivors and their family was good somewhat good and not good. The researcher found by the source of Maiti Nepal good relation is that relation with family where the survivors were fully accepted in their family. The families were treated so survivors like past. The study clearly reveals that such type of relation also found some family. Somewhat good means the family were not fully accepted to survivors. But those families accepted them normally. Not good means the families weren't accepted the survivors. Those families gave the mentally. Physically psychologically tortures to them. The table 12 shows that trafficked girls and their relation with families.

Table -12 Distribution of trafficked girls and women and their relation with their family

S.N.	Relation with their families	Number	Percent
1	Good	15	48.38
2	Somewhat good	10	32.25
3	Not good	6	19.35
Total		31	100

Source: Maiti Nepal, 2007

+The table 12 shows that among the total victims 48.38% had good relations with their families. It shows majority of trafficked girls and women were good relation. It is because rehabilitation center were send them while

society is accepted. 32.25% had somewhat good relation with their families. In such types of family, survivors were passed the normal life. And 19.35% had not good relation with their families. Finally this result shows that majority of the trafficked girls were having good relations with their families. By the source of Maiti Nepal the researchers found that their family had same treatment and behaviour to them before and after trafficking. But 19.35% of the trafficked girls and women had not good relation with their family. The family gave them mentally torture. Thus, the researcher found lack of good relation with family members is one reason among their causes which are responsible for girls and women trafficking.

By the source of Maiti Nepal there is not the same perception towards the trafficked girls and women. It is varied from one ethnic group to another ethnic group, one religion to another religion, one family to another family. Generally, people perception towards trafficked girls and women is good among Mongolian ethnic group than Brahmin and Chhetri families. Those girls and women from Buddhist and Christian religion have good relation than Hindu religion.

Finally, by the source of Maiti Nepal the researcher found that concept of purity those families by Buddhist and Christian religion and ethnic group such as Tamang Gurung, Newar Magar had accepting returnees good.

#### **6.4.2 Perceptions of community/Society towards Trafficked Survivors**

To understand the perspective of community/society towards the trafficked survivors and their current status in local community interview was done to staff of Maiti Nepal. Almost all the staffs of Maiti Nepal and police cell's staffs express to their deep concern in the serious problems of trafficking. In the interview it was found that trafficking of girls and women has got acceptance in the local community. By the sources of Maiti Nepal the researcher found the perception of society/community had good, bad, not saying. Good means the society were having good perception with survivors.



Bad means society/community had not good relation with trafficked survivors. Not saying means the society/community had not saying perceptions of trafficked survivors. The table 13 shows the perceptions of society towards trafficked survivors.

Table 13 Distribution of Trafficked Girls and Women According to Perception of society

Perception of Society towards trafficked survivor	Number	Percent
Good	22	44.89
Bad	16	32.65
Not saying	11	22.44
Total	49	100

Source: Maiti Nepal, 2007.

The table 13 shows 44.89% numbers of survivors had good perception towards family and society. Normality the survivors who returned home by earning some amount of property and no disease had good relation in the society. The perception of society was good for that type of survivors. 32. 65% of society community had treated bad perception. The society/community had not treated well and they gave the survivors mentally torture. And 22.44% society had not saying their perception towards survivors: By the source of Maiti Nepal the researcher was found the society/ community it was quite good in previous time when they came with lots of property and without getting infected from STDs such as HIV and other. They easily got married too. To support my argument I have presented a case of returned trafficked survivor.

Rita (Name Change) a Chhetri girl age 25 is from Dailekh now in Balaju Kathmandu. When she was 16 she had gone India with her family by railway. On the way to India, at the railway station, she was abducted. She realized then she had been drugged. The owner sold her in Brothel, where she was forced into prostitution.

Rita was finally rescued by the Indian police officers and was brought to Nepal. She stayed in WOREC was also not good. She felt like living in prison. After she had left rehabilitation center she had joined sewing and cutting institution. Now she is working there. Now she is married with two children. She said, she had always dreamt of a good husband, lovely kids and good family, which she got now. Now, people respect her work. Family and society has good perception towards her.

The presented case shows that settled trafficked survivors had good relation in the family and society. The researcher found that by the trafficked survivor (Rita) she has accepted in the society. She informed that she has visiting to natal home in Dashain, Tihar and other festivals. Relatives and other members of her natal village were also frequently visited to her home. The case clearly reveals that her relation with husband, family and other relatives is good.

The case also shows that she is now involved in sewing and cutting institution. Customers were frequently visited to her shop for sewing the cloth. Behaviour of customers towards her was same like other person who involved in the same occupation.

## CHAPTER – VII

### SUMMARY AND CONCLUSION

#### 7.1 Summary

To describe the role of NGOs some specific objectives were made. They were-

- To study about the causes of girls and women trafficking.
- To examine the role of Maiti Nepal to control trafficking in Nepal.
- To find out the relationship of trafficker girls and women with family and society.

Substantial review of related literature was done during the study period. The research has used some gender theories to relate the causes of girls and women trafficking, because gender practice in society is related to feminist theory. Feminist methods could play a considerable role to determine the effectiveness of such type of research study. The role NGO especially, Maiti Nepal is taken as case for the study. The research design is descriptive and explorative. Data collected for the analysis are both qualitative and quantitative. Both primary and secondary data has been used in this report. Primary data have been collected through interview, observation, key information interview and case study.

The secondary data have been collected through articles, books, journals, research reports; agencies like NGOs, GOs, INGOs and others. Collected data have been interpreted on the basis of percentage distribution. From the study it is found that majority of trafficked girls are 60% from Hill origin ethnic group. Similarly Bhramin/Chhetri 25%, Dalit 10% and Tarai origin ethnic group occupied 5% respectively.

The study shows that majority of trafficked girls 50% out of total are from Hindu religion. 30% out of total are from Buddhist religion, 15% are from Christian religion and remaining 5% are from other religion. Similarly it is found from the study that most vulnerable age group in the trafficking was 14-

20 in which 40% out of total were trafficked from this age group. 30% were trafficked from the age group of 21-25 and 20% were trafficked from the age group of 26 -30. Only 10% of trafficked from the age group of over 31.

From the study it also reveals that 60% of the trafficked girls were unmarried and 25% girls and women were married. It is also found 45% trafficked girls and women were education status of primary level and only 10% of trafficked girls and women were illiterate.

The study shows the majority of trafficked girls 60% were belong to agriculture occupation. Only 10% trafficked girls and women were job holder. From the study it also reveals that almost all trafficked girls and women's route was terai border. Majority of 25% survivors were trafficked from the route of Sunauli. Minority 5% of survivors were route of Pashupatinagar, Biratnager, Gaur, Birgunj, and Krishnanagr. Because of open border, it is easy to pass the girls and women in India by agents.

From the study it also clears that the main causes of trafficking were poverty and unemployment, maintain economic status, lack of awareness, attraction towards better life. Among compelling cause's poverty and unemployment is the main cause for parents sending their children from home for jobs. The study shows that 66.67% of trafficked girls and women were the causes of poverty and unemployment. Similarly it is found from the study 16.67% survivors were trafficked to maintain economic status and 10% were lack of awareness. Only 6.67% trafficked girls and women were attraction towards better life.

From the study it is found several agents were involved in trafficking in girls and women. Generally brokers (middle men), parents, relatives, villagers were directly involved in girls and women trafficking. From the study majority of involved person were middle men through which 40% girls and women were victimized. Similarly 20% were through relative, 15% were through fake marriage 10% were husband and parents and only 5% were themselves involved in girls and women trafficking.

From the study it also reveals that 48.38% survivors had good relations with their families, 32.25% survivors had somewhat good relation and 19.35%

survivors had not so good perception, relation. It is also found that 4.89% society community had treated good perception, 32.65% society community had treated bad perception, and remaining 22.44% society/community had not said their perceptions towards trafficked survivors.

## **7.2 Conclusion**

Trafficking is not a single dimension phenomenon, as different factors play important role for girls and women trafficking. The findings of the study clearly revealed that poverty and unemployment, maintaining economic status, lack of awareness, attraction towards better life, patriarchal value system, open borders, status of employment are important factors/causes of girls and women trafficking. Due to poverty and unemployment, girls and women are compelled to go out to reduce it. Consequently, they become the victims of trafficking. Similarly, low level of economic status, lack of awareness, attraction towards better life, patriarchal value system also leads girls and women trafficking.

Maiti Nepal has done many activities for controlling girls and women trafficking. It has kept many branches, especially border area and also outside of Nepal in destination places like Gorakhpur, Bombay, Calcutta. It has many prevention and transit homes. It has done awareness program like motivating school students, teachers, VDC leaders and entire community. Orientation programmes on the Indo-Nepal border are regularly conducted. Besides these programs there are also other programmes for those who are the survivors of trafficking and need support to start new life. Programmes for those survivors who are infected with various diseases like HIV/AIDS. The activity of NGOs is not sufficient to control the trafficking in girl and women in Nepal, because; 7000-10000 girls and women are becoming victimized of trafficking per year.

The findings show that there is not the same perception towards the trafficked girls and women. It is varied from one ethnic group to another, one cultural group to another, one religion to another one family to another, one society to another. Generally people perception towards the trafficked girls

and women is good in Mangolian ethnic group than the Brahmin and Chhetri. Similarly, religion from Buddhist, Christian and who had education and handsome money is good perception in family, society. Who returned without money and with diseases had no good relation with family members, kin and society/community.

In conclusion girls and women trafficking is wide spread problem particularly in Nepal and other south Asian countries. According to collected field data and secondary information, the researcher found that many NGOs are working interpretation he field of girls and women trafficking to control it. But girls and women trafficking is increasing day by day. The researcher has applied gender oppression theory as tool to explain realities of girls and women trafficking. Nepali society is male dominated patriarchal values are responsible for girls and women trafficking. There is unequal relationship between male and female. Due to this discrimination much of the women's work in the service sector. They work informal, undervalued, underpaid, unprotected. So girls and women have migrated for betterment of life. It becomes easier to exploit. The people who are illegally migrating. So girls and women become the victims of sexual slavery. Girls and women are trafficking in Nepal due to the sub-ordination of women in society. Therefore, I will suggest to the further researcher to analyze the women oppression in our society through the lens of psychoanalytical, Radical, Socialist feminism theories-

1. National and international, legal instrument against girls trafficking need to be implemented.
2. Family members have to do equal treatment to their son and daughter such as love, care, good education.
3. Strong political commitment at the highest level is a important for the, prevention of girls and women trafficking such as more access to, basic education and skills, effective provision of health services, quality, education, training and supportive environment for families and children.

4. Legal awareness and literacy programs should be conducted nationwide to make people aware about legal provision related to violence against girls and women.

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[www.asiafoundatin.org](http://www.asiafoundatin.org)

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## **ANNEX – 1**

### **Questionnaire for the staff of Maiti Nepal and Staff of police cell (Causes Related)**

1. What are the main causes of girls and women trafficking?
2. What do you understand by trafficking in girls and women?
3. What is the situation of trafficking?
4. Who are supposed for trafficking in girls and women?
5. What kinds of people (girls and women) are mostly affected by it?
6. What is the perception of the society towards the victimized girls and women?

### **Role of Maiti Nepal-Staffs**

1. When did Maiti Nepal establish?
2. From when Maiti Nepal has been working in the field of girls and women trafficking?
3. What are the main roles and activities of Maiti Nepal to control girls and women trafficking
4. How many branches have Maiti Nepal?
5. Who are the mostly affected people (caste, ethnic group, religious background, educational backgrounds, and economic status) and so on?
6. What are the mostly effected places?

### **Relation-Role-Agents (Maiti Nepal)**

1. What is the relation of trafficked survivors and Maiti Nepal?
2. What are the main roles of Maiti Nepal of trafficked survivors?
3. What kinds of activities Maiti Nepal has been doing for trafficked survivors?
4. What is the relation of trafficked survivors and agents?
5. What is the role of Maiti Nepal to return back trafficked survivors?
6. What kinds of skills and training Maiti Nepal have given to trafficked survivors?
7. What are the economic, socio-cultural, educational causes of girls and women trafficking?

8. What are the economic, socio-cultural, psychological impacts of trafficked survivors after returning back to the society/community?

## **ANNEX – 2**

### **Guideline for Interview with Key Informants**

Name: .....

Age: .....

Sex: .....

Address: .....

1. How long is this organization involved in anti-girls trafficking?
2. Please explain me the cultural/social/economic status of trafficked girls and women?
3. What is the current scenario of girls trafficking in Nepal?
4. What are you doing from your side to control such activities?
5. What suggestions do you give for controlling the girls trafficking situation?