

TRAFFICKING OF WOMEN FOR SEXUAL EXPLOITATION: A GENDER BASED SUBSTANTIATEDTERROR IN INDIA

Abstract

After drugs and weapons, human trafficking has grown to be the third-largest source of income for organized crime, generating billions of dollars annually. That being said, no nation is immune to the trafficking of women, who constitute a substantial portion of the human trafficking trade. Women accept risky offers of work and marriage in the hopes of improving their lot in life, driven by poverty, unemployment, and media representations of Western lifestyles. According to nongovernmental organizations (NGOs), if a woman determines that travelling overseas is the best way to solve her problems, she frequently tries every agency or Plan, no matter how big the risk. While some women might succeed in finding the careers, relationships, and opportunities they desire, many more end up as victims of abuse, sex trafficking, and sexual exploitation. All established norms of human rights and dignity are broken by trafficking. Women are an especially vulnerable class in this world of tragic and complex human abuse. These unfortunate women are mercilessly trafficked and exploited, denying them the freedom to choose or opportunities for a dignified existence. As a result, they are forced to live lives afflicted by social stigma, debt bondage, and a variety of diseases, including HIV/AIDS. In its broadest definition, trafficking include not only the use of another person for sexual or prostitution purposes, but also forced labor, services, servitude or activities akin to slavery, and the trade in human parts. It is obvious that the fundamental right to a life of dignity is violated by trafficking. Sadly,

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not many people are aware of the consequences associated with trafficking as a kind of international organized crime. The purpose of my paper is to highlight the major reasons behind the origin of this problem with special reference to trafficking of women into forced prostitution. Women community are been more susceptible to it after intermittently incorporated with covid-19 in the new parameters of the changing paradigm shift. The paper will also discuss that how the sex trade has converted itself into a business of power house and its effect on society. Regrettably, there is glaringly insufficient infrastructure for rescue and rehabilitation. These challenges have not been sufficiently or creatively addressed by administrative policy or the law. Many rescued victims are subsequently re-trafficked as a result.

Keywords: Exploitation, prostitution, trafficking, human rights, covid-19.

I. INTRODUCTION

As Indian society moves towards fuller development, it experiences some pulls and pushes. Some social problems emerge and some are accentuated. One of the emerging social problems concerning women in India is trafficking. Every year, millions of women venture to new pastures from the village to the city and sometimes to another country, driven by poverty, social exclusion or civil unrest, with a goal to survive and earn money for their families. However, their journey ends catastrophically, as they fall into the hands of traffickers. 50% of the populations of the world are women, who have been going through different kinds of pains and sufferings and beyond this they are also being sold and held captive against their will in inhuman slave like conditions. This has led to various other kinds of exploitation of women which is physical, economic, political and social. For example, recently women are sold into the 'global sex trade' for the purpose of prostitution, sex tourism and other commercial sexual services as well as into forced labour situations. The study focuses on the trafficking of women into forced prostitution which is the most significant human rights violation that has now been exacerbated by the process of globalization, legalizing some of the norms as trade and commerce.

India is not an exception to the rule that Covid-19 has spread to practically every nation in the world since the first instances were reported from the People's Republic of China in late 2019. across 4 million people have died as a result of the pandemic, which has also destroyed livelihoods and had an impact on political and economic systems all across the world. Many countries have experienced recessions as a result of the severe disruptions caused by lockdowns and travel restrictions, with consequences for the global economy. The pandemic has rocked liberal nations by highlighting the boundaries of cooperation with illiberal actors and the obvious link between national security and economic security. Human security, in contrast to national security, is thought to be protected against vulnerability. Vulnerability, however, does not necessarily call for a quick reaction and is frequently associated with intricate interdependencies among related concerns that are difficult to identify. Now that the COVID-19 pandemic has thrown the world economy into disarray, millions of people are vulnerable and impoverished. Although estimates differ, it is estimated that 580 million people will live in poverty and 40–60 million in acute poverty.

In the changing world today, the women are still generally excluded from economic and crucial political activities and their roles as wives and mothers compel them to remain dependent on men. A girl child is still perceived as a burden of the family for daughters require extreme financial investments with no material returns. This form of perceived inequality that exists everywhere is gender based which results in the subordination of women to male authority, binding them to their reproductive and domestic functions – isolated and undervalued. These differentiations between male power and female suppression have thus made the society to remain motionless and lifeless.

II. THE POSITION OF WOMEN

From the medieval period, extending from the 5th to 15th century women were observed as the objects for the expansion of future generations only. They were deprived of rights- natural, social, economic and political as they were subjugated by the male power in the society. Oppression of the females originates from the family itself and is prevalent in

all fields of life. Male domination existed since the beginning of the time and is still prevalent inside the society i.e., the rule by the dominant male and subordinate female. A society that operates on this basis cannot be called a just society. Instead of evaluating men and women based solely on their gender, consider them as unique individuals. The biological trait most commonly associated with women's social status is their ability to procreate. Undoubtedly, having children is a special responsibility of the female sex, but husbands can also handle household duties, or both men and women can share them equally. As a matter of fact, such type of biological factor was not so much prevalent in the earlier times as there was no system of marriage. Marriage is an established institution of the civilized society. Generally, it was said that marriage defines a woman's place, whereas it had got very little or no effect on man's status and as there was any system of marriage, family life was not practiced. But as the concept of family was developed the complications and the dominations started to take root. Patriarchal rule evolved and the subordination of females started taking place.

Therefore, it was only after the evolution of male domination on society that the liberty and freedom of the women got curtailed and they came under the rule of the chauvinistic male. Women's right to live life in their own way is being thwarted in the society. A pertinent question arises as to why should curtailment of freedom happen with women? Are they not bolding enough to challenge and raise their voice against the injustice or are they afraid to do so, as even now many women are financially dependent upon the earnings of the men? The deprivations of the women occur due to their own fault as they remain silent and do not raise their voice of protest against the culprits. Therefore, the position of women even in the welfare state of India is full of paradoxes and contradictions even now.

The rapidly expanding global sex trade has been significantly more "industrialized" over the past few decades. Billions of cash are made through this industrialization process, both legally and illegally. The pandemic has led to the creation of a market for sexual exchanges in which millions of people, primarily women and children, have been sold as sexual commodities. The extent of this increased intensity of human trafficking is unknown to any of us because it occurs behind the "layers of silence." A coercive tactic used to establish one's dominance over another and demonstrate or feel superior to others is trafficking. It can be sustained by the powerful against the weak, or by the weak in retaliation for external pressure to accept their weakness.

In this age of globalization countries like India ride the ebb in the flow of the global share markets. All such development such globalization of economy and glitz are concentrated within the metro cities. Even in this age of development without borders there exist villages in India where the villagers can't even dream about a square meal a day. Alone electric lights cannot drive away darkness where even basic education remains an elusive dream. Lack of awareness is the primary reason for trafficking to remain a problem at the root.

The four important metropolitan cities of India including Kolkata, Mumbai, Pune and Delhi – all have red-light areas. In addition, other major cities and urban areas are also having the red-light area and they are close to the river or navigational water ways e.g., Varanasi and Nasik. In the past the rulers of the state and later the British Government utilized navigational water ways to mobilize troops and trade purposes across the country, and reasonably enough

they established rest houses by the side of the water ways. To provide entertainment for these troops and merchants and travellers, the sale of humans specially women and the red-light areas were established such as Kamathipura of Mumbai, Sonagachi, Kalighat of Kolkata, Budhwar Peth of Pune etc. One of the primary reasons of India becoming a nerve centre of sex-trade is its geographical location.

So, from the above exposition, it can be said that India is by far the more suited place to conduct the business of trafficking. Although trafficking is such an issue which is often been misunderstood and distorted Prostitution is not usually associated with trafficking. They are not interchangeable. It is important to distinguish trafficking from prostitution while analyzing it, as this is one of the main causes of the misperception of the human rights violations associated with it, while the traffickers—who are the real "criminals"—avoid punishment. We should remember trafficking is a process and one of the purposes of exploitation is 'prostitution'.

III. WHAT IS TRAFFICKING?

According to dictionary definitions, trafficking refers to the trading of goods that ought not to be exchanged. Translation: As a result, we have phrases like trafficking in drugs, weapons, and people. The term "people trafficking" describes the illegal activity of treating individuals like commodities for financial gain and then using them for extended periods of time for that purpose. The United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially women and children, is a supplement to the United Nations Convention against Transnational Organized Crime, 2000, to which India is a signatory. For the purposes of this study, the working definition of trafficking that was adopted has been stated in this document. "The recruitment, transportation, transfer, harboring or receipt of persons by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability, or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation," is the definition of trafficking presented in the definition. A minimum definition of exploitation is the use of another person for sexual purposes, forced labor or service, slavery or acts comparable to it, servitude, or the harvesting of organs. One of the biggest abuses of human rights is this contemporary kind of slavery. In addition to having a terrible effect on the victims themselves, it poses a threat to international health and feeds the expansion of organized crime, undermining national safety and security in every country it enters. According to the mentioned definition, the diverse means and ways of trafficking and being trafficked boil down to the involvement of anti-social and criminal elements into the trade of prostitution. These elements are termed as 'the trafficker'. The natures of the traffickers are not well identified or who can be the one. Generally, the traffickers are the tradesman who considers women purely as profitable goods or commodities. The traffickers buy the women, sell them, and move them about within the same country or from one country to another (International trade) just as if it is dealt with animals for slaughter.¹ 'Traffickers - including family members can be part of an organized criminal network and beneficiaries of the business. Trafficking is an outcome of a process (when the individual lost his control over his life and occupation). It is an extreme form of

¹“The world of prostitutes”-vol-2, S.K. Ghosh, A.P.H. publishing corporation New Delhi 1996(Appendix 45,pg 1024)

exploitative practices. Constrained by lack of viable economic options, many women are forced to adopt survival strategies ultimately destructive to themselves and their families and communities. The global sex trade, which includes prostitution, sex tourism, mail order brides (the traffic in women as wives for foreign men) and pornography, is a billion-dollar global enterprise. One of the eminent factors that start the trafficking process is poverty, which cannot be eliminated by eliminating the poor; relatively it is not a disease that stems from laziness or heredity, to a certain extent it is a manifestation of social inequality, the other factors that comes after poverty are the low status of women, lack of literacy and awareness amongst girls, lack of employment etc. Once the traffickers have identified the women who are in vulnerable situations, they approach the girls and use various deceptive promises to entice them, such as jobs, money, marriage, adoption, etc. Sometimes the trafficker even drags their victims and use force to get hold of the girls for trafficking purpose. Gender also plays an imperative part, as women and men are not trafficked in the equivalent way or for the same persistence. Women and girls as mentioned earlier epitomize an unduly high number of victims especially in terms of sexual exploitation.

Trafficking is an issue wrapped in layers of silence due to huge bribes, it is almost impossible for justice to prevail unless a trafficked woman is rescued and she is willing to testify against her perpetrators which seldom happens. The trafficking of women is much more complicated than any other trafficking business-like drugs or arms and the part of the complicatedness is the perplexing overlap between migration and trafficking. Migrant laborers⁷ or asylum seeker, and particularly illegitimate migrant laborers, often find themselves forced into unfair working circumstances. In this sense they are just like the victims of trafficking. Nevertheless, refugee laborers have not necessarily been tricked or betrayed during the migration process. Trafficking on the other hand refers to the transportation of people within countries or across international borders using force, trickery or the abuse of power.² When women are trafficked, they are dominated because they are comparatively pitiable to start with and they agree to lower take-home pay and abide worse working conditions. By transporting the women from their homes, and often out of their original countries, traffickers make these helpless women even more defenseless, and they are being removed from their social hold up networks and are placed in an environment in which language, way of life and work pattern may all be different. These people are easy to be controlled and make use of because they are made to be dependent upon others. This is why the sex industry likes trafficked girls.

IV. TRAFFICKING AS A MEANS OF DISCRIMINATION ON THE SOCIETAL GROUND IN INDIA

The joint family arrangement has been prevalent in India for many centuries. It is a system in which parents, children, the children's spouses and their children, and so on, live together as extended family members. In a shared Indian family, the eldest male member typically serves as the head of the household. All significant choices and rules are made by him, and the other family members follow them. India is a country of innumerable villages too, hence known as country of villages. Though rural India has contributed to the nation's

² Marjan Wijers and Lin Lp-Chew, Trafficking in women, Forced labour and slavery- like practices in marriage, domestic labour and prostitution (Utrecht: Foundation against trafficking in women, 1997), pp. 36-38.

economic growth, it is especially noted for its culture and tradition inherited from time immemorial.

South Asia witnessed economic growth and industrial advancements during the 19th and 20th centuries. However, this period also witnessed the persistence of attitudes, behaviours, and practices that perpetuated gender inequality, subjugating and oppressing women and children. This societal mindset has given rise to the abhorrent practice of trafficking women and young girls from rural areas into metropolitan cities for extensive commoditisation and sexual exploitation.

The issue of trafficking women and girls in South Asia is further exacerbated by exploitative economic structures, uneven development, inequitable resource distribution, high unemployment rates, widespread poverty, increasing wealth disparities, and reductions in social sector spending. Despite growing social awareness and stringent law enforcement measures, the trafficking of young girls for sexual exploitation remains a grave form of child exploitation that continues to thrive.

The United Nations recognizes trafficking in women and children as one of the most egregious violations of human rights, demanding immediate global support. In India, the sexual exploitation of children is deeply rooted in traditional practices, beliefs, and gender discrimination. Research underscores that commercial sexual exploitation of children is deemed socially acceptable in certain segments of Indian society, including various forms of the Devadasi system.

The Jogin system in South and East India and among the Bedia and Rajnat communities in Rajasthan are examples of such practices. Accurate data establishing the extent and scale of women trafficked for the commercial sex industry in the country is unavailable. Nevertheless, numerous studies conducted by NGOs in major Indian cities confirm the presence of tens of thousands of girls who are coerced into the commercial sex industry. These girls are often trafficked to brothels through the involvement of intermediaries, both middlemen and women, who use methods such as coercion, deception, and compulsion, often targeting the parents and victims themselves. While there are no precise figures for the number of women and children exploited in the commercial sex industry in India, estimates range from 70,000 to 100,000 and may even be higher.

Despite over five decades of post-colonial democratization, the enactment of legislation, and a seemingly conspicuous Western influence, the processes of social change continue to be entrenched in a similar framework as they were a century ago. A closer examination reveals that a significant element contributing to the status quo is the persistence of patriarchal norms within the Indian social system. Additionally, women themselves often align with this value system, further perpetuating it.

India boasts the world's largest population of highly qualified women and a substantial number of women in the workforce, surpassing any other country globally. India also boasts a greater number of female doctors, surgeons, scientists, and professors than the United States. Presently, Indian women have achieved excellence in virtually every field, ranging from social work to space exploration. There is virtually no domain where Indian

women have not excelled, whether it be politics, sports, entertainment, literature, or technology.

However, despite these achievements, India grapples with a pervasive issue of violence against women. This problem is not limited to remote areas but also affects women in urban centers. Shockingly, statistics reveal that a woman is raped in India every hour, and every 93 minutes, a woman loses her life due to dowry-related incidents. Additionally, one out of every three girls experiences sexual assault by the age of 18, often at an even younger age. One out of seven women faces abuse every day. These grim realities cannot be ignored.

Both boys and girls originate from the same womb, share the same basic needs, and possess the same physiological attributes, such as blood composition. There is no reasonable basis for erecting artificial divisions between them. Women are just as intelligent, imaginative, resourceful, and ingenious as men. In fact, their potential is immeasurable. However, on occasion, we observe that the contributions of women and girls are devalued. It is crucial to remember that their unpaid labor for their families, communities, and society as a whole far exceeds that of men. So, why are they persistently undervalued and underestimated in society? Why do we resort to trafficking girls for purposes like commercial sexual exploitation, forced labor, or performances in circuses, fully cognizant that such actions jeopardize the well-being of these victims, who represent our future generation, our hope, our assets, and our most precious resource? It is imperative for us to recognize that women and girls are not commodities; they are entitled, just like men, to be treated with dignity, respect, and civility.

The inception and proliferation of both human and sex trafficking often correlate with the emergence of globalization. Globalization began towards the end of World War II and gained significant momentum after the conclusion of the Cold War, spanning from 1945 to the early 1990s (Farr, 2005, p.10). It's important to acknowledge that various forms of slavery existed prior to globalization. The first form is chattel slavery, where individuals were legally considered property, allowing owners to buy, sell, or transfer slaves as they would any other commodity (Ōkubo & Shelley, 2011, p. 181). This system was prevalent in the United States from the early 1600s until its abolition in 1865.

Indentured servitude represents another form of slavery, where laborers agreed to work for a specific duration in exchange for passage to a country promising a better life (PBS, 2014). Throughout history, there have been numerous instances of chattel slavery for the purpose of sexual exploitation. For instance, during Ancient China's control over Vietnam, thousands of Vietnamese women were sold to Chinese men as 'brides.' This occurred notably during the Tang Dynasty (618-907), when Vietnamese women were coerced into the Chinese sex trade (Forbes & Henley, 2012). These women were subsequently exploited and continually traded within China.

Remarkably, the exploitation of Vietnamese women in China persists in the present day, with thousands of women trafficked to China during the era of globalization (BBC News, 2014; Forbes, 2007).

Recent newspaper articles, magazines and films have lifted the screen on the underworld of sexual abuse in India today and predominantly on the auction of young girls

for prostitution. Although these media have only been able to give a quick look of a whole institution which is tremendously complex and reinforced by age-old historical and religious attitudes as well as modern day consumerism, tourism and migration patterns. Modernization represents a dual process involving both deconstruction and construction. When societies undergo comprehensive and multidimensional changes, they inevitably encounter structural and institutional breakdowns, leading to disunity and socio-economic deterioration that affects both the collective and individual levels. Individuals become vulnerable to violence, crime, neglect, and indifference, resulting in a range of behavioural responses that encompass asocial and metaphysical coping mechanisms, as well as anti-social behaviour.

In some instances, these responses manifest as crimes against other individuals, while in other cases, they manifest as acts of revolt and uprisings against society. Over the past few decades, Indian society has experienced various forms of these responses.

It is not uncommon in the history of India that rulers often brought women to their court for their own entertainment from faraway lands, and it is known that the custom of Harem in the Mughals period where many women used to stay just to serve the king. Often the king married the women of the harem. But in these harems no other man was allowed; only the king could access the Harem. History also reveals how people who dared to love women from the Harem of the king were punished. If someone was caught accessing the Harem of the King in his absence the defaulter was brutally punished; often shackles were put around their hands and foot and they were beaten severely in public. So that people would not dare to try and access the Harem in the absence of the King. Hence those special women later used to wear symbolic ornaments and vermillion to speak out their status of inaccessibility. Which custom later got popularized in the form of wearing vermillion and “sankha” around the wrist to signify their marked status? This symbol of in-accessibility became a major tool at the hands of those who run the business of women trafficking. They forced the women to wear these symbols while they could easily move around with them and on reaching their consumer would sell them off.

Later during the British period, the Britishers would rule and run monopoly business for two hundred years. They transformed India into the plantation land of Indigo. As Indian soil could produce the best quality Indigo in the whole world the Britishers lured the poor Indian farmers with false promises and then oppressed them. The Britishers pay the Indian farmers a meagre amount which often did not suffice their necessary needs of food, water, shelter and in return they were made to cultivate huge amounts of Indigo which the British planters sold at a high price. There was no saving, the poor farmer's girl from the hands of the cruel British planters who often picked up the women whom they found attractive and forcefully abused them and raped them. The Britishers tortured the Indians in a number of ways throughout the two hundred years of colonization.

Only after a lot of blood sheds India earned its freedom on 15th August 1947 and now we have already passed sixty six years after the country gained its freedom. After India achieved its freedom the system improved manifolds through education and reforms that the new government brought in. The countrymen felt the raising waves of modernity slowly inundating their lives, and modernity finally brought in the tidal waves of globalization and its rippling effects. The only disturbing fact that remains is that even today in this world of globalization women and child trafficking and sex-trade are flourishing like ever before. Who

can be blamed? No one, but the society for the cause itself. A few selfish individuals who have buried their “Humanity” deep within the coffin do not mind selling the body of a child or the women in exchange of bank balance.

It is being said children are our future yet we ignore and often overlook the oppression they suffer in this human trade. We have heard that prostitution is the oldest profession and sex trade is the oldest trade. But as an individual we wonder if only ‘women’ have bodies.

Bengals biggest event is the Durga Puja. But when this society itself trades with the body of the women and sells her body for consumption they violate it and the same society celebrates the idols of women as Gods and Goddesses’. The idols are being respected and worshipped by all irrespective of being a man or a woman. But unfortunately, they cannot give half of that respect to living women. Many who fold their hands in reverence to ‘Maa - Durga’ often violate many women with the same pair of hands; either by asking for dowry or by torturing her or by killing her by calling her a witch hunt or by selling of the body of a woman (perhaps the man’s own daughter or wife) to a consumer in same red-light area.

Kolkata is the cultural capital of India while Mumbai is the commercial capital or hub. In all these metropolitan cities of India hotels have emerged and a new industry of adult entertainment has been established. In these industries dance bars, singing bars are the main attraction. People mainly drunken males enjoy songs being sung by scantily clad women, most of these women are trafficked from all over the country. A majority of them come from either Nepal or Bhutan or Darjeeling districts. Dancing revelry and merry making goes on till late and at last these merry making parties became platforms of sex trade and prostitution. Especially during the New- Year’s eve such trading becomes even more visible. Advertising hoardings, newspaper magazines and even television ads display the gala show of carousing. All such revelry views the real purpose. The singers and performers work as escorts after the show. Legal papers and permits are always in-order as the administration has full confidence in such practices. As this nexus of organized flesh trade gives the administration a major cut to allow them the space. Even if someone raises a question answer are always ready so are evidences. Most of such organized crimes occur with the consent of the hotel owners. The hotel owners allow such practices because it escalates his/her sales and generates business. The other kind of business which generates a lot of revenue for such hotel owners is a massage parlour. Massage parlours often charge 500-3000 rupees for 1hr of full body massage. Men are massaged by women. Massage parlour owners say that girls from Nepal and Bhutan are well suited for such work. Instead, they are forced to work as prostitutes by the parlour owners. They are even sent to hotels and the homes of consumers to satisfy them. The business of massage parlours is so visible these days that we can find thousands of them in the classified section. Often, we will find that the owner of such as establishment is a woman itself. It often puzzles us; it only shows that in this age of globalization money and wealth has become the only pursuit. It is a competition to have man with bank balance. These days it is not uncommon to find advertisements saying ‘want to become friends’ the ads continue as they say that along with friendship one will find mental and physical satisfaction and also earn handsomely to live a comfortable life. It is not strange for we all know that in today’s world everything sells even friendship.

It is observed that the despicable condition of women in society, and this is what American women came out on the streets to protest against in the year 1850. Hundreds of women wanted to assert their rights for the cause of equality of gender, equal pay for some amount of work irrespective of their sex. This is how women movement started. The patriarchal society's chauvinism was what the movement protest. The movement was lobbying for a change in people's outlook. The fact that both men and women are human beings irrespective of their physical appearances and that the mind is independent of such differences was being brought forth. Even today the household is regulated and controlled by the male members. This patriarchal dominance is reflected through the action and words of the women. In many circumstances the women themselves call such fate upon themselves while in some cases it is their fear in others their deep rooted normatively that keeps them from protesting. Most of the times it is the elder female members like grand-mothers, mothers and aunts who are the proponents of this hegemony. In the yester years and even today, whether it is a rural or an urban household the status of unmarried girls remains the same. They are nothing but a burden for the family which must be gotten rid of (married off) at the earliest. There is a proverb; we lay eggs and then we hatch them at our leisure. It is people like this who constitute the society. The society needs a revolution where everything will be annihilated and where everything needs to be re-constructed from the scratch. Though men and women are said to complement each other's, even in today's progressive society women don't enjoy equal rights. While although the patriarchy in India is pretty regressive it has failed to limit women from achieving what they want to. They are travelling far and wide striving to make their dreams come true. Today there are some men who have emerged out of this hegemony and treat women as their friends and equals; they are matching steps with the women in their movements. However there still continues to exist, such men who abuse, violate and traffic women for flesh trade, and still some more patronize this trade and subscribe to it. A change in mindset should be brought forth, for men of healthy thoughts make a healthy society. But unfortunately, few individuals lack this healthy mind set and hence they oppress. All such men need is a body of a woman. No matter what their age is, who she is doesn't really matter; the female body is treated as an object of pleasure whether it is on the road or within closed doors. On the other hand, if someone with alternative sexuality discloses her orientation in the family, his or her orientation is treated as if it is a disease. People try to cure his or her problem; they often fail to respect a person orientation. It is also common to find instances where the dominant male members forcefully subjugating such individuals. Rape and forceful sex are common phenomenon. Such incidents are common but they as remain hidden. They are not reported in newspapers.

The struggle for women's rights doesn't necessarily mean a full-scale revolution or an armed struggle. It is about protesting every instance of denial of such rights and about addressing the problems in both the public and the private. This struggle will be a life long struggle that's what women's movement is all about. It is not an event full revolution but a self-sustaining movement that will continue to protect the rights of women. This is the age of women empowerment and women from our country are not lagging behind, they have conquered every field that is belonged exclusively to 'men'.

V. PREVENTING TRAFFICKING

Trafficking, whether for commercial sexual exploitation or non-sexual exploitation, constitutes a complex process characterized as an organized criminal activity and a severe

violation of human rights. Combating illegal trafficking is a daunting challenge, and its complete eradication is elusive. However, it can be mitigated through monitoring and necessitates the establishment and empowerment of a national law enforcement agency equipped to conduct investigations and enforce laws against widespread trafficking, possessing nationwide jurisdiction.

While numerous laws exist to address this issue, such as Article 23 of the Indian Constitution, Article 20 of the Nepalese Constitution, and Article 18 and 34 of the Bangladeshi Constitution, containing provisions that prohibit trafficking and forced labor, the legislation, even after amendments, falls short of achieving its intended objectives. These legal measures have not proven to be highly effective in curbing the commercialized flesh trade. Without addressing the root causes of the problem, legislation can only focus on suppression rather than prevention.

There seems an unwillingness among the governments to recognize trafficking of women into forced prostitution as a problem and had they shown a little bit of consciousness then the whole business could not have been running so successfully. "In the realm of trafficking, experts emphasize one of the most challenging aspects, which is the tendency of governments across the globe to categorize trafficked individuals as criminals or undesirable undocumented laborers rather than recognizing them as individuals whose human rights are being violated. In addition to governmental responses, non-governmental organizations (NGOs) play a significant role by offering a diverse range of services and actively advocating for the mitigation of trafficking and the resolution of related challenges. These specialized NGOs focus on various aspects of trafficking and conduct activities that encompass raising awareness through mass information campaigns, organizing rallies, utilizing street theatre, conducting seminars, and hosting educational programs such as AIDS awareness initiatives. Other programmes focus on rescue and repatriation of trafficked persons, followed by reintegration. The story of Anita, a young girl who grew up in Bihar, is important to mention here because through one of the supportive NGO only she was rescued and rehabilitated. Her story of survival was so stirring that she even had the opportunity to meet the Prime Minister.¹ At present, the NGOs function separately and there is a need to have co-ordination among them within states, across states and across national borders. Trafficking of women, especially transborder trafficking, leading to forced prostitution can effectively be addressed only if a proper institutionalized network is established by involving governmental agencies and NGOs.

VI. CONCLUSION

The issue of prostitution and trafficking has consequently caught international attention once again since the 1980s, generating vociferous and sharply polarized international debate. An ancient culture that is mostly to blame for the financial, psychological, and sexual abuse of women is that of prostitution and human trafficking. Globalization is to thank for its significant improvement. As a result, looking for the problem's solution alone is not possible. Yet one reason why this kind of violence against women is so difficult to eradicate is precisely because it is socially sanctioned to some degree. The government of South-Asia as well as of Southeast –Asia never considered looking at women trafficking as a major problem area of the future, they always turned blind eye towards it, which is one of the worst violations of human rights, and which certainly is

not possible without their connivance, and the laws will always remain ineffective unless they are enforced properly by the government agencies. This gap in information should be addressed along with studying the factors which change accordingly with the change of time and leads towards trafficking phenomenon. It is time to dispel myths, superstitions and misconceptions about women and her duties and adopt a rational attitude towards woman as a human being. The women who are in prostitution, are never asked to describe how their condition can be changed. Rarely they have been accorded respect, much less acceptance, by a society that, even while benefiting from their services, demands their banishment to the fringes.ⁱⁱ It is a problem that violates the rights and dignity of victims and therefore requires a human rights perspective while working on its eradication, otherwise our society has to bear the shame, that as yet, it has not been able to offer these mothers any other option but to sell their bodies to provide food for their families.

ⁱDavid.C.Mulford, *Fighting Human Trafficking: India offers example of combating global evil*, *The Times of India*, 06th June 2006.

ⁱⁱ Himal Southasian, Sex and Work- the dignity of labour, Vol-23, No:8, August 2010.

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