

Lost Innocence

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FOREWORD

HELP has been proactively working with the women in prostitution and their children, since its inception in 1993. In the past 16 years of my association with HELP, I have been closely working with the victims rescued from brothels and their children. The present study was aimed at assessing the situation of the children of women in prostitution in the coastal districts of Andhra Pradesh, to understand the vulnerability of these children and to recommend protection and prevention strategies that can be implemented at the community and at the state level to safe guard the second generation (children of women in prostitution) from being trafficked. This study was carried out by NGOs which are involved in the implementation of the DIC and outreach program supported by Catholic Relief Services (CRS) in 8 coastal districts of Andhra Pradesh, covering 20 prostitution localities. prostitution localities or areas with predominance of commercial sexual exploitation with minimal interventions for the second generation were chosen for conducting this study. This document is clearly subdivided into chapters and sections for easy understandings.

The children of women in prostitution in the age group of 15 to 18 were interviewed through the tools prepared and tested by HELP. Informal interviews were conducted to collect the information from key informants (viz. PRIs, village elders, NGO workers, ward counselors, auto-drivers, rickshaw pullers, police personnel, ICDS workers) and **Stakeholders (viz. Mothers, women in CSE, pimps, brokers, brothel madams, hawkers)**

I hope this study report will go along way in helping the social workers in understanding various issues of VOCSET (Victims of Commercial Sexual Exploitation and Trafficking) and their children, in planning protection & prevention strategies, and to undertake pro-active steps and innovative rehabilitation interventions, that would help the victims of CSE&T and their children to reintegrate into the society.

I would also like to take this opportunity to acknowledge the timely and constant support and inspiration & guidance rendered by Mr. P. David Raj, Programme Officer CRS.

We would like to extend our gratitude to Ms. Nivedita Mumbani for her interest and her valuable inputs while creating this document.

I would like to extend my sincere thanks to our staff who dedicated their energies, in making this study a success and to all our NGO partners for their participation at the data collection stage.

In solidarity
Mr. Ramamohan NVS
Secretary - HELP

Prologue

India is home to almost 19 percent of the world's children. More than one third of the country's population, around 440 million, is below 18 years. According to the Union Health Ministry, nearly 31 babies are born every minute i.e. approximately 44,500 babies are born everyday in India. However, the question remains as to how many amongst them are able to enjoy the bliss of their childhood and celebrate their existence. The ground reality is that a majority of these children are oblivious to their childhood, they get robbed of their innocence, their liveliness, are burdened with responsibilities and are destined to act as grown-up adults the moment they become the citizens of this nation.

Child trafficking is one such heinous and criminal act that leads to gross violation of the child's right to protection from exploitation, to play, to an education, to health and to family life. Victims of child trafficking undergo physical torture and mental trauma due to the accumulation of their denied rights. Globally, trafficking of children for commercial sexual exploitation and other exploitative purposes has been on the rise in the recent years. India, being a major source and destination country for trafficked children from within India and adjoining countries has, by conservative estimates, three to five lakh girl children in commercial sex and organized prostitution. Estimates on the number of children in prostitution in Indian cities range from 270,000 to 400,000.

Children of families affected by natural calamities, by internal strife and external conflict; children living away from their parents; children being brought up in dysfunctional home environments, orphans and deserted children; physically challenged and mentally challenged children, children who are into begging and children of beggars, rag pickers; children living on the streets; child labourers; children of victims of commercial sexual exploitation; and children infected or affected with HIV/AIDS are all highly vulnerable to abuse and exploitation. Most of the children who end up in such manipulative situations belong to the lower strata in terms of both social and economic hierarchy. There are instances wherein the entire family lives on the earnings of a child who has been trafficked and forced into prostitution or labour. The degradation of traditional livelihoods and breakdown of family set-ups is continuously ensuring the supply of children for exploitative purposes. On the other hand, the demand for children specifically for sexual gratification has been on the rise. There are popular notions and myths that sex with virgins cures STDS, sex with children preserves and strengthens a man's sexuality and more importantly that the chances of getting infected with HIV are minimal in case of sexual contacts with children. All these added to the sexual perversions and fantasies, and the power dynamics that come into play between adults and children have claimed the innocence of children and have divested them of their childhood.

Conceptual Clarity

Definition of a Child

In India, the definition of a child varies under different statutes:

- a) The Indian Majority Act, 1875: A person is deemed to have attained majority on the completion of 18 years.
- b) The Child Marriage Restraint Act, 1929: A child is a person who if a male, has not yet reached 21 years.
- c) The Women's and Children's Institution (Licensing) Act, 1956: A child is a boy or a girl under the age of 18.
- d) The UN Convention of the Rights of the Child defines a child as any person below the age of 18 years unless a country's law sets a younger age limit.

What if Trafficking?

- a) 'Trafficking in persons' shall mean the recruitment, transportation, transfer, harbouring 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. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;
- b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;
- c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered 'trafficking in persons' even if this does not involve any of the means set forth in subparagraph (a) of this article;
- d) 'Child' shall mean any person under eighteen years of age.

--- Article 3 of the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, which supplements the United Nations Convention against Transnational Organized Crime

Definition of Child Prostitution

"...the use of a child in sexual activities for remuneration or any other form of consideration."

---Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography. Article 2(b).

Second Generation being trafficked (SGBT)

(children of the night, unwanted children, children out of wed-lock, children of lust, children born out of mistake, children born in the absence of protection measures...)

Well, the list goes on for these are only some of the identities that are attributed to these children. The primary reason behind such awful humiliation being their birth either into a family or to a woman associated with prostitution.

By the second generation being trafficked, we refer to the children born to women involved in prostitution, i.e. the victims of commercial sexual exploitation. From the moment they are born, these young souls get weighed down by their vulnerabilities and constantly carry the risk of getting trafficked for exploitative purposes.

Many earlier studies indicate that the children of people selling sex are more likely to be forced into prostitution. Evidences suggest that children growing up in areas where prostitution is wide-spread may become sexually exploited. Because of their association with these areas and neighbourhoods, these children may suffer discrimination by the wider community, and eventually get forced into prostitution themselves.

Background and Context

Trafficking of women and children for commercial sexual exploitation has become a major problem that the state of Andhra Pradesh is grappling with in the recent years. Coastal Andhra Pradesh has emerged as one of the high supply zones in the state which fuels both intra-state and inter-state trafficking for the flesh trade. The coastal districts are dotted by many hubs where commercial sexual exploitation is rampant. There are some traditional practices which are still followed in the state which have religious sanction to slowly induce women into commercial sexual exploitation. *Devdasis, joginis, posiva, parvathi, mathammas, basavi, nagavasulu, kurmapulu* etc. are the different names given to these young girls who are doomed to a life of sexual slavery in the name of tradition. AP also has caste based prostitution where in most of the families belonging to these castes are involved in commercial sexual exploitation as a family occupation. The women folk are involved as brothel madams and women in prostitution and the men folk i.e. husbands and young boys in these families operate as brokers, pimps and traffickers and at times also offer their personal services. *Dommarra* communities also referred to as *venkatasanis, bhogam, kalavantulu* belong to this genre. Across all these traditions and castes, women who are trapped into prostitution find it difficult to come out of this mire and create a normal life for their children and themselves in the absence of state initiatives, rehabilitation measures and stark stigma and discrimination that they are subjected to in the mainstream society. Having begun, the vicious cycle of the violence of trafficking, option less situations, victimization and perpetration of the violence for survival continues to move on and devour generations of children of these women.

Excerpts from earlier studies conducted by HELP:

In an effort to understand the context, the findings of earlier studies conducted by HELP in the same study areas are presented briefly.

Status of women and children in prostitution in Coastal Andhra Pradesh (1999 – 2000, revised and updated in 2003, covered six coastal districts of Andhra Pradesh - East Godavari, West Godavari, Krishna, Guntur, Prakasam and Nellore, 2655 women in prostitution were interviewed in the course of this study).

- ▶ 60.59 per cent of the total respondents had children. Out of the total number of children, 63.5 per cent were boys and 36.50 per cent were girls.
- ▶ 98 per cent of the victims of CSE responded that they do not want their children to follow suit and enter the sex trade. They strongly desired to get their children educated and wanted them to lead lives as normal citizens in the mainstream society.
- ▶ All the respondents when enquired about their children's future expressed that they want their children to be out of the dirty and murky surroundings. However, only 25 per cent of them had saved adequate money to provide for their children's future.

- ▶ Only 18 per cent of women with children stated that they were meeting their children's basic living expenses (food, clothes, shelter and other operational expenses all included).
- ▶ Some women also expressed that they had to face resentment from their children after they revealed their activities to them. However 60 per cent of the respondents with children stated that since prostitution in their specific communities has acceptance, they did not face any antipathy or animosity from their wards.
- ▶ 13.64 per cent of the respondents had their kith and kin involved in commercial sexual exploitation (CSE). 4.4 per cent of the respondents had their daughters in the sex trade. Prakasam district recorded the highest with 13.04 per cent of the respondents sharing that their daughters were in the sex trade.
- ▶ 1 per cent of the respondents said that they were forced into CSE by their mothers. The highest percentage - 4.15 per cent of respondents to be forced into prostitution by their mothers was recorded in East Godavari district.
- ▶ 16.28 per cent of these women had got involved in prostitution when they were less than 14 years of age, 26 per cent when they were in the age group of 14 to 16 years, 20 per cent when they were in the age group of 16 to 18 years and 26 per cent when they were in the age group of 18 to 20 years.
- ▶ The spending pattern of the respondents indicated that on an average, a woman spent 9.71 per cent of her total earnings for her children.
- ▶ The children of 51 per cent of the respondents had either attended schools or were attending schools. 49 per cent of the respondents did not send their children to schools.
- ▶ 43 per cent of the women spoke of an association between their children and prostitution.
- ▶ 3.79 per cent of the women had enrolled their children in government hostels and less than 1 per cent of the women had put their children in private hostels.
- ▶ 5.23 per cent of women said they were facing problems from and because of their children.
- ▶ 1.5 percent of the women were facing problems in terms of rearing children
- ▶ 34.13 per cent of the children were aware of their mothers' background. Children of 41.8 per cent of the respondents understood and stood by their mothers. Children of 20.04 per cent of the women were too young enough to understand the manifestations of their situation. 18.11 per cent underwent a lot of trauma, 14.26 per cent experienced hatred from their children, 4.57 per cent were looked down upon by their children and the children of 1.21 per cent were unforgiving towards their respective mothers.
- ▶ 6.33 per cent of the women said children related problems create hindrance in their work.
- ▶ 4.86 per cent of the women want to opt out of their profession because their children are growing and they want to keep their children out of such an environment.

Also, most of the women expressed that they have to constantly face problems with regards to the education, health, protection and welfare of their children. One basic concern has been the hardship faced at the time of getting the child enrolled into school given the context of the absence of the father's name. Some of them wanted options wherein their children could be separated from them and educated to lead a civilized life. Their request was that their children should not be discriminated against in schools and other public places and that they should be provided equal access and opportunities as any other citizens of the state. When questioned about the support they want from the society, they remarked, "We are victims of guilt. Let at least our children be protected. We are social outcasts. But, we are after all human beings like all of you. Please do not look down upon us. Treat us as one amongst you."

In the broader national context, the report - Trafficking in women and children in India (2002-03) documented by the NHRC states, "The respondents were asked about the number of children they had, irrespective of their marital status. Almost three-fourths of the respondents (74.7 per cent) did not have children. Among those who did, 11.6 per cent had one child, 9.8 per cent had two children, 2.5 per cent had three children and the rest had four or more. Significantly, 63.4 per cent had their offspring living with them in the brothels. Just over a quarter of these respondents (25.3 per cent) had left their children in their native place, 9.2 per cent had managed to put their children in boarding schools and 2.1 per cent had given their children in adoption.

When the respondents were asked whether they would like to continue in the same 'trade', 16.8 per cent of them answered in the affirmative and 10.3 per cent did not respond. Under two-thirds of the respondents did not wish to continue in the 'trade'. Of these, only 7.1 per cent wanted to get married and be dependent on their husbands; the rest were keen to find alternative sources of employment and livelihood to rear their children and to get integrated into the mainstream society".

Methodology

Objectives of the Study:

- ▶ To assess the situation of the children of women in prostitution in the coastal districts of Andhra Pradesh
- ▶ To understand the vulnerability of children of women in prostitution to being trafficked
- ▶ To recommend protection and prevention strategies that can be implemented at the community and at the state level to safe guard the second generation from being trafficked

Methodology:

- ▶ Questionnaires and guidelines were developed for in-depth interviews and case studies of the respondents. After field testing the tools of data collection in one study site, they were structured for the entire study.
- ▶ The study sites were selected based on the following criteria:
 - Existence of red-light areas or predominance of commercial sexual exploitation
 - Sites with minimal interventions for the second generation

Levels and Tools of Data Collection:

Table 1: Levels and Tools of Data Collection		
Levels of Data Collection	Method	Tool
Children of women in prostitution (15-18 years boys and girls)	Structured Interviews	Questionnaire
Key informants (PRIs, village elders, NGO workers, ward counsellors, auto-drivers, rickshaw pullers, police personnel, anganwadi workers)	Informal interviews	Interview guide
Stakeholders (Mothers, women in CSE, pimps, brokers, brothel madams, hawkers)	Informal interviews	Interview guide
Children	Case Studies	Case study format
Observations: The study team also carefully observed the areas wherein these children and their families live and made a thorough note of their living and working conditions.		

Sharing of responsibilities:

HELP: Involved in research design, field-testing, assimilation of data and tabulation and in the documentation of the findings of the study.

Partner NGOs: Involved in the data collection process.

Study Sites:

The study was carried out across 8 districts in the coastal belt of Andhra Pradesh in 20 pockets.

Table 2: Locations of the study			
S.No	District	Village/Pocket covered	No. of pockets
1.	Nellore	Naidupeta, Nellore, Kavali	3
2.	Prakasam	Chirala, Annavarapadu, Medarametla	3
3.	Guntur	Chilakaluripeta, Narsaraopeta, Tenali, Guntur, Chilakaluripeta – night care centre	5
4.	Krishna	Gudiwada	1
5.	West Godavari	Bhimavaram, Akkiveedu, Jangareddygudem, Attili	5
6.	East Godavari	Rajahmundry	1
7.	Visakhapatnam	Ankapalli	1
8.	Vizianagaram	Saluru	1

Study Team:

The study was carried out by NGOs which are involved in the implementation of the DIC and outreach program supported by Catholic Relief Services (CRS).

Table 3: Organisations involved in the study			
S.No	District	No. of pockets covered	Name of the NGO
1.	Nellore	1	Community Association for Rural Development (CARD)
		2	SARDS
2.	Prakasam	3	HELP
3.	Guntur	4	HELP
		1	Sri Bala Bharathi
4.	Krishna	1	PREACHES
5.	West Godavari	1	Sruthi
		1	Action For Development (AFD)
		2	NCYS
		1	Sameekarana
6.	East Godavari	1	Janakalyan welfare society
7.	Visakhapatnam	1	Spoorthy
8.	Vizianagaram	1	RES

Respondents:

Table 4: No. of respondents - Children (15-18 years)						
District	No. of Pockets	Children	Boys	%	Girls	%
Nellore	3	75	42	56	33	44
Prakasam	3	85	39	46	46	54
Guntur	5	320	190	59	130	41
Krishna	1	32	15	47	17	53
W.Godavari	5	179	78	44	101	56
E. Godavari	1	29	14	48	15	52
Visakhapatnam	1	42	18	43	24	57
Vizianagaram	1	52	32	62	20	38
TOTAL	20	814	428	53	386	47

Table 5: No. of respondents - Others			
Respondents	No.	Respondents	No.
Key informants	16	Pimps & Hawkers	11
Stake holders	10	Children - case studies	17

Limitations of the Methodology:

- Sensitivity around the issue
- Given the sensitive and personal nature of the issue, some of the children might not have revealed their real identities. They could also have felt fear of being looked down upon or distanced if they share their association with commercial sexual exploitation.
- Some of the children are unaware of their families' association with commercial sexual exploitation.
- The study may not have been able to interact with those young minor girls who are normally kept under lock and key in brothel areas.
- It was also difficult to interview young people who were constantly under vigil. It was not possible to cross-check the authenticity of information revealed by the children under such circumstances. Also, to safe guard their self-interest; the children might not have shared any controversial information.
- Though planned initially, the study did not cover children in the 11 to 14 years age group due to practical constraints faced in reaching out to this group. Also, inputs from pimps and hawkers have been included into the Stakeholders formats instead of documenting them as specific case studies.

Note:

- A person under 18 years of age is used to define a child for the purpose of this study.
- In the specific context of the document, unless otherwise stated, children would mean children of women in prostitution. Also the second generation is used to denote the second generation of women in prostitution.
- Though a misnomer particularly in the case of children, the word prostitution has been used throughout the text, only to imply commercial sexual exploitation.

Findings of the Study

PROFILE OF CHILDREN:

814 children in the age group of 15 to 18 years were interviewed in all. 53 per cent (N = 428) amongst these children were boys and 47 per cent (N= 386) were girls.

i) Age:

Table 6a: Age of Boys									
District	Boys	Age (in years)							
		15	%	16	%	17	%	18	%
Nellore	42	8	19	8	19	15	36	11	26
Prakasam	39	0	0	6	15	6	15	27	69
Guntur	190	21	11	84	44	22	12	63	33
Krishna	15	3	20	5	33	3	20	4	27
W.Godavari	78	16	21	26	33	12	15	24	31
E. Godavari	14	1	7	3	21	1	7	9	64
Visakha	18	1	6	1	6	6	33	10	56
Vizianagaram	32	8	25	1	3	15	47	8	25
TOTAL	428	58	14	134	31	80	19	156	36

Table 6b: Age of Girls									
District	Girls	Age (in years)							
		15	%	16	%	17	%	18	%
Nellore	33	6	18	6	18	12	36	9	27
Prakasam	46	3	7	22	48	15	33	6	13
Guntur	130	81	62	24	18	9	7	16	12
Krishna	17	3	18	5	29	6	35	3	18
W.Godavari	101	16	16	34	34	16	16	35	35
E. Godavari	15	1	7	7	47	1	7	6	40
Visakha	24	2	8	8	33	11	46	3	13
Vizianagaram	20	3	15	4	20	6	30	7	35
TOTAL	386	115	30	110	28	76	20	85	22

14 per cent of the boys were of 15 years, 31 per cent were 16 years old, 19 per cent and 36 per cent were aged 17 years and 18 years respectively. Amongst girls, 30 per cent were 15 years old, 28 per cent were 16 years old, 20 per cent and 22 per cent were 17 years and 18 years respectively.

ii) Caste:

21 per cent of the boys belonged to the schedule castes and 9 per cent belonged to scheduled tribes. A majority i.e. 54 per cent belonged to the backward castes and the remaining 16 per cent were from other castes. Amongst girls, 21 per cent belonged to the scheduled castes, 16 per cent were from the scheduled tribes and 15 per cent were from other castes. As in the case of boys, an overwhelming number i.e. 47 per cent of girls were all from the backward castes.

iii) Literacy:

Levels	Boys	No.	%	Girls	No.	%
1. Illiterate	428	49	11.4	386	42	10.9
2. Literate		102	23.8		84	21.8
3. 1st - 5th		156	36.4		154	39.9
4. 6th - 7th		84	19.6		67	17.4
5. 8th - 10th		35	8.2		38	9.8
6. Intermediate		2	0.5		1	0.3

Only 11.4 per cent of the boys and 10.9 per cent of the girls were found to be completely illiterate. 23.8 per cent of the boys and 21.8 per cent of the girls who said they were literate could write their names, read sign boards, posters and were aware of basic arithmetic. 36.4 per cent of boys and 39.9 per cent of girls had completed primary schooling. 27.8 per cent of boys and 27.2 per cent amongst girls had attended or were still in high school. Only a miniscule number i.e. less than 1 per cent (boys = 0.5% and girls = 0.3%) of the children had ever attended or were in intermediate / junior college. It needs to be noted here that at the time of the study, only 12 per cent of the children (both boys and girls) interviewed were attending schools.

Constraints / reasons - for not attending / dropping out of schools	Boys	No.	%	Girls	No.	%
1. Do not like working hard and studying	378	43	11.4	341	37	10.9
2. Fear of punishment at school		90	23.8		69	20.2
3. No school facility nearby		95	25.2		99	29.0
4. Fear of stigma at school		59	15.7		58	17.1
5. Lack of monetary support		32	8.4		34	9.8
6. Had to work, so no time to attend school		2	0.5		1	0.3
7. Pressure from mother/family/relatives to stop going to school		51	13.6		43	12.7
8. Other reasons (specify)		5	1.4		0	0.0

However, in response to whether they enjoyed going to school, 65 per cent of the boys (N = 277) and 67 per cent (N = 260) of the girls replied in the affirmative.

iv) Current Occupation:

88 per cent of boys and girls were not attending schools and were (on and off) involved in a myriad range of jobs. The above table has been compiled considering the primary activity or occupation with which the child identified. 20 per cent of the boys and 18 per cent of the girl children were directly engaged in commercial sexual exploitation. Additionally another 18 per cent amongst boys and 17 per cent amongst girls assisted their mothers in carrying out their activities (this included running errands for their mother's clients and at an extreme level, also acting as pimps). 20 per cent amongst boys and 14 per cent of girls were employed as agricultural labour.

The study was carried out in the coastal areas of Andhra Pradesh wherein fishing is a major occupation. As such, 16 per cent of boys and 13 per cent of girls were associated with the fish related industry. The remaining boys and girls were either employed in nearby factories or were managing petty businesses.

Table 9a: Present Occupation - Boys																	
District	Boys	1. Studying		2. Commercial sex activity		3. Agriculture labour		4. Fishing		5. Factory employee		6. Assisting mother in profession		7. Petty business		8. Others	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
N	42	7	17	10	24	8	19	5	12	5	12	7	17	0	0	0	0
P	39	5	13	7	18	10	26	3	8	2	5	10	26	1	3	1	3
G	190	17	9	45	24	33	17	31	16	22	12	35	18	5	3	2	1
K	15	3	20	3	20	2	13	3	20	2	13	2	13	0	0	0	0
W.G	78	8	10	10	13	21	27	14	18	9	12	8	10	6	8	2	3
E. G	14	2	14	1	7	4	29	2	14	1	7	4	29	0	0	0	0
Vis.	18	3	17	5	28	4	22	2	11	0	0	2	11	1	6	1	6
Viz.	32	5	16	4	13	3	9	9	28	4	13	7	22	0	0	0	0
TOTAL	428	50	12	85	20	85	20	69	16	45	11	75	18	13	3	6	1

Table 9b: Present Occupation - Girls																	
District	Girls	1. Studying		2. Commercial sex activity		3. Agriculture labour		4. Fishing		5. Factory employee		6. Assisting mother in profession		7. Petty business		8. Others	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
N	33	5	15	7	21	2	6	4	12	7	21	5	15	1	3	2	6
P	46	8	17	10	22	6	13	4	9	3	7	6	13	8	17	1	2
G	130	17	13	14	11	19	15	10	8	21	16	33	25	14	11	2	2
K	17	1	6	5	29	4	24	2	12	3	18	1	6	1	6	0	0
W.G	101	3	3	30	30	12	12	18	18	11	11	17	17	6	6	4	4
E. G	15	6	40	1	7	2	13	4	27	0	0	1	7	0	0	1	7
Vis.	24	3	13	2	8	4	17	7	29	4	17	1	4	3	13	0	0
Viz.	20	2	10	1	5	4	20	2	10	8	40	2	10	1	5	0	0
TOTAL	386	45	12	70	18	53	14	51	13	57	15	66	17	34	9	10	3

CARE, LOVE AND PROTECTION

i) Guardians of the children:

25 per cent of the children stay with both parents (mother and father) or only with their mother or only with their father. 12 per cent children stay with their mother and step father or only with their step father. 12 per cent children stay with their father and step mother or only with their step mother. 13 per cent children stay with their grandparents, 12 per cent with their siblings, 13 per cent with their relatives and another 13 per cent with others (including neighbours, parents' friends/colleagues).

(in %)	Father	Mother	Step father	Step mother
Positive	20	20	14	21
Negative	40	51	58	56
Neutral	26	18	18	18
No opinion	14	11	10	5

20 per cent of children who stay with their natural father feel positive about their relationship whilst 40 per cent have mostly experienced the negative manifestations of their relationship with their father. 20 per cent of children expressed comfort in terms of their relationship with their mothers and 51 per cent sounded highly pessimistic about this aspect. In the case of children staying with their step fathers and their step mothers, 58 per cent and 56 per cent considered their situation abysmal and shared that they detested their current set-up wherein they have to live with them.

ii) Lack of parental support:

Amongst all children who are not being brought up by their natural parents, 13 per cent feel very unfortunate at their fate and 9 per cent feel they are cursed for being denied parental care. The majority (52 per cent children) shared that they constantly miss the love and affection that they could have otherwise enjoyed and experienced in the company of their parents.

iii) Provision of basic needs:

97 per cent of girls and 87 per cent of boys feel that their respective families take care of their basic needs (food, clothing and shelter). However, only 13 per cent of girls and 19 per cent of boys opine that their academic pursuits were supported by their family members. 89 per cent of girls feel that their medical needs are taken care of, but only 34 per cent of boys reply in the affirmative in this regard. 27 per cent of girls and 10 per cent of boys share that their families also satisfy their recreational needs.

iv) Feeling of being loved or being uncared for:

43 per cent boys and 63 per cent girls felt that they were loved by their family and friends. It is interesting to note that whilst the majority of girls (46 per cent) feel that their mothers loved them the most, the same percentage of boys felt most loved by their friends. 57 per cent of boys and 37 per cent of girls felt unwanted within their close circuits. The response was the same when the children were queried if they feel cared for when they fall sick or become unwell.

v) Support systems in the case of long periods of mothers' absence:

36 per cent of boys and 48 per cent of girls have memories of being left behind by their respective mothers for long durations of time. Amongst these boys, 19 per cent spent their time by themselves, 36 per cent took the support of their friends, 7 per cent were at their relatives' homes and 10 per cent were taken care of by their neighbours. Similarly amongst girls, who were left behind by their mothers for longer periods, 34 per cent carried on by themselves, 23 per cent were supported by their friends, 8 per cent and 20 per cent were looked after by relatives and neighbours respectively.

CHILD ABUSE

i) Experience of Child Abuse:

69 per cent of the children shared that they had experienced abuse and 31 per cent answered in the negative. 85 per cent of girls and female children and 55 per cent of boys reported abuse (in varying forms).

ii) Profile of Abuser:

Most of the children were primarily abused by individuals known to them. Family members and customers figure prominently amongst the abusers.

Abused by	No.	%
(1) Family	118	21
(2) Peers	39	7
(3) Neighbours	73	13
(4) Community	84	15
(5) Pimps & Hawkers	90	16
(6) Customers	119	21
(7) Any other	39	7

iii) Reasons for Abuse: Resistance by the children to getting associated / continuing with commercial sexual exploitation surfaced as the main reason for their abuse.

Table 12: Reasons for Abuse		
Reason(s)	No.	%
(1) For resisting / not following the abuser's demand as regards getting associated with commercial sexual exploitation	224	40
(2) For not doing household work	141	25
(3) Being born in a family associated with commercial sexual exploitation	56	10
(4) Any Other	142	25

iv) Forms of Abuse: Majority of boys and girls (31 per cent) reported touching of their private parts as the most common form of abuse that they had faced.

Table 13: Forms of Abuse		
Forms	No.	%
(1) Beating	135	24
(2) Scolding	54	10
(3) Touching the private parts	167	30
(4) Abuse through vulgar language	59	10
(5) Threatening	24	4
(6) Neglecting	31	6
(7) Any Other	92	16

v) Is Abuse a problem or not: Amongst all children who reported abuse, 65% considered it to be a problem, whilst 35% sensed nothing wrong with it.

SUBSTANCE USE

i) Use of substances amongst children:

46 per cent girls and 50 per cent boys amongst the children used substances whilst 54 per cent girls and 50 per cent boys shared that they do not use any substances like cigarettes / bidis/ white liquid / glue / alcohol / panparaag / gutkha.

ii) Age at which the child was introduced to the substance(s):

Amongst the girls who were currently addicted to these substances, 15 per cent were below 10 years when they started using these substances; 52 per cent were in the age group of 10 to 15 years and the remaining 33 per cent were above 15 years when they first got hooked onto these substances. The corresponding figures in the case of boys are 13 per cent, 43 per cent and 44 per cent respectively. 26 per cent of boys and 30 per cent of girls who were currently not using these substances had earlier tasted / used these substances. A majority of them, i.e. 69 per cent girls and 61 per cent boys were introduced to these new tastes when they were all in the age group of 10 to 15 years.

iii) Types of substances:

A considerable number of girls (51 per cent) consumed alcohol. Pan parag and gutkha followed a close second with 24 per cent girls being addicted to it. 3 per cent took drugs, 2 per cent sniffed glue, 7 per cent used white liquid and 8 per cent smoked bidis and cigarettes. 31 per cent boys consumed panparag and gutkha, 28 per cent drank alcohol and 19 per cent smoked cigarettes and bidis. 10 per cent of the boys were using white liquid, 7 per cent were addicted to drugs whilst 2 per cent sniffed glue.

iv) Consumption patterns:

Of the girls and boys who smoked, 93 per cent and 83 per cent shared that they did it several times in a day. 78 per cent of boys and 50 per cent of girls who consumed panparag and gutkha said that they took it everyday. All girls who sniffed glue shared that they did it once, almost on a daily basis and 75 per cent of the boys who were addicted to glue said that they sniffed glue three times every day. Of the boys who drank alcohol, 37 per cent consumed it once, 43 per cent twice in a month, 10 per cent once in a week and the remaining 10 per cent took it almost on a daily basis. Similarly amongst the girls who consumed liquor, 29 per cent did so once in a month, 44 per cent twice in a month, 10 per cent once in a week and the remaining 17 per cent drank alcohol on a daily basis. Of the boys who consumed drugs, 57 per cent took it thrice in a week, whilst 7 per cent did so daily. All girls who took drugs took it once every week.

v) Reasons for consumption and addiction:

When enquired as to the reasons for consuming these substances, a majority i.e. 73 per cent girls and 58 per cent boys shared that this addiction acted as the main source of enjoyment with their peers. 2 per cent girls and 9 per cent boys said that they took it for fun, 7 per cent girls and 1 per cent boys felt a need for such an addiction. Only 18 per cent girls and 32 per cent boys admitted that they did so because it has become their habit.

vi) Profile of individuals who introduced the children to substance abuse:

4 per cent girls shared that they were introduced to these substances by their mothers. None of the boys reported any such incidence. On the other hand, girls did not report being introduced to these addictions by their fathers whilst 1 per cent of the boys shared that their fathers introduced these substances to them. 13 per cent boys and 4 per cent girls said that their siblings got them into the habit of using these substances. Boys shared that they have been primarily influenced by pimps and hawkers (47 per cent) and their friends (29 per cent) to use these substances. In addition to being influenced by pimps and hawkers (37 per cent) and peer groups (17 per cent), a considerable number of girls (33 per cent) were also introduced to these substances by their clients.

vii) Spending on substance abuse:

On a daily basis, 15 per cent boys spent less than Rs.25/-, 51 per cent spent in the range of Rs.25/- to Rs.50/- and 34 per cent spent more than Rs.50/- to sustain their addictions. The corresponding figures in the case of girls are 23 per cent, 48 per cent and 29 per cent respectively.

viii) Addiction and access to De-addiction support mechanisms:

Only 48 per cent of boys and 52 per cent of girls who use these substances admitted to being addicted to them. 8 per cent boys and 15 per cent girls shared that they did receive support to stop using these substances whilst an overwhelming lot of children (i.e. 92 per cent boys and 85 per cent girls) have never received any form of assistance to get rid of their substance abuse.

ASSOCIATION WITH COMMERCIAL SEXUAL EXPLOITATION

i) Knowledge about mother's association with CSE:

48.6 per cent of boys were aware of their mothers' association with commercial sexual exploitation. Of them, 22 per cent were fine with the situation, 45 per cent felt ashamed of it, 25 per cent find it a very difficult and bad aspect of their lives and 8 per cent shared they were indifferent to this issue.

44 per cent of girls replied in the affirmative when queried about their knowledge of their mothers' involvement in commercial sexual exploitation. Of them, 38 per cent were comfortable with the existing set of affairs, 26 per cent were ashamed, 21 per cent felt badly and the remaining 15 per cent were indifferent to this aspect.

ii) Mothers' involvement and initiative:

29 per cent of boys and 45 per cent of girls responded that their mothers constantly made efforts to keep them away from getting affected and also to stop them from getting involved in commercial sexual exploitation.

iii) Status as regards commercial sexual exploitation:

Amongst all children, 5 per cent of the girls and 3 per cent of the boys shared that they are not at all related or associated with commercial sexual exploitation. 17 per cent of girls and 23 per cent of boys suggested that they were involved directly in commercial sexual exploitation and also in assisting others in commercial sexual exploitation. 10 per cent of girls and 74 per cent of boys shared that they were assisting individuals involved in commercial sexual exploitation. 68 per cent of the girls shared that they were involved in commercial sexual exploitation.

iv) Getting involved in commercial sexual exploitation:

31 per cent of girls and 36 per cent of boys considered their families to be responsible for their association with commercial sexual exploitation. 14 per cent of girls and 29 per cent of boys got involved in commercial sexual exploitation under the influence of pimps and hawkers. Also, a considerable number of children i.e. 43 per cent of girls and 27 per cent of boys shared that they succumbed to this exploitation due to their dire economic conditions.

v) Problems faced post involvement in commercial sexual exploitation:

Table 14: Problems faced post involvement in CSE	
Problems	% of children associated with CSE
Health	4
Economic (Earnings, management of income generation)	30
Social and cultural (stigma and discrimination)	8
Education (problems related to pursuit of academic interests post involvement with CSE)	17
Problems of non-acceptance / ridicule amongst peer groups	3
Family related problems	21
Physical (strain and loss of strength)	1
Police	7
Customers	5
Pimps and hawkers	3
Others	1

vi) Identity and Background (Real and Pseudo):

57 per cent of the boys and 79 per cent of the girls who are associated with commercial sexual exploitation replied in the affirmative when asked if they have changed their original name post involvement. 39 per cent of boys and girls shared that they do not reveal their true identity and background when questioned by outsiders.

KNOWLEDGE OF TRAFFICKING SITUATION AND PREVENTION INITIATIVES:**i) About Trafficking Situation:**

37 per cent boys and 55 per cent girls lacked knowledge about the trafficking situation. Amongst the 63 per cent boys and 45 per cent girls who had some understanding of the trafficking situation, 40 per cent and 21 per cent were able to explain the role of middle men, traffickers, pimps and brokers; 25 per cent and 12 per cent were aware of the role the family can play in an individual getting trafficked; 9 per cent of boys and 3 per cent of girls were able to clearly speak about the transactions and monetary gains that are an integral part of trafficking; 10 per cent and 3 per cent expressed their understanding in terms of the fraudulent means through which trafficking takes place; 16 per cent and 6 per cent spoke about individuals who get trapped in the mire of trafficking in the absence of other survival mechanisms.

ii) About Prevention Initiatives:

34 per cent of girls and 36 per cent of boys are well aware of prevention initiatives to tackle the problem of trafficking. Amongst them, 8 per cent of girls and 9 per cent of boys shared that awareness can be created through various forms of media including newspapers, television and radio and also by organising awareness generation meetings for the community. 35 per cent of girls and 40 per cent of boys consider formation and strengthening of vigilant groups as an effective prevention strategy. Also 11 per cent of boys and 6 per cent of girls learnt about trafficking from their teachers and ward counsellors.

REHABILITATION AND RE-INTEGRATION SYSTEMS (R & R SYSTEMS):

i) Knowledge about R & R systems:

Table 15: Knowledge about R & R systems

Children	No.	1.Rejoining		2. Financial Assistance		3. Vocational Training		4. Any Other		5. Not Aware	
		No.	%	No.	%	No.	%	No.	%	No.	%
BOYS	42	25	5.84	35	8.18	158	36.92	15	3.50	195	45.56
GIRLS	386	25	6.48	20	5.18	45	11.66	18	4.66	278	72.02

A staggering number of girls (72.02 per cent) and boys (45.56 per cent) are absolutely unaware of the R & R systems that are in vogue. And amongst all aspects related to Rehabilitation and Re-integration, the maximum number of children, i.e. 11.66 per cent girls and 36.92 per cent boys are well acquainted with the vocational training components.

ii) R & R systems accessed by child / child’s mother:

In line with the above figures, 95 per cent boys and 94 per cent girls and their respective mothers had never accessed any of the components of the rehabilitation and reintegration systems. 2 per cent boys and girls had accessed financial support. Alongside, vocational training was accessed by 3 per cent boys and 4 per cent girls.

COMMUNITY RESPONSE

i) Individuals responsible for the child’s vulnerability and exploitation:

A majority of the children (64 per cent boys and 58 per cent girls) consider their respective families to be primarily responsible for their vulnerability and exploitation. Only 5 per cent (amongst both boys and girls) put the onus on their communities. 12 per cent girls and 11 per cent boys blame pimps and hawkers responsible whilst 14 per cent boys and 16 per cent girls consider their own selves at fault for their current situation.

ii) Child's perception about Community's response towards self:

There is a marked difference in the way boys and girls perceive the community's response towards their own selves. Whilst the majority of boys (43 per cent) as against 16 per cent girls consider the community's response to be negative towards them, the majority of girls (72 per cent) as against 32 per cent boys opine that the society at large is neutral towards them. Only 25 per cent boys and 12 per cent girls suggested that they experienced positive responses (which were identified as acceptance / no stigma / discrimination, equal treatment, equal access to resources and facilities, assistance in times of need) from their respective communities.

My Story, My Life: Voices of Children

(Compilation of case studies from the field)

I am Munna, an 18 year old girl from Chirala. My father deserted my mother when I was a young child. Due to absence of economic and social support systems, my mother entered prostitution. Over a period of time she got involved with a man who became her temporary husband and looked after our family for a few years. Though with the passage of time, I got to know about my mother's involvement in commercial sexual exploitation, I did not develop any resistance/dislike towards my mother. I understood that she took the extreme step in an option less situation. Since I was a child, I had been subjected to abuse by my mother's clients. When I came of age, I got involved into prostitution without any force or compulsion from my mother. I don't think it was even my circumstances which led me into the flesh trade. It is just that I have grown up witnessing prostitution and being a part of the flesh trade. It has been the only thing that I was exposed to. Apart from the fantasy world of movies and the real word of the flesh trade, I knew nothing. So, gradually, I suppose it became the only way for me to live life. Frankly speaking, I do not find anything amiss about involved in prostitution. Here, I have my family and friends who have all been associated with the flesh trade for long. I have my own space and identity in our own little community.

K.Venkatesh, aged 8 years from Chirala: Venkatesh lives with his family comprising of his mother, father and two younger brothers. His father is an alcoholic whose daily routine is to get drunk and beat his children. The family has been facing acute poverty; they haven't been able to manage two square meals a day. The children do not have proper clothes to wear. They have minimum access to basic amenities. Due to unavailability of water, they took bath only once in a week. As a result they were suffering from some skin disease - their hands and legs were infected. Amongst his peer groups, Venkatesh is continuously ridiculed and harassed. He is oblivious to the kind of work that his mother is involved in (his mother is into prostitution). He quips that once in a while, his mother sends them to school. With no one to take care of them at home, most often, they roam around with hungry stomachs and play in the streets until their mother comes back home for the day.

S. Venkatalakshmi, aged 12 years, Jangareddygudem: She is currently studying in 3rd class. Venkatalakshmi's father died when she was a young girl. Her mother, who then got into prostitution to fend for her family, drinks every day and lives with a second husband. She used to often send the child for work or for begging and spend Venkatalakshmi's earnings on her drinking. The child was left alone at home when the mother went out with her clients. Venkatalakshmi recalls many occasions when she had to deal with her mother's clients in her mother's absence. In the process she was severely abused by most of them as well. With the help of her neighbours, Venkatalakshmi joined a National Child Labour Project (NCLP) hostel. Her mother has never visited her at the hostel. But quite often, she calls her over the phone and invites her to come home. For what, Venkatalakshmi is not interested to know any more...

K.Sai Esu, aged 11 years is currently studying in 2nd class at a NCLP hostel. Esu's father deserted his mother when he was a toddler. Later, his mother got involved with another man, who slowly led her into prostitution. During this period, his grand mother provided for Esu and took care of him. As a result of a major squabble between his mother and grand mother, Esu had to go back to staying with his mother. His mother used to be away from home for long periods, leaving him behind all alone, to fend for himself. Initially he attended school, but then he started working as an agricultural labourer. He used to collect jasmine flowers which earned him Rs.25/- a day. When he learnt about NCLP, he got himself enrolled in the nearest hostel. His mother and step father do come and visit him at the hostel. He is very well taken care of by his mother whenever he goes to spend his holidays with her. His mother has only one wish - a bright future for Esu!

Ms....she does not want to divulge her name – she is 18 years old and hails from Attili. She has studied till 2nd class. Her father died a year ago and she lives with her mother, elder sister and younger brother. She had come to know that her mother was into prostitution when she was 11 years old. She expressed her dislike about this aspect to her mother. Her mother did patiently listen to her protests but did not do anything to change the aspects that her young daughter found uncomfortable. Her mother never compelled her to follow suit, to join her and to get involved in prostitution. She is currently staying with her mother's sister and feels that she is in a much safer and protected environment because after she has moved in with her aunt, nobody has abused or teased her. She feels that she has left her earlier life far behind...

Ms... (she does not want to share her name) is 18 years old and hails from Anakapalli. She has completed 7th standard. Her father died when she was very young and her mother started working as a labourer to look after her two children. Some acquaintances of the family introduced her to a dance troupe and Ms... started performing along with them. She shares that there are too many instances wherein the villagers in the course of the dance program sexually abuse and tease her by touching her private parts. For each of the dance programs, she is paid Rs.1500/- to Rs.2000/-. Her lodging, boarding, costumes, cosmetics are also provided for by the contractors. She shares that the contractors strictly forbid the girls from speaking to their relatives or boy friends. Over a period of time, in addition to dance performances, the girl has been inducted into prostitution by her peers. In case customers approach her with a good offer after a dance performance, she sleeps with them. She quips that it is not her regular profession; she does this only to supplement her income. The best part about it is that the entire earning out of prostitution belongs solely to her and so she gets to send it across to her family. She also expresses her anguish by saying that the government should first provide for alternative income sources before imposing a ban on bar dancers/record dancers (she is well aware of the ban on bar dancers of Mumbai).

I am 12 years old and reside at Anakapalli. I have studied till 7th standard. My mother is a daily wage labourer and my father is a rickshaw puller. He drinks everyday, beats up all of us including my mother and does not give any of his earnings to take care of the family. So in dire circumstances, my mother takes clients. At times she brings them home, otherwise she goes out with them. My mother takes good care of me and sends me to school. Whenever she is with a client at home, she gives me money and asks me to go out and play. At times she is away from home for days together and during this time I am left behind alone. My father does visit home once in a while but whenever he comes, he takes whatever little money is with me and my mother and in case we refuse to give, he beats us up brutally. I don't like all this, I only want to study and play.

Purna is 9 years old and stays at Bheemavaram. She is currently studying in 4th class. She stays with her mother and younger brother. Her father left them to live with another woman. Later her mother started having an affair with her uncle who is a rickshaw puller and who visits them almost everyday. Purna does the entire household work and also takes care of her younger sibling. Her mother goes out every night to work, Purna knows quite a bit as to what her mother does when she goes out in the night. She has requested her mother many a times not to leave her and her brother alone at home, but her mother has never gave into her requests. Before she goes out, her mother prepares food for all of them. In the nights, Purna serves this food to her uncle and feeds her brother. Her mother also takes other women from the neighbourhood along with her. Purna's uncle helps her mother to get customers. Many a times, the police have arrested her mother and imposed fines on her. Over the years, Purna has silently witnessed all of this and also the many quarrels that transpire between her mother and their neighbours on account of her mother's background.

Durga, KSP Colony, Narasaraopet, 7th class: In Kodela Sivaprasad colony, around 30 families are involved in commercial sexual exploitation. Each of these families carries out their business by maintaining 4 to 5 girls in their houses. Women in the other families are directly involved in prostitution. Each family earns Rs.1000/- to Rs.4000/- per day. Young girls are from Goa, Rajamandry, Chilakaluripeta and Hyderabad often come here for business on contract for 20 to 30 days. Durga's family is involved in commercial sexual exploitation. They get good looking girls by paying more money. Currently, the family has three girls. Durga assists them by supplying paans, gutka, net powder, tiffin and other things required by them. Durga and her sister have advised their parents to stop doing this work. However the parents continue their work on the premise that this is their only source of income. Local policemen visit them every evening to collect money for allowing them to conduct business. In case of higher officials' visits, the police alert the families in advance to hide the girls. In fact, they seem to encourage those families to conduct their businesses for want of more money. At school, their classmates do not speak to Durga and her sister and also tease them because of their caste. In their community, some families do business with their own children, but Durga's parents never involved their children. Durga shares that once her father had brought a very young girl for their business. But out of sympathy, Durga gave her some money and clothes and helped her run away from her house without the knowledge of her parents.

I am Sivaparvathi. I am 13 years old and I have studied till 8th class. We are five children in our family. I belong to the Dommara community and our family has migrated from our native village, Charukupalli. I stopped attending school when I got affected with chicken guinea, sometime last year. Quite a few families in our

Community are involved in commercial sex work. My mother has forced me many a times to get into prostitution, but I have vehemently opposed this aspect. I know that it was my grand mother who had forced my mother into prostitution and now my mother wants me to follow suit. I have also interacted with many other women who are into prostitution for a myriad range of reasons – poverty, lack of social support, disturbed married lives etc. Recently one of my mother's clients whilst visiting her saw me and asked her to send me with him. Since then my mother has stopped taking clients. I have decided that I shall continue my studies, take up a job and live a decent life. When I have children, I shall not allow them to follow our community tradition of taking up prostitution for earning a livelihood. I shall educate them and support them to lead a normal life.

K.Rajani stays in KSP Colony, Narasaraopet. After her father's demise, her mother started working in a factory and Rajani got employed in a book-binding unit. She has two younger sisters. To provide for their consumption expenses, they took loans from Spandana and Share micro finance agencies. Over a period of time, they were unable to repay the instalments. In an option less situation, Rajani's mother got involved into prostitution. Despite this venture, the family's financial situation has not improved. Her mother aspires to pay Rs.10,000/- as dowry for each of her daughters as her only strategy of ensuring good husbands for them. She is constantly working towards fulfilling her objective without paying any attention to her health condition. She has firmly resolved that she would leave prostitution once all her daughters are well settled in their respective families. Rajani is worried about the consequences of the prevailing situation on her mother's health. She is also concerned that the community and neighbourhood might get a whiff about her mother's work and that it could adversely affect their future prospects. The family had no knowledge of any available and accessible rehabilitation measures until Rajani's mother came in contact with HELP when she was referred to the institutions home after being rescued by the police. They now are prepared to set up a garment's business, if the required financial assistance is extended to them. Above all, Rajani looks forward to the day when her mother can completely leave behind her baggage.

I am Srinivas from Nallkatta (Tenali). I am 16 years old and I have studied till 10th class. My parents had a love marriage. After I was born, for reasons not known to me, my father was jailed for almost 2 years. Later, when I was 10 years old, my father expired. Since there was no social or economic support, my mother had to get into prostitution. I used to help my mother by running errands for her. I used to be taunted and teased by other children in our neighbourhood. I had to discontinue studies because I was unable to handle these issues. I did try to speak to my mother about other means of earning livelihood, but she did not want to listen. She just continued to prostitute. She used to remain away from home for almost five to six days at times. Our neighbours never bothered about me or cared for me, instead they would continuously question me about my mother's whereabouts. I suffered a lot due to such humiliation. With all this experience, specifically in terms of being able to empathise with the situation of

children of women in prostitution, I have resolved to become a pastor and serve families who undergo trauma similar to the misery that I have witnessed in my life. After all these years into prostitution, my mother has not amassed any wealth; she has not even been able to provide us the basic necessities. She has only risked her entire life and all she has today is the dreadful HIV/AIDS which is slowly eating her up and taking her away from us.

I am Sk.Sahena from Narasaraopet. I am 16 years old. My family lives in Varavakatta area. There are approximately 40 families in our area. Youngsters of around 20 families are involved in dancing and the remaining families earn their living through prostitution. My mother is my father's second wife. She worked as a prostitute as well as a dancer. My father spends most of his time with his first wife. He gives my mother around Rs.2000/- a month for our upkeep. Actually, I go to his house to collect this money from him because for quite some time now, my parents have stopped speaking with each other. We do not face any problems in our neighbourhood. Our family has never faced any major financial crisis. The women who go out to work as dancers earn Rs.600/- per program. Women, who are into prostitution invite clients to their houses. I do not like such things happening in our neighbourhood because young children get negatively influenced by all such things. Already seven girls in our neighbourhood have run away from home on the pretext of love. I am not sure as to how many of them are leading normal and peaceful lives. The police officials are not bothered about these issues; they do not keep a tab on the activities in our neighbourhood. In our families, women are free to carry out their business as per their convenience. They either lure young girls or force them to get into prostitution. Young children in the neighbourhoods experience abuse – both physical and mental. Challa Srinu, a community person has helped six dancers to establish petty businesses by providing loan assistance from the government. I shall also approach him and request him to help me in a similar manner.

Annapureddy Balaraju is 17 years old and hails from RR Thota, Guntur. In his neighbourhood, there are approximately 80 families who are all associated with commercial sexual exploitation. Around 15 families are involved in bringing girls from different places for prostitution purposes. In his community, boys study up to 8 to 9th class and settle as auto drivers or daily labour. Most of them also double up as pimps. A majority of the girls are inducted into prostitution by their families. Balaraju has studied up to 10th class. He currently works as a tailor at a garments showroom. In his spare time, he works as a broker and refers clients to the women and girls in

prostitution in his neighbourhood. He feels that his behaviour is the result of his ingrained caste and his family background. He mentions that at times their community faces problems from the local ruffians and police men. He can also sense a gradual change taking place in his neighbourhood, some families are shifting their children and locating them in hostels and boarding schools and supporting their education. However, he complains about the lack of government initiative to help his community.

Vijaya Lakshmi has completed 5th class. She belongs to one of the four big brothel houses in R.R thota in Guntur. Almost forty families living in this area are involved in home based prostitution. There are 15 to 20 adolescent girls in the colony. The girls are not allowed to study beyond 5th class in their community. The girls do nothing other than prostitution. Every morning they get ready and stand at the doors to solicit customers for the day. In the afternoon, they take rest only to get ready for business again by 4 p.m. to 5 p.m. The girls continue to languish and are unable to get out of this mire because they do not know any other work and also because no one is willing to hire them for work. Girl children of mothers who are no longer able to attract customers due to old age get involved into prostitution to provide for their families. In Vijaya's locality, there are 7 to 8 girls who got involved into prostitution in this manner. Vijaya is constantly tormented by the question Can't we lead a normal life? Her mother is suffering from HIV/AIDS; she still continues to go out with clients by taking all necessary precautions. Vijaya likes to study but is unable to do so because of the stigma that she faces at her school. Some times the clients quarrel with Vijaya and her mother about money and abuse them by using vulgar language. Vijaya's mother has advised her to get out of prostitution. However, Vijaya continues to do it so as to pay back the loan taken from KMM for the purpose of paying dowry at the time of her sister's marriage.

My name is Annapureddy Ramana Kaveri. I am 16 years old and I am a resident of Chilakaluripeta. There are 20 girls of my age in Vadderapalem Street. 10 of us are into prostitution and the remaining ten girls earn their living as dancers. Young boys in our community work as either dancers or pimps. My parents have three daughters. My parents have married off two of my elder sisters by taking loans from Spandana, a micro finance institution that operates in our area. My mother who is a prostitute will not be able to clear the debts taken for my sisters' marriages from her earnings. So in order to support her in repaying these debts, I have got into prostitution. I had initially tried to earn a living as a dancer, but I was not really good at it. I did not want to get into prostitution, but as I had no other means of earning money, I had to get into it. I am on the look out for alternative options, in case you know of any opportunities, do let me know... I shall be grateful to you.

I am Srinivas. I am 12 years old and stay at Nallakatta, Tenali with my mother. We are 10 boys and 6 girls of school going age in our neighbourhood. At the local school which we attended, we were commented upon and ridiculed. Other student did not speak to us. Many a times, we ended up quarrelling with them because they used to negatively comment about our mothers. Over a period of time, I realised that they were speaking the truth. When I questioned my mother as to why she was into prostitution, she replied that it was our caste based occupation. She added that people in the society would always comment upon us irrespective of our involvement / no involvement in prostitution. For us, she remarked it I a matter of survival. She carries out her business by catering to clients on her own as well by maintaining two other young girls. She pays each of them Rs.100/- a day. We earn Rs. 500/- per day. We save the money left after our expenditure in the bank. In our near vicinity, there is another brothel run by Venkat Rao. He earns Rs.3000/- to Rs.4000/- per day. At times I have suggested to my mother that when we have sufficient money, we could shift to Hyderabad. She always replies to me that she was continuing her business so as to save enough money for my future. She wants to ensure that I will be well taken care of even after her demise. We knew one at Hyderabad, who often invites us to come to Hyderabad. But my mother says that they will not touch us and that they would treat us like untouchables. So she is unwilling to accept his offer. Some time ago, few foreigners had come to our neighbourhood and had offered loans for alternative livelihoods. Almost every family availed of this loan and used it up for consumption purposes. My ambition is to become a doctor. I want to serve the needy with free treatment and medicine. Also I dream of seeing all our people in some decent jobs. That's all.

Inputs of Stakeholders

The views of women who are involved into CSE, their male partners, pimps, hawkers and brothel madams have been assimilated to gain insights into the situation of children who are born into families associated with CSE. An overview of the insiders' experiences:

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
The lady (aged 20 years) belongs to <i>Dommara</i> caste and works as a coolie	There is one drop in centre in the locality. Started 2 years ago to provide educational support for the children.	Bring young girls on contract basis for 15 to 20 days for Rs. 10-20 thousands from Rajhamundry, Hyderabad and Guntur for CSE. Lack of education facilities, do not really get through to high school. Are ridiculed by other children in schools and looked down in their neighbourhoods Most families still face economic problems	Has not heard of any provisions / schemes	Mothers in CSE - creates a negative impact on the children. Children get into bad habits. Mother has no time to look after the children, who in turn do not respect her. At a very young age, they get addicted to cigarettes and liquor. The number of girls who run away from homes has been on the rise. This is in contrast to the fact that our community people have been bringing girls from elsewhere till date. Women who are poor as well as those who are not are both involved in CSE. Used to this easy life children grown up and become adults who do not like going for work and working hard to earn their livelihood.
The lady is 40 years old and is involved in business.	Knows HELP's centre Extend educational, recreational and nutritional support Has attended meetings	Factors: Love, marriage, poverty, luxury life and revenge Perpetrators: Young people, Ruffians and rogues From / to: Hyderabad, Mumbai, Goa and other nearby districts Fetch Rs.500 to Rs.1000 depending on the looks, colour, beauty and age of the girl	Anti-trafficking measures by police and HELP Micro-credit support – 15 women started petty businesses and wish to come out of CSE	Problems: No sleep, physical and emotional abuse by clients, scare of HIV/AIDS Child feels distraught when he/she becomes aware of his/her mother's background –leads to further disintegration of the family, child faces discrimination in the society Mothers have also become perpetrators of this violence

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
50 years old lady (S.C), works as a daily labourer	Knows a centre started more than a year ago Provides educational support Forms adolescent girls groups Conducts Mothercommittee and vigilance committee meetings	Does not understand trafficking. Knows about CSE. Women get paid Rs.2000/- to five thousand for catering to clients. For generations we have been involved in this activity. We consider it as our profession and we take pride in it.	Community vigilant group need be strengthened	Women in our neighbourhood send their children to other localities or to their relatives' houses and only then carry out their activities without the knowledge of their children. They all have a common understanding that their children are being brought up in the right manner and they have no affiliation with CSE. They are confident that they have been able to keep their children away from CSE, also that their children would never get attracted to it and would consider it as an act of sexual pervers.
27 years old Muslim lady involved in CSE	Knows of a drop in centre run by HELP, has not attended any trainings	Not aware of Trafficking. Young girls & women in CSE earn around 10,000/- gross in a month Face major problems from police and also in the form of HIV/AIDS Children are identified as those belonging to families who dance and ridiculed People do not about the individual's involvement in CSE, so her children are not affected	Family members are forcing towards more lucrative CSE	The lady used to work as a dancer and slowly got into CSE. She travels to Hyderabad, Vizag, Rajhamundry, Mumbai, Nagpur, Goa to carry out her activities. She shares that in all these places she has interacted with girls as young as 12 years who were into CSE.

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
30 years old Muslim lady involved in CSE	Is for educational & recreational purposes, has attended trainings, attended by children in the age group of 6 to 13 years who are studying in 1 st to 5 th classes	Not aware of Trafficking Charges Rs.100/- on an average from each client No problems at all Steps have been taken to prevent the children from being identified as children of women in CSE Mothers get involved in CSE without the knowledge of their children and carry out their activities accordingly	Knows about HELP, but does not know any rehabilitation schemes Comments that bar dancers have been promised rehabpackages but nothing has happened so far.	Community is not aware of individuals involved in CSE. There are 2/3 houses in the neighbourhood wherein these activities are carried out. Women go there on the pretext of some errand / work and cater to clients. No one stays for more than half an hour to an hour. Most women do it under the garb of being dancers. Some women do it with the acceptance of their husbands whilst some do not share the reality with their partners.
45 years old lady from dommara, work as a pimp	HELP running drop-in centre for children of women in prostitution since 2 years	Not aware of trafficking As a protection strategy, to keep their young girls away from customers and pimps, mothers are getting their girls married off at a very young age.	Government can do nothing to help people associated with CSE.	It is a case based occupation. We only facilitate the process; we do not do it ourselves. We do not want our children to get into it. We carry on our business by involving only those individuals who wish to get into this activity.
26 years old lady with 2 children, into CSE, also acts as a pimp,	Knows about it and sends her children over there	Source areas: Ravinuthala, Anamlamuru, Timmanapalem, Garlapadu, Korsipadu, Martur Destination : Kakinada, Rajhamundry, Peddapuram, Guntur, Vijayawada Problems of bad habits and addiction amongst children	Despite many government schemes not a single scheme is accessible to victims of CSE	Children should be capacitated and all required measures should be taken to prevent them from getting into this trap.

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
45 years old Lady, works as a pimp, earns 250/- a day	Since two years JKWS running DIC in my community	We are sensitized by local NGOs, but most of women voluntarily come up for their livelihood... What can we do?	Women came from different districts on contact basis	Essential to create programs for people like us as well. Otherwise we will continue to do what we are doing for our survival – there has been a major change – we no longer involve children in our activities.
22 years old lady, into CSE	Since two years AFD running DIC in our area	Problems from police, lack of education support, discrimination in the society	None	We have no time to spend time with our children due to entertain and searching for customers
25 years old male, runs a petty business, pimp	These drop in center is of no use for the community	There is nothing called trafficking in our neighborhood. No force / deception involved.	These are all poor women and we help them with some support. There is no body else to support them	Despite efforts made by mothers, some children willingly get associated with CSE. There are five families who act as middlemen and take girls who are willing to get involved in CSE on contract basis.
30 years old lady, into CSE, also a pimp	It will definitely help our children	There is nothing called buying and selling, it is all contract based, home based and street based now	Not aware of any and does not want to know	Once into it, no chance of coming out and settling for a normal life because of high income and luxury life
40 years old lady, works as a pimp, earns Rs.1000/- a day	It is not that useful. But the younger children do need some support when their mothers are busy	We do not involve our children for fear that they will have to face a number of problems, we do not want that to happen, girl children still face difficulty in getting educated	I could not see any thing happening for the last 25 years..... how can I expect now ?	We face no stigma, for we do not do anything directly. Those who want to do, we only support them, so we do not face any flak from the society. And frankly speaking, none of us require any rehabilitation or re-integration support.

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
30 years old male, acts as a pimp	This school is good for the male children	Most come from other places, they do it with out their families' knowledge, they tell their families that they are into business / working in a factory	Know about few efforts, but they were never successful	I get paid by both the women as well as the customers Since their families are left behind in other places, their children obviously face no problems on account of their involvement in CSE
40 years old male, broker and owner	Children at young age need some place to play and read	Almost every one comes here on their own. No one forces them	I am not aware of any	Nothing happens without the knowledge of the person getting involved in CSE.
50 years old lady, into CSE	It is a good initiative. Our children need this kind of support	It is the poverty which drives many... Once we are in ... we can no longer escape.. we die in this mire only... Many want to come out, but financial obligations and stigma prevents them to do so.. At east our children need to stay away from this...	Some efforts are known to me. They were successful. Lack of continuation of efforts is of no use..	Some women get into it to earn money to pay for their addictions, some to contribute towards their families' survival and some are forced to get into CSE, normally young girls in the age groups of 15 to 20 years are forced into CSE
35 years old male, husband of a woman involved in CSE	It is good I advocate for this kind of support for our children	We follow the customs of our caste. My wife operates as a brothel madam, we have ensured that no girl who is working with us is below 18 years of age.	I have no idea of any such initiatives	We shall not let our children enter this trade. We shall get them married off.
30 years old lady, into CSE	I want my children to be in a better place. This school can make the first step towards that goal	I had no guidance when I was in this Now I understood... it is too late. It is very difficult for me to leave unless I have a strong support... Now I do it for the sake of a better future for my children...	Heard of Very few initiatives... but none worked for us	Though I am into CSE, I do not like my children getting into it. At times, I have to go out in the night with my clients. That is the time when I feel very bad about leaving my children behind all alone at home.

Respondent details	About Drop-in centres	Awareness about CSE & T Problems of women and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
35 years old lady, into CSE	It is good, it is helpful for the children to learn at the early ages	Nobody in my family knows that I am into CSE. I have located my children in Vijayawda where they are pursuing their studies. I visit them once in a month and provide them with all their requirements.	I have no idea about any thing.	I am doing it for the sake of my children. I am happy that they are doing well at school. There is no way that my children can get to know about my involvement in CSE or get associated with CSE. I do not even think about such probabilities.
50 years old lady, into CSE	Children shall not be the victims of their mother's deeds. This will help them to shape their future. need	In their search for alternative livelihoods, most mothers also get their children employed in various activities. The intention is that once the child stabilises in the work, they can leave CSE and continue in the normal stream. But more often than not, due to the inherent problems of employment, this strategy does not prove fruitful.	Very less was done in this regard. I expect a lot more	There is also a possibility that because of the children, the mother's might change their ways and get out of CSE to lead normal lives. When any mother gets a hint that her daughter is getting interested in getting involved in CSE, the immediate prevention strategy that she employs is to get her married off in a place outside their purview. Despite their earnings, because of the inherent expenses involved in CSE, most mothers are unable to provide adequately to their children.
30 years old lady, into CSE, also acts as a pimp	Good support for children	Almost every one get into for the want of money to run their families. I see this as a means of making money. But they should be careful about HIV. Keeping children away is up to their wish.	No idea of any such	Girls as young as 12 years have very high demand and the easiest means of getting such young girls is by influencing women who are already into CSE to invest into CSE in the form of their daughters.
28 years old lady, involved in CSE	Good to send them, it will entertain them and will keep some privacy for us.	Belongs to dommara community and so feels that there is nothing wrong in what she is doing.	I heard, but never saw in action.	She was candid enough to state that if her children want to get involved into CSE, she shall not stop them, she would only caution them about HIV/AIDS and tell them about the precautionary measures, After all, it is their family business.

Key Informants' Insights

Insights have also been taken from people living or working in the neighbourhoods where CSE activities are carried. The efforts has been to consolidate the outsider's perspective about the second generation.

Respondent details	About Drop-in centres	Awareness about commercial sexual exploitation and Trafficking Problems of women associated with CSE and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
56 years old man, operates his own petty business	Does not know	Is not aware of the prevalence of trafficking in his locality People in our community have no idea if anyone is involved in such activities. Only if they knew, would they show any sort of discrimination against such children.	None	Most children themselves would not be aware of such aspects about their respective mothers. These days it has become very difficult to track such cases. People are very smart and take all the necessary steps to avoid the public glare. Even neighbours do not get a whiff of what is happening in their houses.
45 year old police man	Knows about the centre run by HELP	Considers only children being forced into CSE as trafficking Feels that once people get into CSE, they will never leave it Payment – 1000/- for a night Stigma and discrimination in the society – so most are not send to school	No minors are currently involved in CSE Women in CSE are not going to leave it behind, give them any kind of support, but you will still find them in CSE	Decrease in the number of families in CSE getting their children involved in to it – partially due to the scare of HIV/AIDS and also due to the police No concept of saving amongst these families, no matter how much they slog it out, they still have economic crises. Children face high vulnerability for getting trafficked. Young boys are used for pimping purposes and for running errands for the customers.

Respondent details	About Drop-in centres	Awareness about commercial sexual exploitation and Trafficking Problems of women associated with CSE and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
30 years old male, dommara, works as a rickshaw puller	Knows about the HELP centre – for education and play	CSE has been happening for ages – why the fuss about it? Families do not educate their children, face health related problems, discrimination in the society	None	Others are taking the name of our caste to get involved in CSE There are an increasing number of children even in our community who are putting their foot down and saying no to getting into CSE
35 years old lady, works as anganwadi worker	Knows about the centre and has also attended the trainings.	Is not aware of any incidence of trafficking in her area of operation. Marriage of their children at a young age has emerged as survival/ protection strategy for families associated with CSE	Recently hearing about such initiative. Never had the chance to see...	Increasingly seen that dommara communities have stopped involving their own children in CSE but get other young girls from elsewhere for this purpose. Considers those involved in CSE as doing it because it is their caste based occupation – so questions if there is a need to intervene in such a situation and take any corrective action
42 years old lady, works as anganwadi worker	Education, mothers committees, adolescents, vigilance meetings	Earnings are not adequate to provide for the basic necessities of some of the families	None	As long as the identities of mothers are not revealed, the children will not face any problem. Since home based and mobile prostitution is on the rise, children do not get affected
32 years old male from dommara community, also works as an auto driver	Centre provides education support	Trafficking is putting children below 18 years into prostitution. Children are educated only till 5 th class, ridiculed for being dommaras, they don't go to school	Vigilance committee has been formed, aware of the rehab measures available	Our community is solely dependant on the earnings from these activities. We do not send our girl children outside, when they attain 15 years of age, we get them married. We have reduced our own as well as our children's direct involvement; we do it by involving others. Others are doing it in our name.

Respondent details	About Drop-in centres	Awareness about commercial sexual exploitation and Trafficking Problems of women associated with CSE and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
30 years old lady, into farming	Good support for children	In most cases children have to bear the brunt of their families' backgrounds. There are also cases wherein parents sell their own children	CVGs are in place. More strengthening is needed for CVGs to combat CSE	It is not always for money, sometimes for expectations, rewards and concessions beyond money, clients are entertained by women in CSE.
30 years old lady, NGO worker	It is a good initiative	Most mothers are simply unconcerned and not bothered about their children. They spend neither the time nor the resources required to take care of their children.	Many NGOs are playing active role to check the problem. But more yet to come.	CSE has broken the bounds of being carried out in isolation. Most women who are involved in CSE carry it as an alternative opportunity. Work places have become hubs for soliciting prospective clients.
48 years old male	Good school. Need more scope for supporting older children also	Children are used primarily to run for errands for the customers.	This problem can be tackled by providing alternative livelihoods for individuals involved in CSE. There are women who want to come into the mainstream, if provided with adequate support	CSE has only been on the rise. None have been able to counter it. It is actually the government who is promoting trafficking, dommara community is never going to stop its activities. Even if women want to come out of it, those dependant on their earnings will never let them do so.
43 years old male	Must be given priority for this kind of facility	These children are trapped by customers on the pretext of roles in serials, movies or on the pretext of taking them for sight seeing and touring	I have no idea of any	It is observed that attention in these areas is revolving around young girl children who are in demand.

Respondent details	About Drop-in centres	Awareness about commercial sexual exploitation and Trafficking Problems of women associated with CSE and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
39 years old female, ORW, works in mahila mandali	An excellent opportunity for the children to learn at pre school stage	In many cases, the young adults are tricked and are brought into this... They are even threatened when not accepted. It is found to be an easy way of making money. Hence may be turning into pimps, and causing extensive damage to the future generations	CVG are good and in place. Need more capacity for handling such a wide trafficker's net.	Many are increasingly involving children from other places and families into CSE and not their own children. Some of them even adopt young girls for this purpose
38 years old lady, employed	This is a good idea to bring pre school experiences to the children	Male partners act as pimps for the women, there are also cases wherein mothers act as pimps for their daughters, also send their daughters on contract basis to other cities	I heard some information from my friends. If these efforts can be strengthened, it would protect many innocent children.	Children are normally involved in getting cigarettes, liquor and condoms for the customers.
26 years old man, runs a petty business	I have a little knowledge	A considerable number of families in CSE get their children involved into CSE, sometimes against the wishes of their children.	I don't know	Many times, children and young women are the easy targets, as they can be easily lured due to the innocence and lack of knowledge about the troubles, they face ..
36 years old lady, runs a petty business	Good idea and works well for children	I heard many are forced, and some enter on their own. Whatever the reason may be, the losers are their children .	Recently started hearing about some initiatives	The stepping stone for many young girls is falling in love. Then, in the name of love, many are trapped into CSE.
35 years old lady, ward member	More children are attending this DIC. Good Effort	Children do not attend school regularly, instead keep loitering around their houses and pitch in handy for their mothers in	Good initiatives are in place. CVGs are playing a key role in identifying the new	Daughters of women in CSE are ridiculed by neighbours by saying that she has studied more than her mother and will go further. Boys are taunted by commenting that they will grow up to be

Respondent details	About Drop-in centres	Awareness about commercial sexual exploitation and Trafficking Problems of women associated with CSE and their children	Existing measures and initiatives to check the problem	Observations & Suggestions
		handling their clients.	entrants and in protecting the children from entering into CSE	big agents, but they could start with by getting and referring customers for their mothers. All they say is, Is your mother available?
31 years old male, works as a teacher	Is a needed facility in this community. Will help the children to understand the need for schooling, there by protecting the children	Children of women in CSE undergo a lot of mental trauma when they get to know what their families are up to. It could lead to a lot of confusion, displaced values and can have many negative manifestations.	CVGs are in place, but needs a lot of strengthening, as they are not in a position to handle the issues on their own, completely	A good protection strategy to prevent children from getting involved in CSE would be to never let them know of the background of their mother / families and also to keep them distanced from the location where the mother / family is based. Though most mothers would say that they are in it for the future of their children, their very existence in it might be the root cause for adversely affecting the younger lot. It might also lead to strained relationships between the families and their children.

Analysis

EDUCATION AND OCCUPATION:

The study found that majority of the boys and girls were literate. A considerable number of them had been to primary schools and a fair number of children had attended or were currently in high school. This is a very promising sign in the context of these children which is often characterized by the lack of adequate educational facilities, problems faced at the time of enrollment (in some schools, father's identity is a prime requisite for gaining admission), economically marginalized conditions (lack of ability to pay for academic pursuits) and social factors (stigma and discrimination faced amongst peers).

Another very interesting aspect is that alongside boys, equal emphasis has been placed on the education of the girl child, which indicates a beginning towards the narrowing down of gender disparities. *However, some stakeholders are apprehensive about this positive change for they feel that girl children who are considered assets in these families are being sent to schools as a form of investment - the language and skills that they learn at schools can help them hook bigger and better clients.*

It needs a good amount of initiative for the guardians and motivation for the children who are constantly in the midst of the sex trade to focus on schooling. This could imply that education has become a priority amongst these communities in their pursuit for a better tomorrow. Added to it is the fact that a considerable number of both boys and girls shared that they enjoyed going to school.

Only a nominal number of the children had ever attended or were in intermediate. Lack of conducive environment for academic pursuits and coaching, lack of access to educational facilities, fear of punishment, paucity of monetary strength to support education, need for pursuing employment, increased involvement with CSE, drop-outs because of stigma and harassment, learning difficulties, early marriage (particularly in the case of girls) might have resulted in such a dismal situation.

Amongst the children who were not attending schools, some were directly associated with CSE, whilst others were involved in other occupations (including agricultural labour, fishing, working in factories, running petty businesses etc.). Though they knew the ways of making easy money, some of the children were particular about making efforts to earn their livelihood through decent mechanisms and leading dignified lives.

Some stakeholders caution that this positive phenomenon should be closely regulated and monitored, for in the recent times, work places have become unsafe, particularly for young girls and in extreme cases have turned into hubs for shady recruitments.

ISSUES OF NEGLECT:

Most children were pessimistic about their relationships with their guardians. The young ones find it tough to cope in disintegrated and dysfunctional family set-ups in which they normally grow up. More than half of them who stayed with a step parent find themselves in very difficult circumstances, which have further strained their interactions. This could also be one reason why children drop out of school and take to work early in life - to relish the freedom of their own earnings or to escape being taunted constantly as a burden or to satiate the greedy needs of their step -parent(s).

Children love to be pampered and looked after. Half of the children who are not being brought up by their natural parent(s) share that they really miss out on these aspects. They yearn for love, affection and parental support. The chances are high that this major emotional lacuna which is experienced by these children gets effectively capitalized by the pimps and hawkers who impress them with love and affection initially to draw them into CSE. Most key informants (brokers and madams) confirm this aspect when they share that they plug in to fulfill the needs of children growing up in CSE environments. This phenomenon explains why most victims of CSE (including the second generation) do not find fault with their perpetrators. In fact most of them are so emotionally dependent that they acknowledge their existence to these individuals.

Nearly ninety percent of the children shared that their basic needs are taken care of by their families. The needs of survival are reasonably met, but adequate attention is not paid to the other essentials (educational, recreational and others) in the course of their upbringing. This is in tandem with the findings of the earlier study conducted by HELP which indicated that only a very nominal percentage of the mother's earnings are earmarked for her children. This implies that the development needs of the children are left grossly unattended.

More than half of the boys felt unwanted within their families. The majority of boys felt loved only amongst their peer groups. In contrast, more than half of the girls felt loved within their close circuits. This finding authenticates the views expressed by the stakeholders that in families associated with CSE, the birth of a girl child is welcomed upon because it leads to enhancement of the asset base whereas the birth of a boy child is looked down upon due to the nominal marginal utility of the new addition.

Children who were left behind by their mothers for long periods of time - quite a number of them handled the situation by themselves. These children are forced to develop resilience quite early in life and become young adults even before they have lived their childhood. Nearly one - third of the children have the support of their friends in such circumstances. Peer groups, particularly comprising youngsters from similar backgrounds become a force to reckon for these children. They can easily empathize with the situation and over a period of time learn to pitch in for each other as and when required.

In the course of discussions with the stakeholders, it was felt that women in CSE have divergent emotions associated with having children. Some wish to have children as a natural extension of their lives, to have someone to shower their love upon and to call their own. Some are wary of bringing little souls into the big bad world and subject them to the misfortune that they are already undergoing. In most cases these women get pregnant because they have not taken adequate measures, so they opt for abortions. In case of young women who are in brothels, under the pretext that having children might affect their beauty and body, the brothel madams / contractors forcibly send them in for abortions. Since some young girls are not even aware of the changes, by the time they realize that they are pregnant, it becomes too late for an abortion. In such instances, children are born as unwanted souls and burdens that the women are in a hurry to dispose off. In some cases, children are born either prematurely or in a malnourished state (specifically seen in case of mothers who are minors) and with birth defects (for most women in CSE sustain themselves on liquor and other addictions).

In the midst of their work, unless they have the backing of other family members, mothers find it very difficult to take proper care of their children. In brothel houses, it is a common sight to find most children being left to the care of the older women (who cater to very few customers) or with women who are not catering to customers at that point of time. Some of them send their children back to their parents. In cases where children are raised by their grandparents and relatives, it is found that their mothers continue to monetarily support all their basic requirements. So in the best interest of the children and to ensure a life sans stigma, the mothers at times distance themselves from their wards and make alternative arrangements for their upbringing.

One extreme situation which is common place amongst young women in CSE is that alongside milk, they feed liquor to their toddlers to put them to sleep (so as to not to put off their clients and earn the wrath of the brothel madam / broker/ contractor). Looking after children, particularly the younger ones is time intensive. This means lesser time available for doing business. In most instances, the madams and contractors are ruthless and threaten to separate the child from the mother, leaving no option for the women but to take such an extreme step of feeding alcohol to their kids.

CHILD ABUSE:

Nearly two-thirds of all children had experienced abuse in varying forms. Girls were more victimized in comparison to boys. Sexual abuse and physical violence by their / their mother's customers, pimps and hawkers and their family members haunt their very existence. Neighbours and peers also tend to take undue advantage of their vulnerable position. Half of the children faced abuse for resisting or not giving into demands for getting associated / involved in CSE. This indicates that the children grow up being treated as objects of sexual gratification and gives a peep into the constant pressure that they experience for getting into CSE. One-third of the children who were abused feel that there is nothing amiss about it. These children definitely have not been educated about the concepts of physical self, personal space and the boundaries that need to be adhered to in all external relationships.

The stakeholders reported many cases wherein at a very young age children are exposed to physical abuse, particularly from their mothers. In one particular case, a woman had a baby girl. Prior to the birth of the child, she had a boy-friend, who was away from her for quite some time. He returned after the birth of the child and he knew that she was not his child. This led to separation between the two and since the birth of the baby was the root cause, the mother directed all her frustration and anger at the child. There are also instances wherein women in CSE bear children of their boy friends. In case of quarrels with their boy friends, alongside physically abusing their own selves (which is a very common ritual), they also vent it out on their children. If in some cases, children become their mothers' bouncing boards, in certain other cases they become their boxing bags.

Discussions with key informants reveal that some of the children are referred to institutional care (government run hostels, private boarding schools and NGO run homes) by their mothers or by their families. When these children go over to their mother's house during their vacation time, some of them are accosted with uncomfortable experiences (despite the care taken by their mothers). Sometimes these are planned by their families only. Some experience abuse (of all sorts and kinds) by their mothers' clients, family members, fathers, step parents. In some cases girls are married off. Some girls are subjected to sexual exploitation and rape in extreme cases and gradually inducted into CSE.

SUBSTANCE USE

Half of these children use a wide range of substances including alcohol, bidis/cigarettes, pan parag/gutkha, white liquid and glue. As regards getting introduced to these substances, 10 to 15 years of age emerged as the most vulnerable period. The frequency of addiction is very high. Substance abuse is considered as a source of enjoyment and recreation with peers. This reflects the lack of exposure to healthy forms of recreation and entertainment amongst the children. Their spending patterns also reveal that it definitely is a priority amongst them. This indicates increased vulnerability to all forms of abuse and exploitation. Pimps and hawkers in the case of boys and girls and in addition, clients as well in the case of girls are the primary drivers behind this addiction. The power dynamics are once again exposed in this aspect. Getting the children addicted to such substances gives them the power and position to ensure their allegiance and to get them to act as per their whims. An overwhelming number of children have never received any form of de-addiction assistance which indicates a pressing need that demands attention.

ASSOCIATION WITH COMMERCIAL SEXUAL EXPLOITATION

Half of the children were aware of their mother's backgrounds and association with CSE. Two-thirds of the boys had a negative feeling about their mother's association. Interestingly, almost half of the girls were comfortable with their mother's way of securing livelihood. Boys venture out, have more exposure to the social world and also face a lot more criticism and rebuff because of their association with CSE and so the frustration. On the other hand, girls tend to spend more time at home, probably with their mothers and so can empathize with their situation in a better manner.

Stakeholders share that when some mothers speak about their realities and the factors that led to their current situation, some children fully empathize with them and become determined to lead a normal life and look after their mothers. They aspire to gain respectable identities and are unwilling to let go their mothers' pain in vain. In certain cases, the children look down upon their mothers, condemn their actions, abuse them, turn violent and also demand for more resources (for they now know that they are in the august company of money spinning machines). There are also instances wherein mothers do not share their backgrounds and locate their children at a distance. To make up for their lack of constant presence, they give in to their children's demands and become indulgent parents. Consequently, the child becomes even more demanding, thus pushing the mother further. Another reason which explains why mothers find it difficult to get out of CSE though they would like to do so or turn into perpetrators of the violence of trafficking. Some children runaway from their homes unable to bear the burden of the revelation and to escape the stigma of being associated with CSE and end up in more vulnerable situations. Quite a considerable number of children grow up feeling very connected and comfortable with the CSE way of leading their lives. Their contention is that if their mothers could choose their way of life, then they also have the right to choose this easy way of making money instead of striving hard and struggling to make ends meet.

Half of the girls spoke of the efforts made by their mothers to protect and prevent them from getting associated with CSE. These efforts were, however nominal in the case of the boys. The perceived vulnerability of girls as against that of boys seems to be higher amongst the mothers. There also seems to be a gap in the understanding of the mothers about the potential risks inherent in being associated with CSE for the boys. Of late, early marriages are being employed as effective strategies by mothers to prevent their daughters from getting involved in CSE.

The study indicates a very high percentage of girls involved in CSE activities and a very high percentage of boys involved in assisting individuals in CSE. Families, pimps and hawkers play a primary role in introducing these youngsters to CSE. Most children blame their economic insecurities as the prime culprit for their association with CSE.

Stakeholders and Key informants share that in CSE, the earnings seem lucrative. But the picture only gets gloomier if one also includes the expenses in the income and expenditure statement. Despite their hefty service charges, most women find it difficult to provide for needs beyond the basics of their children. With age, expenses increase and incomes dwindle. The price that these women have to pay constantly for earning through CSE outweighs their actual revenues. Another reason for children getting associated with the flesh trade at a very young age. Many also get into the vicious cycle of debt. When the monetary burden of debt becomes very difficult to bear for a woman in prostitution, most often, her daughter's virginity is paid off as an installment to the money lenders and thus begins the young girl's journey into the world of CSE.

Most children associated with CSE shared about problems of earning and management of incomes and expenses, also about family related issues. Some of them also spoke of their inability to pursue academics post involvement in CSE, an aspect that they miss out in the process but would not have wanted to. The children shared that they put on different masks and lived with multiple identities. They find it very difficult to trust anyone and do not let others know their real personas.

KNOWLEDGE OF TRAFFICKING SITUATION AND PREVENTION INITIATIVES:

About half of the children still lacked knowledge about trafficking and its various manifestations. Most shared that they do not see the relation between the way they are associated with CSE and, their exploitation or vulnerability to trafficking. They speak the language of madams, pimps and brokers who constantly influence their thought processes and in cases of non - allegiance, also threaten them with dire consequences. Only one third of the children could speak about prevention initiatives. The majority consider vigilant groups to be an effective strategy. As the natives are well aware of the activities in the community, it makes sense to mobilise them, and strengthen them to keep a tab on the movements in the area.

Most stakeholders, particularly all pimps, brokers and madams share that they know what trafficking is. According to them, trafficking implies involving children in commercial sexual exploitation. They deny the presence of minors / children in their businesses and share that they do not forcefully involve any individuals into CSE. Individuals interested to get associated with CSE approach them and these middlemen only facilitate the process of CSE.

REHABILITATION AND RE-INTEGRATION SYSTEMS (R & R SYSTEMS):

Almost two-thirds of children are absolutely unaware of the rehabilitation measures. The limited knowledge that the others know is also only about the vocational training assistance that is extended by government departments and NGOs. Almost 95 per cent of the children or their mothers have never accessed any of the rehabilitation schemes that are available.

The Way Forward

- ▶ Focused strategies and targeted approaches to increase the reach of awareness generation programs for these children and their mothers about trafficking, commercial sexual exploitation and the primarily about the rehabilitation and re-integration support structures that can be accessed by them.
- ▶ Peer counsellors to help children deal with their emotional trauma, to come to terms with their backgrounds, to gain clarity about life and value systems, to provide de-addiction support mechanisms.
- ▶ Life skills education and value based orientation should be designed specific to the children's context and extended to them.
- ▶ Need to devise mechanisms to penetrate further into the string holds of the brothel madams, pimps and brokers and establish rapport with women and children involved in CSE.
- ▶ Institutional care and protection set-ups should be strengthened to reach out to more number of children. Minimum standards should be ensured and the homes should be constantly regulated and monitored.
- ▶ Newly born children who require nutritional support to adolescents who need a range of support services should all be adequately involved in development programs
- ▶ Along with girls, boys also should be accorded equal importance and attention in all these initiatives for they could turn into either victims or perpetrators of the crime
- ▶ Socialization centres - create platforms or enhanced interactions between both boys and girls with the aim of reducing the curiosity factor which leads to dire consequences, for nurturing healthy relationships and also to undo the traditional gender conditioning which is inherent amongst all these children
- ▶ Groups comprising of both adolescent boys and girls should be strengthened and involved in community policing, monitoring movement amongst children, providing referral services to children with varied needs.
- ▶ Children with social consciousness and leadership abilities should be strengthened into youth advocates to voice the issues of their peers in public forums and to draw the attention of the policy makers for initiating corrective action.
- ▶ Mainstreaming should begin from an early stage. Efforts should be made to make children in mainstream schools and communities conscious to the hardships faced by children associated with CSE. Over a period of time, platforms should be created for interactions between both the groups of children.
- ▶ Comprehensive programs which could pitch into the entire range of issues that children in CSE have to cope with should be implemented. It is very essential to ensure handholding support till the time these youngsters lead stable lives and are involved in sustainable livelihoods so as to minimize possibilities of backtracking into CSE.

- ▶ Police should be sensitized adequately to the issues of these children. Their confidence and support are prime requisites in mitigating the threats that these children constantly face from the perpetrators of trafficking.
- ▶ PRIs should be sensitized and involved as responsible partners in the counter trafficking protection and prevention initiatives.
- ▶ Older women in prostitution could be effectively engaged as bare foot counsellors and monitoring personnel at the field level. They could counsel young people and stop them from getting associated with CSE.
- ▶ All programs aimed at protecting the children should be targeted at the entire family of the child (including parents, step parents, grand parents, guardians, relatives, siblings). In cases where the families are dependent on the children's earnings, efforts should be made to reduce this dependence on the child by providing alternative options of securing livelihood for their adult family members.
- ▶ Schools should be encouraged and teachers should be trained to help eradicate the stigma and discrimination directed towards children associated with CSE.
- ▶ Integrate programs of counter trafficking NGOs and NGOs working primarily in HIV/AIDS. Some organizations working on HIV/AIDS run drop in centres for women in prostitution wherein a platform is created for them to share their concerns and learn about safe sex measures. On the basis of collective action, some of them strive to solve their common problems. It is suggested that in addition to the capacity building on protection and safe sex, inputs should also be provided on child rearing and awareness should be created on preventing their children from getting associated with CSE.

Annexures

ANNEXURE A: Research Tools

I) INTERVIEW SCHEDULE: ADOLESCENT CHILDREN OF WOMEN IN PROSTITUTION

PROFILE OF THE RESPONDENTS:

Name:			
Address:			
Age: (Actual)			
Sex:	(1) Male (2) Female		
Caste:	(1= SC, 2= ST, 3= BC, 4= OC)		
Religion:	(1=Hindu, 2=Muslim, 3=Christian, 4=Others)		
Education:	(1=Non-literate, 2=Literate, 3=1-5 th Standard, 4=6 th -7 th Standard, 5=8 th -10 th Standard, 6=10 th -12 th Standard,)		
Where all did you study?	Class	Name of school	Location/Place where school is situated
Why did you stop going to school?	(1) Did not like working hard and studying (2) Fear of punishment at school (3) No school facility nearby (4) Fear of stigma at school (5) Lack of money to support your education (6) Had to work, so no time to attend school (7) Pressure from mother/family/relatives to stop going to school (8) Any Other		
Did you enjoy going to school?	(1) Yes (2) No		
What is your present occupation?	(1) Student (2) Commercial sex activity (3) Agriculture Labour (4) Fishing (5) Factory Employee (6) Assisting Mother in profession (7) Petty Business (8) Any Other		
What is the income per day? (Actual)			
How do you spend your earnings?			
How do you spend your leisure time?	(1) on Household work (2) on Studies (3) on Recreation (4) Any Other		

CHILD ABUSE:

Have you been abused at any time?	(1) Yes (2) No
If yes, by whom	(1) Family (2) Peers (3) Neighbours (4) Community (5) Pimps & Hawkers (6) Customers (7) Any other -Specify
For what	(1) For not taking up the profession (2) For not doing household work (3) Being born in a family which does commercial sex (4) Any Other-Specify
In what form	(1) Beating (2) Scolding (3) Touching the body parts (4) Abuse through vulgar language (5) Threatening (6) Neglecting (7) Any Other- Specify
Do you think that, it is a problem?	(1) Yes (2) No

SUBSTANCE ABUSE:

Do you currently take drugs / sniff glue and white liquid / smoke bidi and cigarette/ eat panparag and gutkha / drink alcohol?	(1) Yes (2) No
If yes, since when have you been a substance abuser? What was your age when you consumed drugs/glue/bidi/cigarette/panparag/gutkha/white liquid/alcohol for the first time?	_____ (in years)
If no, have you tasted/used any of these substances in the past?	(1) Yes (2) No
If yes, what was your age at that point of time?	_____ (in years)
What are the types of substances that you consume now?	a) Substance b) Brand / Types c) From where do you get them?
If you are a user, how many times in a day do you consume these substances?	(1) Drugs (2) Glue (3) White liquid (4) Pan parag and gutkha (5) Bidi and cigarette (6) Alcohol (7) Others
Why do you take these substances?	

Who got you into this habit? Who first introduced you to these substances?	(1) Mother (2) Father (3) Brother/Sister (4) Friends (5) Other family members / relatives (6) Colleagues (7) Pimps / Brothel madams (8) Clients (9) Others
On an average, how much do you spend every day on consuming these substances?	Amount in Rs. _____
Do you think you are addicted to these substances, i.e. can you lead a normal life without consuming these substances?	(1) Yes (2) No
Has anyone tried to help you stop taking these substances?	(1) Yes (2) No

FAMILY RELATIONS AND ISSUES OF CHILD NEGLECT:

Whom do you live with?	(1) Father (2) Step father (3) Mother (4) Step mother (5) Grandparents (6) Siblings (7) Relatives (8) Any other (specify)
How is your father's attitude towards you?	(1) Positive (2) Negative (3) Neutral
How is your Step father's attitude towards you?	(1) Positive (2) Negative (3) Neutral
How is your mother's attitude towards you?	(1) Positive (2) Negative (3) Neutral
How is your Step mother's attitude towards you?	(1) Positive (2) Negative (3) Neutral
If you are not staying with your mother / father, what are the reasons?	
In case you were not brought up by your mother/father, how have you felt about it?	
Does your Mother stops you to take up this profession?	(1) Yes (2) No
Did your mother left you any time for longer duration?	(1) Yes (2) No
Does your family support you for the following?	(1) Basic needs (2) Education (3) Recreation (4) Medical needs (5) Others

Do you think you are loved by your family and friends?	1) Yes (2) No
Are you cared for when you fall sick?	1) Yes (2) No
Who according to you loves you the most?	_____

SITUATION IN THE PROFESSION:

Do you know your mother's profession?	(1) Yes (2) No
If yes how do you feel about it?	(1) Good (2) Ashamed (3) Bad (4) No Concern
If yes how did you manage?	
In which of the following you are involved in?	(1) in the practice of commercial sex work, (2) assisting others in the profession of commercial sex work, (3) in both, (4) not involved in any of these
When did you get involved?	
How did you get involved?	(1) influenced by Family (2) influenced by Pimps (3) influenced by Hawkers (4) influenced by Economic conditions (5) any other - specify
What are the problems you come across in the following areas?	
Health	Physical
Economic	Police
Social	Customers
Cultural	Pimps & Hawkers
Educational	Any other
Peers	Nil
Family	
After getting involved, have you changed your original name?	(1) Yes (2) No
When questioned by anyone, do you reveal your true identity and your background?	(1) Yes (2) No

TRAFFICKING SITUATION:

Are you aware of any trafficking practices in and around your village?	(1) Yes (2) No
If yes, What are they?	
How are they being practiced?	
Are you aware of mechanisms to prevent trafficking?	(1) Yes (2) No
If yes, what are they? (Tick the relevant response)	
Educating general public about the ways and effects of trafficking	
Creating vigilant groups	
Any other specify	
Is there any community vigilance system for prevention of trafficking existing in your village?	(1) Yes (2) No
If yes, specify	(1) Formal (2) Informal

R&R SYSTEMS:

Mention the Rehabilitation & Reintegration systems which you know?	(1) Rejoining (2) Financial Assistance (3) Vocational Training (4) Any Other- Specify (5) Not Aware
Mention the ones you/ your mother utilised?	(1) Rejoining (2) Financial Assistance (3) Vocational Training (4) Any Other- Specify (5) Not utilised
Who Provides Them?	(1) Govt. (2) NGO (3) Any other- Specify

COMMUNITY RESPONSE:

Whom do you feel responsible for your situation?	(1) Family (2) Community (3) Pimps & Hawkers (4) Self (5) Any Other- Specify
How is the community Response towards you?	(1) Positive (2) Negative (3) Neutral
What is your dream in life?	
How would you like to fulfil your dream?	

INTERVIEW GUIDE: STAKE HOLDER ANALYSIS

Existing drop in centres - number, when started, by whom and activities
Type of existing material
Trainings undergone by teachers - number, when, where, by whom, content,
Enrolment details- total number, no. of boys, no. of girls
Interventions of any organisation or individual in these aspects
Total No. of children attending the tuitions, no. boys, no. of girls
Their level of education and age group
Economic status
Existing facilities at the tuition
Type and standard of material provided to them
Source, areas of support- Interventions of any organisation or individual
Status of improvement in their education
No. of families engaged in commercial sex activity
Total No. of SGBT children, no. of boys, no. of girls
Trafficking - causes, types, who does (PERSONS INVOLVED), who are victims, where (FROM- TO), when (SITUATIONS), rates (amount) , problems, effects
Situation and problems of the SGBT (Social, economic, health, family, educational, cultural , physical vulnerability and problems from customers, police, pimps and hawkers)
Abuse- reasons, forms. By whom
Community response towards the situation of SGBT and abuse
Attitudes and practices of the community, family, and customers towards SGBT
Measures for anti trafficking- (by community, NGO, GOVT, individual and family)
Protection- how do mothers protect SGBT not to enter in profession
Interventions of any organisation or individual on SGBT
R&R initiatives - awareness and utilisation

FORMAT: CASE STUDIES OF SGBT AND THEIR FAMILY MEMBERS

Subject 1: Situation and problems of SGBT

Profile of SGBT- age, sex, education, occupation & income
Total no. of families engaged in commercial sex work in the village, total no. of Boys & total no. of Girls (SGBT)
Daily schedule of the SGBT
Process of involving the adolescent girls/boys in commercial sex/related activities
What do the SGBT / parents feel about this
Their Situation & problems - family, economic, educational, health, social, cultural, physical, police, customers, pimps, hawkers
Abuse - Reasons, forms and by whom
Attitude and practices in the community towards SGBT
Protection- how do mothers protect SGBT not to enter in profession
R&R initiatives -awareness and utilisation

FORMAT: CASE STUDIES OF PIMPS & HAWKERS

Subject 2: Process & Modes of Trafficking

Profile of the pimps/ hawkers- age, sex, education, occupation, income
No: of families engaged in commercial sex activity profession
Total No: of SGBT children, no. of boys, no. of girls
How many boys/girls purchased by people belonging to the red light areas/ prostitution localities? What is the average age of the children being bought?
Do women leave behind their children whilst going away/running away/ escaping from prostitution localities? If yes, is this is frequent phenomenon?
Are there any cases wherein the brothel keeper / pimp takes away the child from the mother soon after the baby is born and sold off to others in prostitution localities or for others involved in bad activities?
Trafficking- causes, types, who does (PERSONS INVOLVED, their number), who are the victims & their Age Group, where (FROM - TO), when (SITUATIONS), rates (amount), problems, effects
Situation and problems of the SGBT (Social, economic, health, family, educational, cultural , physical vulnerability and problems from customers, police and pimps
Abuse- reasons, forms and by whom
Community response towards the Anti Trafficking measures
Protection - how do mothers protect SGBT from entering the profession
Interventions of any organisation or individual on SGBT
R&R initiatives - awareness and utilisation
Attitudes & Opinions towards SGBT & R&R

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Lost Innocence