

REINTEGRATION OF VICTIMS AND SURVIVORS OF TRAFFICKING IN NEPAL

A Thesis by

Pooja Sharma

Master of Arts, Wichita State University, 2014

Bachelor of Arts, Wichita State University, 2012

Submitted to the Department of Liberal Studies
and the faculty of the Graduate School of
Wichita State University
in partial fulfillment of
the requirement for the degree of
Master of Arts

May 2014

© Copyright 2014 by Pooja Sharma

All Rights Reserved

REINTEGRATION OF VICTIMS AND SURVIVORS OF TRAFFICKING IN NEPAL

The following faculty members have examined the final copy of this thesis for form and content, and recommend that it be accepted in partial fulfillment of the requirement for the degree of Master of Arts in Liberal Studies.

Doris Chang, Committee Chair

Chinyere Okafor, Committee Member

Kyoung Lee, Committee Member

DEDICATION

To my parents, Sudarshan and Kamala Sharma, and my younger brother, Prashant Sharma,
for all their love, support, encouragement, and sacrifices

To all the victims and survivors of trafficking

ACKNOWLEDGMENTS

I would like to thank my thesis committee chair and advisor, Dr. Doris Chang for her scholarly suggestions, comments and guidance throughout my thesis. Also, I would like to thank my thesis committee members, Dr. Chinyere Okafor and Dr. Kyoung Lee for the valuable comments and suggestions. I would like to take this opportunity to thank Dr. Deborah Gordon for being an inspiration throughout my academic career.

Special thanks to all the NGOs, namely, Shakti Samuha, Federation of Female Sex Workers in Nepal, CWIN, and National Federation of Women Living with HIV/AIDS, social workers working at these NGOs, and all the victims and survivors of trafficking for allowing me to interview them. Without their help and cooperation, this paper would not have been complete.

I would also like to thank the scholars for their research on human trafficking in Nepal and making their work assessable.

Finally, I would also like to thank my parents and my brother for all their love, support and encouragement in every step of my life. Without my brother, Prashant Sharma, coordinating and facilitating the field visits and interviews, my research would not have been possible, so all the credit goes to him for his efforts and time.

TABLE OF CONTENTS

Chapter	Page
CHAPTER 1: INTRODUCTION.....	1
1.1 Background.....	1
1.2 Overview about trafficking.....	3
1.3 Legal framework for combating trafficking.....	5
1.4 Purpose of the study.....	7
1.5 Research Questions.....	8
CHAPTER 2: LITERATURE REVIEW.....	9
2.1 Definitions.....	9
2.2 Influential factors in trafficking and exploitation.....	11
2.3 Societal practices and impacts of trafficking on victims and survivors.....	13
2.4 Discrepancy between practices in laws.....	14
2.5 Victims with HIV/AIDS.....	15
CHAPTER 3: METHODOLOGY.....	17
3.1 Sampling Method.....	17
3.2 Sample Selection.....	17
3.3 Data Collection.....	18
3.3.1 In-depth Interviews.....	18
3.3.2 Brief Overview on the Interviews.....	19
3.3.3 Other Sources Used.....	22
3.4 Research Ethics.....	22
3.5 Limitations & Challenges.....	23
3.6 Scope for Further Research.....	24
CHAPTER 4: RESULTS & DISCUSSIONS.....	25
4.1 Leading factors in trafficking.....	25
4.2 Trafficking victims' and survivors' perception about reintegration.....	29
4.3 HIV/AIDS situation among trafficked victims.....	30
4.4 Role of GOs and NGOs in the reintegration process and their efforts towards social acceptance.....	32
4.5 Anti-trafficking laws and judicial practices.....	35

TABLE OF CONTENTS (continued)

Chapter	Page
CHAPTER 5: CONCLUSION.....	40
5.1 Social Stigmas attached to reintegration.....	40
5.2 Implementation of laws and policies.....	41
5.3 What's next?.....	43
REFERENCES.....	46
APPENDIXES.....	50
Appendix A: Interview questions for the victims and survivors of trafficking.....	51
Appendix B: Interview questions for the key persons from NGOs.....	52

ACRONYMS

ABC Nepal	Agro-forestry Basic health and Cooperative Nepal
CBOs	Community Based Organizations
CWIN	Child Workers In Nepal
GOs	Government Organizations
I/NGOs	International/Non-governmental Organizations
FFSWN	Federation of Female Sex Workers in Nepal
FIR	First Information Report
FY	Fiscal Year
GoN	Government of Nepal
HTTCA	Human Trafficking and Transportation (Control) Act
MoWCSW	Ministry of Women, Children and Social Welfare
NCASC	National Centre for AIDS and STD Control
NFWLHA	National Federation of Women Living with HIV/AIDS
NHRC-OSRT	National Human Right Commission - Office of the Special Rapporteurs on Trafficking
NPA	National Plan of Action
SAARC	South Asian Association for Regional Cooperation
TIP	Trafficking In Person
UN	United Nations
UNIFEM	United Nations Development Funds for Women
USAID	United States Agency for International Development

ABSTRACT

This study attempted to examine complications related to the reintegration process of victims and survivors of trafficking in Nepal. In order to do so, three main goals were set. First, to understand the situation of trafficking survivors and the way they are treated by the society; second, to explore the provision of anti-trafficking laws in favor of the victims and survivors; and third, to analyze the disparity between what the laws professes and what happens in reality.

The resources used for the study consists of in-depth interviews with six victims and survivors of trafficking and five key persons representing four different NGOs working against trafficking of women and girls, HIV/AIDS and other related issues. This study also includes national and I/NGO annual reports, journal articles and books as supporting resources.

This study demonstrates that there are many challenges that victims and survivors of trafficking in Nepal experience during reintegration. Social stigmas, discrimination, negative attitude of families and communities, mental, verbal, physical and emotional abuse are some of the major challenges. There are several laws and policies available to protect the trafficked victims and survivors. However, lack of knowledge and trust toward law enforcement system among the general population has caused ignorance and hence, increased the number of trafficking victims in Nepal. This study also found that contributions made by NGOs toward the reintegration of victims and survivors of trafficking are commendable. The NGOs has improved their lives by providing skills, opportunities and motivation to live independently in the society.

At the end, this study suggests that community should work together toward educating people about trafficking, advocating to raise voices against trafficking, forming strong surveillance system, and combating corruption in order to combat trafficking.

CHAPTER 1

INTRODUCTION

1.1 Background

The trafficking of humans is an organized crime, and a multi-billion dollar industry worldwide which relies on the fundamental principle of every business, which is supply and demand. The developed countries demand and most developing countries become the resource for supplying human beings. As a result, most people in poorer countries are susceptible to trafficking in desire for a better life. Nepali women and girls are transported from their villages to be sold in the urban cities in Nepal and the red-light districts¹ in India for sexual exploitation. From Nepal alone there are 300,000 women and girls that are trafficked into sex industries (Ali 2005). Each year 5000-7000 women are trafficked from Nepal to India and at least 200,000 women and girls are currently working in Indian brothels (Kaufman et al. 2011).

With more than a decade long armed conflict in Nepal, from 1996 to 2006, and ongoing political unrest, many people have been dislocated and many lost their jobs. Due to this situation, more people migrate to developed countries for a job and for a better life. With false promises of finding better job opportunities, innocent people invest every economic resource they have in order to travel to foreign countries. But the recruitment agencies, private recruiters or the employers at the foreign companies deceive them, mishandle the manpower, and many people fall prey to human trafficking. Victims are trafficked within Nepal, some are trafficked from Nepal to India, and some are then taken from India to other countries. In recent times, the number of girls trafficked from Nepal to Tibet, the Middle East and Asian countries including South Korea, Hong Kong, and Malaysia has increased (Thapa Ksetri et al. 2012).

¹ Red light districts are the areas where brothels and sex oriented businesses are located.

Trafficking occurs for various reasons, exploitation in agricultural, entertainment, and manufacturing industries, for selling vital organs, mail-ordered brides, and for sexual exploitation are some examples. Although economic factors are considered the main reasons for trafficking, social and political factors also play equally important roles. Lack of employment opportunities, the impacts of globalization, conflicts and natural disasters are also some of the causal factors. Nepal is one of the major source countries for trafficking. Most recruiters in Nepal transport the victims by local buses to New Delhi and then travel by bus or train to Mumbai or other parts of India by changing actual routes several times (Ali 2005). The open border of 1740 miles between Nepal and India makes it easier for the traffickers to smuggle women and children from Nepal. Many women and girls are trafficked for the purpose of sexual exploitation, which is a major problem worldwide, and is more prevalent in developing countries like Nepal.

The Trafficking in Person (TIP) Report 2007 has listed human trafficking as the largest money making business in the world after the trafficking of weapons and drugs combined. Human trafficking produces up to US\$ 9.5 billion profits each year (US Department of State, 2005). According to the TIP Report 2013, social scientists estimated that approximately 27 million men, women, and children are victims of human trafficking worldwide. In 2011, different Non-Governmental Organizations (NGOs) in Nepal estimate 11,500 people were trafficked or attempted to be trafficked, which doubled from the estimated 5,500 people in Fiscal Year (FY) 2009/2010 (Thapa Ksetri et al. 2012). Various studies suggest different numbers of trafficking victims because of the difficulty of verifying exact figures. Some people migrate for jobs and later become victims of trafficking and others are trafficked for the purpose of sexual exploitation.

1.2 Overview about trafficking

Human Trafficking was recognized in Nepal for the first time during the Rana Regime,² when women from lower class families living in the rural hills were recruited into the palaces in Kathmandu as domestic workers and concubines to serve the Ranas (Worthen 2011). After 1951, when the Rana rulers lost their powers, they migrated to India and took some of the women and girls with them. Out of those women and girls, many opened their own brothels and later started importing and recruiting young Nepali women and girls for sexual slavery.

Nepal is one of the smallest and least developed countries in the world, but it stands number one in human trafficking in South Asia, followed by India in second place (Deanne 2010). Trafficking in Nepal occurs within and across the borders. The majority are trafficked to India. They are then transferred to Middle Eastern nations like Saudi Arabia, Qatar, and Kuwait, to the South East Asian nations like the Philippines, Thailand, Cambodia, Malaysia, and to other South Asian nations including Tibet and Pakistan (Ibid). This increasing trend of traveling abroad has however not decreased the number of people being trafficked to India.

Trafficking is one of the most common forms of crime in Nepal. Women and girls normally become victims of sexual exploitation; men and boys become victims of labor trafficking (Ali 2005). While women and children are trafficked for working in brothels, cabin restaurants, and dance bars, young men and boys are trafficked to India where their main areas of work include embroidery, wage labor, hotel work, and driving. The 1950 Indo-Nepal Treaty of Peace and Friendship³, also known as open border policy, signed between Nepal and India for

² Rana Regime was the time between 1946 and 1951, when the feudal and tyrannical Hindu Rajputs or Ranas ruled the Kingdom of Nepal as the Prime Ministers by over shadowing the powers of Shah Dynasty or the Royal family of Nepal at the time.

³ Open Border Policy, signed between Indian and Nepalese government to establish close strategic relationship between the two nations.

trade purposes makes it easier for the traffickers to transfer women across the border. Since Nepal and India share a lot of cultural similarities, such as religious beliefs, and traditional practices, hundreds of people travel across the borders each day. With such frequency, it becomes difficult for law enforcement officers at the border to keep track of everybody. People who travel without documents make it even more difficult to track them down. In recent times, many intervention techniques are created, but those intervention techniques needs to be integrated in the trafficking discourse and should be put in practice.

Marginalization of ethnic and lower-caste groups by the dominant Brahmins⁴ and Chettris⁵ has resulted in unequal distribution of property ownership, employment opportunities and prevalence of indebtedness to moneylenders throughout the country (Fredrick 2012). The poor lower caste families have very limited economic resources. They are in almost every case indebted to the rich land and property owners in the villages. The women and girls are even less privileged and constantly seek freedom from their circumstances. The traffickers who are well aware about it lure women and girls and promise them employment or marriage but ultimately sell them across the border (Ibid). Rural people are stereotyped as uneducated, naïve and morally upright, but that some families are involved in the sales of their daughters. For the safety of women and girls and development of the communities, with the help of donors and NGOs, rural women's group nationwide reach out to the communities to promote income generation techniques, basic literacy, awareness about legal aid, health and anti-trafficking awareness, and decreasing alcohol use, gambling, spousal abuse, and domestic violence.

⁴ Brahmins are considered the upper most, learned and knowledge social order/caste in Hinduism which constitutes priests, scholars, philosophers, and teachers

⁵ Chettris are caste/ social order that constitutes rulers, administrators and warriors and is considered second in social rank after Brahmins

Due to the high frequency of transportation of humans across the open borders, transit homes⁶ and interception or check posts at official crossings have been established by GoN as well as NGOs. Anti-trafficking techniques such as prevention, interception, rehabilitation and reintegration need a great deal of attention. Clearer criteria for recognizing the risk of trafficking, refined prevention activities, responding to the needs of women's migration, and rapid and effective integration of returned trafficked victims are being implemented in recent years. Although donors support research, reality-based knowledge and detailed research on trafficking discourse is still lacking in Nepal, and most of the available data and resources that are still being used are dated.

1.3 Legal framework for combating trafficking

According to the National Report 2009-2010 about trafficking issued by National Human Rights Commission (NHRC) of Nepal, there are several national laws criminalizing human trafficking. Nepal has signed and ratified several international human rights conventions and protocols, which includes discrimination against women, child rights, children in armed conflict, against the sale of children, prostitution and pornography, labor trafficking, the UN Convention on Transnational Organized Crime in 2000, to name a few. Nepal held SAARC (South Asian Association for Regional Cooperation)⁷ Conference in Kathmandu in 2002 and signed the SAARC Convention on Preventing and Combating Trafficking in Women and Children for Prostitution; however, Nepal has not yet signed the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, 2000.

⁶ Transit homes are the temporary shelters for the victims and survivors of trafficking immediately after their rescue

⁷ SAARC (South Asian Association for Regional Cooperation) was established in 1985 for political and economic cooperation within the South Asian nations, which has its headquarters in Kathmandu, Nepal. It constitutes eight member nations namely, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, Sri Lanka, and Afghanistan since 2007.

During the SAARC Convention, all member countries agreed to put in place appropriate mechanisms to address the issue of trafficking with regional prevention and protection programs. Gaps between policies and practices have been the common norm in South and Southeast Asia. All the government officials sit around conference tables and discuss about the problems and make big plans about needs to be done and what should happen, but there are only handful of them who actually go to the field and execute their work efficiently. Therefore, it is a challenge for civil society to actually lobby for implementation of these policies and practices as discussed in the SAARC Convention, 2002. Inadequate vigilance being exercised on the borders raises the problem of trafficking. Governments in these regions have not been able to effectively address the rehabilitation needs of victims nor have been able to prevent trafficking. Training police personnel to respond to this issue has become imperative and border patrols need to be more vigilant on entry and exits of young women and girls with questionable travel documents or persons accompanying them. Effective coordination and cooperation between the government officials and NGOs of all the countries is essential in order to combat human trafficking (Banerjee 2006).

Despite all the technical complications in addressing human trafficking issues efficiently, Nepal has been making significant changes in adopting legal measures against trafficking and addressing issues related to employment in foreign countries. Nepal passed new anti-trafficking laws called Human Trafficking and Transportation (Control) Act 2007 (HTTCA) and Regulation 2008, and came up with a definition that has very close proximity with the SAARC and UN definition against human trafficking (Worthen, 2011). Nepalese law criminalizes all the activities related to buying and selling of human beings for labor as well as sexual activities in exchange for money.

1.4 Purpose of the study

There are three main purposes of this study. First, this study examines the status of victims and survivors of sex trafficking who are getting ready for reintegration into the society and how NGOs support them. Second, it analyzes how society views the trafficking victims and survivors, and finally, reviews the effectiveness of anti-trafficking laws and policies in favor of the trafficked victims and survivors in Nepal.

This thesis also focuses on the process and basic reasons for trafficking. The trafficked women who get involved in sex slavery do not do it by choice and not all women who have been rescued from trafficking are infected with HIV/ AIDS. Nepalese society is very patriarchal and conservative. Trafficked women and girls are often stigmatized and discriminated against by the society. Instead of blaming the perpetrators for trafficking, these women are often blamed by society for being trafficked, their involvement in sex slavery, and bringing shame and humiliation to their families, relatives and communities. It is very important to understand points of view of trafficked victims and survivors, and make their voices heard. Therefore, this thesis explores the laws and social practices to understand the situation of victims and survivors of trafficking in Nepal, especially those women and girls who are in the process of reintegration.

Several researches demonstrate the reintegration process of trafficking victims and survivors in Nepal as problematic (Mahendra et al. 2001, Terres des hommes 2003). These researches also confirm that social stigmas and discriminations toward women and girls make it more difficult for the successful reintegration of trafficked victims and survivors. However, there were no studies done that directly incorporated legal perspective in order to understand the trafficking discourse in Nepal. The political instability and corruption are major factors that make reintegration of trafficked victims and survivors more problematic. This thesis will fill in

the gap by demonstrating the importance of analyzing and understanding the reintegration of trafficked victims and survivors through legal perspectives is essential. This thesis also recognizes socioeconomic status and gender discrimination as problems in the reintegration process of victims and survivors of trafficking with or without HIV infections.

1.5 Research Questions

- What is the situation of the trafficked women and girls after they are reintegrated, and how are they treated by the society?
- How anti-trafficking laws in Nepal protect the victims and survivors of trafficking?
- What is the gap between what is professed in laws that protect women and girls versus the realities of women and girls being trafficked within and outside of Nepal?

The following chapters attempt to the answer the research questions based on the interviews with the victims and survivors of trafficking, key persons at various NGOs and other resources in support of the analyses. This study may serve as a means for understanding the perceptions about reintegration from the survivors' points of view, how society interprets their situations, how laws and policies support them, and finally, the roles of NGOs in the entire anti-trafficking movement in Nepal.

CHAPTER 2

LITERATURE REVIEW

This chapter examines the reintegration of trafficked victims and survivors by analyzing the influential factors in trafficking and exploitation, societal practices and impacts of trafficking on victims and survivors, discrepancy between practices in laws, and victims with HIV/AIDS, by reviewing the literature and prior studies on the trafficking discourse.

2.1 Definitions

According to the United Nations Convention on Transnational Organized Crime (2000) Protocol, “trafficking in persons” is defined as:

“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.”

Although, the above definition is widely adopted around the world as the standard definition of trafficking in persons, the interpretation and practices used can often be erratic. Many nations have signed the Protocol and several nations have ratified it; however, Nepal has not yet signed the UN Protocol (Thapa Ksetri et al. 2012).

The National Human Right Commission Office of the Special Rapporteurs on Trafficking (OSRT-NHRC) has developed a definition in Nepali with compliance to the definition on the UN Protocol on Trafficking. It states as:

“Trafficking is illicit and clandestine movement of person/s within and across national borders for buying, selling, recruitment, transportation, transfer, harboring or receipt; by means of threat or the use of violence or other forms of coercion, of abduction, of fraud of deception, of the abuse of authority, or of position of vulnerability, or of giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of any kind of exploitation; and exploitation shall include, at a minimum, non-consensual sex work or exploitation of the prostitution of others or other forms of sexual exploitation, forced or bonded labor, fraud marriage, camel jockeys, slavery or practices similar to slavery, whether for pay or not, servitude or involuntary servitude (domestic, sexual, or reproductive), or the removal of organs, adoption or other illegal...”

According to Hennink and Simkhada (2004), the margin between voluntary migration and trafficking can be very blurry. The voluntary migration may turn into trafficking, in such case force and deception cannot be distinguished until the destination is reached. Women and girls from Nepal become victims of trafficking during the migration process (Hennink & Simkhada 2004). Based on the UN and HTTCA definitions, buying and selling of humans by use of violence, threat, coercion or deception with the purpose of sexual, labor or physical (organ trade) exploitation is considered human trafficking. The HTTCA law criminalizes the buying and selling of a person; however, it does not clarify what constitutes in “buying and selling.” At the same time, the law also criminalizes all forms of sex work, which means even the victims and survivors of trafficking who are forced into sex slavery are subject to punishment under this law. Therefore, this definition needs to be ratified and should be made more transparent and should state clearly distinction what constitutes trafficking, and the laws and policies written in favor of victims and survivors of trafficking.

2.2 Influential factors in trafficking and exploitation

There are various reasons that contribute toward trafficking in Nepal. Some of the main reasons include socioeconomic condition, political situation of the country, geographical location, social inequality, and the lack of education. Some women may agree on getting involved in sex slavery voluntarily, but they are mostly driven by extreme poverty and the need for survival. Most victims, however, are lured into the business of sex slavery by deception and by threat or force. After entering into the business, voluntarily or involuntarily, some choose to stay, because they fear social exclusion, rejection by the family, and shame. Most victims blame themselves for their situation.

Research shows that women are mostly trafficked due to abduction, false promises of employment or fraudulent marriages (Simkhada 2008). Both factors are driven by economic conditions. They are sold into brothels, and in such cases the traffickers are mostly somebody known by the victims, such as stepfathers, stepmothers, uncles, cousins, and their supposed boyfriends or husbands (Ibid). Brokers lure women and girls for marriage, promise employment, stage rape or kidnap them and auction them off to Indian brothels (Poudel et al 2000). Both men and women are involved in recruiting people for trafficking. In some instances, the victims of trafficking who have returned home also become recruiters (Ibid).

As Kara stated on his book *“Sex Trafficking: Inside the Business of Modern Slavery,”* the cost per night for a young virgin girl was \$225 and \$3.33 to \$4.50 or more for a regular prostitute depending on their age. The younger the girls are, the more expensive they are to purchase. Most young girls are bought at auctions. Girls under fourteen years of age were bought for \$1350. The clients seem to prefer Nepalese girls for their small and thin figured bodies and for reserved, modest and shy character; consequently, the demand for Nepalese girls in the sex trade business

is increasing more than ever (Kara 2009). This shows that the younger girls are more at risk of trafficking because of the prices that are offered for them.

The geographical location of Nepal places women at risks of trafficking. Nepal is located in between China and India, where China's border covers the northern side of the country, whereas India's border covers the east, west, and the southern sides. Due to easily accessible open border between India and Nepal and more means of transportations, it is convenient to transfer people across the borders, although, trafficking of women and girls from Nepal to Tibet has been increasing over the years (Thapa Ksetri et al. 2012). In recent years, foreign employment has become very popular among the people in Nepal, especially among those living in the hilly regions. Even though women and girls leave the country as foreign laborers to work as domestic servants and caretakers, many end up sexually exploited by their employers and fellow workers.

Political instability also contributes to trafficking in Nepal. Due to a decade long armed conflict between the central government and the Maoists,⁸ many lost their livelihood and homes and consequently many families have been dislocated. In order to find safety and employment, people migrated within the country and those who could afford it fled to other developed countries. Some people have found good jobs, yet others work as cheap laborers, indentured servants in debt bondage, and many have become victims of trafficking for sexual exploitation, labor and illegal organ trade (Thapa Ksetri et al. 2012). The population is increasing each day but the job opportunities are not. With no other option left, sometimes family members are involved in selling women and girls to earn money for survival.

⁸ Maoists or the Unified Communist Party of Nepal is a Nepali political party founded in 1994. They became popular following a decade long civil war against the Constitutional Monarchy.

2.3 Societal practices and impacts of trafficking on victims and survivors

In order to understand the situation of trafficking victims in Nepal, it is important to understand the socioeconomic status of women in the country and other contributing factors such as gender discrimination, lack of job opportunities, and the political situation of the country. Women and girls are trafficked more because they are the most vulnerable group of the population in Nepal.

According to 2011 estimates, the literacy rate in Nepal among males is 71.1 percent and 46.7 percent for females (World Factbook 2014). Education for girls is always considered secondary because boys will become “breadwinners” compared with girls who are destined to become “housewives.” Men and boys are given priority in every respect, from treatment in their own homes to education, better jobs and social status. Sending girls to school is regarded as wasting the limited income of the family. However, this phenomenon is mostly common in families with financial difficulties living in the least developed part of the country. Although there are significant changes in the social practices and laws in Nepal that safeguard the rights of women and girls, a lot more still needs to be done.

Social and psychological pressure on trafficking victims and survivors is extreme in Nepal. The “broken egg” analogy used by Hennink and Simkhada on their research about the trafficking survivors’ worth in the society is very relevant in regards to how the survivors of sexual exploitation are treated in reality (Jha et al 2011). Once an egg is broken, it cannot be put back together. Similarly, once the women have lost their dignity or worth, they can never regain their reputation ever again (Ibid). They are often looked down upon as a family shame and are rejected by society. This kind of social rejection is very traumatic for the survivors, since they have already experienced so much in their lives.

2.4 Discrepancy between practices in laws

The trafficking of women and girls for sexual exploitation is publicly recognized in Nepal as a social evil as it is mentioned in Nepalese legislation under New Muluki Ain (1963), the Human Trafficking Control Act (1987), and the Special Provisions of Human Trafficking Act (1996). The Government of Nepal (GoN) under the Ministry of Women, Children and Social Welfare (MWCSW) has formulated several policies to eliminate and prevent trafficking of women and children in Nepal. The Human Trafficking and Transportation (Control) Act 2007 (HTTCA) and Regulation 2008 was enacted by the government of Nepal for combating trafficking in persons and to protect and reintegrate the victims and survivors of trafficking. This law guarantees the rights to freedom, gender equality, and social justice including prohibition on discrimination against women and children, human trafficking, sexual and labor exploitation. The victims have the right to legal representation in the courts and the offenders are punishable up to 20 years in prison and a fine of NRs. 200,000⁹ and compensation is to be paid by offenders to the victims and survivors that they had trafficked (Thapa Ksetri et al. 2012).

Deanne, mentioned in the article *“Cross-Border Trafficking in Nepal and India – Violating Women’s Rights”* that the open international border agreement between India and Nepal was pioneered for trade benefits and conveyance between the two countries. However, he considers the open border between India and Nepal as one of the major factors that makes it easy for brokers and traffickers to do their jobs (Deanne 2010). Unregulated borders and corrupt government officials working as the border patrol are sometimes involved with the brokers that make trafficking easier. The other major issues are the laws and regulations in and between India and Nepal. Prostitution in India is legal in many areas; whereas it is illegal in Nepal (Ibid). The

⁹ NRs = Nepali currency (According to Nepal Rastrya (national) Bank, \$US 1 = NRs. 96.44, as of April 7, 2014)

rescued victims are re-trafficked due to the lack of protection for them and their families, and most perpetrators are not prosecuted for the same reason (Ibid). The anti-trafficking laws have many loop holes, because the laws do not totally support and cover those who are being trafficked. India and Nepal have many laws that identify trafficking as a major problem. Both countries, however, lack the proper enforcement of those laws. As a result, number of trafficking victims has increased over time.

2.5 Victims with HIV/AIDS

HIV/AIDS was first detected in Nepal in 1988, since then the number of infected people has skyrocketed. According to the National Centre for AIDS and STD Control (NCASC), as of 2011, approximately 55,626 people are infected with HIV in Nepal; however, the reported numbers of cases are only 18,396 (Department of Health Services 2012). The report further mentioned that HIV infections are shared by 58 percent in high risk population group and 42 percent in low risk population group. The high risk population includes transmission through heterosexual relations, people who inject drugs, male same sex relations and female sex workers and the remaining population infected with HIV are considered low risk general population (Ibid).

Problems in health treatment, social discrimination, and low access to basic needs were the major consequences as the result of violence against the infected women (Aryal et al 2012). The same study also suggests that the main perpetrators of violence against women, if they are married, are the husbands and the in-laws, who are mainly the ones who infected their wives (Ibid). This shows the relatively low status of women in Nepal, especially those suffering from HIV infection.

NCASC has various intervention methods and strategic plans to prevent and control the spread of the epidemic. Addressing sex trafficking as one of the main causes of increases in number of HIV infection is necessary. More intervention methods and techniques should be formulated to tackle social stigma and gender discrimination against women and girls, particularly the survivors of trafficking and HIV positive women and girls (Department of Health Services 2012).

CHAPTER 3

METHODOLOGY

3.1 Sampling Method

The qualitative methods are used to understand the factors that lead to trafficking, reintegration of survivors into the society, and how the Government Organizations (GOs) and I/NGOs support the trafficking victims and survivors. In-depth interviews were conducted with various I/NGO key persons and survivors of trafficking. The National Report on Human Trafficking was used to access data and obtain further information. Information from NGOs websites are also used to understand and analyze the survivors' situation after reintegration.

3.2 Sample Selection

Shakti Samuha¹⁰ was chosen for the assessment. Shakti Samuha is an NGO founded by the survivors of trafficking that works for the women who are victims and survivors of trafficking, including those with HIV/AIDS. Six victims and survivors were interviewed. Interviews were also conducted with five key persons from Shakti Samuha, Federation of Female Sex Workers in Nepal (FFSWN)¹¹, Child Workers In Nepal (CWIN)¹², and National Federation of Women Living with HIV/AIDS (NFWLHA)¹³. The primary sources of information are in-depth interviews with the victims and survivors of trafficking (with and without HIV infection), key persons from various NGOs and information available on the NGOs' official websites.

¹⁰ Shakti Samuha, NGO founded in 1996 by the survivors of trafficking in India. They advocate and lobby for changes in law and also help victims and survivors to rescue and reintegrate by providing necessary skill development training

¹¹ FFSWN (Federation of Female Sex Workers in Nepal), also known as Jagriti Mahila Mahasangh, is a network of 26 CBOs working in 23 districts in Nepal, formed to advocate and support female sex workers, especially those infected with HIV/AIDS.

¹² CWIN (Child Workers In Nepal) NGO established in 1987 to advocate for children's rights and supports street children, children who are physically and sexually exploited, abused.

¹³ NFWLHA (National Federation of Women Living with HIV/AIDS) is a network of 26 organizations formed to support women and their children living with HIV/AIDS.

3.3 Data Collection

3.3.1 In-depth Interviews

The survivors of trafficking were interviewed to get to know their perception about their experiences and situations, and also to find out how they are being prepared by the NGOs for the reintegration into the society. Altogether, eleven individuals were interviewed; six trafficking victims and survivors at Shakti Samuha among whom two survivors are tested HIV positive. Five different interviews were conducted with Bobby Ghimire, program coordinator at National Federation of Women Living with HIV/AIDS, Amir Shrestha, field officer at CWIN, Chiranjivi Amgai, program manager at Federation of Female Sex Workers in Nepal, and two key persons, namely, Apsara Rana, documentation and communication officer, and Ashish Tuladhar, program coordinator, at Shakti Samuha.

Maintaining clients' confidentiality in sensitive cases such as human trafficking is very important. Therefore, all the information is used with caution so that survivors are not identified by names. The participants were informed about the purpose of the interviews which is strictly research purposes for this thesis. Understanding the complications and sensitivity of the cases, informed consent was obtained before conducting the interviews, and special care was taken in choosing the words used during the interviews. As per the NGOs' rules, all other requirements were fulfilled several days before the interviews. Both verbal and written consent were given before conducting the interviews. Interviews were conducted in an informal setting and the means used to conduct the interviews were via telephone and Skype. The interviews were conducted in the victims' and survivors' native language (Nepali) and were later translated into English. The questionnaire used to interview the key persons and survivors were provided to the NGOs at least two months before the actual interviews were conducted.

3.3.2 Brief Overview on the Interviews

As mentioned above, 6 survivors and 5 key persons have been interviewed for the purpose of the study. Each survivor has been given a pseudonym in order to protect their privacy. All the survivors were born and brought up outside Kathmandu valley. Out of 6 survivors, 2 are HIV positive and are currently living in the reintegration center.

Case 1, Sita (40 years old). I was born and brought up in Sindhuli district. I was thrown out of the house by my in-laws after my husband passed away when I was 21 years old. I didn't want to trouble my parents. I had no other place to live so I moved to Kathmandu to find me a job with another woman from my village. The other woman found me job at a cabin restaurant as dish cleaner where I was forced to spend nights with the customers. I was not paid nor was I allowed to leave the restaurant. The restaurant owner physically abused me on days when I was not able to make enough money. I found out about Shakti Samuha. After coming here I found out that I was HIV positive. Currently I live in the shelter with other HIV positive women where I received several training on human trafficking and HIV/AIDS. I currently work as peer educator.
(Sita 2014)

Case 2, Bina (real age unknown). I was born in a poor family. My mother died when I was around 11-12 years of age, after giving birth to a baby boy. I and my four siblings never went to school because we had to help our father in the farm. I had to take care of the newborn baby. One day my friend came to visit me, and asked me to move to Kathmandu with her to work in a carpet factor. When my father refused to send me, I ran away from home. I was around 14 years old then. I met two boys who seemed very helpful and caring while I was working in the carpet factory. When they approached with an offer to work and making more money in a carpet factory in a city bordering India, and I agreed. After a long journey, we reached to a house full

of women and some among them were Nepali women and girls. At first, I thought that was a carpet factory, but later realized that I was in a brothel in India. I was rescued along with other girls when Indian Police raided the brothel. I was kept in an NGO in India, where I stayed for seven months. I was then referred to an NGO in Nepal, where I got a six month long capacity building training. I was tested HIV positive. Now I help raise awareness against trafficking and HIV/AIDS. I still live in the shelter and my family has not accepted me yet. (Bina 2014)

Case 3, Seema (30 years old). *I was born in Nuwakot district, in a family of 12 people, her parents, four brothers and five sisters. We migrated to the Terai¹⁴ region, from hills, with hope for a better life. We owned land and survived through farming, but unfortunately flooding swept away our farm. My sisters and I stopped going to school, while our brothers continued till high school. I moved to Kathmandu at the age of 20 with a friend, and found myself a job at a noodles company. There I had to work the same hours as men but they were paid NRs. 2,000 but I only got NRs. 800. I had to face sexual harassment several times while working there. Due to self-humiliation and fear of family shame, I did not return back to my family. When I shared this to a girl working with me that girl asked me to leave the job and promised me a better job. But she instead took me to a massage parlor, where I worked for 3 years. I had to serve clients with sexual favors. Later I found out about Shakti Samuha, where I got help to reintegrate. I received six months health care training through the NGO, and I currently work as community health worker and go to various rural communities, and provide basic health care and hygiene training to women. (Seema 2014)*

Case 4, Radha (25 years old). *I was born and brought up in Dolkha, in a middle class family. I have four sisters and one brother. My mother died when I was 13 and my father become*

¹⁴ Terai is the low land fertile plains located on the southern part of Nepal bordering India. The land is suitable for agriculture and it is also known as bread basket of the country.

an alcoholic and lost all the money in gambling. My older sister was the only person who earned money for the family at that time, but she eloped one day. I decided to go to Kathmandu city in search of my sister. A man approached me on the street while I was looking for my sister and asked me what I was doing there. I told him my story. He claimed that he knew my sister. He took me with him and acted as if he was helping me. Later when I could not find my sister, he told me that he would find me a job. I traveled with him and later discovered myself in a brothel in India. I got trafficked at the age of 16. I was rescued after five years. Currently, I work for Shakti Samuha, and went to school. I want to travel across the nation raising awareness about human trafficking. (Radha 2014)

Case 5, Asha (28 years old). I was born in a poor family in Okhaldhunga. My father physically abused my mother and me almost every day. I had a very difficult time growing up. I had to take care of my five siblings while my parents worked in the farm. I have never been to school. When I was 18 years old, I met a man who promised me of marriage and a better life. I eloped with him to India, where he sold me for money. I spent six years in the brothel. While I was being moved to a different brothel, I managed to escape, and was able to returned to Nepal. After returning from the brothel, I spent some time at Shakti Samuha. I got remarried after a year, but the marriage did not last very long. I am currently a member of the survivor support group, and I am also looking for job in this field. (Asha 2014)

Case 6, Sunita (39 years old). I was born in Sindhupalchok district in a family of six, which included my mother, step father, and three half siblings. My father died from Tuberculosis when I was seven years old. Everything was fine until my stepfather was approached by a false job recruiter who promised to get me a job in carpet factory. My step father forced me to go with the man while I was only 12 years old, who sold me in brothel. I spent 4 years in the brothel in

India before I was able to escape with the help of my client. However, I was again got trafficked to a different location in India on my way back by a man who said he would help me return home. I spent another four years there before I finally managed to escape and get back to Nepal. I stayed in Shakti Samuha for four years. Now I live with my husband and two children. I help my husband in the farm and also work as a peer educator at Shakti Samuha. I want my children to study, and I to spend my life helping women from getting into trafficking (Sunita 2014).

Interviews conducted with the key persons are used within the text in order to answer the research questions and also cited at the reference section of this paper.

3.3.3 Other Sources Used

Government and I/NGOs annual reports such as National Human Rights Commission, Annual Health Report, National Plan of Action against Trafficking, Trafficking in Person Reports, and annual reports of Terre des hommes¹⁵, Maiti Nepal¹⁶ and Shakti Samuha have been reviewed and used as evidences to support the research findings. One of the other most important resources used is the videos posted on YouTube.com by NGOs that are directly working with trafficking victims and survivors. A YouTube video, namely, “Talk with Anuradha Koirala during 60 hour long talk show,” a program run by a news channel known as News 24, is being used as an alternative form of interviews.

3.4 Research Ethics

During the research with human trafficking victims and survivors, it is important to consider the rights of the participants. Researchers are responsible and obligated to maintain

¹⁵ Terre des hommes, established in 1960, is a large private Swiss organization working in over 30 countries for over 50 years formed to help children in need.

¹⁶ Maiti Nepal, an NGO established in 1993 to help the victims and survivors of sex trafficking. Many transit homes and check posts are formed at the India-Nepal border to police against trafficking. Several rehabilitation centers are established all around Nepal for survivors of trafficking. Hospice center is also available for survivors with AIDS.

strict confidentiality to ensure the safety and privacy of each individual. Before conducting each interview, an informed consent letter was provided to the NGOs and endorsed. Verbal consent was given by each participant and it was also ensured that they were comfortable with the interview. All the interviews have been audio recorded as research evidences and permission was taken prior to recording to make sure that they were willingly participating in the interviews. It was also clarified that the interviews were strictly conducted for research purposes. All the interviews and other research materials used for the research purpose are cited in the reference section of this thesis.

3.5 Limitations & Challenges

This study only focuses on the socioeconomic perspective of trafficked victims and survivors currently residing in Kathmandu valley and those who are affiliated with Shakti Samuha. Although this study gives a general overview about reintegration and situation of trafficked victims and survivors in Nepal, it does not represent all population groups living in different parts of the country. Therefore, the research findings may not be relevant to every victim and survivor of trafficking in Nepal.

Not being physically present in Nepal to conduct live interviews has also limited the number of interviews that were conducted for this research. Trying to organize interviews via telephone and Skype with time difference of approximately 13 hours made it more difficult. Several hours of load-shedding and weak internet connections were also reasons given by NGOs as difficulty in conducting the interviews. After several attempts and months of waiting, interviews were successfully conducted with six victims and survivors of trafficking and five key persons from four different NGOs.

3.6 Scope for Further Research

This thesis can serve as a starting point to do further in-depth research about the reintegration of trafficking victims and survivors and the extent to which the law and policies are effective and working in their favor. The reintegration process in itself is challenging, especially in close knit communities that are tied with traditional conservative beliefs and patriarchy. Once the victims and survivors are reintegrated, the responsibilities of I/NGOs as well as researchers are not over. In order to keep track of the success rate and understand the effective mechanism used in successful cases of reintegration, it is important that follow up researches are conducted after the survivors are completely reintegrated back into the society. In this way, those victims and survivors will not feel neglected if they are not accepted by their families and the society, and the chances of them returning to sexual slavery will be significantly reduced.

CHAPTER 4

RESULTS & DISCUSSIONS

Based on the information gathered about the victims and survivors of trafficking from various stakeholders, interviews, and scholarly research materials, this study identifies perspectives of trafficking victims and survivors towards reintegration, social practices, effectiveness of anti-trafficking laws and policies in Nepal and the roles of I/NGOs.

4.1 Leading factors in trafficking

Terre des hommes, a Swiss based private non-profit and non-governmental organization, has categorized the influential factors into two causes, namely, root causes and activating causes. Root causes are the structural and social factors which includes poverty, gender discrimination, caste¹⁷ and class discrimination, lack of information, opportunities especially for girls, poor educational system, and corruption. Activating causes are factors beyond the societal factors such as dysfunctional families, absent or single homes, alcoholism, extreme poverty where parents sell their children for survival, violence against women and children, natural disaster and war, child marriage and the desire for a better life. The family members are sometimes involved in selling women and girls to earn money for survival. These factors make people with poor economic background even more vulnerable toward exploitation and trafficking.

Most of the above mentioned conditions are influenced by the low economic conditions and hardship among poor people in Nepal. According to a July 2013 national population estimate, total population of Nepal is approximately 30 million, and about 25 percent of people in Nepal live below the International Poverty line of US \$1.25 per day (Central Intelligence

¹⁷ Caste is a social system in Hindu theology that categorizes people into four different social orders, namely, Brahmin, Chettri, Vyasya and Sudra, based on their hierarchy, occupation and clan.

Agency 2014). This data clarifies the economic condition of poor people in Nepal. The decade long armed conflict and political upheaval in the country has worsened the economic condition of people and the country over the years. Corruption has made it even more difficult for people to find justice. The population is increasing each day but the job opportunities are not. As addressed by Apsara Rana of Shakti Samuha during the interview, most people are looking for jobs elsewhere, especially in the foreign locations such as India, and Middle Eastern and South East Asian countries (Rana 2014). Chiranjivi Amgai from FFSWN claimed that approximately 1500 people migrate to foreign countries on a daily basis, and most of the travel for the purpose of employment. During relocation many find jobs through the local recruitment agencies, but many also end up in human trafficking. Individual recruiters mostly target young women and girls, sometimes with promises of good jobs or with a false hope of marriage and a better life. The lack of education and desperation plays major roles in people to be targets of false job recruitments (Ibid).

In order to understand reason behind trafficking in Nepal better, all the key persons from NGOs during the interview were asked: *What are the causes of trafficking of women and girls?* All of them mentioned economic condition, lack of education, awareness, domestic violence, gender discrimination, and the lack of job opportunities as the major reasons. Along with above mentioned reasons, during the interview, Amgai talked about the new trend of traveling to Gulf and African nations has increased as a faster way of making money. They usually go to work as caretakers and helpers but usually do not get the jobs they were promised by the recruitment agencies. Due to lack of options after getting to foreign countries, those migrant workers are forced to work as bar dancers and get involved in sex work for money. These circumstances can

be divided into two sections that lead to human trafficking, namely, push factors and pull factors (Heyzer 2002; Kaufman et al. 2011).

Push factors includes extreme poverty, lack of education, broken homes, and gender discrimination. Due to extreme poverty in the country, especially in the rural areas, the first priority of people is to find a way to make money so that they can feed their family. Since most people in the rural areas have less opportunities and less access to education, which means their likeliness of finding good jobs is also minimal. When a family is living below the poverty line, they are frustrated because of their situation, which leads to more cases of violence and abuse. Women have even fewer opportunities and become more vulnerable to abuse, exploitation and trafficking. Since the fake recruiters are familiar with this situation, they try to take advantage of the rural population. Therefore, the trafficking recruiters usually target women and girls from rural areas. Fake job recruiters first gain victims' confidence and later sell them into sex slavery.

Pull factors are urbanization, the desire for better job opportunities, and external influences. People from rural areas are attracted to the urban lifestyle and more job opportunities, which is why they migrate from rural areas to the urban areas of Nepal as well as abroad, mainly to India, Gulf countries and other Asian countries. During the initial migration, people from rural areas do not have enough information about fake job recruiters who are looking for vulnerable population in order to cheat them and make money out of their vulnerability. As mentioned in earlier chapter, in a year's time, the increase in the number of victims doubled to 11,500 in 2011 from 5,500 people in 2009/10 (Thapa Ksetri et al. 2012). This shows the intensity of migration and increasing activities of traffickers in rural areas of Nepal.

The findings from the interviews suggest that both push and pull factors are the major causal factors for the occurrences of trafficking; however, a combination of various

circumstances and social factors lead to trafficking in Nepal. In most cases, the traffickers are usually those who the victims and survivors are familiar with. To escape from violence and discrimination at home, women and girls usually run away either with female friends who have visited a city before or with men who assure them of marriage and a better future. Those female friends and “husbands” are linked with brothels either as former sex workers or as pimps, who ultimately sell those women and girls in the Indian brothels, and in cabin restaurants and dance bars in the urban cities of Nepal.

Women in Nepal are often discriminated against in social, economic, legal, and political spheres. The level of discrimination of women varies depending on whether they live in an urban or a rural area, which affects their health, education, and socioeconomic status. Women are victimized by men inside and outside their homes. Poverty is regarded as lack of alternative opportunities and women often suffer domestic violence in the form of mental, physical, emotional, and sexual abuse, while they are living in poverty. Failed marriages or love affairs are also major reasons for women becoming potential victims, with other contributing factors being unemployment, displacement, and social exclusion. What is worse is that women themselves are almost always blamed for these situations. Traffickers are motivated by large financial profits. Some other factors that get women involved in trafficking are matrimonial lure, counterfeit marriage, deception, and threats.

The cases that depicted the condition of women that was more driven by socio-cultural condition, more than economic, were that of Case 1 and Case 6, respectively.

Case 1: I got married into a middle class family. Everyone treated me well until my husband passed away. My in-laws physically abused me and eventually threw me out of the house. I was 21 years old (Sita 2014).

Case 6: *I was only 12 years old when my stepfather sent me to a false job recruiter. He did not sell me because we were poor; he sold me because he did not want me to be part of the family* (Sunita 2014).

The other four victims and survivors of trafficking interviewed pointed out the economic condition as the main reason for being trafficked.

4.2 Trafficking victims' and survivors' perception about reintegration

People in Nepal fear social exclusion, especially the families of trafficking victims. Regardless of socioeconomic status, maintaining social stature and dignity is very important. Nepali society puts a lot of pressure on girls to behave in a dignified matter because entire families' prestige depends on the women's and girls' reputation in the society. With such beliefs, it is a matter of shame for families to accept their daughters back into the family once they have been trafficked for sex slavery.

The victims and survivors interviewed for this study were mainly residing at the shelter. In order to understand the views of survivors currently under reintegration process, main question asked was: *Did you try to reintegrate with your family? If yes, how were you received by the family, relatives and society?* All six interviewees said that they were not well received by their families. They were blamed for their situation and were treated as outcasts and shame to the family and society. After unsuccessful attempts, they all returned to the shelter. Families feared losing social prestige and exclusion from the community. The HIV positive survivors mentioned that they were treated as untouchables and were treated as if the entire community would be infected with the disease if they stayed there. Even though, the other four survivors were tested HIV negative, they were also treated as though they had HIV but were hiding from everyone. So, the survivors were not trusted and were looked down upon.

The interviewed survivors decided to stay at the center and receive life skill trainings so that they can live independently after they leave the NGO. When these women were asked: *What kind of trainings are you receiving at the NGOs? What are your future plans?* They all showed interest and seemed enthusiastic about working in the same field where they can save other women and girls from being trafficked. Case 4 said that she is going back to school to complete her education. Most of the women were already involved in the community as peer educators, health care educator, and social workers. They were receiving other life skill development trainings, and some were even going to school to complete their education (Radha 2014). Case 5 specifically mentioned while addressing the question: *“I don’t want even my enemy to go through what I had to go through while I was living in the brothel. I think it is my responsibility towards all the women and girls in the community to make them aware about human trafficking and life in the brothel (Asha 2014).”*

4.3 HIV/AIDS situation among trafficked victims

As mentioned in chapter two, selling and buying sex for money is illegal in Nepal (Deanne 2010; Thapa Ksetri et al. 2012). Due to this reason, there are many victims that are kept hidden and do not choose to come out in fear of getting exposed. These are the people most vulnerable to HIV/AIDS. The subject of HIV/AIDS is still considered taboo in Nepal. That is why there is a huge gap between the national estimates and the reported number of cases in Nepal. When women get infected with HIV, they become vulnerable to different forms of violence, which include physical, emotional, psychological, and sexual abuse (Amgai 2014). These victims then avoid getting regular medical check-ups. Nepali women who have never been trafficked are mainly at risk of getting infected with HIV because of their migrant husbands and

sex trafficking. The male migrant laborers to India and female sex workers are the groups that transmit the infection to low risk population.

Based on NCASC report, there are a total of 22,994 HIV cases in Nepal as of July 15, 2013, among which 14,561 are males and 8,407 are females who are tested HIV positive. According to Amgai, approximately 30,000 to 32,000 in Kathmandu valley¹⁸ (approximately 12,000 to 14,000 in Kathmandu, 6,000 to 8,000 in Bhaktapur and 6,000 to 8,000 in Lalitpur) are involved in sexual activities for money, both voluntarily and involuntarily. However, he also mentioned that this data is not accurate due to the large number of hidden population who are selling sex. The hidden populations are also the ones who are most vulnerable to HIV/AIDS infections as they are reluctant to getting tested and treated (Amgai 2014).

Another interesting factor that Amgai mentioned during the interview is that both men and women, even after being diagnosed as HIV positives get involved in sex work. When asked: *why do you think people get involved in sexual activities even after knowing the other person is infected?* Amgai responded by saying “because of the difference in prices; the prices for HIV infected sex workers are lower compared to those who are not infected.” Although people are aware of HIV infection and how it is transmitted, they are not aware of the fact that they might get infected through sexual intercourse. However, organizations like FFSWN are working toward educating people to prevent the transmission of HIV and advocate for the treatment of patients. Although GoN fund is very limited, major donors like Global Funds and USAID are contributing towards prevention and treatment of HIV/AIDS for most-at-risk population, which includes injection drug users, sex workers and their clients, sexual intercourse between same sex males, and migrant workers (Amgai 2014).

¹⁸ Kathmandu valley constitutes three different cities namely, Kathmandu, Bhaktapur and Lalitpur.

4.4 Role of GOs and NGOs in the reintegration process & their efforts towards social acceptance

Due to illiteracy, poverty, slow investigative and judicial processes, and lack of protection for witnesses, most women do not fight for justice or leave the case incomplete. Sometimes Nepalese politicians are involved in these “businesses,” which reduces the efficiency of the government and non-governmental organizations to fight against this practice. The government of Nepal, in coordination with NGOs, has undertaken several preventive measures since 1995 (Thapa Ksetri et al. 2012). Public education campaigns are organized in every part of the country. Outreach clinics give health education and even offer condoms. But Nepalese social system is constructed in such a way that women are encouraged to rely on their husbands for sexual knowledge and directions. NGOs such as Maiti Nepal, ABC Nepal¹⁹, Shakti Samuha, and CWIN are active in the prevention and reintegration of trafficked women and girls. Victims and survivors of trafficking and sexual exploitation require more involvement from the Nepalese government along with NGOs and Community Based Organizations (CBOs) to develop adequate support system services for prevention, rescue, reintegration and social justice.

Significant efforts have been made since 2007, after the central government signed the HTTCA 2007 and Regulations in 2008 in order to combat human trafficking in Nepal. NGOs in Nepal have always been the main advocates when it comes to advocacy for the rights of women and children. Advocacy and awareness campaigns are used as intervention methods by incorporating the community into the process. Several governmental agencies and I/NGOs are involved in programs that aim at preventing and reintegrating trafficked women and girls into their families and communities. Some anti-trafficking tools they use are raising awareness,

¹⁹ ABC Nepal (Agro-forestry Basic health and Cooperative Nepal), established in 1987, is the first non-profit NGO in Nepal working against women and girls trafficking and sex slavery.

community surveillance, assessment, individual and group counseling, rehabilitation, advocacy for policy change and protection. Most people who work with these I/NGOs have no professional experience specializing in human trafficking cases, yet they are fully committed to the cause. Although rehabilitation and reintegration interventions and programs are available and implemented, due to the lack of effective methods for assessing effects, effectiveness of those interventions methods are not very clear.

NGOs extensively raise awareness by targeting the most vulnerable areas and people in various parts of the country, and going door-to-door to educate people about trafficking through street dramas, awareness and training programs for the community. They also provide training to social service providers, including police officers, teachers, and students, about trafficking, HIV/AIDS and other trafficking related risks. By doing so, NGOs reach out to more people, which helps eliminate negative stereotypes and stigmas against victims and survivors of trafficking. This approach of raising awareness works as a preventive measure. If trafficking issues are addressed at the grass root level, this approach will be more effective in the long term than corrective methods, just like treating any illness before it becomes an epidemic.

During the interview with the program coordinator at NFWLHA, Bobby Ghimire mentioned three forms of stigmatizations that victims and survivors of trafficking face during that process of reintegration, which he referred as “triple stigmatization.” Triple stigmatization includes socio-cultural stigmatization due to conservative patriarchal culture, economic stigmatization due to lack of education and resources, and HIV infection stigmatization because they are infected with the HIV (Ghimire 2014). NFWLHA is working in cooperation with other NGOs to reach out and support these women (Ibid).

In order to help with reintegration, NGOs offer various empowerment programs for sustainability. This includes, but not limited to, adult literacy programs, business and skill development training, also known as alternative income generation skills, for making handmade products such as sewing, jewelries, decorative items, candles, and embroidery and other technical training such as repairing electronic items and driving lessons are also offered. NGOs also help start small home run businesses so that women can be financially independent and self-confident.

Based on the interviews with Shakti Samuha and CWIN, they claim that there are several cases where the victims and survivors of trafficking have been successfully reintegrated into the society. Apsara Rana from Shakti Samuha mentioned that the victims and survivors reside at the shelter immediately after they have been rescued for at least six months, where they receive individual and group counseling and medical treatments (Rana 2014). NGOs offer them various skill development and empowerment programs, based on survivors' interests and capacity, which enhance their likelihood of becoming independent when they are reintegrated into their respective communities. Once the victims and survivors of trafficking are reintegrated into the society, NGOs continue to follow up their cases. The role of NGOs in this process is remarkable. Unfortunately, there are large numbers of cases that are not successful. In such situations, victims and survivors either move to different cities where no one knows them or they return to the NGOs for support. Despite positive outcomes of reintegration, there are several stigmas that the survivors encounter, such as discrimination in the family and society. As far as the survivors of trafficking that were interviewed are concerned, all six of them were not able to reunite with their respective families. However, they seemed hopeful that eventually society would accept them if they are able to contribute positively.

Out of six interviewed cases, four are currently residing at Shakti Samuha. Only Cases 5 and 6 got remarried, but marriage of Case 5 did not last very long. The other four cases have not been accepted by their families. However, it was interesting to find out that these women have been accepted by the communities, to some extent, because they are now successful peer and community educators, whose jobs require them to travel to various places and educate the community about trafficking and sexually transmitted diseases, such as STIs and HIV/AIDS.

Change comes slowly, and with time people and the level of acceptance of victims and survivors of trafficking has increased. However, the social practices in Nepal are very conservative, patriarchal, and resistant to change. Society often views the trafficked victims and survivors as outcasts and not as human beings who have been through so much in life without any fault of their own. It is usually assumed that women with “loose morals” chose to sell their bodies. The society fails to blame the men who buy sex.

Victims and survivors are also subject to physical, mental, and psychological abuse by traffickers and the society. Survivors of trafficking are at risk of sexually transmitted diseases such as STIs and HIV/AIDS, and reproductive health issues such as unwanted pregnancies and abortions through unsafe procedures. When survivors are diagnosed HIV positive, they are considered untouchables and are kept away from seeking medical care, and are discriminated against even more.

4.5 Anti-trafficking laws and judicial practices

According to Nepal Police estimate, only one third of the trafficking cases are registered and 45 percent of those cases are reported by the victims and remaining 55 percent are reported by the family members and relatives (Thapa Ksetri et al. 2012). The victims often do not report the cases because of intimidation and threat from the perpetrators, lack of knowledge about the

justice system, social stigma and discrimination against trafficked victims, low chances of getting compensation, lengthy and costly judicial proceedings, and the lack of government support. The trafficked victims and their families fear to go to the police, because they think that going to the police or police visiting their homes put them in the categories of bad examples in the community. The police in Nepal are also not trusted in many cases because of their bad reputation for being biased and corrupt. The Nepalese Police officials lack the skills, techniques and funds to effectively deal with trafficking related cases (Kara 2009; Simkhada 2008; Thapa Ksetri et al. 2012). The American Bar Association report on human trafficking in Nepal claims that the funds allocated by the government does not provide any financial support or other allowances to the victims and the funds allocated to the lead aid program is not sufficient (American Bar Association 2011). However, Amgai mentioned during the interview that among the perpetrators who are arrested for trafficking, most are kept in prison even while the court cases are in proceedings (Amgai 2014).

An open border is one of the reasons for easy access to human trafficking. People living in Nepal and India can cross the border at any time without any passport or visa requirements. NGOs such as Shakti Samuha and Maiti Nepal are by and large effective at the Indo-Nepal borders. Volunteers, mostly previously trafficked and rescued women, patrol at the border and intervene with the help of Nepal police whenever they suspect someone. At the same time, such activities also interfere with the women's rights to travel and reinforce patriarchal control over their basic human rights. However, without development of evidence based interventions and systematic evaluations, the efforts put forth by the NGOs will never be known whether they are effective, ineffective, or counter-effective (Kaufman et al 2011).

Nepal has not signed the UN Protocol against human trafficking, consequently, Nepal has been placed as a Tier 2 nation. This means Nepal does not meet the minimum standards set by the United Nations for eliminating trafficking. Effective surveillance system and monitoring techniques in the highly trafficking zone must be strengthened in order to prevent human trafficking. The reason why Nepal has not yet signed the UN Protocol is not clear.

According to Bobby Ghimire and Apsara Rana, HTTCA 2007 and Regulations 2008 was passed and has several strengths, but provisions for protection of witnesses and victims of trafficking is very limited. Police protection is provided while the victims are attending court hearings, while the NGOs accommodate the victims and survivors of with shelters. Victims and survivors are reluctant to report their cases to the local police due to fear of perpetrators' retaliation (Ghimire 2014; Rana 2014). Other reasons for not reporting cases include lack of knowledge about legal provisions, and lack of trust in law enforcement and the justice system. According to Amir Shrestha of CWIN, only few cases of human trafficking are reported, due to prolonged court proceedings and low conviction rates, victims and survivors of trafficking are reluctant to approach the justice system in Nepal (Shrestha 2014).

As per Apsara Rana, after HTTCA 2007 was passed, the judicial system is more victims oriented. The accused have to prove themselves innocent. Once the victims has given her statement and has been certified, they are not required to appear before the court again (Rana 2014). Although GoN imposes punishment of up to 20 years in prison and NRs. 200,000 fine against the trafficker, HTTCA 2007 does not clearly mention the compensation that victims should receive from the perpetrators. The victims generally do not receive any compensation from the offenders (Amgai 2014).

In the entire trafficking process, the commission agents or the recruiters play very important roles. Bribery plays a major role in making the process of trafficking easier. As trafficking is an organized crime, the traffickers work as a team. Often corrupt politicians, government officials, border police officers, local brokers, and hotel owners are bribed by the commission agents for protection (Simkhada 2008). Another huge problem that is not working in favor of the victims is the legal system in Nepal. Delay in detection, reporting, and registration of the cases result in perpetrators not being caught (Thapa 2008). The trafficking racket in itself is so big that they are often successful in either bribing the law enforcement officers, which often results in increasing number of trafficking cases. Even if the victim's complaint is registered, it is very difficult for them to get justice, because of the lack of witness protection. There are enough people involved in this business that it is easy for them to destroy evidence. Without reform of the criminal justice system in Nepal, social justice and reduction in criminal activities cannot be achieved (Ibid).

When the question about the role of corruption in human trafficking was asked to the key persons during the interview, they were reluctant to answer the question. According to the National Report 2012, Nepal ratified the UN Convention against Corruption in 2011 and addresses the problem of corruption in connection with trafficking as against the law; however, it does not provide detailed definitions of corruption nor shows any record of how corruption is related to human trafficking (Thapa Ksetri et al. 2012). Transparency International²⁰ ranks Nepal as 116th most corrupt country out of 177 with 1 being the least corrupt and 177th being the most corrupt (Transparency International 2014).

²⁰ Transparency International is a non-governmental organization founded in 1993 that monitors and publicizes corruption globally.

Derived from the interview of Anuradha Koirala, founder of Maiti Nepal and CNN Hero 2010, posted on Youtube.com, the government is not paying attention to the emerging number of massage parlors, cabin restaurants and dance bars in urban cities in Nepal that were established after the end of civil war in 2006. She emphasized that trafficking for sex slavery is coming very close to Nepal unlike earlier times when all the trafficked women were taken to India (Koirala 2014). Nepal does not have any official red light districts but these restaurants are serving the same purposes. She further said that there are strict laws and policies against trafficking, but what is lacking is the effective monitoring technique (Ibid). It is necessary to actually going to the field to work for the safety of women and girls against trafficking and prevent the acts of violence and discrimination. In Anuradha Koirala's words, "*Talking about a problem does not solve the problem, but taking action and working towards it does* (Ibid)."

CHAPTER 5

CONCLUSION

This study has demonstrated the driving factors for trafficking; how society treats the victims and survivors, especially those with HIV/AIDS; disparity between the government laws and policies versus what is being practiced, and contributions made by NGOs.

5.1 Social Stigmas attached to reintegration

In Nepal, most women and girls become victims of trafficking mainly due to their socioeconomic conditions and gender discrimination. Patriarchal social system has given men in positions of power to oppress and control women. Nepali society is composed in such a way that it allows men to dominate over women and children. Abuse and violence is exerted to maintain power and control over the victims. Such social system has made women and girls more vulnerable to trafficking.

Rescuing women and girls from the traffickers is not enough. It is only half the battle won. Once the women and girls are trafficked outside of their families, they lose their dignity and self-worth. Severe depression, anxiety, hopelessness, isolation, and self-destructive behaviors are commonly found among the victims and survivors of trafficking (Frederick et al. 2010). Many women get involved in alcoholism and drug abuse. Trafficking victims and survivors often suffer neglect and abandonment (Ibid).

According to the victims and survivors of trafficking interviewed for this study, only two survivors were accepted by their families and the other four survivors were left on their own. As per Rana, a key person at Shakti Samuha mentioned, even after being accepted, it is very difficult for those women and girls to stay within the family because of mental stress they experience in the form of extreme criticism, verbal abuse, and insults. There are not many

motivational reintegration programs available on a large scale, while most reintegration programs are not successful. Apart from social stigma and discrimination, many victims and survivors involved in sex work for at least 4 to 5 years do not stay in alternative income generation skills (such as driving training or candle making low paying jobs) provided by NGOs, because they know easier ways of making more money in a short period of time (Amgai 2014). On the contrary, according to ABC Nepal, 80 percent of the trafficking survivors returned back to their homes and families and gained acceptance. While they are in the rehabilitation centers, they were taught to live with increased self-confidence and self-esteem. The remaining 20 percent not accepted by the families returned back of the NGOs. However, there are no details about how this study was conducted (Kaufman et al. 2011).

The contributions made by NGOs and former trafficked victims and survivors toward the efforts of eliminating trafficking are remarkable. With the efforts of NGOs, in cooperation with GoN, the level of awareness has increased among the people against trafficking and traffickers. However, education and awareness against human trafficking is not yet adequate. Women and girls are still considered second class citizens. Their education is still considered less important than that of men and boys. Unless such gender discrimination is eliminated from the society, women and girls will remain as the targets of trafficking predators. Components such as money, power and social norms influence people's behavior towards others, and in order to bring positive changes, it is important to change societal attitudes and start treating people the way we want to be treated.

5.2 Implementation of laws and policies

NGOs have been working toward combating trafficking and all other women and children related issues in Nepal. The cooperation from the government is essential for effectively

attending to all human rights related matters efficiently. Although there has been significant progress made in terms of improvement in laws and policies, the government also should support the NGOs financially. Based on the interviews with NGOs' key persons, most funds they receive are from foreign donors, and the NGOs are restricted to only working according to the donor agencies' guidelines (Amgai 2014; Ghimire 2014).

Like most other developing countries, corruption is a serious problem in Nepal. It only benefits the people who are in power such as government officials and politicians. There are several factors that lead to corruption. One is low wages in the public service sector. Government employees such as police or other public officials, when they do not make enough money to make their ends meet, they are inclined toward collecting bribes in order to pay their bills. In places that do not have an effective anti-corruption system, it becomes easier to take the money in exchange for favors and services. People who give bribes are equally at fault, but in order for their work to be done, they have no other option than giving away money for services.

Although significant changes have been made in anti-trafficking laws in the past years, the number of people being trafficked is increasing. Consequently the UN has placed Nepal as a Tier 2 Watch List nation. To date, Nepal has not yet signed the UN Protocol against human trafficking. Government has enacted several anti-trafficking laws and policies, but effective implementation is lacking. Monitoring mechanism is not transparent. As Anuradha Koirala mentioned in her interview that lots of people in power give speeches about what should be done against trafficking, but what is lacking is work actually being done (Koirala 2013). If we stop talking about what needs to be done and actually do something about it, then issues like human trafficking could be combated more efficiently.

Other important factor that is impacting anti-trafficking movement is the ineffective enforcement of laws and policies. Due to the lack of stable government in Nepal, the political situation of the country has been worse since the end of civil war in 2006. The government has not been able to draft a new constitution for Nepal for the past eight years. Nepotism and corruption has made the situation even worse. If there is a stable government in the country, the chances of getting stable funds from donor agencies for the development and relief work would also have been stable. For this reason, private sectors are more reliable and efficient in comparison to the government sector. Until and unless the government realizes their roles and responsibilities towards the country and its people, development would not occur in Nepal. If the country does not get developed and the corrupt institutions are not reformed, the situation of victims and survivors of trafficking, HIV/AIDS victims, violation of human rights, and women and children would get from bad to worse.

The information about trafficking of women and girls from Nepal to India is intertwined with pieces of social speculations, cultural assumptions, and organizational and political agendas (Frederick 2012). During the research for this study, very few research evidences and case studies were found that was directly related to the reintegration process of the trafficking victims and survivors, and how laws and policies support the trafficking victims and survivors in Nepal.

5.3 What's next?

There are certain suggestions that could be helpful in dealing with trafficking situation in Nepal. They are as follows:

- The first is educating people about the circumstances created by sex trafficking. People should be aware that although the establishment of modern day slavery may be giving them employment, but in reality it is actually taking away more than what they are

getting out of it. People should be made aware of the factors that contribute to human trafficking. This includes human rights violations, corruption, exploitation of labor, inequality, and stigma and discrimination based on gender, wage and social classes. Once general population begins to understand the trafficking scenario, it becomes easier for the NGOs and other agencies to work towards it more efficiently.

- The second is to advocate for translating their knowledge into practice. It is very important for every individual to raise their voices against what is happening in our societies. Entire Nepali community can come together to fight for the rights of victims and survivors of trafficking. Focus should be more on how to prevent a tragedy instead of working on it after the damage has been done.
- The third is forming a strong surveillance system. In the age of internet and wireless phones, it is not difficult to monitor what is happening in the society. Technology has advanced so much that it is possible to keep an eye on what is going on in the surrounding. There are technologies that can enable tracking down illegal activities that happen through the internet. The government has to use globalization to its advantage and utilize it in order to control illegal activities.
- The fourth suggestion is to combat corruption. In order to decrease corruption, it is crucial to raise the salaries of government officials, police officers and social service providers. When people are earning less than what they need for survival, they will look for other options to earn money. Corruption also makes trafficking and other illegal activities possible. Criminals can easily bribe the government officials to avoid going to jail and to get out of the prison.

- Final and the most important suggestion is that the government of Nepal needs to form a stable government and write a new constitution that works in favor of the country and its people. No individual should be singled out. Women, men and children, no matter what their sexual preferences are, or people with HIV/AIDS, former sex workers, trafficked victims and survivors, people from all castes, creed and color should be treated with respect and equality. Everyone should be given equal opportunities, and corruption and nepotism should be stopped.

All the suggestions would only be successful if the victims and survivors of trafficking and their allies are involved in the process. Toward the end of each interview, all the women expressed desire to help other women and girls who were trafficked as well as those who are at risk of being trafficked. If we accept all the trafficking victims and survivors and appreciate them for the courage they have shown for survival, we can understand and handle the trafficking cases better in the future.

REFERENCES

REFERENCES

- Ali, A.K.M. Masud. "Treading along a Treacherous Trail: Research on Trafficking in Persons in South Asia." *International Migration*, no. 43 (2005): 141-163.
- Amgai, Chiranjivi. Skype interview with key person. April 2, 2014. Federation of Female Sex Workers in Nepal, Kathmandu.
- Aryal, Nirmal, Pramod R. Regmi, and Nabaraj Mudwari. "Violence against Women Living with HIV: A Cross Sectional Study in Nepal." *Global Journal of Health Science*, no. 4 (2012): 117-125.
- Asha. Skype interview with survivor of trafficking. March 25, 2014. Shakti Samuha, Kathmandu.
- Banerjee, Upala Devi. "Migration and Trafficking of Women and Girls: A Brief Review of Some Effective Models in India and Thailand." In *Trafficking and the Global Sex Industry*, edited by Karen Beeks and Delila Amir: 189-199. Lanham: Lexington Books, 2006.
- Bina. Telephone interview with survivor of trafficking. March 20, 2014. Shakti Samuha, Kathmandu.
- "Corruption Perceptions Index 2013." *Transparency International*. Accessed March 12, 2014. <http://www.transparency.org/country#NPL>.
- Department of Health Services. "Annual Health Report 2010/2011." Government of Nepal: Ministry of Health and Population. (2012): 1-221.
- Frederick, John. "The Myth of Nepal-to-India Sex Trafficking: Its Creation, Its Maintenance, and its Influence on Anti-trafficking Interventions." In *Trafficking and Prostitution Reconsidered: New Perspectives on Migration, Sex Work, and Human Rights*, edited by Kamala Kempadoo, Jyoti Sanghera and Bandana Pattanaik, 127-147. London: Paradigm Publishers, 2012.
- Frederick, John, Muna Basnyat, and Joseph L. Aguetant. "Trafficking and Exploitation in the Entertainment and Sex Industries in Nepal: A Handbook for Decision-Makers." *Terre des hommes Foundation*. (2010): 1-131.
- Ghimire, Bobby. Telephone interview with key person. March 14, 2014. National Federation of Women Living with HIV/AIDS. Kathmandu.
- Hayzer, Noeleen. "Combating Trafficking in Women and Children: A Gender and Human Rights Framework." *UNIFEM working for women's empowerment and gender equality*. (2011): 1-20.

- Hennink, Monique and Padam Simkhada. "Sex Trafficking in Nepal: Context and Process." *Opportunities and Choices Working Paper*, no. 11 (2004): 1-46.
- "Human Trafficking Assessment Tool Report for Nepal." *Rule of Law Initiative*. American Bar Association. (2011): 1-123
- Jha, Chandra Kant and Jeanne Madison. "Antecedent and Sequalae Issues of Nepalese Women Trafficked into Prostitution." *Journal of International Women's Studies*, no. 1 (2011): 79-90.
- Kara, Siddharth. "Sex Trafficking: Inside the Business of Modern Slavery." 1-82. New York: Columbia University Press, 2009.
- Kaufman, Michelle R., and Mary Crawford. "Sex Trafficking in Nepal: A Review of Intervention and Prevention Programs." *Violence Against Women*, no. 5 (2011): 651-655.
- Koirala, Anuradha. "Talk with Anuradha Koirala during 60 hour long talk show." News 24. April 11, 2013. <http://www.youtube.com/watch?v=jMxBBpkNPg>.
- Mahendra, Vaishali S., Pankaja Bhattari, Dilli Ram Dahal, and Siobhan Crowley. "Community Preceptions of Trafficking and its Determinants in Nepal." *The Asia Foundation*. (2001): 1-85.
- National Center for AIDS and STD Control. "HIV Situation of Nepal." Government of Nepal: Ministry of Health and Population. Last modified July 15, 2013. <http://www.ncasc.gov.np/>.
- Poudel, Pratima and Jenny Carryer. "Girl-trafficking, HIV/AIDS, and the Position of Women in Nepal." *Gender and Development*, no. 2 (2000): 74-79.
- Radha. Skype interview with survivor of trafficking. March 19, 2014. Shakti Samuha, Kathmandu.
- Rana, Apsara. Telephone interview with key person. March 20, 2014. Shakti Samuha, Kathmandu.
- Seema. Telephone interview with survivor of trafficking. March 20, 2014. Shakti Samuha, Kathmandu.
- Shrestha, Amir. Telephone interview with key person. March 15, 2014. CWIN, Kathmandu.
- Simkhada, Padam. "Life Histories and Survival Strategies Amongst Sexually Trafficked Girls in Nepal." *Children and Society*, no. 22 (2008): 235-248.

- Sita. Skype interview with survivor of trafficking. March 19, 2014. Shakti Samuha, Kathmandu.
- Sunita. Skype interview with survivor of trafficking. March 25, 2014. Shakti Samuha, Kathmandu.
- Terre des hommes. "Child Trafficking in Nepal: An Assessment of the Present Situation." *Terre des hommes*. (2003): 1-32.
- Thapa, Govind Prasad. "Plight of Trafficked Women in Nepal." In *Global Trafficking in Women and Children*, edited by Obi N. I. Ebbe and Dilip K. Das, 91-107. Boca Raton: CRC Press, (2008).
- Thapa Ksetri, Kamal, Govind Subedi, Nisha Ghimire, and Mili Shrestha. "Trafficking in Persons Especially on Women and Children in Nepal." *National Report 2011*. (2012): 1-229.
- "The World Factbook." *Central Intelligence Agency*. Last modified March 24, 2014. <https://www.cia.gov/library/publications/the-world-factbook/geos/np.html>.
- Tuladhar, Ashish. Skype interview with key person. March 21, 2014. Shakti Samuha, Kathmandu.
- United Nations. "Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organized Crime." (2000).
- United States Department of State. "Trafficking in Persons Report 2005." New York: United States Department of State. (2005).
- United States Department of State. "Trafficking in Persons Report 2013." New York: United States Department of State. (2013).
- Worthen, Miranda E. "Sex Trafficking or Sex Work: Conceptions of Trafficking Among Anti-Trafficking Organizations in Nepal," *Refugee Survey Quarterly*, no. 3 (2011): 1-23.

APPENDIXES

APPENDIX A

INTERVIEW QUESTIONS FOR THE VICTIMS AND SURVIVORS OF TRAFFICKING

Background Information

1. Name
2. Age when trafficked
3. Current Age
4. Economic status
5. Qualification
6. Number of members in the family
7. Marital status

Trafficked Experience

1. When were you trafficked?
2. How were you trafficked?
3. From where were you trafficked?

Experience as Sex Worker

1. What were the working conditions like?
2. How did you escape? Or, who rescued you?
3. How long did you spend at the trafficked location?

Experience during Reintegration Process

1. Please tell me what happened after you became free from slavery?
2. How did you find out about this NGO?
3. How did people treat you after they found out about you?
4. Did you try to reintegrate with your family? If yes, how were you received by the family, relatives and society?
5. What kind of trainings are you receiving at NGO? What are your future plans?

APPENDIX B

INTERVIEW QUESTIONS FOR THE KEY PERSONS FROM NGOs

Background Information

1. Name of the person
2. Name of the Organization
3. Position

Key Questions Asked

1. How do women fall prey into sex trafficking? What do you think are the main causes for trafficking? Who are the people behind sex trafficking?
2. How do women manage to escape the sex slavery? What are some difficulties in helping victims of trafficking?
3. What happens after the end their work as sex slaves?
4. What happens at the Nepal-India border? What is the role of your NGO at the border?
5. How do they differentiate between women who are actually being trafficked and who are not?
6. How does your institution help with rehabilitation process?
7. Could you tell me about the women and children with HIV/AIDS? Do they ever leave the center? How does Nepali society take rescued women, especially those with HIV/AIDS?
8. What are some of the measures used to combat human trafficking?
9. Does your NGO advocate and lobby to ratify anti-trafficking laws, what are the anti-trafficking laws that support these women? Women rights? What are the changes made so far in favor of these women?
10. To what extent does Nepali and Indian government support and help to fight against trafficking in women for sexual exploitation? How do they support?