

MASTER THESIS

Course code:

SO 345S

Name: Bigyan Bahadur Karki

Candidate no: 326898

Livelihood Practices of Trafficked Returnee Women in Nepal

Date: 1 Sep2020

Total number of pages: 57(+14)

Table of Contents

Table of Contents	1
ACKNOWLEDGEMENTS	i
ABSTRACT	ii
ABBREVIATIONS AND ACRONYMS	iii
CHAPTER I	1
INTRODUCTION.....	1
1.1 Background Information	1
1.1.1 Historical Background Women Trafficking.....	3
1.1.2 Present Situation of Women in Nepalese Society.....	4
1.2 Significance of the Study	5
1.3 Purpose of the Study	5
1.4 Research Questions	5
1.4 Delimitation of the Study	6
1.5 Organization of the Study	6
1.6 Chapter Summary.....	7
CHAPTER II.....	8
LITERATURE REVIEW.....	8
2.1 Defining Trafficking: A Conceptual Framework.....	8
2.2 Trafficking and Prostitution	9
2.3 A Human Rights-Based Approach to Trafficking and Sexual Exploitation of Women	10
2.4 Empirical Research Studies.....	11
2.5 The Research Gap	12
Chapter III	13
THEORETICAL FRAMEWORK	13
3.1 Theories on Livelihood: Main Concepts	13
3.2 Strengths and Solution-focused Approaches such as Social Work.....	14
3.2.1 Strengths Perspective	14
3.2.2 Practical strategies.....	15
3.3 Solution-focused Brief Therapy	17
3.3.1 Social stigma	18
3.4 Chapter Summary.....	19
CHAPTER VI	20
RESEARCH METHODOLOGY	20
4.1 Philosophical Considerations	20
4.1.1 Ontology.....	20
4.1.2 Epistemology.....	21
4.1.3 Axiology.....	21
4.2 Interpretive Paradigm: social constructivism.....	22
4.3 Methodology	22
4.4 Sampling, Selection of the Location and Research Participants.....	23

4.4.1 Criterion	23
4.5 Data Collection Procedures: Interview	24
4.5.1 Sensitive interview	25
4.6 Data Analysis	26
4.7 Quality Standards	27
4.7.1 Trustworthiness	27
4.7.2 Authenticity	27
4.8 Ethical Considerations.....	27
4.8 Participants' Age and Educational Level	29
4.9 Chapter Summary	30
CHAPTER V	31
PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA	31
5.1. The Livelihood Practices of the Trafficked Returnee Women: A Struggle for Psycho-social Settlements	31
5.1.1 Violation of the basic human right of trafficked survivors	31
5.1.2 Force in Prostitution	32
5.1.3 Food and Health	33
5.1.4 Rescuing Agencies and Duration of the Stay at Rehabilitation Center	35
5.2 Mental or Psychological Impacts of Trafficking on the Trafficked Returnee Women..	36
5.2.1 Physical Impact	37
5.2.2 Psychological Impact	39
5.2.3 Rescue and Resettlement Process	41
5.2.4 (Un)settled Livelihood	44
5.3 Social Perception of Trafficked Women Survivors	46
5.3.1 Family Environment.....	47
5.3.2 Reaction of the Neighborhood	48
5.3.3 Coming back to Society	49
5.3.4 Torture from Society	49
5.4 Interpretations and Analysis of the Interview Data: The Findings of the Study	50
5.5 Chapter Summary	53
CHAPTER VI	54
CONCLUSIONS	54
6.1 Limitations of the study.....	56
6.2 Recommendations for further research	57

REFERENCES:..... 58
Appendix 64

ACKNOWLEDGEMENTS

The completion of this study would have been impossible without the involvement of many individuals and institutions to whom I would like to express my sincere gratitude. My deepest appreciations and gratitude go to my supervisor, Professor **Linda Sjøfjell** for her invaluable advice, guidance, motivation and patience. Her support has been priceless. I offer my sincere thanks to Prof. Dr. **Yan Zhao** for her valuable advice and support in the methodological chapter of the study and her constructive suggestions in the initial stage of my research.

Also, many thanks go to Nord University staff, who helped me when I needed it. I express many thanks to the participants who actively participated in the interviews. Their support made the data collection procedure more manageable than I had imagined. I have learned many things from them. I appreciate their struggle for livelihood practice.

Bigyan Bahadur Karki,

1 September 2020

ABSTRACT

Girls/ women trafficking is not only a woman's issue, but also an issue about the honor of the community, society, state, and wellbeing of all human beings. Respect and dignity of life highly depend on women and girls. The objective of this study was to examine the livelihood practices of trafficked returnee women in Nepal, following their socio-economic conditions. It follows different research questions under a major question: How do trafficked returnee women in Nepal get involved in livelihood practices for their psycho-social re-settlement? This study has found that the trafficked returnee women in Nepal face several social problems for livelihood practices. Therefore, it discusses their pre-trafficked, post-trafficked, and trafficked life experiences using livelihood theory, strengths, and solution-focused approaches such as social work and social stigma theories. Moreover, the study is done on the trafficked returnee women, their livelihood practices in their psycho-social re-settlement setting, and their steps against stigmatization socio-cultural practices. I used the interpretive paradigm in my research within the qualitative research approach. The data were collected from five participants using open-ended and in-depth interview sessions. The trafficked returnee women shared their pathetic experiences, understandings, views, opinions, and practices of pre-trafficked, during trafficking and post-trafficked periods. The analysis of the data shows that the trafficked returnee women experienced many physical, psychological, and mental acts of violence during the period of trafficking. After they were rescued from brothels, they still struggled to sustain livelihood and to systematize their life activities against poverty. They still face discrimination in many different ways, for example, the use of different abusive words and inhuman activities towards them and their families were common. Therefore, these trafficked returnee women got stigmatized and the social trauma haunts them affecting their daily personal and social activities.

ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
CWN	Child Workers in Nepal
DFID	Department for International Development
HDI	Human development index
HIV	Human Immunodeficiency Virus
ILO	International Labour Organization
INGO	International Non-Governmental Organization
SFBT	Solution-focused Brief Therapy
NGO	Non-Governmental Organization
NHRC	National Human Rights Commission
UNDP	United Nations Development Programme
UNICEF	United Nations International Children's Emergency Fund
UNODC	United Nations Office on Drugs and Crime
WHO	World Health Organization

CHAPTER I

INTRODUCTION

This research is based on the thoughts, ideas, and experiences of the five participants. It is guided by the interpretive paradigm, following the ethnographic method. It aims at investigating the livelihood practices of trafficked returnee women in Nepal. After reviewing the relevant literature, I find significant gaps to be explored in the field of women trafficking. In this chapter, I narrate the backgrounds of Nepalese trafficked returnee women and my own experiences and beliefs as a student. I also discuss how I identified the research problem for my dissertation. I saw many trafficked returnee women in Kathmandu, who were involved in different livelihood activities. It provides a broader picture of socio-economic, cultural beliefs, and practices of the family, society and nation. Likewise, I contextualize the area of my research, i.e. livelihood practices of trafficked returnee women in Nepal. This chapter begins with the background, in which I describe the conditions that trafficked returnee women live in, with special reference to Nepalese society. The background of my research helps me relate to the topic of my research with the broader context of women trafficking. The next section states the purpose of my study. In the section that follows, I formulate some questions that guide me to conduct the present research project. This chapter closes with a discussion on the significance and delimitation of the study.

1.1 Background Information

In this study, I attempt to integrate some of my reflective connection with the issue of livelihood practices of trafficked returnee girls and women in Nepal. It is not only a woman's matter, but also an issue about the honor of the community, society, state, and the well-being of all the men, women, boys, and girls who have their prospects in life. Nepal has managed to get radical improvement in the control of women trafficking. However, this problem still exists as one of the biggest national problems. There are many causes of trafficking. According to Unicef, (2003), child trafficking is a complex issue and some of the key determinants of trafficking include poverty, loss of parents, lack of awareness among the most vulnerable segments of the population, low levels of education, gender discrimination, rapid urbanization, false promises and beliefs and lack of employment opportunities. Similarly, Nepalese children and women are trafficked both inside the country mostly from rural to

urban areas, as well as outside the country, mainly to India, China, and increasingly to Gulf countries.

Nepal is trying to speed up the pace of socio-economic development. According to the UNDP (2019), “Nepal’s HDI value for 2018 is 0.579— which puts the country in the medium human development category— positioning it at 147 out of 189 countries and territories” (p.2). Many people are living under the poverty line. Poverty, rapid population growth, unemployment, poor health, and low economic growth rates are the main problems of Nepal (Kiss, Davis, Fotheringham, McAlpine, Kyegombe, Abilio, & Mak, 2019). Whereas Khare, Joshi, and Vaidya (2010) stated, “In Nepal's low social status, illiteracy and lack of awareness, the prevalence of gender discrimination, cultural violence, factors are playing a major role to increase the women trafficking.”

Nepalese society has been struggling against the crime of women, children, and the marginalized group of people for a long time. As a result, in 1990 some major changes appeared in the politics of Nepal which established a democratic constitution, freedom, and human right in the Nepalese society. People believed these changes addressed the problem of women, children, and social victims of society (Joshi, 2014). However, these changes could not change the social problems of women, children, and dominated groups of society. Therefore, the life of Nepalese women and children are getting worse, despite government efforts to develop the conditions of women by controlling crimes against women, and children (Kiss, et al, 2019). As we know, most of the crimes all over the world have been against women and children and Nepal is not an exception to this global trend. Crimes against women and girls like rape, child prostitution, women trafficking, child marriage, abduction of children, exploitation of child labor, and child sex abuse have been growing in Nepalese society (Khare, Joshi & Vaidya, 2010). Children and women are trafficked due to different reasons. According to different sources of information, children are trafficked mainly for commercial sexual exploitation, bonded labor, worst forms of child labor (working in mines, domestic servants, working in the circus), forced marriage, and organ removal. Over the past few years, the expansion of the local sex industry has resulted in rapid growth in the trafficking of women and children for commercial sexual exploitation (UNICEF, n. d). There is a lack of recent and reliable statistical information on the magnitude of trafficking in Nepal. It is believed that the existing data do not represent the magnitude of the problem in reality and that numbers are likely to be much higher. Research suggests for example that, annually, approximately 12,000 children are trafficked to India, mainly for sexual exploitation (ILO/CWIN, 2001, Joshi, 2014). According to the National Human Rights Commission report

(2014), the estimated number of people trafficked or attempted to be trafficked in 2012/13, was 29,000. The UNODC (2012) suggests that in Nepal during 2007-2009, out of detected victims of trafficking, 36 % were children (33 % girls, 3 % boys), and respectively 64 % adults (women 53 %, men 11%).

Prostitution and human trafficking are treated as serious crimes in Nepal, but many people are performing it as their profession. Cross country trafficking has been a great problem in Nepal. Innocent, uneducated village girls and women are the victims of trafficking and sexual exploitation. The criminals sold them to the brothels with fake promises of providing them a well-paid job, fake marriage, and kidnapping. Nowadays Nepalese girls are being trafficked to any country outside of Nepal, where most of them are sold into brothels.

In brothels, they spend a miserable life and it does not seem to improve even after they are rescued. They had to face a lot of problems during their reestablishment in society. Almost all the victims are suffering from mental and physical ailments. Most of the trafficked returnee women and girls are infected by different kinds of diseases. The most common diseases are HIV/AIDS and chronic pelvic infections. They need special care and counseling to maintain their psychological and emotional disorder of the brothel under control (National Human Rights Commission report, 2014).

1.1.1 Historical Background Women Trafficking

Human trafficking is one of the fastest-growing criminal industries in the world. But relatively little is known about the issue of human trafficking and the effectiveness of programs aimed at combating trafficking and rehabilitating victims and survivors (Joshi, 2010).

To understand the phenomenon of human 'trafficking, we need a clear and unambiguous definition of human trafficking. We understand the definition better if we trace the historical development of the concept of "trafficking", and see what it has meant to different people, organizations and governments over time. The earliest understanding of "trafficking" comes from UN instruments. The term "traffic" was first used to refer to the so-called 'white slave trade' in women around 1900. The trafficking and voluntary migration of white women from Europe to Arab and Eastern States as concubines or prostitutes were of particular concern to European middle-class men, women, and governments. The result was the creation of an international agreement for suppression of the 'white slave trade' in 1904. At this time, "traffic" meant the movement of women for an immoral purpose i.e., prostitution. Initially,

this definition required the crossing of country borders, but by 1910, it changed to acknowledge traffic in women could occur within national boundaries. Women trafficking was related to slavery but was also closely linked to prostitution (Pearson, 2000).

In the context of Nepal, there is no concrete documented history of women trafficking and prostitution. But it has been related to poverty and social prestige, debt bondage and ignorance and slavery. According to Manila Attma Nirvar Kendra (1997), the trafficking of Nepalese women and girls for sexual exploitation began in Nepal with the rise of Rana rulers in the mid-19th century, when the Rana ruling classes started keeping Tamang (an indigenous community of Nepal) girls as concubines and servants in their palaces (Joshi & Swabnberg, 2012, p.90). The girls were brought to the capital city from economically poor families of marginalized ethnic groups. Their families were compelled to keep daughters as concubines and household servants in the families of Ranas.

Similarly, according to Joshi (2010), the trafficking of Nepalese women and girls to Indian brothels started in the 1960s. Earlier, Nepalese women required a special authorization to go to India during the Rana rule. About 50% of Nepal's female sex workers have previously worked in Mumbai and more than 200,000 Nepalese girls are involved in the Indian sex trade (p.3).

1.1.2 Present Situation of Women in Nepalese Society

Many women are still deprived of their basic human rights and right to livelihood practices some are not even given the right to freedom and many have been treated as commodities. However, the total population of Nepal is **26,494,504**, out of this, 48.5% of Nepal's total population is male, while 51.8% are female (Ministry of Population and Environment 2017). Despite being more than half of the population, women and girls are still underprivileged in terms of education, health services, and proper respect in society. Therefore, they are being trafficked to different parts of the world. Nepal is still led by the patriarchal system of society, therefore, women are not given the right to inheritance of property. Despite the progress made in literacy rate, there is a huge gap (18%) between males (75.1 %) and females (57.4 %) in 2011 (Ministry of Population and Environment, 2017).

1.2 Significance of the Study

This study presents a critical reading on the livelihood practices of trafficked returnee women in Nepal. It further highlights the socio-economic causes of girls and women being trafficked and the challenges they faced during the time they were trafficked, after being rescued and their rehabilitation process. This research was conducted to gather information about livelihood practices of trafficked returnee women in Nepal. The findings hopefully provide positive effects in the efforts of decreasing women trafficking and making lives easier for those who have already been trafficked in the context of Nepal. Besides, although it is not the aim of the research, the findings of this study will help the government and anti-trafficking organization to find the physical, psychological, social, professional, economic condition of the trafficked returnee women and thus will be able to properly solve them. Apart from them, this study also analyzes the punishment systems for the crime of those who trafficked women and children, which is perhaps one of the most important factors dealing with the trafficking issue.

1.3 Purpose of the Study

The purpose of my study is to exhibit the livelihood practices of trafficked returnee women in Nepal. More particularly, this study explores their understandings, opinions, practices, and perceptions of being a victim of being trafficked in Nepal.

1.4 Research Questions

To unveil these issues, I have formulated the following research questions:

1. How do trafficked returnee women in Nepal get involved in livelihood practices for their psycho-social re-settlement?

The research question shapes my entire research project. However, it has been explored from three more perspectives, narrativizing the livelihood practices concerning the backgrounds of the trafficked women influencing the trafficking and their bitter experiences during the time they were trafficked. I have taken this method, particularly because their livelihood practices are essentially linked to their social and psycho-physical conditions they underwent before

settling themselves as trafficked returnees in Nepal. Therefore, I add three more secondary research questions as follows:

- a. How do the trafficked women narrate their experiences of the time they were trafficked?
- b. What sort of socio-psychological stress do these women face for their resettlement in society?
- c. In what way do these women have to struggle for their livelihood practices in their society?

1.4 Delimitation of the Study

This research was carried out following the qualitative method used in the interviews I conducted with five traffic returnee women in Nepal. It reviews the livelihood practices of trafficked returnee women and their socio-economic conditions during and after the period of being trafficked. This study was conducted under the principles of livelihood and strengths, and solution-focused approaches such as social work. I discuss the different factors which influenced the trafficking of women and their livelihood practices. Likewise, I also present the impact of trafficking on the trafficked survivors, mental or psychological impact of trafficking on the trafficked returnees and the violation of the basic human rights of trafficked survivors

1.5 Organization of the Study

The research is organized in six chapters: introduction, literature review, research theory, methodology, finding, and conclusion. The first chapter introduces the topic. It deals with the introduction and the background of the study. Then, it discusses the issues this study centers on and the purpose of this study. After that, it describes the purpose of carrying out this study and the research questions.

The second chapter reviews the relevant literature. It provides a brief overview of women trafficking in Nepal. In this chapter, I attempt to conceptualize the livelihood practices of trafficked returnee women in Nepal. The review is constructed on the facts and figures relevant to the Nepalese society. After that, it analyses a brief review of the empirical studies carried out in other parts of the world around the same theme.

The third chapter discusses the theoretical frame framework for the study. The social work theory is discussed as the theoretical base for the study. Then, there is a detailed discussion of

social contexts and social practices. Moreover, there is also a discussion on the postmodern approach as another theoretical base for the study. The researcher discusses the concepts of discourse and subjectivity in detail which are used in the study for the interpretation of the data.

The fourth chapter discusses the methodology of the study. Then it involves the research design in detail. It also explains qualitative analysis as the method followed during the study. After that, it presents a discussion on the quality standards of the study. At last, it presents a discussion on the ethical issues addressed for the study.

The fifth chapter presents the stories of the trafficked returnee women in Nepalese society. The stories of the trafficked returnee women are based on the shared experiences and information collected during the interviews. The narratives are followed by the findings drawn from the analysis of the narratives. Nepal is a garden of multicultural castes and ethnicities but all of them are guided by a male-dominated society and patriarchal value. Therefore, there is no equal power relationship between a man and woman (males are given the right to the property of his father by birth but females are not). Gender discrimination has been practiced in Nepalese society for a long time. My interest in the livelihood practices of trafficked returnee women arose in my mind because of my personal experience. As I discussed in the beginning when I was in Kathmandu, I had seen many trafficked returnee women who were having trouble to resettle in society. I had seen some of the trafficked returnee women begging in the street suffering from different diseases. When I came to Nord University as a student of social work, we discussed women trafficking and their pathetic living conditions. Therefore, I decided to carry out my study focusing on “the livelihood practices of trafficked returnee women in Nepal”.

1.6 Chapter Summary

In this chapter, I discussed the livelihood practices of trafficked returnee women in Nepal. I also shared my personal experiences. Similarly, I dealt with the background information, purpose of the study that helped me to develop the research questions. The significance of this research preceded the delimitation of my study.

CHAPTER II

LITERATURE REVIEW

This chapter critically reviews the related literature on livelihood practices of trafficked returnee women in Nepal. According to Yin (2011), “the review sharpens the preliminary considerations regarding the research topic of the study, method and data sources” (P.62). Similarly, Hart(1998) stated that the review of related literature is very important for getting an in-depth understanding and a clear perspective of the overall field of the research (Silverman,2005). Therefore, in the process of my research, I visited many libraries such as the Nord University library in Bodo, University of Oslo (UIO) library, Tribhuban University Library Kirtipur. I went through different books, dissertations, various national and international journals, and articles of different authors as well as other related materials to address the issue that I came across in the theoretical aspects of the topic. I also intended to find out what other works have been done in the area of research problems under the study and what has been done in the field of the research study that is being carried out.

It identifies the literature that explains the basic concept of women trafficking and its purpose, types, components, and techniques. It also sheds light on what it is and why it is a social problem of Nepal. This chapter also mentions scholars' views about women trafficking. Some empirical research studies carried out on the subject are also reviewed. Then, the objectives and findings of some relevant works are summarized.

2.1 Defining Trafficking: A Conceptual Framework

Trafficking is defined in different ways according to the condition and the situation of the person, organization, and the nation. Human trafficking is the illegal trade of human beings mainly for commercial sexual exploitation and forced labor (Naik, 2018). Human trafficking is the fastest-growing, criminal industry in the world. But relatively little is known about the issue of human trafficking and the effectiveness of programs aimed at combating trafficking and rehabilitating victims/survivors. (Joshi, 2010). The UN (2000) defines trafficking as:

“Trafficking in persons” shall mean the recruitment, transportation, transfer, harboring or receipt of persons, utilizing the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for exploitation. Exploitation shall include, at a minimum, the exploitation of

the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs” (Human Rights and Human Trafficking, 2014).

In other words, human trafficking encompasses the selling and buying of women and children, especially for prostitution. The Human Trafficking and Transportation (Control) Act 2007 of Nepal defines trafficking into two forms: i) human trafficking and ii) human transportation.

(1) If anyone commits any of the following acts that shall be deemed to have committed human trafficking: a. To sell or purchase a person for any purpose, b. To use someone in prostitution, with or without any benefit, c. To extract human organs except otherwise determined by law, d. To go for prostitution.

(2) If anyone commits any of the following acts that shall be deemed to have committed human transportation: a. To take a person out of the country to buy and sell, b. To take anyone from his /her home, place of residence or from a person by any means such as enticement, inducement, misinformation, forgery, tricks, coercion, abduction, hostage, allurements, influence, threat, abuse of power and through inducement, fear, threat or coercion to the guardian or custodian and keep him/her into one's custody or take to any place within Nepal or abroad or handover him/her to somebody else for prostitution and exploitation (Sharma A. R., 2018).

Similarly, S. A. A. R. C. (1997). defined “Trafficking” means the moving, selling or buying of women and children for prostitution within and outside a country for monetary or other considerations with or without the consent of the person subjected to trafficking

2.2 Trafficking and Prostitution

In the present condition of Nepal, the word “trafficking” and “prostitution” are used synonymously. This is false thinking and they have huge difference in their meaning. Trafficking is an umbrella term whereas prostitution is a part that covers one of the fields in trafficking. According to Bhattacharya (1998), prostitution is one category into which women and children are trafficked. The ultimate purpose of trafficking is not only to sell women and children to brothels, but it also has a much wider scope and can, as such take women and children into bonded labor, begging, camel jockeying, and orange trading.

Considering the sex trade, two categories of prostitution are identified: the first one is composed of those who joined sex trade by choice and the second one is made up of those who are victims of forced trafficking. Therefore, the first is taken as a means for livelihood, and the other one is done by criminals who transport trafficked victims from one place to another by violating their human rights for forceful prostitution.

2.3 A Human Rights-Based Approach to Trafficking and Sexual Exploitation of Women

The human rights approach is one of the most prominent approaches in dealing with the violation of human rights, trafficking, and sexual exploitation of women and children. Similarly, the notions human rights and human trafficking are also known as human right based approaches to address human trafficking (Haddadin, 2019). He has proposed many principles about human trafficking. The following are the basic principles: Primacy of human rights. It refers to the priority of human rights in any action. Prevention: it requires the identification of the root causes of trafficking and their solutions. This is the best way to combat trafficking. Protection and assistance to victims: it refers to the protection of the rights of the rescued victims and the rehabilitation following the human right approach. Criminalization, prosecution, and redress: this principal focuses on the legal action regarding their problems and inhuman treatment they receive from the society, focuses on ending their poverty, following the human rights law.

Similarly, UNITED NATIONS (2014) stated:

A human rights-based approach is a conceptual framework for dealing with a phenomenon such as trafficking that is normatively based on international human rights standards and that is operationally directed to promoting and protecting human rights. Such an approach requires analysis of how human rights violations arise throughout the trafficking cycle, as well as of States' obligations under international human rights law. It seeks to both identify and redress the discriminatory practices and unjust distribution of power that underlie trafficking, that maintain impunity for traffickers and that deny justice to their victims.

According to the gtZ (2008), the human right based approach is an anti-trafficking action which affects the trafficked victims and other related groups. It is mainly focused on

empowerment, self-representation, and participation of the victims or trafficked returnees. Likewise, universality, indivisibility, non-discrimination of human rights into legislation, policies and programs are the main objective of the human rights-based approach.

Similarly, Joint, U. N. (2011), stated that human right approach is a methodology which is designed based on the international human rights standard to protect and establish human rights. It is mainly focused on human rights that protect, support, and provide compensation to victims.

2.4 Empirical Research Studies

Using primary and secondary data, Adhikari (2011) explored the experiences and perceptions of Nepalese girls who were victims of trafficking. In-depth interview was the main source for primary data; the findings show that the trafficked returnees (informants) upon returning from the trafficked cities accepted and reintegrated into the family and community. The informants got married and established small businesses for a living.

Sanghera and Kapur (2000) studied an assessment of laws and policies for the prevention and control of trafficking in Nepal. The research concludes that the current laws and policies in Nepal focus on trafficking for prostitution. By emphasizing the endpoint, the violence and abuse of human rights that occur during the process of trafficking for any purpose were not addressed. K. C (2015) carried out the research, entitled “Reintegration of Sex Trafficking Survivors in Nepal: Challenges and Coping Mechanisms”. The Snowball sampling method procedure was used to select the participants from different parts of the Kathmandu district. The study identified poverty led to unemployment, lack of education and awareness, patriarchal domination, and gender-based discrimination as fundamental factors causing sex trafficking in Nepal.

Sharma (2015) researched “Sex Trafficking in Nepal: Women’s Experiences of Reintegration”. Participants for this research were recruited via a combination of snowball sampling and a purposive sampling strategy to administer the questionnaire. The study shows that most of the anti-trafficking organizations in Nepal encourage and assist previously trafficked women to return to their families in village settings. ‘Family reintegration’ is viewed as a core component of their work. However, by not critically appraising this goal these institutions risk minimizing the damaging impacts of the discrimination and exclusion

faced by returnees at the community level after they return to their families. These returnees then face further violations of their human rights, which is not in accord with rights-based practice.

Similarly, multiple studies have been carried out on various aspects of women trafficking in Nepal. For example, Simkhada (2008) argues that many girls who become involved in sex work in Nepal do so because they are compelled by economic circumstances and social inequality. Some enter sex work voluntarily; others do so by force or deception, potentially involving migration across international borders. He has also mentioned the traffickers used a variety of means to draw girls into the sex trade. The four key tactics of sex trafficking included: (i) employment-induced migration via a broker; (ii) deception, through false marriage; (iii) visits offer; and (iv) force, through abduction. The majority of respondents (55%) were trafficked through false job promises.

2.5 The Research Gap

Almost all of the national and international researchers have adopted mixed or quantitative methods, without the provision of a research paradigm, but the present research has been guided by the interpretive paradigm in a qualitative stance. It has applied the qualitative approach and used the ethnographic method. Likely, the researches carried out in this topic focuses on integration, but my study focuses on livelihood practices of trafficked returnee women analyzed in three phases: pre-trafficking, while-trafficking and post-trafficking or re-settlement.

Literature has shown that many research studies have been conducted on trafficked women in Nepal. The review of various research studies and articles on trafficked women in Nepal will help me to know that some researchers emphasized on the type, causes, and source of trafficking while others focused on the self-identity of the trafficked returnees. The studies help me commence a new investigation in the area of livelihood practices of trafficked returnee women in Nepal. This study will be carried out in the context of Nepal, using the interpretive paradigm with the qualitative method of data analysis. Almost all of the researches have researched the trafficking period to reintegration. However, the present study will study also livelihood practices after the reintegration of society. Similarly, almost none of the studies focused on the right solution to minimize the trafficking problem in the context of Nepalese society. However, the purpose of my research will be to explore the problem face by the trafficked returnee for the livelihood practices in the context of Nepalese society.

Chapter III

THEORETICAL FRAMEWORK

This chapter presents a discussion on the theoretical frame framework for the study. The Social Work Theory is discussed as a theoretical base for the study. Then, there is a detailed discussion of social contexts and social practices. Moreover, there is also a discussion on postmodern approaches as another theoretical base for the study. The researcher discusses the concepts of discourse and subjectivity in detail which are used in the study for the interpretation of the data.

3.1 Theories on Livelihood: Main Concepts

I have mentioned above that livelihood practices of trafficked returnee women are the core concepts of my research and it tries to analyze their life experiences based on the interview data. “A livelihood comprises the capabilities, assets, and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.” (DFID, 2000 GLOPP, 2008. P.1). In this view, livelihood is seen as a phenomenon that reflects the quality of life of the individual, reflecting the present and the future. It is more a matter of sustainability rather than just living life. That being said, how long the quality of life goes is counted in a way of living. Similarly, the livelihood approach mainly focuses on the livelihood activities of the people and it helps them to systematize their life. It also encourages poor people to improve their poverty level. Moreover, it also supports designing the policy and method to develop the lifestyle and daily needs of the backward people of society (de Haan, 2012).

However, on the academic side, the question of how people make their living was raised comparatively early and has drawn the attention of scholars from various scientific disciplines. Kaag et al. (2004:51) identify the first theoretical account on livelihoods based on Polanyi’s (1977) work, *The Livelihood of Man*. It was Polanyi’s objective to develop a holistic and human-centered, as well as a socially, culturally, and historically embedded economic science (Sakdapolrak, 2014). According to the above-mentioned definition, people’s social, cultural, historical, economic, and holistic life experiences and activities are seen as key elements in the process of developing livelihood practices. It means living a life is

a necessary principle that has to respond to the various aspects of socio-cultural dimensions. In my study, livelihood practices of trafficked returnee girls and women can probably cope with or recover from stress and shocks, maintain or enhance their capabilities and assets and provide sustainable livelihood opportunities for the next generation, which can both make a difference to others and reveal the uniqueness of the people involved.

3.2 Strengths and Solution-focused Approaches such as Social Work

The perspective of strengths and solution-focused approaches, originally developed in a mental health practice context, is now adapted for a broad range of practice methods, including child protection (Turnel & Edward, 1999), addictions (van Wormer & Davis, 2003), developmental disabilities (Quinn, 1998), social policy (Chapin, 1995) and criminal justice (van Wormer, 2001; Healy, 2014). According to Healy (2014), the growing popularity of the strengths perspective, since its founding in the late 1980s, can be partly attributed to its embodiment of social work values, particularly its emphasis on respect and service user's self-determination (p.162). Similarly, according to Saleebey (2012), the strengths perspective and SFBT do not require a detailed understanding of and plan to respond to problems but the workers need to gain a detailed understanding of service users strengths and triumphs they already have their problems along with the hope and dreams for their future (Healy, 2014. p. 163).

Here, for Healy, strengths and solution-focused approaches recognize and focus on the strength's capacities of the service user to respond to their problems which view service provision as a mutual learning process for service providers and service users. It explores future possibilities rather than examining the past.

3.2.1 Strengths Perspective

Saleebey (2002, pp.12–18), elaborates five key principles of the strength's perspective: individual and communal strength, psychological strength, the immeasurability of strength, strength of social service and resourcefulness of strength(Kieran, Munford, O'Donoghue, & Nash, 2005, p. 162-63).

The five principles mean that every individual who undergoes suffering in his/her life can cope up with the problem if it is addressed tactfully. Personal and social strengths can come as a tool to work with socio-psychological challenges. However, when it is handled by a

service provider, availability of resources, and collaboration with the concerned authorities, either individual or social, play a significant role.

3.2.2 Practical strategies

Different theorists come up with their opinions regarding the psycho-social settlement of an individual in his/her life and society. The theories can simply be discussed as ‘strategies’. In this regard, according to Healy (2014), there are five practical strategies for applying the above-mentioned principle.

Social workers have a professional duty to assume a positive and optimistic attitude towards service users. According to Turnell and Edwards (1999), optimism is essential because our outlook determines whether we can see, let alone build on, service users’ strengths and resourcefulness (Healy, 2014, p. 169). This positive attitude requires us to be skeptical about labels that construct service users as incompetent or incapable of achieving an improved quality of life; instead, we should seek to fully recognize their capacities, resources and hopes, and dreams for the future (Healy, 2014).

Here, the researcher prioritizes the role of building optimism in an individual who undergoes a problem in his life. It can be possible if the ‘patient’ is counseled by triggering his/her hopes, hobbies, and future possibilities.

The researcher, while exploring the practical strengths, proposes the following approaches:

Focus Primarily on Assets

While advocating for the strengths perspective, we do not deny the reality of problems such as mental illness and addiction asserting that we should resist making them the focus of our assessment and intervention. Rather, we must primarily recognize service users’ assets, because we can only build on strengths, not on deficits. We should focus on eliciting the full range of people’s assets, including their capacities and the resources embedded in their social networks.

Collaborate with the Service User

Collaboration between service workers and service users can be encouraged in many ways.

These include:

a. *Promoting a collaborative physical environment:* For example, ensuring that space, where we work with the service user, is free of interruptions and furniture is arranged in ways that promote collaboration, so that workers and service users are sitting at the same level, face to face, with nothing obstructing our view of each other, such as a desk.

b. *Promoting a collaborative interpersonal relationship*: Strategies for achieving collaborative interpersonal relations are context-specific, so it is important that, in seeking to enhance mutuality, we do so in ways that are appropriate to the environment. Some general ways of achieving mutuality may include:

- encouraging mutual use of first names
- the use of appropriate self-disclosure, particularly to indicate resources and assets you may use in responding to the service user's concerns
- paying attention to service users' perceptions of the situation, especially their interpretations of the key issues and how these might be resolved
- encouraging service users to participate in setting the agenda for your work together and evaluating the effectiveness of that work
- being alert to opportunities for demystifying professional intervention processes, for example by clarifying biomedical terminology that has been applied to the service user or their situation.

c. *Encouraging collaborative and creative solution-seeking*: We can encourage collaborative solution seeking by, for example, working with service users to 'brainstorm' possible solutions to their identified concerns.

Consistent with the principle of optimism, we should encourage service users to put forward all possible responses to identified concerns, no matter how outlandish and unrealistic they may seem to us. It means there are possibilities, but how we explore and implement them is a primary concern. Hence, the role of a social worker becomes extremely important in this regard.

Work towards the Long-term Empowerment of Service Users

In the same vein, Saleebey (2012) argues that social workers must support the empowerment of service users through dialogue and action in partnership with service users and communities (Healy, 2014). The strengths perspective is aimed at achieving practical outcomes that enhance service users' capacity to improve their quality of life. The social worker's role is to facilitate service users' capacity to use existing strengths and resources, as well as developing new ones, to achieve their hopes and dreams.

Create a Community

Besides, the role of a community is also no less vital in working with the person who has been experiencing different forms of problems in his/her life. Recognizing the same fact Haley writes:

In working with service users' strengths, we should recognize the strengths and assets embedded in service users' social networks. These strengths could include people who the service user experiences as affirming and supportive, and the roles that service users perform in their 'community' that develop or reflect their capacity for self-help and/or helping others (2014).

Here, the argument is that an individual is connected in a dynamic interplay of communal and social underpinnings. Those very aspects of one's life can also play a supportive role in bringing an individual into 'normalcy'.

3.3 Solution-focused Brief Therapy

A core principle of solution-focused brief therapy (SFBT) is that service users already possess the knowledge and skill they need to address the problems they face. As Dashier et al. (1986, p. 207) state: 'this is the key to brief therapy: utilizing what clients bring with them to help them meet their needs in such a way that they can make satisfactory lives for themselves' (2014, p.174). The role of the social worker is that of assisting the client to uncover these capacities.

According to DeShazer (Haley, 1986), SFBT change is achieved in several ways. They involve a wide range of possibilities in addressing the question of resolving a social problem sustainably. A significant amount of them can be summarized as: emphasizing on solutions rather than on problems, making an environment which triggers expectations of and sensitivity, motivating a person for generating a higher degree of confidence and awareness, presenting a series of alternatives which is also known as exception seeking question, discontinuing the chain of the vicious cycle.

After all this, the theories have built up my theoretical stance in this study. The theory of livelihood practices supports my analysis and interpretation because it assists me in creating patterns and themes reflecting on the everyday life of the trafficked returnee women.

Likewise, the strength and solution-focused theory guide my way of exploring the opportunities those very women are utilizing in their livelihood practices. At the same time, Solution Focused Brief Theory (SFBT) enables me to know how the solutions of the trafficked returnee women have been optimized during the process of their resettlement.

3.3.1 Social stigma

According to Goffman (1963), stigma provides extensive social disapproval, discrediting social differences that affect the social prestige of the people. Similarly, he has also described stigma as “the situation of the individual who is disqualified from the social acceptance” (DePierre, Puhl, & Luediecke, 2013, P.10). In other words, social stigma is a part of the social life of an individual in a society who is ‘discredited’ or alienated due to a social prejudice attributed to him/her.

The present thesis studies the livelihood practices of trafficked returnee women in Nepal. Therefore, I have observed the social stigma of the participants and its effect on their livelihood practices. Dovidio, Major, & Crocker (2000) stated that most of the definition of the stigma has focused on the recognition of difference and devaluation. They have also emphasized that the stigma is changeable according to the context of the society (Bos, Pryor, Reeder & Stutterheim, 2013). In my study, the social stigma is prevalent in the trafficked returnee women, especially when they gradually settle back into society. It shows the changing context of stagnation.

Stigma is categorized by different scholars in different ways. Based on Pryor and Reeder (2011), they figured dynamically four types of stigma — public stigma, structural stigma, self-stigma, and stigma by association. According to them, public stigma is a central stigma of their model. Therefore it represents the peoples’ psychological reaction to someone they perceive to have a stigmatized condition. Public stigma contains the cognitive, affective, and behavioral reactions of the stigmatized (perceivers). The second is self-stigma which covers the social and psychological impact of possessing a stigma including negative stigma and to have the apprehension of being exposed to stigmatization and the potential internalization of negative beliefs and feelings associated with the stigmatized condition. Stigma by association is the third type of stigma, which is related to the social and psychological reaction to the people associated with a stigmatized person, as well as people’s reactions to being associated with a stigmatized person. Similarly, Pryor and Reeder (2011) defined the last structural stigma as the “legitimatization and perpetuation of stigmatized status by society’s institutions and ideological system”.

In my study, the trafficked returnee women undergo a social trauma which results in self-trauma. When they are regarded as socially discredited individuals, the social reaction pushes them to the margin. Structurally, there is also the trauma with the association: family, friends,

community. They are more stigmatized because they are 'returnee women' (by contrast, not 'returnee men'). It is because the society is patriarchal in the context of Nepal.

Goffman (1963) proposes giving three types of stigma: abominations of the body, individual characters, and tribal stigma. Stigma on abominations of the body includes the various physical deformities whereas individual characters contain as a weak will, domineering or unnatural passion, treacherous and rigid belief, and dishonesty, these being inferred from a known record of, for examples, mental disorder, imprisonment, addiction, alcoholism, homosexuality, unemployment, suicidal attempt, and radical political behavior. The tribal stigma of race, nation, and religion can be transmitted through the lineage and equally contaminate all members of the family to the same extent (Goffman, 1963. p,14). Similarly, according to Corrigan and Kosyluk (2013), there are significant differences between the stigma of health disorder such as mental illness and human traits such as ethnicity or gender (P131). Whereas the same concept is defined by Goffman (1963) as discredited or discreditable stigma. The discredited stigma is easily noticeable such as skin color or feminine body type whereas discreditable are unseen like the disease processes that define illness or sexual orientation of gay and lesbians. The issues discussed here are not so much implacable in my study. But it is important to know that the theory of stigma has various dimensions.

3.4 Chapter Summary

In this chapter, theories on livelihood(Main Concepts), strengths and solution-focused approaches such as social work, Solution-focused Brief Therapy (SFBT), and social stigma provide the theoretical ground for this study. In my study, the livelihood theory has acknowledged the life experiences of trafficked returnee girls and women during and after a period of being trafficked. Similarly, strengths and solution-focused approaches such as social work and SFBT has confessed to fixing the main problems of returnees trafficked for long term empowerment. Likewise, social stigma theory has discussed their mental psychological, social problems.

CHAPTER VI

RESEARCH METHODOLOGY

This chapter describes the methodological procedures selected for the study. The chapter begins with philosophical considerations, namely ontology, epistemology, and axiology. In the next section, the research paradigm that has guided this study is discussed. After that, the selection of participants, data collection tools and procedures, quality standards, and data analysis process has been discussed. This chapter concludes with the ethical considerations of the present research.

4.1 Philosophical Considerations

A researcher should complete his or her research under philosophical consideration. Research is a combination of both experience and reasoning and must be regarded as the most successful approach to the discovery of truth, as far as natural science is concerned (Brog 1994, cited in Cohen et al. 2002. p. 5). The philosophy of my entire research was that the issues were flexible. The plans and methodology were not fixed. I considered the following philosophical components of my research work.

4.1.1 Ontology

Ontology is the branch of philosophy that deals with various nature of reality. A speculative philosophy seeks to answer the question of what is real. Richards (2003) says, “Ontology, literally the science or study of being, is concerned with the nature of reality and their stances” (p. 34). The philosophers, who are inclined to ontology, discuss ‘what reality is’ and ‘what it means’. The problem in the debate regarding the nature of reality is a matter of the human mind rather than the reality per se.

My stance in this study is primarily to have a perspective with the statement ‘there is no ultimate reality’. It changes according to the context where it belongs. Therefore, instead of searching for eternal truth, I attempted to utilize my knowledge collected going through various materials during the process of my research. I believed that the truth is ever-changing: what is true today may not be true tomorrow. Hence, my ontological positionality in this

study is that the social world hardly exists independently of individual subjects and that it is accessible to us only through respondents' interpretations.

Therefore, my social constructivist assumption is constructive or relative. Meaning is created out of multiple realities, individuals, and groups from various realities under different circumstances. In this study, the trafficked returnee women and girls' livelihood practices have been analyzed concerning their experience of trafficking and prostitution. Their responses were different because they were from different backgrounds. They defined the brothel as a hell. As a result, this study found variations in reality about livelihood practice. However, they were brought into one place for the sake of the study.

4.1.2 Epistemology

Epistemology is the branch of philosophy that is concerned with theories of the nature of knowledge which on 'howness': how knowledge is created and transmitted (Dash, 1997). Cohen, Manion, and Morrison (2002) join with Dash when they write, "Epistemology concerns the very bases of knowledge- its nature and forms, how it can be acquired and communicate to another human being" (p. 6). These definitions mean that people acquire knowledge from experience, logic, reason, intuition, and indisputable authority, but they are different from person to person.

I collected different livelihood practices and experiences of the trafficked returnees. My study was guided by pragmatism because I believed that knowledge was based on experiences and observations. I used a pluralistic approach to gain knowledge about the topic. As a qualitative researcher, I chose pragmatism as a way to acquire knowledge.

4.1.3 Axiology

According to Dash (1997), "Axiology is the branch of philosophy that specifies the nature of value, the kinds of values and value worth possessing. It seeks to answer the fourth general philosophical question – what is of value? What we desire, we value." Based on the very definition, a value of interest to one person hardly corresponds to that of other persons. In my research, I found different data, and responses based on my participants. My axiological assumption was that knowledge is not transferred; it is constructed. I discovered the knowledge myself considering my respondents' views. Therefore, I collected the data on the pragmatic ground through interviews and analyzed them to create my axiological stand.

4.2 Interpretive Paradigm: social constructivism

A paradigm may be viewed as a set of basic beliefs (Guba and Lincoln, 1985; Richards, 2003). It means that researchers must be very clear about their base on which they can start their thinking. In this regard, Richards (2003) says, “Research paradigm tells a researcher about his\her research position and what the implication of such stand might be” (p. 33). My research was guided by the interpretive paradigm within qualitative research approach. Creswell (2003) states that qualitative research begins with an assumption, a worldwide one, and the possible ways the theoretical lens and the study of research problems inquiring into the meaning individuals or groups, ascribe to social or human problems (P.36). I used the interpretive paradigm in my research. The interpretive paradigm believes in multiple realities, which may change according to time and context. In interpretive research, however, my stand is much flexible. Cohen, Manion, and Morrison (2002) say that reality is multi-layered and complex. In my research, I investigated different approaches to livelihood practices of trafficked returnee women in Nepal.

4.3 Methodology

The methodology is defined by different scholars in different ways. Nilsen (2008) stated that “Methodology is a concept often used synonymously with the term method. Whereas the term ‘method’, in most cases, refers to procedure or technique for gathering evidence” (p.82). Similarly, the method is simply a systematic process of discovering new sufficient details and information about a particular subject matter so that anyone reading it would be able to replicate the study in a significant way, (Cone & foster, 2002. p.85). According to Kaplan (1964), the methodology helps us understand the broadest possible terms, not scientific inquiry. It refers to the procedure of getting knowledge and it includes a collection of theories, the concept of ideas (Harding, Nilsen, 1987). Cohen, Manion, and Morrison (2002) say, ‘The methodology aims to help us understand in the broadest possible terms, not the products of scientific inquiry but the process itself’ (p .45). Methodology refers to a range of approaches used in education research to gather data that are to be used as a basis for inference, interpretation, and prediction. I preferred a qualitative method therefore, the data were collected through interviews. According to Yin (2011), the qualitative research studies the people’s lives in the real world condition covering the different views, perspectives,

contextual conditions, contributing insights into existing or emerging concepts (p.7). Since I want my study to be rich in understanding the livelihood practices of trafficked returnee women; I preferred a qualitative research approach. Richard (2003) opines, “Qualitative research studies human actors in natural settings, in the context of their ordinary, everyday world, usually focuses on a small number of individual, groups or settings and employs a range of methods to establish different perspectives on the relevant issues” (p. 10). Marvasti (2004) says, “Qualitative research provides detailed description and analysis of the quality, or the substance, of the human experience” (p. 7). To complete my research, I used interviews as a tool to collect the data. I believed the tools helped me to find all the necessary data for my study. Therefore, I selected the interview method to find the livelihood practices of trafficked returnee women of Nepal.

4.4 Sampling, Selection of the Location and Research Participants

4.4.1 Criterion

I managed to find the participants for the interviews through different channels: personal acquaintances, friends and organizations like Maiti Nepal, OREC, and many others. I visited the places many times, collected the possible number of participants, and finally selected five of them randomly.

This study was carried out based on the information based on five trafficked returnee women in Nepal. The participants were selected based on purposive sampling that involves searching for cases or individuals who met a reliable criterion in my study. According to Silverman (2005), “purposive sampling allows us to choose our case because it illustrates some feature or process in which we are interested and demand that we think critically about the parameters of the population we are studying and choose our sample case carefully on this basis” (p.129). In this regard, I want to explore the perceptions and practices of returnees within the periphery of Nepal. I found this area best suited for my specific needs of examining to what extent the trafficked returnee is aware of the overall concept of cultural skills and also to understand their motivational strategies toward extensive cultural development. However, it does not represent the wider population. Secondly, in this location, I can visit all research participants easily so that relevant data will be captured more effectively because in the words of Yin (2011), “when selecting the participants, you should deliberately interview some

people whom you suspect might hold different views related to your topic of study” (p.88). Finally, I found some similar research works carried out in Nepal, but no research work related to my topic has, as yet, been carried out in Nepal. Thus, this would be a contribution to the field of social work. This study provides a broader understanding of the actual situation of women trafficking in Nepal. While selecting the participants of my study of women trafficking, the livelihood aspect has been given more priority. It aimed that they would be the ones who possessed better ideas and concrete perceptions about the overall concept of women trafficking based on their long experiences. Also, the basis for the selection was our (researcher and the research participants) professional relations, their experience, acceptance, interest, and location of residence. Although the total sample size was relatively small, the selected number permitted me to generate enough variety and depth of data.

4.5 Data Collection Procedures: Interview

As I mentioned earlier, the interview is the major tool for data collection in my research. In this study, the participants were the trafficked returnee women and girls and they were interviewed several rounds of interview sessions gathering information. The participants were interviewed without using the interview guidelines prepared before the researcher went to the field. The guidelines have been attached to the appendix. “The relationship between the researcher and the participants is not strictly scripted. No questioner is containing the complete of the questions to be posted to a participant” (Yin, 2011). The interview questions were prepared in mental framework of trafficked returnee women and girls, who previously underwent the trauma of being trafficked and had the experience, understanding, opinion, and beliefs and practices of in their context. The qualitative interviews specifically verbalized questions as posed to any given participants differ according to the context and setting of the interview (Yin, 2011). However, “the qualitative researcher does not try to adopt any uniform behavior or demeanor for every interview. Rather the qualitative interviewee follows a conversational mode and interviews itself will lead to a social relationship of sorts, with the quality of the relationship individualized to every participant” (Yin,2011, p.134). Following the above-mentioned definition, I did not fix any rules and regulations for the interview. Every interviewee gave her interviews according to her experience and context of the society. The interview was conducted based on two-way conversation, following the mood of the participant. These interviews were audio-recorded so that their stories were saved the way they were narrated. Similarly, I also preferred the open-ended interview to elicit data from my

respondents. The open-ended interview consists of open-ended questions that elicit personal responses from the respondents. In this regard, Silverman (2010) defined, “interview studies which are based on a relatively small number of cases and use open-ended questions are usually treated as for an example of qualitative research” (p.201). The interview consists of open-ended questions so that the respondents had the opportunity to elaborate on their responses.

4.5.1 Sensitive interview

Besides the process of qualitative interviews, I also followed the process of sensitive interviews. Development of an interview schedule is advised, especially for novice researchers, but it should be used flexibly as a guide, incorporating ideas of how best to phrase questions and how to move from broader issues (emic) to more specific and sensitive (etic) topics (Dempsey et al., 2016). Based on the above mention method, participants were requested for an informal meeting so that they could be explained the purpose of the interview in detail. I went to meet them according to their advice which avoided the danger of gender problems during the interview. However, some of the participants changed their time and place. I had to come back without having the interview since they could not find time to meet at the time they had fixed earlier. In such cases, they set up a schedule for other days to their convenience. Some of them invited me to their workplace for the interview. Some others called the researcher at their secret place. According to Smith et al., (2009), a researcher's role is that of the active listener and in the case of vulnerable participants, it is often preferable to set aside the structure to fully concentrate on the participants' needs instead (Dempsey et al., 2016). The onus is on the researcher to be sufficiently familiar with the interview questions in advance so as not to rely on the schedule during the interview (Dempsey, Dowling, Larkin, Murphy, & health, 2016). As the process entails, I played the role of the active listener by listening to their stories and helped the situation. Similarly, a predetermined schedule of questions in front of the researcher was off-putting to participants and made the interview more formal and less conducive to open and free-flowing discussion (Dempsey, Dowling, Larkin, Murphy, & Health, 2016). I had not fixed the ready-made question for the interview but I was well prepared for the open conversation. According to Smith et al., (2009), “The participant has experiential expertise and should be the sole focus of the researcher's attention” (Dempsey et al., 2016). By listening intently to the participant's story, the researcher conveys an interest in what the participant is saying and facilitates the conversation

to flow freely (Dempsey et al., 2016). In the same process, I asked the participant to describe the story of their life at the beginning of the interview. The story created a broad space and flexibility for the free conversation.

4.6 Data Analysis

According to Yin (2012), “analyzing the qualitative research does not follow any cookbook, neither is it undisciplined” (p.177). It is done in a flexible process. Creswell (2003) clarifies the process of data analysis as making sense out of the text and image data, which involves the preparation of the data for analysis, conducting analysis, moving deeper and deeper into understanding the data, representing the data and making an interpretation of the larger meaning of the data (p. 183). While going through the above definitions, the data analysis is the process of finding a conclusion of the research in different stages. In this regard, Yin (2012) suggested five phases of the data analysis process in qualitative research. They are compiling, disassembling, reassembling, interpreting, and concluding.

It involves transcribing interviews and typing of the narratives. In this phase, I read through all the data to get a general sense of the information and to reflect on its overall meaning. I analyze and interpret the interview data simultaneously. I read thoroughly each interview carefully and sort them out to see if there were any incomplete questions or issues which could be discussed more in detail. I began a detailed analysis of the coding process. I coded thematically. The themes have been discussed below. Finally, I conducted a personal interpretation of the practice, perceptions, and understanding of the cultural integration of my participants.

After working with the raw data, my study adopts Yin’s version of the data analysis method, as discussed above, to analyze the data for livelihood practices of trafficked returnee women in Nepal. I sorted out my field note collectives from the fieldwork and the data and refined these notes. The entire process includes: a. coding. Arranging and categorizing. Exploring intersection, d. rearranging. Explaining and describing, finally summing up with. Analytical interpretation. This entire process is done based on perspectives, relationships, patterns, and themes explored in the data.

4.7 Quality Standards

It is always obligatory to maintain quality standards in any educational research. As a researcher, I maintained the quality standards of my research project, by letting others judge the quality of my work. Depending on the research design, research questions and problems, I identified some quality standards of my research project, which are listed below:

4.7.1 Trustworthiness

How trustworthy we are in our research depends on the quality standards we tend to maintain in our research project. More systematic and trustworthy we become, the more valid our research becomes. If we become trustworthy, we can maintain a good relationship with our research participants. To maintain trustworthiness, I was deeply immersed in my research project with a prolonged engagement for more than a month or so. I became skeptical, without taking anything for granted.

4.7.2 Authenticity

A researcher has to maintain authenticity to get the research judged as a quality work by the wider community of research. The research is to be authentic concerning its research problems, questions and its findings through data collections, its analyses and interpretations towards the ending. The research problems and questions need to be as authentic and genuine as possible and that calls for a need to conduct proper research. To maintain ample authenticity in my research work, I tried to emphasize on ethics of care, where I became as polite as possible with my research participants. I did this so that they were motivated to be members of the entire research project. I equally focused on how my research work could be instrumental in empowering my research participants. After all, the research has brought some changes and a positive impact upon the attitudes, experiences of the researcher, research participants, and others who were involved in this project.

4.8 Ethical Considerations

Ethics is an essential element in any kind of research. It plays an important role in conducting and shaping the framework of research. I focus on the ethical issues using the different

models that Silverman (2010) presents. 1. The research staff and subjects must be informed fully about the purpose, methods and intended possible uses of the research. What their participation in the research entails and what risks, if any, are involved. 2. The confidentiality of the information supplied by research subjects and the anonymity of respondents must be respected. 3. Research participants must participate in a voluntary way, free from any coercion. 4. Harm to research participants must be avoided, (Silverman, 2010, P.162). Similarly, according to the American sociological association (1999), the researcher should have the following professional competence to maintain ethical issues: honesty, fairness, respect, professional and scientific responsibility, respect, or the people right, dignity, diversity, and social responsibility (Yin, 2012, P.40).

Being an educational researcher, to guarantee the participants' rights, I promised that my research was conducted only for academic purposes, not for earning capital. Considering the above-mentioned direction, I very honestly and clearly described the purpose and nature of my research to my participant and requested the consent beforehand and only after the consent of the participants was received, the research proceeded. To maintain the confidentiality and anonymity of the participants, no real names were used either of the participants or the institutions. All participants were given a code name like P1, P2...up to P5 to ensure their identities. They were informed that no identifying information would be mentioned in the study. Furthermore, all participants were also informed that the information they provided would be used to complete the purpose of academic research only. Likewise, all negative implications like the findings harming the participants in terms of their dignity, professional skills, and employment, are avoided throughout the research. Moreover, only based on the consent of the participants the findings, the final reports were drafted. Besides, I remained truthful throughout my research period to the participants and the institution. I gave them true information regarding how the research came along.

I ensured that my research did not harm the research participants and any other people involved in this research project. I tried my best to promote accuracy, honesty, and truthfulness in my research and, later, in my research findings. I also maintained fairness and justice to make my educational research as beneficial as possible for others. As per the job, I tried to show my deep respect towards the integrity of the research participants. I consider the human rights and welfare of the people living in the community where the research is being conducted and respect individual, societal, and cultural and all other possible differences based on race, gender, identity, language, religion, and sex, while working with all these

groups of people, like my research participants. More prominently, while conducting interviews, I aimed not to harass any research participants.

4.8 Participants’ Age and Educational Level

Based on the interview of the participants, most of them were trafficked before they embarked on adulthood. According to (Sarkar (2011), “estimated that about 200,000 Nepalese women and children are trafficked and sold into India, are working as forced prostitutes in brothels. Out of this 20% are under 16 years of age”. In Nepal, according to the legal provision, the sexual activity under the age of 18 is considered as rape. Comparing the above-mentioned data, most participants were under 18 at the time of being trafficked. It means they were not mature enough for sex. Similarly, according to (Goździak, 2016) “the International Organization for Migration (IOM) in Kathmandu indicated that they assisted some 400 survivors of trafficking, mostly women. While most of them were adults at the time of rescue, they were trafficked when they were minors” (p.19).

In my study, the participants’ age composition and their educational level were as follows:

Participants	Age	Education level
P1	17	Primary level education: can simply read and write in their language
P2	16	Lower secondary level education: can read and write in own language
P3	15	Secondary level education: can read and write Nepalese language and English as well.
P4	19	Secondary level education: can read and write own language and English as well
P5	17	Lower secondary level education: can read, and write in own language

Almost all participants in my study can read and write in their language. They have high intentions of pursuing education even though they had left their studies before the trafficking. One of them said that she continued her studies after returning from the brothel. From the

data, almost all the participants have completed primary level education and left their studies at the secondary level. Our society is patriarchal and male-dominated, therefore, oppresses and marginalizes women. They are compelled to accept low-level status in society. Girls in rural areas are still troubled with heavy household responsibilities, thus depriving them of educational opportunities.

4.9 Chapter Summary

This chapter dealt with the issues of research methodology. The concept of research is defined with the help of qualitative approaches. The research approaches and paradigm are the guidelines for me to explore the actual experiences, values, understandings, feelings, and practices of my participants about trafficking. Furthermore, I reveal my methodological considerations which paved the way for the research design. Also, I discussed the procedures of the selection of the participants and the research site. I also justified the reasons for selecting interviews and observations as data collection tools. Then, I discussed how I analyzed the collected data. Finally, I discussed how I maintained quality and ethical standards.

CHAPTER V

PRESENTATION, INTERPRETATION AND ANALYSIS OF DATA

In this chapter, I describe the data I have collected for the research question and analyze them by comparing and contrasting the views of the different research participants. After describing and analyzing the data, I link the findings related to the research question to the theory discussed in Chapter Three. The discussion concentrates on the main research question – “How do trafficked returnee women in Nepal get involved in their livelihood practices for their psycho-social re-settlement” along with other secondary question. This chapter is organized as follows: I identify different themes relevant to the research question and analyze the data comparing different responses of the research participants.

5.1. The Livelihood Practices of the Trafficked Returnee Women: A Struggle for Psycho-social Settlements

This theme provides the interpretation and analysis of data based on the information provided by the women who have returned from the brothel. This chapter mainly focuses on the livelihood practices and impact of trafficked returnees. This chapter explores the livelihood practice and experiences which they faced after returning from the brothel. It also tries to explain the present living condition of the target group as well.

5.1.1 Violation of the basic human right of trafficked survivors

In this theme, I describe human rights violations which created great suffering. These sufferings were faced by the women in the brothel of India and even in the rehabilitation centers. The studies believe that trafficking is an exploitation of human rights which involves fraud and violation of human beings for-profit, and forced labor. Therefore, this theme mainly focuses on the violation of women’s human rights, particularly of my participants, through various angles of their lives. Since the trafficked returnees were suffering both socially and psychologically, professional counseling was an immediate necessity for their settlement.

There is an international agreement that trafficking for the exploitation of prostitution is a manifestation of violence against women and the violation of human rights. This link has been established inter alia by the declaration of the Elimination of Violence Against Women (1993). Such violence and all the other forms of sexual exploitation, harassment, and trafficking are inhuman and are not compatible with the dignity and value of human lives. This must be eliminated. Sexual exploitation of women and children is most visible and widespread (Assembly, U. G. 1993). The victims of trafficking are not given the right of self-determination and freedom. They are compelled to work, by being given different kinds of tortures and corporal punishments. They are not given proper food, rest, and are abandoned from the normalcy of a human being's life.

5.1.2 Force in Prostitution

I asked the participant P3: how and when were you forced into prostitution? She said,

In the beginning, the owner of the brothel sent an old customer for the sex to me. I refused and he started me to rape by force. I also fought with him and he tore all my clothes. I somehow managed to keep myself away from the sex at that time. Then the owner angered with me and sent three-man and they raped me one by one many times.

Similarly, the rest of the respondents also said that they refused to work into prostitution at the beginning, and then they were beaten and banned from food for several days. Almost all the respondents shared that they had been pressurized for training about sexual strategies. Most of them said that they sometimes, thought of committing suicide instead of living a terrible life in a brothel life. Almost all the participants have explained that they stayed there for more than one year. They were spending their lives as dead bodies. As stated in United Nation New York and Geneva, (2014), “slavery, servitude, child sexual exploitation, forced marriage, servile forms of marriage, child marriage, enforced prostitution and the exploitation of prostitution are also trafficking-related practices that are prohibited under international human rights law” (p.5). By observing the experiences of the participants, they were far from being given human rights. Hence, it was an immense form of human rights violation that the trafficked women experienced.

In the same way, regarding the working hours of the participants, all most all the participants have presented the same ideas. P5 narrated,

There was no fixed time for prostitution. I had to serve a minimum of 10 clients per day. I had to be ready at any time according to the order of the guest. Normally the brothel used to open 4 pm to the end of the morning.

The data of the participants also concurred the returnees were forced to work more than 15 hours per day. They were not allowed to go outside for refreshments, and they had to work like machines. They were not given money. In this sense, it was proven that they were compelled to work in the brothels for the benefit of the owner as a slave of sexual exploitation.

5.1.3 Food and Health

Regarding the answer to food and health condition in the brothel, all most all the participants said that they were not given sufficient nutritious and sufficient food. P2 described,

...the foods were given according to the mood of the owner. If the business were in high condition, they provided good food otherwise normal food was given. There was a common kitchen therefore I could not get the chance to have my meals according to my interest. We could order the food from the outside with the help of a security guard. We are not allowed to go outside. If I order the food from the outside, I had to pay myself from the money which was collected as the tips from the costumers.

From the above-mentioned data, we find that the trafficked victims were not given enough food even when they had to work for more than 15 hours per day. It also shows that they could not eat whatever they wanted at a proper time. Their foods were dependent on the earning of the owner. In that sense, she is completely banned from basic human rights. The Office of the United Nations High Commissioner for Human Rights (2008) declared that “the right to health is an inclusive right Safe food; Adequate nutrition and housing; Healthy working and environmental conditions; Health-related education and information; Gender equality” (p.3). Again, it was a clear violation of human rights when the trafficked women lived a starving life.

Similarly, P2 reiterated,

They didn't let us eat any protein and healthy food because they think that the girl will have pimples and look ugly. We have to also maintain the proper diet for physical fitness.

According to Eide (1998, “everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, and

housing”(p.2). It further stated that the people have the right to have sufficient food according to the individual’s condition, age, occupation, and choice.

The responses of the P2 indicate that the trafficked women and girls were not privileged enough to get enough food. Therefore, they spent their lives in miserable conditions inside the brothels. These brothels were really like hell according to the interview data of the participants. This is inhuman and immoral in the part of the owner. The trafficked girls and women were never treated like human beings. According to Perez (2016), the trafficked girls were skinny, without getting proper food and working long hours in stress. They also found that the girls were locked up and had a very little amount of food (da Silva & Sathiyaseelan, 2019).

Almost all the interviewees described the brothel like hell. They were punished differently if they refused the order of the clients. One of the participants, P4 said,

I was beaten many times by the customers. They used to come by drinking alcohol and wanted to have sex without condoms. There was very difficult to be safe from the risk of HIV/AIDS and STD when most of the clients refused to use the condom. The physical and emotional exploitation was common. Similarly, the health condition was at risk by oral sex as well. Almost all the clients were interested in oral sex which was a really painful environment for me. If the girls and women were infected by the kinds of diseases, they were taken out by the brothel instead of providing the proper treatment.

According to her interview, she faced a lot of torture in the brothel in miserable conditions. There were two kinds of torture. One is given by the owner to satisfy the customer for their benefits and the second is to make the clients happy for sexual satisfaction. In the absence of both things, they had to be ready for philanthropic punishment. World Health Organization (2008) has developed the right to health provision, which includes the system of health protection providing equality of opportunity for everyone to enjoy the highest attainable level of health. And they are the right to prevention, treatment and control of diseases; access to essential medicines; maternal, child and reproductive health; equal and timely access to basic health services; the provision of health-related education and information; and pParticipation of the population in health-related decision making at the national and community levels. Similarly, I asked about the medical facilities, P3 said,

...the brothel owner had their contact with the medical clinic and doctor. We were not allowed to go outside in the hospital even in a serious case. Therefore, our lives were a risk in the brothel without hygienic treatment and the unsafe sex.

In this sense, we can say that trafficked women and girls were forbidden from the right of medical checkup. They were compelled to perform unwanted and unprotected sex. The right to health includes freedom. The freedom includes the right to be free from non-consensual medical treatment, such as medical experiments and research or forced sterilization, and to be free from torture and other cruel, inhuman, or degrading treatment or punishment World Health Organization (2008). Here, the informants' right to health was ignored. It was no other than the violation of human rights.

5.1.4 Rescuing Agencies and Duration of the Stay at Rehabilitation Center

I asked the participant “who rescued you and how long did you stay in the rehabilitation center?” Almost all the participants were rescued by the same process. Regarding the answer to this question, P1 said,

From Mumbai, I was rescued with the help of the Mumbai police. Nepal government didn't want us to come back because we don't have the documents to prove that we were Nepalese in the beginning. Then we were kept in the organization which would help the girls in trafficking. I stay there for over six months. More than seven organizations from Nepal helped us to come back to Nepal.

The government of Nepal has implemented several anti-trafficking programs under the inter-ministerial National Committee for Controlling Human Trafficking (NCCHT), which encountered frequently and delivered trafficking reports and the efforts of the government in the matter (Goździak, 2016). According to her interview, it is found that she was rescued by the help of the Indian police and an organization of Nepal. She was fully supported by the organization of Nepal. After being rescued from the brothel, she was kept in a rehabilitation center of Nepal.

Similarly, P2 has different experiences than those of P1. She narrated,

...with the help of the Maiti Nepal, I was rescued from that hell. The Maiti Nepal gave me training and confidence to live in a society”

Besides the Nepalese government, many national non-governmental international non-governmental organizations and civil society groups are working against trafficking and exploitation (Goździak, 2016). They also provide support to the shelters for vulnerable

children and survivors of trafficking. According to her, she was rescued by one of the organizations of Nepal. She also spent time in the rehabilitation of that organization and had the training. Her confidence level grew slowly.

In the same way, P3 has a different experience than those of the participants P1 and P2. She said,

Finally after two years of living in hell, I was rescued with the help of one of the customers and the different organization in Nepal. It was my lucky day, one of the aged customers come into my room. I was totally sad that day. Therefore, he also felt sad with my crying face and asked me all about my history. Then he promised me to take out from the brothel and informed the organization and the origination contact my parents and I went direct into the home without leaving into the rehabilitation center.

According to Human Trafficking and Transportation (Control) Act, 2064 (2007), the Nepal government should be responsible for rescuing all the Nepalese citizens in the foreign lands and also for their necessary rehabilitation, for physical and mental treatment, social rehabilitation and family reconciliation of the victim. By analyzing her story, I found that even some of the customers help the victims to get rescued from these brothels. On the side of the organization she got full support so that she came back home without leaving the rehabilitation center.

The informants had bitter experiences because the government did not play the right role as expected by the victims. It means that the trafficked women suffered a lot before they were rescued.

5.2 Mental or Psychological Impacts of Trafficking on the Trafficked Returnee Women

This theme presents the thematic analysis and interpretations related to the data collected from the interview. To explore the different impacts and challenges of the trafficked returnee women, the participants were asked: Did you experience any physical violence? Do you have any physical scars? Do you have any health problems? What differences do you have before and after the trafficking?"

5.2.1 Physical Impact

Regarding physical impact, P1 answered,

I used to face more than 10 boys per day. If I didn't make happy to the clients then I was given drugs that make me feel like I'm dying. I attempt suicide but it was my bad luck that day I was saved in the brothel from my other friends who were also sold in Mumbai by culprit. Many times, I could not bear the unkindness behavior of customers and I had to fight with them. One day one customer broke one of the fingers of my right hand which is still not working properly. My menstruation was blocked up to a long time because of different contraceptives.

From her response, it can be said that she was forced to satisfy the owners and the clients every day. She was punished by being beaten up and they used different abusive words if she denied the intention of the clients and the owners. According to the World Health Organization (2012), sexual exploitation creates multiple physical and psychological problems during the exploitation and after the trafficking experience. The most common informed problematical symptoms are fatigue, headaches, sexual and reproductive health problems (e.g. STIs), back pain, and significant weight loss. Therefore the P1 has faced many physical problems like the report of the WHO. Her finger no longer works like before.

In response to the same question, P2 answered, I tried to run away from there, but I was caught by them and beat me hurtfully when I had vomited blood from my mouth. They didn't let us eat any protein and healthy food because they think that the girl would have pimples and look ugly. I became sick many times, but we were not allowed to go outside for the health check-up. I became pregnant and they aborted me which was one of the painful movements for me. Now I am suffering from the migraine and chest pain which I could not cure although I checked up many times in the hospital.

Women and girls are compelled to have unwanted pregnancy by force and unsafe sexual activities during they were trafficked. As a result, they had to have abortions, which gave them great mental traumas and physical problems (Gezie, Gete, Azale, Brand, & Zeeb, 2018). It is also found that P2 also suffered a lot like P1 in the brothel. She was also raped forcefully and beaten up unkindly. She was forced to abort, one of the most sensitive incidents of her life. At present, she is suffering from migraine and chest pain. The narratives of the informant show that physical violence and rape weakened her identity and self-respect which resulted in psychological trauma and stigma.

Likewise, P3 described her physical violence as:

When sold in the brothel I was unconscious. When I gained consciousness one of the women come and order me to change my dress which was full of bloodstain. The people brought me in the brothel had already rapped me and my private part was bleeding. After that, I was forced to serve more than 15 men in a day which felt me like my body part is collapsed each day. I suffered from different sexual diseases at that time. I become weak every day. I have many problems in my body part as well as the private part which I cannot tell you.

According to P3, when she was in the brothel, she felt that her body was like a dead body. She was suffering from a different kind of sexual disease at that time. In the present situation, she has a lot of diseases in her private areas but did not want to tell me.

U. N. (2008) stated that almost all the trafficked women and girls are either physically hurt or sexually assaulted during the trafficking. Similarly, most of the women shared that they suffer from vaginal discharge and gynecological infections, which usually remained untreated.

The pathetic conditions of P3 show that the trafficked women underwent a suffering one can barely even imagine. The violence essentially led her to physical and psychological downgrade.

Responding to the same question, P4 shared,

I was forced to sleep more than 10 men per day for two years. During that period, I faced a lot of physical violence. My breasts were damaged at the period of rescuing. After rescuing the organization support me for the treatment. Even after the long treatment, my one breasts is not working properly. I have also different problems in my private part and Piles (Haemorrhoids) problem. These problems are killing me every day.

Like the other participants, she also had horrible experiences. She was suffering from breast problems at the period of being rescued. Now only one of her breasts is working properly. She is suffering from the Piles (Haemorrhoids) by unnatural sex. The physical, psychological, and sexual violence from the traffickers injured the trafficked women and girls. There is also the possibility of suffering from different kinds of sexually communicable sexual diseases, such as STDs including HIV/AIDS (Gezie, et. al. 2018). Similarly, the women and girls who were rescued from the brothel in a South Asian country, 22.9% of the trafficked women and girls were infected by HIV positive (Gift, U.N, 2008).

The information shows that, in addition to physical violence, the diseases the women carried was also a part of their suffering. It hampered the social settlement process.

Hence, the data shows that all the women underwent physical violence, torture, and turmoil during the period they were trafficked.

5.2.2 Psychological Impact

The degree of social disgrace faced by the trafficked returnees is hard to measure quantitatively. Most of the participants felt ashamed when I asked the question and found them difficult to answer. Almost all the respondents said that they could not imagine their past life. They wanted to forget the life of the brothel, but they cannot forget it because of how society mistreats them. Almost all of them said that they still could not believe that they were rescued from the brothels. Regarding the answer to the psychological impact, I asked these questions: “What haunts you the most? Do you like to attend public gatherings? Do you like to meet friends? Do you like it if someone recalls your trafficking case? How often do you share your feeling with others?” In this regard, I asked these questions to know the feelings and experiences of participants about the psychological impacts that trafficking had on them, P1 narrated,

The criminal released from the prison. The government did not give the proper punishments which troubled me a lot in my life. I am still afraid of the people who look like the criminal who sold me in the brothel. When I came back from the brothel, most of the people used to dominate me by using different vulgar words. Therefore, I don't want to make a relation to society. I used to hate to say my story to interact with people. I meet some friends who were helpful to encourage me. I share my pain with only my best friend who helps me or guides me for my good career. I do not want to remember the accident which happened during the trafficking. However, many people want to talk in this matter knowingly and unknowingly which makes us panic.

Nervous.

According to the World Health Organization (2012) “Poor mental health is a dominant and persistent adverse health effect associated with human trafficking. Psychological consequences include depression; post-traumatic stress disorder and other anxiety disorders; thoughts of suicide; and somatic conditions including disabling physical pain or dysfunction” (p.3). Based on the data of P1, it is found that she wanted to punish the criminal, but he was released without getting a proper punishment. Therefore, it makes her very uneasy and depressed. Deane (2010) said that “severe punishment must be imposed on those who violate human rights” (da Silva & Sathiyaseelan, 2019, P.8). She rarely shares her pain and pleasures

with her friends. She has still feared the face of the criminal which has given a lot of stress to the victims. Similarly, she does not want to remember the traumatic situations, and these are a few of the psychological impacts that trafficking has on her life. P2 said,

When I was rescued from the brothel with the help of the organization, they helped me to recover from that trauma. The criminal who sold me is in jail. But when I see the face like the criminal then I remember my past black story which haunts me a lot. In that condition, I cannot think what wrong and is right. I have been hated by society due to my history therefore I rarely go to the public gathering. It is so difficult for me to live in that society where there was no respect for women like me. Then I left that society and went to the city where the women organization had helped me to move on. In the organization, I met a lot of friends who were also a victim like me. They are helpful therefore I share my pain and pleasure with them.

According to Hernandez (2014), fear is normal for trafficked returnee women and girls. They are haunted by their traumatic experiences because of the sufferings they faced when they were the victims of traffickers (da Silva & Sathiyaseelan, 2019). She also seems to have acquired an intense of the crime even though he is in jail, she feels it most intensely she encounters faces of the people who look like her criminal. It makes her depressed and she cannot separate the rights from wrong in those time. She neither shares her pain nor pleasures with people and nor she goes to social functions.

In this regard, P3 narrated

When I was rescued from the brothel, I had not seen the light for a long time. I was totally in depression. After the long care of my family and friend, I am well now. When I heard the news of the trafficking women, girls in newspapers I remember my hell (narakiya) life which gives me a lot of pain. I go to public gatherings if they invited me. Sometimes I share my problem with my friends and seniors. It was very difficult for me to live in this environment. Then slowly I came to learn to fight with his situation and environment”.

She has had a different experience than those of P1 and P2. At the beginning of the rescue, she was in depression, but the family environment gave her relief. But she still feels pain when she read the news about the trafficking. However, she visits some social functions of the society if she is invited. She shares her pain and pleasure with her friends and seniors.

Relentless anxiety, insecurity, fear, and physical pain and injury will have significant effects on the mental health and well-being of trafficked victims (Gift, U.N (2008),. Symptoms of

psychological trauma reported by trafficked persons include post-traumatic stress disorder, anxiety, depression, alienation, and disorientation.

Therefore, the interview data shows that all the trafficked were psychologically depressed and desolated when they were trafficked, and it continued even after they were rescued until they were settled.

52.3 Rescue and Resettlement Process

After intervening with my participant, I found that the NGOs have a major role in rescuing the trafficked women and resettling them again in society. Many national and international organizations are working against the trafficking of children and women. Among them, Maiti Nepal, Shakti Samuha, Saathi, Himalayan Human Rights Monitors, and Women's Rehabilitation Centre (WOREC) Nepal are working more significantly, in the field of trafficking and women empowerment. According to the provision of rescue, rehabilitation and reconciliation act in Nepal (2007), the government of Nepal provides sufficient funds to the NGOs. The organizations manage the medical treatment expenses, consultation services, and facilities to the victims from rescue until their rehabilitation and/or reintegration. No one makes the victim in the centers engage in any work against his/her wish. Management, operation standard, monitoring of the rehabilitation center, skillful training and employment, rehabilitation, family reconciliation shall be carried out as prescribed. Similarly, almost all the organizations have similar types of objectives. According to the annual report of Maiti Nepal (2016), they provide different types of awareness programs by counseling. They provide support and life skills to children and women to reintegrate them into society. They also rescue trafficked children and women and provide legal services, health counseling, and help them get rehabilitated by providing them education and safe shelter. According to Gozdzia (2016), Maiti Nepal is the most popular organization for anti-trafficking and rehabilitation. They have proven that they alone have rescued and sheltered more than 30,000 girls and young women at the Nepal-India and Nepal-China borders from potential risks of trafficking.

In these narratives, I discussed the trafficked returnee women's experience after returning from the brothel. I wanted to discuss a basic problem related to the participants when they return to the country. This concept is drawn from the research question concerned with livelihood practices. When I asked the participants the questions, "how did you feel when you were rescued from the brothel?" Responding to the question on the focus, P1, narrated,

I was really happy to be away from the hell, the brothel. But I feel very painful when I rescued from Mumbai with the help of the Mumbai police. Nepal government didn't want us to come back because we did not have the documents to prove that we were Nepalese. Then we were kept in the organization which helped the girls in trafficking. I stay there for over six months. More than seven organizations from Nepal helped us to come back to Nepal.

Adding to this, she further said that she felt dominated, misbehavior from the government officials, and heard negative comments towards trafficking and her ordeals. The government officials did not follow the rules of the constitution. According to the provision of rescue, rehabilitation, and reconciling parts three, 12 Act related to Rescue: Nepal government shall manage for the rescue of any Nepalese citizen sold in the foreign land as soon as possible. Whereas she had to wait for six months to come to Nepal due to the documentation problem of the government.

Responding to the questions concerning the journey back she also said,

People used to say that we were the victim of AIDS and we were useless. Then it was very difficult for us to face the society. The society did not help me to punish the criminal who sold me in the brothel.

According to Hossain and Korban (2014), society and humans have an undistinguishable relation. Therefore, only society can give a sense of belongingness to sex trafficking survivors (da Silva & Sathiyaseelan, 2019). However, from the above discussion, we know that the interviewee didn't feel satisfaction even after returning from the brothel. Her responses indicate that she faced pain even after the rescuing from the brothel. The people of society did not help her change her life. Therefore, she has to face many problems to make her life normal in society. Thus, from the above discussion, it can be deduced that the interviewee was full of tension on the journey back home.

Likewise, P2 having more than one year of brothel life, echoed,

I was rescued by the help of the Indian police and was brought to Nepal with the help of different organizations. She was sent to rehabilitation, but it was not so good and pleasant. The treatment system was like the brothel. They used to beat her and scold if I look to another man. It was like a jail. Similarly, I left the rehabilitation and went to the other organization and my village. I did not get any positive responses except for my family. Many people try to sexual exploitation. They used to hate me and used very rough words to me as well as my family. At that time even I tried to suicide. At the

same time, I meet an uncle in my village. He was an educated person therefore he took me all biography and sent me in one organization in his risk. It was the happiest moment of my life. He is a real god of my life.

The above data indicates that she had negative experiences even after being rescued from the brothel. It can be said that the rehabilitation center did not show her kind treatment. It also seems that she felt that she was tortured by the members of the rehabilitation center in the beginning. She had to face a lot of social problems which lead her up to suicide. She also expressed that many people of society tried to sexually exploit her, thinking of her as a prostitute. At that time, one of the men rescued her from that society and sent her to a rehabilitation center for the second time. As stated in the recommended principles, (Joint, 2011) trafficked persons, as victims of human rights violations have an international legal rights to adequate and appropriate remedies. It includes compensation, legal assistance, and appropriate medications.

As having two years of experience in the brothel, P3 replied,

Finally after two years of living in hell I was rescued with the help of different organizations in Nepal and now I am fighting in my society to live in. My mom did suicide because of their economic condition. Society used to say me the bad girl and AIDS patients. Then without listing to all the unnecessary things of society I moved forward and started to go to school and completed my higher education. At school, everybody uses to respect and care about me.

Her responses show that she did have a prospect for the future. Therefore, she did not care about society, even when she got many negative comments from them. She started her education from where she had left off and completed her higher education in a lovely environment.

In this regard participant, P4 added,

I was rescued by the Maiti Nepal; rehabilitated, gave me a family and a new life. Taught me different skills and helped my earning income. I start my own business with the help of the Maiti Nepal. When I went to my village, most of the villagers used to say that I had AIDS and used to hate me as I was a bad girl for them. They even did not drink water that was touch by me. They even did not want to see my face but now I have been fighting to live in society. The Maiti Nepal gave me the hope and confidence to fight in society”.

Likewise, P5 said,

Lastly with the help of the Maiti Nepal, we came back home. With the help of the Indian police, I among with three other Nepalese girls was rescued. Later on, I knew

my family for Nepal gave information about me being sold in Mumbai to the Maiti Nepal. They did not use to give us a proper wage so I did not have a single penny in my pocket. The Maiti Nepal took all responsibilities of taking us back to the nation, so finally, we came to the border and after that, they took us to the Maiti Nepal office. There we met my family and we showed gratitude toward a sister of the Maiti Nepal. There she inspired us to restart our life again with new and happy beginning.

Based on the data given by P4 and P5, both of them were rescued by the help of NGO and INGO. They had different experiences from the other participants. The NGO and INGO helped them to make their life easier. According to Act Number 5 of the Year 2064 (2007), the center shall manage the trafficked victims' social rehabilitation and family reconciliation stationed at the Center. Similarly, the center shall manage for the medical treatment expenses, and provide consultation services and facilities to the victims.

5.2.4 (Un)settled Livelihood

This theme reveals the working conditions based on the participants' responses. The participants were asked: "What job are you involved in? Do you like this job? How successful are you in the profession?"

Regarding the answer to these questions, participant P1 who had been serving victims, girls and women said,

One of the organizations gave us vocational training and financial support to do business. Luckily, I succeeded in my business which was the happiest moment of my life. Now, I am a member of the organization for the safety of girls in my country. Now I am living happily with my big family and helping those girls who are already trafficked and going to be trafficking. I am happy with my job, but I am not fully satisfied. My husband and my family are fully supporting me. Therefore, I am supporting many victims who are suffering like me. Many people of society still do not believe me and try to treat me like prostitute indirectly that hampered my business.

It shows that P1 is happy with her personal life, after her rescue from the brothel. She has also proved that family support is one of the main aspects to help returnee women have prospects for a bright future rather than the approval of society. Chaudire, Edenshaw, and Andel (2013) suggest that social support can minimize the stress of stigmatized people. Furthermore, they said, persons with hidden stigmas isolated from society and fail to

experience social support. It increases their level of distress. It shows that the re-settlement of trafficked women can be made possible collectively. An individual can fight against social problems if the family supports him/her.

Responding to the same question, P2 said,

Now, with the help of one of the organizations, I was rescued from that hell. The organization gave me the training and confidence to live in society. Now, I got married and I have a baby which is 4 years. I am doing tailoring right now people use to say different things to me, but I don't care about them. Now I also help the girls who are in need. Now I am not fully happy form business but surviving. Most of the people are still dominating me and my husband relating the prostitution business. I still wanted to change my business, but many people of society tortured me by saying the abusive words regarding my business. I am earning my money from my business, but they are blaming me I am earning by conducting the brothel.

In Nepal, almost all NGOs have gone through a welfare approach. They provide all the services which are most needed by the trafficked returnee women in Nepal. Their main aim is to empower the livelihood practices of the trafficked returnee women and girls and their future. They provide care and support the returnees through formal, non-formal education, individual counseling, skills training family assessment, family counseling, community advocacy, and giving seed money. They also support and care about the medical treatment and HIV infected women and girls (Evans & Bhattar, 2000). According to the response of P2, the organization gave her vocational training and built the confidence to fight the problems of life. She is working as a self-employed.

Similarly, P3 answered,

Now, I am a government job holder in my village where I can help the people in need. Now I am happy with my job. After rescuing from the brothel, I did a great struggle in my study. Therefore, I joined a job in my village which is suitable for me. Now, I have been married before one year. If society is against us in this condition, then it will be more pain full to face the problem. So, I wish the things that happen to me will never happen to any girls.

According to Corrigan, and Kosyluk (2013), “the education approaches to stigma attempt to challenges inaccurate stereotypes about the mental illness and replace the stereotypes with factual information”(p.132). According to P3, after the rescue, she got a chance to continue her studies. After completing her studies, she got a job in her village. She is satisfied with her

profession and society. She also got married, therefore she is happy. She has also confessed that the social neglect was not less painful than the brothel pain.

In the same way, P4 replied,

They even don't want to touch me but now I am fighting to live in society. One of the organizations gave me hope and confidence to fight in society. I have a business where 20 girls are doing a job for their living. I am happy with my business. But I am not satisfied with the feedback of the society. Many people blamed me that I was running a brothel.

Social acceptance plays an important role in trafficked returnee women's livelihood practices. If society rejects them, their life will be more complicated. It affects their identity and job (Dahal., Joshi, & Swahnberg, 2015). She has also started her own business by motivating different organizations. She is also fighting with the misbehavior of society because she is also facing problems like the P3 and P2.

Similarly, P5 stated her experience regarding the job,

I felt afraid to return my village due to the cruel society and I asked helped form organization, so, the organization argued with me to invest in sewing cloths on a small tailor and I have started my life. Recently I am working as a border security worker in the Maiti Nepal, where I have to deal with girls, women's crossing the border in searching of being trafficked and I am happy from my profession right now and not the fully satisfied.

The response of P5 shows that she took the vocational training to survive after being rescued from the brothel and started her own tailoring business. Besides, she is also working as a part of the border security to control the trafficking of girls and women in the Indian border.

The interview data shows that most of the trafficked returnee women are settled financially. Nevertheless, there still exists a problem in their social life. This is the social stigma the trafficked returnee women are living with.

5.3 Social Perception of Trafficked Women Survivors

The participants' data demonstrated the following findings regarding social perceptions for livelihood practice after being rescued from the brothels.

5.3.1 Family Environment

In this theme, all the participants shared their experiences when I asked the question, “How did your family trust you in your panicked movements?” Almost all my participants reported that their family became happy to have found their daughter alive after such a long separation. Regarding her family environment P1 narrated,

My family never hated me. They are always used to motivate to fight against society. One day I planned for the suicide. Fortunately, my mother knew and taught me about the struggle of life, and I changed my attitude about life.

Likewise, P2 also said’

When I was in rehabilitation my family members came to meet me. At that time I was nervous to show my face to them. When I met them, they were happier than me and took me home. They used to encourage me for the study. They even left the village and migrated into the city for my comfortable life.

According to P1 and P2, their families helped them by providing positive counseling, which is needed in the painful conditions that victims were in. Similarly, the family of P2 moved to the city to isolate her from the bad domination of society. Corrigan et al. (2006) and Phelan et al. (1998) have said, “Problems related to stigma do not only affect persons suffering from mental illness but also families” (Koschorke et al, 2017, p.67). Therefore, we can see that all the members of the family suffered and moved to the city.

Besides, P4 said,

My mother had already passed away. When I was in the organization for the rehabilitation my family member did not come to meet me even after the frequent request of the organization. After the staying of the organization, I went to meet my family they were worried about their social prestige. My father became happy, but my brother, sisters, and other members did not care for me.

By analyzing the data of the P4 it is found that she did not get the positive responses from her family. Therefore, she had to live in the organization up to a long time. When she went to meet her family, they did not like her due to the bad biting of society.

Likewise, P5 narrated,

When my family heard, I rescued from the brothel they also came to meet me in India. They were worried about my health condition. When I came from the rehabilitation,

all members of my family used to love me. I found my father and mother as a god in my life. They used to fight with the people who dominated me in my village.

According to the P5, her family also supported her and fought with society, like the families of P1 and P2. From the above-mentioned data of the participants, it is found that their family was also stigmatized by society. Therefore, all the family members moved to the city. The stigma which affects all the families is known as the courtesy stigma, (Goffmann, 1963). Whereas Koschorke, Padmavati, Kumar., Cohen., Weiss., Chatterjee. & Balaji,(2017) defined it as a family stigma.

5.3.2 Reaction of the Neighborhood

This theme was also developed by the participants. In this regard, I asked them about social perceptions about them. Almost all the participants replied that in the beginning they were treated as criminals in the society. Then I asked, “How do people look at you? Are you involved in social activities?” P1 said:

I did not get a good response from my society. My neighbor used to hate me by saying victims of AIDS and useless. It was very difficult to face society. They also dominated me, my family, as well. Many people used to dominate me saying the prostitute.

It was found that P1 never got positive responses from society. People tortured her and her family by saying different abusive words, P2 said,

I have a bitter experience. Some people prohibited me to go to tap to take water. Some young boys teased me by saying the Valu (prostitute) and purposed me for the sex. We are from the lower caste, therefore, we are not allowed to be a participant in any function of society. When I walked on the way, the people gathered in the park and start back-biting. At last, they dominated my family as well.

By analyzing the data of P2, we can see that she was also dominated by society through hurtful and abusive words and by being accused of being a prostitute. She was not permitted to take water from the public tap. It was a critical moment in her life. Even walking in the street became a traumatic experience for here because of social exclusion. Likewise, P4 and P5 also shared the same experiences as P1 and P2.

P3 shared,

Some people of the society used to say me a bad girl and AIDS patient in the beginning. But there were many educated people in my village. They used to

encourage me to continue my studies. All the teachers' and friends from my school helped me. Therefore, I completed my higher education.

According to the interview of P3, she did not get negative reactions from society like the other participants. Her society was developed and educated, therefore, she got the chance to complete her studies. During the study, she got full support from society and friends.

5.3.3 Coming back to Society

This theme tries to answer how they feel when they come back to their homes and society from the rehabilitation centers. Regarding the answer to this question, the participants expressed different opinions based on their experiences. Answering the question, P1 said,

I always wanted to back to society and live with my family. But I had shame and fear in my mind. Therefore, I did not want to be a burden for my family and wanted to be self-dependent before returning to the home and society.

P4 and P5 also replied to the answer as P1 did. By analyzing the above-mentioned interview, we see that the shame and fear they face from the society make many trafficked returnees not to go back to their homes directly, even though they wanted to go and live with family. Back to their families. They think of themselves as burdens of their families if they do not become self-dependent.

5.3.4 Torture from Society

This topic is related to the answers to the questions related to the torments coming from society. Almost all participants said that they were stigmatized by society after returning from the brothel with the use of abusive words. After a long time of being rescued, they are still not free from these kinds of rustic behavior of the society members. They are tortured differently, which makes them unable to stand up to the struggle from their black pasts. P2 said,

I have my own business. Therefore, I must talk with different people regarding my business, but many people think that I am still doing prostitution and come to propose me for sex in front of my husband. Most of people still do not come to the shop saying, prostitute woman'. In these ways, I am still victimized in different ways. Therefore, we are not secure in our society.

Likewise

, P4 said

...people still used verbally abused words which are unbearable, and which make vulnerable. These kinds of words discourage me as well as my family. Therefore, I cannot forget my past balk days even I wanted to forget it.

Based on these interview data, the trafficked returnee women are still victimized by society with verbal abuse and torments. The perceptions of the people toward the trafficked returnees are negative. According to Pragya (n.d), mental and physical traumatization, the uncertain goals of life, livelihood practices, stigmatization and rejection from society and family are the main problems of survivors in the process of reintegration in the society. These kinds of problems make them crippled and isolate them from society. Therefore, the integration is impossible for the returnees if social stigma occurs and it may play a negative role in their lives and families as well.

5.4 Interpretations and Analysis of the Interview Data: The Findings of the Study

This research reveals the livelihood practices of trafficked returnee women of Nepal. I found that the returnees had different livelihood practices. The participants' experiences in the pre-trafficking stage, post trafficking stage, and while trafficking stage was different as they had different incidents. Almost all participants defined brothel as a terrible place. They experienced mental, physical, verbal violation from the traffickers and the pimps. Raymond, Hughes, and Gomez, (2001) stated that physical violence, sexual assault, Sadistic sex, death threats and use of weapons are given in the sex industry by recruiters, traffickers and pimps. They have also said that psychological abuse, threats and use of drugs and alcohol to Control women in the brothel.

Every year many Nepalese women and girls are trafficked to different parts of the world, particularly the number of them being sent to India is higher than the other countries. According to Joshi, and Swahnberg (2012), women and girls are trafficked by their parents, husband, family members, relatives, neighbours employment agencies or agents, brothel owners and government staffs. Whereas, according to the data of my participants, the socio-economic factors are the main causes of trafficking in Nepal. Poverty, lack of unemployment, lack of education, social injustice, patriarchal values are the major socio-economic factors that compelled girls and women to be trafficked. My study also found that most of the girls were trafficked before marriage at the age of 14 to 19, which is a crucial time in a person's life.

Similarly, they were trafficked by different sources but most of them were sold by the brokers and kin members.

The impact of trafficking can be serious on the trafficked returnee women. According to them, it is very hard to come back to normal life like before. They cannot forget their bad experiences that they faced inside the brothels. Most of the participants said that they felt insecure inside the society after being rescued from the brothel. According to Des Hommes (2003), “High levels of stigma and discrimination were associated with returned trafficked persons. Nearly all (94.0 percent) adolescent girls reported that the community looked upon the returnees with hate”(p.17). They are still facing many challenges even long after they were rescued. Some of them have complained about the rehabilitation centers. The center also gave them unnecessary torture and tried to exploit them like the brothels. However, most of them have shared positive experiences about the rehabilitation centers and have said that they received a lot of help in recovering from the critical condition.

Similarly, regarding the condition of the work, almost all the participants have got vocational training through NGOs and INGOs. In the beginning, they got vocational training in the rehabilitation centers, then they started their own business with the help of the organization. From the study, it is found that most of the participants are working with the help of their family. Besides working in the business, they are also working in organizations as border security to control trafficking which is one of the good effects of the organization. Almost all the participants are happy with their business, but they are not satisfied with the dominating behavior of society. As reported by Jones, Farina, Hastorf, Markus, Miller, Scott, and French (1984), “...stigmatization is an intractable problem but any given stigma is tractable. Its effects can be minimized. We see no reason to assume that the level of stigmatization is necessarily fixed- either for individuals or for societies’ (p.300). As opposed to the expectations of the participants and the above-mentioned definitions, the trafficked returnee women-only minimized the level of their problems and stigmatization in society.

Regarding the physical and psychological impact, I asked them a lot of questions . Most of them said that they were beaten up in the brothels by the customers and the owners alike. One of them still has a problem with the broken finger, which was broken by a customer. One of them had a forceful abortion, which was one of the most traumatic periods of her life. At present, she is suffering from migraine and chest pain. Similarly, a participant said that she was suffering from a different kind of sexual disease at the time of rescuing. In the present situation, she has a lot of the disease-related problems in her private areas but did not want to tell me. One participant’s breast is not working properly. Now she is suffering from piles

caused by unnatural sex. According to Kaylor (2015), traffickers use physical violence to dominate and control their victims. Some of the tactics include starvation, beatings, rape, and gang rape. Victims also experience violence and harm from some of the people who are purchasing sex acts. Common injuries include broken bones, concussions, burns, and brain trauma. Victims can also experience gynecological health problems that stem from forced commercial sex acts. They might suffer from sexually transmitted diseases, menstrual pain and irregularities, miscarriages, and forced abortions, among other problems.

It is very hard to measure the psychological impact faced by the trafficked returnee women qualitatively. Most of the respondents are too ashamed and hesitant to express their psychological problems. Almost all the participants wanted to forget the traumatic life in the brothels. They were still afraid whenever they saw faces resembling the faces of the brokers and the brothel owners. Therefore, it makes them very uneasy, depressed, and panicky. Similarly, most of them do not share their pain and pleasure with the people of society but one of them shared them with her friends and senior people of the society. According to WHO (2012), trafficked returnee women present various psychological symptoms and mental illnesses, including Post-Traumatic Stress Disorder (PTSD), depression, anxiety, panic disorder, suicidal ideation, Stockholm syndrome, and substance abuse (Kaylor, 2015). Similarly, based on the human rights perspective, I found that it was a forced-prostitution. They were beaten bitterly when they refused to have sex with customers and gang rape was done forcefully. Almost all of them have expressed that they had been pressurized into being trained about sex strategies. Most of them said starvation and torture forced them to do the prostitution. In this sense, they were far away from human rights. Furthermore, they were not given enough food even though they had to work for more than 15 hours per day. It also shows that they could not eat whatever they wanted at a proper time. Their foods were dependent on the earnings of the owner. According to the participants, there were two kinds of torture. One was given by the owner to satisfy the customer for their benefits whereas the second was to make the clients happy for sexual satisfaction. In the absence of both, they had to be ready for philanthropic punishments. It is also found that the participants were far from health checkup facilities. This is one of the many inhuman and immoral behaviors of the owners of the brothels. The trafficked girls and women were never treated like human beings. Also, regarding the social perception, the majority of the participants said that their family helped them by providing positive counseling which is very much needed in the painful conditions that the victims are in. Some families moved to the city to isolate her from the bad influence of society. One of the participants did not get positive responses from her family.

Therefore, she had to live in the organization for a long time. When she went to meet her family, they did not like her due to the bad reputation she could bring in their society. Similarly, most of the survivors said that they never got positive responses from society. The people of society tortured them and their families by saying the different abusing words. But one of the participants explained that her society was developed and educated therefore she got the chance to complete her studies. During the studies, she got full support from society and friends. However, the rest of the participants said that they are still victimized by society with verbal abuse and torments like nasty remarks. Most of the women still cannot be fearless.

5.5 Chapter Summary

In this chapter, I discussed the themes that emerged from the participants' responses related to trafficked returnee women in Nepal. I discussed the challenges of the participants then, I linked different theories to the thematic interpretation. I found that the participants had different experiences, feelings, and attitudes about their livelihood practices and experiences about trafficking. The main aim of this study was to explore the livelihood practices of the trafficked returnee women: a struggle for psycho-social settlement. I had interviewed five participants and all of them were trafficked into India. Almost all of them were from economically disadvantaged families with poor education levels. They were trafficked by deceptions of job opportunities. They experienced many kinds of physical, psychological, mental, and human rights problems inside the brothels, which were very intolerable and painful moments in their lives. Similarly, they have also encountered many problems after rescue and rehabilitation. They still face being dominated by society and the social stigma which disturbs them economically, emotionally, and psychologically.

CHAPTER VI

CONCLUSIONS

The data shows that the Nepalese society has developed based on the socio-cultural developments of modern times, however, it is found that most of the Nepalese girls, children, and women are still struggling for psycho-social settlement. It has been proved that society still runs with the old social norms and traditional values. During my research process, I interacted with some trafficked returnee women sharing their traumatic and miserable experiences of trafficking life and the struggle for sustainable livelihood practice. The story of my participants was very heart touching and pathetic. To be more specific, the girls and women trafficking, and sexual exploitations are not decreasing in Nepal as well as many parts of the world scenario. Despite the development of modern society, Nepalese are still practicing the male-dominated society where males carry primary positions, and females take a secondary position. In many rural areas in Nepal, girls and women work hard and they are not given an economic value. They are deprived of education, health, property right, and other basic needs. Therefore, the socio-economy condition of the poor girls and women have very low which makes culprits and pimps easier to trap the girls and women and send them toward the brothel.

The participant also experienced that the government did not help them in the rescuing process. Similarly, some of them blamed the misbehavior of the rehabilitation center after the rescuing and tried to exploit like the brothel. Being all these things most of them has shared positive thinking toward the role of a rehabilitation center for recovering their life. According to their responses, they are always trying back to normal life like before, but it is very hard for them. Similarly, most of the participants were given vocational training by the NGO and the INGOs which played a vital role to boost up their economic condition. Almost all of them are surviving from their jobs with the family. Besides, working in their business, some of the participants working in the same organization as border security to control the trafficking. Most of the participants are not satisfied with their business. Almost all the participant have faced a lot of physical and psychological problems inside the brothel and during the journey of new life. The physical damages of the participants are being permanent problems in their life. They could not cure after the long treatment of the doctor. It has hindered them in their livelihood practices.

Most of the participants were ashamed of their life in brothels and hesitated to express their psychological problems. Almost all the participants do not want to remember the traumatic life of the brothel. They still feared when seeing the people as like their criminal face.

Therefore, it makes them very uneasy, depress panic. Similarly, most of them do not share their pain and pleasure with the people of their society whereas one of them shared with the friends and senior people of the society.

Similarly, based on the human rights perspective, it was forced prostitution. Gang rape, starvation and other physical and mental tortures were common strategies of forced prostitution. Almost all of them expressed that they were forced for training about the sex strategy. In this sense, they were far from human rights. Furthermore, they were not given enough food even they had to work more than 15 hours per day. It also shows that they could not eat whatever they want at the proper time. They depended for food on the mercy of the owner; if the owner had good earning and mood, they would get to eat. According to the participants, they were tortured both by the owner and the clients. They were forced to satisfy the clients sexually and the owner forced them to satisfy the clients in any conditions. Failure to satisfy, they were beaten up and tortured. The participants were not allowed for medical checkup. This is one of the most inhuman and immoral conditions narrated by the participants. The trafficked girls and women were never treated like a human being.

Besides, regarding the social perception, the majority of the participant said that their family helped the recover from the trauma providing them positive counseling which is needed in the painful condition to the victims. Whereas some families moved to the city to isolate her from the bad domination of society. However, one of the participants did not get positive responses from her family. Therefore, she had to live in the organization for an extended period. When she went to meet her family, they did not like her due to the bad biting of society. Similarly, most of the survivors said that they never got positive responses from society. The people of society tortured them and their families by saying the different abusing words. But one of the participants explained that her society was developed and educated therefore she got the chance to complete her study. During the study, she got full support from society and friends. They are still tormented by the society. All most all the participants said that they are still victimized by the society with the verbal abuse and the torments like nasty remark from the society. Most of the women still cannot be fearless.

Having such a panic state of life, the trafficked returnee women have experienced multiple struggling phases for their livelihood practices. They compared and evaluate their own life as victims of trafficking and the normal people of society. They have realized that living a

normal life of society is more comfortable and meaningful. They also realized that the sexual exploitation against women is considered as the inhuman performance and violation of human rights. It has also found that the participant come from different, geographic, ethnic, and socio-culture groups and most of them are from the economic and education backward family. People know the role of social and economic adversity in vulnerability to trafficking but still, the trafficked girls/women are blamed and they question on their character and chastity.

In this situation, the trafficking survivors are suffering from a high level of stigma, trauma, and social discrimination. These kinds of problems are being the main obstacles to trafficked returnee women for sustainable livelihood practices. Yet, the trafficked returnee women have confronted several challenges after rescuing from the brothel. Despite the brutal life of the brothel, rehabilitation centers, negative perception of the society, the returnee women are still expected to be one of the good members of the society to control the women trafficking. Nevertheless, the exposures of trafficked returnee women in their interview suggest that they could not break the lines of restrictions and they are leading the life of uncertain future and low level of dignity in the society. similarly, they have emphasized that social culture, religion, norms, values of the society are also the major factors which compel them to remain the abnormal women of the society and create the boundary of their life. In the meantime, the trafficked returnee women perceived that their journey after rescuing from the brothel also remained miserable. They experienced the difficulty throughout society not only harm to them. It has damaged the entire livelihood practices of their family and raising the question about their social prestige.

Key Finding:

Livelihood practices: Still in a process of settlement, astigmatic and traumatic livelihood

6.1 Limitations of the study

This is a qualitative ethnographic research carried out on five participants. Almost all of them have their jobs or business in Kathmandu city, and live with their family. They are living in Kathmandu, the capital city of Nepal. They are from different cultures, ethnic groups, and the different parts of Nepal. Some of them still work for the organizations to help the victims of trafficking and provide the awareness program against women trafficking

6.2 Recommendations for further research

Although multiple studies have been carried out on livelihood practices of trafficked returnee women in Nepal, the issues of the livelihood practices of trafficked returnee women have not been sufficiently addressed. This study was conducted based on theoretical and practical issues of livelihood practices of trafficked returnee women in the social context of Nepal. Therefore, the social workers, new researchers, and victims of trafficking might be benefited from the findings. Since it was a small scale study, to explore the entire issues of the whole livelihood practices of trafficked returnee had not been out of the scope of this study. Therefore, further research is needed to address the unaddressed. It gives insight into issues on livelihood practices of returnee trafficking women, particularly in the social context of Nepal. It can be a milestone in the field of research on women trafficking.

Furthermore, this study shows that the people of society have negative perceptions and practice on trafficked returnee women. In this sense, they are guided by traditional norms, values, and religious perspectives. Therefore, this research also can help with comparative study in the field of social work and social science.

REFERENCES:

- Adhikari, S. (2011). Reintegration of the Nepalese Girls Trafficking Returnees into Society- An Empirical Study of Reconstruction of the Self Identity: “A Matter of Pride or Shame or Both?”. Bodø, Norw
- Assembly, U. G. (1993). Declaration on the Elimination of Violence against Women. UN General Assembly.
- Bhattacharjya, M. (1998). Trafficking in South Asia: A Conceptual Clarity Workshop, 29th July-1st August 1998, Anandgram, New Delhi: Report. Jagori.
- Chaudoir, S. R., Earnshaw, V. A., & Andel, S. (2013). “Discredited” versus “discreditable”: Understanding how shared and unique stigma mechanisms affect psychological and physical health disparities. In Pryor, J. B. & Bos, A. E. R. (Eds), Social psychological perspectives on stigma advance in theory and research. New York: Routledge.
- Cohen, L., Manion, L. & Morrison, K. (2002). Research method in education. (5th ed.). New York: Routledge Falmer.
- Cone, J. D., & Foster, S. L. (2002). Dissertations and theses from start to finish: Psychology and related fields. American Psychological Association.
- Corrigan, P. W., & Kosyluk, K. A. (2013). Erasing the stigma: Where science meets advocacy. In Pryor, J. B. & Bos, A. E. R. (Eds), Social psychological perspectives on stigma advance in theory and research. New York: Routledge.
- Creswell, J. W. (2003). Qualitative quantitative and Mix Method Approach. London: SAGE Publication.
- Dahal, P., Joshi, S. K., & Swahnberg, K. (2015). ‘We are looked down upon and rejected socially’: a qualitative study on the experiences of trafficking survivors in Nepal. *Global health action*, 8(1), 29267.
- Dash, B. N. (1997). Foundation of educational thought and practice. Delhi: Kalyani Publishers.
- da Silva, I. M., & Sathiyaseelan, A. (2019). Emotional Experience of Women Post-Rescue From Sex Trafficking in India. *The Journal of Social Sciences Research*, 5(12), 1681-1690.

- da Silva, I. M., & Sathiyaseelan, A. (2019). Emotional needs of women post-rescue from sex trafficking in India. *Cogent Psychology*, 6(1), 1631584.
- De Haan, L. J. (2012). The livelihood approach: A critical exploration. *Erdkunde*, 345-357.
- Des Hommes, T. (2003). Child trafficking in Nepal: An assessment of the present situation.
- DePierre, J. A., Puhl, R. M., & Luedicke, J. (2013). A new stigmatized identity? Comparisons of a “food addict” label with other stigmatized health conditions. In Pryor, J. B. & Bos, A. E. R. (Eds), *Social psychological perspectives on stigma advance in theory and research*. New York: Routledge.
- Dempsey, L., Dowling, M., Larkin, P., Murphy, K. J. R. I. n., & health. (2016). Sensitive interviewing in qualitative research. 39(6), 480-490.
- Dr. Sanghera, J. Kapur, & M. R. (2000). *Trafficking in Nepal: a policy analysis*. New Delhi, India.
- Eide, A. (1998). *The human right to adequate food and freedom from hunger*. FAO, Legal Office.
- Gezie, L. D., Yalew, A. W., Gete, Y. K., Azale, T., Brand, T., & Zeeb, H. (2018). Socio-economic, trafficking exposures, and mental health symptoms of human trafficking returnees in Ethiopia: using a generalized structural equation modeling. *International journal of mental health systems*, 12(1), 62.
- Evans, C., Bhattarai, M. P., & Kathmandu, N. (2000). *A comparative analysis of anti-trafficking intervention approaches in Nepal*. Kathmandu: Asia Foundation and Population Council. Maggy Lee, 143.
- GLOPP, (2008). *DFID’s Sustainable Livelihoods Approach and its Framework*. Retrieved from http://www.glopp.ch/B7/en/multimedia/B7_1_pdf2.pdf
- Gift, U. N. (2008). *An introduction to human trafficking: vulnerability, impact, and action*. UNODC Vienna 2008, 71-75.
- Goffman, E. (1990). *Stigma-Notes on the Management of Spoiled Identity*. USA: Penguin Books.
- Goździak, E. M. (2016). *Trafficking Survivors Return Home: Case Study of Nepal*

- gtZ (2008). Trafficking in Persons as a Human Rights Issue. Retrieved from <https://www.oecd.org/dac/gender-development/44896390.pdf>
- Haddadin, (2019). A Human Rights-based approach to addressing trafficking. Retrieved from https://www.unive.it/pag/fileadmin/user_upload/dipartimenti/DSLCC/documenti/DEP/numeri/n40/13_Haddadin.pdf
- Healy, K. (2014). Social work theories in context: Creating frameworks for practice. Macmillan International Higher Education
- Joint, UN (2011). Commentary on the EU Directive – A Human Rights-Based Approach. Prevent. Combat. Protect. Human Trafficking.
- Jones, E. E., Farina, A., Hastorf, A. H., Markus, H., Miller, D. T., & Scott, R. E. (1984). Social Stigma: The Psychology of Marked Relationships. New York: W H.
- Joshi, J. K. D. S. K., & Vaidya, A. (2010). A Hidden Issue: The Rising Concern About the Girls and Women Trafficking in Nepal. Available at SSRN 1584739.
- Joshi, S. K. (2010). Human trafficking in Nepal: A rising concern for all. Kathmandu University Medical Journal, 8(1), 3-4.
- Joshi, S. K., & Swahnberg, K. (2012). Trafficking of Women and Girls from Nepal to India for Prostitution: What is Known About its History, Nurturing Factors, Health Effects and Prevention?. Nurturing Factors, Health Effects, and Prevention.
- Kaylor, L. (2015). The psychological impact of human trafficking and sex slavery worldwide: Empowerment and intervention. The intern from John Jay College of Criminal Justice New York, NY.
- KC, R. (2015). Reintegration of Sex Trafficking Survivors in Nepal: Challenges and Coping Mechanisms. The University of Manitoba Winnipeg.
- Kieran, O., Munford, R., O'Donoghue, K., & Nash, M. (2005). Social work theories in action. Jessica Kingsley Publishers.
- Kiss, L., Davis, A., Fotheringham, D., McAlpine, A., Kyegombe, N., Abilio, L. & Mak, J, (2019). The trafficking of girls and young women: evidence for prevention and assistance. Plan International U.K.

- Koschorke, M., Padmavati, R., Kumar, S., Cohen, A., Weiss, H. A., Chatterjee, S., & Balaji, M. (2017). Experiences of stigma and discrimination faced by family caregivers of people with schizophrenia in India. *Social Science & Medicine*, 178, 66-77.
- Maiti Nepal (2016). Annual report. Retrieved from
- Marvasti, A. B. (2004). *Qualitative research in sociology*. Thousand Oaks, CA: SAGE Publication.
- MoPE, G. (2017). National population report 2017. Kathmandu: Ministry of Population and Environment, Nepal.
- National Human Rights Commission. (2014). Trafficking in persons especially on women and children in Nepal: National Report 2012–2013. Lalitpur, Nepal: National Human Rights Commission (NHRC). Retrieved from [http://www.nhrcnepal.org/nhrc_new/doc/newsletter/1592866493Report% 20of% 20Trafficking% 20in% 20Persons, 20, 202012-2013](http://www.nhrcnepal.org/nhrc_new/doc/newsletter/1592866493Report%20of%20Trafficking%20in%20Persons,20,202012-2013).
- Naik, A. B. (2018). Impacts, causes and consequences of women trafficking in India from the human rights perspective. *Social Sciences*, 7(2), 76-80.
- Nilsen, A. (2008). From the question of methods to epistemological issues: the case of biographical research. In P. Alasuutari, L. Bickman and J. Brannen (Eds), *The sage handbook of social research methods*: London: SAGE Publications.
- Office of the United Nations High Commissioner for Human Rights & World Health Organization. (2008). *The Right to Health*. Fact sheet no. 31.
- Pearson, E. (2000). *Human rights and trafficking in persons: a handbook*. Global Alliance Against Traffic in Women.
- Pragya, (n.d.). Trafficking of Women and Girls in Nepal Study on Trends following the 2015 Earthquake. Retrieved from,
- Raymond, J. G., Hughes, D. M., & Gomez, C. J. (2001). Sex trafficking of women in the United States. *International sex trafficking of women & children: Understanding the global epidemic*, 3-14.
- Richard, K. (2003). *Qualitative inquiry in TESOL*. New York: Palgrave Macmillan.
- Sanghera, D. J., & Kapur, M. R. (2000). *Trafficking in Nepal: a policy analysis*. New Delhi, India.

- S. A. A. R. C. (1997). SAARC Convention on Preventing and Combating Trafficking in Women and Children for Prostitution. Retrieved from,
- Sakdapolrak, P. (2014). Livelihoods as social practices—re-energizing livelihoods research with Bourdieu's theory of practice. *Geographica Helvetica*, 69(1), 19.
- Sharma, A. R. (2018). Trafficking in persons in Nepal national report. Hariharbhawan, Lalitpur: National Human Rights Commission.
- Sharma, J. (2015). Sex Trafficking in Nepal: Women's Experiences of Reintegration. Tribhuvan University, Nepal.
- Silverman, D. (2005). Doing qualitative research. New Delhi: SAGE Publication India Pvt Ltd.
- Silverman, D. (2010). Doing qualitative research. New Delhi: SAGE Publication India Pvt Ltd.
- Simkhada, P. (2008). Life Histories and Survival Strategies Amongst Sexually Trafficked Girls in Nepal. *CHILDREN & SOCIETY* , 22, 235-248.
- SK, J. (2010). Human trafficking in Nepal: A rising concern for all. Kathmandu University Medical.Trafficking, H. Transportation (Control) Act, 2064. Retrieved from
- UNDP, Human Development Report (2019). Inequalities in Human Development in the 21st Century Briefing note for countries on the 2019 Human Development Report. Retrieved from http://hdr.undp.org/sites/all/themes/hdr_theme/country-notes/NPL.pdf
- Unicef. (n.d.). Trafficking of children and women in Nepal. Retrieved from
- UN General Assembly, Declaration on the Elimination of Violence against Women, 20 December 1993, A/RES/48/104, available at <https://www.refworld.org/docid/3b00f25d2c.html> [accessed 27 July 2020]
- UNICEF. (2003). Trafficking in human beings, especially women and children. Africa, Innocenti Research Centre.
- UNITED NATIONS. (2014). Human rights and human trafficking fact sheet no. 36..
- UNODC,(2012). Global Report on Trafficking in Persons. United Nations publication.
- Yin, R. K. (2011). Qualitative research from start to finish. New York: The Guilford Press.

World Health Organization. (2012). Understanding and addressing violence against women: Intimate partner violence (No. WHO/RHR/12.36). World Health Organization.

World Health Organization. (2008). Office of the United Nations High Commissioner for Human Rights. The Right to Health. Fact Sheet No, 31.

Appendix

The interview guidelines

A.Pre-trafficking

What is your name?

Where were you born?

How many members are there in your family?

How old were you at that time?

How were you persuaded to go?

What was the purpose of going you were told?

Which place was the point of departure?

B. While-trafficking

Where are you taken?

What were you told on the very first day?

When did you know that you were trafficked?

What activities you were forced to do?

How were you forced to do the activities?

How long did you stay there?

Which incident haunts you the most?

How many attempts did you do to escape from it?

What did you do to escape from the place?

What helped you to escape from the place?

Could you please state any three words regarding your experience?

Post- trafficking

How and who rescued you?

How is the reaction from family society?

Have you faced any kind of discrimination from the society if yes, what is your experience?

C. What challenges do returnee women face?

Physical problems

Did you experience any physical violence?

Do you have any physical scars?

Do you have any health problems?

What differences do you have before and after?

Mental or psychological problems

Do you feel you are like before?

Do you have any negative experience?

What haunts you the most?

Do you like to attend public gatherings?

Do you like to meet friends?

Do you like it if someone recalls your trafficking case?

How often do you share your feeling with others?

Social problems

How do people look at you?

How does the family treat you?

Are you involved in any social activities?

Are you a member of any community organization?

Do your friends invite you on any special occasion?

Professional problems

What job are you involved in?

Do you like this job?

How successful are you in the profession?

How long has it been you have engaged?

Do your colleagues treat you well?

Do you have the feeling of being equal to others or different from others?

Interconnection

Why were you involved in the profession?

Does it help you to socialize with you?

What do you do when the memory haunts you?

What is the connection between your past experiences and present life?

How satisfied are you with the present life?

Do you regret your past?

Do you have your feeling that I do not address