

SEXUAL TRAFFICKING IN INDIA

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ABSTRACT

This Paper Is a birds eyeview on human sexual Traffic King in India. This Paper tekes You through the variions tiers of sex slavery practices in India, and a quick glance in to the anatomy and fate of sex slaves. This Paper also looks sex Traffic King as a crime and conclues seeking the helping hands of every human beings on humanitaire grounds to bring an end to sex Traffic King.

KEYWORDS : SEX Traffic King, Slavery, India, Crime, POSCO

I. INTRODUCTION

Sex trafficking is one of the ugliest contemporary actualizations of global capitalism because it directly produces the harmful inequalities spread by the process of economic globalization: deepening of rural poverty, increased economic disenfranchisement of the poor, the net extraction of wealth and resources from the poor economies into richer ones, and the broad based erosion of real human freedoms across the developing world. Sex trafficking is a form of modern-day slavery in which individuals perform commercial sex through the use of force, fraud, or coercion. Minors under the age of 18 engaging in commercial sex are considered to be victims of human trafficking, regardless of the use of force, fraud, or coercion. Sex traffickers frequently target victims and then use violence, threats, lies, false promises, debt bondage, or other forms of control and manipulation to keep victims involved in the sex industry for their own profit. Sex trafficking or commercial sexual exploitation (CSE) is a rape for profit trade, in which victims are kidnapped, coerced, deceived, transported or detained for the purpose of being sexually exploited for commercial gains. This crime brings in profits for the offenders and thus continues to thrive into a growing industry.

Once trafficked the victim undergoes violence on a daily basis. In addition to being raped multiple times a day, both children and adults are particularly vulnerable to violent physical abuse from owners, pimps and customers. They are at high risk of contracting HIV, STD. they are the benefactors of a mere fraction of the profits from their exploitation or none at all, making it difficult to provide them basic amenities for themselves. Sex trafficking exists within diverse and unique sets of venues and businesses including fake massage businesses, escort services, residential brothels, in public on city streets and in truck stops, strip clubs, hostess clubs, hotels and motels, and elsewhere. Every minute the most vulnerable women and children in the world are raped for profit with impunity, yet efforts to combat sex trafficking remain woefully inadequate and misdirected. There are several reasons for this insufficiency. First, despite increased media attention, sex trafficking remains poorly understood. Second, the organizations dedicated to combating sex trafficking are underfunded and uncoordinated internationally. Third, the laws against sex trafficking are overwhelmingly anemic and poorly enforced. Finally, despite numerous research and reports, a systematic business and economic analysis of the industry, conducted to identify strategic points of intervention, has not yet been undertaken.

II. TIERS OF SEXUAL TRAFFICKING

Mumbai has more prostitutes than any other city in India and one out of seven are sex slaves. The main red-light areas in Mumbai are Falkland road and Kamathipura, of these Kamathipura is the oldest, established in the seventeenth century to serve the needs of the British soldiers. Kamathipura is alive as a red light area only during the night, while in Falkland Road sex can be purchased in broad daylight. In the last few years, new red light areas have come up in Navi Mumbai and Ghatkopar each over crowded with trafficked slaves as well as local prostitutes. In New Delhi the main red light area is GB Road, in Calcutta, it is Sonagachhi and in Banaras, it is Shivdas pur,

Slavery & Debt Bondage	Adhiyas	Lodgers
Initial stage to work off the debts	Remains in brothel and splits her earnings with Malik	Voluntary prostitutes
Sex slaves	Free play the role of elder sisters to sex slaves	Free to run away with husband or boyfriends

Table: 1

In Indian red-light areas there are three types of economic model, slavery and debt bondage, Adhiya, and lodgers. Victims of sex trafficking are initially held in slavery or debt bondage system. Trafficked individuals are told they must work off the debt by sleeping with any client who selects them. They are held against their will and forced to obey through torture, starvation and drugs. The second is the Adhiya system where the individual remains in the brothel and splits her earnings with the malik. Adhiya prostitutes decide whether or not they want to accept a client. Adhiya workers often work alongside of the gharwalis to acclimatize new slaves. They play a big sister role, tending to the wounds and convincing the new slaves that it's better to obey the gharwalis so that they can be free Adhiyas one day. Lodgers are voluntary prostitutes who save up money to move out of the brothel but rent a room in the brothel where they accept clients. Most lodgers leave the brothel when they find a boyfriend or husband.

III. ANATOMY OF SEX TRAFFICKING:

Sex trafficking crimes has two components: slave trading and slavery. While Slave trading represents the supply side of sex trafficking industry. Slavery represents the demand side. Within these two components there are three step: acquisition, movement and exploitation. The interrelationship among these elements reveals the anatomy of sex trafficking.

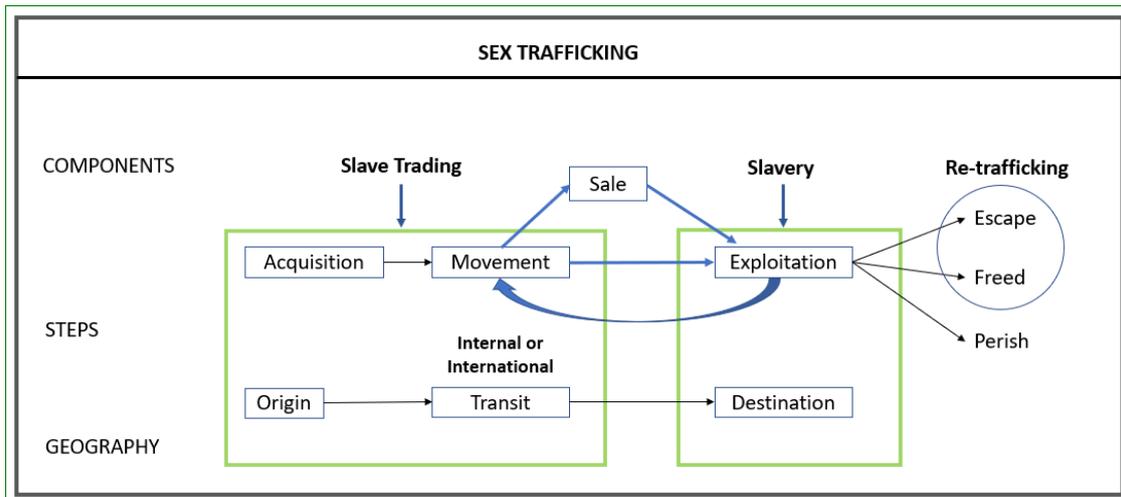


Figure: 1

If sex trafficking is understood as a virus that infects human civilization, then to eradicate this virus an understanding of its molecular anatomy is necessary. This molecular understanding gives us the knowledge how this virus functions which helps us to find a vaccine to eradicate this virus. Similarly, the molecular anatomy of sex trafficking are acquisition, movement and exploitation, this should be understood to elucidate the broader functioning as a criminal business. The analysis of how this business functions reveal the industry's vulnerable points, namely the beneficiaries of profits and the market force of demand. This analysis should lead us to invent the best tactics to treat this infection. To make sure that this virus of sex trafficking is ultimately eradicated the root cause of this infection like poverty and economic globalization must be addressed. Acquisition of sex slaves primarily occurs in one of the five ways: deceit, sale by family, abduction, seduction or romance, or recruitment by former slaves. The commercial Sexual Exploitation (CSE) of women and children generates approximately 2560 core rupees (400 million US dollars) annually in the city of Mumbai alone. Earlier statistics have estimated that 40% of the victims found in the flesh trade are minors. However, a study conducted in 2015 and 1016 by International Justice Mission (IJM) has found the prevalence of minors engaged in CSE in Mumbai hotspots to be 5.5%. Mumbai's police and law enforcement officials have worked tirelessly to combat this heinous crime and

the findings of this prevalence study show that their work has effectively reduced the number of minors exploited and the flesh trade.

IV. THE FATE OF SEX SALVES:

The present sex trafficking industry involves the systematic torture, rape, enslavement and murder of many women and youngsters whether directly through homicide or indirectly through sexually transmitted diseases and medicines. Let us not be ignorant that the law in most countries against rape, torture and homicide are more punishing and better enforced than those of sex trafficking, thus the fate of the world sex slaves remain terribly grim. First and foremost, escape is never an option for a sex slave, slaves rarely attempt escape because brothel owners terrorize them regarding the results and also threaten violence against family members back home. Specific cultural factors also ensnare victims into extended sex slavery especially among the devadasi system which is practiced in the southern states of Tamil Nadu, Karnataka and Andhra Pradesh and parts of western India, the devadasi system dedicates girls to a life of sex work in the name of religion.

V. SEXUAL TRAFFICKING IS A CRIME:

Sex trafficking is a criminal offence under Article 23 of the Constitution of India, Immoral Traffic (Prevention) Act of 1956, and the Indian Penal Code. (IPC) regardless of the consent of the victim. If the victims are minor, perpetrators can also be tried under the POSCO (protection of Children from Sexual Offences) Act 2012.

The absence of political will to enforce the law, as well as endemic corruption, allows trafficking and slavery to transpire in broad daylight. When criminals are not prosecuted, there is no penalty for committing a crime. Other than meager chances of being caught there is no real risk to being a sex trafficker because of the lackluster penalties prescribed in the law. Sex slavery is primarily a crime of economic benefit; that is, the slave owner exploits slaves to minimize labor costs and maximize profits. In India there is no financial penalty for sex slavery, but the penalty for owning a brothel is approximately \$44 (₹ 3,247) fine. The top most priority of the policy or law makers should be to reversing the risk reward economies of the sex trafficking industry. They should come up with strong will to erode the profitability of sex trafficking and increase the risk of committing the crimes, which should be shortly implemented in the short term. When the sex slave equation shifts towards risk and away from reward, the business of sexually exploiting of women and children will contract.

VI. CONCLUSION:

Each and every one of us have a role to play in order to end sex trafficking and we must do whatever it takes to bring that exploitation into an end. Everyone has an impact, one person can listen, and another can learn, someone can draw a line, you convince another person to act, and you can educate, empower and equip others and yourself to bring an end to sex trafficking. The beginning of end of slavery is in our hands.

“First they came for the socialists, and I did not speak out, because I was not a socialist.

Then they came for the trade unionists, and I did not speak out, because I was not a trade unionist.

Then they came for the Jews, and I did not speak out, because I was not a Jew.

Then they came for me, and there was no one left to speak for me.”

Martin Niemoller

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