

**Improving psycho-social well-being among human
trafficking victims in Nepal**

Bina Thapa Giri
VID Specialized University
Oslo, Norway

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List of Abbreviations

ABC Nepal: Anti Trafficking, Basic Human Rights and Cooperatives Nepal.

ET-Empowerment Theory

INGOs- International Non-Government Organizations

INSEC- Informal Sector Service centre

LWF- The Lutheran World Federation

MANK: Mahila Aatmanirvarata Kendra

NHRCN: National Human Rights Commission Nepal

NGO: Non Government Organization

NIDs- National Institute of Development Studies

NNAGT: National Network Against Girls Trafficking

ONRT-Office of the National Rapporteur on Trafficking in Women and Children

PCR: Peace Rehabilitation Center

ST-Stigma Theory

UN-United Nations

UNDOC-United Nations Office on Drugs and Crime

UNESCO-United Nations Educational Scientific and Cultural Organization

UNIFEM-United Nations Development Fund for Women

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Abstract

Human trafficking has become one of the major global issues that lead the survivors to face a lot of challenges in order to move forward or begin their new life with full of freedom and of their own choices. Simply the term human trafficking is described as the unpleasant experiences that the victims have been through. When the trafficking survivors come out from such harsh environment, an organization called Raksha Nepal comes forward to provide the best possibilities for the survivors to overcome with their problems identify and develop their skills or resources to assume their life in an independent and economically sustainable way. Such organization has played a vital role to uplift the life of the survivors and develop awareness campaign regarding human trafficking in different areas with the motto to educate the people of community to prevent them from such possibilities.

The aim of this project is to explore the psycho-social wellbeing of the Human Trafficking victims in Nepal regarding empowerment and social stigma. It is a comprehensive study about the social organization role in empowering the human trafficking survivors after rescue. This study employs qualitative approaches to find the psycho-social matters among women survivors of trafficking who have been rescued with the help of Raksha Nepal. The primary data was collected by taking semi-interviews with the representative of the organization and the victims of different places living in Kathmandu and some other secondary source as documents, articles, journals and newspaper. Human trafficking is not only local matter as it becomes a global matter also. So, the findings were analyzed by using the concept of Stigma Theory (ST) and Empowerment Theory (ET) along with other related literatures. The study tried to find the various factors related to girl trafficking for sexual exploitation. The study tried to explore the various social stigma faced by the victims and their empowerment. Sexual trafficking can only be prevented by the collective effort of different NGO, Government, political parties and various social organization as well as development of economical, educational, social and political dimensions.

Key words: Trafficking, Stigma, empowerment, victims, Informants, Raksha Nepal

Chapter One: Introduction to the study

1.1 Background

Human trafficking issues became one among the best challenges within the modern society though it wins to draw in the eye on this issue through the political, international framework of laws and the media coverage. In a simple definition human trafficking is an act of slavery where people are forced to involve in sexual activities, sell commit crimes due to debt and get more exploited (Lee, 2007, p.1-3). In the world, people has taken this criminal activity as one of the rapid income generating medium which increases in geometric ratio (Kara, 2009, p.18-19). The UN (2000) defines Human trafficking to the protocol article 3a) as

“Trafficking in persons shall mean the recruitment, transportation, transfer, harboring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or others forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery or practices similar to slavery, servitude or the removal of organs” (cited in Allain, 2013,p.411).

The above definition states that many women and girls are forcefully exploited for sex purpose by the traffickers. It is the act where people deal the body for commercial purpose. It is common that the powerful one usually dominates the weak one in the society. In the equal manner the trafficked returnees are fragile, powerless whereas the society human beings are powerful or having their full authority upon them. The activities like human trafficking are taken area no longer inside the country but additionally all around the world. And for such act the focused group is commonly from the backward areas where they are no longer nicely accessed with the facilities like education, jobs, income etc. It appears that the hand at the back of transporting the women and the girls for trafficking have linked with the corrupted government officials in each and every process.

In the context of Nepal, mainly, the women and girls from the remote areas or districts are brought in the town areas in a direct or indirect way by means of tempting them with possible factors. So, to manage or decrease such kind of human trafficking activities the Non-Governmental Organizations (NGOs) and International Non-Governmental Organizations (INGOs) are actively participating in Nepal. The organization like 'Maiti Nepal' and 'Shakti Samuha' is that only organization who has acquired the international recognition to prevent the human trafficking victims and let them empower and make self-unbiased to integrate them in the society. Whereas the organization like 'Raksha Nepal' helps to stop the human trafficking that took place within the country. Also, it helps to provide vocational training to the human trafficking's victims that are saved by the Maiti Nepal Organizations. It is a system that after being saved by way of the Maiti Nepal, according to the quotas the victims are divided to different organizations to provide special care and enhance their condition.

"Maiti" has a sentimental value as it means to be the home where the birth of the girls takes place. The parents' home is recognized as Maiti in Nepali. The intention of 'Maiti Nepal' is to make the society free from sexual exploitation, violence, rescues the enforced prostitution and engage them in vocational trainings to make economically independent. In these organizations the clients are like victims of trafficking, sexually abused, child labor, domestic violence, the trafficking returnees from different areas of India, HIV infected children of returnees and abandon children. The psycho-social condition of the returnees is no longer exact so to improve their conditions it gives psychology treatment, counseling, aware them about their basic rights, offers non-formal education, other health facilities and vocational training to activate their inner abilities to be independent. (Maiti Nepal, 2016).

"Shakti Samuha" is one of the worlds' first organizations which is run via the survivors of trafficking. After receiving the trainings conducted by way of WOREC, the 15 women (survivors) came up together with the thoughts and established the organization called 'Shakti Samuha' with the determination of 'Turning the tears into Power' and stop the traffickings from the root level. The vision of this organization is to empower the survivors of trafficking and lead them to stay a dignified life in the society. As it ensures social justice, conduct various programs

and take greater initiatives to empower these human trafficking victims from the community level ¹(Shakti Samuha, 2000).

Raksha Nepal is one of the humanitarian organizations set up in 2004. Since its establishment it is continuously working for sexually exploited women, girls and their children. The main clients of this organization are from trafficking, dance bars, massage parlours and cabin restaurant (entertainment sectors) and sexual violence, domestic violence. The organization provides security and helps the victims by providing education, empowering them with skills, knowledge and makes them socio-economically unbiased in the society. The organization gives legal aid, shelter home, trauma and psychosocial counselling, awareness about health education programmes, self defense, schooling, and help to reintegrate the survivors in the society. The mission of this organization is to make the society free from sexual exploitation² (Raksha Nepal, 2004).

The organization is getting fund from national and international donors. The current donor for the organization is Dreikonigsaktion Hilfswerk der Katholischen Jungschar from Austria. The online fundraiser Global Giving helps the organization. The organization had started Raksha Shree Saving and Credit Cooperative limited in 2008. This is the financial institution which was once set up with the aim to provide continue support for the organization. The profit from this financial institute goes to Raksha Nepal. There are distinctive organizations working in cooperation with Raksha Nepal. For example World Education provides technical support, Rotary International are aiding for school supplies, Lions International are assisting for education of girls, Santosh Shah Foundation are offering leadership training for girls and Nepal Reiyukai are supporting to develop personality of girls² (Raksha Nepal Organization,2020).

Thus, it is common and well-known to all that the existence of women is no longer easy as we seem convenient for men. If women do something wrong, then that will be continue to be as stigma for whole life but for men it stays solely for certain period in a while the society forgets

¹ <http://shaktisamuha.org.np/about-us/introduction/>

² <https://www.rakshanepal.org/about-us/>

about his act. Likewise, in this research the women who have been remained in the confined four-walled facing sexual abuse, mental, and spiritual tortured are rescued by means of the assist of NGO's, INGOs and Nepal Police. Though they have been rescued the society never welcomes them as earlier than dye to the fact they are taken as stigma of the society.

1.2 Motivation for the study

It has been seen that Human trafficking case is more exercise in the developing country like Nepal. According to the present constitution of Nepal no one is in the line inequality as each men and women have equal political rights to share their voices (The Constitution of Nepal 2072, 2015). Though it is stated but the partiality between men and women are achieved in each action. As evaluate to the lifestyles of male women's life is no longer easy. For eg: if a married man has affairs with other then the society does no longer punish him as an alternative provide excuses and they blame it for the women. In the same way, the survivors who have unknowingly been in the trap of the traffickers as an alternative than getting help from the family they are unnoticed or viewed as impure one by using the society. Instead of encouraging them the society did not leave out any single chance to pull their legs and make them experience frustrate and ashamed. Because of such inhumanity acts they try to strive suicide. Though they gathered little courage to start a new life it is the society that let them to come to be passive. So, being an educated woman when I think about the exploitation that the survivors are facing is beyond my imagination. And such scenario motivated me to do research on this issue.

This study about targeted to comprehend about empowerment activities and how stigma is affecting in the day by day existence of Human Trafficking returnees. This look up also helps to dig the actual experiences of the human trafficking returnees and their current status in the society.

1.3 Background for the study

This section is about the preparation for the background of the study. Foremost it talks about the human trafficking issues in Nepal. It discusses about the situations of the survivors after being rescue and the challenges they faced while starting their new phase of existence with the aid of leaving all sorrows and pains behind. The important focal point of this study is about how the organizations like (Raksha Nepal) have played a role to improve the psycho-social status of the

survivors after they have been rescued. And about the steps that the organization takes to promote and empower them through discovering out their inner competencies and implement them in profits generating act and talk out for their justice in the society.

To stop such kinds of exploitation and help the victims to be free from such exploitation and be covered in the society many organizations are working their best but still such moves have no longer been stopped as they are excluded. Such scenario raised my curiosity and encouraged me to find out about the integral position of the organization related to transformation of the lifestyles from dark into the bright.

1.4 Background of Nepal

1.4.1 Geographical structure and Population of Nepal

The area of land-locked country referred to as Nepal is 147,181 square kilometers where 27.8 million people of 125 castes and 123 languages lived in three different geographical regions named as The Mountain region, the Hilly Region and The Terai region. Nepal lies in between of two countries i.e. the China in the Northern part and the India in the Eastern, Western and Southern part (Nepal, CIA, 2014). Nepal is divided into number of regions and in outcomes indicates variant in climate and topography. Nepal occupies solely 0.1% of land and known as the second greatest country for water resources in the world. In addition, Nepal has secured 11th and 25th position related to biodiversity in the Asia and the world (Sherpa, 2005).

1.4.2 Brief account about Nepalese Society

Nepal is recognized as a Hindu country where people followed different cultures. It is classified into the four manifolds castes where the first vicinity is preserve through Brahmin (work as scholars), the second location for Kshatriya (serves as governor, soldier), the third place for Vaishya as traders and the ultimate for Sudra some work as laborers (Rao, 2010). According to Central Bureau of Statics (CBS) Nepal is broadly Hindu-dominated country so the total populace of Hindus are 81.35%, Buddhist 9%, Muslim 4.4%, Kirant 3.1%, while Christian with 1.4% Other 0.5% and unspecified 0.2% . The division of average life expectancy rate for women is 66.94 years whereas 67.44 years for men (CBS, Nepal 2012, 144-184).

In connection to this theme amongst more than a few international locations Nepal is one of the countries the place the movements of human trafficking crime are often dominant. Nepal is a

country which has an open border with India. And such open border is generating the act of Human Trafficking day by using day. The political condition of the country stays instability as it strikes from monarchy to democratic country. Due to such political instability many youngsters are moving closer to abroad and city areas in search for higher lifestyles and education. They are sure to leave the country or do internal shifting to give better amenities to their children. In such context mostly, the young girls and women are found in a target line by the traffickers.

Due to low economic status the girls and women of remote areas unknowingly get into the lure of the traffickers. As the traffickers are so smart that they do falsify marriage or tempted them with a dream to be in huge city, get excellent schooling and for excellent income. By hearing such possibilities, the household and the close to one forced them to observe their ideas and depart the area. In such method the women had been taken to the border side and promote them for sex purpose. Not only that they were transported from one city to another city within the country and sell to the sex dealer. Here, the shame thing is to reveal that their neighbors or personal relatives deceive them and undertake such business as a speedy medium to earn cash within a quick period. Due to poverty, illiteracy, a ten-year civil war and the instability in political sectors make people jobless and unwillingly involved in such shameful issues in Nepal (Yami, 2007).

1.4.3 Status of Women and Gender discrimination in Nepal

The status of women in Nepalese society is poor as compare to the other countries. As Subedi (2010) consists of Hombergh idea that Gender is a basic idea in understanding human behavior and the social process, along with variables such as caste, age, race and ethnicity (Subedi, 2010, p.3). The society is dominated by means of the male or patriarchal perspectives where the priority is given greater to the male than female. It looks that the head of the family title is given to the men and female are assigned for domestic works. Due to some cultural rituals, social customs and the religious belief many women seem to be restrained within the domestic purpose, bounded with many rules and regulations. Not solely this they have to face inequality in each and every works (Subedi, 1997). Though the current Constitution of Nepal states that all women have equal rights to be involved in all political and social sectors additionally it includes equal voices of all castes (The Constitution of Nepal 2072, 2015). The constitution speaks about equality and rights of the women however in practice it is not nonetheless existed. Women are not free as

evaluate to men in the things to do like decision- making, marginalized in education sector, and faced a lot of domestic violence like dowry system which means the cash or money that should be given to the bridegroom family in the marriage ceremony, lack of participation in political sector and profit generating sector (Cruz, 2014).

Such tendency creates discrimination between men and women in the society. Until now the inequality between men and women finds in the far off areas of Nepal. Mostly the female who lives in the faraway areas faces early marriage and get widow in the early stage of their life. After being the widow, the lifestyle is also no longer effortless as they used to have before. They have to face many obstacles and get excluded from the society in every cultural and non-secular works. They cannot even proceed their education. They have to engage in households or agricultural work, based upon male to run house, does not have right to make self-decision and proper to speak against exploitation or violence (UNESCO, 2006). But if we speak about the identical case with the men the rule which is followed by the women is now not implicated for men. The man can marry to every other girl after the loss of life of his wife.

1.4.4 Women's education and Economic status in Nepal

Education is one of the major equipment to make women impartial and concerned into income generating programs. As CBS census 2011 indicates that the total literacy rate of developing country Nepal is 65.9% where the male secured 71.64% and female has 44.5%. The report additionally suggests that the males are more educated than the female. In this case in most cases the women from the rural areas are deprived from education facilities, socially and economically poor. They were not allowed to go school as their parents think that it is waste of money to educate the girls, so they engaged them in agricultural and households' works. Because of these reasons the women of rural areas come to be illiterate and the goal point of sex traffickers. So, this research is very vital to comprehend about the experiences and perspectives of the human trafficking returnees who frequently come from the back warded place.

In the research related to 'Nepalese Women' Yi, Chen, Jing and Wen writes that their academic achievement was one concrete measure of the status women. Although females have equal educational chances in the constitution, many social, economic and cultural variables have led to

reduce enrollment and greater dropout rates for girls. Illiteracy placed the biggest obstacle to improving women's equal opportunities and status (Yi et al. 2011). Nowadays people's thinking closer to the role of education in women's life has been gradually improved. As we discover extra skilled female but nevertheless when it comes up to the decision-making role and political rights, they remain silent.

Nepal is a male-dominated society where the life of women is full of ups and down. In Nepal, before marriage women are totally based upon father and after marriage established on husband for monetary purpose, family decision-making and education purpose. Though women have one-of-a-kind skills they by no means get chance to use it. Their capabilities or energetic participation in any works are under-valued by using the patriarchal society (Yi et al. 2011). Because of those conditions the fame of women is economically and socially negative in comparison to men. They are like a puppet that function the tasks to make different comfortable lacking their willingness or interests. Thus, the poor financial circumstance and lack of education will become one of the reasons for human trafficking in Nepal.

1.4.5 Anti-Trafficking Law in Nepal

The activities like Human Trafficking appear increasing day by day in Nepal. According to the report of INSEC, 910 instances regarding the act of violence towards women was once reported in the 2012 year. The form of violence towards women recorded through INSEC are women trafficking, violence in the name of witchcraft, sexually abuse, domestic violence, rape, lack of pre and post-partum service (INSEC Report, 2013). So, to control such type of things to do The Interim Constitution of Nepal 2007 states the regulation involving Human Trafficking is that the person who commits and involved in an actions like buying, selling or transporting of the women and girls into prostitution with the intention of earning more benefits within a short period are strictly punished according to the laws (Human Trafficking and Transportation Act 2007, p.1). In the rural villages of Nepal traffickers fake to be marriage broker in search of proper husband. The parents who cannot spent the money due to the fact of dowry system pressured into sexual exploitation to the city and to India(Richardson, Poudel, & Laurie, 2009).

1.5 Research questions

Human Trafficking is one of the most heinous crimes where all gender and ages are included in sexual activities with the aid of force, worked as slave, labor unwillingly and do sell or purchase of organs. In the identical manner the challenge depend of this thesis targeted on the human trafficking. Here human trafficking is associated to the movements had been commonly the women and the girls from different areas of Nepal have been into internal trafficking and sexual exploitation. Thus, the research carried the following research questions:

A. To what extent social or humanitarian organization after rescue activities are empowering the psycho- social status of the human trafficking victims of Nepal?

i. What is the role of stigma in daily life of the human trafficking victims in Nepal?

ii) How can the human trafficking victims be empowered in Nepal?

This research would explore how the individuals have been empowered by the organizations and what the consequences of stigma let them to face in their daily life activities.

1.6 Structure of the thesis.

The following chapter deals with the Human trafficking returnees who have been in the internal trafficking by various methods. The thesis divides into six chapters. The first chapter presents a brief introduction of the study, background and Anti-trafficking Law in Nepal, background for the study, motivation of the study and the research questions. The second chapter includes the literature review of scholars that elaborates their different perspective regarding the context. In addition, it discusses two different theories: Empowerment Theory (ET) and Stigma Theory (ST). The third chapter presents the detailed discussions about the methodology tools that are applied in the research. It is a design and a plan which is formulated for data collections. The chapter four analyzes the data and the research questions which is collected semi-structure interviews procedure with the informants. The chapter five discusses about the analysis of findings. The final chapter presents the conclusion of the study with the major findings, highlights the implications and gives recommendation for the current research.

Chapter Two: Literature Review

2.1 Defining Trafficking

In step with IIDS & UNIFEM, the term trafficking and interpretation have assorted over time and are nevertheless beneath discussion today. They can be grouped into three different schools of thought, taking into consideration the definitions of one-of-a-kind agencies (organizations) for the duration of the period 1949 to 2000. Likewise, the reasons of trafficking are divided into two categories with the aid of the IIDS and UNIFEM: they are the root causes and the immediate causes. Gender discrimination, unemployment, the impact of globalization, patriarchic cultural values, spiritual beliefs and practices and deprivation are the immediate causes. The root causes, on the opposite hands are illiteracy, dysfunctional family and anyone kinds of discrimination along with violence, pressured marriage and divorce. Similarly, the growing globalization is taken into account as a pull aspect for trafficking that has worldwide migration policies, demand for reasonable market and domestic people and also the booming intercourse industry (IIDS & UNIFEM, 2004).

The first theory considers slavery to be travelling, selling and buying women and children for prostitution. This definition is associated to the UN Convention on the Suppression of Trafficking in Persons and the Exploitation with the aid of Prostitutes of Others, 1949 (See Annex- 1)³. This agreement is taken into account due to the fact that the first UN anti- trafficking tool. During the decades (up to 2000), a number of factors related trafficking to the prostitution and pretty some governments` moves had been primarily based on such a grasp of trafficking. This definition argued by way of the critics because it includes a slim grasp of trafficking of human beings. Trafficking is portrayed in considerable ways, highly minimal. Nevertheless, it is used barring recognizing its obstacles through a number of organizations (IIDS & UNIFEM, 2004). The acts of Nepalese authorities have been guided by way of the above description and led to the repression of women`s movement barring taking into account their rights (MWCSW; 2008b).

Trafficking is seen by way of the second school of idea as forced prostitution and coerced labour. The term is related to the percept of trafficking set up inside the 1994 United nations General

³ Cited in <http://hrlibrary.umn.edu/instree/traffickingperson.htm>

Assembly 1994 (See Annex-1)⁴. The key point of this theory is that trafficking is without delay linked to transition economies. Definition critics argue this definition explains ´trafficking as a crime ´which is a highly visible aspect of trafficking. Trafficking be that as it may, moreover, comprises exceptional intangible practices however that thinking does not go previous the self-evident perspectives of trafficking. The definition does not clarify the relationship between trafficking and other forms such as relocation, nor does it take underneath consideration the social chain of command or control relation in society. At last, it is now not round trafficking inside a nation´s borders (IIDS & UNIFEM, 2004).

The third definition is recommended by UN Special Rapporteur on Violence in opposition to Women, Radhika Coomaraswamy (see Annex- 1). It is the contemporary term on trafficking, and the fundamental oftentimes utilized (IIDS & UNIFEM, 2004). Within the Nepalese setting, trafficking is commonly depicted as buying and offering of young ladies and girls or commercial sexual misuse. Both are phrases that capture as it had been components of the worldwide definitions of trafficking. There are clashing and fractional suspicions of the definition on trafficking. In frequent the existing writing on trafficking has situated only on trafficking for sexual abuse, and essentially through case considers or enthusiastic relates of the encounters persisted by means of the casualties of trafficking (ABC Nepal, 1994).

2.2 The Common System of Prostitution in Nepal: Past and Present

Trafficking of youthful ladies has as of late gotten to be a questionable trouble of Nepal. The records of trafficking of human creatures of Nepal go lower back to Rana administration: the run the exhibit of the feudal family. The rulers utilized to select youthful young ladies from distinctive parts of Nepal to serve them as servants and abuse them sexually (Ghimire 1998). The people´s war in 1950/51 ended the administration of Rana, and sent Ranas to India. Around the time they were bringing with them several of their concubines and housekeepers. Ranas ought to now not preserve all of the servants and concubines in their exile lives because of their deteriorating financial status.

Some girls had difficulties and struggles about their livelihood and financial protetion whereas in India. They then embarked on survival intercourse work. A few of them later on opened their

⁴ <http://hrlibrary.umn.edu/instreetraffickingperson.htm>

possess brothels and delivered youthful young ladies from their claim communities to India with the have confidence of a tremendous financial return and urban existence (KC et al., 2001). Another huge purpose for the trafficking of young girls considering that the 18th century is the common place Badi⁵ culture in Mid- Western and Western Nepal. Deuki⁶ system in Western Nepal where young ladies are marketed to the local Hindu god and are not believed to purpose hitched. It has remained for centuries; destitute families give the sanctuaries to their children. Many younger girls live inside the shelter and have naturally come to be prostitute. It has remained for centuries: destitute families give the sanctuaries to their children. Many young ladies stay within the shelter and have naturally end up prostitute (Ghimire, 1998).

Since then until the 1960s, the trafficking of Nepalese women has been developed as a criminal enterprise between the Indian intercourse merchants and Nepalese pimps, and the sample of sexual exploitation trafficking has endured and is also growing at some stage in the Panchayat period (1960 -1989) (ONRT, 2008). Whereas the government had ordered anti- trafficking law, *Jiu Masne Bechne Karya (niyantran garne)* Ain, 1986 to punish, it did not work nicely due to the fact it was once assumed to. Individuals accepted that numerous Pancha⁷ were too protected in trafficking, and they guarded the traffickers certainly in the event that police captured the brokers (MANK, 2007).

Multi- party Democracy in Nepal used to be restored in 1990. People were looking ahead to a first-rate deal from it but were disappointed. They stayed weak. Rural people migrated to urban centers specially Kathmandu and Terai location because of the appeal of number amenities in the cities. The Maoist and Government which started in 1996 completely disturbed the exercises of organizations in exceptional areas, counting the war against trafficking. Individuals have been inside uprooted, driving to more relocation to towns (especially Kathmandu). Limited offices

⁵ Deuki and Badi System are common practices that use girls as resources. From their early puberty, Badi women indulge in the prostitution. In Badi culture, the trafficking of girls is considered to be family.

⁶ Girls are worshipped to the god in the Deuki system and are not expected to get married. They are open to the slave trade.

⁷ *Panchayat system* is considered as a dictatorial system. Political parties were banned and the king had

absolute power. It remained for 30 (1960-1990) years in Nepal.

within the city have been incapable to grant migrants with finance assurance, which moreover made a distinction trafficker deceive girls and women with potentialities for way higher financial openings in faraway nations and made in difference inspire trafficking in Nepal (NHRCN, 2006).

It was within the 1980s; growing nations, counting Nepal, begun to pay greater consideration to the issue of human trafficking at each and time honored level (Ghimire,1998).According to The Asian Foundation and Population Council (2001) recognizing the difficulty of trafficking as a want issue since 1990s, many governmental organizations (GOs), NGOs and services of government have collaborated and overseen to set up social, financial and social things to do to handle trafficking problems. It has been proven these days that international donor groups are growing their support for relevant problems, health issues, empowering children and women and human rights security (Cited in Daly, 2001).

According to the report released Monday through the National Human Rights Commission, trying migrant workers, Nepalese working overseas, grown-up individuals in the amusement industry, rustic young ladies and girls, lost people and child workers are among the most vulnerable groups to trafficking. That produces a source of human trafficking in Nepal as well as a destination and a journey. The human rights body's annual report reports that last year, about 35,000 Nepalese citizens- 15,000 men, 15,000 women and 5,000 children -were trafficked.

International jobs and child labor accounted for nearly 70 percent of the basic populace trafficked, observed through those from the entertainment industry and those reported missing. The NHRC report on trafficking in human beings said that 20% of workers in neighborhood and entertainment divisions were victims of trafficking in human beings, while 46% were victims of constrained domestic work. During the first nine months of last fiscal year 2017-2018, 640 people had been rescued by more than a few NGOs- 374 whom had been victims of domestic human trafficking and 266 repatriated from overseas- as victims of foreign human trafficking rackets. Yet police mentioned solely 174 incidents. And among them 50 percent cases are settled yearly, making equity for human trafficking victims a far-off cry⁸ (Mandal, 2019). The above reports show that though many NGOs are working to control human trafficking things to do however

⁸ <https://kathmandupost.com/national/2019/08/06/nearly-1-5-million-nepali-at-risk-of-human-trafficking-while-35-000-trafficked-last-year-nhrc-report>

nonetheless it exists in many places. Moreover, the frequent upward jostle in international job opportunities has led to Nepali girls and women's vulnerability to trafficking (NHRCN, 2006).

2.3 Phenomena concerning sex trafficking in Nepal and India

According to Crawford & Kaufman the casualties of intercourse trafficking are taken from farther towns in Nepal and offered inside the red-light areas of major cities, fundamentally in India, the place they are constrained into prostitution. Clarify advance, in an endeavor to elude revolt wrongdoing, sex trafficking exists seeing that of endemic destitution, the low popularity of ladies and immigration (Crawford & Kaufman, 2008). Concurring to Bennett (1999), Huda (2006) and Human Rights Observe (2005), Asia is the predominant zone to intercourse trafficking due to its large populace, developing urbanization, recharged destitution taking after debasements and subsidence and political insurgencies like Nepal, Pakistan and Myanmar (Cited in Crawford & Kaufman, 2008).

Inquire about on human sex trafficking are being carried out in Nepal however most of them are round how the casualties are being misused, the place they have being sold and how the casualties adapted with the circumstances etc. Something we think was lacking from intercourse trafficking inspect is the post-integration lives of trafficked returnees. According to Hennik & Simkhada, trafficking of youthful ladies and young ladies has been identified as a particular issue in Nepal, which is seen as one of the 'sending' nations within the Asian arrange of trafficking, and India and Pakistan are commonplace 'transit' or 'destination' nations for all sorts of trafficking, especially sex trafficking. In addition, they notice that trafficking was mounted as a priority trouble in Nepal only due to the fact the 1990's, even though the problem was there earlier than the decades. In expansion, as it have been negligible logical and experimental work has been conducted utilizing solid information from sex trafficked ladies themselves that can clearly discover the essence and component of sex trafficking in Nepal: the geological setting of sex trafficking; and the complicated troubles encompassing community reintegration upon return to Nepal (Hennik & Simkhada, 2004). Thus, greater inquire about inside the area of intercourse trafficking within the setting of Nepal is required.

Trafficking thinks about appear that the smugglers have adjusted the trafficking put together routes. They neglect government checkpoints and lawful prerequisites as of now in place. On

the one hand, enrollment organizations (labor companies) are in addition suspected to contribute to trafficking as they contract young ladies and ladies for faraway work without securing work or making a distinction they get an incredible work condition. In different terms, these ladies are denied contracts that signify their work, compensations, work hours, obligations and responsibilities of the laborers, as nicely as different benefits (NIDS & UNIFEM, 2006). Hennik and Simkhada depicted more than a few trafficking routes: casualties the drop into the hands of traffickers, autonomous, movement to rustic urban zones, bribery through untrue marriage and upheld abduction. Such truth displays some other truth that trafficking is ordinarily carried out by, for illustration, close families, not a stranger but the closed ones. In expansion, trafficking is not a rustic marvel but, at a few points, movement to urban regions in many instances makes (Hennik & Simkhada 2004).

Agreeing to a report by means of Henrik and Simkhada (2004), merchants in most cases get their casualties 'by deceiving, luring by using false promises, physical drive, pretended adore or marriage, depression and indeed constrained sedate abuse. Most of the causalities appear to be trafficked by trusted community individuals and their families, such as uncles, close relatives, moms, spouses, stepfathers. The work of traffickers by placing up relations with traditions, police, border control, abroad selection representatives, travel specialists and organizations etc. and in most instances the implies of trafficking are cherish, unfaithful marriage, bribery, terrorizing or threat, way better work openings and coaching (ONRT; 2008, p.20-21).

In expansion, numerous other motives at the back of the trafficking of Nepalese younger ladies and ladies have been recognized and they incorporate need of professional aptitudes, relocation, developing consumerism, sick treatment with the aid of parents, departure by companions, dismal in cherish, sex separation, obligation subjugation, fenced adore or marriage , unemployment (Poudel & Carryer, 2000; Mukherjee & Mukherjee, 2007). Globalization and economic opportunity have in addition opened the way for offenders to function and elevate out their change helped via easy borders for improvement of products and people. Different marginalization in social orders, such as gender- based imbalance, race, caste, hardship, dialect and need of get to wellbeing, instruction, arrive and employments, is the reason why more ladies and young ladies are getting to be causalities of trafficking between certain ethnicities and castes (Gupta, 2010). In the context of Nepal, the quick development of individuals moving from rustic

to urban Nepal, India and a few other Gulf nations is due to need of financial openings, need of work openings and administrations, and the effect of the Maoist emergency (1996- 2006) with political unity and equipped conflict. Nepal is one of south Asia's Poorest countries with a gross domestic product per capita (GDP) of \$468 in 2008 (ADB, 2009, p.40).

Numerous of the trafficked Nepalese victims rescued in police raid in participation with NGOs and INGOs in different parts of the world are held in Nepal's recovery center unless they deny. Rehabilitation centers are ordinarily run by means of NGOs; they offer wellbeing and social help to women and girls who have been trafficked as victims of sex trafficking returning to Nepal. They furnish training and development capabilities to involve them and assist facilitate their return to their communities. Many of the victims spend less than one year in the rehabilitation center, half of the victims spend less than six months and a small number of victims remain uncertainly in rehabilitation home after family dismissal or problems on return to the community (Sharma & Basnet 2006). Link and Phelan (2001) describe that connecting the name of undesirable characteristics to the victims leads to a conviction that the individuals contrarily branded are distinct from others who do not undergo the identical mark. The branded victims have the hazard of lousy treatment. They assist claim, disgrace and dismissal depreciate the self-esteem of the victims, which is feeling of self-worth, self-respect, and self-regard and lead to misfortune of identity.

Such victims have much less confidence as adverse to others. As Payne (2005) stresses the thought of empowerment in strong relations to self-identity, making a difference individual to overcome challenges, attain existence targets and get access to services. These victims want to create personality: this will hold them absent from stereotypes.

2.4 Components driving to trafficking

Different considers show up that socio-cultural structures, sexual orientation components and control differentials; destitution and financial hardships are the major aspects contributing to trafficking (Mahendra et al., 2011). Traffickers use a number of strategies to establish a precarious scenario for the victims, so that they have no desire but to comply with the traffickers. One of the frequent strategies that traffickers utilize is obligation- where traffickers undermine their victims that they owe cash related to their travel and dwelling prices which they will not be

discharged till the obligation is repaid. Traffickers frequently utilize numerous strategies counting starvation, imprisonment, physical manhandle (beatings and assault), verbal mishandle, destruction of victims' character papers (e.g. visa), dangers of savagery against victims and victims' families, and forced utilize of drugs. Within the case of cross-border trafficking in particular, victims regularly do not talk the local language or have no social organize to help them so that they are dependent on individuals of their claim ethnic community accepting them within the nation of goal (World Bank Document, 2009, p.2-3).

According to UNODC both international relocation and trafficking can lead to sexual misuse of women. Women are trafficked interior and exterior the borders for the reason of sexual abuse via the traffickers. Migrant women for foreign jobs also end up victims of sexual harassment and exploitation unknowingly as if they are often conscious of illegal migration however are unaware related to working conditions and the nature of work. Trafficking of women for the purposes of sexual abuse accounts for 58% of all trafficking cases found worldwide, while forced labor trafficking accounts for 36% (UNODC, 2012: p.7).

Traffickers use more than one modus operandi to appeal to the victims. Some victims are trafficked via using coercive tactics such as threats, narcotics or medicines. Rather, victims are normally lured through false promises of appropriate jobs and top pay 65% in FY 2016/17), luring (23.5%). Fake marriage, imagining to go on a visit and imagining to visit relatives are too the modus operandi of young girl and woman to India and overseas. Trafficking takes place in a series of networks and its organized crime. The group consisted of two people and more than five persons. Broadly speaking, cross-border (to India), direct trafficking (past India) and inside trafficking were found in Nepal. Today, girls/women are trafficked to India for prostitution, orchestra, dance, circus show and even for marriage. Trafficking of people to oversee is primarily for the abuse of work, but it has moreover been sexual slavery of night clubs, dance bars and accommodations and other excitement divisions. Amid FY 2016/17 and FY 2017/18, a few media secured the news almost the trafficking of Nepali young girls to India in orchestra, specially from the district of Nawalparasi: Sunsari and Saptari to Bihar and Express Pradesh, presenting younger girls in Haryana for marriage and trafficking of young girls in prostitution in New Delhi. Media has too widely particular trafficking of girls/women to night clubs/dance bars in Kenya, Macau, Tanzania and other nations (NHRC, 2018, p. 13-14).

Concurring to Brown (2006), trafficking in South Asia (counting Nepal is profoundly established in social, financial, political and devout viewpoints of the society. She found that sexual orientation separation begins from birth of a child in a family. A man's part in his society is seen as respectable and free while a woman is limited within the family and her part is continuously connected to her family's personality: 'first with her father (as somebody's girl), at that point with her spouse (as someone's spouse) and afterward with her child (as someone's mother)'(p.31). She too states that ladies are commoditized with the aid of illiteracy because on one hand dowry decides their marriage repute and on the other hand girls are traded for marriage. Constantly, Brown observed that ladies who have sex with numerous partners are considered as uncharacterless women are dealt with as corrupted women whereas men who have sex with more than one companions do not meddle with social steadiness and arrange. Women are viewed to be second charge within the physical, devout and social sense (Brown, 2006).

2.5 Trafficking as one of the Gendered Issue in Nepal

Nepal is one of the countries in South Asia where ladies are often viewed as momentary lesson people who make them extra prone to trafficking than men. Trafficking in women is recognized as a product of socio-cultural systems, parts of sexual identity and particular gaps in gender control, violence and the need for financial openings. Indeed, in spite of the fact that they work 14-17 hours a day within the family but it is not viewed work (Mahendra et al., 2000). Women in common are considered second-class citizens when you consider that of the social patriarchal beliefs and standards. The patriarchal framework of parental property legacy gives excessive priority to men, indeed in spite of the fact that the modern legacy of property law has given that women and men have break even with rights to acquire their parental property (NHRCN, 2008). There are imbalances in arrangements, educate and law as well as inside the capacities and hones of society which lead to the avoidance of women, disadvantaged bunches and minorities (DFID, 2005). Taking after from the over, it is sensible to contend that now not as it had been does imbalance exists between men and women in Nepalese society, but it is institutionalized. The circumstances do cease up more genuine when ladies who are as of now in helpless position are trafficked to other nations for prostitution. A conduct that's socially unsatisfactory in Nepal. This considers hence investigations how the trafficked women are treated in Nepalese society and whether or not there exists the possibility of a fruitful reintegration in their precise communities.

The House of Representatives of Nepal had announced Nepal as an untouchable and segregation free country on 4th June 2006 which is considered as an important breakthrough for the development of evenhanded society (The Kathmandu Post, 2006). I am sure that the new government will step up its exceptional efforts to identify obvious structures and services and their persuasive materialization that can help enhance the lives of trafficking survivors.

2.6 Ethnicity, caste and trafficking

According to Article 4 of Constitution of Nepal (2015) “Nepal is an independent, indivisible, sovereign, secular, inclusive, democratic, socialism oriented, federal democratic, republican state (Constitution Of Nepal ,2015,p.3).The nation was once just around a decade in the past only one Hindu Kingdom in the world .It used to be proclaimed secular by an interim Constitution in January 2007. It is a multi-religious, multi-cultural, multi-ethnic, multi-caste and multi-lingual nation the place geographical diversity exists; things to do and people’s way of residing (Constitution of Nepal, 2015).

As Rao stated that the majority of people in Nepal are Hindus and they are divided into four main folds caste. According to the hierarchal ranking the Brahmin works as scholars are on the top position, The Kshatriya assigned to work as soldiers, governor, The Vaishya carried out as traders and the Sudras (Dalits) as labourers (Rao, 2010). According to Shrestha (2002) Dalits are no longer solely discriminated against and governed by means of people in the higher castes. They are nevertheless dominated by using their own castes, though. According to her various types of discrimination exist:

- A racial and social inequality
- Denied entry
- Ethnic caste work and forced labor
- Inequality education
- Faced social exclusion
- restriction involving entry in spiritual places, home belongs to higher caste,
- Low involvement in political, non-governmental and donor programs
- poor civil rights exercises
- Abuse to the Dalits

- Dalits are being socially, culturally, economically and so forth marginalized (Shrestha, 2002).

Generally speaking, it is assumed that only some racial and caste groups are vulnerable to sexual abuse trafficking of women however different thinks about have appeared that all caste and ethnic groups are helpless to trafficking. There is no inherent disparity in the characteristics of the victims of trafficking and the blamed individual in terms of their education, occupation and caste/ethnic groups. However, it is understood that female criminals are steadily utilized to pull in the girls/women. The female wrongdoers accounted for one third of the overall 389 wrongdoers in FY2016/17. Majority of criminals either lack schooling or are barely literate (75%). Offenders come over all the major caste/ethnic groups of Nepal- the most noteworthy being Janajati (39%), taken after Brahmin/Chhetri (32%), Dalit (15%), Madeshi (1359. Among the 389 offenders in FY 2016/17, one -third was once gotten away-larger part being guys. Taking the FY 2017/18 estimates, the majority of trafficking survivors are Janajati (49%), followed via Brahman /Chhetri (29%), Dalit (15%) and Madeshi (6%) (National Human Rights Commission, 2018, p.13).

2.7 Program and effort of Non- governmental Organization

Organization together in opposition to Trafficking in Ladies and Children in Nepal (AATWIN), National Network Against Girls Trafficking (NNAGT) are the two essential systems of NGOs working against trafficking at Nepal's national level. These NGO's primary work centers on campaigning, activism, campaigning and raising mindfulness among governments. There are so many NGO's organization like WOREC; Maiti Nepal, Shakti Samuha, Raksha Nepal, Aasha Nepal, Peace Rehabilitation Center (PRC), ABC Nepal etc. who are actively working to protect, anticipate and to restore the victims of trafficking. Among them Maiti Nepal which was used to be established in 1993 has been playing significant part to rescue the trafficked victims from Indian Brothels with the back of Nepalese police, Indian police and different essential Indian NGOs.

Also, after the rescue Maiti Nepal also offers various forms of recovery aids according to the needs of the cases of the injured. Not only does Maiti Nepal also assist those victims in taking the case against the traffickers by inserting the matter earlier than the court for the benefit of the

victims. This also operates in the most vulnerable region, presenting victim education and prevention services with treatment and assistance to combat trafficking (ONRT, 2008, p.73-75).

Raksha Nepal organization is additionally one of the humanitarian organization which is helping to the victims who have been trafficked from the entertainment sectors, massage parlor, domestic violence and sexual exploitation by means of imparting education, security, vocational capabilities to make them self- established and empowered. It mounted in 2004 with the motto to make women and girls free from sexual exploitation. This also operates in the most vulnerable region, supplying victim education and prevention services with treatment and assistance to combat trafficking ⁹ (Raksha Nepal, 2020).

2.8 Studies on trafficking survivors Reintegration

Centering on the issues confronted via community- based trafficking survivors in United State of America, Shigekane (2007) talks about the societal responses to the reintegration of trafficking survivors by means of searching into different literary works on trafficking.

Even in the event that trafficking survivors are settled within the community, they have a few battles to appear in open, such as experience of fear, defenselessness and need of certainty, which contributes to psychological distress in them. Society risks and stresses certainly from family members have brought extra passionate and psychological burdens to them which he sees as the key components for their re-victimization. The author talks about other obstacles for organizations that look for to reintegrate survivors of trafficking, such as societies, culture, ability and instruction. Considering the reactions of the communities, Shigekane argues that social boundaries are obstacles to urge offer assistance and back to the survivors of trafficking: limited information or inability to get it injury on trafficked victims included extra complications` on survivors` reintegration into the group (p.136).

Frederick (2005) says that in Nepal`s case, accessible investigates on the reintegration of trafficking survivors is not sufficient to assess the positive reintegration occasions. A few organizations, be that as it may, claim that their reintegration plans are highly effective. He

⁹ <https://www.rakshanepal.org/about-us/>

further that reintegrating trafficked women into society is risky in Nepal since of the community's response to survivors as 'fallen', prostitutes' or impure people' (p.327). He further clarifies that trafficked victims are no longer grasped with the aid of their peers and individuals of their society, indeed inside their claim families. Family individuals frequently fear their social status and suspect that the returnees will convey disgrace to the family, ruin their daughters/sisters and the community as an entire. Agreeing to him, on the one hand, these realities lead to the survivors' unwillingness to return domestic and, on the other, indeed reintegrated women do not need to be in touch with organizations since they accept that assembly with them (the authorities of organizations) would find and /or remind them of their past. Or maybe, in view that of the shame and bad form in past, they want to cover their previous stories due to shame and segregation in family as nicely as community (Frederick, 2005).

The inquire about carried out by Mahendra et.,al, (2001) on community perceptions of trafficking uncovers that the repute of women within the society is incredibly little as in contrast to males. The investigation, primarily based on community information, emphasizes movement as a contributing determine to the trafficking of youth and ladies. By the by, individuals within the bunch faulted the women themselves for trafficking. The researcher explains that when introduced to the culture, the stigma and prejudice towards the trafficked women is serious.

2.9 Psycho-social well being

(Ryff & Keyes, 1995) describes six model of Psychological well being. These include good relations with others, individual superiority freedom, sense of purpose and meaning in life and human growth and change. This model gives a powerful structure for evaluating and organizing the lifestyles of individual and developing ideas for better life. In my studies psycho-social well being of the survivors, communication skills, positive attitude development, confident, debating competencies and defense skills are good. This factor helps them to overcome with the stigma that they are facing daily in the society.

3.0 Diakonia and Empowerment

3.1 Concept of Diakonia

According to the Church of Norway Plan For diakonia, "Diakonia is the caring ministry of the Church. It is the Gospel in action and is expressed through loving your neighbor, creating

inclusive communities, caring for creation and struggling for justice (Church of Norway Council, 2008, p.5). In the Dictionary of the Ecumenical Movement, Lossky, et.al.define Diakonia as “the responsible service of the gospel by deeds and by words performed by the Christians in response to the need of the people” (Lossky, et.al. 2002, p.305).The paragraph states that the church plays an significant part in supplying the poor with diaconal activities. It provides the atmosphere where people come up with a shared sense of affection, a friendly spirit and a sense of mutual respect. The gospels were carried out by the acts of church-based organizations of compassion, concern and encouragement to meet the needs of the poor.

3.2 Empowerment

Lutheran World Federation (2009) explains “empowerment refers to the biblical understanding of creation that every human being is created in the images of God, with capacities and abilities, independent of their apparent social situations” (LWF 2009, p.45). This addresses that, according to their capacities and skills, the creation of all human beings is performed equally without any prejudice by the creator. Similarly, diaconal organizations often play a significant role in inspiring and adding a light of joy to the lives of disadvantaged people, who have been rejected by society in many ways. Empowerment has to talk about the force, too. Power connection is an essential component in the cycle of empowerment. Discrimination on societies exists in cultures that may be within the family or groups because of the disparity of power relations among its members.

According to Kearsley in Dietrich “Everyone on the way to the Kononia would be empowered to play their part in community decision -making and action, and ready to realize power in the strength of the shared Spirit of power” (Kearsley in Dietrich, 2014, p.19). Thus, diaconal practices should be mindful of victim’s power imbalances through the collective empowerment process. Service provider and sufferer should also have appropriate power connections. Oppressed women should not be perceived as helpless and as effective helper or diaconal organizations. Therefore, the power balance must be between the service provider and the receiver (LWF, 2009, p.46). Rappaport one of the most prolific authors in Dietrich defines “Empowerment suggests a sense of control over one’s life in personality, cognition and motivation. ...We all have it as a potential” (Dietrich, 2014, p.21).

In the context of Nepali societies there is discrimination on the basis of gender. If something is done wrong by the men then they are easily accepted in the society but when matter came for women they are excluded. Likewise, trafficked returnees also possess unequal rights and justice in the society. Their suggestions and voices are not heard in the society. So, to bring changes and make them able to fight for their rights in the society Raksha Nepal Organization have been empowering them with legal advocacy training and working to bring changes in behavior of men and the society towards them so that women can also have equal position and power (Raksha Nepal, 2020) .

3.3 Diaconal work on Inclusion

“Diakonia has a special mandate to identify mechanisms of inclusions” (Nordstokke and Collins in Korslien, 2014, p.205). Inclusion in diaconal practice includes Holy Communion and the practice of the Holy Spirit. For diaconal organizations in today’s sense it is also important to work with excluded citizens to bring them into inclusiveness (LWF, 2009).

In the context of Nepalese societies, trafficked returnees are excluded from the societies because of the traditional practices. In Nepalese society women are excluded from the societies on the basis of caste, gender which in result deprived them from education and lack in decision making process. Because of such situation they are bound to move internally and externally and that lead them towards the trap of traffickers. After returned from brothel the returnees are n excluded from the societies. They face discrimination in the society. Raksha Nepal Organization with its different projects like vocational trainings, counseling, self defense, and healing therapy bring a step to create inclusion in the community. It helps to create confidence and inclusion space for them in the society.

3.4. Towards Transformation

For diaconal work transformation is an essential factor. Deacon’s work needs to advocate for justice, and to turn disadvantaged and oppressed communities into dignified life. Transformation is the mechanism that can bring improvements in oppressed people’s thought, attitudes and existence. It can also be taken as a method of giving poor and oppressed people an alternative way of life (LWF, 2009.p.44).

Due to poverty, illiteracy and fake marriage many women have been internal and external trafficked. After being trafficked it became difficult for them to reintegrate back with family and in the society. They were mistreated by the societies. So to bring transformation in their life, Raksha Nepal Organization help victims by providing counseling, empowering them with vocational training to come out from that situation and to begin respectful life in the societies.

Raksha Nepal Organization activities in Nepalese societies since from its beginning to the show day, we are going to discover that this organization looks for the turn the life of human trafficked returnees and domestic violence into trust. Different vocational program, counseling program, women empowerment program, legal advocacy awareness program for trafficked returnees, domestic violence, rape victims can be seen as a diaconal work for transformation of life in our society. Not only had this they transformed the life of victims from oppressed to dignified life, uneducated to educate and injustice to justice (Raksha Nepal, 2020).

4.0 Theory and Theoretical Framework

In the research phenomena theories are taken as pillars or ground support. So, this chapter discusses about the theoretical framework that is applied in this research. This research will focus on the main theories: Stigma Theory (ST) and Empowerment Theory (ET). The main objective of this research is to find out what kind of empowerment work has been performed by Raksha Nepal Organization for the Human trafficking victims.

4.1 Stigma Theory

The simple meaning of stigma is a mark of shame and unfair happenings or negativity that faced by the people from the society. It is like a broken glass. Once it broke then it cannot remain same as before. Likewise once people carried some blame then it becomes difficult for them to live same respectful life as before in the society. According to Goffman “the term *stigma* refers to bodily signs designed to expose something unusual and bad about the moral status of the signifier. A stigma is an attribute that makes different from others in a social category, and it reduces the person to a tainted or discounted status...and it is made up of a discrepancy between the virtual (perceived) identity and the actual identity of the stigma’s bearer” (Goffman, 1997, p. 131). It means the stigma let the person feel excluded one in the society. It results the biasness

for the stigmatized person in the society. In the article “Health -related stigma: Rethinking concepts and interventions” (Weiss, Ramakrishna, & Somma, 2006) stigma is defined as:

“Stigma is typically a social process, experienced or anticipated, characterized by exclusion, rejection, blame or devaluation that results from experience, perception or reasonable anticipation of an adverse social judgment about a person or group...other form of Stigma, which result from health- related conditions (e.g., race, ethnicity, sexual preferences), may also affect health-, these are also matters of interest that concern question of health- related stigma” (Weiss, Ramakrishna, & Somma, 2006, p.280).

The above paragraph states that Stigma is taken as one of the ways to let the individual feel rejected and excluded one on the basis of their background. The sexually trafficked women felt stigma in the society during reintegration process. The society makes negative judgment according to her race, ethnicity og sexual preference i.e. HIV positive, or whores. By such rejection and social exclusion they felt loss of their self-respect, self- value that results as identity crisis in the society (Weiss, Ramakrishna, & Somma, 2006).Here women who returned to their home country with the help of organization on one hand they feel lucky that they are saved and start thinking about new begin but in other way they are taken as impurity and always show skeptical attitude towards them by the society. As we are known about a psycho-social condition of the victims are not normal as compare to other because they have seen and faced devastation of their life. The life was not easy their as they are confined within a small for-walls and given extreme torture to accomplish and target of the customers by the traffickers. The main target to traffic them was for sexual exploitation and leads stigma in health sector also. Such stigma leads denial for them in every field or step of their life. By gathering courage and with little hope they try to start new phase or identity of their life by engaging themselves in some incoming generating works, but it is the society that let them down in every situation by attacking with bitter words and do not let them to forget their painful old days. The society does not let them build a beautiful and stress-free life as in any point they get shattered by the activities or behavior of the society.

As Goffman states that “the stigma- theory is an ideology meant to be explained a person` s inferiority, account for a person´ s danger, or rationalize an animosity based on other grounds”

(Goffman, 1997, p. 33). The line asserts the red signal for the person in the society where in every step the society talk about the weakness of the survivors and did not leave them to live a freedom and with respect life. It leads people to live a life of hell.

The attitude of people towards the trafficking returnees' women is different as which we offer towards other women. The pain and the circumstances that they faced during trafficked period are not easy to forget. Every time they have a feeling of frightening to be in front of other people and kind of hatred especially burst towards men. In this situation through the help of organization they gather courage to integrate in the society, but it's society people who discourage and devalue them instead of encouraging them. As Goffman states that the people that carried by stigma are discriminated and not equally treated in the society as it devalues not only the behavior and personal identity of individuals that is connected with social character also it affects the lives of other family members (Goffman, 1963, p. 12-15). Such kind of people's behavior towards them emerge the feelings of disrespect, loss of self-esteem or identity in the society. Therefore, it is stigma that society cannot digest easily and it's affects can be seen ultimately through their activities towards the trafficking women who return back to the country. The act of shame not only remain up to the individual as it leads the whole family as exclusion one in the society.

4.2 Empowerment

The term empowerment has different meaning according to the different field of study. Simply it can be understood as the state where people are carried with the power. According to Nordstokke the Lutheran World Federation (LWF) theologically defines "empowerment refers to the biblical understanding of creation that every human being is created in the image of God, with the capacities and abilities, independent of their apparent social situation" (Nordstokke, 2009, p. 45). It means that human beings are equally created by the God with capacity, self-esteem and potential. But some are still in the line of minority or powerless to speak about their human rights. Likewise, the survivors of the trafficking have rights to live a life in a respectful way like other people in the society, but they are not able to make up. It is the society which empower them in a minute and make powerless too. Nissen states that Empowerment is to bring positive changes in the life of people on the basis of their actions. Not only this it helps to improve or

bring changes in the condition of the people (Nissen, 2012, p. 27). It means that the changes in the life of the survivors depend upon their actions.

Rappaport (2014) in the article “Reflections on Core Aspects of diaconal Theory” states “Empowerment suggests a sense of control over one’s life in personality, cognition, and motivation. It expresses itself at the level of feelings, at the level of ideas about self- worth, at the level of being able to make a difference in the world around us... We all have it as a potential” (Rappaport i Dietrich, 2014, p.21). Nordstokke (2012) defines “Empowerment is a process of restoring and establishing relationship. Its goal is not self- realization autonomous rational beings, but self- esteem activated and energized in dignified relations with others” (Nordstokke, 2012, p.194).

In the above statement Rappaport has marked that empowerment plays an important role to promote the personality in every individual’s life. Not only this it helps to add color of happiness in the trafficked returnees’ life by encouraging their confidence level and sharing their inner talent, skills and ideas in order to assume dignified life. Also talks about the interdependency of individual empowerment and the community empowerment where the empowerment of community seems impossible without individual development. Whereas Nordstokke mentions that the motto of empowerment is to activate a strong and dignifies relations with other.

This research emphasizes the theory of empowerment to understand the trafficked returnee (victims) according to the context of Nepal. As we know that the trafficked returnees are fragile, because of their stigma and come up with a fear that the society would reject them to be in their world. As Moscovitch & Drover states the empowerment draws the line of powerful and powerless in the society (cited in Lord & Hutchison, 1993). Relating to this context the trafficked returnees also feels powerless in the society because they are humiliated in each and every step by one or in another way. They have spent traumatic life inside the confined four walls where they seek for changes and empowerment. Here, Tesoriero mentions that to increase the inner capacity, abilities and lead to the path of empowerment can be done by confirming people with skills, opportunities, vocational trainings and other resources (Tesoriero, 2010).

In the context of my research paper, the society is mixed up of both educated and uneducated people where both exist with negative feelings and the positive feelings. It is well-known to everyone that rather than positive expressions people come up first with negative expressions and opinions. In this study the innocent women and the girls were not educated as they face problems to meet up with their basic needs. So, with a hope for better income, jobs and education the women and the girls are easily tempted by the words of traffickers. The traffickers lead them to outside the country mainly in India for sex exploitation.

These theories are relevant to my study because the life of the survivors is not so easy as it used to be before. They are marked as characterless by the society though they are innocent. It is the society that abandons them from any kind of rituals and functions because of the act they were being into. Instead of approaching or supporting them not only the society but the family members also abandon them in order to save their reputation. In these condition women empowerment is needed. Therefore, the organization like Raksha Nepal play a vital role to bring light in their darkness life by promoting their ideas, education and talents to speak against such inhuman act.

The meaning of empowerment is “improving the ability of women to access the constituents of development- in particular health, education, earning opportunities, rights, political participation” (Duflo, 2011, p.3). The line reflects that it is the development in different field of subject to make one’s powerful and capable to talk about own’s right and live dignified life in the society. Likewise, in this the trafficking returnees should be empowered and let them aware about such rights and on various subjects to live a life on their own without any dependency upon others.

It means that the concepts of empowerment is very important to lead an individual’s to live life with full of dignity in the community and have full control upon one’s interests and choice of their own lives (Lord & Hutchison 1993).

Chapter Three: Research Methodology

3.1 Introduction

According to Clive (2012:13), “A methodology involves presenting rules of procedure about matters such as collection of data and their analysis”. It means that on this section my research presents a short discussion about the informants and the research area, the way of data collecting, data analyzing, and about the theoretical aspects of research ethics. Also, it discusses about the reliability and validity of the collected data. Silverman defines methodology as “choices we make about the case to study, methods of data gathering and other forms of data analysis in planning and executing a research study” (Silverman, 2011, p.53).

3.2 The Research Design

Bryman states “Research design provides a framework for the collection and analysis of data” (Bryman, 2008: 46). It contributes to the development of conceptual framework appropriate to study problems. Research design also functions as information collection and data analysis guidelines for the researcher. Therefore, it is a conceptual framework on the grounds of which all study is carried out.

The aim of this research is to explore the psycho-social wellbeing of the Human Trafficking victims in Nepal. It studies about the role of social organization called Raksha Nepal in shaping or empowering the human trafficking’s victims after rescue. It focuses on investigating the post-integration stories of trafficked victims and their in-depth knowledge of human behaviors in order to determine their empowerment condition.

I have used both primary and secondary data in order to get the answer of my research questions. Not only this to portray the real experiences of the social world in a descriptive and explorative ways I have taken Qualitative research method for primary data collection. As the primary source of data, I have done semi-structure interview with the victims and the representatives of the organization.

3.3 Why I choose Qualitative Method?

Qualitative method focused on the natural setting in order to learn the behavior and the activities of the human's life during the research process. The center of this research is based on assumptions not to the theory or hypotheses. Here the researcher is the main instrument for data collection process rather than the lifeless mechanism during the research. In this method the data is in descriptive form where the researcher keenly shows attention towards the participant's experiences, the outcome and the events that happening around in their life. It emphasize on the particular data or ideographic interpretation rather than generalization. Here the characteristics like trustfulness and objectivity seem to touch the ground of critical approach rather than reliability and validity which depend on the trustworthiness in the research (Creswell, 2014).

According to Creswell the three possible designs and method to determine the best approach in the research are qualitative, quantitative and mixed method. Among them I have used Qualitative method in my research. Qualitative is the method that deals with small number of sample and word. Creswell comes up with the transformative worldview with the purpose to "examine an issue related to the oppression of individuals" (Creswell & Creswell, 2018, p.17). It means that the transformative approach deals to bring changes by suggesting the ideas or the ways that the victims in recent is exist with. As Bryman and McMillan view that qualitative approach is the best method to explore and understand the world from the participants 'opinion' (Bryman, 2012; McMillan, 2012). Likewise, my study also carries the participants 'views'. It means the researcher will get direct perspective and experience of the victims which is needed for the research questions. The focus part will be on human trafficking issues and the organizations steps towards the survivors in empowerment programs.

3.4 Data collection Method

Qualitative study is a research method based on different methodological research traditions that explore a social or human issue. To perform such methodology Interviews, contextual, narratives, observation are used as basis instruments for collecting information for further meaning assessment. Inorder to fulfill the demand of my research I have applied various techniques to collect the primary and secondary data .As the primary data I have taken semi-structured interview with the representative of Raksha Nepal office in Kathmandu, Nepal and victims those who reside in Kathmandu valley from 1st July to 30th July 2019. And in the form

of secondary data I have used different articles, books, reports, interviews and internet resources to complete my research.

3.4.1. Primary source of data; Semi-structured interview

As Lindlof and Taylor defines that “Semi-structure interview generally beneficial for interviews to have an interview guide prepared, which is an informal, grouping of topics and questions that the interviewer can ask in different ways for different participants” (Lindlof & Taylor, 2002, p.195).The line asserts that it is two -ways conversation where the researcher and the participations take part in and allows the participants to express their thoughts, opinions and experiences fairly.

Semi- structured interviews are selected to obtain information because semi-structured interviews enabled flexibility compared to structured and unstructured interview methods. In addition, semi-structured interview includes instructions for interviews checklists of issues that help to obtain the researcher’s data on issues. Semi- structured interviews also enable the investigator to seek clarification as well as elaboration on the response provided which allow the interviewer to have more latitude it tests beyond the responses. This less organized format offers the chance for topics to react on their own terms (May 1993, p.93).

In order to collect data, I have employed semi-structured interview with the victims and the representative one of Raksha Nepal. Altogether 11 informants (10 victims and another representation of organization) were involved in this interview section. The informants were from different parts of Nepal who currently reside in Kathmandu. They have different culture and social background. The interviewees age was from 25 years to 35 years. One of the features of this method is that it provides flexibility, so I prepared an interview guides having an open-ended question. I have conducted the interviews in Nepali local vernacular language to express their opinions openly and easily. As Bryan & McMillian states that to get more detailed and in-depth information from the respondents is one of the main determinations of this interview (Bryman, 2012; McMillan, 2012). It was face to face interview which helps me a lot to know and read reactions of the respondents while answering the questions in this research. During interview process the researcher can switch back and ahead with the interview questions not only

this the duration of interview with the respondents was located approximately 30 - 45 minutes each.

Wellington asserts that to improve accuracy and quality of the data it is better to use tape recordings and note taking during the interviews because it enables interviewees to be focused, keep eye contact and find out about the physique language of the interviewees. Taking note during the interview allows to define non- verbal sentences, expression, impression and verbatim of the interviewees and to be mindful the present scenario. Not only interview we can use other booklets like prospectus, websites and brochure because it enables a researcher to see how an organization represents in print (Wellington & Szczerbinski, 2007, p.86). So, in this research I used both tape recording and jot down the answer of the respondents in the copy.

3.4.2 Secondary data collection

Secondary data means the information which we get from someone's else. It can be used in both qualitative and quantitative methods. The sources are magazines, newspaper, books, articles, reports, journals, etc. Secondary data is the statistical materials which is very important to conceptualize and confirm finding regarding to the issue of the research as it is not created by the researcher. In this research I have taken data from governmental websites, brochures, homepage of Raksha Nepal, articles, journals and books.

3.5 Sampling Method

The principles of selecting the informants for my research were focused to Human Trafficking victims living in Kathmandu, Nepal. I came to contact with those people with the help of the well- known reporter. He helps to get information about the victims. So, I travelled from Pokhara to Kathmandu, Nepal. I was able to take interviews with the ten victims and another with the representatives of the organizations. The informants were from different caste or ethnic groups, consists of differ nature some are frank to speak about it whereas some were hesitated to tell about their life story. In this research, I have used snow- ball sampling methods in this research. As Earl states that it is the process of accumulation which is basically used for exploratory purpose (Earl, 2011, p.208). It means that it is a chain process where one provides information of other and the other gives information of another. Likewise, I got the information about the human trafficking victims from the reporter living in Kathmandu valley.

3.6 Research sites

The research sites for this study was Raksha Nepal office and from different areas of the Kathmandu, Nepal. It was conducted from 1st July to 30th July. Some informants were contact via mobile. The age of the respondents was from 25 to 35 years range. I have taken NSD approval and permission of interviews with the respondents by clarifying a letter of consent. During this research I have fixed the time and place like parks, apartments and my hotel room to precede my interview section. It was quite difficult for me because it was 6 hours distance from my place and due to landslide on road areas and heavy rainfall, I have to cancel my flights for two days. During my research, I have contacted through phone calls and emails to Maiti Nepal Organization. I did not get any response from the organization and I visited the office of Maiti Nepal in Kathmandu, Nepal. The organization refuses to collaborate for my studies. Meantime, I got good collaboration with Raksha Nepal Organization for my research. Anyhow I was able to make it up.

3.7 List of Informants

Informants	Gender	Profession
Informant A	Female	Shopkeeper
Informant B	Female	Handicrafts shop
Informant C	Female	Driver
Informant D	Female	Counsellor
Informant E	Female	Student
Informant D	Female	Student
Informant E	Female	Tailoring
Informant F	Female	Driving
Informant G	Female	Restaurant Owner
Informant J	Female	Beautician
Informant K	Female	Founder Chairperson

Table 1: List of Informants, gender and profession

3.8 Reliability and Validity of data

According to Krik and Miler “Reliability means the degree to which a measurement remains the same in the repeated actions; the stability of a measurement over time and the similarity of measurement within a given time period” (Krik & Miller, 1986, pp.41-42). “Validity refers to the truth; the correctness and strength of the statements” (Kvale & Brinkman, 2009, p.s241).

The above statements depicts that the researcher must be focused on trustworthiness and consistency of the data because it is connected to the reliability of data as well as the researcher should check whether the research was done before or is it repeated .The statement states that the researcher must maintain truthfulness and accuracy of the data from his /her source while talking about validity of data.

In this research I have given priority to the accuracy, authenticity, transparency, consistency that comes under the validity and reliability of data. I have used these components to reduce and check whether the data is invalid or unreliable for my research. During the interview, I have jot down the actual information that is said by the informants also find out whether the statements are meaningful or accurate.

3.9 Data analysis method

Qualitative study includes the analysis and interpretation of texts and interviews in order to uncover significant descriptive patterns of specific phenomena (Auerbach and Silverstein, 2003, p.4). It states that in the phenomena of qualitative research, one of the major steps that we cannot skip in order to get the right and appropriate conclusion is data analysis. So, in this research we used thematic content like empowerment, stigma, woman’s participation and rights in decision-making in order to analysis the research questions. For this the researcher gives more focus on the reliability and validity of the data through specific use of word. Further to provide scientific information the data has categorized into different aspects by the researcher to get conclusion from the information that comes within the text (Silverman, 2011).

4.0 Ethical Consideration

According to Kvale “explicit rules or clear solution to ethical problem that may rise during an interview study can hardly be provided, but contexts will be suggested for the researcher’s reflection on the normative and value themes involved” (Kvale, 1996, p.109). The line asserts that that the researcher and the participants can face problems among them during the research work. Therefore, the basic principles are to create friendly environment, take and give respect for each other so that the participants will be impressed by the activities of the researcher and able to connect and share their experiences, stories and truth of life. During interview the voluntary or their interests are given more priority, if they are not willing to give the interview than they can leave it. Not only that the real identity of the participants will not be revealed. So, it means that the researcher always be aware and concerned about the rights, privacy and willingness of the participants (Hammersley and Atkinson, 2007, p. 209). In this research process I have guaranteed to the informants that whatever they have said in the interview it wouldn’t be disclose to other not only that I have said that the recorded data will be destroyed after the competition of the research.

The research study also included private data. These data were gathered through interviews. A consent form was filled out before the interviews were taken and submitted to Norwegian Center for Research Data (NSD) to make the study more ethical. It was registered on October 26, 2018. And the case number was provided 156683. Finally, the application was approved on November 22, 2019.

Chapter three Summary

The following chapter deals with the research methodological procedure which I have applied during the research process. It talks about semi-structured interview, snowball sampling method and qualitative research method and ethical consideration that have been employed to the informants. As informants I have chosen eleven females who have been in trapped of internal trafficking from different remote areas of Nepal and settled down their new life in Kathmandu valley after they have been empowered from different organizations.

Chapter Four: Data Presentation and Analysis

4. 1 Data Presentation from Semi- Structured interviews (Trafficked Returnees women)

This chapter presents the data that is taken from semi-interview in my research. I have taken interviews with eleven informants. The ten informants are the human trafficking returnees living in Kathmandu valley by running their own business whereas one is from founder Chairperson of Raksha Nepal organization. I have code them as Informant A to Informant K.

Informant/Region	Age (when they are trafficked)	Education/ economic Status	Trafficked Place	Encouragement provide for migrations	Migration Route
A/MT	18	No education/Poor	Birgunj	Better job, income	Relatives
B /G	18	No education/Poor	Birgunj	Marriage	Husband
C/G	16	Primary Education /Poor	Birgunj	Marriage	Husband
D/MT	18	Grade 8/Poor	Birgunj	Better education	Agent
E/ Ill	18	Grade 9 /Poor	Butwal	Better education	Agent
F/DL	18	Grade 8 /Poor	Biratnagar	Higher education, employment	Relatives
G/KN	17	No education /Very Poor	Biratnagar	Employment	Relatives
H/DL	17	No Education /Very Poor	Biratnagar	Employment	Neighbour

I/DL	17	Grade 8 / Poor	Bhairahawa	Education and employment	Neighbour
J/DG	18	Grade 8 /Poor	Bhairahawa	Employment, Good Income	Employment Agency
K. (Chairperson of Organization)	36	Educated	-	-	-

Table 2: Informants age, education, trafficked place and migration route

Region- MT (Mustang), G(Gorkha), ILL (Illam), DL(Dolakha), KN(Karnali), DG(Dhangadhi)

In the above table I have presented the characteristics of the informants in order to pursue the purpose of this research. In this research the informants were from different regions like Mustang, Gorkha, Illam, Dolakha, Karnali and Dhangadi. Among 10 informants, the two informants are from Gorkha, the other two are from Mustang, the three are from Dolakha and the remaining three are from different regions like Illam, Karnali, Dhangadi. Due to poor economic condition the brothel motivated them to migrate for better education, employment, Good Income, better job and with the proposal of marriage.

In this research the theme is regarding the empowerment and the role of stigma in the daily life of the Human trafficking returnees. The following informants have been rescued by different organizations. Ten informants are rescued by Raksha Nepal

4.2 Human Trafficking Returnees Experience Upon Empowerment and Role of Stigma in their daily life

The present section presents the experience of Human Trafficking returnees upon empowerment and how the role of stigma plays in their daily life activities.

4.2.1 Discourse of Stigma and Empowerment

According to the respondents the behavior of people towards them are different as they do with other. They have faced a kind of discrimination and rejection in every activity of the society. According to Ghimire the life of women who came back from the brothels are not easy as they used to live before because of the worst psycho-social conditions. They faced rejection in the society because of the stigmatization. In such condition the act of empowerment for trafficked returnees seems difficult because the people have developed negative thinking's and attitudes towards them. It becomes one of the greatest challenges for them to regain trust, acceptance and positive attitudes into their community (Ghimire, 2001).

Informants	Duration of Stay	Types of vocational training	Formal education	Profession
A	2.5 years	General	No	Grocery owner
B	5 years	Handicraft training	No	Handicrafts shop
C	3 years	Driving	No	Driver
D	4 years	No	No	Counsellor
E	5 years	No	Student	-
F	5 years	No	Student	-
G	3.5 years	Tailoring	No	Tailoring
H	4 years	Beautician training	No	Beautician
I	4 years	Cook	No	Restaurant owner
J	4 years	Beautician training	No	Beautician

Table 3: Role of Raksha Nepal in Empowering the victim

The table 1 shows that informants were rescued by Raksha Nepal organization. After being rescue the organization helps them by providing different types of vocational trainings and skills to recover with their mental, physical and spiritual state. Here, the informants were not forced to participate in the activities as they prioritize their willingness or interests.

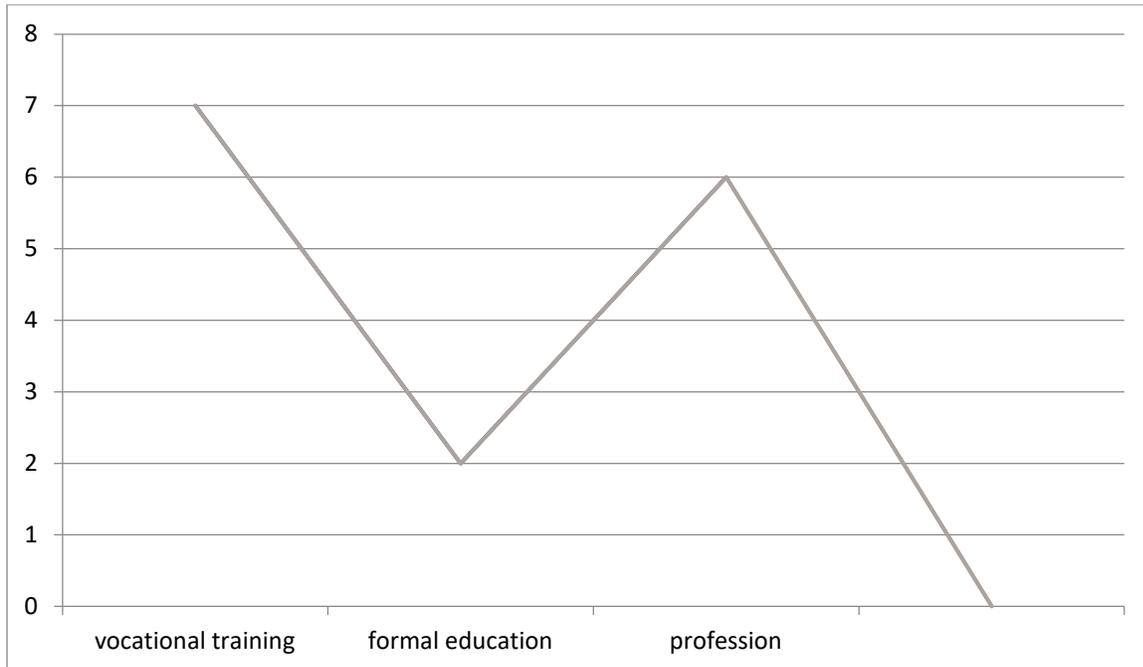


Figure 1: Line diagram represents the role of organization in women empowerment

The line diagram represents the role played by the organization to empower women in order to make them economically independent in the society. Here the line diagram shows that seven informants have received vocational training whereas two informants have gone to school to continue their education. The diagram also shows that after completion of the vocational training, six respondents have changes their life by involving in the profession whereas two respondents are self employed.

Informant K is the representative of Raksha Nepal organization. In my studies the response from K to the question after rescues what activities are empowering the psycho- social status of the human trafficking victims of Nepal?

“Our organization works in four different categories-1. Rescue 2. Vocational education (driving, beautician, cooking, tailoring, handicraft training and general skills) 3.

Rehabilitation and integration (legal aid, yoga, self defense, communication skills, building confidence, positive attitude and debate skills) 4. Women empowerment (focus on economic activities). After rescue, the interest of victims are prioritized and categorized into different vocational skills. The victims will remain in the shelter of Raksha Nepal up to 5 years. After rehabilitation the organization conduct meeting with the parents as well as victims in every three months. Later verify the reality between the response from parents and the victims. She further explained this is not only physical attack but it attacks on the soul which gives pain forever. So to fight against such pain and crime we motivate them towards positive feelings, helps to minimize hatred behaviour towards men and focus on psychological, physical and economical empowerment to adjust them in the society. If they are willing to continue their studies, the organization helps in providing 50 % discount in school and free education in 11th and 12th grades. We focus on women upliftment from grass root level, present them as a social change maker and provide job opportunity within the organization to make them more confident and independent to the activities where they can self explain their pains”.

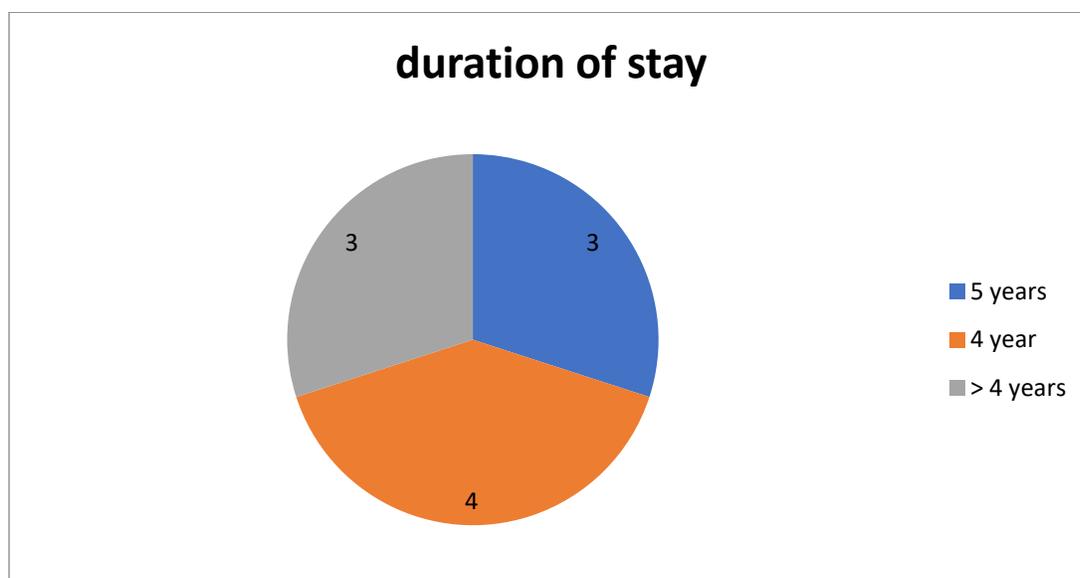


Figure 2 : Pie chart represents duration of stay in an organization

Figure 2 shows the duration of stay in the organization after rescue. The number of respondents staying less than 4 years and 5 years are three each. Four of the respondents lived in the organization for four years after rescue.

Informants	Work place	society	Response from co-worker	Hesitation to cooperate	backbiting	Verbal abuse
A	X	X	-	X	X	-
B	X	X	-	X	X	-
C	-	-	-	X	X	X
D	-	X	-	X	X	-
E	-	-	-	X	X	-
F	-	-	-	X	X	X
G	X	X	-	X	X	-
H	X	X	-	X	X	-
I	-	X	-	-	X	-
J	X	X	X	-	X	-

Table 4: Stigma faced by victims

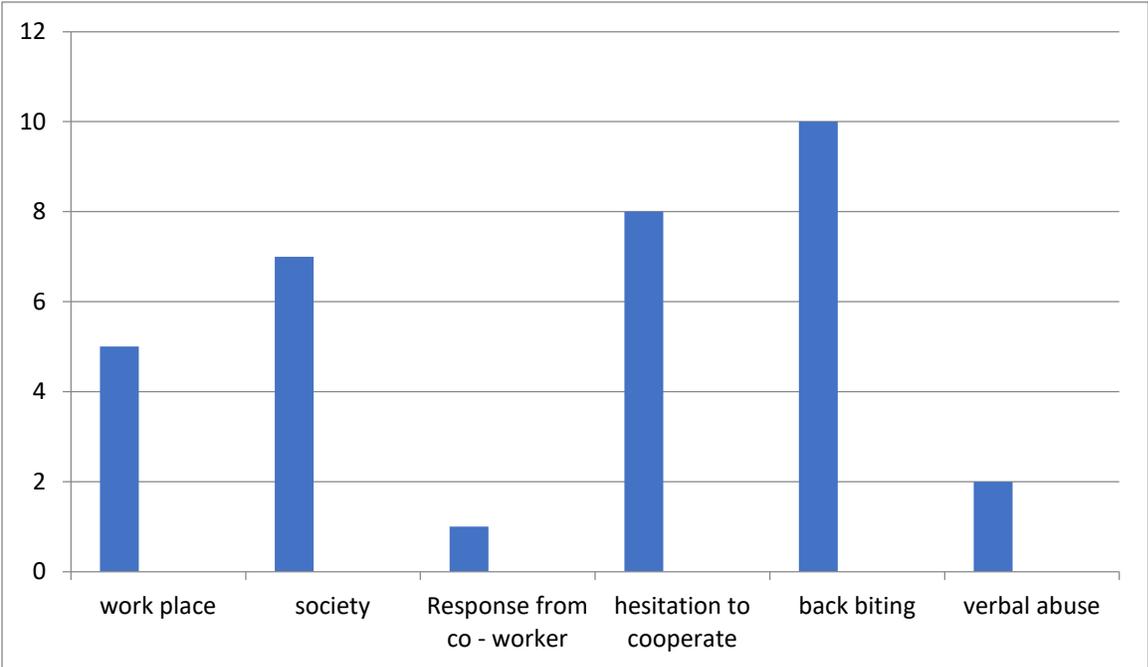


Figure 3: Bar diagram represents the skills used to overcome stigma

The bar diagram represents how informants have faced stigma in their daily life, after leaving the organization. Here, the bar shows that the informants have faced backbiting in high range then come hesitation to cooperate with the people and comes society. Among ten informants only one informant has faced unusual expressions of words from their co-workers.

All the informants felt backbiting. 50 % of the informants felt stigma in their work place. Two of the informants felt verbal abuse in my studies.

Informants	Action by informants to overcome those social stigma
A	Ignoring negative comments, building self confidence, rapport building with customers
B	Self defence, counselling activities, sharpening skill, positive attitude
C	Self defence, developing communication skills, optimistic
D	Confident, personal development, self motivated,
E	Develop communication skills, spreading positive attitudes
F	Making friends, self defence, developing debate skills
G	Focus on work,
H	Strongly determined in work, self- motivated, ignoring negative comments,
I	Self- defence, debating skills,
J	Ignoring negative comments,

Table 5: Overcome from Stigma

Informants	Self defence	Debating skills	confident	Ignoring negative comments	Positive attitude	Communication skills
A			X	X		
B	X					X
C	X		X			X
D			X		X	

E				X	X	X
F	X	X				X
G		X		X		
H				X	X	
I	X	X				
J				X		

Table 6: Skills used to overcome stigma

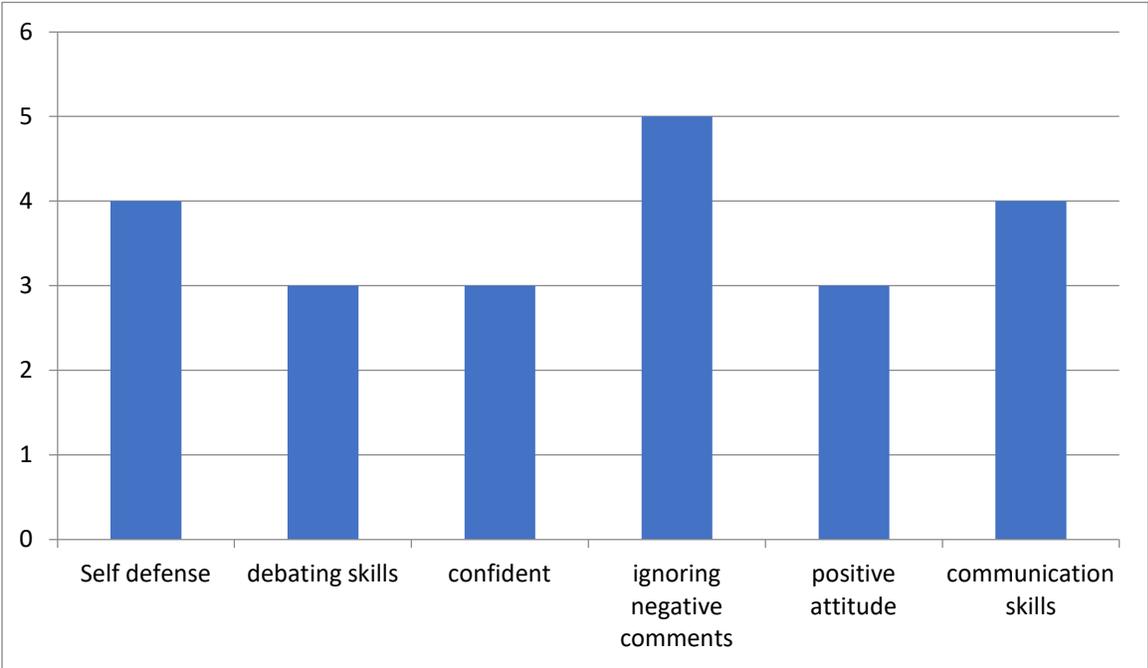


Figure 4: Bar diagram represents the overcome stigma

The informants are facing stigma in different ways in the society during the process of integration. Half of the informants ignore the negative comments. Self defense and communication skills are used by four of the informants to integrate in the society. Debating skills, confident and positive attitude helps three of the informants to overcome stigma.

4.3 Stigma faced by survivors:

4.3.1 Work place:

Half of the respondents felt stigma from the work place. The rumors about HIV infection for informant A and G hampers in their business and work. The informant B, H and J felt that they were not equally treated as other colleague in the work place.

During the interview with the victims, the informants A, H and J said that they ignored the negative comments. The informants G focus on work instead than hearing the rumors in the work place. Informant B used the self defense technique at work against the rumors. These are the strategies that the following victims used to overcome the stigma.

4.3.2 Society:

Seven of the respondents felt stigma from the society. The people in the society believed that the informant A is infected from HIV. Informant B felt helpless and alone in the society. People thought that being in her fellowship means to welcome stigma in their prestige. So, they ignored her by way of making various excuses. The people in the society believed that the informant D continuing the same job and earning from it. She felt weak when people subjected her negatively. Informant G felt discriminated in the function carried out through the society which hurt a lot. The informant H was once not allowed in active participation of ritual activities. The informant I and J were doubted about the infectious disease from the people in the society. Informant J used to be now not definitely prevalent by means of the humans in the society as they started out talking with each other about her past. She felt a sense of discrimination in function and activities that performed in the community which hurts a lot.

To overcome from social stigma informant A alternatively than being susceptible she raise up herself self assurance by means of smiling, showing positive gratitude and building friendly relation with the customers. Informant B was once prompted by way of the counselling activities gained from Raksha Nepal inorder to overcome stigma. The informant D developed her personal status by speaking against injustice, uncommon acts. She felt more motivated, confident and thought that she may want to create a good example for other in the society through her counselling and assist them to tackle with the emotion by means of being stronger. To overcome

stigma, informant I grew to be greater and dedicated closer to intention as a substitute than feeling hopeless. Debating capabilities helped the informant J to overcome stigma.

4.3.3 Response from co-worker:

In this studies one of the respondents faced stigma from the co-worker and rest 90% of the respondents were working without any obstacles. The co-workers doubted as HIV infected character and subjected her as trafficked survivors and pretend with good behaviour. The colleague did not want to be in her friend circle. The skills and training that she realized all through her stayed in Raksha Nepal Organization helped her to overcome from this situation.

4.3.4 Hesitation to cooperate:

80 % of the respondents hesitated to cooperate all through the technique of integration in the society. People do not want to work together with informant A. The co-worker hesitated to eat and work together in the workplace with informant B. Informant C, D and E experienced hesitation from the community people and friends circle. Respondents F faced the scenario among the friend in the school. Informants G experienced the stigma in work place and functions conducted in the society.

4.3.5 Back biting:

All the informants felt backbiting in the normal life. All the Informants acquired negative feedbacks and negative image was built about them in the society. People behaved them as a carrier of sexual transmitted diseases. To overcome from such backbiting the informants became optimistic. They omitted the terrible behavior and in return confirmed the positive attitude in the direction of them.s

4.3.6 Verbal abuse:

20% of the informants were facing the verbal abuse. Informant C was once verbally abused with the aid of the people in the society. They tried to spoil her through making pointless rumors in the society the place she lived. Informant F felt abuse from class mates in the school. Her class mates doubted about her character. Boys in the school approached for sexual proposal.

Informant C unnoticed the negative comments and used self defense technique to tackle with abuse. To fight with stigma, the best part that Informant F discovered at some point of her stayed at Raksha Nepal Organization was once to display inner intelligence and tackle negative

feedback through debating. She used self defense technique if any person treats her excessively both by way of the usage of verbally or physically.

Chapter Five: Discussion

Political instabilities, social and economical inequalities, violence, social stigma, illiteracy, poverty led the movement of girls and women to move to another country. Women and girls from Nepal are trafficked to India, Saudi Arabia, Malaysia and other Arabian countries for the purpose of forced labor and prostitution as well. Likewise Huda states that the trafficking inside Nepal takes place for sexual exploitation and forced labor (Huda, 2006). Sexual trafficking is broadly recognized as an encroachment of human rights. Trafficking of girls from villages to city areas and from Nepal to red light area of India is very common. The most frequent two form of sexual trafficking is prostitution and labor exploitation (Worthen, 2011). This present study aimed to gather the information related to empowerment of human trafficking victims from organization and stigma felt by way of the survivors in the society, workplace and in their daily lives. In Nepal Non Governmental Organizations play an important role in anti-trafficking activities like rescue, rehabilitation and re-integration. In my studies I choose Raksha Nepal NGO which works in the field of human sex trafficking since 2004. The organization rescued the girls and women working in the different entertainment sector where there is high risk of sexual exploitation. In the context of Nepal massage parlor, dance bars and cabin restaurants are the place of having high risk of sexual exploitation. Thus, Raksha Nepal is working in these sectors to rescue the girls, giving them shelter maximum up to five years, enhance their knowledge, providing skills and increase both socio-economic status.

5.1 Social Stigma

The victims of human trafficking and enduring from sexually transmitted illness felt stigma in the society. Within the less educated community where there's much less regard for the individuals, the victims experienced disgrace (Vijayarasa & Stein, 2010). In my studies I found backbiting from the people of society was felt by all the informants. The people in the society hesitate to cooperate with the victims which correspond to 80%. During the interviews I found the survivors do no longer felt any stigma form co-worker. The study conducted through (Wong, Holroyd, & Bingham, 2011) shows that the survivors trafficking felt back biting from the neighbours while shopping in the market. The business person denied serving the survivors. The single women and the street sex workers felt more abuse than other survivors. Stigma used to be felt greater from women than from man. In my studies I found two of the informants felt verbal

abuse. The research of (Wong et al., 2011) shows that the sex workers women felt verbal abuse and harassment on the groundwork of their previous works. Such abuse was from the customers as well as publics. Marriage is considered one of the most important factors to overcome the stigma in the society. The sexually exploited girls after returning back home experienced the rejection in the society. Marriage is a key factor for reducing such rejection and to integrate in the society .(Richardson et al., 2009).

Throughout this study, I determined that the women use different skills they acquire from the Raksha Nepal to overcome from stigma. While conducting interview, I discovered that the survivors receive different abuse for the duration of the reintegration process in the society. 50% of the respondents bypass the negative comments. In the organization the trafficking victims get hold of specific competencies such as vocational education, formal education, sports activities, self defense technique, debating skills, self confident, positive attitude and communication skills which helps them to cope with the scenario to integrate in the society. In my studies, I observed the respondents are having good communication and debating skills to overcome negative comments. The victims continue to be in the organization for the period 2.5-5 years. During this period, they acquire different knowledge and skills to overcome the stigma. Out of 10 victims, four of them spend four years, three of them spend four years and remaining three spends much less than four years. Fig 3 shows that the 8 of the respondents feel that the people hesitate to cooperate with the survivors. The study on “Psychosocial Counseling in Nepal: Perspectives of Counselors and Beneficiaries” indicates that psychosocial counseling lead to positive change in the trafficked woman. In the study of 34 people conducted, all of them have more or less psychological problem which includes fear, integration into society, family problem, aggression, guilty and inability to concentrate (Jordans, Keen, Pradhan, & Tol, 2007).

Human sex trafficking occurs due to lack of public awareness which lead to serious health issue in the public (Rajaram & Tidball, 2018). The victims of the sex trafficking women have serious physical, social, mental and economic consequences. During the interview with the informants from the organization I found the similar penalties of the victims. The studies conducted via (Oram, Stöckl, Busza, Howard, & Zimmerman, 2012) noted that the physical, mental and sexual health problem is very less as compared to the rapid increase of human trafficking. The sexual and physical harassment are mostly experienced by the sexually trafficked women. The study

shows that mental health problems is related to the longer time of trafficking whereas the sexually transmitted disease is related to the origin of the girls.

Goffman (1963) defined three forms of stigma: Overt or external deformation, deviations in personal life traits and tribal stigmas (p.17). The first type of stigma includes individuals with physical disabilities that reflect devalued social identities and are hated in the society. Hated bodies of individuals are destroying physical condition. That is visible as a barrier to the social reputation, for example deafness, blindness. The second one is the deviation in private existence trends. In lots of societies, people have various kinds of undesirable characteristics that are not at once apparent in the society. Once found, they are still grounds for discrimination. These traits devalue the social roles of people that contribute to one's personality or behavior. These can include specific offences and addiction, misuse of drugs, juvenile delinquencies or homosexual behavior. The third type of stigma has gone from generation to generation, encompassing devalued communities of diverse in society. It is regarded as a feature of lineage or group relations (Troiden, 1987), which can also encompass issues of race, ethnicity, color, religion and nationality. Those with tribal stigma face life-long stigma. It can also grow up in an adult, influencing the other members of his/her family causing them to stigmatize themselves. This look up not only analyzes how trafficked women are stigmatized by means of society with the aid of Goffman's definition of stigma but also examines how they are abused and embarrassed themselves. The women who are trafficked are evacuated from society. They undergo physical, mental and social impacts, from disease and injury, from pressures and fear, from preference and avoidance. The survivors enduring from these reactions involvements blame and stigmatized. As Goffman (1963) said, people (stigmatized individuals) lose their self. By evaluating themselves in society as smash even with others, and their self is devastated by the disgrace they are given. Trafficking survivors have sense of hatred and uselessness in their lives as others humiliate them with contempt and disgust. The survivors are now not accepted by the family members due to the fact they have been afraid of losing their self-identify and family reputation which they have earned in the society. This results in social exclusion for them in the society. In my studies also many of survivors are boycott in social events and not accepted by their family members so they live alone in the Kathmandu valley to run their life. Only Informant H is accepted by family members.

The different perceptions of trafficked women reflect the human body in terms by Scheper-Hughes and Lock (1987). During the trafficking cycle, trafficked women have endured different types of occurrences, such as physical hurts, assaults, deceit, lure and poisoning. They dreamed of prosperity and their family's enhanced economic standing, but it brought sorrows and pains that they had never felt before. Survivors stories exhibit that they had physical and psychological torture in the brothels. In my result additionally all the informants are physically and psychologically dejected.

The article (Richardson et al., 2009) describes the scenario of trafficked women after returning back home, income, era and sustainable livelihood. The research highlights the relationship between opportunities of the survivors in their daily life and marriage in Nepal. In my studies also I focus on how the empowerment of survivors going on through the income generation process in their daily lives.

The finding of my studies indicates that the organization focuses on training, counseling, women's education, legal aid, and educational support and empowerment activities only after rescue of the victims. However the studies conducted (Shrestha, Karki, Suwal, & Copenhaver, 2015) shows that the 60.4 % of the victims are trafficked by promising good job. 48.6% of the respondents think highest risk of sexual trafficking is adolescence female. Thus, research suggests anti- trafficking programmes must be conducted to raise public awareness.

Corruption and weak administration are the other factors that provide the confident level to the traffickers in the domestic level. During the interviews I found that the open boarder with India is the route for traffickers which are undetectable most of the time. (Uprety, 2014) described legal optimism and pessimism theory which suggest that criminal activities can be controlled by way of laws.

5.2 Women empowerment

Crawford (2017) mentions in his article that the sex trafficking is directly linked with the poverty, low development and the government agencies who are not responsible to their public. The interviews from the informants (table 2) show that uneducated woman is more vulnerable to sexual trafficking. The trafficking women are taken to the big city. The traffickers lured the

women for better job opportunities, high income, better schooling and fake employment as well. The finding of interview shows that women are excessive danger of sexual trafficking from the close relatives. On the basis of interview conducted with victims and the organization, we found poverty, lack of proper education, employment, false marriage and from the relatives, women are on the risk of human trafficking.

On the basis of interview with the organization Raksha Nepal, I found women empowerment is the important part for the victims rescued from sexual exploitation. The organization is conducting various programmes like rehabilitation and reintegration in the families and communities, Psycho- social Trauma counseling, women`s school, educations support, legal aid, saving and credit cooperative, polyclinic and sexually transmitted Disease prevention programme. Shelter homes for girls, women and children are also provided by the organization. This organization works in internal trafficking within the country. The NGO Maiti Nepal established in 1993 also works in the discipline of sexual trafficking. This also works in the empowerment of human from different programmes. The organization provides awareness and advocacy, prevention and protection, transit homes, rescue, reintegration, training and job placement (Maiti Nepal, 2020). The NGO Shakti Samuha is the organization run via the survivors of sexual exploitation victims (Shakti Samuha, 2020). This organization also helps the victims of sexual trafficking. In my studies I found Shakti samuha and Maiti Nepal also works in the similar way like Raksha Nepal. The NGO of Nepal preferred to use prostitution as a anti-trafficking activities in Nepal. The sex workers who worked in the prevention of sexual trafficking among red light areas and child prostitution are reduced. Their efforts assist in reducing the rates of HIV/ AIDS.

Samarasinghe & Burton (2007) discuss the preventive measures in local initiatives that the women empowerment with regards to education, different vocational trainings and increase in the income of individual helps to prevent the sexual trafficking activities. To prevent the sexual trafficking there should be sufficient analysis in the gender which consists of women empowerment, human rights and the development. The finding of my studies (table 3) indicates that vocational training, education and the profession helps to empower the victims. Income generation activities provided by Raksha Nepal organization are important in empowering the

victim. The line diagram (Fig 1) shows the important role of organization in empowering the victims.

The majority of sexual trafficking of women is from the close relatives and family members (Hennink, Simkhada 2004). The study shows that 68 % of the trafficking is from the close family members. The findings of “Sex Trafficking in Nepal: Context and Process “shows that the trafficking is not only from village but also from the city areas. In the city areas sex trafficking takes place due to labor exploitation. The finding of my studies also shows that 50 % of the trafficking is from close family members and 20 % from the neighbors. Rest 30 percent of the trafficking is from the agent and employment agencies. The sex trafficking victims experienced physical violence as compared to other women. They are facing serious psychological, physical and sometimes life threatening diseases such as HIV AIDS (Finkel & Finkel, 2015).

Chapter Six: Conclusion and Recommendations:

The main aim of this thesis was to find out the role of Raksha Nepal Organization in empowering the psycho-social status of the human trafficking victims of Nepal. It focused on how the stigma affects in trafficked survivors daily lives and to overcome from it how they are empowered by the organizations.

In this findings Qualitative data collection was used to gather the primary data. Semi- structure interviews are conducted in Nepal with the representative of Raksha Nepal Organization and the trafficked survivors who came from different regions and living their live in the Kathmandu valley. To get the answer of the research question open-ended questionnaires were asked to the survivors. Also, secondary information from numerous inquiries regarding documents, journals, record books, corporate websites, and government websites was used to gather essential data for this analysis.

Raksha Nepal Organization has responded with the challenges related to internal human trafficking in sixteen different districts of Nepal. This response has been able to help traffickers' survivors to build a ray of hope and confident to stand against injustice and humiliation. Raksha Nepal Organization has proved that this organization is always in favor of human trafficked survivors' upliftment and empowerment. Raksha Nepal organization is actively working for upliftment of trafficked survivors, victims of domestic violence, sex and rape from grassroots level. In addition, help to bring changes in their life by building a confident level and provide an opportunity to them where they can self-introduce proudly and became a social change maker model in the society. It provides variety of life living vocational trainings and skills to the victims according to their interest field also help to continue their studies by providing scholarship.

The sexual trafficking route in the context of Nepal is from village to city. The opportunity for employment, advancement in the tehnology and social media are the factors which attract the women and girls from rural population. This attraction of the employment for the rural women is the opportunity for the traffickers. The finding of my studies shows that the poverty, false marriage and labor exploitation led to sexual trafficking. As stated in the introduction part of this study, the problem related to empowerment for sexual trafficking victims to overcome with

stigmatisation is one of the challenging part in the context of Nepal. This study was once carried out to explore the empowerment experiences of survivors from Rakshya Nepal organization. In my studies I found that the empowerment of the returnesss is directly linked with the economic status of each individual. Even the informants are not free from stigma in the society, the vocational skills, communication skills and different lifestyles competencies helps them to end up greater assured to reintegrate in the society. In conclusion the returness in some profession feel empowered after reintegraton.

Recommendations to Raksha Nepal

Raksha Nepal , established in Kathmandu is a humanitarian organization working in the field of human sex trafficking women and children. Though the organization is conducting effectively aniti-trafficking activities however the programme is run mainly in the city areas. The organization is running most of the programme after rescue for empowerment. Therefore, Rakshya Nepal should make the strategies to aware the people in rural part of Nepal.

Trafficking is the criminal activities in an geared up way. So, the strict law and its implementation is recommended for antitrafficking activities. The consequences in my studies from the interviews of victims and the representative of organizations identified poverty is the predominant cause for migration of girls. False marriage, higher job and better education are also related to poverty in village. In the city the girls are exploited sexually. Poverty, low education level and lack of employment are the factors that push the girls into the sexual exploitation. Sexual trafficking cannot be triggered through a single issue but it is the combination of various social, economical, religious, gender discirmination and ethnic discrimination. Thus, policy makers, NGO, INGO and quite a number stake holders have to work in a combined effort.

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Annexes:

Annex 1: Definitions of Trafficking given by different agencies.

UN convention for the suppression of the traffic in Persons and Exploitation of Prostitution of others, 1949 (cited in)

http://hrlibrary.umn.edu/instreetrafficinperson.htm?fbclid=IwAR2li4nwbaXilleO1LPmLxY3aG2X0ZeiaVMPBWwHWU3YY_c9Pc37bh1ftbs

UN General Assembly 1994

Radhika Coomaraswamy, UN Special Rapporteur on Violence against Women, 2000.

Annex 2. Interview guide (questions) to organization leaders/staff:

- i. Kindly tell me about your organizations and what you do?
- ii. What kind of work does your organization do in the society?
- iii. What are the challenges that you face while running this project?
- iv. What are some of the differences that you have found before and after running this project?
- v. How long does have been operating this project?
- vi. Do you think that this project has and will bring positive changes in the life of the victims of human trafficking? How?
- vii. What are some of the challenges that your organization have in trying to assist victims?
- viii. Do you think the route/method of human trafficking changed in the recent years? Kindly elaborate.
- ix. What are your organization's views about the law and its implementation process in Nepal? What more do you think should be done?
- x. How effective is the law regarding anti-trafficking in Nepal?
- xi. How does your organization view the issue of possible bribes taken by the government officials in relation to human trafficking?
- xii. Does your organization have a kind co-operation with police, media and other organizations in assisting victims?
- xiii. Does your organization think that the public awareness programme run by the government is sufficient to reach the potential victims? If not, what more can be done?
- xiv. How do you think the protection of human trafficking victims can be improved?
- xv. How do you think the protection of human trafficking victims can be improved?

- xvi. From your perspective and observations how do you understand the experiences of victims that you interact with? What are the reasons for them getting involved and what are some of the challenges and impacts it has had on their lives? How has it affected them physically, mentally and psychologically? What is the impact on their families?

Interview guide (questions) for the victims:

- i. Would you like to share your experience of being a victim of human trafficking?
- ii. How has this experience affected you and your family and how society responds to you?
- iii. Do you know of organizations that help to rescue person from human trafficking?
- iv. How did you find out about them?
- v. How did you become the part of this organization? Why did you get involved?
- vi. How has it made you feel, being part of this organization? Motivated or demotivated?
- vii. How is the behavior of the staff towards you?
- viii. What are activities of these organizations?
- ix. Have you been helped by being a part of this organisation? How? Are you feeling better or worse after being in this organization?
- x. What more do you think can be done to help victims and to avoid others from falling into this trap?

Annex 3: Response from informants

Informant A

“It says that wherever you go the past never let you free to live. Though I am self- dependent people behavior towards me was skeptical whether I was HIV infected or not because I was Trafficking returnees so. They subjected me as HIV infected and create rumor which gave me extreme pains. (Crying).such rumors create problems in my business.People hesitate to come and work together with me. (Silent) To overcome from those social stigma

Whatever came on the situation I heard from one ear and let those go from another way. With the help of organization trainings and skills rather than being weak I boost up my self confidence by smiling, showing positive gratitude and building friendly relation with the customers .I felt

changed in my personality from passive to more confident and from weak to strong or independent”.

Informant B

“Stigma...Yes it still exists (pause) it is like a broken glass which cannot be mended likewise the society also had same image for me. My co- workers hesitated to eat together and talked with me in my workplace. They subjected me as traffickers saved by Raksha Nepal (sad voice). So, by giving company with me means that welcoming stigma in their prestige so they ignored me by making various excuses. (Crying)... I felt alone and helpless.(after five minutes) To overcome from those social stigma (pause)in starting I was not able to speak and react in any activities that was provided by the organization for our improvement. Later, I gradually motivated by the self- defense, counselling activities of the organizations. I was able to find and sharpen my skills related to handicrafts. I feel more comfort with them. They showed respect and positive attitude which helped me to be more determined towards my work”.

Informant C

“Stigma (silent)...People verbally abuse me and tried to break me by making unnecessary rumors in the community where I lived but in my work place I got respect from the co-workers which gave more strength to me to fight against the negative comments and do self defense if indeed. By presenting good communication skills I was able to impress the customers which provided me to earn more in my daily lives. It was possible because of Raksha Nepal organization . Being part of this organization I felt great and lucky because it provided me an opportunity to recognize my skills and capacity to come forward in the society”.

Informant D

“Stigma(crying) Yes it still effects in my life. I am not accepted by family and the community. I went against my parents will and as curse I got into such hell. People still think that I am continuing the same job and earning from it. I felt weak sometimes when people subjected me negatively in the society” (crying voice). (Pause she drank water) I was very fascinated by the activities like personality development, interactions programmes, awareness programme and counselling program organized by the organization to make the victims spiritually, mentally and

physically strong. I felt better and progression in my personal status. I spoke against injustice and unusual acts which helped me to boost up my inner strength. I felt more motivated, confident and thought that I could create an example for others in the society through my counselling and help them how to tackle with the emotions by being stronger.

Informant E

“Sometimes, I got discriminated in the friend’s circle because they had doubt about Sexually transmitted disease. I was not heartily accepted by them in their circle though I tried my best attitudes towards them (Crying voice).. such behavior made me felt broken”. (she wiped her tears take a deep breath) To overcome with stigma I applied all my skills and trainings which I got during my stayed at Raksha Nepal Organization. Being part of organization I felt special because I got an opportunity to meet with the high- profile personality people which were impossible for other normal one’s. Like providing an honor to meet with the intellectual one motivated me more towards study and the skills of interests etc. I felt positive transformation in my life and got more motivated towards developing my communication skills in mass and spread positive attitudes towards people though they spoke negative about me. These are the two ideas which I carried with me to overcome with stigma”.

Informant F

“Stigma..yes. In school my friends doubt about my character and talking with each other about my background where I came from. Especially, the boys verbally abused and came with negative purpose. (Pause)..I (crying) felt very bad and hopeless”.

To overcome with stigma the best part that I learned during my stayed at Raksha Nepal Organization was to display inner talent and do self defense if someone treat excessively either by using words or hands. I participated in various types of vocational trainings where I got an opportunity to sharpen my communication skills. Not only that I became confident that whatever wrong situation was going on I was able to debate on it.(pause) Whatever I got from an organization have become a beautiful lesson for me to lead a life happily”.

Informant G

“ stigma (crying) because of it my parents denied to take me back or accept me. The co-worker doubted me as HIV infected person. They subjected me as traffickers’ survivors and pretend with good behavior but in reality, created so many negative comments and rumors besides me to earn more customers. (deep breathe)I felt discriminated in the functions conducted by the society which hurt me a lot (crying voice). To overcome with stigma I focused on my work rather than people attitudes towards me. As I had keen interest in tailoring which was only possible by the help of Raksha Nepal Organization. I felt great and more motivated by their vocational trainings and income generating programme. Because of such opportunity Now, I am self- dependent and this passion towards work gave to more strength to fight against unusual actions”.

Informant H

“Stigma..(pause) could not be removed. It was bitter truth of life that remained within you for lifetime. When I went out for work or shopping people gather and started pointing at me by using their eyes and started with negative comments. Some of come with proposal and offered money which became the matter of shame. I felt lose of my dignity and helpless (with full of tears). When I went across some religious ceremony then people ignored to say my face by saying that the ritual would not be good if we saw her face. Such activities in the society made me felt alone(crying). To overcome with the stigma, I always feel fortunate to be accompanied by lovely and helpful staffs of Raksha Nepal Organization. As part of this organization I got an opportunity to learn many skills to tackle and cope up with the bad situation in this selfish world. Not only this they motivated me to take part in activities to build your confident and skills of interest.By doing this I could become economically strong and set good example for others in the society.I became more determined towards my work and as result now I work as beautician. I felt proud (deep breath) that I am independent and support my parents financially”.

Informant I

“It was not easy for me to overcome with during first three months in Raksha Nepal Organization .I felt afraid to meet with other staffs, lacking interest to involve in every kind of activities because I was physically and mentally disturbed (low sound). Gradually, I heard stories of others and arose we -feelings and motivated to take part in leadership program and

continued my education. I felt very lucky that I found so friendly and helpful staffs.(pause) Every week they involved us in different counseling classes and vocational training like cooking, leadership management, crafts or beaded trainings to make us physically, mentally and economically strong. I felt more motivated, confident and independent after being into these organizations. . As it shapes and guided me to look every action from positive perspective. After completed my Bachelor in hotel management I started a small restaurant with an amount of 30,000 loan. I found so many good responds from the customers that in result I earned good income. Stigma (pause) it was difficult at the starting phase to gain confident of people. They doubt about HIV and did backbiting to stop my business. But I never felt hopeless instead I became stronger and dedicate towards my goal. Gradually, people understand about my situations and stories and now they showed respectful behavior, communicate good and said that I shaped some good lessons for others. But still there are few in the society who do backbiting but I ignored it or do debate if they crossed their limits”.

Informant J

“. Stigma (pause) really people still thought that I am HIV positive. Still in some places I am not totally accepted as they started talking with each other about my past. I felt a sense of discrimination in functions and activities that conducted in the community which hurt me a lot(crying voice).Rather than motivating me towards positive aspects people started judging negatively and said that it was stain that remained in your life forever which you could not erased it.(pause) Such behavior gave me extreme pains(crying). (After three minutes she wiped her tears and continued). My co-worker did not want to be in my company and even the place where I lived never wanted me to live a happy life as they thought that whatever I earned had connection with bad works. If I walked in a well-dressed way that people stared at me and did backbiting by saying which man has bought her for a day. Such harsh words let me felt broken (low and sad voice). In such situation I remembered the trainings and skills that I learned during my stayed at Raksha Nepal Organization. When the situation seemed to be worst then I defense myself by debating with them because as human rather than tolerating we should speak against injustice and fight for our rights. So I did same. Then people remained silent”.

Annex 4: Participant Information Sheet

You are invited to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like information. Take time to decide whether or you want to take part. Thank you for reading this.

Who am I and what I am doing?

My name is Bina Thapa Giri and I am a student at VID Specialized University, and I am now about to write my master thesis.

The title of my thesis is Psycho-social well Being of the Human Trafficking victims in Nepal to study the role of NGO's organizations in empowering the human trafficking survivors after rescue.

I am researching to find out how the organizations are empowering and promoting their lives.

The interview will be normal conversation with the representatives of NGOs and the victims by visiting offices. I expect the interview to last 30 to 60minutes. I will use other secondary source as documents and newspaper in this research.

The method for the project will be qualitative research and that will include interviews.

Theories for the proposed project will be Empowerment theory and Stigma Theory. I will conduct interviews via messenger or Skype. The informants will be the representative of NGO's and victims informed via email or telephone and visiting the offices.

I am the only person who has access to the interview data. I will keep the data on a protected personal computer. The computer has a password. No unauthorized person can access the computer.

The time for the interview will be fixed considering the convenience for both via E-mail or telephone. The interview will be audio recorded for the purpose of analysis later. I expect the interview to last about 30 to 60minutes. I will audio record the interviews to keep track what was said during the interview. Once the project is completed audio recordings will be deleted."

The participation is entirely voluntary, and participants may withdraw their consent without giving a reason, as long as their personal data is being processed. I will request a written consent from the participants.

The project will end by 31. December 2019. That is the latest time point when the data is erased. During data processing you may request access to, deletion/correction/limitation of your personal data.

You have right to data portability.

You have the right to send a complaint to the Data Protection Officer for the data controller or The Norwegian Data Protection Authority.

Contact information for the supervisor

Heikki Hiilamo

VID Specialized University

Email: heikki.hiilamo@vid.no

Contact information for the student

Bina Thapa Giri

VID Specialized University

Email: bina.thapa111@gmail.com

Contact information for the Data Protection Officer for VID Nancy Yue Liu

VID Specialized University

Nancy.Yue.Liu@diakonhjemmet.no

How will the information be used?

I can confirm that this project has been considered and approved by VID Specialized University.

Name will not be mentioned for the purpose of anonymity. Personal details will be protected using ID numbers and will be destroyed at the end of the research project. If you wish, I can provide my research findings at the end of the study.

Please Remember!

* It is entirely your decision to take part

- * You are free to withdraw at any time for any reason.
- * You do not have to give us a reason if you do not want to participate.
- * You are free to change your mind after agreeing to participate.
- * If you choose to withdraw after the interview, the recording and any other associated document will be destroyed.
- * Anything you tell me will be strictly confidential unless during our conversation I hear anything which makes me worried that someone might be in danger of harm, I might have to inform relevant agencies of this.
- * If you would like to ask some questions before deciding whether to take part, please get in touch.

Annex 5: Consent form

Dear Participant,

I am Bina Thapa Giri, a Masters Student in Diakonia and Christian Social Practice at VID Specialized University in Oslo, Norway. In partial fulfillment of my studies I am required to write a thesis paper on a specific subject; which in this case is “Improving Psycho-social wellbeing of human trafficking victims in Nepal”. To accomplish this task, I am required to carry out research through the form of interviews with key persons. It is with this in mind that you are being invited to agree to participate by answering some questions. The estimated completion of the project is within December 2019, by which time all collected data will be erased.

The participation is entirely voluntary, and participants may withdraw their consent without giving a reason, as long as their personal data is being processed.

If you agree, please be advised that the information you provide will be held in the strictest of confidence and will not be shared in any other forums. Additionally, I will also, with your permission, record the interviews to ensure the most accurate representation of our conversation.

I am the only person who has access to the interview data. I will keep the data on a protected personal computer. The computer has a password. No unauthorized person can access the computer.

During data processing you may request access to, deletion/correction/limitation of your personal data. You have right to data portability.

You have the right to send a complaint to the Data Protection Officer for the data controller or The Norwegian Data Protection Authority.

For any further questions/clarification about the research please contact me on my mobile number +4792562323 or via email: bina.thapa111@gmail.com or contact professor Heikki Hiilamo my supervisor via email heikki.hiilamo@vid.no.

Kindly indicate your consent by signing below.

I have read and agree to the above request.

Name:

Signature:

Date:

Thank you.

Annex 6: Organization visit



Interview with the representative of Raksha Nepal Organization

Annexes 7: NSD's assessment

NSD NORSK SENTER FOR FORSKNINGSDATA

NSD's assessment

Project title

Improving Psycho-social wellbeing of human trafficking victims in Nepal

Reference number

156683

Registered

26.10.2018 av Bina Thapa Giri - bina.thapa111@gmail.com

Data controller (institution responsible for the project)

VID vitenskapelige høgskole / Senter for diakoni og profesjonell praksis

Project leader (academic employee/supervisor or PhD candidate)

Heikki Hiilamo, Heikki Hiilamo@vid.no, tlf: 358403587203

Type of project

Student project, Master's thesis

Contact information, student

Bina Thapa Giri, bina.thapa111@gmail.com, tlf: 4792562323

Project period

15.11.2018 - 31.05.2020

Status

22.11.2019 - Assessed

Assessment (3)

22.11.2019 - Assessed

NSD has assessed the change registered on 31.11.2019. The new end date of the project is 31.05.2020.

We find that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 22.11.2019, as well as in correspondence with NSD. Everything is in place for the processing to continue.

FOLLOW-UP OF THE PROJECT

NSD will follow-up the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the continuation of the project!

Contact person at NSD: Eva J B Payne

Data Protection Services for Research: +47 55 58 21 17 (press 1)

29.08.2019 - Assessed

NSD has assessed the change registered on 14.06.2019.

We find that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 29.08.2019, as well as in correspondence with NSD. The processing may continue.

FOLLOW-UP OF THE PROJECT

NSD will follow-up the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Eva J B Payne

Data Protection Services for Research: +47 55 58 21 17 (press 1)

25.03.2019 - Assessed

Our assessment is that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 25.03.2019, as well as in correspondence with NSD. Everything is in place for the processing to begin.

NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the information registered in the Notification Form. On our website we explain which changes must be notified. Wait until you receive an answer from us before you carry out the changes.

TYPE OF DATA AND DURATION

The project will be processing general categories of personal data until 31.12.2019.

LEGAL BASIS

The project will gain consent from data subjects to process their personal data. We find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn. The legal basis for processing personal data is therefore consent given by the data subject, cf. the General Data Protection Regulation art. 6.1 a).

PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding:

- lawfulness, fairness and transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent
- purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes
- data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed
- storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the project's purpose

THE RIGHTS OF DATA SUBJECTS

Data subjects will have the following rights in this project: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20). These rights apply so long as the data subject can be identified in the collected data.

NSD finds that the information that will be given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13.

We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

FOLLOW YOUR INSTITUTION'S GUIDELINES

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data.

If messenger, skype, viber and whatz app are used during data collection, they will act as data processors for the project. NSD presupposes that the processing of personal data by a data processor meets the requirements under the General Data Protection Regulation arts. 28 and 29.

To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Eva J B Payne

Data Protection Services for Research: +47 55 58 21 17 (press 1)