

AREA OF STUDY: FEMALE SEX WORKERS
LOCATION: BHUJ GUJARAT

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Prostitution is considered to be one of the oldest professions and dates back to the ancient Babylons. According to the Indian history, the earlier versions of prostitutes were known as “Devadasi” who used to contribute their whole life to the devotion of Lord Krishna. Some religious beliefs explain that the Devadasis consider the Gods their husbands and thus cannot marry other mortal men. The same was later being called as “Nagarvadhu’s” or the “Brides of the town” and were called upon by the royals and the rich to dance and sing. Today this profession has made its place into the cities and villages of India.

The perception is that a girl is exploited and forced into being a sex worker because in this misogynistic society women are seen as weak, they are seen at the mercy of men. But is that true? Interviewing a number of sex workers the answer is no, it is the men who are at their mercy. The most powerful and strongest men are at their mercy. A man is the weakest when he’s naked, in bed, desperate for sex, desperate to cum and that is when these women have them by their balls, literally. Men dominate the socio-political spheres of life, but sex workers hold the power over the powerful. If they want they can destroy their families, destroy the biggest business empires and also the government. They hold this power just by spreading their legs; imagine the power they can exercise if they open their mouths? This is power and not weakness. Sex is their weapon and they use it.

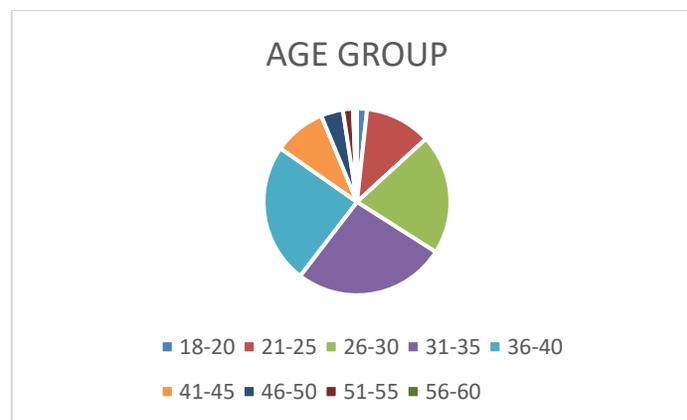
The next question you’d ask is probably ‘*what about respect?*’ as the society doesn’t accept sex work as a profession, so sex workers are greatly looked down upon. But who does the society accept? The upper-caste doesn’t accept the lower caste, Hindu’s don’t accept Muslim’s; even so that a fair man doesn’t marry a dark skinned woman, so, who does the society actually accept? The bed of a sex worker is an ideal society, where everything is equal, where no one asks the others caste or religion, there is equality on her bed, just the kind we fantasize about for our society.

A sex worker or a prostitute is there naked and pure, proud and open of what she does. Prostitution is not just there in the dingy brothels but everywhere. In corporate houses women sleep for promotions, in sports for an opening, in the media for a scoop or even in the industry for a role in the movie. Is that not prostitution? Or is prostitution only when there is a direct exchange of money for sex?

Sex is just like diamonds that influences politics, economics and conflicts but both are over-hyped concepts. Diamonds are just pieces of compressed carbon and sex is just a basic need. Have you ever thought that what if there was no sex? Women would no more be seen as commodities, and prostitution wouldn’t be such a big deal anymore.

DATA ANALYSIS

An analysis of 282 female sex workers in the area of Bhuj has been segregated and analyzed on four parameters; age group they belong to, the number of years they have been affiliated to in this profession, the native place of the sex workers and the area of work also known as the 'hotspots'. The collected data is based on both primary and secondary sources. The primary data has been collected through the process of personal interviews and focused group discussions whereas the secondary data has been assorted by the data collected from the Indian Council of Social Welfare (by Gujarat State AIDS control Society Health and Family Welfare Department) and the Kutch Mahila Vikas Sangathan (a non-government organization).

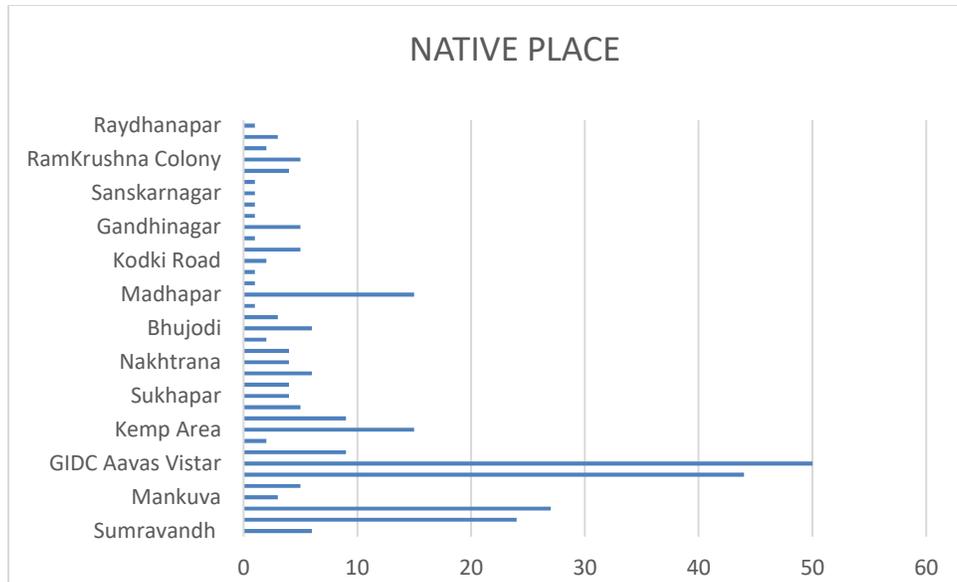


Based on the analysis of the 282 female sex workers in Bhuj, we derive that the majority of the sex workers fall within the bracket of 31-35 years of age and the least belong to the age bracket of 56-60 years. Based on the above data we interpret that 2% FSW's fall in the bracket of 18-20years, 11% fall within the bracket of 21-25years, 21% fall in the bracket of 26-30years, 26% fall in the bracket of 31-35years, 24% are from the age group between 36-40years, 9% are of the age group of 41-45years, 4% belong from 46-50years, 2% belong from 51-55years and 1% of the FSW's fall between the age of 56-60years.



The above data has been segregated into four categories of the number of years in work: first; 0-1 year within which 2% FSW's fall, second; 2-5 years in work within which 62% FSW's fall, third; 6-10 years of work within which 31% of the FSW's fall and fourth; 11-15 years in work within which 5% FSW's fall.

Based on the data we conclude that maximum female sex workers have been associated to this profession for a period between 2-5 years.



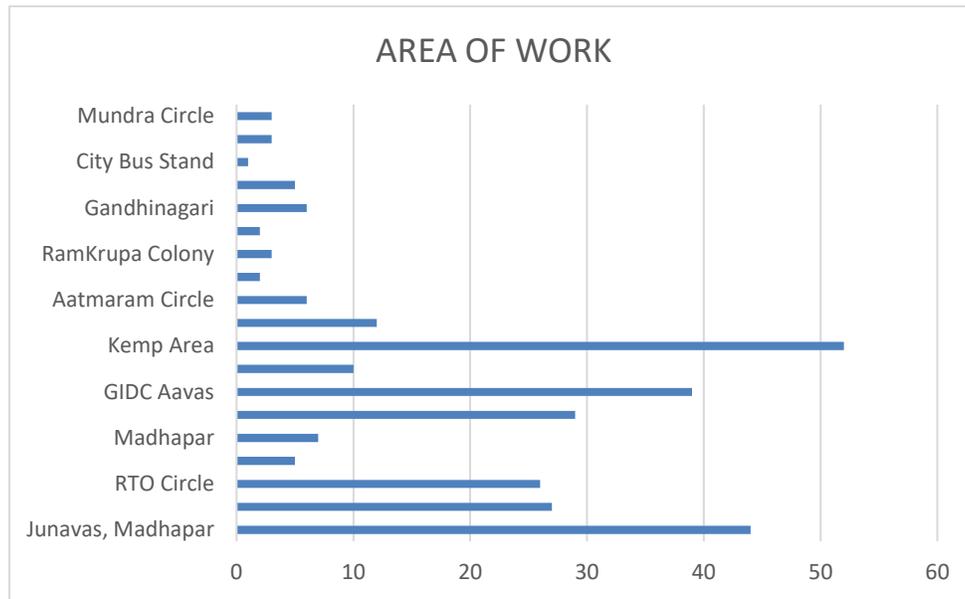
The above graph represents the native place of the 282 female sex workers in Bhuj. The graph displays a clear representation from the most and least risk prone area from where women enter into the profession of prostitution in the district of Bhuj.

The data has been categorized into three categories of high risk area, moderate risk area and low risk area.

HIGH RISK AREA: a total of 193 female sex workers from 8 high risk areas fall under this category belonging from the areas of GIDC Aavas with the highest number of FSW's (50), Junavas Madhapar (44), Sanjognagar (27), Mirzapar (24), Kemp Area (15), Madhapar (15), Ramnagari (9) and Bhid Gate (9).

MODERATE RISK AREA: a total of 72 FSW's from 16 areas fall under this bracket residing in the areas of Sumravandh (6), Aatmaram Circle (6), Bhujodi (6) RamKrushna Colony (5), Gandhinagari (5), RTO Cicle (5), Nagor (5), Din Dayal (5), Sukhapar (4), Ganeshnagar (4), Lal Tekari (4), Ravalvadi (4), Nakhtrana (4), Khana Chowk (3), Mankuva (3) and Lotus Colony (3).

LOW RISK AREA: a total of 17 female sex workers from 13 low risk areas fall under this category residing from the areas of Bhanushali Nagar (2), Kodki Road (2), Gandhidham (2), D.P. Chowk (2), Raydhanapar (1), Anjar (1), Sanskarnagar (1), Bharapar (1), Mahadev Gate (1), Sejvala Matam (1), Khari Nadi Road (1), Charavas (1) and Hospital Road (1).



The above graph analysis the hotspot areas in Bhuj i.e the areas of work with the maximum and minimum female sex workers working in the area. The data has been categorized into three categories of high hotspots, moderate hotspots and low hotspots.

HIGH HOTSPOTS: a total of 217 female sex workers work in 6 hotspot areas which fall under this category. The high hotspot areas identified are Kemp Area with 52 FSW's working in the area followed by Junavas Madhapar (44), GIDC Aawas (39), Sanjognagar (29), Mirzapar (27) and RTO Circle (26).

MODERATE HOTSPOTS: a total of 41 female sex workers working in 5 areas fall under this category. The moderate hotspots identified are Bhid Gate (12), Ramnagari (10), Madhapar (7), Aatmaram Circle (6) and Gandhinagar (6).

LOW HOTSPOTS: a total of 24 female sex workers working in 8 areas fall under this category. The low hotspots identified are Din Dayal (5), Hospital Road (5), Mundra Circle (3), Vaniyavad (3), RamKrupa Colony (3), Ganeshnagar (2), Bhanushali Nagar (2) and City Bus Stand (1).

COMMUNITY DEVELOPMENT PROGRAM (CDP)

The community development program is designed after identifying the issues that surround female sex workers in Bhuj, Kutch. Keeping in mind the societal stigma attached to sex work in India, we have designed a program that targets the issues faced by sex workers that are a product of the community itself. Hence, the program aims to tackle community issues to help sex workers tackle their existing issues. In order to understand the program we must first understand the identified community issues, which are-

- Alcoholism amongst men (men mostly being the husbands of the FSW's)

- Illiteracy among FSW's
- Lack of skills among FSW's
- Absence of opportunities
- Lack of guidance
- Vulnerable economic situation
- Prevalent sexual violence in the profession
- Societal stigma attached to the profession

The program aims to work at a community level as while understanding the issues that concern the female sex workers in Bhuj we incurred that the problems are solely products of the community, therefore it becomes crucially important for us to design a program that targets the community itself. However, while doing so we must keep in mind that due to the existing prejudices in the community regarding sex work, the workers often find themselves in volatile situation and keep their identity confidential, therefore while conducting the program we work on issues that affect the lives of the sex workers but do not reveal their identities or a woman's choice of profession.

The program has been designed in three forms; one, for men; two, for women and three, for the children. This conscious demarcation has been done keeping in mind the concerning issues and who it affects or who causes it.

CDP- Men

The main issue identified in the community in regard to men is that of alcoholism. Majority of the FSW's interviewed for the studies stated that their husbands were victims of alcoholism and therefore, have no earning capacity. In a reasonable number of these interview's we encountered cases of domestic violence, also a result of alcoholism. In view of this concern, we propose two programs:

1. Awareness workshops
2. Community Interventions

❖ *Awareness Workshops*

Awareness workshops are designed to target the existing stigmatization of sex work as a work and the defamation of women in the profession. It stemmed from the basic demand where the sex workers said '*hume koi randi na bulaye*' (we don't want to be called whores). It is with a change in thinking that we can aim to change the behaviors and attitudes of people. Therefore, it is necessary that the organization conducts community awareness workshops.

The first task of the informative workshops must be to lay down the distinction between social drinkers, problem drinkers and alcoholics. This is because the issues of alcoholism also come with its burdens of being looked down by the society. Hence, a differentiation is important here.

SOCIAL DRINKERS	PROBLEM DRINKERS	ALCOHOLICS
<p>Social drinkers are those individuals who drink in low-risk patterns which consist of no more than 14 drinks per week and no more than 4 drinks per day.</p>	<p>Problem drinkers display clear differences between their drinking habits and those of alcoholics. Most people here have a single period of heavy drinking that lasts 3-4 years and peaks at ages 18-24 (typically occurs during the college years) that they phase out of. When problem drinkers are given sufficient reason to cut back on their drinking (i.e., have a negative drinking consequence, debilitating hangover, become a parent), they can self-correct and return to drinking in a low-risk manner.</p>	<p>In contrast, alcoholics may be given countless reasons to cut back on their drinking but they are unable to permanently cut back. Alcoholics may have occasions where they drink in a low-risk manner, but they inevitably return to their alcoholic drinking patterns. High-functioning alcoholics (HFAs) in particular tend to minimize their drinking by falsely labeling it as a "problem" or as "heavy" drinking because they often do not believe that they fit the stereotype of the typical alcoholic. However, what defines an alcoholic is a person's relationship to alcohol and not how they appear to the outside world in terms of their personal, professional or academic life.</p>

*Definitions provided by National Institute on Alcohol Abuse and Alcoholism (NIAAA), USA.

In order to work with victims of alcoholism we must first identify them. To do so, some of the indicators for identification are:

1. Inability to control alcohol intake after starting to drink
2. Obsessing about alcohol (i.e., next time the person can drink, how they are going to get alcohol, who they're going to go out drinking with)
3. Behaving in ways, while drunk, that are uncharacteristic of their sober personality
4. Repeating unwanted drinking patterns
5. Surrounding themselves socially with heavy drinkers

6. Getting drunk before actually arriving at parties/bars (pre-partying)
7. An increasing sense of denial that their heavy drinking is a problem because they can succeed professionally and personally
8. Setting drinking limits (i.e., only having three drinks, only drinking three days per week) and not being able to adhere to them
9. Driving drunk and, by sheer luck, not getting arrested or involved in an accident
10. Always having to finish an alcoholic beverage or even another person's unfinished beverage
11. Using alcohol as a reward
12. Drinking daily
13. Living a double life by separating drinking life from professional or home life
14. Binge drinking (more than five drinks in one sitting)
15. Having chronic blackouts (memory lapse due to excessive drinking) and not remembering what they did for a portion of their drinking episode
16. Feeling guilt and shame about their drunken behaviors
17. Taking breaks from drinking and then increasing alcohol consumption when they resume drinking after a period of time
18. People have expressed concern about their negative drunken behaviors
19. Engaging in risky sexual behavior when intoxicated
20. Not being able to imagine their life without alcohol in it

In order to work in the community we shall appoint members of the community itself as **'community changers'**. The community changers will be agents of change who would hold the following responsibilities:

- ✓ Identifying individuals that fall under the category of problem drinkers and alcoholics.
- ✓ Identify high risk families
- ✓ Register the identified individuals with the organization
- ✓ Conduct community workshops
- ✓ Offer door-to-door awareness and information sessions
- ✓ Establish and maintain the link between the organization and the community

The community changer shall be appointed either on a permanent basis with monthly targets or a temporary commission based service.

The structure of the community workshops shall lay emphasis on the negative effects alcoholics have on themselves and the society, such as: domestic violence, legal offenders, placing their loved ones in an economically vulnerable situation etc.

❖ *Community Intervention*

Once we have targeted the minds of the individuals we move on to the next step of community intervention where we offer the following services:

- ✓ Door-to-Door After Care
- ✓ Helpline Service
- ✓ Collaboration with Rehab Centers
- ✓ Alcoholics Anonymous (AA) Meetings
- ✓ Legal Awareness and Aid

Door-to-Door After Care service shall target the high risk families identified by the community changers. It shall also target the households with identified alcoholics.

For the **high risk families**, it shall provide confidential and focused counseling within the safe space of their homes. This counseling shall be for the entire family focusing on measures they can take to prevent an individual from turning into an alcoholic. The counseling sessions will also list out the harmful effects of alcoholism with the aim of churning the conscious of the individual at risk, so s/he can realize his/her responsibilities and the harmful effects s/he shall be inflicting on themselves and the society if they become victims of alcoholism.

For the **households with identified alcoholics**, along with counseling we shall also provide a link-up with rehab facilities nearby, family counseling focusing on coping mechanisms laying focus on acceptance of the individuals by the family. The provision of legal aid shall be extended to families in need of it, such as if there are cases of violent behavior by the alcoholic on the family for example; domestic violence.

The service of **Helpline Center** shall be a free helpline that acts as a crisis center keeping in mind the anonymity of the caller. The targeted callers shall be alcoholics, the families, anyone who is a victim of violence inflicted by alcoholics or any member of the community. The aim of this helpline crisis center is to reach out to the people who would be resilient in coming out for help physically, thus by providing a medium where their identity can be completely anonymous we would provide telephonic psychological counseling and legal counseling. The helpline shall be a crisis center that functions on the motto of lending an ear to the ones who have no one to talk to without any inhibitions and offer help only when asked for.

In cases of severe alcoholism, there rises the need of rehabilitation facilities. Therefore, to help them we shall **collaborate with rehab centers** and act as the link between the patients and the facility. The role of the organization here is to counsel the alcoholic and their families to enroll

into a rehab facility. While counseling we must ensure that we inform them about the facility in detail. We must also keep in mind that the counseling provided is directed to how going to a rehab is helping themselves and not a matter of shame. Our role here includes; enrolling the ones in need into the facility, offering counseling to the family to deal with this and to welcome and support the patient once back, train the family with emotional and physical after-care and counsel the patient once back to help rehabilitate in the society without any inhibitions and guide them in setting up a life for themselves, such as; getting into proper job's, taking up recreational activities and ensuring that they do not relapse.

Alcoholics Anonymous (AA) Meetings are targeted to addicts who are in the journey of reformation or who have quit the habit. The meeting is a safe space for individuals to come share their stories, problems and inhibitions. The organization shall set up a safe space within the community where AA Meetings shall be conducted 2-3 times in a week. The meetings shall include experienced based conversations, issues faced by individuals and questions answered. The meeting shall be in the presence of one counselor. To ensure maximum participation we shall establish a sponsor system. For this, we must first categorize the members based on the time period of them have quit the habit. The individuals who have quit for a longer period and who haven't relapsed shall become the sponsors for the new quitters. The sponsors shall identify individuals who need a safe space to share their experiences and step onto the path of quitting the habit. The sponsor shall ensure that they along with the individual they have sponsored attend a minimum of 2/3 meetings every week.

Legal Awareness and Aid is the next important practice of community intervention. Alcoholics aren't just a danger to themselves but the society too. A majority of the women interviewed stated how alcoholism among their spouse resulted in frequent instances of domestic violence that sometimes take on a barbaric face. One such instance was where a respondent had no hair because her husband burnt them with hot oil. Keeping this in mind, we propose to offer legal counseling and aid to all community members. The legal awareness shall provide legal information, basic rights that one can exercise, crisis remedy and other necessary legal information. This shall be taken u through the medium of community workshops and informative posters and pamphlets. While doing so, we shall make sure that all individuals are informed to reach out to the organization in case the need of legal aid arises. We shall have advocates that deal with the cases and provide free legal aid to all complainants. In case, the free legal aid cannot be provided by the organization, we shall act as linkage between the complainant and government lawyers who provide free legal aid. While doing so, the organization shall maintain all case records and provide free legal advice at all times. Legal camps can be set up in the community every month where advocates visit the facility and offer their advice and help to the ones in need.

CDP-Women

The program targeted towards women of the community is designed to address the main issues of one, illiteracy among women and two, the lack of opportunities. Another prevalent issue that was identified during the interviews and which needs utmost attention here is the sexual violence women faces in the profession. In order to tackle these issues, we propose the following measures:

1. Educating women
2. Spreading social and legal awareness
3. Forming Self-Help Groups
4. Skill Development in collaboration with CSR

❖ *Educating Women*

One of the major issues identified is that illiteracy among women not only confines their opportunities but also conditions them to be inferior in the public domain. This is mainly because illiteracy is often accompanied by unawareness about the on-going in the public domain and often leaves women unaware and vulnerable to fraud and deceit. Hence, with this program we aim to educate women to help them become informed members of the community.

Since, most women have already crossed the accepted age of education we first shall begin with community counseling to convince not just women but their families as well to enroll women (of any age) into a form of education system. Here, we propose two forms of education system; one, formal and second, informal.

In the **formal education system**, women will be enrolled into open schools run by the government where they can avail all reading material for free and give their examination. The organization here shall help with guidance and tuitions, where external help shall be provided to women through evening sessions by setting up '*community classrooms*'.

However, keeping in mind that a substantial number of women are not even literate let alone educated, the community classroom shall take up subjects such as Gujarati, Hindi, English, Mathematics, Science and Social-Sciences.

The **informal education system** shall be controlled and monitored solely by the organization. Teachers shall be appointed either on a salary basis or on voluntary basis. For voluntary basis, the organization can tie-up with the Kachchh University B.Ed and M.Ed department where a field-word based program can be introduced within their curriculum where students are required to volunteer in the community by giving tuitions to women. Here community classrooms will take up proper functioning classes for women where subjects of Gujarati, English, Hindi, Mathematics, Science, Social Science and Life Skills will be taught. The subjects can also extend to legal knowledge. The curriculum shall be designed by the organization with monthly

examinations. These examinations however don't necessarily need to be based on the rigid marking system but can be specially designed through interactive activities to develop an understanding of what women are learning and monitor the progress of the program.

❖ *Socio-Legal Awareness*

Women also face socio-legal conflicts in the society which leads to disturbed minds and unpleasant attitudes. With prevalent socio-legal issues among women, especially sex workers it is crucial that socio-legal awareness workshops are organized at regular intervals in the community. The awareness program shall undertake workshops, visual awareness through pamphlets and posters and closed group counseling sessions.

Visual Awareness shall be taken into practice through posters and pamphlets that shall be put up in common spaces to make it accessible to all. The posters and pamphlets shall focus of exhibiting information on the existing socio-legal issues faced by the women such as; violence, societal stigma, absence of safe space, emotional well being, rights and laws, immediate self help measures in times of crisis etc.

Workshops shall be community based, designed to target the rigid societal perceptions and inhibitions regarding women. It shall extend to all issues that surround the life of a woman, to list a few;

- Menstrual Hygiene
- Family Planning
- Mental Health
- PCOD/PCOS
- Sexual Violence
- Mental and Physical Harassment
- Economic Dependency
- Sex Education
- Rights and Laws
- Social Benefits
- Myths of Society that affect the lives of women, etc.

Closed Group Counseling Sessions shall be organized in safe spaces for women to fearlessly share their stories and worries. The session shall offer counseling and awareness to develop women into independent entities who can fearlessly stand up for their rights. The sessions shall be designed to motivate and empower women on socio-emotional and legal aspects. The counselor shall ensure that anonymity is maintained during the sessions. The counselor shall design the sessions with informative motivational activities and also offer support to all issues.

Along with this, there must be collaboration with **SAKHI- One Stop Center** to offer women with any help they require. The Counselor shall act as the link between the women and the One

Stop Center. Proper information about the center must be provided to all women and in time of crisis the counselor shall accompany the women to the center and guide and support her through every step of the process.

❖ *Self-Help Groups*

The need of establishing self-help groups arises as the main concern of the interviewed women is the economic vulnerability they face. To tackle this, the organization shall set up at least one SHG in every community. The organization shall fully guide and help the women in setting up and functioning of the SHG. The organization shall also assist the women in developing a savings system. The organization shall also guide and assist the SHG's to link up with banks and procure subsidized loans.

❖ *Skill Development*

The absence of skill training among women puts them at a position of lack of employment opportunities. The organization shall take up skill development programs that will train women with skills that can help them earn a substantial earning. However, only providing training shall not be enough therefore, we propose collaboration with CSR's that can guarantee a job to these women. The assurance of job's can prove to be an incentive that shall ensure maximum and regular participation of women as their ultimate goal is earning money to support their families.

The skill development program can take into account various skills such as;

- Handicrafts
- Beautician course
- Mobile repair
- Tailoring
- Automobile repair
- Driving lessons
- Catering & Baking
- Communication Skills
- Computer Literacy
- Entrepreneur Activities (such as papad making)

*The activities can be modified based on the needs of the women.

CDP-Children

In concern of the children in the community we propose the following:

1. Skill Development and Career Guidance
2. Crèche Facility
3. Admission Camps

❖ *Skill Development and Career Counseling*

The objective of the program is to provide technical, vocational and social training to children ranging from 5-18 years of age. This is to give them the adequate skills that would help shape their career and earn a livelihood. By providing them with this opportunity, we aim at shaping lives of the children and building their futures away from the vicious circle of vulnerable economic status and taking up illegal activities, making sure that the future generation is not a victim of the same and create a life of respect with the right opportunities and guidance.

Problems:

1. The absence of proper facilities and training of children in the area is one of the root causes that obstructs them from stepping into the mainstream work sector and build a life of their own.
2. Not being given proper exposure leads to children of the vulnerable sector growing up with complexes of not being at par with another child who has been given various opportunities in life. This is harmful for the emotional and social well-being of the children, it poses as an issue in them getting proper job opportunities and it may also become a factor of creating future criminals.

Proposed Action:

1. Set up a public library in the area with books ranging for all age groups. This may include coloring books, comics, story books, novels, religious texts, short stories, science books, historical books, fiction and non-fiction, etc.
2. Groups can be created in the library implying a mentor-mentee system where exchange of ideas, books and knowledge shall take place. This task shall be monitored and facilitated by KMVS itself.
3. Skill development shall be provided to children from 5-18years of age in three groups according to age-
 - a. **Group I (5-12 years)**: here children would be given the opportunity to choose between various activities some of which may be; art and craft, dance, singing, story-telling, dramatics and various sports. Competitions and workshops can be organized on quarterly basis to promote the activities, ensure active participation of children and establish a reward base system for their performance as well.
 - b. **Group II (13-16 years)**: this age group of children would be given training in health & hygiene, group work practices such as debating, career counseling, and character enhancing workshops, gender sensitization workshops, sex-education, computer literacy and basic exposure to various professional aspects that they can take up.
 - c. **Group III (17-18 years)**: children here would be given professional trainings to build a base for their career through career counseling, legal awareness, sex-education, skill enhancement trainings in fields such as; handicrafts, beauty treatment, automobile repair, mobile repair, computer training, communication skills, repair of home appliances, tailoring, baking, catering, fashion designing etc.

❖ *Crèche Facility*

Problems:

1. Children are exposed to an unhealthy environment.
2. The psychological and social upbringing of the children is put at stake, hindering with their future.
3. Such (negative) exposure can also result in the children normalizing such activities and accepting them, which can lead to them falling prey of criminal activities.

Proposed Action:

1. A crèche facility must be set up round the clock to keep children of sex workers in a safe environment. Also, to help women earn without being burdened by the responsibility of their children being left alone without guidance or care.
2. The facility shall consist of age divisions to ensure no wrong activities such as sexual exploitation among children is committed. The groups shall be as follows-
 - a. Group I: 0-2 years
 - b. Group II: 2-5 years
 - c. Group III: 5-10years
 - d. Group IV: 10-15 years
 - e. Group V: 15-18 years
3. The facility shall have trained professionals to take care of the children which will constitute of atleast 1 house-mother for each group, 2 house-helps, 1 councilor to visit every week, supporting staff (if needed) to conduct activities such as art and craft, music, dance, sports etc.
4. It must be insured that the crèche facility is provided 24x7, and promotional activities are coordinated to promote admission of children into the facility.
5. A new facility shall be searched for in the area to set up the crèche. This facility/area will be made children friendly and attractive so that children develop a positive feeling and willingly come there.
6. A library shall be set up within the crèche facility.

❖ **Admission Camps**

“Education is the most powerful weapon one can use to change the world”, and we wish to use this weapon for the betterment of the future generations that reside in Bhuj. In providing education to the children we also ensure that they receive their fundamental right- Cultural and Educational Right. Therefore, we wish to work with the children of the sex workers and give them a weapon that can help shape better futures for them and our community as well.

Proposed Action:

1. We propose that the option of fathers name in admission forms have an option of choosing the mother’s name as well. The choice must be left to the person filling the form.
2. The option of ‘occupation of parent’ must not be a mandate incase of sex workers seeking admission for their children in schools.
3. There must be training and sensitization of the administrative staff to deal with sex workers while admission procedure.
4. The anti-bullying committee of each school must also comprise of a cell to specifically deal with bullying and harassment faced by children of sex workers.

5. For the same, the anti-bullying committee must hold sensitization workshops among children and ensure an inclusive environment is created.
6. To conduct workshops promoting the importance of education.
7. An admission camp can be set up in the premises of the community itself that brings the facility closer to the sex workers and eradicate any hurdle that prevents them from enrolling their children into schools. The camp shall include an instant passport size photo booth, an admission form booth where assistance shall be provided to fill in forms and lastly a booth that would provide uniform(s) and books to children.
8. Admissions into open school (NIOS) must be conducted for children that cannot be admitted into a full time school due to any reason.
9. To ensure that the standard of education given to these students isn't compromised, KMVS shall appoint teachers that ensure that children are provided with the right course material and are well prepared for their examinations as well (as a tuition offered to the children). KMVS shall design a curriculum based on that of CBSE for the teachers that must be followed. Monthly reports will be obtained from the teachers.