



Action against Trafficking and Sexual Exploitation of Children

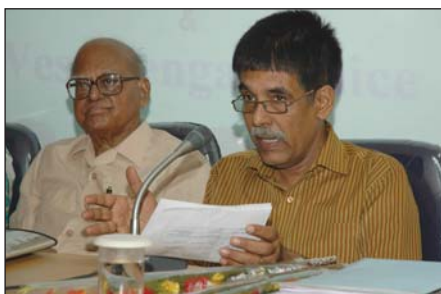
# Winds of Change

November 2009 - March 2010



## ATSEC India

Training of Police Officers on Cross Border Trafficking and Community Policing to Combat Human Trafficking was held at the Police Records Bhavan Salt Lake on 5th and 6th November 2009. The program was inaugurated by Ms Cristina Albertin, Country Representative, UNODC South Asia, Mr V.V. Thambi IPS, Additional Director General of Police (Training) was the Guest in Chief on the occasion. Mr R.N.Sarkar IPS, IG Police (Training) welcomed the guests and participants and spoke on the aims and objectives of the training. others who acted as resource persons included Justice M.R. Mullick (Retd.), Mr Taj Mohammad, Deputy Director Public Prosecution, Prof. Sarfaraz Ahmed, Mr Manabendra Mandal, Ms Mahua Sur Roy and Doctor A.K.Gupta, Head Forensic Science and Autopsy, Inspector Anirban Chakraborty and others.



Mr. V. V. Thambi, IPS, Addl. DG, WB Police, Justice M. R. Mullick (Retd.) in the inauguration of Police Training

## UNODC Workshop



Inauguration by Cristina Albertin, Regional Representative

Workshop on International Cooperation in Trafficking in Persons / Smuggling of Migrants Cases: Challenges & opportunities for the region was organized by UNODC South Asia Regional Office in collaboration with ATSEC India and was held at Taj Bengal Kolkata on 6th to 8th March 2010. Govt. officials from Srilanka, Bangladesh, Bhutan, Maldives, Nepal and India participated. Ms Cristina Albartin, Country representative, UNODC South Asia inaugurated the programme.



Ms. Sandra Valle presenting participation certificate

## ATSEC Bihar

To strengthen the integrated Anti Human Trafficking unit in Bihar, ATSEC organized a one day training on 26th August 2009.

A joint strategy formulation to combat cross border ( Indo Nepal ) Human Trafficking was organized at Balmiki Nagar with Officials of SSB ( India ) and Nepal Prahari ( Nepal ) along with officials and NGOs from both the countries participated. The program was held on 7-8th November 2009.

A workshop on building public private partnership ( PPP ) to Combat Human Trafficking in Bihar was held on 18th July 2009 at Patna.

## Introduction

Dear friends,

This is the third issue of the ATSEC India News letter. Support from UNODC has made it possible to bring out this news letter for our patrons, friends, volunteers, well wishers and member organisations of ATSEC India and ATSEC country chapters in Bangladesh, Nepal, Pakistan and Sri Lanka. ATSEC India have 541 member organisations from 26 states of India. Please send us the reports on events held and details of victims rescued, accused convicted, victims and survivors restored back to home and repatriated etc. We also would like to have case studies and best practices from the State Chapters. Your suggestion for improving this news letter is most welcome.

Manabendra Mandal  
National Coordinator  
ATSEC India & Chair Person  
ATSEC South Asia

## ATSEC Jharkhand

A Eastern Zonal workshop was organized at Ranchi by ATSEC Jharkhand chapter. They have also organized training programs on Anti Human Trafficking for Police, Labour Department officials and also for the officers of Social Welfare Department. They also organized a visit of Social Welfare Department officials from Jharkhand to West Bengal who met the Director of Social Welfare and also visited West Bengal Womens Commission, Socio Legal Aid Research & Training Centre, Sanlap and Women's Interlink Foundation.

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## HUMAN TRAFFICKING - PAST AND PRESENT

\*Ms. Kumudini Achchi

\*\*Prof.Y.S.Siddegowda

"Those who deny freedom to others, deserve it not for themselves; and, under a Just God, cannot long retain it"

-Abraham Lincoln

Human trafficking is the umbrella term we use to describe slavery: one of the greatest human rights challenges of our time. Slavery is no longer a relic of the past, but a growing reality in modern day India. There are 27 million slaves in the world today, which surpasses the number this planet has seen before.

The system of slavery can continue to flourish because most of its victims are not even aware of their bondage. When an individual is in complete acceptance of the system in which he operates, it is impossible that he understands his position or places any value upon the concept of 'human rights'. But when a person becomes enlightened about his rights, when he feels unhappy with his treatment or his conditions, only then will he start to think about his rights.



Inauguration of a workshop on Strengthen Integrated Anti Human Trafficking Unit (L-R) Dr. P.M. Nair, IG, CRPF, New Delhi, Mr. Anand Shankar, DGP, Bihar, Mr. Rajyabhardhan Sharma, ADGP, CID, GoB, Mr. Manbendra Mandal, National Coordinator, ATSEC- India.

Human rights violations have been apparent in our society from the beginning of time - and slavery has been its most common incarnation. But despite centuries of civilization; technological and sociological advancements, slavery still continues to flourish in modern India. It is readily found in the farms of rural

India and in domestic services. Millions of people around the world still suffer in silence, living in situations of forced labour and commercial sexual exploitation from which they cannot free themselves. Exploited workers, may be living in slave-like labour conditions, due to indebtedness to their 'employees', confiscation of papers, late payment or non-payment of wages. They live under the threat of exposure to the authorities or even deportation.

But times are changing. During the course of the twentieth century, society's growing awareness of human security may be attributed to the making and institutionalization of the international humanitarian law and also to the propagation and promotion of the overall concept of human rights. The concept of human rights found large-scale intellectual acceptance and the veil of inequality, that justified these violations as 'customs' or 'traditions', were lifted.

The roots of human trafficking can be traced back to the Dark Ages of folk and modern society. During the empires such as of Greek, Roman or Mughals, the prevailing social system was far more accepting of human trafficking and slavery, which was simply part of the 'natural' hierarchy of society. The concept of human rights did not exist as it does today.

In India, the contribution of the Varna [CASTE] System to the problem of Human Trafficking has been much more significant. Shudras and Ati-shudras suffered most acutely from human rights violations. The unquestioning acceptance of categories as 'service givers' provoked even more exploitation. The Shudra people were used and purchased like cattle, for little or no money based on their physical build, strength and overall health.

During the period of feudalism, slavery was commonly seen in the farms of India. Whenever the landlords faced the rebellious activities of the slaves against the inherent exploitation of the feudal system, the Zamindars (landlords) were preferred to exchange or to bring persons from faraway places to work for them as slaves. Later this practice was also extended to domestic services. Keeping slaves of their own was also presumed as the symbol of status for



Officials of SSB (India) and Nepal Prahari (Nepal) taking part in Joint Strategy Formulation to Combat Cross Border (Indo-Nepal) Human Trafficking at Balmikinagar

most of all feudal families. Religion continues to play a significant role in increasing the practice of human trafficking in India, for the purposes of sexual exploitation. The ongoing practice of the Devadasi and Basavi traditions, also encourage trafficking, directly and indirectly. In the name of God these systems have gained a veneer of respectability and social acceptance, which has nourished the practice of human trafficking and led to commercial sexual exploitation. The Devadasis and the Basavis are left with no option other than leading their life with prostitution.

Historically poverty has been another major cause of human trafficking. In the past, sending children to work, either locally or outside the hometown was a common practice in families with large numbers of children. In the folk literature of Karnataka and in Indian mythological stories, there was mention of selling or pledging a child or a woman in exchange of money and food grains during severe natural calamities like draught. It was done with the best interest of the other dependants in the family. The concept of human trafficking did not exist then, but it was accepted as a necessary practice for the economic welfare of the family. However, poor economic conditions have also led to an increase in human trafficking.

The low status of women in Indian society has



also played a significant role in the incidences of human trafficking. For centuries, women have been bought, sold and pawned as male possessions. The age-old patriarchal method of enforcing women into a submissive and subjugated position has transformed her into commodity, allowing social degradation, physical abuse and emotional torture.

The rape of women during times of conflict remains an important feature of modern warfare. Even in peacetime female slaves have often been subjected to forced sexual intercourse by her master. The international slave trade thus mushroomed and grew into an elaborate network spreading from Africa to Europe and Asia.

During the 19th century, the rise of industrialism across Europe and the Americas, quickly followed by the 20th century's mantra of capitalism, further encouraged and promoted trafficking - particularly for the purposes of prostitution.

Today, even after 60 years of Indian Independence, factors such as the predominance of the patriarchal system, poverty, illiteracy, alcoholism, broken families, abduction, rapid industrialization, the commodification of women, consumerism and rapid globalization continue to create an environment in which human trafficking can flourish.

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*continued next issue....*

## Cross Border Trafficking & Community Policing

Manabendra Mandal\*

### Community Policing

Community Policing is being practiced for several years now in India specially during the festival times police uses civil society organizations, individual volunteers for crowd control & other activities like health, hygiene & sanitation, communication, missing squads etc.

Under ITPA voluntary organizations are recognized and civil society organizations have

*Views expressed by authors are their own*

a role to play. Local level, district level and state level committees could be formed by the appropriate authorities for the prevention of trafficking. In Bangladesh community policing



Mr. R. N. Sarkar, IPS, Inspector General, West Bengal Police (Training) in the inauguration of Police Training

is mainly done at the initiatives of the police and then they contact others including civil society organizations / members to join them to help stop human trafficking.

'Community policing is a philosophy and an organizational strategy that allows the police and community to work closely together in new ways to solve the problems of crime, fear of crime, physical and social disorder and neighborhood decay. This philosophy rests on the belief that law-abiding people in the community deserve input into the police process. It also rests in the belief that solutions to contemporary problems demand freeing both citizens and the police to explore creative, new ways to address neighbourhood concern beyond a narrow focus on individual incidents of crime.

Under the community policing philosophy the ultimate goal is the creation of a professional, representative, responsive, and accountable institution that works with the public. Police forces become more than crime fighters.'

Bangladesh has already formed committees on community policing upto district level in which police has taken the lead. Victim Support Centre in Dhaka has become an ideal activity of the police where police and NGOs are working together as a group.

In India community policing is being practiced by the police at different level to get more cooperation from the civil society and for developing public relation so that police receives cooperation from the public / civil society organization on various occasions. In India Anti Human Trafficking Units has been developed

with the help of UNODC is also taking help from NGOs / CBOs in rescue / Psychosocial Counseling of victims / survivors, preparing the victims on the Court ambience, how to face the defence counsel, what to do as a witness etc. NGOs also helps the prosecution as amicus curie provides Institutional Care (rehabilitation) repatriation and re-integration. Anti Human Trafficking Units of Police in West Bengal, Andhra Pradesh, Maharashtra, Goa, are also examples of police NGO collaboration.

Another collaboration community activity is developing in India is police, CII/ Chamber of Commerce, Corporates and NGOs, collaboration to Prevent trafficking as part of corporate social responsibility.

The Indo Nepal border is long and porous with only 14 legal point along the entire stage which leads to extensive illegal cross border movement. 'Under the 1950 Treaty with India, citizen of each country are guaranteed equal treatment including the same privileges in the matter of residence, participation in trade and commerce. This means in practice that there is know immigration control for Nepalese traveling or migrating to India, and hence no record are maintained (ADB 2002;18). (Sen and Nair 2005).

In Nepal also Community policing is being Practised by the Police and the NGOs (eg. 'Seema Pahari Volunteers of Maity Nepal working in the official borders of Nepal and India on cross border trafficking and working as a watch dog to identify the traffickers and rescue the victims in the border areas ; WOREK, SATHI, CELLRAD, is also active in the field of Anti Human Trafficking Activity.



Concluding session of Community Policing Workshop AKM Masud Ali, Justice Moly Sengupta, Justice MR Mullick, Sri Banibrata Basu, IPS & Sri Manabendra Mandal

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*continued next issue....*

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