



Attachment of Stigma in Sex Workers' Milieu (Family & Community): A Hindrance of Psychosocial Development of Their Children

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Abstract

Prostitution is an age old and stigmatized profession. It engulfs females of different ages due to diversified reasons which include the poor economy as the prime factor. After entering into the sex workers' world the females lose their social identities and get "clubbed" (categorized) as prostitute. They live within their own households, set up by themselves, under a system of network with the owner of the houses and with pimps by sharing part of their earnings. Thus, the resident sex workers develop their own community which is considered as red-light area or brothel. This study examines the community of female sex workers and their families together with the issue of care giving system of the children in their families. For the purpose of the study Bowbazar red-light area, one of the oldest red-light areas of Kolkata has been chosen. The role relations of the family, of the community and the local club which is an important institution in their community, have been studied to perceive the social and cultural aspects that are affecting the psychosocial development of their children where the stigma of sex work constitutes a burden to their development. For this study the qualitative and quantitative data were collected. Especially the participants' observation on the upbringing process has got sincere attention in this study. Furthermore, out of a total 325 children between age group of 6-25 years, 50 children of 6-14 years were studied to explore their attitude in varied situations in their daily lives (both within their community and outside their community). It was observed that the children were amalgamated into the situation and they were in a vicious cycle of FSW → Child → FSW.

Keywords

Sex worker, born stigma, care giving system, family structure and process, community and local club

Introduction

Presently in India the born stigma of untouchability¹ is not so much an alarming threat to the people of lower social strata. The social, economical and political as well as cultural fruition have narrowed the social distances (Gupta 1991, 68-69). Economic development together with education and influences of urbanization are the factors that have diminished the earlier social hierarchical gap (Sanyal & Ghosh 2009, 107-110).

Traditionally, the Indian society is peculiar because it is an amalgamation of diverse forms of socio-religious and cultural beliefs. As such, the social structure and social disparities among people are widespread issues in Indian society (Sanyal & Ghosh 2009, 23-24). As a result it has created the varied scopes of involvement of people in various secret liaisons for management of their survival. It has been seen that females are worst sufferers of different social and economic disparities because of their dependency on males in their various stages of life (Pernau and Reifeld 2003, 22-25). Furthermore, in society women are treated in general as sex objects and they are considered to be responsible for household management and procreation of children. It is eventually a fact that in this patriarchal society, females become victims of cruelty and daily torture and in spite of liberal movement of females the incidents are regularly increasing (Ghadially 1986, 69-70). In addition to this, poverty is a cause of suffering for females. Therefore, for their own sake and for the sake of their family they engage in workforce whatever it may be. The women who are illiterate or who lack education up to primary level and who come from a rural background engage themselves either in locally available low paid and unskilled jobs or they migrate to urban places to earn their lives. Among them a percentage of women have chosen a profession of flesh trade for their survival where their bodies are co-modified as “sex for sale” (Weitzer 2000, 10-12). Therefore, they submerge themselves into a stigma of being a prostitute. Their changing identity is not approved by the mainstream society. These female sex workers develop their own household order which is typically matrifocal and the males’ role in this family is parasitic (Adhikari 2007, 269). In their household the female sex workers play the dual roles of family management and financial support. Their role-relation in their family is purposively in accordance with the necessities of their trade. Their community typically binds them with various factors i. e. shelter for operating trade, selling of alcohol relating to their trade.

It has been observed that in spite of their hurdles in their stigmatized families either they bring their children with them or they give birth to their children in their place of trade. The children are born with stigma or they get accustomed with the stigma as sex workers’ children (Adhikari 2007, 271-272). It has a traumatic effect throughout their life stages and it is usually realized by them during their upbringing process when their movement is confined within their community. It is evident that the stigma as ‘dangerous outcast’ does

¹ The social distance between classes as the lower class belonged to an unequal status among the people of India. Here the social and economic disparity is the main reason for these differences. The children of sex workers and their community are also treated as untouchable by the mainstream society.

not permit them to move freely outside their community (Banerjee 1998). It is perilously a painful trauma to assimilate for their future existence (Adhikari 2007, 274).

The family process and structure of the sex workers signify the grown up process of their children with inadequate supervision, so far, as their mothers' involvement in the trade (Saraswati 1999, 154-156). The physical neglect affects the children when the mothers fail to enroll a child in school at a proper age, and fail to attend to a special education (Walkser 1991). This is due to the mothers' lack of sensitivity and the absence of a father for proper care and attention (Wolfe 1999, 45-47). The social disadvantage of the community is marked inattention to the child's needs for affection, and failure to provide a standard care as well as recognition needed for psychological attention by the parents due to their poor relational representation (Wolfe 1999, 143-145). Emotionally the children witness domestic violence and experiences which are very much common according to the nature of their community that affects children in much as a form of maltreatment (Emery 1999, 84-88). The impact of their family process and disturbed parenting make the older children and adolescents aggressive, disobedient, demanding and lack of self control when compared with their peers, the other members of the community as well as their mothers to lower self esteem (Emery 1999). It also forms acting-out behaviors, such as delinquency, smoking, alcohol use, promiscuity or self destructive behaviors. Some of the children behave in a "sexualized" manner towards other children at early childhood (Adhikari 2007, 274). It is found that the adolescent girls are precocious and provocative in their interactions with males and both sexes of adolescents are more dating, and more interested in premarital sex and cohabitation (Emery 1999, 268-272). Thus, it has been found that they tend to get married at a younger age. There is also an impact in their academic competence through the academic outcomes- such as performance in school, misconduct in school and school completion and educational achievement. It is commonly found that children's misbehavior in school such as poor classroom conduct, poor economy, residential problem, and lack of parental involvement in schools contribute to increased school dropout among adolescents (Emery 1999, 268-272).

Therefore, the objective of the study is to elucidate how the born stigma of sex workers' children is attached with their life stages as trauma in relation to their parental care and family as well as community's relation in their daily lives. Secondly, the purpose is to examine the attitude and response of sex workers' children in relation to their born stigma as influential factors of their development outside their own community which leads them within a vicious cycle of **FSW → Child → FSW**.

For the study, Bowbazar, one of the oldest red-light areas of Kolkata was selected. Bowbazar derives its name from its famous association with *Baizis* or "dancing girls". The term literally means wives who could be bought in the market. Therefore, commodification of sex started in the area from an early period. The *Baizis* who settled there were brought from Lucknow and other places of North India (Adhikari 2007, 271). The 1806 Census Report of Calcutta noted that a brothel in holding number 235 & 236 in Bowbazar Street was being operated by a member of Prince Dwarakanath Tagore's family. It had 43 rooms for the sex workers who came from different parts of Bengal and belonged to the depressed

**Care giving system of
sex workers' children
in 'line bari'**

classes. The females worked as servants during their twilight years along with other activities to support themselves (Mukherjee 1977, 71).

At present it is located at the heart of the central Kolkata under the Kolkata Municipal Corporation (ward number 48) and it is under the jurisdiction of Muchipara Police Station. The brothels are concentrated in two streets of the area- 45 houses located at Premchand Boaral Street and 16 houses at Nabinach and Boral Street.

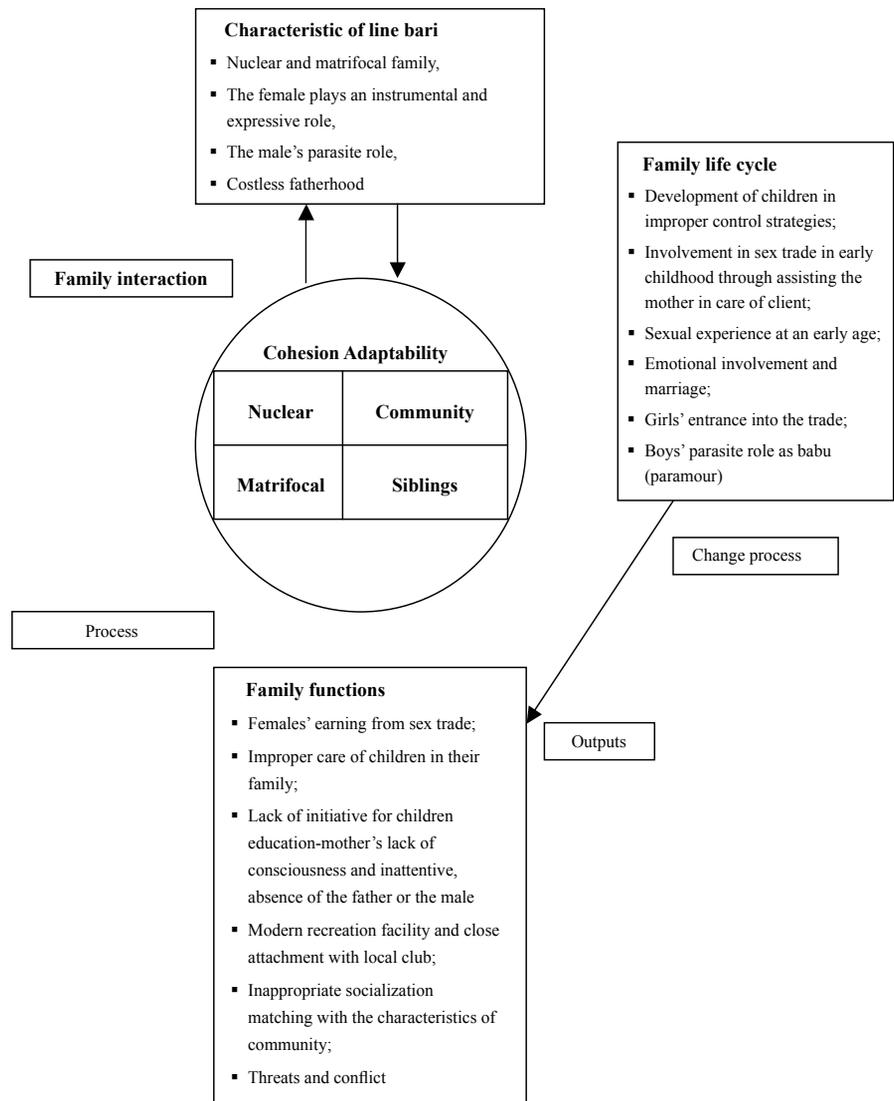
For the study, a complete census was enumerated of all the houses in the area to get both the qualitative and quantitative data. It is revealed that a total of 2200 resident female sex workers were in the area and about 800 of them were performing the trade in the area during day-time as floating sex workers². It was also found that they had 325 children of 6-25 years of age. Both the FSWs and their children were interviewed and participatory observations were done about various aspects of their lives and trades like the household set up, upbringing process of children of sex workers, and character, function and influence of their community institution (local club). Thereafter, 50 children of sex workers of 6-14 years age group of each sex were studied to find out psychosocial development with born stigma of sex workers' children.

The families of sex-workers (FSWs) of Bowbazar are termed as *line bari* (the families of FSWs are considered as line bari because they stand in queue to solicit customers) (Adhikari 2007, 270). It is a nuclear and matrifocal family and the single room of their family is used for both purpose of dwelling and trade. The sex workers usually play the dual role of caring children, preparing food and assuming responsibilities for housework. And, they also guarantee the financial support and maintain the necessary link between families and the community as well as the social world. The reciprocity of the family is not established because by all intents and purposes it is a single parent family and there is hardly any connection with the kin (Oster et al. 1982, 32-39). The familial ties of FSWs are too much loaded with maternal relation. Only in case of relationship with local born *babus* (permanent customer with whom an emotional tie is established) the network extends to paternal relationship. The depth of relationship does not extend beyond two-generations, the parents and the grandparents. The amplitude also is very thin (Adhikari 2007, 270).

The spousal relation is neither established through rituals (legally or socially recognized relationship) nor binding them together with code of conduct implied for the persons related to a husband and husband's household (Oster et al. 1982, 32-39). It is unstable, and either only emotional contact or living arrangement binds the two together. The husband/male's instrumental role is insignificant or entirely absent (Jamieson 1988, 55-58). Therefore, the father's share of parenting and his role as provider and disciplinarian is virtually absent.

² The female sex workers who are operating their sex trade in particular time (generally day time) from the red-light area, but they are not residential sex workers who are residing with their family in the red-light area.

Figure 1: Structure and process of *line bari*, family of sex workers at Bowbazar



The above scenario of their family generally facilitates the care-giving of the infants as described under and it is a very common to all of the children in their families.

Care-Giving of Children from birth to the age of three

Age-wise stages of development	Care-giving system
Birth of a child	In hospital
Up to 4-6 weeks	The mother returns to her “bari” (home) after a few days (4-6 days). The baby enjoys the close attachment of mother irrespective of his/her gender during this period. But breast-feeding is restricted. The baby is fed with canned milk. The mother’s role as care giver is seriously hampered due to the nature of the profession. A surrogate mother, usually a retired FSW is employed to look after the baby or the <i>Malkin</i> , the females who are operating the trade from their houses is asked to keep an eye on the baby. The maternal grandmother and paternal relatives if they live in the same place, or maternal relatives in the same trade, or paternal relatives who are in the same place and neighbours who are in the same trade in the same house also help in the rearing of the child.
After 4 - 6 weeks to the age of one and half years when the baby grows up to the capacity of mobility (toddler)	The mother takes care of the baby for his/her feeding and other needs at her leisure time as she joins the trade within 4-6 weeks following the birth of the child. Generally the mother works in the trade from 10:00 a. m. to late night (12:00 p. m.). The baby is kept under care of Malkin or other surrogate mother deputed by the mother who is engaged for feeding, bathing and other activities. The baby enjoys his/her mother’s attachment at night when she returns from her trade. The baby also enjoys the attention of other FSWs and their children. The baby’s older siblings also look after the newborn. Sometimes the father (Babu of the FSW) also takes care of the baby but this is very infrequent.
One and half years to three years	<p>In the morning the baby spends his/her time in the room when the mother is busy to prepare their food and with other domestic works like fetching water, shopping and other. The baby generally plays with his/her sibling or remains alone in the room. He/she learns to feed him/herself or bath alone. Sometimes the mother provides help for the same. After 10:00 a. m. or when the mother stands in the lane or street for soliciting the client, the baby is pushed to the street or lane alone with a coin of one rupee given by the mother as a trick so that the mother can use the room which is again the place of sex trade. In case of the mother who has another house called as “Grihastha Bari” (as the virtual family is considered as above) the child is shifted into that place or who have their own close relatives the baby is kept with them. Otherwise the baby plays on the street or lane or accompanied by the children of the same age of either sex or by children older than him/her, especially with the neighbours.</p> <p>The mother monitors his/her movement and other children also like to visit his/her mother time to time, while the mother provides attention according to her engagement in work.</p> <p>Generally the baby enjoys the attention of the father/babu with some gift in cash or so.</p> <p>The baby spends some of his/her time at Non Governmental Organizations (NGOs) drops in center at local club with their neighbours of the same age, or with children older than the baby, or with siblings.</p> <p>He/she also gets a chance to go outside their community with their older siblings or friends.</p> <p>During the evening time the baby spends his/her time alone or with their siblings or neighbors. He/she goes to sleep at any place of the house.</p> <p>At late night when he/she is in sleep the mother joins her children.</p>

Whole day of sex workers' children at their different stages of development

Infancy (up to 3 years)	Childhood stage (3 to 12 years)	Adolescents (above 13 years)
<ul style="list-style-type: none"> ▪ Little care of parent(s). ▪ Under care of Malkin, neighbor or older siblings ▪ Alone at a corner of the room or in the entrance/ gate of the building with siblings or outside of the building but within the lane. ▪ Staying at night alone or with siblings outside the room, but within the open place of the building. ▪ Late night with mother 	<p>For boys</p> <ul style="list-style-type: none"> ▪ Assisting the mother in household activities ▪ Leave the house at the age of 4-5 years. ▪ Involvement with play-groups and siblings at the age of 4-6. ▪ Attending school/education centers at the age of 6-7. ▪ Taking up role of errand boys of the neighbours at the age of 8. ▪ Involvement in peer groups from the age of 8. ▪ Visit to local club at the age of 8. ▪ Attending coaching center at the age of 8. ▪ In the lane or outside the community, especially in the local area with the peers up to late night. ▪ -Returning back to the mother's house at night or to local club from 10 years of age. <p>For girls:</p> <ul style="list-style-type: none"> ▪ Assisting the mother for household works, even cooking, fetching water & taking care of siblings at the age of 8. ▪ Assisting the neighbors ▪ Involvement with play- groups. ▪ Attending to an education center ▪ Attending to formal school. ▪ Returning home. ▪ Staying separately from the mother ▪ Assisting the mother or the neighbours through involvement with the trade. 	<p>For boys</p> <ul style="list-style-type: none"> ▪ Helping the mother & the neighbors. ▪ Going to school or visit local clubs. ▪ Returning to school and involvement in peer group. ▪ Non- school going at club or street and playing with peers. ▪ Attending to coaching center. ▪ Watching T. V. at the club. ▪ Emotional involvement at the age of 14-15 with the opposite sex. ▪ Grouping at club or other place from the age of 12. <p>For girls:</p> <ul style="list-style-type: none"> ▪ Helping the mother & the neighbours and siblings. ▪ Going to school or stay at home or play with peers. ▪ Returning from school. ▪ Attending to coaching centers. ▪ Staying at the mother's place separately. ▪ Emotional involvement with the opposite sex - local boys or mothers' Babu who is staying with the mother and leaves the mother's place, and go through married life temporarily and enter into the trade in another place. ▪ Moving out with the lover in nearest Park or any other places.

Sex workers' community - Local club: its function and impact on the children

The community of the sex workers is also typically constructed. The community is apparently dominated by the FSWs in terms of their control in their family and the sex trade, which operates through a networking. The males are behind the scenes and they enjoy the benefit of the trade either directly or indirectly. Beside the sex workers population in the red-light area of Bowbazar, about 10-12% of the population is permanent inhabitants of the area. And among them a proportion of 40% is indirectly in the trade. They basically operate small businesses or work as contract labor. On the other hand, a handsome population (about 42-45% of the males) fulfills their interest from the trade, because they developed emotional ties with FSWs and become *babu* of FSWs. It is a method to enjoy the earning of the sex workers. On the other hand, it has been found that *brothel owners* do not consist of only the females who are generally retired from the sex trade. About 5-7% of the *brothel owners* are males who are mainly the *babu* or sex workers' children and they assume that it is their family business. Therefore, their domination in the trade helps them to hold a position in the community, as they are economically well off than others in the community and as they have their own houses, etc. It is a source of power and authority through which they can link up themselves with political parties and the police, etc. The above mentioned situation helps them to become the leaders of the particular "para" (congregation of few household in a particular lane within the community).

These leaders have occupied different abandoned and unauthorized buildings in different sides of the community, which helps to form the **Club**, considered, as a platform of males of all ages to fulfill their own interest from the trade because their economical and political position in the community gives an extra mileage to absorb the FSWs in their own buildings and the FSWs are feeling more comfortable to perform the trade. Although FSWs are not getting any extra benefit from the brothel owner, they can say that they live at a house of a powerful person in the community. The club makes the boundary wall for the growing male adolescents (children of sex workers) and they stay within their own para where they are free to access as they like and there is no monitoring system on their activities. The leader of the para as well as the Secretary of the club does not interfere. But he is capable to hold them under his power circle. There are about seven clubs located in the corner places at the adjacent streets or lanes where an old building of one or more than one rooms are left by the Landlords due to legal dispute or any other unknown reason.

The members of the clubs are the local male adolescents (above 16 years of age). The memberships are open to the ones living in the particular area. The club is governed by the Secretary who is selected by the members according to his position in terms of his quality of relationship and rapport, political affiliation and economical background. Of course, they are mostly brothel owners (male) or son of a Malkin (brothel owner) or husband or *babu* of a Malkin. The President of the club is generally nominated from the part of the political party; Vice president and Treasurer assist the President. All of them are selected in the same way. The membership is regulated through their monthly contribution as per a schedule fixed by themselves. The female membership is restricted. Only the female child may participate in the program, i.e. participation in non-formal education center

and cultural performance in the Annual function organized in collaboration with NGOs working in the area.

The club performs the following duties:

- a. Some of the clubs are running education centers in collaboration with NGOs and also health check-up program regularly.
- b. It organizes an annual social and cultural program which includes health checkup, blood donation, cloth distribution and winter garment distribution to the children and the elderly, and cultural performance by eminent artists, which gives special recognition to the club which denotes a reputation in their community. Furthermore, they celebrate a particular religious festival every year.
- c. It rarely helps FSWs in the case of emergency health care; it helps to the school going children and fulfills civic duties like the arrangement of Ration Cards or Voter Card, etc.
- d. The club also functions as a referral agency, when a particular FSW or another member of the community feels trouble, they generally send them to the representative of the political party. It has been seen that the club members do not directly interfere in the sex trade.

Besides these, the members use the premises for their entertainment. They use it as temporary shelter and sometimes as night shelter. They get the opportunity of watching Television round the clock and they enjoy playing cards and other indoor games. They are free to take alcohol in the club premises. Most of the members usually pass the whole day in the club because they have no other engagement and secondly they do not come out from the community. It is the place where they can be free to live.

The club is a male dominated platform. The male child at his very early stage can participate in the club. They get permission to enjoy the facilities available in the club, especially watching Television and some indoor games. The children are assisting the senior members as their caretakers. They assist to daily shopping of the senior and immediately they carry out the order of the senior to supply tea and snacks, pan & cigar and even alcohol and ganja³. Their mothers push them at their very early stage of childhood due to mothers' preoccupation in their single room. Their orientation is to stay outside (street or lane) of their mother's workplace and gradually they reach to the club premises which serves as a temporary shelter. The mothers in such cases also get some relaxation⁴ for a safe place to perform their work.

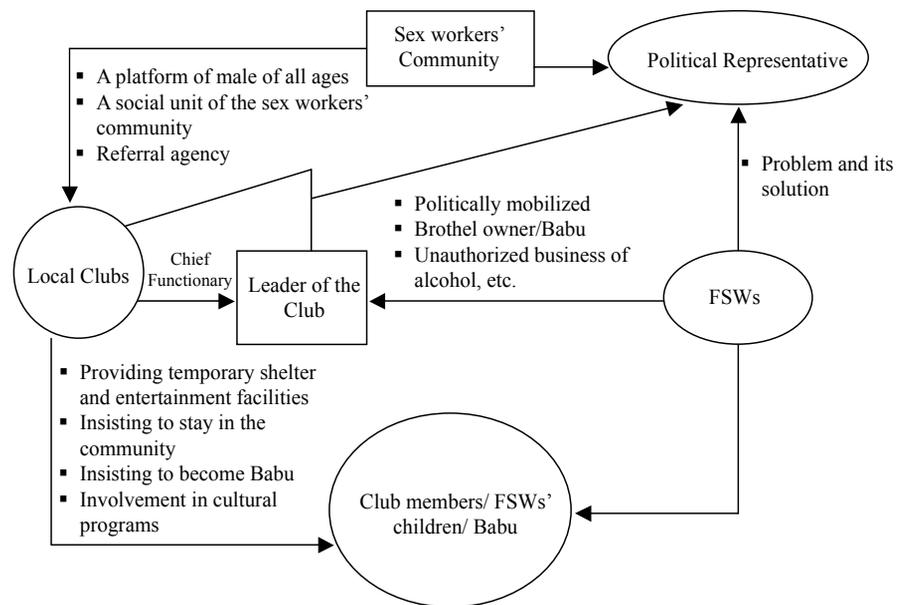
³ Meaning drug.

⁴ The residential female sex workers of this area use their place for dual purposes i. e- living purpose and to entertain their client/operate sex trade. When they have their babies they are not able to easily entertain their client because no one is there to look after their babies.

The club does not impede the trade at Bowbazar. They do not interfere in client's conflict with the brothel owner or house owner or in conflict with the Babu or husband. However, it works as a referral agency when a particular sex worker faces trouble in finding a shelter as a result of a problem relating to romantic relation of children.

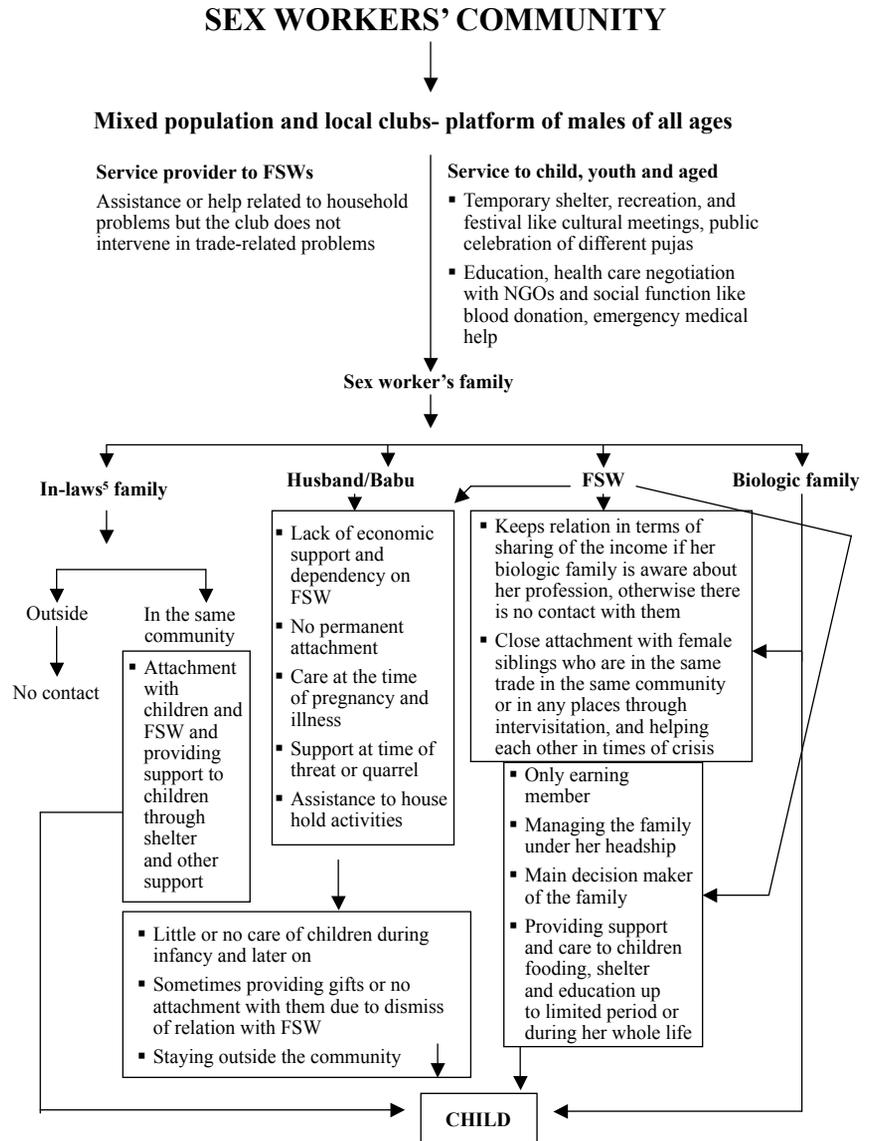
The relationship within clubs is restricted. They usually take help at the time of annual function and political purpose if they are affiliated under a single political party. There is always a secret competition of power linkage with their political affiliation and it is reflected in the programs they organize throughout the year.

Figure 2: Diagrammatic representation of sex workers' community and local club



Therefore, a shelter is required for their babies and when their babies go to local club to attend education centre, sex workers get relaxation.

Figure 3: Diagrammatic representation of sex workers' community and relationship with immediate family



⁵ In-law family: The family of the husband (local babu or spouse entering into the sex trade upon getting married to the female sex worker(s)).

Attitude of sex workers' children and problems

The electoral power of the sex workers denotes a special feature of their community feeling or their collectivity of survival in their community. Their community institution, the local club, plays the crucial role to cultivate their group feeling indirectly. The landlords of their residence are indifferent in case of political bargaining, while the club has an impact.

Some major conflicts such as conflict with Babu; conflict with client; personal economical deficiencies; child care; medical help; dispute with the house owner; problems relating to the children and mainly in relation to love affairs; other civic duties are solved by the local administrative authority (counselor) in negotiation with the local club for their survival in the community.

The survey focuses on various aspects of the social life of sex workers and their families as well as the community which has been described above, and it has been seen that the upbringing process of children of sex workers is a typical process within a framework of their stigmatized community. It is enough to nurture a vicious cycle of FSW →CHILD→FSW. No outside effort becomes effective to help to break up the cycle. It is evident that some of the FSWs make desperate efforts to provide educational support for their children; however it fails to reach the desired goal. Therefore, very often the children share the same fate with other children.

The main factors for the children's psychosocial development might be the learnt behavior. And it develops from their trajectory growing up process. An analysis of their attitude might show various magnitudes of their upbringing process and its problems.

It is true that the general population, outside the community, does not easily accept the children of sex workers as they are considered as a product of stigma. Thus, the relation outside their community is weak. Generally they prefer their own community. Consequently, from their infancy they have to face various states of affairs within their family as well as their community. They are spectators of various activities frequently happening in their surroundings which shape their attitude differently.

50 children within the age group of 6-14 years were studied through participant observation. It has helped to analyze their attitude relating to their psychosocial development during various group activities such as games. The assessment of the study can be summarized as following:

Table I: Attitude of sex workers' children

Character of attitude	% of children
Hostile	50% (25)
Introvert	10% (5)
Extrovert	40% (20)

Through an analysis of their attitudinal development and its effect can be understood. 50% of the children had hostile attitude in different situations. They quarreled with each other to establish their dominance in group performance where they did not bother violation of the norms as they scheduled before. They always tried to break the system. They were frequently using abusive language and tried to fight with each other. Their dominating behavior was different from their peers. It creates isolation for that time being.

The majority of the children (40%) were inattentive and very much feel lonely. They did not participate in group activities willingly. Their performances in group activities were poor. Their intelligence was below in general. They were feeling shy to react in any situation. They always kept a distance from others. The mothers of these children were satisfied for such behavior because they could manage them easily. Therefore, their trade might run without the disturbance of their children.

About 10% of the children were introvert in nature. They had not reacted on stimulating situations. These children were mentally depressed and maladjusted with others. The family supported it because they were polite in nature. However, it was a problem for their growing up because it led to a life with isolation and they were ill-treated by others.

These types of attitudes have a reflection on their performances in school and outside the schools. It had been compared in the following way.

Table II: Children's performance in school compared with their attitude

Character of attitude	Performance in school	
	Good	Poor
Hostile	35%	65%
Introvert	12%	88%
Extrovert	55%	45%

The children who were extrovert were also aggressive and very much talkative. They performed their role as leaders and tried to control the group in which they belonged. Their dominating tendency made them desperate and they used false facts and figures to express themselves. They behaved in a rough manner in the communities. Such types of behavior of the children of sex workers were leading to the vicious cycle where the role of family, parental care and relation were the main influential factors.

Among them, 55% of the children performed their school with a good grade and 45% of them were poor in performances in their school. But, the children those were hostile and introvert were not performing well in school. About 65% of the hostile children were poor while 88% of introvert in nature were poor in their performances.

Conclusion

Stigma in sex workers' profession has isolated them from their own family and their community. The structures and functions of their family and community are different and it has shaped according to their specific profession. The children of the sex workers are either born with this stigma or they are being associated with the stigma when they come into the place with their mothers. As a result, their upbringing process or socialization is typical. From their infancy they are accustomed to the social and cultural milieu of their particular community. Here, their family and community play important roles in their daily lives and their future lives also bind them within a vicious cycle. Their movements outside their communities restrict them because of a hidden threat of their stigma. The children are significantly hostile in nature. The extrovert or introvert nature has isolated them from being a part of a broader society. It has been seen that the performance in their school is significantly poor for which they drop out from education. Therefore, the changes that occur due to education do not have such impact in the life of children of sex workers. Consequently, they involve themselves in various unsocial and antisocial activities. Their behaviors are also defiant in nature.

The rehabilitative measures like arrangement of education, scope of mainstreaming with larger society and alternative earning have been taken for the children by the governments and development agencies. However, success rates are insufficient because the initiative to erase the stigma is not enough compared with the steps for eradication of the stigma of untouchability of casteism. The education and various constitutional safeguards especially reservation in education sectors and job market brings a radical transformation to break the social barriers. But in case of sex workers and their children only the law has been enacted to restrict the trade itself only. The movement for legalization of the trade is undoubtedly an important step to save them from the stigma. But it is a long process.

Thus, the children would be saved from this social stigma through adopting following steps:

- i. The children would be separated from their community through arrangement of separate shelters. The mothers would be sensitized for this arrangement. The work place and shelter would be separate.
- ii. This scope would be helpful to hide the mother's profession – involvement in sex trade. They would take care of their children as working mothers. The mothers would be closely associated with their children beyond their engagement in the trade.
- iii. The process of admission to school would be transparent where the male guardian would not be considered as main factor.

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Öz

Seks İşçilerinin Sosyal Çevrelerinde (Aile ve Topluluk) Damgalama: Çocuklardaki Psikososyal Gelişimin Engellenmesi

Fuhuş, tarihi çok eskilere dayanan ve damgalanmış bir meslektir. Başta fakir olanlar olmak üzere çeşitli sebeplerden dolayı farklı yaş gruplarından kadınları içine çekmektedir. Seks işçilerinin dünyasına girdikten sonra kadınlar sosyal kimliklerini kaybetmekte ve fahişe olarak sınıflandırılmaktadır. Kendi evlerinde evin sahibi ve onları pazarlayan erkeklerden (muhabbet tellalı) oluşan bir çevrenin boyunduruğu altında kazançlarının bir kısmını paylaşarak yaşarlar. Böylelikle yerleşik seks işçileri genelev bölgesi ya da randevu evi olarak bilinen kendi topluluklarını oluştururlar. Bu araştırma kadın seks işçileri ve ailelerinden oluşan topluluğu ailelerin çocuklarına verilen bakım hizmetleri konusu ile birlikte incelemektedir. Araştırma için Kalküta'nın en eski genelev bölgelerinden biri olan Bowbazar genelev bölgesi seçilmiştir. Aile, topluluk ve topluluk için önemli bir kurum olan yerel kulüp içindeki ilişkiler, çocukların psiko-sosyal gelişimini etkileyen sosyal ve kültürel yönlerin ve seks işinin taşıdığı damganın çocuk gelişiminde nasıl bir yük oluşturduğunun algılanması için incelenmiştir. Araştırma için nitel ve nicel veriler

toplantıdır. Özellikle katılımcıların çocuk yetiştirme sürecinde yaptıkları gözlemlere çalışmada büyük yer verilmiştir. Dahası, 6-25 yaş grubuna dahil toplamda 325 çocuktan 6-14 yaş grubuna dahil 50 çocuğun günlük hayatlarında (hem kendi topluluklarının içinde hem de dışında) çeşitli durumlardaki davranışları incelenmiştir. Çocukların bu durumla artık bütünleştiği ve Kadın Seks İşçisi → Çocuk → Kadın Seks İşçisi kısır döngüsünde kaldıkları gözlemlenmiştir.

Anahtar kelimeler:

Seks işçisi, doğuştan damgalanmış, çocuk bakımı sistemi, aile yapısı ve süreci, topluluk ve yerel kulüp

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