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## **Bangladeshi Women Trafficking Survivors Situation in Family and Society: NGO Response towards their Reintegration**

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# **Bangladeshi Women Trafficking Survivors Situation in Family and Society: NGO Response towards their Reintegration**

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## **Abstract**

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Trafficking is a wide spread business that not only violates women and children's human rights but also push them towards a vulnerable state with no protection of life. This paper aims to focus on the perception behind the reintegration process of trafficking survivors, who has returned from India to their families and communities in Bangladesh. In doing so, this research helps to understand the perception of survivors in their reintegration along with the perceptions of community people and family members. This study also brings forth in discussion how their life has been changed and their acceptance in society has been denied. This research was carried out with the help of BNWLA and it intends to find out what BNWLA is doing to reduce those challenges. The study findings show that reintegration of survivors is challenging. Different NGOs and government are working to change people's mind about the reintegration of survivors and provide facilities to the survivors to get empowered. This study recommends increasing the awareness among people about survivors' reintegration.

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**Keywords:** trafficking, survivor, perception, reintegration, response

# **La Situación de las Mujeres Bangladesíes Víctimas de Trata en la Familia y la Sociedad: Respuestas de las ONG a su Reintegración**

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## **Resumen**

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La trata es un gran negocio que no sólo viola los derechos humanos de mujeres y niñas, sino que también las empuja hacia la vulnerabilidad social. Este artículo analiza la percepción existente tras la reintegración de mujeres supervivientes de trata a sus familias y comunidades de Bangladesh tras su regreso de India. Esta investigación ayuda a comprender la propia percepción de las supervivientes en su proceso de reintegración así como las de los miembros de su familia y de la comunidad. También analiza cómo cambian sus vidas y cómo se les deniega su aceptación en la sociedad. Esta investigación se llevó a cabo con la ayuda de BNWLA y muestra el papel que BNWLA lleva a cabo para reducir estos problemas. Los resultados del estudio muestran que la reintegración de los supervivientes es todo un reto. Diferentes ONG así como el gobierno están trabajando para cambiar la opinión de la gente sobre la reintegración de las supervivientes, destinando medios para lograr su empoderamiento. Finalmente se concluye con la necesidad de incrementar la conciencia social sobre la reintegración de las víctimas de trata.

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**Palabras clave:** trata, superviviente, percepción, reintegración, respuesta

**T**rafficking is a wide spread business that not only violates women and children's human rights but also push them towards a vulnerable state with no protection of life. The International Labor Organization (ILO) estimates that there are 2.4 billion people in the world at any given time are engaged in forced labor and are subjected to exploitation as a result of trafficking (ILO, 2008). Globalization introduces slavery with human trafficking which is not only the result of economic migration but also the process in which people are commercialized and exploited for a variety of reasons (Bales, 2007). Bangladesh is one of the most vulnerable countries for trafficking today due to a host of factors such as its large population, chronic poverty, ongoing natural disaster and rural-urban migration due to unemployment or natural disaster, increased insecurity of the girls, lack of shelter in disaster period, gender inequality and so on (Sarker & Panday, 2006).

Bangladesh is largely a source country as far as trafficking is concerned, from which women, men and children are trafficked into different sites of employment in the destination countries. Trafficking causes multiple violations of human rights for those who are trafficked. In Bangladesh although many factors cause the initiation of the process of trafficking, poverty and unemployment can be said to the main causes. Women who are trafficked go through severe physical and psychological violence's which destroy their self-esteem, confidence level and potentiality. Reintegration into mainstream society is a problematic issue for trafficked women, particularly those who had been trafficked into prostitution, because of the stigma and taboo associated with their former work. If these women return with sexually transmitted diseases (STD) or become HIV positive, it becomes even more challenging for the family and community to accept them. Reintegration of these women is thus a difficult process that requires a pragmatic and sensitive program of action to ensure the resumption of a normal life for the trafficked survivors. However, the prevailing norms and value systems of our society do not easily accept the survivors in family and community life. This will incorporate the notion of social acceptance and the reclaiming of dignity for women when it is often found that societies become judgmental when it comes to reintegrate the survivors into the society (Gazi, Chowdhury, Nurul Alam, Chowdhury, Ahmed, Begum, 2001).

So far in Bangladesh, trafficking is an important issue which highlights the interconnected issues such as poverty, lack of education, poor governance, weak border security and women's growing need to work and earn money to be economically independent. But when the trafficked women are rescued and return back to Bangladesh, it is difficult to reintegrate them in the society as mostly they face discrimination and violence in the society. Rather, their acceptance is questioned in the name of honor and purity and somehow they are abandoned in the society. This study seeks to understand the perception of family and community members to outline the challenges of acceptance. It also focuses on BNWLA's contribution to process the reintegration and NGO and government response towards survivors.

### **Justification**

United States Trafficking in Persons Report (2007) states that human trafficking is now the second largest illicit money making venture in the world after trafficking of weapons and drugs whereas in 2006, it was ranked as the third largest business of illicit money making (United States Department of State, 2008). In Bangladesh, the intensity of trafficking is increasing day by day and “existing social structure, economic system, cultural condition and geographical setting of Bangladesh affects the trafficking of women in children and compelled them to involve in sex-trade, domestic work, harmful industrial work, forced marriage, forced begging, camel jockeying, adoption trade and organ harvesting”(Sarker & Panday, 2006, p. 1). The issue of trafficking is gaining a lot of attention in Bangladesh with studies which have been published on this issue. Bangladesh country report (2007) (Ministry of Home Affairs, 2008) showed that 50,000 Bangladeshi girls are trafficked to or through India every year as we have border with India. Huda (2006) gives an idea that more than 14,000 Bangladeshi women are working as maids in the Gulf States and NGOs estimate the number as more than 40,000. BNWLA repatriated 378 survivors from different states of South Asian countries and among them 144 were female and 234 were male survivors (Ali, 2007). In 2011, BNWLA rescued 119 survivors and reintegrated 102 survivors. 25 survivors got the job or livelihood support from BNWLA in 2011 (Ministry

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of Home Affairs, 2011). Moreover, they have organized many workshops to create a platform for the collaboration between government and NGOs to improve prosecution system. The Government of Bangladesh Country Report (Ministry of Home Affairs, 2008) claimed that efficient policing and implementation of measures showed a remarkable improvement in rescuing the trafficked women and children.

Table 1

*The status of Law Enforcement Agencies against Trafficking in Women and Children (Survivors Rescued)*

Law enforcement agencies	16 March '05 to 15 March '06	15 March'06 to 15 March '07	January '07 to December '07	January '08 to December '08
Police	87	94	57	140
BDR	02	63	26	48
RAB	17	-	04	39
Ministry of Home Affairs	49	30	30	28
Total	155	187	117	255

Source: Ministry of Home Affairs (2008). Bangladesh Country Report on Combating Trafficking in Women and Children.

However, from the number of survivors rescued between March 2005 to December 2008, only a fraction of the victims are rehabilitated. During 2012, RAB arrested 276 persons and rescued 182 victims from 1 January-10 December, 2012. Border guards rescued 255 women and 86 children and had arrested 10 traffickers (Ministry of Home Affairs, 2012). A UNICEF report says that each month approximately 400 women and children in Bangladesh become victims of trafficking (Report in the Daily Star on 22-03-2010 in Jahan, 2011). Data on trafficking compiled from newspaper reports do not provide authentic and comprehensive information and data compiled by NGOs can give a confusing picture since it does not cover the whole country. Generally, the documentation about trafficking in Bangladesh is poor and data are collected by individual organizations. The numbers of trafficked people documented in government reports do not also

provide the information of whole country. Nevertheless, we get an understanding of the magnitude of the trafficking problem in Bangladesh from reading these sources.

Generally the development programs all over the country stress more on either prevention or reduction in numbers of trafficking and rescuing trafficked women. Research is carried out to measure the impact of trafficking on prostitution and HIV/AIDS infection. Importance of giving emphasis on the rescued women is not highly visible though they need more care and attention to be reintegrated in the society. Many women do not try to escape or come back as families do not welcome back girls worked as sex workers (Derks, 1997; Human Rights Watch, 1995). In a patriarchal society like Bangladesh, women merely go through humiliation and disgrace because of their previous work while trafficked. Surprisingly less importance is given to make these women self-sufficient or prepare them to go back in a normal life. Although the police rescue many women and children, what happens to them after they have been rescued is largely unknown. Most are unable to go back to their home because of a whole series of problems, and when they are released, they are again at risk of being picked up by the traffickers. Of particular interest to me is to find out the status of survivors in their family and society through the perception of family and community members and to understand what BNWLA has done for them.

### **Theory**

Empowerment theory of Kabeer (1999) is outlined to understand the possible meaning of empowerment and how it can be achieved by survivors. Sadan's (2004) ideas of empowerment also shed a broader light on the idea of powerlessness or disempowerment that made women survivors vulnerable to the traffickers, abused and marginalized in society. Saleebey (2006) explain empowerment in a way that describes how to get back the strength, cope with the situation and regain the power from a powerless state. To complement this perspective the study of Gutierrez, DeLois & GlenMaye (1995) talks about the intervention programs that work as mechanisms to initiate the empowerment process of survivors. This research also uses stigma theory based on Goffman (1963), which is

intended to show how stigma get attached to people and the consequences they face due to the stigma. Stigma can result from particular characteristics like physical deformity or can be generated from negative attitudes towards the behaviors of a group like prostitutes or homosexuals and these groups may be linked to ‘undesirable characteristics’ (p. 17).

### **Methodology**

This research is a part of my M. Phil thesis and I have followed qualitative research methodology. I have focused on the survivors’ status through the perception of family and community members and the NGO response for their acceptance. I worked with BNWLA (Bangladesh National Women’s Lawyers Association) to access the survivors, the parents of survivors and community members. I interviewed six survivors and five family members of survivors. With the help of BNWLA staff, I had conducted two focus group discussions in two villages. I interviewed men and women separately and each group was consisted of six persons. I have also interviewed two BNWLA staffs and one expert to know the information about NGO and government response. I have maintained the ethical code of conduct and used pseudo name of the survivors.

This study uses thematic analysis and interpretation that help to define the theme of raw data, breaking them into small units and analyze those categorized themes with the help of theories. The early stage of analysis is called as *open coding*. Open coding helps the researcher to compare data and ask questions about what is and what is not understood (Kolb, 2012). This coding has played an important role to sort out the data from huge pool of information in the transcripts, field notes and documents and also to deal with the information that fits in specific categories.

I interviewed the survivors’ to get primary information and I also conducted focus group discussion among the community people. Conducting interviews among the BNWLA staffs gave me idea about their intervention programs. Survivors were the main informants to understand the experience of trafficking and rest of the people helped to discover the reintegration process of survivors. Secondary sources for this study were collected in the form of books, reports, research studies, newspaper articles,

document available in the internet, government country reports, and NGOs newsletters.

## **Findings**

### **Perception of Family and Community Members and Role of BNWLA**

BNWLA and other NGOs have taken the initiative to unify survivors with family and society after their psychological recovery in shelter home. As I have worked with BNWLA, I will describe their role in processing the social acceptance of survivors. The endeavor to reintegrate survivors in society can affect the survivors, their family or bring some changes in their social lives in terms of acceptance, prestige and power. The social norms and cultural values often make the reintegration process difficult and survivors are prone to face discrimination, violence or disrespect.

### **Role of the Family for Adaptation of Survivors and Dilemma of Hiding the Truth**

Family is an important institution in people's life and in Bangladeshi communities people are normally very close to their home and their families. The family is the institution that maintains the social customs and helps to transfer the traditional norms of society. For the trafficked survivors, going back to family was little challenging as they knew well about those norms and family values that was absolutely against of their involvement in prostitution. Even if they were forced to do sex work after trafficking, it was considered as a work that was against not only religion but also socio-cultural norms. Family members were supporting the reintegration of survivors strongly though they had to face social stigma. Parents were embarrassed, upset but at the same time accepted their daughters. Survivors were also ashamed of their previous life and did not want to live with family due to social discrimination. It was really difficult for the family members to accept the girl as they had to fight with social norms, their beliefs, religion. However, they were emotional about survivors, though were bothered also about their social life. I talked to an expert who was working with trafficking issues for the last ten years and she told me that the response of family had changed. She told me

When I started working in 1990s, it was really difficult to reintegrate women in family. Parents' were not ready at all to accept the daughters like before in family. I feel that extreme level of stigmatization has changed a little now, though it is going on still in many levels. Still people are concerned with societal norms and values, but they now also consider the emotional connection. It does not mean that they do not face the stigmatization, they do but still they accept the situation and support the survivors.

It seemed that due to the emotional attachment of family and awareness rising, it became little easy to reintegrate them in family for few cases. But still parents did not talk about their daughters' involvement in prostitution and hid the information from community people. They were always going through the dilemma to hide the truth from the people and protect the girl with a lie. The most important thing was that people did not believe them blindly, however, understood that they were lying. It was difficult for them to be deceitful and at the same time losing social respect. However, they continued lying as they wanted to save their daughters and selves from community people's attack.

### **Community People's Perception to Survivors' Acceptance and their Status in the Society**

Along with the family acceptance, community people's acceptance was also important for the survivors. It was also my interest to discover the perception of community people regarding the acceptance of survivors. The literature also demonstrated that stigma is associated with the survivors of trafficking (Crawford & Kaufman, 2008; Gazi, et. al., 2001). Community People had little knowledge about trafficking and the knowledge ended up with the belief that the purpose of trafficking was prostitution. Some of them could realize that women were the victim of deception but also believed that some greedy women went willingly. They were concerned about the deception process but expected the women could have been more careful. Community people had a negative perception about survivors who were lured and considered them as 'greedy women'. They also blamed survivors for trusting someone blindly and leave the country with that person. They believed that whoever was trafficked in India or anywhere in this world was doing bad work. The understanding of 'bad work' links with

the prostitution that is highly stigmatized and is an indirect way to describe the feeling about survivors' stay at brothels. The women, who were trafficked by husbands, received sympathy from community people as they were considered innocent. Most of them agreed strongly that those innocent girls should be accepted in society with respect as they were bound to do the 'bad work' because of husbands' mistake. According to some community peoples' point of view, it was little difficult to forget the past of survivors and for this their acceptance was in question. Some people hold the opinion that the survivors got trafficked because of their own mistake and they deserved suffering.

### **Social Discrimination and Continuation to Violence against Survivors**

Families' acceptance of these girls' would become more successful if the social discrimination would be less in society. Reintegration or reunification of survivors in family seemed difficult due to the social discrimination. The statements of family members and survivors pointed out the social discrimination they faced so far. Chen & Marcovici (2003) mention that the trafficked survivors are continued to be stigmatized even after their reintegration in the society. Survivors were considered as characterless women who could manipulate other girls of the society. It was the preconception of patriarchal society to exclude the trafficked survivors from the mainstream society in the name of purity.

Moriom, who was trafficked by neighbour with the false promise of job, said

When I was rescued, I thought that I came out from the hell but actually I went back to another hell. I went back to village and started living with my family. As one guy from my village saw me in the brothel, he spread the news in the whole village. I was so ashamed that time in front of all. Everybody talked about me; they tried to abuse me sexually. They treated me as a public property and wanted to use me. They had the perception that as I worked as prostitute, I would continue to do the same in my village also. People knocked at my door or window at night. I couldn't sleep nearby the window even as if it was open, people tried to touch my body. It was so difficult for me. Even my family members were humiliated everywhere. When I understood that it would be

impossible to live in the village, I came back to Dhaka city and unfortunately got trafficked again.

From her interview, I got the idea of social discrimination against the survivors and their family. When people were sure about the girls' involvement in prostitution, they could disgrace them more easily. The possibility of violence was increased for Moriom and same happened for rest of others. It was difficult to escape from the social exclusion due to the previous life after trafficking, thus, survivors excluded selves from the society. In the village generally people love to visit each other frequently. But most of them had chosen a life to live in solitude to get relief from the awkward situation that could hurt psychologically. They did not want to live in village just because of the peoples' behavior, attitude towards them and also the possibility to get violated or raped. They had the feeling that because of them their parents also lost the social acceptance and respect. Reunification in family and community always does not bring happiness or usual success in survivors' life rather it initiates new possibilities of violence also. Moreover, social stigma destroys their positive will and power to live like other people. The segregation is imposed on survivors as she has done grave sin that cannot be forgiven or forgotten. The status of survivors in family and society is mostly questionable.

### **NGO Response – Role of BNWLA**

Bangladeshi NGOs play an important role to combat trafficking and perform responsible anti-trafficking activities all over the country. There are many NGOs in Bangladesh working against trafficking and among them BNWLA (Bangladesh National Women Lawyers Association), DAM (Dhaka Ahsania Mission), CWCS (Center for Women and Children Studies), RJ (Rights Jessore), UDDIPAN, SAVIOUR are the leading NGOs (Ministry of Home Affairs, 2011). BNWLA is an organization which has been working since 1991 to combat trafficking and reduce violence against women. Reintegration of survivors is the continuous process of anti-trafficking program that starts from the shelter home. BNWLA follows different strategies to facilitate the reintegration process. The concern of BNWLA is to provide services to survivors to recover from the past miseries and at the same time it works to change peoples' minds. It has initiated approaches to help women to adjust with new life and also to

empower them economically. BNWLA is one of the important NGO's working with anti-trafficking projects for rescue, rehabilitation and reintegration in society.

BNWLA follows the following strategies for the reintegration of survivors that have brought some changes in survivors' life:

**Shelter home facilities.** BNWLA provides survivors with shelter home facilities to make them prepared for further integration process. They arrange psychological counseling to the survivors, so that they can recover from psychological distress, broken confidence, distrust, and anxiety. They also ensure physical treatment that helps to identify about Sexually Transmitted Disease (STD) and HIV/AIDS. Survivors get full attention and care to adapt a normal life and get ready to be reintegrated.

**Maintaining confidentiality about survivors in local area.** BNWLA as an organization is running the activities to ensure a good life to survivors and also to help them socialized in community. Gaining respect in society for the survivors' is a difficult task if the information about their former experiences are revealed and for this BNWLA maintains the confidentiality in the reintegration process. They communicate with the parents first after the girls come to BNWLA shelter home from Indian brothel. The staff contacts the parents. By that time, the survivors are given physical and psychological health services. If the parents come, survivors go back with their parents. NGO staff while visiting survivors house inform community people that they have given the survivors family a loan from the NGO. NGO staff never reveals the girls past profession to the community people for the safety of survivors and their families.

**Follow up.** BNWLA does the follow up after reintegration of survivors in family and society. The staff informed me that they communicate with the survivors to know their condition. If the survivors need security, they provide them with security. Moreover, cash, a cow or a sewing machine may be given to the survivors to start a new business. If anyone wants to study they provide them with books, dress and other study materials. They also arrange jobs in garment factories or other factories for these survivors. Moreover, while these survivors stay in the city to work in garments factories, BNWLA rent a house for them. BNWLA provides free medicine to all the HIV positive patients.

**Legal support.** BNWLA provides legal support to the survivors if they want to file case against traffickers. There are many cases hanging in court for years. The advocate of BNWLA told me that they are very keen to provide legal support to the survivors without any cost of filing a case. BNWLA runs the case for years. Though sometimes survivors' families get lured by the traffickers and in exchange of good money they settle the case outside the court. BNWLA has achieved success in the prosecution of traffickers and many traffickers were punished with death sentence (Ministry of Home Affairs, 2011).

**Community meeting.** BNWLA works to make people aware of the problem of trafficking. It arranges many community sessions to change people's attitude towards survivors. In every week they arrange session in the most high risk areas. They try to reduce the level of stigma attached to survivors through this intervention. To do so, some NGOs form volunteer groups to raise awareness among people about trafficking.

**Ensures economic well-being of survivors and preventing the survivors risk of re-trafficking.** BNWLA helps the survivors with skill development training and help them to get independent economically. Moreover, they work to ensure safe accommodation for the survivors living in city or working in factories. They also provide education and awareness to the survivors so that they can prevent their re-trafficking. The training is in most of the cases given to the survivors for small scale income generating activities and BNWLA believes these activities will lead the survivors to their first step of empowerment. They cannot provide proper technical training due to the illiteracy or lack of education of survivors. The training seemed appropriate according to the survivors but they want more help for their economic advancement.

### **Strength to Fight**

The struggle continues for survivors when get back home from shelter home. The discrimination they face everywhere does not let them forget and create difficulties for their families also. They lack a chance to lead a good life due to people's criticism and discriminating behavior. However, they try to cope with the situation by developing own strength of accepting the social exclusion. Due to the NGO and government interventions most of the survivors now are determined about their future and have adopted

strategies to deal with the situation. It might be by accepting the isolation and readjusting with new situation. They want to start a new life, get jobs, earn money, get married and have kids. Most of them have gathered strength to accept the past and not to stop in life. BNWLA's support increased the sense of confidence among the survivors to some extent and made them dream for the future and be determined to get independent. The social stigma is prevalent in society but some survivors have learnt to live with the stigma. The dream goes on for them with a new hope of moving to city and regaining status in society.

### **Analysis**

BNWLA as an organization plays an important role in survivors' life. They follow many strategies to make community people aware of trafficking. It actually helps to increase the acceptance level of survivors in community. The perception of community people towards survivor is not really positive, however, they understand the survivors have done 'bad work' and believe that those survivors can pollute other girls. The concepts of purity and virginity are very strong among people that they can hardly accept girls' involvement in prostitution. BNWLA tries to reduce the stigma in community level but it needs long time to remove the stigma completely.

Following Kabeer's (1999) empowerment theory, we can say that BNWLA works as the medium to develop the agency of survivors. Survivors get the facilities to recover from the previous memories of brothel and participate in the process of reintegration. Through increased the agency survivors can develop their capacity to make choices. Their interest to resettle in life can be considered as a way of expressing agency. Sadan (2000) mentions the three approaches named individual empowerment, community empowerment and professional practice. Survivor's individual empowerment can be achieved by changing community people's mind and professional practice can work as a medium in this regard. BNWLA tries to empower the women by giving the survivors priority and help to increase their sense of power to change own situation. BNWLA works to sensitize community people through awareness raising session to think positive about trafficked survivors' reintegration. BNWLA's intervention programs provide assistance to survivor to increase

their self-esteem or motivate them to become psychologically strong to live in community again.

Gutierrez, DeLois, & GlenMaye (1995) said that empowerment can be understood as the capacity to fight against inequality. According to them empowerment consists of some sub processes that can be used to understand and change the community people's consciousness about trafficking, reduce the tendency of survivors to self-blame, and understand survivors self-competency and confidence. Intervention methods also help to develop the strength of survivors and help to grow their personal power. BNWLA has designed its program to increase the community people's positive understanding about trafficking. At the same time, they have provided the survivors with counseling to reduce the guilt and develop the sense of power to face the community people. Moreover, skill development training can work as a means to start economic activities. The five components described by Gutierrez, DeLois, & GlenMaye (1995) i.e. control, confidence, power, choice and autonomy also help to analyze the level of empowerment of survivors. Control is the ability to have control, confidence is perceiving oneself as confident not a victim, whereas power is the ability to influence own situation. Choice is the awareness about increased option and being able to exercise that, and autonomy is the sense of independence. If we want to use these five components to analyze survivor's level of empowerment, the empowerment state of survivors is not impressive. The intervention programs could not develop all these five components among survivors as some of them were controlled by family members or NGOs.

Women who are trafficked are perceived as the bad women and they are excluded from the community. Survivors face different forms of challenges while they are reintegrated within their families. Social stigma was the main obstacle for the reintegration of survivors in family and community. Goffman (1963) in his book explains about how stigma is attributed to people. It was perceived by the community people that survivors have gone beyond the traditional norms and became 'imperfect' members of society. Moreover, they possessed a distorted character due to their profession that was not accepted by the community people. Community people treated them with hatred and disgust. Due to the behavior and perception of community people, some survivor's did not want to stay with family or

reunite in community. Due to attachment with survivors, their family members also lost the social prestige and faced humiliation. It contaminated from survivors to their families. My participants from FGD were not really positive about the reintegration as they believed that these returnees might pollute other girls. However, some people were thinking positively about survivor's reintegration. Professional intervention programs are working to change people's mind but it needs long time to accept the survivors in family and community with respect and honor. This paper stresses on the 'enacted stigma' that is imposed by the community people to the survivors. Survivors faced hatred and humiliation that separated them from other people. This research discusses how stigma is imposed on survivors by the community people, with the focus on BNWLA's role to facilitate the reintegration.

### **Conclusion**

This study has attempted to underscore the experience of Bangladeshi women trafficked survivors and their reintegration process in community. The study has discussed the causes of trafficking explaining direct and indirect causes. Survivors were physically and psychologically damaged due to the sexual violence in brothel. Survivors were rescued by police and sent to Indian shelter home where they primarily got psychological counseling and skill development training. However, this study reveals that stigma is attached to these survivors from the time of their rescue. They started to develop a sense of fear and shame due to their involvement in prostitution.

When the survivors came back home, they were sent to BNWLA shelter home. BNWLA facilitated their reintegration in family and also helped them to experience normal life. The survivors who were living with parents were accepted by their families but the perception of community people was not really positive about the survivors' reintegration in community. Parents were hiding the information that their daughters' were involved in prostitution and they supported the survivors to start a new life. Community people abused them sometimes and all of them experienced shame while meeting others. People talk about survivor's changed identity and it creates the sense of self stigma among them. The survivors' had stopped joining

public occasions and four survivors have moved to city again to work and stay away from the humiliation.

This study also focuses on the internal strength of survivors to develop the agency to deal with the stigma. They have adopted coping mechanisms to live with the stigma. They have the feeling of guilt and shame that resulted in self stigma among them. They understand their identity and have decided to develop self economically to lead a normal life. However, things never get normal for the survivors due to stigma attached to them. The trafficked survivors mostly get involved in prostitution, something which is well known in community. Religious and social norms do not allow a sex worker or prostitute to be a part of community. They are treated as ‘bad women’ and a threat to society. This perception creates the sense of shame among the survivors that distorts their self-identity. Reintegration of survivors seems difficult in community as they are highly stigmatized in Bangladesh. BNWLA and other NGOs along with government are providing services to make these women strong to overcome the bad experiences. It is difficult to forget the memories but survivors dream to get married, have children, have good job continues. The beautiful part of this research was the fact that dreams never die and survivors are living only because they have dreams.

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