



no 1



Trafficking and Sexual Abuse  
among Street Children in Kathmandu



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# Trafficking and Sexual Abuse among Street Children in Kathmandu

By  
Govind Subedi

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(ILO/IPEC)

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## Acknowledgements

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This study on Trafficking and Sexual Abuse among the Street Children of Kathmandu is carried out for the International Labour Organization/International Programme on the Elimination of Child Labour (ILO/IPEC), Trafficking in Children – South Asia, Nepal Chapter. The study utilizes both qualitative and quantitative data collection methods. Altogether, 100 street children were interviewed while we also had access to 300 data forms at the NGO Bisauni. The main aim of the study was to examine the element of trafficking and also the extent and nature of sexual abuse among street children.

I am grateful to Leyla Tegmo-Reddy, Country Director, ILO Nepal. I am also equally grateful to Ms Tine Staermose, Mr. Bimal Rawal, Ms. Kapila Amatya of the ILO Trafficking in Children South Asia Project for giving me the opportunity to carry out this study.

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Finally, I would like to thank all the children, who have had the courage to share their deepest and darkest secrets with us and the key informants who have spared their time to provide information to us.

Informed consent was taken and voluntary participation was ensured from all respondents. Pseudonyms have been used to preserve the identity of the respondents.

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## Foreword

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The Government of Nepal ratified the ILO Convention concerning the prohibition and immediate action for the elimination of the worst forms of child labour, 1999 (No. 182) in September 2001. Slavery, debt bondage, trafficking, sexual exploitation, the use of children in the drug trade and in armed conflict, as well as hazardous work are all defined as worst forms of child labour. The related ILO Recommendation (No. 190) states that “detailed information and statistical data on the nature and extent of child labour should be compiled and kept up to date....” This is particularly challenging as the worst forms of child labour are often hidden from public view, since many of them are illegal or even criminal in nature.

In order to assist the government of Nepal in setting up a National Action Plan for the elimination of child labour, the ILO undertook the first national child labour survey in partnership with the Central Department of Population Studies in 1996. This was followed by a number of studies over the years including five recent rapid assessments on the worst forms of child labour in preparation for the Time-Bound Programme in Nepal. Although these endeavors have contributed to our body of knowledge and helped constitute a database on child labour in the country, gaps still remain.

ILO-IPEC is presently implementing a Sub-regional Project against Trafficking in Children in South Asia (TICSA) covering Nepal, Bangladesh and Sri Lanka that is funded by the United States Department of Labor.

In partnership with local agencies working in the field, new areas of research in Nepal were identified to investigate unexplored trafficking issues at grassroots level and to design new and effective strategies to combat trafficking. The trafficking issues and research locations were carefully chosen by our partners and three investigations were carried out: **i) Trafficking and sexual abuse among the street children, ii) Cross border trafficking of boys and iii) Internal trafficking among children engaged in prostitution.** The present publication is the report of the first of these investigations.

I would like to express my gratitude to the TICSA project colleagues and other partners who have contributed to the realization of this report for their sensitive approach in undertaking research on these difficult subjects. Moreover, we feel particularly indebted to the children who consented to providing us with an insight into their intolerable living and working conditions.

I sincerely hope that the information provided in this report will give us a deeper understanding of the harsh realities they endure and help us in designing more effective strategies against trafficking together with other stakeholders including policy makers, trade unions, employers' organizations, NGOs and the children themselves in Nepal.



Frans Röselaers

Director

International Programme on the Elimination of Child Labour (IPEC)

International Labour Office

Geneva

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# Executive Summary of Main Findings

***The main research questions addressed in this study are: what is the situation of sexual abuse of street children? What are the forms of sexual abuse? Who are the abusers? How do street children end up in such abusive conditions? Were they trafficked? Who are the traffickers?***

In order to answer these research questions, a combination and a triangulation process of several data collection techniques such as semi-structured direct interviews with the respondents, key informant interviews and focus group discussions were used.

100 street children were interviewed from major street locations frequented by street children such as Bir Hospital areas, Bus Park, New Road, Basantapur, Bisal Bazar, Annapurna, Gausala, Themal, Chhetrapati, Durbar Marg, Kalimati and Kuleshowar. Of the 100 respondents, 24 were interviewed from the hostels of Human Welfare Center, Bhaisepati. Ten detailed case histories, including four girls, were conducted. Four case histories were conducted of those adults who have spent their childhood in the street. Two focus group discussions were conducted. Key informants in this study were police and NGOs persons. The main organization visited include Social Welfare Center, Sath Sath, Nepal Abandoned Children Association, DSP office at Hanuman Dhoka and Women Cells at Kathmandu Traffic Office, Ratnapark.

This study is guided by the ILO Convention 182 on the worst forms of child labour and the Convention on the Rights of Child, 1989 which explicitly protects children from sexual abuse/exploitation, child prostitution and child involvement in pornographic activities.

## Characteristics of the respondents

This study is organized into seven chapters. Chapter one and two set the context and methodology of the study respectively. Chapter three provides the characteristics of the respondents in terms of their origin, age, sex, caste/ethnicity and family status. Of the total street children interviewed, 8 were girls and the rest were boys. The median age of the respondents was 13 years indicating that in our sample half of the respondents constituted children below the age of 13 and half above of it. The broader age range of our respondents was 7-17 years.

The phenomenon of street children relates to most caste/ethnic groups of Nepal and constitutes children from Brahman/Chhetri, hill ethnic groups and Dalits including Indian nationals. The majority of the street children were from the Tamang ethnic group.

The literacy status of the respondents was low, 60 in 100 were illiterate and among those who attended school, the mean grade completed was 3<sup>rd</sup> grade. Dalits and the most backward ethnic groups such as Tamang street children were deprived from education opportunities. Parents' lack of desire to send children to school was the leading reason for children not attending school (57%), followed by poor economic condition (35%).

Our respondents come from large families with the average family size of 6. More than three-fourth of the respondents stated that their family size was more than 5 at their origin or in Kathmandu (those children who are living with parents in Kathmandu). Only 57 in 100 street children interviewed had own

mother and 32 respondents stated that they have stepmothers.

Most children run away from their origin because of ill treatment in their family. Main ill treatment reported include: physical abuse (49%), mental abuse, malnutrition, lack of schooling and being thrown out from home.

Family poverty in association with death and/or absence of own mother was the main reason for most children coming to the street. Besides, respondent's parents' literacy status was also very poor. Only three percent of the respondents' parents (both mother and father) were reported to be able to read and write. Only 26 per cent of the respondent's fathers were reported to be literate.

### **Migration, Working Condition and Child Trafficking**

Chapter four is divided into two sections. child migration and working condition, and child trafficking. Out of the total respondents, 96 were migrants mostly coming from the periphery districts of Kathmandu valley. The median age of first move of the respondents was 9 years. Friends were reported to be the main company of children coming to Kathmandu (42%), and one-fifth of the total respondents came alone. These children were also brought to Kathmandu by their parents, employers/recruiters and relatives as well.

No single reason appears to explain the reasons for leaving home among street children. Adverse family situation such as death of parents, presence of step-mother and domestic violence was the leading reason for children leaving home (38%). Poor household economic conditions and desire for modern consumerism were the other important reasons for children leaving home.

We found two categories of street children: "off the street children" and "on the street children." In our sample, 65 per cent of the total respondents were 'off the street children' (this proportion does not include the

respondents interviewed in the rehabilitation center). Those children who are 'on the street' are the children of low-paid laborers in Kathmandu such as porters, Rickshaw-pullers, rag pickers (mostly Indian), vendors and hookers.

The majority of the respondents were living with peer groups (82%) and only 14 per cent were living with their relatives and parents. The median duration of stay in the street among our respondents is estimated to be 4 years indicating the fact that half of our respondents have already spent 4 years in the street, with a minimum of 1 year to a maximum of 13 years.

Street children are involved in different economic activities. They are not solely involved in a single occupation. Rag picking (51%), begging (21%) and portering (9%) were the main economic activities of the street children. There are children (3 girls out of eight interviewed and 3 boys out of 78 boys interviewed outside of a rehabilitation center) who are also involved in commercial sex work.

There is no fixed amount of earning among street children. Sometimes they do not earn at all. Sometimes they earn an average of Rs. 40-50 per day. Sometimes street children run the risk of losing all the earnings to the leader of street children or by a gang of junkies or by the police.

It is found that there exist street children's gang comprising 5-12 street children. The main aim of such gangs is to protect the members of the gang from outside attacks i.e. mostly by the street children of other gangs and from the junkies in the street. However, the leader of the gang sometimes exploits its members both economically and sexually.

### **Child Trafficking**

The process of trafficking is a complex one involving several false promises to children's parents and to the children themselves.

Three fifth of the street children have heard about child trafficking but very few were able to define it. Literate over illiterate, girls over boys, older over younger children were aware of child trafficking. The major sources of knowledge of child trafficking was friends (37%), followed by teachers (15%) and social workers (14%) and parents (14%). Radio and TV were less effective for providing messages about child trafficking among street children probably due to lack of access.

In our study, we found 14 street children who were once forced/tricked to leave home. Among them, one was a girl. These children can be regarded as trafficked children. But none of the respondents were trafficked for the purpose of street life or sex work. They were trafficked for the purpose of domestic child labour, hotel boys, and carpet weaving.

Of the trafficked children, we found that the majority were from the Tamang ethnic group.

Out of 14 trafficked children, 8 were directly trafficked to Kathmandu and four were trafficked from Gangabu bus park and 2 were trafficked from the streets. Relatives, local brokers, recruiters including leader of street children were the persons involved in trafficking of these children. Promise of good employment was the leading cause of child trafficking in association with ignorance of parents and children.

The working conditions among these children at their first destination was reported to be severe (unsafe both psychologically and physically). The majority of these children reported that they did not get enough food, or a decent place to sleep. Besides they were not paid well while they had to work at an average 13 hours per day with the minimum of 7 hours and maximum of 17 hours. They were badly treated in the masters' and employers' houses. We found that these children ran away from the masters and/or employers house after having worked an average six months to 2 years.

Where do these children go? They mostly end up in the street. Some also go to work in hotel and restaurant. A few were reported to be taken to a rehabilitation center.

It is difficult to explain the root causes of child trafficking. Yet child's vulnerability of trafficking increases with the extent of poverty, domestic violence, parents ignorance and illiteracy.

## Sexual Abuse and Exploitation

Chapter five deals with the nature, extent and root causes of sexual abuse among street children. This chapter is divided into three sections. The first section provides information regarding the social environment for sexual abuse/exploitation such as use of alcohol and drugs, peer group exposed to sexual abuse/exploitation and respondents involvement in pornographic activities.

Eighty four percent of the total respondents have consumed alcohol and 36 per cent were regular abusers. Two third of the total respondents reported that they have experimented with drugs and 45 percent were regular abusers. The most common drug among street children was shoe polish as it is much cheaper (about Rs. 20 per piece)

Of the total respondents, 63 reported that they knew about sexual abuse/exploitation faced by their peer group. Most common forms of sexual abuse were reported to be masturbation (request for), oral and anal sex. Frequently reported sexual abusers were tourists (67%) and the leader of street children (24%).

Two thirds of the total respondents have watched x-rated films. Regular watchers constituted for 5 per cent of the total respondents. Leader of street children and foreigners were mainly responsible for showing such films to the street children.

Eleven in 100 street children reported that their nude photographs had been taken by

foreigners. The involved foreigners get access to nude photography once they have build rapport with the children or created a dependency relationship through provision of money, food, medicine and clothes.

Most striking is that out of the total street children interviewed, 37 per cent reported that they were in one way or another sexually abused/exploited. Older over younger, girls over boys, and the children living longer time in the street are more exposed to sexual abuse and exploitation.

The most frequent forms of sexual abuse faced by the respondents include masturbation (requested for) , oral and anal sex. At least 30 in 37 sexually abused street children reported these forms of sexual abuse that they experienced. Foreigners/tourists were the prime sexual abusers, followed by leader of street children. Social activists and local people were also reported to be sexual abusers.

Four girls in our sample were regular sex workers. They usually stay near public toilets in the Kathmandu valley. Boys are most often sexually abused by pedophilias.

The majority of street children were initiated into sex exploitation through promises of money. Thirty in 100 street children reported that they were involved in sex due to some kind of coercion. The average age at which street children first experience sexual abuse is 11 years. Hotels/lodges are the places where street children are first sexually abused

or exploited. Other places of sexual exploitation include the street, client's house/room, temples and river banks. One girl in Bir Hospital area told us that she was first sexually abused by a gang of three junkies inside the *Khullamanch* (open stadium) at Ratna Park.

Most adults who have spent their childhood in the streets were reported to be the leader of street children involving in commercial sex work, brokers of commercial sex and drugs trafficking. Only a few cases of ex street children were reported working as social workers, factory workers and skilled laborers. Therefore, it is evident that the consequences of street life have a long lasting impact on children's later life as well.

### **Children's Needs and Hopes**

Chapter six deals with the children's perception regarding their family, their desire to go to school and their future hopes. It appears that a little less than half of the street children do not want to be reunited with their family mainly because of a dysfunctional family environment. 71 in 100 street children (not in the centers) want to go to school though it is difficult to estimate how many street children would continue to go to school if provided the opportunity. This could also depend on the age of the child and the years that s/he has spent in the streets. Street children are genuinely concerned about their future and freely share their future hopes and expectations.

## 1. Background

There is an increasing trend of child migration to cities. Data from the NGO Child Workers in Nepal (CWIN) from 1998 indicate that 92 per cent porters, 87 per cent tempo helpers, 95 per cent child domestic servants, 93 per cent shoe shiners, and 97 per cent carpet weavers are reported to be child migrants in Kathmandu valley. All such migrant children do not have a prosperous life in the cities. It is evident that the journey for some of these migrant children end up in the streets without food, shelter, clothing or protection. The problem of street children is felt to be increasing in Nepal.

According to CWIN, approximately 500 street children were living in Kathmandu in 1990. Ten years later the number of street children is estimated to be around 1200. Every year around 300 to 500 children end up in the streets of Kathmandu from different districts of Nepal. The majority of them come from the neighboring districts of Kathmandu, namely Nuwakot, Kavre, Dhading, Makawanpur, and Dolkha. The problem of employment based child migration and the 'street culture' of Nepali children is assessed to be directly related to deteriorating village life, attraction to the city centers, family disruption, lack of education and lack of recreation facilities in villages (CWIN, 1998 and Sattaur, 1993). The growth in the armed insurgency by the Maoists in rural Nepal, whereby young children are indoctrinated into the struggle, many believe, has also resulted in forced migration and the increase in numbers of internally displaced people (IDPs). This has increased children's vulnerability in general in these areas. Though there are no figures

available on this issue it is generally believed that trafficking of children for military indoctrination is rampant.

Street children are often involved in marginal economic activities like collecting rags, shining shoes, pulling carts and rickshaws, cleaning the streets, dishwashing in hotels, and begging. Furthermore, children who are undertaking marginal economic activities are also involved in various illegal activities (KC et, al., 2001).

Street children are highly vulnerable to sexual abuse and exploitation. Their vulnerable conditions in the street, increase in the cases of pedophilia, and the expanding sex market appear to be some of the major causes of sexual abuse and exploitation of street children. CWIN (2001) indicates that foreign pedophiles abuse about 5 per cent of the street boys in Nepal. There is no available information on Nepali pedophiles so much so that presently all pedophile activity is considered synonymous with foreigners only. The situation of pedophilia is further compounded by the lack of national legislation on the issue and as a result it is speculated that Nepal may increasingly become a hotspot for pedophiles and sex tourists (Newar, 1999).

From a child labour perspective, the problem of street children is among the worst forms of child labour- jeopardizing the physical, mental and emotional development of the child. It is against the fundamental principles of child rights and an expression of social injustice.

Although there is a growing concern about elimination of all forms of abuse and exploitation of children, the problem of trafficking and sexual abuse/exploitation of street children has yet to be studied in Nepal. Among the areas that need further scrutinization are the different forms of sexual abuse, an identification of the abusers and how they operate and the circumstances that lead to children ending up in abusive conditions, including whether they were trafficked. Children's own views about the situation is seldom taken into consideration and this study looks carefully at how children define their situation and how they can change it to the better.

### 1.1 Objectives of the Study

This study has the following specific objectives:

- ▶ to examine the element and extent of trafficking
- identify how the children ended up in the streets, the involvement of pimps, awareness of what they were getting into when they came to the city if accompanied by a trafficker, financial control, freedom of movement, elements of threat and coercion
- ▶ to examine the socio-economic characteristics of the street children
- age, gender, place of birth, caste/ethnicity, literacy and education status, place and condition of residence, duration and reason for separation from the family, type of work done.
- ▶ to identify the extent and forms of sexual abuse among street children
- magnitude, differentials by relevant socio-economic characteristics, forms and place of abuse including the profile of the abuser.
- ▶ to examine the root causes of sexual abuse among street children
- perception of children
- perceptions of selected child activities working with/for children and law enforcement agencies

- ▶ to identify, through children's participation, good solutions to their problems.
- hopes, expectations and aspirations of street children.

### 1.2 Definition of Sexual Abuse and Child Trafficking

Street children in this study refer to the homeless population of both sexes below 18 years of age who work full time in the street and in other public places. This means that two categories of street children are included in this study:- 'off the street children' and 'on the street children'. The former refers to the children living full time in the street, the later refers to children who work in the street but live with their parents in Kathmandu.

This study is guided by the principle of the **ILO Convention No. 182** on the worst forms of child labour. Article 3 a) covers "all forms of slavery or practices similar to slavery such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour ..... "while 3 b) covers "the use, procuring or offering of a child for prostitution for the production of pornography or for pornographic performances" and 3 c) covers "the use , procurement or offering of a child for illicit activities....."

The Convention also lays down the roles, responsibilities and obligations of the member states signatory to the Convention.

Similarly, this study is also guided by the principle of the Convention of the Rights of the Child, 1989, in which Article 34 protects the children from sexual abuse and trafficking. It states:

- " States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, State Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:
- The inducement or coercion of a child to engage in any unlawful sexual activity;

- The exploitative use of children in prostitution or other unlawful sexual practices;
- The exploitative use of children in pornographic performance and materials

Article 35 of the Convention of the Rights of the Child, 1989 clearly urges “ States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or any form”.

Nepal is also a signatory to the Convention on the Rights of the Child, 1989 and has recently (September 2001) ratified the ILO Convention 182 on the Worst Form of Child Labour.

### 1.3 Definition of Trafficking

- Trafficking means the recruitment, transportation, transfer, harbouring or receipt of persons by means of threat or use of force, or other forms of coercion, abduction, fraud, deception, abuse of power or of a position of vulnerability or of giving and receiving payment or benefits to achieve the consent of a person having control over another person for the purpose of exploitation
- Exploitation - prostitution of others or other forms of sexual exploitation
  - forced labour or services
  - slavery or practices similar to slavery
  - servitude
  - removal of organs
- The recruitment, transportation, transfer, harboring or receipt of a child for the purpose of exploitation shall be considered as trafficking in children

- A child is anyone under the age of 18 years
- consent of victim is irrelevant

### 1.4 Organization of the Study

This report is organized into seven chapters.

Chapter one sets the context of the study.

Chapter two deals with the methodology adopted in this study.

Chapter three describes the characteristics of the study population in terms of origin, age, sex, caste/ethnicity and literacy status including family status of the children.

Chapter four is divided into two sections. The first section deals with the migration status of children including reasons for leaving home. The second section deals with the nature, extent, process and root causes of child trafficking.

Chapter five is devoted to explanations of sexual abuse among street children. It deals with the environment surrounding sexual abuse among street children and children's involvement in pornographic activities. Further, it examines the extent and forms of sexual abuse among the respondents.

Chapter six deals with the children's perceived needs and hope.

Chapter seven summarizes the major findings of the study and provides major conclusions, recommendations and campaign strategies.



This study utilized both primary and secondary data. Primary data were collected in Kathmandu valley from November 9 to November 26, 2001. Secondary data were accessed from the record of Human Welfare Center, Kathmandu.

## 2.1 Primary Data

Quantitative and qualitative primary data.

### *Sample Size*

Out of the estimated present 1200 street children in Kathmandu one hundred street children under the age of 18 years residing in rehabilitation centers/visiting the centers/currently in the street were interviewed. Of these 100 respondents, 24 were interviewed from the hostels of Human Welfare Centre, Bhaisepati where children are provided both formal and informal education and counseling services. There are two hostels in Bhaisepati, one for street children under the age of 12 years and another for children above the age of 12 years. The rest of the children were interviewed in the streets in different places of Kathmandu as shown in Table 2.1.

A set of structured questionnaire was developed in consultation with ILO/IPEC and administered to the street children (see Annex I: Individual questionnaire).

Besides the structured interview, two focus group discussions with street children (boys), key informant interview with police and NGO personnel, ten case histories including four girls and four case histories of adults who have spent their childhood in the street were also conducted.

## 2.2 Secondary Data

Secondary information utilized is the record of Human Welfare Center that has developed an identity file of all street children visiting in BISAUNE located in Chhetrapati, Kathmandu since October 2000. BISAUNE center is a rest place (drop in center) for street children, which is open 24-hours a day. Street children come in the center, take rests, play, receive education and counseling and they are also provided with tea and snacks. It does not house the children.

Thirty files (information on sexual abuse) from the Human Welfare Center were reviewed in order to validate and match the findings from the primary data. Informed consent was taken from the concerned children. In case of any

**Table 2.1 Number of street children under the age of 18 years interviewed, by place of interview, Kathmandu, 2001**

Place of Interview	N
Human welfare center	24
Bir Hospital area	18
Kalimati	8
Gaushala	8
Chhetrapati	7
Ranipokhari	7
Bisal Bazar	7
Bisnumati	6
New Road	5
Thamel	2
Annapurna	2
Basantapur	2
Balaju	1
Sundhara	1
Bhurunkhel	1
Bhugol Park	1
Total	100

discrepancy in the information recorded in the Human Welfare Center and the primary data, the researcher re-visited the respondents to validate the reality about the information recorded in the identity files.

### 2.3 Lesson Learnt and Ethical Issues

Most children do not initially want to talk about the more personal aspects of their life. However, when the researchers approached them together with the people who are normally working with them and whom they know very well, it became easier. It is essential that research conducted with children especially on sensitive issues is undertaken in collaboration with an organization that already has the confidence of the street children.

A gradual approach in gathering information is essential. At the first visit, we only asked about their background and fixed a time and a place for the next visit and only after we had won their confidence, we asked questions related to sexual abuse and exploitation. We felt that this increased our validity in the responses regarding sexual abuse. Frequent visits to the same respondents made us understand the nature of street children, the distinct street culture, their survival instincts and their past experiences.

In some of the cases, children asked us for money to buy food and kerosene. When our research assistants gave Rs. 20 to a child, he went to a shop and bought 'black polish' which is a common form of drug used by street children in Kathmandu. From this event, we realized that we should not give them cash. In some cases we offered them tea and bread, and bought rice and kerosene for them. We did however emphasize that the money was not a payment for the information provided

It was also difficult to interview the street children because they do not stay in one place. Most of the time, they walk/work in a group. Therefore, in order to get the real information, we had to separate a child from the group. In order to be able to do this and not arise suspicion amongst the friends it was essential to spend time in the street with them and to familiarize ourselves with their world of work.

Surprisingly, some of the girl respondents talked very frankly and openly about a range of issues without any hesitation.

Informed consent was given prime importance in our study. We clearly stated the objective of our study both to the NGO partner and to the target children and did not raise any false expectations. This has made it easier to approach the children on the questions related to trafficking and sexual abuse.

### 2.4 Methods of Analysis

This is a descriptive study, in which we have used simple statistical tools such as frequency distribution, percentage, mean and median in case of qualitative data. In some of the cases, only numbers are presented, as the cases were so few. In the case of detailed case histories and information from key informant interviews, all the information were tape-recorded and transcribed in the exact wording of the respondents first into Nepali and then translated into English. Therefore, wording in the case histories are the exact words of the respondents, we have only tried to provide explanation of these case histories in the corresponding text.

# Socio-Economic Characteristics of the Study Population

This chapter provides an overview of the characteristics of the respondents in terms of their origin, age and sex, caste/ethnicity including family status and literacy status of respondents' parents.

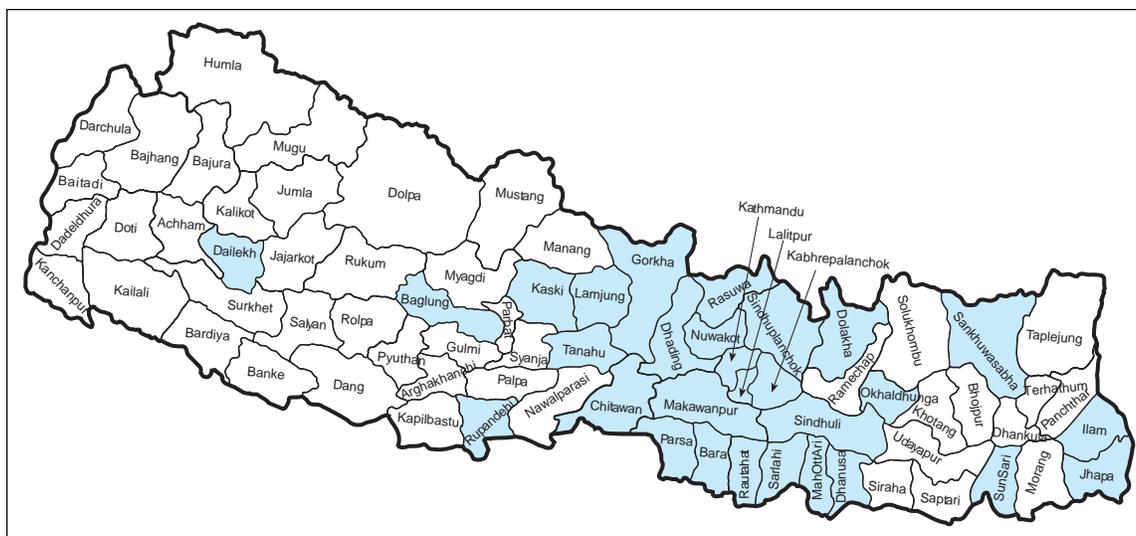
## 3.1 Origin of the Street Children

In our survey, a question was asked about the street children's birthplace, which is summarized according to their district of birth in Table 3.1. Altogether 29 districts were listed as the birthplace of the street children including a few cases from India.

The majority of the street children in the valley come from the periphery districts of Kathmandu. Most of them come from Nuwakot (n= 13), Kathmandu (n= 12), Sindhupalchok (n= 8), Dolakha (n= 7), Chitawan (n= 5) and Kabhrepalanchok (n= 5). Note that those children reporting origin as Kathmandu are those children who have either migrated to Kathmandu with their parents when they were very young or they were born in Kathmandu from migrant parents. We found that the parents of such children are mostly involved in manual work such as rikshaw-pulling, rag picking, factory workers, taxi-driving, vending, stone-quarrying, retail shops or begging.

**Table 3.1 Distribution of respondents, birth place by districts and development regions**

District/region	Boys	Girls	%	District/region	Boys	Girls	%
<b>Central region</b>							
1. Nuwakot	12	1	13.0	<b>Eastern region</b>			
2. Kathmandu	10	2	12.0	17. Okhaldhunga	4		4.0
3. Sindhupalchok	8		8.0	18. Jhapa	3		3.0
4. Dolakha	6	1	7.0	19. Sankhuwasava	2		2.0
5. Chitawan	5		5.0	20. Illam		1	1.0
6. Kavrepalanchok	5		5.0	21. Sunsari		1	1.0
7. Rasuwa	4		4.0	<b>Western region</b>			
8. Makawanpur	4		4.0	22. Kaski	4		4.0
9. Dhading	4		4.0	23. Lamjung	1		1.0
10. Parsa	2		2.0	24. Tanahu	1		1.0
11. Dhanusa	2		2.0	25. Baglung	1		1.0
12. Rautahat	1		1.0	26. Gorkha	1		1.0
13. Lalitpur	1		1.0	27. Rupandehi		1	1.0
14. Mahottari	1		1.0	<b>Mid-western region</b>			
15. Sindhuli	1		1.0	28. Dailekh	1		1.0
16. Sarlahi	1		1.0	29. Bara		1	1.0
<b>Others</b>							
India	5		5.0				
Don't know	2		2.0				
				<b>Total</b>	<b>92</b>	<b>8</b>	



The migration pattern of street children interviewed indicates that both boys and girls tend to migrate to the Kathmandu valley. Out of the eight girls interviewed six originated from outside the valley and two from Kathmandu valley itself. The birth districts reported for girls interviewed were Nuwakot ( $n=1$ ), Kathmandu ( $n=2$ ), Dolakha ( $n=1$ ), Illam ( $n=1$ ), Sunsari ( $n=1$ ), Rupandehi ( $n=1$ ) and Bara ( $n=1$ ) (not shown in Table).

As expected, an overwhelmingly majority of the street children were born in rural areas (65%) with 32 percent reporting their birth place as urban areas. In our study three respondents did not know whether it was rural or urban areas. (Table 3.2)

### 3.2 Age Distribution of the Respondents

Table 3.3 shows the single year age distribution of the respondents. The median age of respondents is 13 years indicating that half of the respondents are under 13 years of age and half are above it. This indicates that street life begins from early childhood. In our study we found eight respondents (all boys) who were under 10 years of age, yet the majority of street children interviewed were in the age range from 12 to 16 years. According to the age groups, the majority were from 10-14 years of age (63%), followed by children in the age range of 15-17 years (29%).

**Table 3.2 Respondents place of birth by place of residence, Kathmandu, 2001**

Place of birth	Boys	Girls	%
Rural	59	6	65.0
Urban	30	2	32.0
Don't know	3		3.0
<b>Total</b>	<b>92</b>	<b>8</b>	<b>100.0</b>

**Table 3.3 Distribution of Respondents by Age, Kathmandu, 2001.**

Age	Boys	Girls	Total
7	2	0	2
8	5	0	5
9	1	0	1
7-9	8	0	8 (8.0)
10	8	1	9
11	3	0	3
12	20	1	21
13	14	0	14
14	16	0	16
10-14	61	2	63 (63.0)
15	11	1	12
16	7	2	9
17	5	3	8
15-17	23	6	29 (29.0)
<b>Total</b>	<b>92</b>	<b>8</b>	<b>100</b>
Median age			13 years

*Note: figures in parentheses indicate percentage.*

Of the total children interviewed, eight were girls. The age distribution of girls range from 10 to 17 years of age. Of them, one girl was 10 years old, one was 12 years, one was 15 years, two girls were 16 years and 3 were 17 years old.

**Table 3.4 Distribution of respondents by caste/ethnicity**

Caste/ethnicity	Boys	Girls	%	Caste/ethnicity	Boys	Girls	%
Hill ethnic groups	47	5	52.0	Brahman/Chhetri	20	1	21.0
1. Tamang	23	2	25.0	8. Chhetri	14	1	15.0
2. Newar	9	1	10.0	9. Brahman	4		4.0
3. Magar	6	1	7.0	10. Giri/Puri	2		2.0
4. Gurung	5		5.0	<b>Dalit</b>	<b>12</b>	<b>1</b>	<b>13.0</b>
5. Sherpa	2	1	3.0	11. Kami	5		5.0
6. Limbu	1		1.0	12. Damai	7	1	8.0
7. Rai	1		1.0	<b>Tarai groups</b>	<b>11</b>	<b>1</b>	<b>12.0</b>
				13. Shaha/Teli	3	1	4.0
				14. Paudar	2		2.0
				15. Tharu	5		5.0
				16. Indian	2		2.0
				Total	92	8	100.0

### 3.3 Caste/ethnic Distribution of the Respondents

The phenomenon of street children affects most caste/ethnic groups of Nepal. Unlike the traditional beliefs- that street children come mainly from most backward caste/ethnic groups such as Tamang and Dalit, street children also come from the so called higher caste groups such as Chhetri and Brahman. More than one-fifth of the street children are from Brahman/Chhetri groups in our sample. Yet the highest number of street children are from Tamang, one of the indigenous groups of Nepal, that reside in the periphery districts of the Kathmandu valley such as Nuwakot, Sindhupalchok, Kavre, Dahding, Rasuwa and Makawarpur.

In terms of the broader categories of caste/ethnicity, 52 percent comprises the hill ethnic groups, followed by Brahmin/Chhetri (21%), Dalit (13%) and Tarai origin groups such as Tharu, Paudar and Teli (Table 3.4).

The girls are also from different caste/ethnic groups such as Magar (n= 1), Newar (n= 1), Chhetri (n= 1), Sahu/Teli (n= 1), Damai (n= 1), Tamang (n= 1) and Sherpa (n= 1).

### 3.4 Literacy Status of the Respondents

Most street children are deprived of basic education. Three fifth of the total respondents

**Table 3.5 Literacy and educational status**

Literacy status	Boys (n=92)	Girls (n=8)
Illiterate	52	8
Literate	40	0
Ever attended school	39	
Mean grade completed	3	
Maximum grade	10	
Minimum grade	1	

could not read and write. Similarly, only 49 reported that they have ever attended school. Of the children who have been in school, the mean grade completed was 3, with a minimum of 1 grade and a maximum of 10 grade. (Note that some of the street children interviewed in the rehabilitation center of Human Welfare Center at Baisepati are currently attending school).

Table 3.6 shows the distribution of respondents by illiteracy according to various characteristics of the respondents. None of the girls reported that they could read or write.

The age pattern among the illiterate street children indicates that as the age of street children increases, the likelihood of being literate also increases implying that street children, to some extent are exposed to education with increase in age. (note that this is not applicable to the girl child). In our study, 7 in 8 of the youngest (7-9 years) children were illiterate. Similarly, about 60 per cent of 38 of the total street children in the age group of 10-14 are illiterate while in case of the

**Table 3.6 Illiteracy by sex, age and caste/ethnic groups, Kathmandu, 2001**

Characteristics	Illiterate	N
Sex		
Boys	52 (56.5)	92
Girls	8 (100.0)	8
Age group		
7-9	7 (87.5)	8
10-14	38 (60.3)	63
15-17	15 (51.7)	29
Caste/ethnicity		
Hill ethnic groups	30 (57.7)	52
Brahman/Chhetri	9 (42.9)	21
Dalit	10 (76.9)	13
Tarai groups	9 (81.8)	11
Indian	1	2
Don't know	1	1
<i>Note: Figures inside brackets indicate percentage.</i>		

oldest children about half are reported to be illiterate (15/29).

There is a distinct pattern of literacy status according to caste/ethnicity of street children, the most deprived are the Dalit, Tarai origin, and hill ethnic groups. In our sample, an overwhelmingly majority of the children from Tarai origin (9 out of 11) and Dalit origin (10 in 13) are reported to be illiterate. The literacy status is relatively better among Brahman/Chhetri (9 in 21).

A question was asked to those respondents who did not attend school about their perceived reasons for not attending school. Of the total street children who had never been to school (n= 51), the majority reported that they were not sent to school by their parents (29 in 51), followed by poor economic condition at their home (18 in 51) and only 4 out of 51 reported that school was far from their house. This finding indicates that physical access to a school may not be a

**Table 3.7 Reasons for not attended school**

Reasons	N	%
Poor economic condition	18	35.3
Parents did not send	29	56.9
School too far	4	7.8
Total	51	100.0

**Table 3.8 Respondents family size at their home**

Family size	N	%
1-4	23	23.0
5-7	55	55.0
8+	22	22.0
Total	100	100.0
Avg. family size	6.4	

problem, while most children may miss schooling because of their social and economic conditions. Note that the reported reasons for 'parents did not send school' and 'poor economic condition' should be interpreted with caution as these reasons are related to poverty, family size, dysfunctional family such as death of parent/s or separation of children from own parents, social and cultural discrimination.

### 3.5 Family Situation of Street Children at Home

The average family size of the respondents was 6.4 as compared to the national average of 5.2 in 2001. A larger family size may have implications on availability of sufficient food, care and support and financial coping. The distribution pattern of respondents by their family size suggests that a large family size may be one of the reasons why children leave home. In our sample, 55 per cent of the total respondents reported that they have 5-7 family members and more than three-fourth street children originate from a family size with more than four. Yet it is difficult to conclude that larger family size is exclusively associated with the phenomenon of street children as 23 per cent of our respondents were from the family size with 1-4.

A large number of respondents reported that they their own mothers are not their home

**Table 3.9 Family status of the respondents**

Family status	N	%
Father alive	100	71
Mother alive	100	57
Step-father	100	5
Step-mother	100	32
No own parents	100	9

caretakers. One-third of the respondents have had stepmothers at home. Absence of own parents, particularly the mother is directly associated with the deprivation of children from education, nutrition, health and love (this is related to the fact the adoption of children and foster parenting is not common in Nepal). In our study, 9 in 100 street children reported that they were orphans.

Family poverty in association with death and/or absence of own mother of a child is also an important reason for children coming in the street (Box 3.9).

More than two-thirds of the respondents complained that they had faced ill treatment at home by their family members, particularly by their stepmother, step-father and sometimes by their own alcoholic parents (Box 3.10).

The majority of the respondents reported that they face physical abuse. Other forms of abuse

reported included mental abuse (23%), no food (7%), lack of schooling (2%) and thrown out from the house (2%). One girl told us that her close relatives sexually abused her.

### 3.5.1 Literacy status among respondents' parents

Illiteracy among parents may be another contributing factor behind why children leave their home. Of the total respondents, only 26

**Table 3: 10 Number of respondents reporting domestic violence against them at their own home**

Forms of bad treatment	%	N
Mental abuse (neglect, scolding)	23	100
Physical abuse (beatings, torture)	49	100
Malnutrition/starvation	7	100
Lack of schooling/drop out	2	100
Thrown out	2	100
Sexual abuse	1	100
At least one ill-treatment <b>(Total)</b>	88/100	
boys	64/92	
girls	7/8	

#### Box 3.1

##### Parents' low earning, step-mother as a consequence of street children

Sunil is a Tamang boy and his family came to Kathmandu from Dolakha about 10 years ago.

Sunil told us “ We, my father, step-mother, younger sister and I are living in Old Baneshowar. My father is a Riksha puller in Thamel. My step-mother told me that we do not have enough income from your father's earning so why don't you beg for some money to pay for the house rent. I cannot provide you food if you also do not earn money. So now I am a beggar in Ratnapark area, I beg the whole day and I go back to our room in the evening. I have to have at least Rs. 50 to give to my step-mother each day. If I do not have money, she beats me and she does not give me any food to eat for the night”.

#### Box 3.2

##### Physical molestation as the reasons for leaving home

Kanchi told us “ I ran away from my house about two years ago without informing my parents as I was constantly harassed by my step mother. I came to Kathmandu and started working as a domestic child labour. I had to work 16 hours each day. The master did not give me enough food to eat or a place to sleep. Because of this I could not stay much longer in that house. I stayed about a month and returned to my own home. When I reached my home, my step-mother accused me of becoming a prostitute. She beat me and threw me out from the house refusing to take me back as I had reportedly bought shame to the family name. Now I am living in this center”.

**Table 3.11 Children reporting their parents literacy status**

Literacy status	N	%
Mother literate	4	4
Father literate	26	26
Both literate	3	3

per cent reported that their fathers were literate. The literacy level among the mothers of the respondents is extremely low as only 4 in 100 street children's mothers were literate, this literacy is far lower than that of the national average of female literacy of 40%.

Literacy among parents may have a positive multiplier effect on children's life. Educated parents may earn more and there is a higher possibility that they will send their children to school as they themselves are aware and value the importance of education. In the Nepalese context, it is common for children to follow their parents traditional work such as tailors, musicians, goldsmiths etc (considered Dalits) and education is less prioritized as these children undergo apprenticeship at an early age with their parents. If Dalits constitute a

major part of the street child population, traditional beliefs, customs and practices may be among the root causes. Therefore parents' literacy and education are among the key intervention areas for combating the phenomenon of street children.

### 3.6. Sub-Conclusion

It is evident that the issue of street children has cut across all caste and ethnic groups though the Dalits and ethnic minorities are still the most vulnerable. The girl child is further discriminated and has little opportunity after the life in the street primarily due to the traditional belief that "she belongs to someone else". It is also evident that children migrate to the street from all over the country as the issue is now no longer limited to only the peripheral districts. The reasons may be manifest - the political unrest in rural Nepal coupled with the desire to migrate to urban centers, lack of education and awareness of parents, domestic violence and poverty are among the root causes.

# Child Migration, Working Conditions and Child Trafficking

This chapter is divided into two sections: a) child migration, & current working conditions and b) child trafficking. The first section deals with the extent and reasons for children leaving home. The second section provides an overview of the types of economic activities in which street children are currently involved including their earnings and working hours. The third section deals with the knowledge of trafficking among the street children. Moreover, it examines the process, context, and root causes of child trafficking.

## 4. 1 Child Migration

In our study, an overwhelmingly majority of street children in Kathmandu valley were from outside the Kathmandu valley. Only four out of 100 street children interviewed reported that they were from Kathmandu valley. Among these four street children, two girls reported that their origin is Kathmandu while for other two boys their parents were migrants but they were born in Kathmandu.

A question was asked to the migrant respondents about their age at first leaving home. The median age for street children who left home is nine years indicating that half of them left their home before the age of nine. It appears that children start leaving home from early childhood, in some cases already from the age of six years old. At the other end of the scale, two cases did not leave their home until they were 15 years of age. Note that those respondents who reported that they left their home when they were under six years came with their parents.

Among the migrant street children, about 23 per cent came with their parents. Similarly,

**Table 4.1 Migration status of respondents**

Migration status	N	%
Non-migrant	4	4
Migrant	96	96
Total	100	100.0

**Table 4.2 Age at first leaving home (in number)**

Age group	Boys	Girls	Total
<=5	4	0	4 (4.3)
6-9	47	1	48 (52.2)
10-14	34	5	39 (42.4)
15	0	1	1 (1.1)
Total	85	7	92 (100.0)
Median years	8	14	9

*Note: 2 cases were not stated and figures in brackets indicate column percentage.*

three fourth of the street children came with either their peer groups, or were brought by their relatives or by employers. It is striking to note that about one-fifth of the total interviewed street children reported that they came alone. These are mostly 'run away children' (Table 4.3). The mean age of such run away children was 10 years.

There is not a common reason for children to leave home. Every street child reported their individual history. However, in general,

**Table 4.3 Company at the period of first movement**

Company	N	%
With parents	22	22.9
With friends	40	41.7
With employers	3	3.1
With relatives	12	12.5
Alone	19	19.8
Total	96	100.0

**Table 4.4 Reasons for leaving home**

Reasons for leaving	N	%
Economic reasons	18	18.8
Weak economic condition	11	11.5
Little food at home	4	4.2
Hard work at home	3	3.1
Familial reasons	36	37.6
Domestic violence	11	11.5
Beaten by father	9	9.4
Neglect in house	9	9.4
Beaten by step mother	7	7.3
Peer pressure/ demonstration effect	25	26.1
Hoping good job	15	15.6
Peer pressure	6	6.3
To see the city life	4	4.2
Come with father	11	11.5
Don't know	2	2.1
Total	92	96.1

children leave their home due to poor household economic conditions, adverse familial environment and the desire for modern consumer items, which is a growing phenomenon in urban Nepal.

A non-supportive family environment stands out to be among the leading reasons for child migration. About 38 per cent of the total migrant street children reported that they left their home because of dysfunctional family conditions such as domestic violence (either against children or fighting between the mother and the father), scolding and physical abuse by alcoholic fathers and step-mothers including neglect in the family and lack of care and support. Desire for consumer items in the city life is the second most important reason for child migration. In our study, most key informants working with the children reported that children come to the city not only because of poverty in their households but also because most rural children are attracted by the children who are already in city. Poor economic conditions stands out to be the third important reason for child migration, but the reasons are clearly interconnected.

## 4.2 Current Working Conditions

As noted in chapter two, two categories of street children were interviewed in this study: those currently living in hostels/rehabilitation center and those who are on the street. The sample size of the former group was 24 and for the later group, 76. In the case of analyzing the present working conditions, only the later group was targeted.

In Kathmandu there are two types of street children: “off” the street children and “on” the street children. The former are children that spend the day and night in the street and latter are children who come to the street for work during the day and they stay at home at night with their relatives and/or with parents. About two-third of street children are of the category ‘off the street children’ and the rest are ‘on the street children’, who live in their own rooms (n= 12), own huts (n= 7), hostel/transit homes (n= 4)<sup>1</sup> and working places (n= 3). Most respondents including our key informants reported that the latter types of children are the children of those parents who are labourers, rickshaw-pullers, rag pickers, vendors, hookers, beggars and small tea stall vendors.

In order to identify the living circumstances, a question was asked to those street children who are currently in the street. The majority of street children live with their peer groups and about 15 per cent live with their own parents and/or relatives. However, from the key informant interviews and case histories of the respondents, many street children live

**Table 4.5 Current place of living**

Place of living	N	%
Street	49	64.5
Own rooms	12	15.8
Huts	7	9.2
Hostel/transit	4	5.3
Working place	3	3.9
Temple	1	1.3
Total	76	100.0

<sup>1</sup> Note that those children reporting that they live in hostel/transit homes may be living with foreigners at night and they come freely to the street during the day time.

**Table 4.6 Respondents living partners**

Living partners	N	%
Peer groups	62	81.6
Relatives	11	14.5
Alone	2	2.6
Others	1	1.3
Total	76	100.0

with foreigners such as tourists and so called 'social workers'.

**How many years do street children stay in the street?** The median duration of stay in the street among our respondents is estimated to be 4 years indicating the fact that half of our respondents have already spent 4 years in the street and half have not. In our sample, the minimum year of child's stay in the street is reported to be one year and maximum 13 years.

During such a long period living in and off the street, how do children survive?

What is the livelihood strategy of street children? Street-children are found to be involved in a variety of economic activities. Rag picking, however, is among the major sources of income. A substantial number of them also depend on begging. Other sources of income among street children include portering, sex work, stealing and pick pocketing. Note that none of them involve in a particular job for a long time; they switch activities depending upon the nature of company, time and situation.

**Table 4.7 Livelihood strategies of respondents**

Livelihood Strategies	N	%
Rag picking	39	51.3
Begging	16	21.1
Portering	7	9.2
Sex work	3	3.9
Hotel boys/girls	2	2.6
Others	9	11.8
Total	76	100.0

**How much do children earn?** There is no fixed amount of earning among street children. Their earnings range from Rs. 40 to 150 per day. It was also found that street children have been economically exploited by both the police and the leaders of street children including junkyard owners. Street children also run the risk of losing their money to junkies and leaders of street children. It is reported that sometimes they lose all the money earned to local thugs or lose it as they do not have a place for safekeeping. Sometimes they have to pay 25-75 percent of their total earnings to their leader/police/junkyard owner as commission. None of the off the street children were sending money back to their family home. They spend all their earnings on food. A large portion of their income is spent on drugs (boot polish), alcohol and tobacco. A few of the street children support their family.

We found that gangs of street children occupy specific geographical areas in the city of Kathmandu. These are gangs of 5-12 street children. Most street children stay with their own gang in a particular locality for years. They have their own 'territory' within which they work. For example, we have been informed by the respondents that there is a street children's gang in Basantapur whose area is Basantapur, Bisal Bazar and New Road. Similarly, street children in Thamel occupy areas in Thamel and Chhetrapati. The street children gang around Bir Hospital works in the

**Table 4.8 Respondents reporting commission to be paid**

Persons to be paid	N
No need to pay	45
Yes, Police	2
Yes, grown up street children	24
Yes, others	2
Not reported	3
Amount of commission	
Sometimes all	7
Up to 75% earnings	2
Up to 50 earnings	1
<i>Note: Three cases are missing.</i>	

periphery of Bir Hospital, and sells newspaper in the Bus Park areas. We found that there were about seven street children who were involved in selling daily Nepali newspapers such as the 'Kamandar' and 'Sandhayakalin'. These children range from 10-15 years. We have been informed that these children are assisted by the Women Cell of the Valley Traffic Police, Kathmandu. Sometimes they earn about Rs. 50 per day by selling these newspapers. Of the three rupees that the paper sells for - rupee one is paid to the publisher, rupee one is kept by the child hawker and rupee one is deposited in the name of the hawker in the women cell. On the one hand it seems to be providing a safe working environment for the children, but they still live in the dangerous environment of the street without any access to education. What the deposited money earned by the children by selling newspaper is spent for, is not clear.

The leader of the Bir Hospital gang collects money from the earnings of the other members on a daily basis. He spends it in buying rice, kerosene, vegetables and other essentials for the group as a whole. This pooling of money and equal distribution of food among its members reinforces the sense of group belonging and creates solidarity between group members. There is a tendency that most of these children do not go to work unless they finish their previous earnings. They live from hand to mouth through the pooling and redistribution system within the group.

### 4.3 Sub-Conclusion

Rural – urban child migration is induced by adverse family situations, social push factors and poor economic conditions in rural areas of Nepal. Among the pull factors are the desire for possessing consumer items that can only be obtained in the urban areas. Yet there is a need to examine how the children end up in the street, whether it is through their own initiative or whether they have been tempted

by false promises, coercion, or abduction or fraud.

## 4.4 Child Trafficking

### 4.4.1 Knowledge of child trafficking

A series of questions were asked to the respondents about their knowledge of child trafficking. They include: heard about child trafficking, definition and perceptions of trafficking, sources of knowledge, whether they know about cases of child trafficking either from their place of origin or from working places and type of work trafficked children would be expected to perform.

A large majority of the respondents had heard about child trafficking (59%) (Table 4.9). However, It differs according to age, sex, literacy status, caste/ethnicity and father literacy status of the respondents. Not surprisingly, awareness about child trafficking increases with the age of respondents from the lowest for the youngest (25%) to 52

**Table 4.9 Heard about child trafficking**

Characteristics	Heard of child trafficking		N
	n	%	
<b>Age</b>			
7-9	2	25.0	8
10-14	33	52.4	63
15-19	24	82.8	29
<b>Sex</b>			
Boys	52	56.5	92
Girls	7	87.5	8
<b>Literacy status</b>			
Illiterate	26	43.3	60
Literate	33	82.5	40
<b>Caste/ethnicity</b>			
Hill ethnic groups	31	59.6	52
Brahman/Chhetri	14	66.7	21
Dalit	7	53.8	13
Tarai origin groups	4	36.4	11
Indian	2	100.0	2
DK	1	100.0	1
<b>Father literacy status</b>			
Literate	18	69.2	26
Illiterate	41	55.4	74
Total	59	59.0	100

percent for the intermediate age group respondents and 83 percent for the oldest respondents in our study. Proportionally, more girls over boys are aware of child trafficking phenomenon. This may relate to the fact that most of the child trafficking cases brought to public attention has focused on Nepalese girls being trafficked to India.

The level of education seems to be linked to the awareness of child trafficking among street children. For example, more than fourth-fifth (82.5%) of the literate respondents were aware of child trafficking as against only 43 percent for the illiterate ones. The pattern of awareness also differs with the caste/ethnicity of respondents, Brahmin/Chhetri (67%) being most aware and the Tarai origin groups (36%) and the Dalits (54%) being least aware. Father's literacy also accounts for the awareness among children as evident in Table 4.9. It is essential to note there is no exact term for the word trafficking in Nepali and when translated it loosely stands for "sale and purchase of children" therefore it was necessary to ask further related questions.

**Table 4.10 Respondents defining child trafficking**

Definition	N	%
Forced work	21	35.6
Giving promised	10	16.9
Child selling	10	16.9
Work at H/R	6	10.2
Child exploitation	5	8.5
Prostitution	1	1.7
DK	6	10.2
Total	59	100.0

**Table 4.11 Sources of trafficking**

Sources	N	%
Friends	21	35.6
Teachers	9	15.3
Parents	8	13.6
Social workers	8	13.6
Relatives	5	8.5
Radio/TV	4	6.8
Police	1	1.7
DK	3	5.1
Total	59	100

**Table 4.12 Respondents knowing about the nature of work a child trafficked would have to do**

Type of work	N	N
Work of trafficked child		
Don't know	33	59
Domestic child labour	26	59
Sex worker	12	59
Hotel/Restaurant	11	59
Performance (jadu)	1	59
Others	3	59

**How do respondents perceive child trafficking?** The majority perceive child trafficking to be employment of children with force or with coercion in work, followed by 'giving false promising for good employment' (10/59) and child selling (10/59). Similarly, respondents also understand child trafficking as child exploitation and prostitution. Some children also regard child trafficking as children working in hotel/restaurant.

**How did the respondents hear about child trafficking?** The responses are summarized in Table 4.11. The highest number of respondents heard it from their friends (21/59), followed by teachers (9/59), parents (8/59) and social workers (8/59). Other sources of awareness about child trafficking as stated by the respondents were relatives, radio/TV including police. Among those respondents who reported that they have heard about trafficking, 34 knew that there has been child trafficking either from their origin or from their working places.

**Are the respondents aware of the nature of work a trafficked child would have to do?** A little less than half of the total respondents feel they are aware of the nature of work a trafficked child is doing. The majority of respondents reported that it is domestic child labour (26/59), followed by sex worker (12/59) and work in hotel/restaurant (11/59).

#### 4.4.2 Nature of child trafficking

In order to identify whether the respondents were trafficked either from their origin or from

the previous place of residence, a question was asked to all the respondents (migrant and non-migrant) whether they perceive that they were forced/tricked to leave their home/previous place of residence against their will. This is the basic criterion of identifying whether the respondents were in the trap of recruiters, traffickers, employers or brokers employed in this study.

Out of the 100 street children interviewed, 14 (13 boys and 1 girl) reported that they were forced to leave their home/previous place of residence (Table 4.13). The trafficking of children relates to most caste/ethnic groups in Nepal. An overwhelming majority of children trafficked originate from the hill ethnic groups and Dalits. Most ethnic groups such as Tamang including Dalit are both socially and economically backward groups in Nepal. Among the individual caste/ethnic groups, one-half of them were from the Tamang (n= 7) ethnic group. Others include Damai (n= 1), Limbu (n= 1), Newar (n= 1), Chhetri (n= 1), Gurung (n= 1) and Teli (n= 1). Except Chhetri and Newar, the other groups are still not integrated in the main stream development of Nepal. Most trafficked children are either illiterate or with only a few years of schooling, including orphans (Box 4.1).

#### 4.4.3 Process of child trafficking

There are only a few studies indicating the magnitude of internal child trafficking in

**Table 4.13 Respondents forced to leave home**

Categories	N
No force imposed	86
Forced to leave home/previous place of residence	14
<b>Sex</b>	
Boys	14
Girls	1
<b>Caste/ethnicity</b>	
Hill ethnic groups	10
Brahman/Chetri	1
Dalit	2
Tarai groups	1

#### Box 4.1

##### Orphans and trafficking

Sanjay, 16, is from a Chhetri family from Rautahat district. His mother died when he was five years old and his father also died due to alcohol abuse. His brother started to live separately. Sanjaya was brought to Kathmandu by his aunt by promising good employment.

Sanjay told us “my aunt put me in a hotel where I had to work every day from early mornings to late nights. She also took some money from the hotel owner, who was also from Rautahat district. I do not know where she has gone. I worked for about two years and hardly got any pay as I had to repay the money that my aunt took from the hotel owner. Eventually I ran away and came to the street of Basntapur and I have been living here for three years”.

Nepal, related to street children. This prevents us from comparing our results with other studies for validity purposes. Yet we found about 14 percent of the total street children are brought to Kathmandu with force or deception and against their will.

Table 4.14 summarizes the processes of internal child trafficking as found in the case

**Table 4.14. Process of child trafficking**

Place from where children were got	N
Birth place	8
Street in Kathmandu	2
Gangabu bus park	4
<b>Persons involved in bringing children</b>	
Local broker	2
Relatives	4
Peer groups (grown up street children)	5
Recruiters	3
<b>Ways of recruiting/trafficking</b>	
Promising good employment	8
Promising escape from poverty	2
Promising escape from domestic violence	4
<b>Means of transport used</b>	
Public bus	10
Trucks	3
On foot	1

of street children in Kathmandu valley i.e. places from where children are trafficked, types of traffickers/recruiters, means of abduction and means of transport used for bringing children to the destination.

### ***From where are children trafficked?***

Children are either directly trafficked from their place of origin or from the working places in urban areas. The phenomenon of internal child trafficking is found in most districts of Nepal. In our sample, children trafficked originate from ten districts of Nepal. They include Sindhupalchok (n= 3), Chitawan (n= 2), Nuwakot (n= 2), Kavre (n= 1), Kathmandu (n= 1), Kaski (n= 1), Lamjung (n= 1), Gorkha (n= 1), Mahottari (n= 1) and Rautahat (n= 1).

Some children also reported that they were trafficked from Gangabu Bus park and put into a carpet factory in Buddha. Shyam, 14, a boy from the Tarai region, who is now involved in rags picking and pick -pocketing told us

“We came to see the city life without informing our parents at home. When we got down from the bus in Gangabu bus park, we were dumb founded we did not know where to go and what to eat. We did not have money and there were no relatives in Kathmandu. In the mean time, one person came to us and asked us whether we would like to work. He also offered us tea and some bread. He took us to a carpet factory where we had to work about 18 hours. The employer did not allow us to come out from the factory even for shopping, we were hardly given anything to eat or a place to sleep and no money was paid and after about one month we were rescued by a NGO”.

### ***Who are involved in trafficking of children?***

Leaders of street children (ex street children, who spent their life in the street during childhood), relatives and local brokers including recruiters are the main persons involved in child trafficking. Our key informants including respondents reported that when street children grow up and are no

longer able to stay as beggars in the street they go to their home and bring children from their villages. It is reported that they bring younger children for three purposes: a) for becoming a leader of street children with large number of street children under them b) for recruiting children in hotels/restaurants for commission and c) for employing them as drug traffickers as it is easier for younger children to traffic drugs. Some children were brought by their close relatives for domestic child labour.

### ***How do recruiters/traffickers force/trick children to leave home or previous place of residence ?***

We found that a majority of children are trafficked by false promises of good employment in Kathmandu (8/14). Children's household poverty and domestic violence are identified by recruiters/traffickers when they look for potential children. However, none of the respondents reported that they were provided any drugs during travel to the destination. It appears that the trafficker has the full confidence of the child who is absolutely unaware of what awaits him at the end of the journey. None of the children were aware that they were being trafficked.

#### **4.4.4 Working conditions at destination**

Among the 14 children who perceived that they were trafficked, 13 were directly brought to Kathmandu and only one respondent was brought from a village of Lamjung to Narayanghat for domestic child labour. A question was asked to the trafficked children about the nature of work when they were first forced to work. Mostly such children are involved in carpet weaving (n= 6/14), domestic child labour (n= 6/14) and work in hotel and restaurant (n= 2/14). Nine out of fourteen children said that they did not get enough food.

Eleven out of fourteen respondents reported that they did not get any salary from their employers except for a little food. On the average they had to work 13 hours per day

**Table 4.15 Accommodation conditions at the working place**

Categories	N
Enough food/sleeping	
Yes	5
No	9
Type of remuneration	
Unsatisfactory	1
Very bad	2
Not given at all	11
Average working hours	13
Maximum hours	17
Minimum hours	7
Bad treatment	
Not at all	1
Scolding	8
Beating and punishment	5

with the maximum of 17 hours and a minimum of seven hours. Similarly, the children were not treated well in the employers' house. Scolding, beatings, working as bonded labour were the main physical and mental abuses of children. In the detailed case history of respondents, it is found that such children were deprived from education and there was no freedom of movement (Box 4.2).

#### 4.4.5 Returning back to the street and the rehabilitation center

The trafficked children sooner or later leave the masters or employers working place as they are not treated well and not paid. Among the 14 respondents reporting that they were first trafficked, 13 ran away from their

**Table 4.16 Safe place approached**

Safe place approached	N
On the street	7
Hotel/restaurant	4
Transit home	1
Relative home/room	1
Another work	1
Health status	
Good	11
Bad	3

employers or masters houses and only one respondent told us that he was rescued by NGO personnel i.e. by Human Welfare Centre.

After having left their employers half of the children came directly to the street, four went to work as hotel boys, and only one was taken to a rehabilitation center. However, in the case of health during the work of masters/employers houses or working places, the majority of the respondents did not feel that their health was in danger though many seemed to be psychologically depressed affected.

Some street children who were trafficked for domestic child labour also ran away from the master's house and came to the street. From the case histories of children who are now living in the hostels of Human Welfare Center it is known that most children do not know whether they were trafficked because most of them came to Kathmandu at a very young age. Yet it is evident that children are trafficked by relatives, leaders of street children, recruiters

#### Box 4.2

##### Psychological and physical abuse at master's house

Kumar, 15, is from a Tamang family from Nuwakot district. His mother left him and his father when he was 8 years old and his father then remarried.

He told us "After one year of marriage of my father, he brought me to Kathmandu and put me as a domestic child labour in a rich person house. After that my father and step-mother did not come to visit me. One day the house lady beat me with sticks and rod yelling at me that I was lazy and did not do enough work, "your father has taken Rs. 1,000 from us for your work" she shrieked. "I will kill you if you do not work hard". I was called Bhote, they did not call me by my real name. I worked there for 2 years and ran away. Now I am here in Gausala".

**Box 4.3****From trafficking to carpet weaving, hotel boys to street life**

Shyam, 16, is from a Damai (Tailor) family. He was brought to Kathmandu by his brother-in-law when he was nine years old.

Shyam says “My brother-in-law (*Bhupaju*) told me he would find me a good job in Kathmandu. There were also other six boys as I now remember. We came from Lamjung to Dumre (Tanahu) and from there we came to Kathmandu. He took us to a carpet factory and told us that you people need to work here. He then disappeared. Later we tried to run away from the factory, the supervisor of the factory told us that we had been sold to the employers. You know we had to work 16 to 18 hours there, from early six in the morning to late 11 o'clock in the night. If you do not work the supervisor would beat us. After working six months there, one day I ran away with two friends from the factory and went to a hotel in Kalimati area where I worked as a hotel boy for six months. The hotel owner did not pay me, he just used to give little food left by the customers. I then left the hotel and came to the streets. I have been living in the areas of Thamel, New Road, Basantapur, Durbar Marga for the last five or six years. One year I also stayed in Pokhara as a street boy”.

directly either from the origin or from the working places. Mostly, such trafficked children are put in the worst forms of child labour such as carpet weaving, domestic child labour and hotels.

There are also few cases in which younger children are directly brought to street by the leaders of street children.

**4.4.6 Explanation for child trafficking**

In our study it appears that at least 14-15 per cent of the total street children in Kathmandu valley were once trafficked for the purpose of domestic child labour, hotel boys, carpet weaving and begging. It is also found that such children come to the street after working one or two years in an employer or masters house. No single reason appears to explain the root causes of trafficking of children. Push factors such as adverse family environment (domestic violence against children and fighting between mother and father, death of mother) and poor economic conditions are among the main root causes that a recruiter/local broker/trafficker identifies and then exploits in order to lure the children. Peer pressure and modern consumer items and urban lifestyle (street life style) are among the pull factors.

**4.5 Sub-Conclusion**

The central argument in this chapter is that internal child trafficking for the purpose of domestic child labour, carpet weaving, work in hotel/restaurant is a growing issue. More research is needed to estimate the number of trafficked children in sectors such as hotels, carpet factories, domestic child labour as most children come to the street from these sectors.

Street children are one of the most vulnerable segments of our population. They are mostly from dysfunctional families, they stay in the street, and their livelihood entirely depends upon the street activities. They are involved in criminal activities and some of them are also trafficked children. In this context, they are also at risk of being sexually abused., which will be discussed in the following chapter.

Finally, it is evident that the children are very vulnerable once the family, the primary protection unit, is unable to provide for the child. The street gang becomes a harsh substitute for the original family unit, often at high costs. Once the child is on his own s/he ends up from one exploitative situation to another - be it in a factory, as a child domestic or in the streets.



# Sexual Abuse and Exploitation among Street Children

This chapter discusses the street children’s vulnerability in terms of sexual abuse, first by setting the context of the immediate social environment such as alcohol and drug abuse and involvement of children in pornography.

## 5.1 The context

Various forms of negative media, cheap cinema, availability of alcohol and drugs in the market, pornographic activities including sex tourism can have adverse impact on street children’s life. Street children are vulnerable of being sexually abused or exploited as they are exposed to these activities. The fact that children are left to the gang protection only inscribes in them a distinct coping strategy and survival techniques.

### 5.1.1 Alcohol and drug use among street children

Abuse of alcohol and drugs can have far reaching consequences for any child.

The use of alcohol has become common among street children. This process has been fortified by several reasons. Firstly, the expansion of urban culture where modern media plays an important role. Secondly, easy access to alcohol market with no legislation regarding drinking age. Several types of alcohol with different brands are available in the market. Among them, four types of alcohol were commonly taken by the respondents: *Jand* or *Chhang* (rice or corn beer), home made alcohol (*raksi*), local alcohol and beer. *Jand* or *Chhang* stands out to be the most popular among the sample population probably because of easy availability and the cheap price.

An overwhelmingly majority of street children have consumed alcohol at some stage of their lives and more than one-thirds are regular users (Table 5.1).

In case of drug abuse, two third of the respondents stated that they have experimented with drugs at some stage. A substantial percentage of respondents were regular drug abusers. ‘Boot polish’ is the most common drug among street children. Other drugs such as cannabis, iodex, kerosene and petrol is also reported to be used by the respondents. Expensive drugs such as heroin, opium and tranquilizers are less prevalent among street children.

### 5.1.2 Sexual abuse among peer groups

Table 5.2 shows the number of respondents reporting sexual abuse/exploitation faced by their peer groups according to the respondents’ age and sex. Of the total street children interviewed, 63 per cent stated that they have heard about sexual abuse/

**Table 5.1 Alcohol and drug use by the respondents**

Alcohol/drug use	Both sex		Girls
	(n)	(%)	(n)
<b>Ever taken alcohol</b>			
Never taken	16	16.0	1
Yes, regular	36	36.0	
Yes, sometimes	44	44.0	5
Yes, rarely	4	4.0	2
<b>Ever taken drugs</b>			
Never taken	35	35.0	4
Yes, regularly	45	45.0	
Yes, sometimes	17	17.0	4
Yes, rarely	3	3.0	
<b>Total</b>	100	100.0	8

exploitation experienced by their friends while 27 percent reported that they did not know about it. Reporting of sexual abuse/exploitation varies with the respondents' age and sex. Older children in comparison to younger boys and girls over boys reported such events among their friends.

### ***How many of the respondents' friends do face such sexual abuse and exploitation?***

Two respondents reported that most of their friends face it, 11 in 63 reported that 'many' of their friends face sexual exploitation. The average number of respondents' friends facing sexual abuse and exploitation is five, with minimum of one and maximum of 20 respondents' friends.

A follow-up question explored the forms of sexual abuse/exploitation faced by their friends. The responses are summarized in Table 5.3. There are several forms of sexual abuse/exploitation a victim can face (several forms of sexual abuse/exploitation even in one act). Therefore, multiple forms of sexual abuse/exploitation were reported to be faced by the respondents' friends. The most reported forms of sexual abuse stand out to be masturbation, oral and anal sex. Other forms of sexual abuse such as kissing, commercial sex, teasing and rape (two girls reported that they were raped) are also common especially among girls.

It is also worthwhile to note that it is difficult to solicit answers on such sensitive issues, hence there is a strong possibility that while

**Table 5.2 Respondents reporting sexual abuse status among their peer groups (in number)**

Age	Sexual abuse of their friends			N
	Yes	No	Don't know	
7-9	1	2	5	8
10-14	37	6	20	63
15-17	25	2	2	29
<b>Sex</b>				
Boys	58	10	24	92
Girls	5		3	8
Total	63	10	27	100

**Table 5.3 Respondents reporting frequency of sexual exploitation among their friends**

Frequency	N	%
Most	2	3.2
Many	11	17.5
Few	50	79.4
Total	63	100.0
Avg. Number	5	
Range	1-20	

**Table 5.4 Forms of sexual abuse known to happened among respondents' friends**

Forms of sexual abuse	N	N
Masturbation	59	63
Oral sex	55	63
Anal sex	53	63
Kissing	11	63
Commercial sex	11	63
Teasing	9	63
Group sex	9	63

reporting about friends the respondents were themselves the victim.

***Who are the abusers?*** Two third of respondents who knew about incidences of sexual abuse among their friends reported that the sexual abusers were tourists and foreigners. It appears that the leader of street children are also often sexual abusers. The majority of abusers were reported to be men. However, ten respondents reported sexual exploitation by female pedophiles. These women were reported to be foreign tourists. Our respondents told us that they were involved in sexual affairs with female tourists while acting as guides or on trekking routes and were provided with good remuneration.

### **5.1.3 Respondents' involvement in pornography**

This section outlines whether street children were involved in pornographic activities i.e. whether they have ever watched any x rated films and whether their naked photographs have ever been taken. It is evident that pedophiles who have access to the market for

such products are the main abusers and these Pedophilias can easily attract children by giving money, medicine food or merely sympathy.

A little less than two-thirds of the respondents have watched x rated films. Five respondents reported that they watch such films regularly and 37 per cent of the total respondents watch it sometimes (Table 5.6).

Street children get access to x rated films mostly through the leaders of street children, foreigners and also local people. Mostly such films were shown in lodges, followed by friends' places. Our key informants working on child rights issues also reported that street children are shown educational films (not x rated ones) in transit homes intending to teach street children the reproductive systems including the negative consequences of sexual exposure with multiple partners and the involvement in pedophilic activities. However, with little follow up and guidance this exposure may have an unintended negative impact on street children.

Eleven in 100 street children reported that their nude photographs were taken. (Table

### Box 5.1

#### Access to nude photography

Rabi, 14, is from a Damai (Tailor) family from Sindhupalchok district. His two sisters are living in a rehabilitation center in Kathmandu as they were rescued from being trafficked to India.

He told us " I have been in the street for the last three years in New Road area. I used to walk around Basantapur, Kalimati, Asan and Indrachowk with other friends for begging and rag picking. One day my foot was burnt vary badly and my friends suggested that I should go to a foreigner living in Bhotebahal. I went there and was treated for my burn. After that I used to go there regularly and he also used to visit me. He takes our photographs, sometimes naked pictures and gives us some money for it".

**Table 5.5 Sexual abusers**

Persons	N	%
Tourist	42	66.7
Leader of street children	15	23.8
Local people	4	6.3
Social workers	1	1.6
Others	1	1.6
Total	63	100.0
<b>Sex of abusers</b>		
Men	53	
Women	10	

5.7). Both foreigners and local people were reported to be the photographers. Hotels/ lodges including some of the public but lonely places such as temples, riverbanks were places where nude photos of street children were reported to be taken.

To be able to get children to pose in the nude, photographers can only get access to and permission from the street children if they become close to such children and are able to win their confidence or on the other hand create dependency of some kind (Box 5.1).

## 5.2 Nature, Extent and Causes of Sexual Abuse/Exploitation

This section deals with sexual abuse/ exploitation faced by the respondents: prevalence and differentials of sexual abuse/ exploitation by selected characteristics, such as forms and frequency of sexual exploitation, persons involved in sexual exploitation, while also attempting to look at the context and root causes of sexual exploitation among street children.

### 5.2.1 Prevalence and differentials of sexual abuse/exploitation

Table 5.8 summarizes the number and percentage of the respondents who have ever been sexually abused/exploited according to selected characteristics of the respondents. Altogether, 37 in 100 interviewed children were sexually abused/exploited. The proportion reporting sexual abuse/exploitation, however, varies with age, sex, caste/ethnicity

and duration of stay in the street of the street respondents. It can be rightly summarized that the number is probably much higher as many would prefer to keep their secrets to themselves due to feelings of guilt, shame and fear.

Two thirds of the oldest street children have been sexually abused/exploited. There is also substantial proportion of youngest children who have been sexually abuse/exploited. With regard to the sex of the respondents, six out of eight girls interviewed reported that they were sexually abused/exploited while the comparable figure for boys is 34 percent.

In terms of caste/ethnicity, Brahman/Chhetri children were exposed more to sexual abuse as against other groups considered. The duration of stay in the street also matters for the risk of sexual exploitation. The longer the period in the street, the higher the possibility of sexual abuse.

### 5.2.2 Forms of sexual abuse/exploitation

Several forms of sexual abuse/exploitations were reported in the survey among street

**Table 5.6 Respondents reporting having watched x rated films**

Categories	N
<b>Ever watched</b>	
Not at all	34
Yes, regular	5
Yes, sometimes	37
Yes, only one time	12
Not stated	12
Total	100
<b>Persons showing x rated film</b>	
Leader of street children	34
Foreigner	9
Local people	8
Others	8
<b>Place of show</b>	
Lodge	25
Friends place	11
Transit home	8
Paying money	1
Not stated	7

**Table 5.7 Status of taking nude photography**

Categories	N
<b>Whether photographed nude</b>	
Yes	11
No	89
<b>Persons who took photographs</b>	
Foreigners/Tourists	4
Local people	3
Not stated	4
<b>Place of Photography</b>	
Hotel/lodge	5
During bathe time	4
Other public places	2

**Table 5.8 Respondents reporting sexual abuse/exploitation**

Characteristics	Abused		
	N	%	N
<b>Age</b>			
7-9	1	12.5	8
10-14	17	27.0	63
15-17	19	65.5	29
<b>Sex</b>			
Boys	31	33.7	92
Girls	6	75.0	8
<b>Caste/ethnicity</b>			
Hill ethnic groups	16	30.8	52
Brahman/Chhetri	11	52.4	21
Dalit	4	30.8	13
Tarai groups	4	36.4	11
Indian	1	50.0	2
DK	1	100.0	1
<b>Duration of stay in the street</b>			
Under 3 years	11	32.4	34
3-5 years	15	39.5	38
6+ years	11	39.3	28
Total	37	37.0	100

children. The most common forms reported include giving and receiving masturbation, oral and anal sex. Out of 37 street children who faced sexual abuse/exploitation, at least 30 experienced one of the listed abuses. Girls also face the same forms of sexual abuse including commercial sex as indicated in the total cases. Note that once girls are sexually exploited, they tend to adapt to sex work as a means of profession. In our sample of eight girls, three girls (two girls were 16 years of age and one was 14 at the time of survey) were commercial sex workers. These girls are often found around

the public toilet areas of Kathmandu. It is not quite clear why such girls stay around the public toilets, but our observation during the fieldwork indicates that these are the places where low-paid men often come searching for sex. Some street boys also work as brokers. One of our respondents reported that they take Rs. 50 to 100 in commissions.

It appears that these girls have now come to a stage of complete desensitization, beyond stage of guilt, shame or fear. The implication of such practices would have long term adverse impact on the individual girl's physical and psychological life as most of the time their clients refuse condom use during intercourse. In our study, as noted in section 5.3, we found one adult ex street girl, who had been involved in commercial sex work from the age of 12 years and tested HIV positive when she was around 16 years old.

In the case of sexual exploitation among boys, it is mostly by pedophiles who attract children by providing 'good' food, clothes, lodging and money (Box 5.2). As shown in Table 5.10 boys reporting weekly sexual abuse/exploitation should be understood in the context that they were once sexually exploited and after that they started sex work. These boys, however, denied reporting sexual abusers but we found that all three boys were spending their nights with a foreigner (who the street children call *yogen*<sup>2</sup>) in a hotel

**Table 5.9 Forms of sexual abuse and abusers**

Forms of sexual abuse	Total (n=37)	Girls (n=6)
Masturbation	32	4
Oral sex	31	4
Anal sex	31	4
Teasing	7	6
Kissing	6	5
Commercial sex	4	3
Group sex	0	2
<b>Abusers</b>		
Foreigners/Tourists	25	67.6
Leader of street children	7	18.9
Local people	2	5.4
Social activists	1	2.7
Others	2	5.4

**Table 5.10 Frequency of sexual exploitation**

Frequency of sexual exploitation	Total	Girls
Daily	4	2
Weekly	3	1
Sometimes	20	2
Rarely	10	1
Total	37	6

It is reported that pedophiles are so clever that they do not abuse boys until the boys become very close to them. Some of our key informants reported that sex tourism is on the rise as boys are hired as porters and helpers by agencies and sent on treks with a main purpose to provide sexual favors to pedophiles.

## Box 5.2

### Sexual abuse case of Sanjaya

Sanjaya, 15, is from a Chhetri family from Rautahat district.

He was sold to a hotel owner by his aunt where he worked for about two years and came to the street of Bastantapur where he survived by stealing and begging.

He told us "one day a foreigner came to me and asked me to accompany him. He said that he was a social activist working with children. I went to his place and spent one year at his place where there were 15/16 other children including girls. The man used to give us good food, sleeping place and medicine if we were sick. He was a *yogen*. He used to kiss and lick us and asked us to masturbate him. He also used to do anal sex. He used to give us Rs. 100 to 200 per act depending upon the sexual activities. After one year of living there, I do not know why he was arrested by police and I was taken to a rehabilitation center".

<sup>2</sup> Yogen is the name of pedophile tourist who frequented Nepal and promoted sex tourism, now street children call all pedophiles "Yogen".

He told us “one day a foreigner came to me and asked me to accompany him. He said that he was a social activist working with children. I went to his place and spent one year at his place where there were 15/16 other children including girls. The man used to give us good food, sleeping place and medicine if we were sick. He was a *yogen*. He used to kiss and lick us and asked us to masturbate him. He also used to do anal sex. He used to give us Rs. 100 to 200 per act depending upon the sexual activities. After one year of living there, I do not know why he was arrested by police and I was taken to a rehabilitation center”.

Some of our key informants reported that some of the street children regularly visit a convicted sexual abuser (foreigner) who now is in the central jail. If this is the case, many street children, as also evident in the case of Sanjay (Box 5.2), may not even be aware that they were being abused and merely look at sexual abuse as a favor that they have to provide for the security, love and care that the pedophile provides.

### 5.2.3 Remuneration

Most respondents, who reported that they were sexually abused/exploited or involved in sex work willingly, a large majority of them were paid by the abusers/clients. Those not being paid may be sexually abused/exploited/raped by street junkies and/or leader of street children.

From the case histories we learned that girls sometimes are paid Rs. 100 to 500 depending upon the clients’ richness, willingness to pay and the sexual favors provided.

### 5.2.4 Context of the first sexual exploitation

It is important to understand how children were initially sexually abused/exploited in order to combat the phenomenon of sexual abuse/exploitation among street children.

A majority of the street children were first sexually abused/exploited by promise of good

**Table 5.11 Respondents reporting whether they get remuneration**

Categories	Total
Whether get remuneration?	
Yes, cash	27
Yes, kind	1
Not at all	9
If cash, how much you get per act?	
Average Rs.	415
Maximum Rs.	800
Minimum Rs.	200

**Table 5.12 Context of first sexual exploitation**

How is first sexually exploited?	n
By promising money	21
By force	11
By promising food and clothes	3
Others	2
<b>How old were you at that time?</b>	
Average age	11
Minimum to maximum age	8-17
<b>Place of first sexual exploitation</b>	
Hotel/lodge	17
Street	8
Client house/room	6
Temples/river banks	4
Tourist route	1
<b>What did you do at that time?</b>	
Oppose myself	2
Inform NGO personnel	1
Share with peer group	6
Did not do anything	28
Total	37

money. Thirty in 100 street children reported that they were involved in sex because of some form of coercion. Some street children first got into sexual activities with the promise of good food, good clothes and peer pressure (Box 5.3). The average age at which street children are initially sexually abused/exploited is 11 years – 2 or 3 years before the age of puberty in the case of girls. In our sample, one boy reported that he was sexually abused by a junkie at Basantapur when he was just eight years old.

It is also evident from our quantitative data

**Box 5.3****First sexual exploitation faced through peer pressure**

Maili, now 17, is from a Magar family from Palpa district. She was brought by a woman from her village for domestic child labour to the woman's daughter house in Kathmandu. She had to work 18 hours per day with out salary.

Maili told us "*Sahuni* (Mistress) used to beat me telling me that I am not working well so one day I decided to run away from the house. I came to Bir hospital (in the street) and I met some girls of my age, who suggested that I should stay with them. One day my girl friends forced me to have sex with a man. They told me he would give me money. But what happened you know, my friends took money from the client and at that night I had to satisfy not one but four drunken men. It was my first exposure to sex.

Maili told us " At that time I was only 15 years old and I can not forget that event where I was sexually exploited by four boys". Further she told us " it was my first sexual act, after that I started my sex occupation". She told us " I stayed in the Bir Hospital area for one year and came to Gouhala. Sometimes I have three to four clients and sometimes none." She gets Rs. 50 to 500 per act, but sometimes nothing at all. Her clients are the local young boys .

that hotels/lodges are the places where street children were first sexually abused or exploited. Other places of sexual exploitation include the street itself, client houses/rooms, temples and river banks. One girl in Bir Hospital area told us that she was first sexually abused by a gang of three junkies inside the *Khullamanch* (open stadium) in Ratna Park. This suggests that it is essential to sensitize the lodge and hotel owners on the issue of pedophilia including travel agencies and public place authorities. In response to a question related to the victims' attempt at opposing such acts, it was reported that the majority of street children did not do anything because of either fear of the abusers or shame or ignorance (Table 5.12)

Foreign pedophiles take the opportunity of abusing street children in the guise of charity by providing them food or medical assistance while the local street children merely force themselves on the younger children (Box 5.3).

**5.2.5 Explanation for sexual abuse**

Every child in the street is vulnerable to sexual abuse be it from foreign pedophiles, sex tourists, locals, their own peer or leaders. Life in the street is harsh and difficult and children

have to adopt different survival strategies and in some cases it is to numb themselves to the abuse they have to adhere to. As they have but little public sympathy and no support from the government, they have little access to justice or a platform for complaints thus they tend to create their own sense of belonging, justice and survival mechanisms.

**Box 5.3****How boys daced sexual abuse**

Kancha, 14, is from a Tamang family from Nuwakot district. He came to Kathmandu at the age of 10 and worked for a while in a hotel and after that he came to the street. He also stayed in a rehabilitation center in Kathmandu, but came again to the street again as he was bitten by a senior street children in the center.

He told us "I used to beg in Basantapur area. One day, a foreigner came to me and asked if I would like to go with him. I went with him to his house at Baluwatar. There were other 15-20 children including four girls. He gave us food, clothes and medicine. After seven days, I found he was *yogen* [sexual abuser]. He requested me to masturbate him. Then he had anal sex with me. There were also other *yogen* in that place.

The following two case histories provide, to some extent, the explanations of sexual abuse among street children. The first one tells us that a pedophilia directly approach the street children and the second case history shows that a pedophilia approaches through a leader of street children who has already himself been a victim of sexual abuse when he was younger. Such leaders of street children mostly work as brokers for pedophiles and provides young children on a commission.

### 5.3 From Street Life to Adult Life

There are scarce research about the adults who have spent their childhood in the street. In this study, we have tried to identify the consequences of street life in later life by interviewing four adults who have spent most of their childhood in the street. Further, in order to validate their information we have also contacted small street children who were close to them including some of the NGOs persons working with street children.

Besides, we also asked the respondents whether they know any adults (i.e. 18 years and more) who have spent their childhood in the street. If the respondents say yes, we further asked if they

**Table 5.13 Respondents who know adults who have spent their life in the street**

Categories	N (100)
Do you know any adults who have grown up in the street?	
No	22
Yes	78
If yes, what does they do?	
Leader of street children	45
Commercial sex worker	20
Factory workers	14
Drugs trafficking	14
Broker for commercial sex work	8
Went to home	6
Child activists	4
Don't know	17

knew what they did now. The results are presented in Table 5.13. Of the total respondents, 78 reported that they knew such adults. A large majority of respondents reported that such adults are now the leaders of street children (45/72) and commercial sex workers (20/78). Other important activities of such adults reported by the respondents include factory workers, drug traffickers and brokers for commercial sex work. Some of these adults are involved in social welfare work of children. Note that multiple activities of such adults were

#### Box 5.4

##### Lack of food and sexual abuse

Shyam, 14, is from a Giri family from Tanahu district. His mother died four years ago and his father got married with another woman. He came to Kathmandu with his friends hoping for a good job but had to live off the street as a beggar.

One day, he told us “ one *yogen* gave me some money and asked me to go to a hotel with him. When we reached the hotel at Thamel, he asked me if I wanted to bathe and then he also joined me in the shower. We were both naked and he then took my hand to his penis and asked for masturbation. He promised to give me Rs. 500 if I provided him sexual satisfaction. He also gave me some medicine for my illness and after that I was his regular client. Nowadays I have not seen him here.

Leader of street children as a broker in pedophilia activities.

Madan, 19, is an adult who grew up in the street. He stayed at Basantapur for about 10 years after which he stayed around 2 years in Thamel. He was abused by pedophiles a lot when he was young, and when he became around 14-15 years he also started to send street children to pedophiles. He informed us that sometimes he used to get Rs. 1,000 to 5,000 per child.

reported and hence the total figure does not match with 78 cases. It is essential to note that once children begin their lives in the street at a young age it is difficult to enroll them in formal environments and they prefer life in the streets. They become hardened and mature quickly but once they are no longer “cute” and have no life skills, opportunities are automatically limited and they can only make ends meet by doing illicit activities which they have been exposed to in their early childhood (Case 1 to 4).

### **Sub-Conclusion**

Life in the street is extremely hazardous as is evident from the high percentage of respondents reporting sexual abuse. “Sex tourism” seems to be prevalent as most of the

abusers are reported to be tourists, who by providing love, shelter and food abuse the children. These children then grow up to become drug abusers and then as “leaders” of street children become pimps or sexual abusers themselves. Drug and alcohol abuse seems common and may be a coping strategy against the harsh realities of street life.

The hospitality and tourism industry it seems is unaware of or is turning a blind eye to such pedophile activities as most abuse takes place in lodges and the abusers are tourists. It is therefore evident that a “code of conduct” needs to be developed to promote “child wise” tourism and simultaneously the national legislation to combat sexual exploitation of children needs to be strengthened.

## Case Stories

### ▶ Case I: Bhanu working as child activist

Bhanu, 19 is from a Chhetri family.

#### **Street life**

As an orphan, Bhanu grew up in the streets of Kathmandu valley. He stayed in Basantapur for about 9 years and 3 years in Thamel. He was abused by pedophiles a lot, and when he became around 14-15 years old he also started abusing street children and also sending street children to pedophilia from the street. He used to get Rs. 500-3,000 per child from the pedophilia. He was also involved in drug trafficking.

He was rescued by an NGOs and was given several years of counseling before he could lead a normal life. Later he became an employee of an NGO.

#### **Current Condition**

He is a security guard in a non-government organization working with street children. He gets Rs. 2,000 salary per month. He sometimes takes alcohol but not like before. He told us “ I am really against sexual abuse and drugs trafficking activities”.

### ▶ Case II: Kamala tested HIV positive

Kamala, now 19 is from a Brahman family and has psychological problems. Her parents died when she was about 3 years. She then stayed with her uncle in the village till she was nine and then came to Kathmandu and worked as a domestic child labourer for some time.

#### **Street Life**

Kamala was not treated well in the house where she was working as a domestic child labourer and she came to the street when she was 10 years old. She stayed in Basantapur, Thamel, Pashupati and Jawalakhel. When she was around 12 years of age, she was first exposed to sex and then she was frequently sexually abused by many street boys including other men. She used to stay in the street till midnight looking for clients,. Sometimes they used to take her to a guest house or to their own room. But if her clients were the street boys, they used to take her in a lonely place such as temples, river banks or in a narrow street for sex. She told us she prostituted herself for survival. She used to receive Rs. 100-200 per act.

#### **Present condition**

It is reported that she is affected by HIV/AIDS and now lives in a rehabilitation center

**Case III: Amrit leader of street children**

Amrit, now 20 is from a Chhetri family. He is barely literate. His father died when he was 6 years old. His mother has a foot-path shop in Kathmandu. He came to live in the street because he used to stay with his mother in her street shop.

**Street life**

He used to stay in his mother's shop where he came in contact with street children. He stayed in Basantapur and Thamel. He was a gang leader of small street children. He says that he was never sexually abused by pedophile but psychologically he seems disturbed and because we heard from small children that he frequently sexually abuses small children in the street.

**Present condition**

He is still living in the street and is the leader of street children whom he protects and helps on the one hand and abuses on the other. We found that normally gang leader takes commission from small children but he doesn't as he is involved in drugs trafficking. His earnings from drugs is irregular but sometimes he earns Rs. 10,000 -30,000 and spends most of his money in drugs, alcohol, prostitution and cinema.

**Daily routine**

His daily routine is not regular. Sometimes he goes to bed around six o'clock if he has earned in that day otherwise he stays awake the whole night and sleeps 5 am to 4pm. He is a master of his own destiny.

**Case IV: Pasang studying at grade 9**

Pasang, now 18 is from a Tamang family, who has studied up to class nine. His father died in India and his mother returned to Kathmandu with his two younger brothers. His mother works in a tea-shop as a dish washer.

**Street life**

He came in contact with other street children at Jorpati when he was just 6 years old. He spent one year as a beggar there and came to Basantapur where he stayed 4 years. In Basantapur, he met many friends who were already habitual to staying with foreigners. He also met some foreigners there. He used to see them often as they used to give money and clothes. Pedeophiles used him for different forms of sex abuse such as masturbation, oral sex, sex on thigh, arms and backside. He used to get different prices depending upon the forms of sexual favor ranging from Rs. 50 to 2000 per act.

**Current condition**

Now Pasang is in a rehabilitation center and is studying in grade nine. He regrets his past history and does not want to go again in the street. He says that he wants to be a teacher.

**Note:**

Street culture is very complex and the children living off the streets have over time developed their own sense of values, ethics, pride, morality and survival instincts. For a price they would probably fabricate any lie therefore immense precaution had to be taken to ascertain the information provided.



# Children's Future Needs

This chapter deals with the childrens' desires, hopes, expectations and aspirations for the future. A little less than half of the street children do not want to be reunited with their family. The important reasons are that they had faced neglect in the family either due to death of their own mother and/or the presence of a stepmother. Physical and verbal abuse by stepmother and/or by alcoholic father was also frequently reported in the study.

It is also important to note that the children have also been hardened by the street and are by now used to a care free living environment with no responsibilities and therefore fear having to go back to a structured environment be it home or a shelter home. However, an overwhelmingly majority of the respondents want to go to school if schooling facility is provided in Kathmandu. Some key informants

state that street children who have been enrolled in schools tend to spend time in school only when they want to and return to the streets during the tourist seasons. Street children also hoped for getting an education and becoming skilled persons such as doctors, engineers and mechanics. Some street children are however so street hardened that they have little hope or aspirations for the future and live their lives one day at a time.

## 6.1 Hope to be reunited with Family

Table 6.1 shows the number and percentage distribution of respondents desiring to be reunited with their family according to their selected characteristics. Among the street children who are currently in the street (n= 76), more than half stated that they want to be reunited with their family in the future. The

**Table 6.1 Respondents reporting whether they want to be re-united with their family**

Characteristics	Yes		No		N
	N	%	N	%	
<b>Age group</b>					
7-9	6	85.7	1	14.3	7
10-14	26	53.1	23	46.9	49
15-17	7	35.0	13	65.0	20
<b>Sex</b>					
Boys	36	52.9	32	47.1	68
Girls	3	37.5	5	62.5	8
<b>Caste/ethnicity</b>					
Hill ethnic groups	18	47.4	20	52.6	38
Brahman/Chhetri	10	66.7	5	33.3	15
Dalit	6	54.5	5	45.5	11
Tarai group	5	50.0	5	50.0	10
Indian			1	-	1
<b>Duration of stay in the street</b>					
0-2 years	18	62.1	11	37.9	29
3-5 years	13	46.4	15	53.6	28
6+ years	8	42.1	11	57.9	19
Total	39	51.3	37	48.7	76

number of respondents desiring to be reunited varies, however, with the characteristics of respondents by age, sex, caste/ethnicity and duration of stay in the street.

The proportion of respondents desiring to be reunited with their family declines rapidly with the increase of respondents' age. More than four fifth (6 in 7) of the youngest street children reported that they want to be reunited, as they are still not 'street smart' and vulnerable to 53 percent for intermediate aged children and about one-third from the senior age group of street children.

It appears from the data that more than half of the boys want to be reunited with the family while for girls this proportion is much less (3 in 8 respondents). Girls not wanting to be reunited with their family may be understood in a broader cultural context of Nepal because once a girl runs away from home her character and reputation itself is questioned and it is difficult for her to re-adjust in the family and society. While for boys this may not be the case.

Street children from Brahman/Chhetri group tend to demonstrate more desire to be reunited with their family as compared to other groups considered. Ten in 15 Brahman/Chhetri street children stated their desire to be reunited while the comparable figures for Dalit and hill ethnic groups are 54 and 47 percentage, respectively. In our sample, one respondent originating from India told us that he would not like to be reunited with his family. He is a rag picker in the Kalimati area.

It appears that 'duration of stay' also matters to whether a street child wants to be reunited with her/his family\_or not. The longer the period of time a child lives in the street, the less likely it is for him to desire to be reunited with his family. This finding is not startling in the sense that as a child lives for a longer period in the street, she/he would be exposed to alcohol, drugs, including pedophilia activities while on the other hand she/he

would be exposed to a care free living environment where she/he has developed his survival strategy making it difficult for her/him to resettle in a structured environment.

A large majority of the respondents stated that they do not get any care in the family.(table 6.2) Similarly, 16 out of 51 respondents are afraid of domestic violence against them. They told us that their stepmother and father often beat them. Other important reasons stated include presence of step-mother in the house, not getting enough food because of poverty and having to do a lot of hard work in and around the house.

**Table 6.2 Number of respondents reporting reasons for not wanting to reunite with the family**

Reasons	Respondents in center		Total
	Rehab. centers	Street	
Neglect in the family	10	6	16
Domestic violence	12	4	16
Step-mother	8	1	9
Not enough food	4	1	5
Hard work	3	2	5
Total	37	14	51

## 6.2 Desire to Go to School

A question was asked to those respondents who are currently living in the street (not the respondents who were interviewed in the hostels of Human Welfare Center as they are already going to school). In our study, an overwhelmingly majority of street children (54 or 71%) would like to go school if schooling facility is provided (Table 6.3). This percentage, however, varies with the characteristics of children such as age, sex, caste/ethnicity and duration of stay in the street. Proportionately the younger children would like to go to school as compared to the senior children. According to the sex of the respondents, proportionately more girls over boys state their desire to go to school.

**Table 6.3 Number of respondents reporting desire to attend school**

Characteristics	Yes	No	Total
<b>Age group</b>			
7-9	5	2	7
10-14	36	13	49
15-17	13	7	20
<b>Sex</b>			
Boys	48	20	68
Girls	6	2	8
<b>Caste/ethnicity</b>			
Hill ethnic groups	27	11	38
Brahman/Chhetri	9	6	15
Dalit	7	4	11
Tarai groups	9	1	10
Indian	1		1
<b>Duration of stay in the street</b>			
0-2 years	20	9	29
3-5 years	22	6	28
6+ years	12	7	19
<b>Total</b>	<b>54</b>	<b>22</b>	<b>76</b>

According to caste/ethnicity of street children, nine in 10 Tarai origin children want to go to school.

There is also a slight variation in proportion of respondents reporting desire to go to school according to duration of stay in the street, more being in the category of 0-2 years and 3-5 years. A further question was asked about the reasons for not wanting to go to school to the respondents who stated that they did not want to go school (n= 22). The main reasons reported include 'no interest' (15/22), followed by 'have to work' (3/22), 'parents do not send' and 'teacher beat' (1/22).

### 6.3 Future Hope of Children

One of the objectives of this study is to identify the future hopes and aspirations of street children. 83 per cent of the total respondents stated specific hopes for their future.

It is also important to take these responses with caution in the sense that most of the

adults who have spent their childhood in the street were leaders of street children, commercial sex workers and brokers as discussed in the 5.4 section. Unfortunately hopes do not always materialize in reality, which the situation of adult previous street children showed above.

The most frequent occupations listed were drivers (15%), followed by police/army (14%), social workers (9%) and doctors (8%). Very few respondents wanted to be Khate/beggar (5%) (Table 6.4). This list seems to be a reflection of the professions that the street children are mostly in contact with.

In the case histories of our respondents, we have learnt that most children want to take the skills training such as mechanics, wood carving, driving and cooking. Some of the respondents also told us that they want to join a radical political party. It may indicate their aggressiveness and frustration toward the society.

**Table 6.4 Respondents reporting their desire to be in further**

Future hopes	N	%
Driver	15	15.0
Police/Army	14	14.0
Social worker	9	9.0
Doctor	8	8.0
Any good work	7	7.0
Teacher	6	6.0
Radical politician	6	6.0
Khate/beggar	5	1.0
Businessman	4	4.0
Engineer	3	3.0
Poters	3	3.0
Return to home	2	2.0
To keep hotel	2	2.0
Mechanics	1	1.0
Construction	1	1.0
Go aboard	1	1.0
Don't know	13	17
<b>Total</b>	<b>100</b>	<b>100.0</b>



### 7.1 Conclusions

It is unfortunate that a substantial number of children are spending their life in the streets and the numbers, based on secondary data, are estimated to be growing at an alarming rate in all urban centers of Nepal. The reasons for leaving are manifest and complex. However, the presence of step-parents and domestic violence are prominent issues that have emerged. Before ending up in the streets the children are compelled to work in the worst forms of child labour sectors such as domestic child labour, hotel boys, stone quarrying, portering and the carpet sector.

In the streets these children are easy prey to the pedophiles both foreigners and local who in the name of food, money, medicine, love, care and the lack of any existing government legislation can abuse children with impunity. Pedophilia has remained a hidden crime against children in Nepal.

Some of the major conclusions of this study are:

- the phenomenon of street children cuts across most caste/ethnic groups of Nepal and covers the entire nation
- street children are almost illiterate, particularly Dalits and most backward ethnic groups
- street children come from a large family background with the average family size of six
- street girl child is extremely vulnerable to exploitation not only by adults but by her own peers
- children leave their home and end up in the street due to death of parents, presence of step-mother, domestic violence associated with the phenomenon of extreme poverty
- a substantial number of street children (about 14%) are once trafficked to a worst form of child labour before they end up in the street however no child is specifically trafficked to the street directly
- In the streets they survive from rag picking, begging, portering, commercial sex work, stealing and pick-pocketing.
- about 37 per cent of the street children are victimized by pedophiles. The intensity is much higher among older children, girls, and the children living longer time in the street
- the most important forms of sexual abuse faced include masturbation, oral and anal sex. foreigners/tourists were the prime sexual abusers, followed by leader of street children.
- Important reason for sexual abuse/exploitation among street children is the child's vulnerability in terms of health, hungry, lack of proper counseling and guidance from parents and life in the streets in general. Once a child is sexually abused he/she tends to continue being abused as firstly he/she has no other option and does not realize the exploitation as he/she gets food, clothes, money, love and care in return. Things that had been denied to him/her by their own parents and society at large.

The implication of such merciless practices- trafficking and pedophilia- can have a long lasting damaging effect on children's life in terms of their psychological, physical and emotional development. Although children may not feel emotional trauma immediately, in the long run such practices adversely affect their self-esteem, as is evident from the interview with adult street children. The child

victims would develop severe psychological problems. From a basic human rights and social justice perspective, such practices should be comprehended as a gross violation of the ILO Convention 182 on the Worst Forms of Child Labour that protects children from sexual abuse and trafficking. From an economic perspective, it also has adverse macro-economic implications for the nation as a whole as a child in the street is likely to grow up and become an unskilled and unproductive citizen.

Children end up in the streets due to a variety of reasons but it is evident that only a few end up directly in the street from the rural areas. They are either trafficked or find themselves as child labourers either as domestic servants, carpet workers etc and only after being highly exploited or abused run away and end up in the streets.

There is therefore an immediate need to eliminate the worst form of child labour.

Children living in the street are exposed to highly exploitative and hazardous work environment in which sexual abuse and trafficking is an emerging phenomenon in Nepal. There is a danger of rising pedophilia cases in coming years because of a) lack of specific laws against pedophilia and b) because of the rise of street children in urban centers primarily due to so-called poverty-plus factors. In this context, the practices can only be eliminated when a wide range of actors such as government, civil society, private sector, and donor community work together. The role of the government is to recognize the problem, formulate/amend and implement laws against pedophilia as a social crime. The role of civil society is to raise the issues of victims in the forefront through media, seminars, research and workshops and also provide rescue and rehabilitation services. The role of private sectors such as associations of hotels and travel is to co-operate with Government and NGOs work for combating pedophilia and trafficking.

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