

Street prostitution, is it a worthwhile occupation? A community perspective on social responsibility

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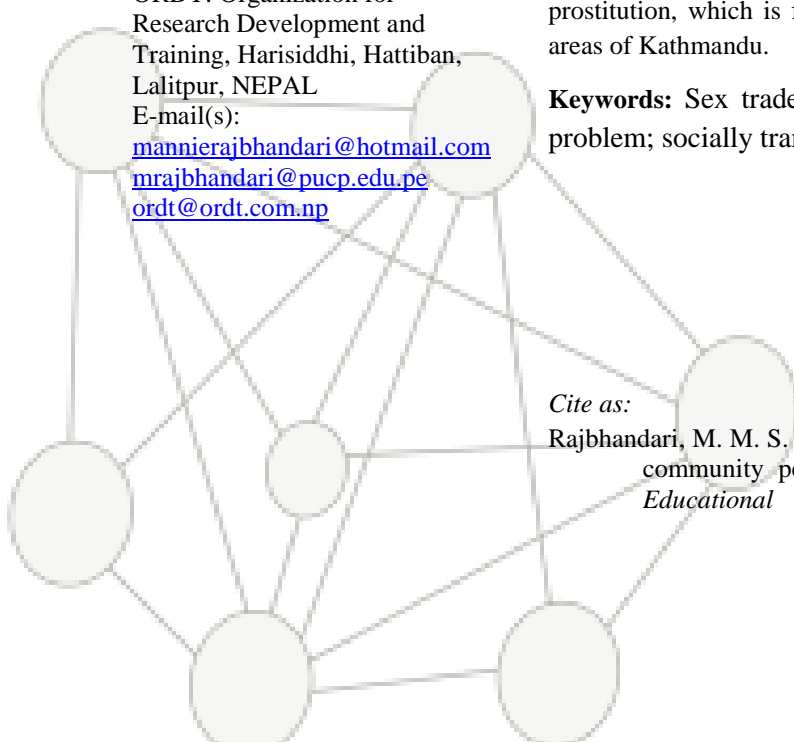
Abstract

This study attempts to understand community perspectives and to explore social responsibilities towards street prostitution. Prostitution or sex work has multiple realities and is a socially constructed phenomenon. Postmodernist debates view prostitution as an occupation (regardless of gender) and not as a crime against women. However, using various social lenses, any activity against the will or ability of an individual is viewed as offensive and assaultive towards morals, beliefs, norms, values, emotions, and so forth. This study used a qualitative and ethnographic research design. Observations and interviews, as research tools, were applied. The data was analyzed using triangulation and crystallization to understand the social reality from different perspectives. The respondents in this study were members of the community, such as, vendors, shopkeepers, businessmen, cab drivers, police officers, and local residents. The results suggest that prostitution is a social problem and is socially constructed requiring social responsibility in addressing the issue and preventing vulnerable juveniles from entering prostitution through persuasion or greed. The findings suggest that areas affected by street prostitution are the regular 'joints' interconnecting the main market. Here uninvolved shoppers and passersby, especially woman and girls, are assaulted. This situation needs immediate action to protect the morals and values of the community. While social responsibility is considered pivotal, none of the community respondents in this study demonstrated concern towards street prostitution, which is fast becoming a flourishing trade in the traditional market areas of Kathmandu.

Keywords: Sex trade; sex workers; Gender; social constructivism; social problem; socially transmitted disease; ethnography

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INTRODUCTION

Prostitution is an old profession, which is rooted in centuries of practice. Generally, prostitution is an organized profession, which in recent times is also known as *Sex Work*. Although *sex workers* and prostitutions were usually confined to certain places, it has now become an open occupation, which has taken to the streets. Why do people, especially females, become involved in the sex trade? One reason may be that prostitution is an easy money making business. Nevertheless, sex work is not limited to females, but also involves men (Ritcher et al., 2013). Moreover, both male and female involvement in the sex trade take place within controlled environments in those cities where *prostitution is legalized* (Barnett & Casavant, 2014). However, in the street, prostitution may seem to be an open trade, but they are actually operating in a controlled environment.

Although, prostitution or sex work are controlled and legalized in certain cities of the country, does it make a positive impression on outsiders and in the community? Moreover, sex work is an *individual choice* (Christiansen et. al., 2016). However, it is defined by various elements that encourage involvement in the sex trade. Some people become involved through desire, which is naturally appealing. Others find it an easy money making occupation, while some are driven into prostitution because of dire financial need. Nevertheless, in all these cases, the primary instigators for prostitution are the *Johns* or *Tricks* (Farley, 2004), who buy sex and encourage prostitution. Furthermore, linking the prostitutes with the Johns are the middle men known as pimps, who are the look-outs for both the sex workers and the Johns.

Moreover, in a community where the sex trade is progressing, would it be safe for the local people, especially children both male and female? Although the home-town environment does not always determine a child future, it can play a vital role in molding children's behaviors and possibly attracting them to the profession.

In a community within a developed country, prostitution is called sex work. In a community in a developing county, it has the same name and label, and has been enacted for centuries. In this study, I look at street prostitution within a community from a developing nation. The study is based in Kathmandu, capital city of Nepal.

In Nepal, prostitution is a cultural and social taboo. Ironically, in many temples of Nepal, where worshipers (especially women) go to pray, most of the temple's wood carvings depict sex art of various kinds. Most have noticed, but for them these carvings are simply decorative sculptures.

Despite sex trade and prostitution being culturally and socially unacceptable, many become involved either willingly (by which I mean for its natural appeal) or essentially (by which I mean because of economic hardship or for easy money).

Additionally, community welfare and activities are the social responsibility of the community. Social responsibility within the community in Nepalese society is strongly interconnected and bonded. Social responsibility in Nepal is a social and cultural phenomenon. These responsibilities are exchanged and demonstrated in the form of cultural values, beliefs, norms, cultural respect, socio-cultural perspectives, and so forth. However, is prostitution also the social

responsibility of the community? Would the community be responsible for public outrage if prostitution is taking place within a community where it is considered unacceptable?

Street prostitution can be violent (Farley, 2004) and assaultive to people and the community. In order to generate support for the social welfare of sex workers, social awareness is necessary. Although social awareness is being raised through sex and family planning education by Non-Governmental Organizations (NGOs), it has not yet provided real practical solutions for the community and the lives of sex workers. Social awareness needs to be strengthened through more intense and extensive sex and the family planning education, including issues around the sex trade and prostitution as an occupation, with its associated problem of the spread of sexually transmitted diseases (STDs).

My ethnographic exploration

During the festive season in Nepal, people from many parts of the country visit the capital city, Kathmandu, for the buying and selling of goods. The market can be very busy, especially in the ancient traditional places, such as Ason Tole, Indra chowk, and Basantapur (Freak Street) to name a few. The streets are busy with vehicles, particularly public transport, that hoot and yell to attract passengers. This time of the festive season is busy and it is very difficult for pedestrians and vehicles to move freely. Because allocated parking areas are full, people tend to park their vehicles in the street. Those areas which are free are taken over by public transport vehicles, which seldom adhere to traffic rules and regulations.

This is the time when most Nepalese people make money through their businesses and dwellings, since many people have additional spending money from salary bonuses paid by government and other employers to celebrate the festivals called Danshain and Tihar.

The capital city, Kathmandu, is considered to be the business hub of the country, especially during festival periods. Consequently, many people from different places come to Kathmandu for both small and large business ventures. Moreover, during the festive season, the city is filled with people migrating to the capital. Previously, this migration was the result of political disturbances and the associated violence. At present, political stability is slowly replacing the instability of the past. However, a level of political stability capable of supporting a systematic political and bureaucratic management system has not yet been achieved. Consequently, many Nepalese prefer to conduct business and commercial transactions autonomously and congregate in areas where a market is already established.

This year, I experienced my visit to the city very differently. As well as goods trading, sex trading was also visible on the street — these were the *street prostitutes* or *sex workers* (Sonke Gender Justice, 2014; LeBrun, 1999). There were females, who were grouped by men while negotiations were carried out until both parties were satisfied. Many sociologists and activists suggest that prostitution is not a violation of human rights; and that it is a reasonable job for poor women. For example, Farley (2006) defines sex work not as a form of violence against women, but as a professional job. If prostitution is considered not to be a form of violence against the

women, and if it is considered as a reasonable job, many poor women would be tempted to enter the professions. In such a case, surely it becomes a community social responsibility to protect the vulnerable, especially the female children, who grow up in these affected areas. According to Myer-Powell (2008) almost 70 percent of the women entering into the sex trade are at the age of 12. This is a vulnerable age since the child is not yet able to discern the consequences of such a choice.

Although prostitution is an old profession, in modern days it has become a lucrative occupation. Moreover, prostitution has become a significant occupation involving all genders. Despite, prostitution being a disturbing element in a society, people are still attracted to it willingly or forcibly.

Prostitution as an occupation

Powell (2008) states that one of the most profitable trades is sex, although it is harmful to all including men, women and the community. Is street prostitution a social problem and a social responsibility? Scott (2002) states there are various perspectives on this question, depending on the viewer. Some view prostitutes as primarily responsible, and a cause of the social problem. Others view clients as responsible, with prostitutes being seen as the victims. There are various views about street prostitution. Some are of the opinion that the state should not intervene as it is a private matter. According to Scott (2002) reflections on prostitution is connected to social moral and community belief. The morals and beliefs of the community towards law and regulation affect how these communities respond to street prostitution.

During the nights I spent in my car in the street, I was able to observe what was really happening within the community. I was not sure if these activities had been noticed by the local people. I wondered if these activities were also taking place in the day.

While observing the activities continuously for days, I noticed that a few extravagantly dressed females would appear and move around to attract passersby, referred as Johns or Tricks. The dealing was enthusiastic and appealing to those seeking cheap prostitutes. Activities in the street were dramatic — sex trading is an interesting negotiation. Although interesting to watch from a sociological viewpoint, it is also a sad moment to see the buying and selling of sex. However, sex trading was more than a festivity in its own right for the street prostitutes.

Nevertheless, to begin my search for respondents, I readily identified a cab driver parked nearby. I assumed that he was a regular visitor to the area. His views differed from what I had assumed, i.e., that these street prostitutes were all female. He informed me that both genders were involved; as well as those from the *Third Gender* (Mehra & Goswami, 2016) and that some are professional female prostitutes. According to Parker (1998) prostitution involves all genders. However, the young men are mostly heterosexual.

Subsequently I observed gloriously dressed third-gender prostitutes displaying their playful attitude to passersby, who appeared to be the respective Johns or Tricks. Initially I assumed that these third-gender prostitutes were the pimps. Nevertheless, a few experienced third-gender prostitutes do play a part in running the business. According to Parker (1998), even in places where prostitution is legal, pimps are the pivotal part of the business. It is believed, from the perspective of the pimps that participants choose to become prostitutes as it is a quick way to make money.

On the street, as the numbers of prostitutes gradually increased, the men slowly disappeared, with nobody asking questions as to where they go. According to Burns (2014), individuals of different ages are involved in the sex trade or prostitution regardless of their gender. Both coercion and economy play equal roles; and it is perceived as the quickest money making occupation. In supporting this view of prostitution as a lucrative occupation, Farley (2006) states that a limited choice of job-related opportunities leads towards adopting prostitution as an occupation. However, the realistic picture can involve economy, unsupportive families and friends, social deprivation, lack of job opportunity, job scarcity, and so forth. These are the main contributors to women entering into prostitution as an occupation to generate quick and easy money. The business is also profitable for those who run the protocol. Moreover, for Scott (2002) prostitutes are not committed to prostitution as an occupation. Scott suggests life style, economy, drugs and easy money as the various reasons for street prostitution.

METHODOLOGY

This study uses a qualitative research design. The methodology uses a critical perspective approach. Critical researchers, for example, Myers (2004) believe that social reality is historically constructed. As prostitution is one of the oldest occupations, which is still in progress and also legalized in some countries, it is a socially constructed phenomenon. To obtain a broader understanding of this phenomenon, ethnographic methods were applied to explore both the cultural and social realities as they are constructed in natural settings.

This ethnographic research attempts to generate evidence (Asher & Miller, 2011; Genzuk, 2003) from the perspective of various members of the community. Therefore, my attempt to explore this phenomenon was based on how the community reacts to street prostitution. Ethnographic methods used involved informal discussions with various community members, including legitimate businessmen who contributed substantially to my understanding of this socially constructed phenomenon; and their views towards street prostitution equally contributed to further this research.

Research tools

The research tools used in this study were observation (Fox, 1998) and interviews (Kawulich, 2005). Observation of the prostitutes, the Johns, and the passersby were carried out in a natural setting without their knowledge or involvement. Two hours of observation was conducted on location at different times and dates to strengthen reliability and validity.

The other research tool involved interviews. Semi-structured interviews were carried out with community members, such as local vendors (including garments sellers) and also taxi drivers who parked their vehicles close to the location.

The respondents

Snowball and random purposeful sampling were used to collect data from the respondents. The respondents comprised local residents and local street vendors, as well as shop owners. Other respondents were the police officer responsible for inspecting the local community; and some of the taxi drivers, who were familiar with the location.

Data analysis procedures

The evidence gathered from the respondents were analyzed and interpreted. Data were analyzed by using triangulation (Lauri, 2011) and crystallization (Richardson, 1994). The triangulation method used in this study involved *time, data, person, and space* (Denzin 1970; Thurmond, 2001). Triangulation widens understanding through cross verification, deepening the thoughts, and validation (Olsen, 2004). In addition, crystallization enabled me to shed light on various perspectives of the analysis from different angles in order to understand street prostitution as a single dimensional problem. Both crystallization and triangulation enabled me to understand this socially constructed phenomenon from various angles and with a deeper constructed meaning.

Research questions

In investigating community perspectives on their social responsibility towards street prostitution, two main research questions were posed to explore the research problem.

1. How does the community react to street prostitution?
2. How does the community demonstrate social responsibility towards street prostitution?

FINDINGS and DISCUSSIONS

In this section, results are analyzed and interpreted by applying both crystallization and triangulation. Views and perspectives from people in the community are provided and meaning given to the data collected through observation and interviews. Nevertheless, emphasis is given to interview data, while observation data is used to support the findings and discussions.

Prostitution, is it worth enough? A review

Prostitution or sex work is a social problem and a concern for society, which implies a need for active social responsibility. Although social responsibility has not been effective in the maintenance of *psychological, sociological* and *physiological parameters* (Rajbhandari, 2016; Rajbhandari & Rajbhandari, 2015), of the self and others, it also has a reciprocal effect in that sex workers display little concern for society's welfare. Moreover, sex workers are itinerant, moving from place to place, and are likely to be seen at those places where their business can be fostered. Consequently, these sex workers do not belong to the community in which they

operate. However, my observations showed that these sex workers did not change locations frequently unless they were threatened in some way.

It was also observed that sex trading was highly organized and managed through the use of cellphones and from residences, apart from the actual street trading. This allowed the prostitutes to remain mobile and hide from threat, for example, from the police and people in the local community. Moreover, their collectivist culture offered them additional protection from the community. In a collectivist culture, group coherence and support allows the members of the group to gather and talk freely among themselves. Moreover, the organized protocol of the sex trade prevents free sex servitude. According to Fergus (2005), threat can be one of the reasons why sex workers continue in this occupation. In addition, the organized sex trade protocol is directed by someone in control. The person or persons in control rule the business. Supporting this view, Farley (2006) asserts that prostitutes or sex workers do not remain in one location. They are continually moved to different locations where the most money can be made, thus benefiting the pimps and the sex trade traffickers.

Nepal is culturally and socially rich. Although Nepal is diverse in geography, culture, social structure, religion and so forth, the collectivist society strongly integrates all the Nepalese people. However, in recent days, things have changed due to national politics, and this collectivist integrity is being threatened and redefined by geographic boundaries, caste, race, and sociological background, to name a few. Moreover, ninety-two different languages are spoken. However, Nepali is the most common language spoken and understood by all, which is also the only official language.

Because of socio-cultural integration, sex trading is considered to be prohibited throughout the nation. Moreover, in Nepal, prostitution is also perceived as culturally and socially offensive. In connection to this, Nepal has not legalized prostitution. However, human trafficking has reached its height and become the social responsibilities of the nation. Most human trafficking of women and female children are exported to India and other parts of the world for prostitution and sex slavery.

Although, legalization of prostitutes could be one of the control measures against the human trafficking to foreign countries, it can also have an adverse effect by benefiting criminal activities and providing a safe haven for human traffickers to operate a sex trade within the country (Fergus, 2005). In addition, legalized prostitution can create a prostitution culture and an organized syndicate that could flourish from the demand for women and children and other kinds of prostitutes (Sullivan, 2005).

As with many other businesses and trading, prostitution also has an economic motive. According to Farley (2006) prostitution and the sex trade can make enormous profits, which is protected if the business is not legalized. Consequently, prostitution is a lucrative form of slavery and oppression.

The social realities of prostitution could be very different from the postmodernist views on prostitution. Sex workers or street prostitutes have their own realities, their backgrounds and experiences. Postmodernist theorists argue that social realities are a narrative version of

individual's experiences of real-life situations or problems. According to postmodern theory, for example Farley (2006), Mitlevy (1997) and Brann (1992) prostitution is not understood as human, but as a living community, a plane consistency of desire, and an organized signifying system.

Although prostitution and human trafficking is a social concern and a social responsibility, it equally reflects a negative moral concern towards the society. Social concern and social responsibility to safe-guard underage females from prostitution is necessary, and can be achieved by protecting these underage females from the pimps and Johns within the community who create an attractive, but false dream, of easy money and glamorous life-styles.

Moreover, taking into consideration morals and attitudes, street prostitutions can be offensive. For example, they degrade citizen's moral standards; they are a nuisance to passersby, residents and to businesses in the community. In addition, prostitutes and the syndicates involved assault the social wellbeing of a community and, more seriously, entice juveniles into prostitution (Scott, 2002). In addition to these moral concerns, there are other concerns such as personal safety, spillover effects, civil rights or economic effects.

Of these concerns, the economic effects can encourage women to enter into prostitution because of a desire for quick money and glamorous life-styles. Concerns related to street prostitution are interconnected with micro aspects of social lives, which are amplified in the long run. According to Scott (2002), street prostitution can affect the economy of an area as it can hamper local business when customers avoid shopping in those areas of the neighborhood. In the long run, the market price of the property may be reduced with more vacant areas and buildings due to the migration of residents to better locations. Therefore, areas affected by prostitution can be dangerous. Moreover, in a developing country, organized syndicates may harass innocent passersby, even collaborating with the police to remain uninvolved when muggings are underway. Nevertheless, street prostitution can foster legitimate business such as cheap hotels, motels and lodges which provide premises for sex trading (Duchesne, 1997; Levitt & Venkatesh, 2007). In addition, the locations in which street prostitution flourishes often have underdeveloped infrastructure, for example: alleyways; abandoned houses or buildings; cheap street restaurants; dark parking lots; and drug dealing venues. These vicinities also provide escape routes from police. Slow driving lanes are also used, where drivers can be forced to stop or slow down.

Moreover, street prostitution and drug use are closely interconnected with Sexually Transmitted Diseases (STDs). Rajbhandari (2008) found that both Injecting Drug Users (IDUs) and other drug users are prone to having multiple sexual partners and unprotected sexual intercourse, which poses a high risk for the transmissions of STDs. Furthermore, Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome (HIV/AIDS) can be transmitted and is often related to promiscuous sexual behavior and injectable drugs. In supporting this, 40% of IDUs were found to have been infected with HIV/AIDS through unprotected sexual relations.

Consequently, street prostitution can be a worthwhile occupation in terms of making quick and easy money. However, it has an adverse effect on society, the community, the prostitutes themselves, and the morality of the society. In a certain way, it is the organized syndicates who

benefit the most from prostitution. Street prostitutes are the ponies, who have to deal with the day-to-day realities, such as poor health and old age. Moreover, cheap street prostitutes can also be the source of STDs such as HIV/AIDS due to lack of regular medical checkups and lack of protective sex education. The Johns or Tricks may be the victims of infection or the source of the STDs. Therefore, street prostitution as an occupation can be worthwhile only if everyone — the prostitutes, the community, passersby, and uninvolved individuals and groups, are protected from adverse verbal or physical, formal or informal, coercion, assaults or diseases.

The perspectives of the community towards street prostitution

Prostitution has become a major concern in developing countries. Moreover, sexually transmitted diseases are more likely to be prevalent when medical care and sexuality education regarding STDs and their transmission are less available to prostitutes, which is the case in developing countries. The transmission of STDs to the prostitutes or to the Johns is an extreme form of assault on that person. However, even with knowledge of STDs, Johns are still inclined to use street prostitutes, promoting both the business and the spread of STDs.

I was most concerned about local community awareness of street prostitution in the area. In order to understand the perspectives of the community on these activities, I initially questioned the cab driver who was parked in the area. To support his view, he stated that:

This thing is happening here for a long period of time and people hardly care and have noticed. Even I have no problem, they come to hire my taxi and as passengers I reach them to their destination. I never ask them about their profession.

He added:

I think unemployment is the main reason for it. People need money for their living so they get involved into sex trade.

In order to obtain a crystallization of views, I interviewed additional members of the community. Firstly, a local policeman expressed the view that unemployment was the main contributing factor to street prostitution. He added:

The prostitutes in the street run away from us. They do not change their professions even after arresting them. It happened several time that we arrested them, it is difficult for us in arresting the same prostitutes time and again from the same place, and we have other jobs to do as well.

A local resident, a businessman who operates a mechanics workshop, answered that:

The main motivating factor is the money for them and that is how prostitutes are being fostered. These activities in the street are actually active because the local residents are not staying here anymore. They have left this community and moved somewhere. The old houses they have are rented are in the alley, which can be linked with many avenues and is an easy access to prostitutes and pimps. Also those people interested in this business

know the means to get here from different alley without being noticed by all. If the place wouldn't have been rented, prostitution in this community would not have taken place.

Furthering in his expression, he says;

Most of these prostitutions are transgender or third gender, called the Chakkas in Nepali.

Similar to the previous respondent, a retail shop owner added:

They look like a girl, they even dress up like a girl, but in actual they are third gender, and in our language we call them Chakkas.

To understand prostitution in terms of sexuality and gender, queer discourses view sexual orientation as natural and essential. According to Green (2002) queer theory views both lesbians and gays as equals, and ignores the social and institutional implications. Moreover, transgender prostitution is the blending of gender and is constructed socially, which therefore becomes a social problem and a social responsibility, whether grounded in essentialism, biology, naturalism, or considered as God-given. However, in any of such cases, prostitution involving any gender is a problem to the community and is not favored. Moreover, in Nepalese society, third gender is considered to be a biological and God-given phenomenon, and most people feel pity towards their behavior and appearances, but remain ignorant of their life-styles and occupations. Despite this, and viewing prostitution as socially constructed, the community dislikes such activities in their locality, but is not willing to offend them. In addition, the community dislikes prostitution of any kind, whether it be heterosexual, homosexual or transgender. To support this view, the local shopkeeper added:

People are humiliated by such activities in the community, besides being aware, no actions are taken by the community members.

Due to the lack of cooperation from those responsible – the authorities and the police – the local community and business owners are showing less concern and responsibility towards the problem of street prostitution. Consequently, street prostitutes and the organized syndicates are taking maximum advantage of this situation. In addition, the country's political system can play a vital role in maintaining the social welfare of communities. Unfortunately, the political instability in Nepal has militated against the problems of street prostitution being addressed. As a result, the local community is forced to tolerate sex trading activities in their area, preferring to keep silent and act ignorant. This is supported by the view of a shopkeeper:

These prostitutes have their own gang/groups. If we try to oppose them they might offend us back. It's pretty scary, so beside everything is happening so openly since one year, nobody in the community is raising their voice.

However, local business and the community people have not experienced any physical or offensive action from the street prostitutes or the organized syndicates. Moreover, the particular

venue where the sex traders are located is near the cab parking lot and crowded market area. These areas also provide a level of protection for the efficient running of the sex trade.

Although the sex trade is not currently hampering local business, it creates a hostile environment where female passersby are often harassed by the Johns or Tricks.

The area in the community where sex trades operate from includes the famous traditional market place, and is one of the busiest areas in the capital. In connection to the offensive behavior and attitude displayed by the Johns or Tricks, a retail businessman says;

Our business is not affected by these prostitutes. They run their own business at their own specific places. The question is about social integrity. We do not actually belong to this community but we run our business here in a daily basis, however, most often at the pick hours of their business, when their kinds are crowded on the street, people are being assaulted by the Johns/Tricks and gazes differently. It is not good to have this street prostitutions in the business areas.

Despite being aware of street prostitution flourishing in the area, people in the local community have not been able to take action against it. This is expressed in the view of a local resident:

We live in a conservative society, therefore though people know about these activities they do not talk about it freely. Although people in the community show their dislikes in these activities, they have not tried to oppose or take any social responsibility.

Despite of the fact that this community has authorized bureaus, for example: police stations, a youth club, a municipality and ward offices, these bureaus and the local community are not willing to address street prostitution in the area.

Moreover, these authorized bureaus are involved in other socio-cultural community welfare activities, but appear to make no concerted effort towards addressing street prostitution. This view is expressed by a local vendor, who says:

This is a local community and we have municipality, ward office, and the youth club named Annapurna RCT club. Although, the club is actively involved with social welfare and the community, these club members has never shown any interest in taking necessary actions against these street prostitutes and pimps. The club members actually are deliberately ignoring the fact of street prostitutions.

The community people are less concerned about street prostitution, as they are engaged with their routine business during the day. In addition, the community is not trying to oppose the sex trade because street prostitution operates mainly during the night. Most members of the community are unaware of the street prostitution in the area, except for those who run their businesses until late at night.

Street prostitution also operates in an area behind the local school walls. Despite being aware of such activities, neither the school nor the local community appears concerned about these activities. It appears, therefore, that none of the people within the community are demonstrating

social responsibility towards what is becoming a sensitive social problem, especially since street prostitution can attract young female school children, who may easily fall victim to pursuing prostitution as a profession.

A social responsibility

Street prostitution may not be considered by some as a form of violence against women, but many poor and economically deprived women fall victim to prostitution. One reason for this could be the company they keep, and the community and the society in which they live. As prostitution is perceived as an easy money making occupation, many women are attracted to it in order to generate an extra income (Raymond, 2003). However, sometimes the influence comes from persuasion by the 'inner circle' of one of the syndicates (Davis, 2004) who encourage or force women into prostitution by keeping their children hostage and threatening them (Ugarte, Zarate & Farley, 2003). This is very serious and dangerous situation, for the women and the community.

Social responsibility is essential in order to address street prostitution through social mobilization and the generation of awareness among the public, the sex workers, and the Johns or Tricks, about easily spread STDs. Moreover, the results suggest that awareness through social mobilization is also needed to safeguard vulnerable, especially female, children and women forced into prostitution.

The solution to street prostitution will not be achieved by removing actively involved people from the community. Sex workers and pimps are the initiators of street prostitution. These people tend to move to safe places; and are constantly on the lookout for profitable and easy access to the Johns or Tricks by preventing them from being recognized by the general public, especially by their families, friends and colleagues.

From the results, it is suggested that most community people would not be interested in eradicating or addressing the problem because they fear a threat to their homes. This is the main reason why street prostitution persists. Social responsibility can help and support community wellbeing and wellness in various ways, which is an essential element of a socially active community. Through social welfare and socially responsibility, vulnerable young female children of the community, and woman forced into prostitution, can be protected.

Although, prostitution is not legalized in Nepal, it is seen as cultural taboo, and is socially unacceptable. These activities cannot be resolved unless the community demonstrates social responsibility. It was found that community people in Nepal rely heavily on the police, who are considered to be responsible for arresting these sex workers. However, the police should not be the only ones to control the situation. It is equally important for society and social activists to take responsibility.

Sex work is not a crime, it is a necessity of economy; an essentialist aspect of human need and desire; a naturalist aspect of social deprivation; a consequence of ignorance; forcibly imposition; the consequence of trouble with social affairs, family, friends and company kept; a desire to

make easy money; and so forth. None of these factors can be ignored as contributors to street prostitution.

Most socially motivated community members are concerned and active around issues of domestic violence, which is often resolved within the community and through mutual agreement. Street prostitution, however, is not like domestic violence. It has its own dynamic which is not well understood by those on the outside. In addition, street prostitution is hidden in many places since it is not legal. In these places, street prostitutes are closely monitored by those who control the business. Moreover, street prostitution is also a national issue and requires immediate attention through socially responsible action.

Since street prostitution is an illegal occupation in Nepal. The results suggest that the pimps and the organizations running the business keep a low profile behind the enticing display presented by the street prostitutes to the passing by Johns or Tricks, but unnoticeable to the rest of the community. Moreover, vulnerable female children from within the community can be affected by these activities, and may be forced or driven by greed since these underage teenage girls cannot make sound judgements. In order to prevent such tragedies, it's not only the parents and relatives who need to be conscious, but the whole community. It is the whole community's social responsibility to educate and generate awareness to all, as it takes a whole village to educate a single child.

CONCLUSION

Street prostitution is viewed as a profession, while the postmodernist debate argues that is a social reality and it is socially constructed. The trade in sex is variously motivated, including personal, social, economic, biological, and essentialist motives. Thus, prostitution in modern terms is a trade where sex workers or prostitutes trade sex in natural social settings, even if it is a culturally and socially offensive and strongly opposed by the community.

Street prostitution as worthwhile occupation is debatable, especially for women from deprived social and economic background. Whether or not it may be worthwhile in the short term, is also debatable. Prostitution as an occupation can only be viewed in a positive light if one adopts the postmodernist view that it a social reality that is socially constructed. If so, then it is essential to view prostitution from the perspectives of the community and society within which it operates. However, these views can differ. In this study a crystallization approach was used to integrate these various views and shed light on a collective truth and reality.

Moreover, social reality is a construction from within a social problem and therefore involves social responsibilities. Through the crystallization of various views, light was shed on the various community perceptions leading to different interpretations. However, sex workers or prostitutes are creating their own story of social reality. Moreover, the organized syndicates, who manage the protocol that encourages the sex trade, benefit the most from the sex trade. Importantly, such human commodity sex trading does have date of maturity or expiry for the sex workers, which in real terms can be related to old age, personal injury due to violence, infection by diseases,

enforcement of governmental rules and regulation, and so forth. In such cases, becoming of an obsolete commodity is another reality for sex workers, and the aftermath can be interpreted. However, the organized syndicates do not become obsolete since sex trading never becomes outmoded. Moreover, the next level of renewing the aftermath situation and continuing of sex service can be hazardous to all, if the aftermath consequences are affected with the STDs-HIV/AIDS. This is a socially transmitted disease, which can victimize the social wellbeing and wellness of all.

Taking into consideration of the consequences of the aftermath, if known about the diseases, it is a social responsibility of the community to act together urgently to address the spread of such unlikable event to the innocent and the likable involvement juvenile or groups, unless it could be late in reacting towards the situations and becomes a widespread social problems.

As long as prostitution is considered to be a viable occupation, there will remain the strong motive of economic gain. Therefore, should the economy be held responsible? Will economic improvement help to reduce or eradicate street prostitution through the creation of alternative jobs? Or is it the responsibility of the community to become socially active in the support of socio-economically deprived and abused women and children? This could be done by contributing financially and by creating a supportive environment within the community.

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