Chapter – V

Findings II:
Analysis of Stake Holder’s responses
Chapter V

Some of the stakeholders identified in this research are as follows:

**TABLE 5: The list of stakeholders**

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I

**MOTHERS’ (SEX WORKERS)**

In this research, the sex workers were the main stakeholders in the discussion of their children. The family ties of the children of sex workers are only with their mother. The mothers’ usually covered all the cost of their children from their education to buying clothes and getting other necessary items. The child is attached only to the mother and the mother plays a vital role in the upbringing and developing the personality of the child. The mother alone act as the primary agent of socialization in the life of the children of sex workers.

The family is perhaps the most important agent of socialization for children as parents’ values and behavior pattern profoundly influence those of their daughters and sons. Most of the sex workers were observed not giving quality care and guidance to their children. The children were loved by their mothers’ but there was absence of discipline or control in the behavior of the children. Only few mothers’ used punishment to correct disobedience of their children. In a society that is still prejudiced, sex workers teach their children about the culture and prepare them for the bias and discrimination they can expect to encounter out of the stigma attached to their birth. The sex workers tell their girl child from a very early age that no decent man is going to marry her when she grows up and therefore she needs to hide her identity when she
steps outside the red light area. Very few mothers try to avoid their children encountering the customers but they always warn their children that their identity should not be exposed because that will create a major problem in their life. The sex workers know that when their child’s identity is exposed outside the red light area then the child will face lot of discrimination and stigma. They feel safe inside the boundaries of red light area. Once they step outside their safe zone, they have to take care of so many things in order to hide their identity. Most of the sex workers were not aware about the ambition of their child or what they want to be when they grew up. Some of the sex workers hesitated mentioning the child’s age because she was not sure about it.

A mother’s primary role is to love her children and to understand her children. But in case of the sex worker who is a mother, it is difficult to define her love for her children. The love that the sex worker has for her children is different from that a normal mother who is not a sex worker. It was clearly visible that the sex workers did not show much love in their action towards their children. Usually when there is a disagreement between a mother and her child, the child shows his/her sadness or anger by not having food. The normal mother even when she is angry at the child, she asks her child to have food so that the child do not fall sick or just to make the child happy. This act of the mother shows that she loves and cares for her child. But it was noticed that when the child did not want to have food out of anger or disappointment, the mother in red light area never encouraged the child to have food. The attitude of the mother towards her child was rude as she said, “they will eat when they are hungry”. The sex workers as mother have less patience and perseverance because of her work and problems she goes through.

**A difference was found between parenting style of a single child and two or more children.** A sex worker with a single child gave more attention to the child and knew a lot about the likes and dislikes about the child in comparison to the sex workers having two or more children. A single child showed more love and respect towards his/her mother, performed well academically and was disciplined comparatively.

It was found that the mothers lacked interest in investing in the formal education of the children. The mothers paid less or no attention to the education of their children. A massive ignorance and reluctance was found from the child’s mother who are mostly illiterate or merely educated to take a prompt and dynamic decision for their child’s
future. Financial crisis and struggle of mother to cope up with the studies are also the triggering factor of their lack of interest. Most of the sex worker’s counterpart did not support the sex workers financially. The sex workers never checked their children’s school homework and never helped the children with their studies. Only one or two mothers that were interviewed told that they help the children with their studies by helping them decorate the project cover, buying all the necessary things required in school and paying them for their tuitions. The tuitions are usually taken nearby the red light area where the students feel free to go and come. In some cases, the tuition was conducted at the red light area where a room was provided for a teacher for certain time. It was usually in the evening from 5:30pm – 7:30pm because this is also an important timing when the sex workers get their customers. And during this time the sex workers wants their children to be engaged in tuition. The tuition teacher is also usually from places nearby red light area and who is comfortable to teach the children.

Mothers are apparently not playing their traditional roles. As a mother, she prepares meals at home. A child usually considers his/her mother as a best chef and some of the items cooked by her are so unique and tasty that we remember or long for even when we turn adults or old. But in the case of sex workers, they hardly have time to cook proper meals every day. The mothers usually do not prepare lunch for school, instead she gives money. They don’t even bother to ask their child what did they eat in school with that money. Some of the mothers said “I give my children money to eat during lunch break, they eat whatever they want.” The mothers are not concerned about what do their children eat, with whom do they eat or do they really eat with the money given to them. This study had found that the relation between the sex worker and her child is more in terms of transaction rather than giving/sharing. Transaction here means transaction in terms of money. For every little thing the children are given money. Children are given money for tiffin instead of cooked food, they are provided money for the transport to school daily instead of taking the school bus or other transport and paying it monthly. Very few students take the school bus. The children are send to shops again and again and they are given extra money when they go to the shop. The mothers do not have the habit to buy the necessary items in advance and keep in stock, whenever they need anything at that moment they send their children immediate. For example, she sends her child to buy an oil just before preparing curry and while she starts preparing, she remembers that there is no salt at home and again sends her child
to the shop to get salt. And each time the children goes to shop, the mother has the habit of giving some little amount to the child. In this way for the children of sex workers have easy access to money. Mothers are earning on daily basis and also didn’t have time to look into household needs since she needs to attend her customers.

It was found that most of the sex workers don’t celebrate their children’s birthday. Some of them did not even know their children’s birth date. As a mother the sex workers lack many responsibilities and roles towards their children. If the child does not go to school, the mother does not insist the child. The sex workers do not look into what’s happening in the life of their children. Only very few are concerned. Some of the sex workers have send their children to an organization run by missionaries, the mothers hardly go and visit them. The love and intimacy between the sex worker and her child is limited. The sex workers are very ignorant about their child’s development. They said “they want good for their children” but they do not show any effort from their side. The reason could be that the mothers themselves are the victims of lack of opportunities. Therefore, she doesn’t know how to help her child.

Sometimes the children have conflict with siblings and friends. Most of the mothers do not listen to them, they do not teach their children the skills of listening, compromising and problem solving skill that will benefit them for their life time. The mothers do not invest time on their children.

These days, government of India has made it mandatory to have Aadhaar Card. It is a 12-digit unique identification number issued by the Indian government to every citizen of India. This number is used while opening bank account, applying for passport, booking e-tickets and many other places where there is need to establish identity. Aadhaar card is used even when issuing a sim card. This study found out that most of the sex workers did not have Aadhaar card. They could not avail the basic facility to buy a sim for themselves. They had to depend on their counterpart or the pimps or the madams under whom they are working for getting these basic things. Lack of resource and opportunities makes these sex workers even more vulnerable and leaves them powerless in the society. So what can we expect from these vulnerable, powerless mothers. They have no control of their own life, so how will they take care of their children. It has come to a finding that the sex workers are not very good with regard to
their roles as mothers. It is difficult for them to balance the dual identity of being a ‘mother’ and a ‘sex worker’.

MOTHER’S COUNTERPART/ BIOLOGICAL FATHER OF THE CHILDREN

The *Babu* (sex worker’s counterpart) had a minimal role in a family. During the time of field work the *babus* were not found at home. They were not easily available. They would leave early morning for work and only return at night. Some of the *babus* worked as an electrician, plumber, auto driver or as a salesperson in a shop. But it was difficult for me to meet them and take their interview because they were hardly present at the home when I went there for field work. The timing that was scheduled for my field work was morning after 10am and evening before 5pm. I had to leave the red light area because I was told after 5pm the customers will start visiting and I had to leave. Only on exceptional days, I went there early morning and sometimes returned after 5.

However, I was able to interview some of the *babus* and these *babus* whom I interviewed did not want to speak much on the profession about their partner. They were little awkward and would change the topic. In response to their children’s future, it seemed that they have not thought about it. The *babu* seemed carefree about their children. Only *babus* having a single child showed concern about the child’s future and education.

The main role of the *babus* was to bring the groceries from the market. Other than that, as a father he had a very minimum role to play. Some of them did not even know which class their children were studying. They were ignorant about the child’s development. But again the study found that a *babus* having a single child had a different relation with their child then the *babus* having many children. The single child *babu* showed more concern and care towards his child.

The presence of *babu* sometimes play a dramatic role in the red light area. His presence sometimes creates intra stigmatization. The inter stigmatization is already seen with our naked eyes, the stigmatization of the sex workers by the society. The intra stigmatization is the stigmatization within the sex workers. This happens when one *babu* leaves his counterpart and joins another sex worker from the same red light area. In this case, one of the pimp’s interviewed said, “the *babu* will be beaten and taken out.
of the red light area and he can never return back”. But here again, the victim is the second sex worker. Everything in the red light area is concentrated to women even though equally involved are the men. It is the world of men exploiting the women. The sex workers in this case faces stigma within a stigma. One can hardly imagine how difficult it becomes for an individual to live in such situation. And if this individual has a child, it gets even more difficult because it hampers the child in a negative way. The child becomes the voiceless victim.

In red light area, the sex workers and their babu sleep in the same room with the grown up children. As a result of this, the children learn everything about sexual relations from their very childhood and it is frequent to hear mature licentiousness of conversation even among the young children. The people living in red light areas do not feel shy to talk about the sexual matters openly before everyone. The children living in such conditions and such moral influence learn to imitate their parents and lodgers living in the red light area.

It was found that the majority of the sex workers lived on their own expense and were not dependent on their counterpart. Only few babus took care of the household and family expense. The influence of the babus on the children was minor, even negligible, and his importance was defined by how well he provided for the family.

The children were not very fond of babus except for some. Some of the babus helped their children with homework and encouraged their children to study. Most of the children did not talk much about their babu and many of them talk about settling down away from the red light area and without taking the babu along. This dream of all the children most of the time included only their mother. There was absence of babu in it.

**THE NEIGHBORS**

In Khalpara red light area, most of the neighbors live just next door. Some of the neighbors share the same wall of the house. There is not much privacy. The sex workers live in a clustered area. So the neighbors live very close to each other. So close that one can tell what time did the neighbor gets up in the morning, what she cooks, how she
spends the day etc. They live in a very close proximity that the space and privacy gets invaded.

The neighbors come out of their houses and wait for clients in the street or lane outside the house. This is when they meet and talk to one another and form a group. They do not talk much about how their child is doing in school, what did their child take for tiffin and how the child is performing in other curricular activities in school like how usual mothers talk when they meet. It was noticed one group gossips about another group during their free time. These neighbors know in and out of one another and there is nothing much to hide.

The neighbors fear that the children or the other sex workers will become fond of their “babus”. Due to lack of room for study, the neighbors do allow the children to stay at their home for some time when their mother is attending the client but the children are not treated properly. It doesn’t matter to them if they stay or don’t stay but it’s the mothers who ask them to leave the room and stay in the neighboring room until the work is done. This way the children avoid the confrontation with the client.

It was found that there is no sense of conveying the social norms by the agents of socialization. The conduct of children is not guided by the social norms. For example, if a child of a parent who is not a sex worker is seen roaming around freely in an outing uniform on a normal school day, the child is questioned why he/she didn’t go to school by his/her neighbors or even a shop keeper nearby his house but if a child of a sex worker does the same and remains absent in school, nobody bothers or cares.

When the sex worker finds that the neighbors child is consuming tobacco and alcohol, she doesn’t bother to tell her neighbor. It doesn’t matter to her what her neighbor’s children are doing. They hardly show any concern or love. The sex workers are very quick in sending theirs neighbors child to shop whenever necessary. It was only observed that these neighbors use slang language on the children when they are angry at them and the mother of these children do not say anything. In fact, they laugh at it as it was a joke.
The children also do not show much respect and love to their neighbors. Most of the children mind their own business. But when the neighbors shout at them, they don’t leave the moment to chat back even when they are very elder to them.

The children specially the girls are very fond of little babies and if there is a baby in the neighbor’s house, the young girls go there and play with the baby. The mother also leaves her child with these children to play with.

During festival time, all the neighbors get together and celebrate in a grand way. Khalpara is a Muslim dominated area. they celebrate Eid al-Fitr in a grand way. On this day the sex workers prepare sweet dish which is very famous made out of local pasta and dates cooked separately in milk. This is the day that marks the end of Ramadan, the holy month of fasting. It was noticed that most of the men even the male children fasted during this month. And few female children also took part in the fasting.

Another festival when the neighbours all come together and celebrate is Durga Puja and Holi. During Holi, it was observed that that most of the sex workers and their children consumed liquor. They played with colors in the streets carelessly and seem to enjoy it so much. And during Christmas, Christmas star is hung in most of the houses of sex workers. Some of the sex workers also make Christmas tree for decoration. The children seem to enjoy celebrating festivals with their neighbors.

THE SCHOOL

The children had a positive attitude towards teachers who were caring towards them in school. Some of them also have their favorite teachers who taught the subjects properly and did not punish them and praise them for their good work. They also showed interest in participating in extracurricular activities like dance, singing, drawing and boys were more interested in sports mostly cricket. This motivated the children to attend school. But the children did not want to come in the limelight in school because they wanted to keep their ‘identity’ as ‘a child of a sex worker’ safe and not to be flashed among friends, teacher and in school as a whole.

But the teachers in school were blind blinkers about the profession of the mother of the student. The teachers do not call the mothers to school for any meeting. There is
no communication between the teacher and the mother. These are the child’s microsystem and when the different elements of the microsystem work against one another, the child’s development could be affected in a negative way.

Most of the children study in classes which is below the average standard due to late admission in school or due to repetition of classes. It was found in the schools in Khalpara that the number of students decreased with the increase in the standard of the class. One of the reason behind this is that when the children grows and starts to attend higher classes, they become more inquisitive and the children of sex workers are often cruelly ragged about the identities of their mother, making it stressful and difficult for them to continue going to school. The other reason is lack of interest of the mothers. The school authorities told that the sex workers do not have authority over their children. They let children do whatever they want. If the children stay absent in school for no reason, the mothers don’t show their interest in sending their children to school. Only few are conscious about their children’s education.

It was found that in most of the schools did not have a system of writing a leave application when the child takes a leave on a working day. And some of the school authorities did not want to admit that the children of sex workers study in their school fearing of bad reputation. One of the school headmaster said with an offensive tone, “There are so many students attending from various places, we cannot keep track as in from where they come. But one thing I am sure is that we don’t have students who are sex worker’s children”. This showed that this school did not want to have children of sex workers.

We generally talk about the importance of education in the development of an individual. Even the 17 Sustainable Development Goals (SDGs)- build on the Millennium Development Goals (MDGs) set by the United Nations has included QUALITY EDUCATION in its fourth goal. But what is quality education for a child whose access to education is denied because of his/her imposed identity.

In school the child is expected to learn team work, good manners, unity, sharing and responsibility aside from learning academics. But the children of sex workers do not mingle much with other children in school and they are usually the back benchers. When others talk about their parents, the children of sex workers are in a situation when
they are quiet. School is the first avenue of socializing for a child. But for the children of sex worker, their socialization in school gets limited and does not get to explore, interact and socialize more like other children. This is when they feel the difference between them and the other children. This is when they start questioning their mother about their identity, this brings frustration and depression to these little children at a very early age. When the children of sex workers start schooling, they generally develop the perception of others about them. They start to feel the stigma and discrimination attached to their identity which gradually limits their involvement and participation in school.

**THE PEER GROUP**

The children of sex workers feel embarrassed of their identity as the children of sex worker. The findings indicate that the children hide their identity from the friends in school and they use all kinds of means to hide their origin. While going to school the children from red light area never take their school bus from the red light area. They walk across the area and wait for the school bus. They don’t bring their school friends to home. Most of the children have more friends in their own locality than in school.

The friends in school like to talk about their parents and home. But it was reported from the children of sex workers that they are silent and they don’t want to talk about family and home with the peer group in school. These children are also not very curious about others children’s parent. The findings of this research says that most of the children of sex workers do not have many friends in school. Some of these signs point to their feelings of alienation from normal/usual systems.

The children of sex workers have their own peer group in their locality. The children prefer to rush back home after school and play with their friends in locality with whom they feel that they don’t have to hide their identity and pretend not to be who they are. They feel at ease and have more bonding among themselves. This creates a limited socialization and a limited area to explore, learn and share from friends.

It was observed that there is not much competence among the peer group. They loiter around the red light area aimlessly and chat almost all the time. They talk about what is happening in their favorite television show, what they would like to become
when they grow but their goals lack goal directed behavior because there is no source of motivation. These children lack the source of motivation and encouragement. They are left on their own to do what they like.

Erikson in his stages of psychosocial development has described how peer pressure is a key event during the adolescence stage. This study could relate to that particular stage. Peer pressure among adolescents is very visible in Kbalpara red light area. This has led to formation of groups, peer group who are good in studies, who consume tobacco and alcohol and who are drop outs. These three distinctive peer groups are found in the red light area.

The self-esteem of the children of sex workers were tested and the findings say that most of the children of sex workers have self-esteem that are average or low according to the Rosenberg Self Esteem Scale. It is a ten-item Likert-type scale with items answered on the four-point scale from strongly agree to strongly disagree. It is widely used to evaluate individual’s self-esteem and if their score is less than 15, it indicates a problematic low self-esteem. Since this scale is in English, I first took time to find out the exact words written in the scale in Bengali and Hindi and tried to communicate those words and be familiar to it before asking the children. I sat with each child of my target group with the scale and asked them questions one by one. This helped to find out that most of the sex workers children possess little self-regard which leads them to mental health problem specially Depression.

Most of the children felt that they don’t have much to feel proud of. Only few had self-esteem above average. The emotional intelligence of the children is also very shallow. They do not recognize, understand and manage their own emotion or influence the emotion of the other. During the group activity it was noticed that these children lacked self-awareness and empathy that are hallmarks of emotional intelligence.

THE NON-GOVERNMENT ORGANISATIONS

There are some Non-Government Organizations working in Kbalpara focusing on the sex workers and their children. Few years’ back a project called ‘Anandamela’ was organized by Child In Need Institute (CINI) in Kbalpara red light area. It was an educational programme. CINI had its Centre in the red light area where the children of
that area and its surrounding area could drop in the evening. There were teachers who helped these children with their studies. But this project has stopped recently. The sex workers said “many children had benefitted from Anandamela”.

Another organization that is currently in progress is “Athma Vikas Sanstha”. This organization gives training to the sex workers in stitching and making jewelry and they are paid during this training. Once the training is over the sex workers are paid in monthly basis. Many sex workers have joined this work and has left behind the sex work. There are mostly elder people who has left sex work and joined this work and there are young drop out girls from the red light area who has joined this work. This organization is a Christian organization and they have prayer class every day before work. And on every saturday, the organization conducts group work with the children of Khalpara red light area where they are taught life skills, moral values and about hygiene.

There is an organization called ‘Hope Samaria’. They also have a school in Khalpara red light area up to the class 4. The main objective of this organization is to provide the children of sex workers with education and help them not to follow the vicious circle of sex trade. This organization also has a hostel where the sex workers put their children according to their will. It was noticed that the children living in hostel were doing academically well and were well disciplined compared to the children living in the red light area.

It was found that the NGOs working in the red light area was focused only on a particular area or a group. For example, “Anandamela” focused only on education, Athma Vikas Sanstha give priority to the sex workers by providing them other alternative to earn. So it is basically concentrated only on one issue. In this way, the development of the child will be focused on a particular direction by the organization where the child has to limit himself/herself to that direction.
The developmental phase of the children of sex workers slightly differ from the standard children development phase of Erik Erikson. The period of childhood is shortened. For a girl if she reaches the age of puberty, she is no more looked as a child but a young lady who can do all the household chores and can look after other siblings. And for a boy, after reaching puberty he is regarded as a fully grown up man who may consume alcohol, cigarettes or tobacco without being questioned by his mother or any other people from the red light area. The children were observed taking tobacco from a very early age and their mother kept no strict conditions for the children for its consumption. The children both boys and girls were permitted to take little alcohol during the festive seasons specially Holi. Only few sex workers were strict with the children and would beat her children if she knew that the children were consuming alcohol or tobacco. But almost 95% of the children interviewed, who were above 10 years among the group members have tasted alcohol once in their life.

The children are independent and are left on their own at a very young age. The child quickly learns to cope with many things like to survive the day as it comes, to get food for oneself and not remain hungry, to escape some petty issues by lying etc. But at the same time the children lack behind the development goals. These children most of them do not overcome the conflict stages of development and therefore they do not have a favorable outcome like for e.g. they do not have goal which are directed and of purpose. The children do not face competency which does not let them explore and put an extra effort to their goal. They have the feeling of inferiority when they step outside their own locality. The children perceive that the perception of others about them is low and narrow and is always related to the sex trade which is below the morality of society. The children know that in the larger society they have no place or rights that they can seek because they are discriminated as soon as they step in the larger community. The identity as the children of sex worker becomes a burden and this identity handicaps these children from exploring the world outside the red light area. This imposed identity becomes a barrier for the children to attain their basic rights.

The findings indicate that the children of sex workers are mostly proud of one thing that is they have the knowledge of trafficking. In this case they consider themselves smart and intelligent from the children of mainstream. These children understand how
the trafficking takes places and they take pride knowing that they will never be a victim of trafficking. The children specially the older ones speak about how the sex workers are trafficked and brought to Khalpara red light area. Some of them show concern and feel pity for them but most of them seem to be excited to narrate the incident.

Most of the children are superstitious by nature. They also discuss among themselves about a spirit entering one’s body and they have been told by their parents that if they go alone outside the red light area towards the bridge which is at a distance of 2kms away from the red light area, a man will come and put them in a sack and take them away. The little children belonging to the age group of 6-8 years do take this seriously and had once also warned me not to go there alone. The reason for saying this by the sex worker could be to avoid the children from getting lost or meeting with some accidents in the road. The children are seen roaming around the red light area aimlessly without being guarded or monitored by any elder ones.

The children of sex workers socialize in such a way that they lack behavior standards due to lack of imposition by their immediate agent of socialization. There was a case of a young boy trying to molest his younger male sibling. When everyone in the red light area came to know about it, this boy was beaten by his mother in front of all and he used abusive language back to his mother. The children also use abusive language among themselves when they quarrel. It was found that in the red light area that the children use abusive language from a very early age and there are very quick in using hands while having an argument with their friends.

The children of sex workers conduct life on a day to day basis. They live in an environment which is exposed to gambling, addiction, physical and sexual harassment by customers and verbal abuse. Their process of socialization is confined in that atmosphere alone- both on account of social non acceptability and lack of opportunities. These children don’t have many friends from outside the red light area. Even if they have friends, they never disclose their identity to them. Their socialization outside the red light area is very limited but when it comes to making friends through social site such as Facebook, the children have lot of friends. Some of the older children also use Instagram account which is a trendy social networking app made for sharing photos and videos. These children make lot of friends through this app but none have disclosed their idenity as a children of sex worker. They seem to enjoy using these apps. They
enjoy the identity that is not attached to the area they live or to their mother’s profession. They seem to have made lot of friends with whom they chat and share their daily lifestyle. But what the children of sex workers share over these conversation is not what exactly is happening in their daily life. They build a story and share and this story is something that they want in their life. The children who chat with the online friends said that they never disclose their identity. The children do feel the burden of their identity and they perceive that others will reject them if their identity as the children of sex worker is exposed.

The children of sex workers lack the opportunity to develop their personality to full potential whereby they can functionally contribute to the society because of the barriers that exist in their circumstances. They lack opportunity because their socialization is limited and concentrated only to the red light area. The finding indicates that the identity of a child of sex worker is enough to create a boundary in their socialization which leads to limiting the exploration of one’s potential.

Children are in need of love and guidance for their development but in the case of children of sex workers of Khalpara red light area, the love for the children by their mothers are only spoken out. The mothers are not ready to devote time and love to their children. The children learn to survive without experiencing mothers love. When the children were asked how they define love. Most of them related love to their mother and immediately related to a person of different sex. The findings tell us that these children lack the love of mother, father, uncle, aunts, grandparents and other family ties. It was also found that most of the children of sex workers did not have biological grandparents. Love to them is not well defined and it is subjected to only few people. These children also lack the source of appreciation from their immediate agents of socialization.

The children of sex workers seem to have more freedom as well as responsibilities compared to the children from the so called mainstream society. Freedom to choose not to go to school if the child is not willing, to eat meals anytime in a day without proper routine, to move freely without being monitored, to spend money as he/she likes without the knowledge of parents. The children from a family outside the sex trade is always restricted and controlled. The child cannot bunk school anytime, nor can roam around freely or use money without the parent’s consent. But the child of the sex worker
is free to do as he or she likes. Along with the freedom the child also has more responsibility. The elder child has to look after the younger siblings. From a very early age the children are sent to shops with the money by their mother to buy the requirements for home. It was found that these sex workers keep sending their children again and again to shop. They do not buy the requirements and keep in stock but rather send their children anytime they require something. The shop keeper too does not tell anything to the children when the child keeps visiting the shop again and again. Had it been the same situation outside the red light area, the shop keeper would definitely ask the child to remember all the things he/she needs to get and then give it at once. The child too would not visit the shop again and again because the child’s parents would not allow that. But the shopkeepers and sex workers have no concern for the children living in red light area. This is the reaction by the agents of socialization in the lives of the children of sex workers. The children socialize in such a way that they learn to behave rude and react with less emotions. They are not scared of anyone except for some superstitious beliefs. Only few are scared with their mothers and teachers thinking that they would beat them up if they do not listen to them but most of them fear nothing.

The children in Khalpara red light area live without proper access to safe water and sanitation. They live in an area which is dirty and crowded. This could also be one of the reason for almost all children interviewed had plans to move out from the red light area in future and live somewhere else. But the most important reason being the identity that they wish to erase for once and for all “the identity of the children of sex worker”. The main source of this little hope is found to be provided by the sex workers who are willing to provide proper education for the children and the teachers who rewards the children for better result in school. This motivates the children to study well and work hard, which creates a disciplined routine and believes that someday they can come out of this stigmatized society and be a part of the larger society.

The findings also state that the life goals of the girls were much clearer that the boys. The girls did not want to stay in the red light area at all in the future whereas the boys were doubtful about it. Practically all girls contemplated some job or career other than being in sex trade. The majority of the girls wanted to be married to a man outside the red light area and this was an important aspect of their lives. But they worry that their identify will create a barrier in getting a groom outside the red light area.
perceive that the people outside the red light area look down upon them and nobody wants to marry the girls who are born and brought up in the red light area.

The study found that the children of sex workers live with an experience that lead them to greater responsibility like taking care of their sibling at an early age, self-sufficiency and maturity. In these family each child is asked to do his or her part of work to keep the household running. These children have more power than the children from the mainstream family. The children of sex workers are mostly independent without any pressure from their parents that they must do this or that. They live life in a daily basis. Everyday seems a new day, they don’t live a routine life and the challenges they face every day is dealt in their own skills. Probably the children from the mainstream would be lost and lack behind coping strategy given the situation of the children of sex workers.

This research comes to an understanding that the children of sex workers needs to be socialized with certain values in order for our society to be able to address many issues that the children of sex workers are facing like the stigma, discrimination, hate and even violence. The children of sex worker’s identity are based on everyday life. The research implies that the children needs a firm identity which is not based on their parental background and on how they live every day. This will give them opportunities to explore beyond the area that they will and are confined to live. It will provide them with potentials to move out from their boundary and be a part of the larger society.

The findings indicate that the children of sex workers do not maintain a proper food habit. It was observed that in the morning the children of sex workers mostly eat puri and sabji which is sold in the red light area. A man selling puri and sabji walks door to door in the red light area and most of the children/sex workers buy from him. The vegetable and fish seller also walks door to door to reach out to these customers. The sex workers do not maintain their timing for meals. Sometimes they get up very late in the morning and do not prepare breakfast and tiffin for their children who has to attend the school. The sex workers would buy breakfast from the vendor and give to the children and they would give money to eat lunch instead of preparing tiffin one self. The mothers do not give complementary food such as fruits, health drinks etc. which in turn results in lack of nutrition. The lunch and dinner timing is also not maintained. Only few children reported that their mother prepares meal of their desire.
The children in the study did not seem to have much exposure to the world outside the red light area. The agents of socialization were limited. This was creating boundary in exploring and looking for opportunities and other alternatives. The identity of the children was rooted in the Khalpara red light area. Most of them dreamt of coming out of the red light area and to live somewhere far away from this place but their goals were not directed. The findings indicate that most of the children of sex workers fall in the category of **Identity Foreclosure** of Marcia’s identity status theory where the adolescent do not seek out, explore, elaborate and utilize other potential identity.