

The Tamang, the third largest ethnic group in Nepal, live in the middle hills where deforestation and soil erosion are so rampant that only 5% of the land is fit for cultivation. Women are the greatest wealth here; they perform two-third of the labor. They are valued for a more insidious reason. For a century the ruling Rana aristocracy recruited young Tamang concubines. The practice of offering a beloved daughter to a nobleman has degenerated into the current practice of selling one's kin for immediate profit.

The Badi of western Nepal originally came to Nepal India back in the fourteenth century. Traditionally a caste of singers, dancers and musicians, the Badi turned to prostitution when their patronage ran out. Now, it is a home industry, in which parents procure for their valued daughter.



28. Traditionally, the Badi were itinerant singers and dancers in the houses of the rural nobility of India and Nepal. Today, their children are still trained to sing and dance, although the Badi ply their trade in villages and truckstops.
A blind Badi woman with her daughter on left and her father on right carrying her son.
Far Western Nepal



29. When I was a child, I watched my mother entertain clients. I helped my grandmother when they came to the house, serving them liquor and small plates of food. I really didn't want to be a sex worker. But what can I do? This is our tradition, we are Badi. I don't want this life for my daughter. See this clay pot/ every day I drop a coin into this pot. It is for her. I want her to have an education. **Far Western Nepal**



30. Tamang girls have been victims of trafficking for generations. Today, many Tamang girls are aware of the “work” they will have to do when they go to Bombay. With the innate optimism of youth, they think that they can some day return with wealth.
Sindupalchowk, Nepal.



31. It is extremely difficult for Badi girl children to escape a life of prostitution. Most of the few Badi girls who enter primary school soon drop out, in part because they are treated as untouchables- and worse, as members of a “sex worker caste”- and in part because girls are encouraged by their families to direct their lives towards sex work. **Far Western Nepal.**



32. Girls have little value in rural Nepal, and are often commodities to be bought and sold. As the Nepali saying goes, “A daughter is only a guest in her parents’ house, for she will leave when she gets married.” **Sindupalchowk, Nepal.**



33. Three generations of deuki. In the deuki system of Nepal, children are dedicated as servants to temple deities. forbidden to marry, many groups support themselves by prostitution. Their illegitimate daughters usually follow in their mothers’ profession. **Far Western Region, Nepal.**



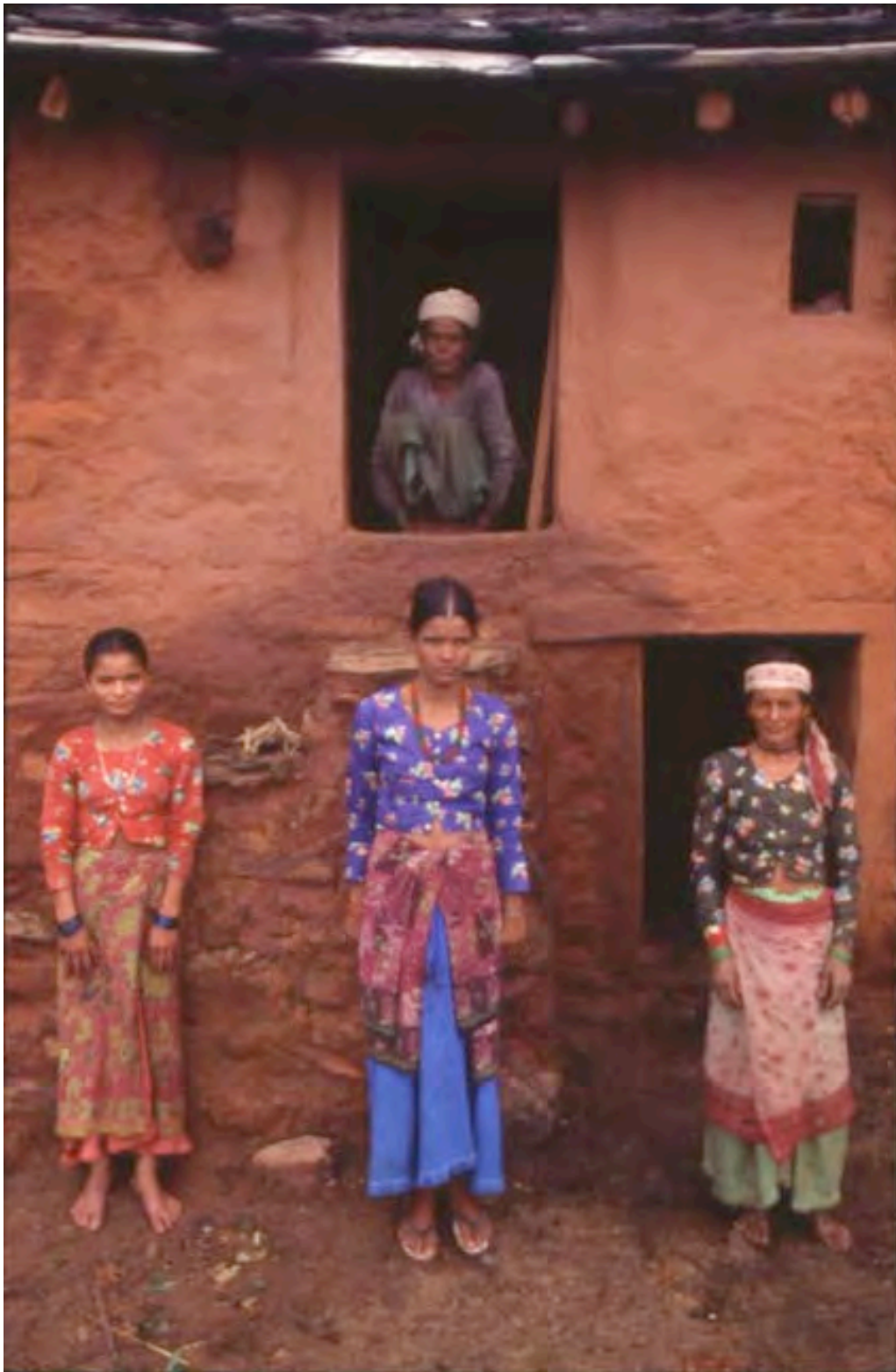
34. Many of the prostitutes are children, sold into sex bondage by their families or traffickers.



35. Like the Devadasis of India, the Deuki of Nepal are dedicated to Hindu temples as servants of the deity. Forbidden to marry, most Deuki supplement their meager agricultural existence off prostitution. **Baitadi District, Nepal.**



36. Some Tamang ladies exhausted from their harsh working life have volunteered to join the life of a sex worker. **Sindupalchowk, Nepal**



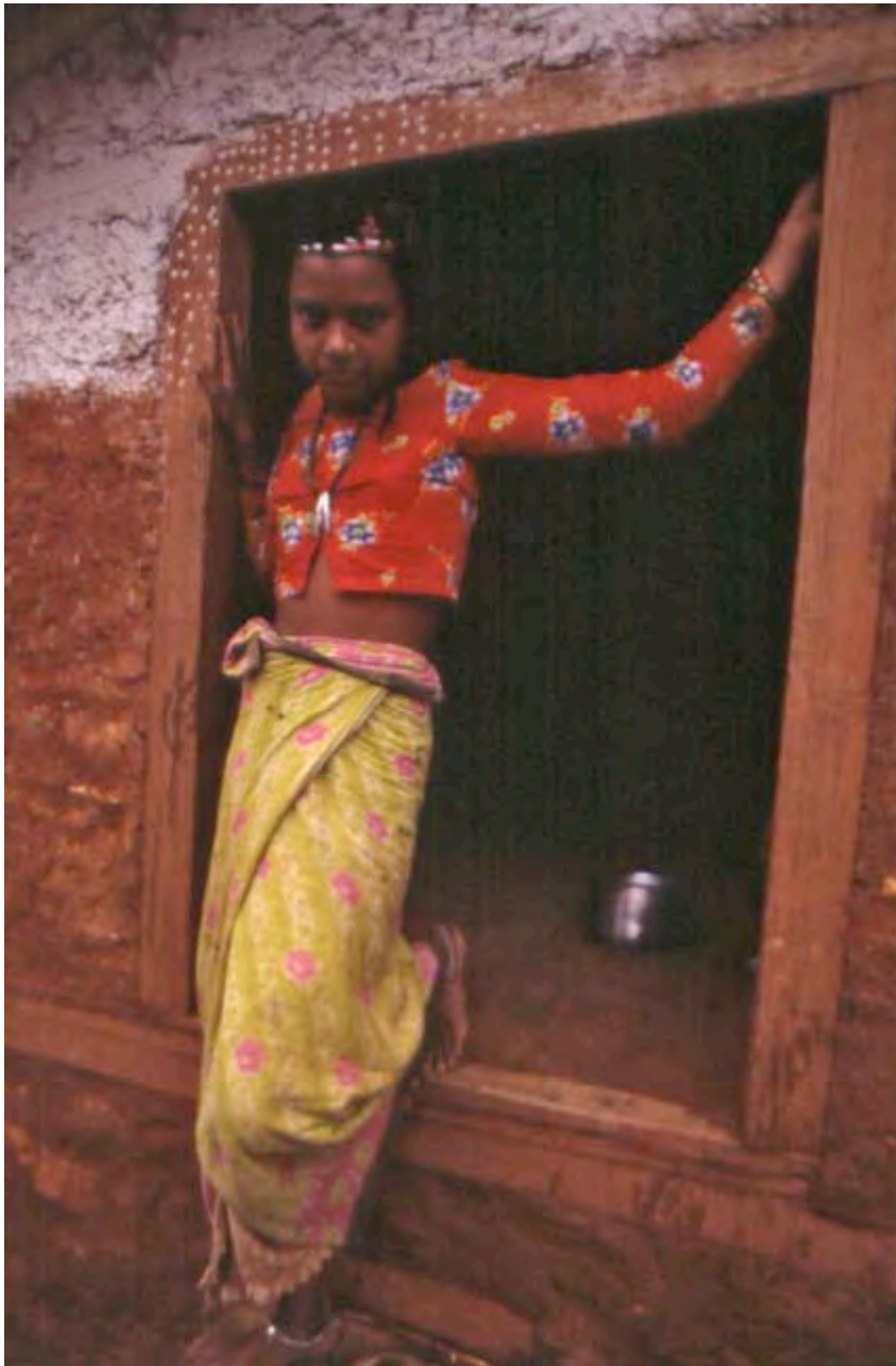
37. Three generations of deuki. In the deuki system of Nepal, children are dedicated as servants to temple deities. forbidden to marry, many groups support themselves by prostitution. Their illegitimate daughters usually follow in their mothers' profession. **Far Western Region, Nepal.**



38. Old Deukis, Deomandu, **Baitadi district**, Nepal



39. Young Deuki girls, forbidden to marry are dedicated at temples of the mother goddess throughout **Far Western Nepal**.



40. Young Deuki girls, forbidden to marry are dedicated at temples of the mother goddess throughout **Far Western Nepal.**



41. Traditionally, the Badi were itinerant singers and dancers in the houses of the rural nobility of India and Nepal. Today, their children are still trained to sing and dance, although the Badi ply their trade in villages and truckstops. **Far Western region Nepal.**



42. Deuki Temple at Deomandu, Baitadi District, Nepal.



43. Priest of Deuki Temple at Deomandu, Baitadi District, Nepal.



44. Image of Devi Goddess of many names. Here she is seen in the form of *Durga*. Baitadi district, Nepal.



45. Deuki Temple priests and acolytes make offerings to the sacrificial fires that burn twice daily within the temple. traditionally, the priests of the temple would travel down to India on “pilgrimage” with young deuki, a caravan resembling a roving brothel. **Baitadi District Nepal**



46. The district of Sindupalchowk, north of Kathmandu, has been afflicted by trafficking for 40 years. In these impoverished hillside villages, a metal roof often indicates that the family has gained wealth from the sale of a daughter. **Sindupalchowk, Nepal.**



47. This Tamang man and his wife sold two of their three daughters to the Bombay brothels. **Sindupalchowk, Nepal.**



48. Sushila, a Badi woman, entertains a client. She says, "I think my father is secretly ashamed of bringing these men to me. He seems sad. People say my mother was very beautiful. Now, she is always tired and irritable."



49. Five years after she was sold into prostitution at age 16, Gita Dhanwar was found to be HIV positive and returned to Nepal from Mumbai. Shunned by her family, she turned to a Nepal non-governmental organization by broke away, feeling the Ngo was exploiting her. "Earlier I had to sell my body, now they are selling my name," she says. "I am still being used."



50. AIDS prevention education is given by a worker from the health organization Population Services International to a group of sex workers. **Far western region Nepal.**



51. Ditto 50.

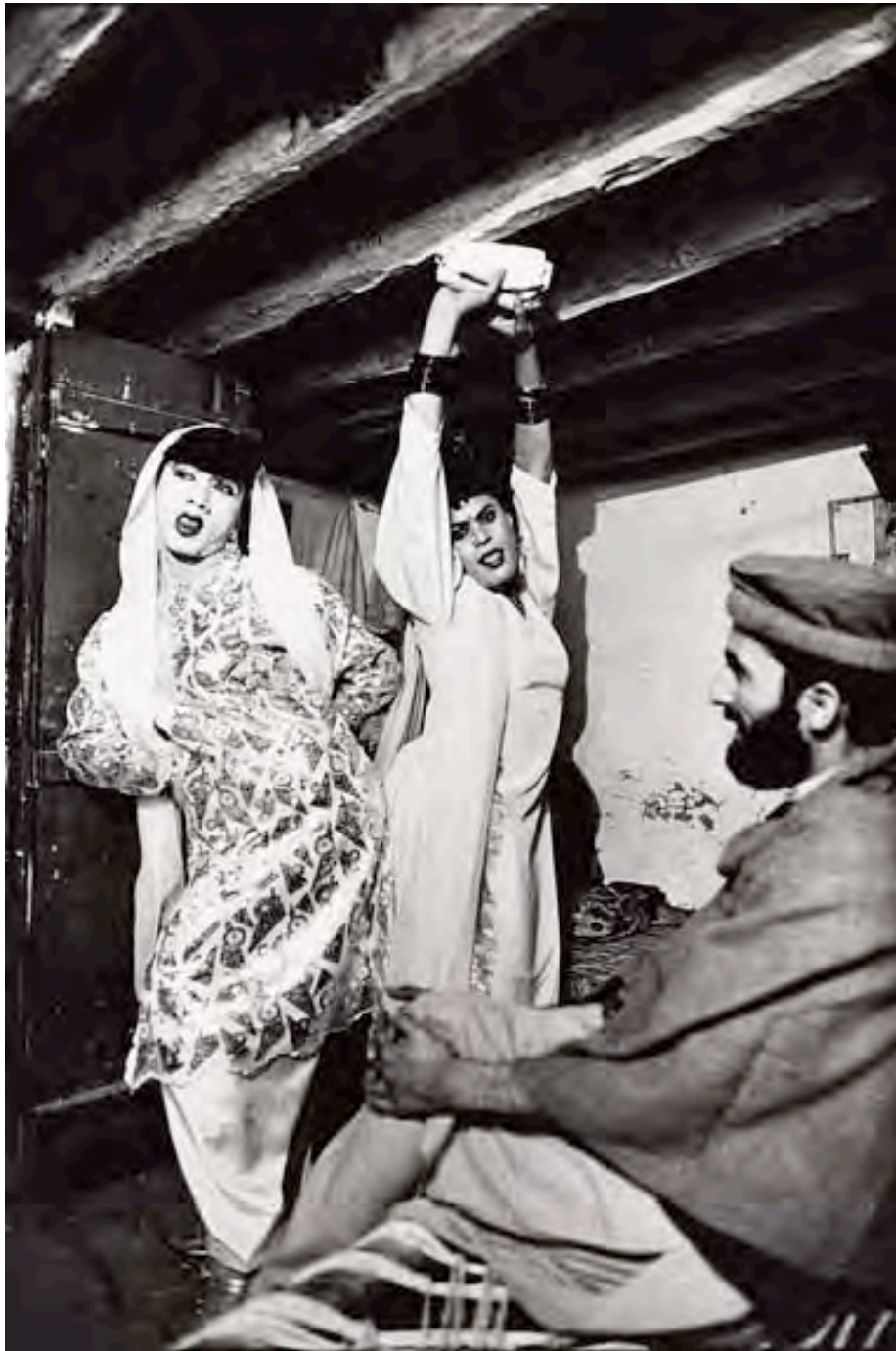


52. Rescued girls at Maiti Nepal, **Kathmandu, Nepal.**

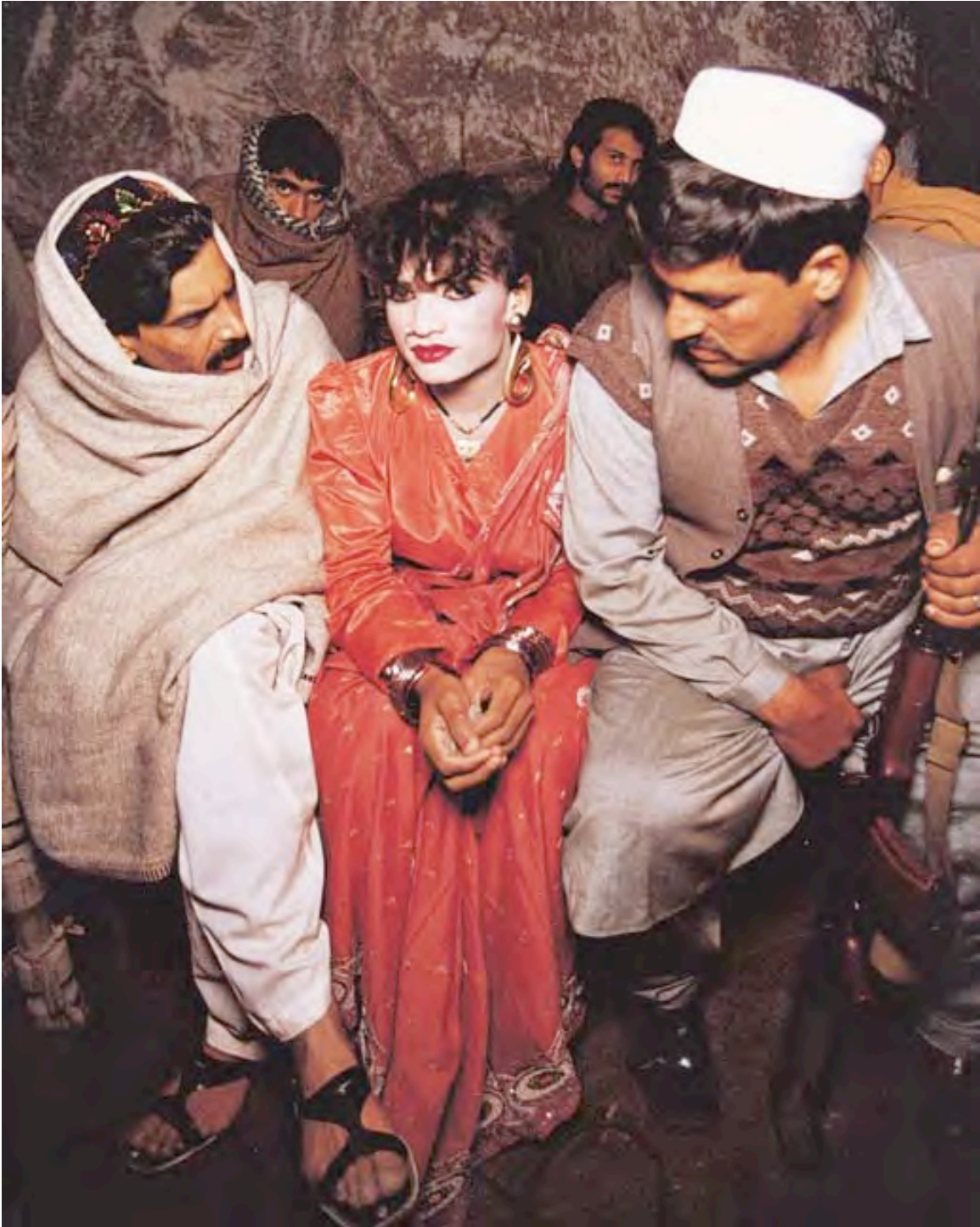


53. Rescued girls at Maiti Nepal, **Kathmandu, Nepal.**

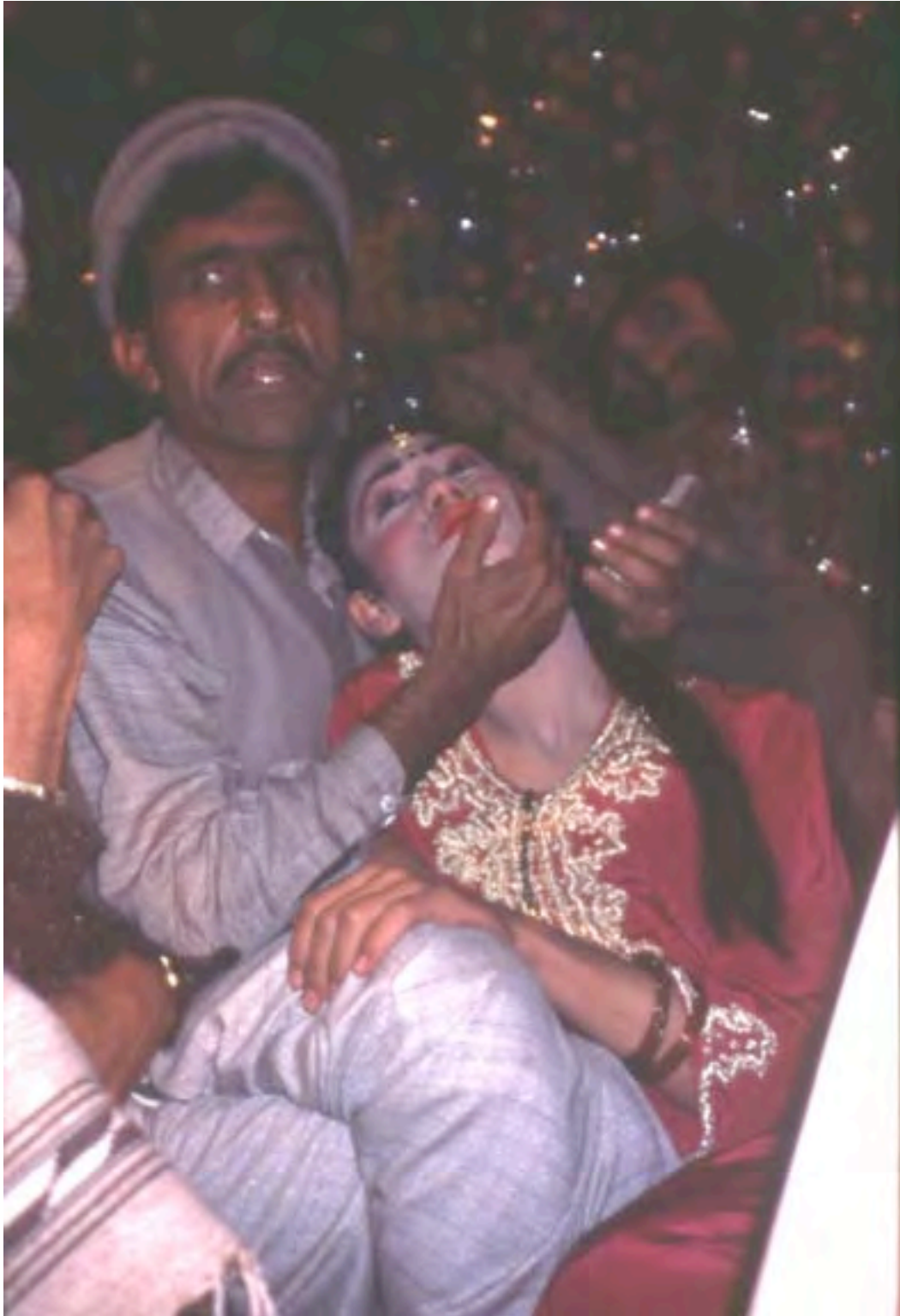
Prostitution in Pakistan



54. Two hijras (transvestites) entertain at wedding party. The mores of the Pathans of northern Pakistan are so strict that men can never mix socially with women other than their wives or other family members. **North West Frontier Province (NWFP), Pakistan.**



55. A Hijra (transvestite) relaxes from entertaining at a wedding party. Two Pathan men, one holding gun vie for the hijras attention. The mores of the Pathans of northern Pakistan are so strict that men can never mix socially with women other than their wives or other family members. **North West Frontier Province (NWFP), Pakistan.**



56. Called “minstrels of the night”, the hijras are South Asia’s ridiculed and ostracized third gender-eunuchs and trans-sexuals-who are deemed auspicious at wedding parties and birth ceremonies- but otherwise outcast as nature’s freaks. **NWFP, Pakistan.**



57. Transvestite performers make up for an evening of entertainment at a wedding party.
Peshawar, Pakistan.



58. Transvestite performers make up for an evening of entertainment at a wedding party.
Peshawar, Pakistan.



59. In Pakistan, many female-dressing sex workers are transvestites, not transsexuals. While many live together in groups, others are married and support children. Their professions are often continued by their children. **Peshawar, Pakistan.**



60. Transvestite performers make up for an evening of entertainment at a wedding party. **Peshawar, Pakistan.**



61. A bathhouse boy waits for clients. **Peshawar, Pakistan.**



62. Young boys, many of whom are Afghan refugees, clean buses and perform sexual services for the drivers, who take them on as ‘assistants’. Rawalpindi, Pakistan. pcs23
Adolescent boys are much admired objects of beauty in Bannu, a small town in the Northwest Frontier Province . At certain times of the year, boys come to the city looking for “keepers” and wear distinctive purple clothing. Boys loiter in the street before joining a wedding party, where they are treated as special guests. **Bannu, Pakistan.**



63. Adolescent boys are much admired objects of beauty in Bannu, a small town in the Northwest Frontier Province, **Pakistan.**



64. Barber shops in Pakistan also serve as bath houses, and often employ attractive boys to attend the customers. This barber shop boy waits for customers in Peshawar's Qissa Khawani, the Bazaar of the Story-tellers. **Peshawar, Pakistan.**

Trans-sexuals or eunuchs (known as hijras or alis) in South India



65. Trans-sexuals or eunuchs (known as hijras or alis) in South India dress up for the annual temple festival in which the hijras get “married” to a god and then windowed the next day when the god is symbolically killed. **India**



66. If you are effeminate in India (and not married) your family... forces you to live amongst the hijras, even if you are heterosexually inclined, as many effeminate men are. **India.**



67. Hijras, a term used throughout most of the Indian subcontinent, refers to ritually castrated men who dress and live marginalised lives as women, although the term is sometimes broadened to include effeminate men who like to cross-dress. **India.**

Sri Lanka



68. A European man, known to the police as a paedophile organizer, freely lurks at a school waiting for young boys. **Negombo, Sri Lanka.**

Calcutta, the first capital of British Raj, has 300—years—old red light districts and the country’s most sophisticated sex industry, including the famous “*mujra*” dancers The Atmosphere of Raj is still found in the culture of the “*Babus*” and their *mistresses*.



69. Howrah Bridge, symbol of Calcutta, destination of thousands of Migrant village labours—and the women that service them. Calcutta,



70. Prostitutes wait for clients in a narrow lane, "middle-class" red light district of Bow Bazaar area in north Calcutta.



71. Prostitutes wait for clients in a narrow lane, "middle-class" red light district of Bow Bazaar area in north Calcutta.