



The lived realities of sustained liberation in Uttar Pradesh and Bihar, India: an evaluation of survivor experiences

Summary report

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Executive summary

Since 2014, the Freedom Fund has worked with partner non-governmental organisations (NGOs) in northern India to combat human trafficking from 700 villages across the states of Uttar Pradesh and Bihar.¹ Human trafficking in these states takes the form of debt bondage and severe labour exploitation of both adults and children in the brick kiln, quarrying, and agricultural industries, with affected communities deriving mainly from traditionally marginalised castes and classes. Many Indian adults and children are successfully supported out of conditions of human trafficking through a variety of services provided by NGOs throughout the country. Support services provided by NGOs can include enrolling child labourers in school; connecting adult survivors with decent work; building community independence and mobilisation; providing vocational and other training; and supporting survivors to access justice and compensation.

This study set out to assess the realities of liberation for survivors of human trafficking (in other words, those who have been exploited within the definition of human trafficking, but for whom some may still be experiencing exploitation), and whether liberation can be sustained. Individuals interviewed were victims of debt bondage, forced labour, and the worst forms of child labour. The study assessed the responses of survivors one to three years after they had received reintegration support provided by four NGOs in Bihar and Uttar Pradesh: The National Institute for Rural Development, Education, Social Upliftment and Health (NIRDESH); Centre Direct; Manav Sansadhan Evam Mahila Vikas Sansthan (MSEMVS); and Pragati Gramodyog Sansthan (PGS). Data was gathered by the Praxis Institute for Participatory Practices, India (Praxis). The support these NGOs provide to child labourers, and adult debt bondage and forced labour victims largely focuses on: reintegration of the child with their family; enrolling/re-enrolling the child in school; supporting children and adults to secure identification documents i.e. Aadhaar cards; support to open a bank account (to receive compensation); skills development (especially for children aged 14 – 17); employment and livelihood support; access to savings groups; access to support groups and encouragement of community activism; support to access justice, and compensation; and, for some, psycho-social counselling.

The study involved 88 semi-structured interviews with survivors of human trafficking in Bihar and Uttar Pradesh to explore the reintegration activities provided to survivors by the four NGOs; survivors' perceptions on the importance of the different support services provided, to identify the ongoing gaps and challenges for survivors in maintaining liberation, establish whether survivors' perceptions of freedom are met in the longer-term, and provide recommendations for enabling sustained liberation. Most of the study participants reported histories of formal and informal employment in a range of industries, such as agriculture, construction, brick kilns, sweet shops, tea shops, local schools (e.g. cooks), hotels, carpentry, furniture making, repair work, mining, domestic work, jewellery making, sewing, and gardening. The majority of participants interviewed had formerly been exploited in brick kilns.

The number of hours worked in the kilns varied significantly, with some participants reporting eight hours of work a day, and others reporting an average of 16 hours per day. Some participants reported receiving payment for their labour in cash as well as in grains (wheat, rice, corn), whereas others were paid only in grain or not at all. Most of the adults interviewed for this study entered into situations of debt bondage after taking a loan from their employer; they had suffered long hours of work for little or no pay for years before they received assistance from an NGO and were able to escape debt bondage.

The children reported having worked extremely long hours, typically in factories, (up to 18 hours a day) for little to no pay. Many of the children were not allowed to leave the workplace, were monitored, banned from talking to each other, and threatened with physical violence if they did not produce the quantity of items (e.g. bangles) daily.

¹ Human trafficking is here identified in the context of S.370 of the Indian Penal Code 1860, that is 'whoever, for the purpose of exploitation, recruits, transports, harbors, transfers, or receives, a person or persons, by using threats, or using force, or any other form of coercion, or by abduction, or by practicing fraud, or deception, or by abuse of power, or by inducement, including the giving or receiving of payments or benefits, in order to achieve the consent of any person having control over the person recruited, transported, harbored, transferred or received, commits the offence of trafficking.'

Main findings

The study identified the following elements as core to conceptions of freedom: For adults, choice (primarily as regards to labour), decent income and freedom from debt, confidence and independence, and freedom of movement were key. For children (those under 18 years of age), conceptions of freedom were premised on the ability to undertake education, to play, to earn a decent income, and choice of labour. The NGOs' education support activities, which included raising awareness of both children and their parents on the importance of education, re-enrolling the children in school, providing additional free schooling, and encouraging the children to plan for higher education and future employment, were crucial to children envisaging a life of liberation.

One of the most important elements of NGOs' support to adult survivors is that of the NGOs' assistance in securing decent employment with adequate wages. New work opportunities, with decent and regular pay mean that survivors are no longer stressed about financial issues, and feel free to choose their employer and their work hours. Freedom for adult survivors also means having enough money to pay for medication, children's education, food, and other important items. Economic security, and the alleviation of debt burdens, mean that survivors are no longer stressed about how they will pay for regular expenses, as well as unforeseen costs, especially around medical treatment for family members.

The reliance on loans for basic survival, to build adequate housing, pay medical bills, support tertiary education, or to support self-employment was particularly problematic. While loans at favourable rates were invaluable to enabling survivors to address some of these issues and to clear or reduce historic (legitimate) high interest loans, many participants were living in a cycle of perpetual debt that made them vulnerable to further exploitation.

Sustained liberation one to three years post-rescue was a reality for most participants, but findings are that liberation remains precarious. Barriers to continued freedom and to survivors achieving the freedom criteria they identified are multiple. Primarily, these fell into the following categories: Ongoing financial difficulties; a lack of availability of alternative employment; barriers to accessing education, including access to free education of lower castes and the cost of tertiary education; the impact of poor living environments; health concerns and associated costs, despite the existence of the National Health Protection Scheme; and long wait times for access to justice.

The acquisition of knowledge regarding labour rights, especially rights regarding work hours, and pay, as well as knowledge regarding grievance mechanisms, were reportedly of immense benefit for the survivors' sustained liberation. With the new knowledge regarding labour rights, they felt confident that they can avoid exploitative employment situations in the future: *'It feels very good. For me freedom is the capacity to raise a voice freely to demand my rights.'* (Female, 40 years).

The findings of this report are that sustained liberation is a likely, but not certain, outcome following rescue and once a range of interventions and ongoing support are in place. Without the support provided by the NGOs and community groups, many survivors would have fallen back into exploitation. For adult survivors, sustained liberation requires long-term survivor support in a number of critical areas – employment and self-employment opportunities, skills training and development, access to savings groups and other support groups, debt alleviation, compensation, and knowledge of rights (labour rights, pay rights, rights to free education for children and free healthcare, rights to justice). For child survivors, critical reintegration support involves enrolment or re-enrolment of the child in school, financial support to the child and their family, debt alleviation, skills training and development (for adolescents), and knowledge of rights.

Economic pressures and ill health were by far the most common factors impacting survivors' ability to maintain a life free of exploitation, with the vast majority of adult participants highlighting the importance of being able to access decent employment – in terms of pay and working conditions – as critical to sustaining freedom. The most frequently mentioned complaint among adult survivors was that they still lacked regular employment with decent pay. The need for decent work (and by correlation a decent living) was strongly reflected in survivors' concepts of freedom and in their hopes for the future, and also reflected in some of the children's responses to these questions.

The community led approach to ensuring independence and asserting labour rights is crucial to the success of current efforts to sustain freedom. Community groups provide a means of self-empowerment, providing financial assistance and

representation, and enabling a cohesive community response to issues arising, while maintaining independence and self-governance that enables those in the community to direct their economic and social development without dependence on NGOs. NGOs, however, continue to play a vital role in providing more specialist knowledge, services, and community activism. Together, the NGOs and community groups provide a holistic package of support for communities and individuals that is fundamental to achieving sustained liberation.

However, intractable underlying vulnerabilities, such as caste discrimination, poverty, and lack of access to public healthcare, wider industry, and other essential services (energy supply; irrigation) continue to present challenges to survivors' economic development, and by consequence, their ability to remain free of exploitation.

Main recommendations

NGO services

NGOs have a valuable role to play in driving change at a policy level, such as for minimum wages to be enforced and for minimum wage levels to continue to be revised, to demand improved public health services, alternative means of financial support (such as cash transfers), and faster processing of compensation and identity cards. While the funding provided at very low interest rates by self-help groups is helping survivors extract themselves from higher interest debts and to build better housing, through greater policy engagement, NGOs might demand the provision of unconditional cash transfers and/or conditional cash transfers predicated on children attending school to break cycles of debt. NGOs should also continue to work with communities to intensify mobilisation of the community in demanding road and housing repairs, and access to electricity.

While survivors did not mention access to psychosocial counselling, the provision of counselling services in the long term would prove beneficial to survivors' wellbeing and reduce vulnerability to further exploitation.

Some child survivors expressed difficulty reintegrating with families and communities. In limited circumstances, alternative care arrangements that are outside of the family and home community may benefit these individuals and minimise the risks of re-trafficking.

Policy makers

The Government of India should continue to improve the protection for workers in affected industries. Relevant government agencies should ensure that all workers are paid regularly – at least monthly – and provided with contracts. The government should also ensure that current labour inspection reforms are progressed, and inspections regularly conducted, to include informal workplaces as well as registered businesses, and employ stronger anti-corruption strategies.

Many survivors became indebted because of the need to pay medical bills. They were, and remain, unable to access free healthcare, resulting in additional post-rescue debt. The reach and availability of public healthcare could be improved to ensure that survivors are not trapped in cycles of debt that exacerbates poverty and risks further exploitation.

The government should consider providing cash transfers, scholarships and education grants to children from low socio-economic backgrounds and to trafficking survivors. Support for local village schools to absorb children living at brick kilns - or if needed, extend classrooms into the brick kilns would reduce child labour and improve individuals and communities' economic development. Childcare should be established for pre-school children inside the brick kilns; and free transport to schools should be provided.

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Acronyms

CVC - Community vigilance committee
MSEMVS - Manav Sansadhan Evam Mahila Vikas Sansthan
NGO - Non-governmental organisation
PGS - Pragati Gramodyog Sansthan
PRAXIS - The Praxis Institute for Participatory Practices

Background

Summary of project and aims

The development of the sustained liberation project was led by Dr Andrea Nicholson and Dr Deanna Davy of the Rights Lab, University of Nottingham. Data was gathered by Praxis² through 88 semi-structured interviews with survivors of human trafficking in Uttar Pradesh and Bihar. Freedom Fund supports 12 non-governmental organisations (NGOs) across northern India, which provide support to individuals and communities post exploitation. The central aim of the study was to explore whether survivors are achieving sustained liberation after approximately two years of NGO reintegration support.

The study set out to answer the following research questions:

1. What does 'sustained liberation' mean for survivors of human trafficking? What are the different dimensions of freedom and what do they view as most important?
2. What are the typical journeys for survivors following their liberation? To what extent do they achieve the desired forms of freedom and what are main challenges? What proportion of survivors have re-entered situations of exploitation?
3. Which reintegration services seemed to have the greatest effect on achieving sustained liberation? Does this differ among sub-groups?
4. Are there service gaps, with the benefit of hindsight, that should have been made available to survivors?
5. What are the recommendations for service providers, policy makers and donors to improve the reintegration of survivors?

This project aims to contribute towards the nascent body of evidence on survivors' outcomes following liberation and builds on other similar studies with survivors of sex trafficking in Nepal and Cambodia.³ This study will be followed by comparative research with the experiences of survivors in Ethiopia.

Context

A majority of India's trafficking cases are internal, with traffickers targeting Indians from the lowest socio-economic groups, particularly from minority ethnic groups. Traffickers exploit Indian adults and children in forced agriculture; construction; domestic services; garment, steel, and textile industries; begging; carpet making; floriculture; and glass manufacturing, among other areas of exploitation.⁴ Most trafficking cases in India involve forced labour, with many victims in situations of debt bondage in India's brick-kiln making sector.

Most participants for this study were exploited in India's brick-kiln sector, with others exploited in the quarrying sector and factories. India's brick-making industry is vast - it is estimated that there are at least 125,000 functioning brick kilns in India, employing an estimated 10 – 23 million workers.⁵ Assessment by Anti-Slavery International of 208 brick kilns and

² Praxis Institute for Participatory Practices.

³ Freedom Fund, Pathways for children to exit commercial sexual exploitation in Kathmandu, Evidence in practice, Issue 3, August 2018; Chab Dai, Butterfly Longitudinal Research Project: <https://chabdai.org/butterfly>; Pranab Dahal, Sunil Kumar Joshi & Katarina Swahnberg (2015) 'We are looked down upon and rejected socially': a qualitative study on the experiences of trafficking survivors in Nepal, Global Health Action, 8:1, 29267.

⁴ United States Department of State, 2019, Trafficking in persons report 2019.

⁵ Anti-Slavery International, 2017, Slavery in India's brick kilns and the payment system.

339 kiln workers across Chhattisgarh, Punjab and Uttar Pradesh found that all those surveyed were from minority groups and from traditionally marginalised or excluded castes and classes.⁶

A significant number of Indian children were also working and living at the brick kilns. Of the children living in the kilns surveyed, 65 to 80 per cent of children aged 5 to 14 are working between seven and nine hours a day, out of school, and working and living in precarious conditions.⁷ The same study found that, for children in the 14 to 18 years age range, all were out of school and working in the kilns, on average 12 hours each day.⁸

Legal and policy framework in India

Penalties of up to three years' imprisonment are prescribed under the Bonded Labour System (Abolition) Act 1976 for persons convicted of bonded labour offences. Bonded labour in India is also specifically criminalised in the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989, which prescribes penalties of up to five years' imprisonment for convicted offenders. Various forms of forced labour are further criminalised under the Juvenile Justice (Care and Protection of Children) Act 2015, and sections 370 & 374 of the Indian Penal Code 1860.

As per the Child Labour (Prohibition and Regulation) Act 1986, amended in 2016, a 'child' is defined under Indian law as any person aged 14 years and under. The Act prohibits employment of a child aged 14 years and under in any employment, including as a domestic help. Children aged 15 to 17 years old are defined as 'adolescent' in the Act. The law allows adolescents to be employed, except in the listed hazardous occupation and processes, which include mining, inflammable substance and explosives related work, and any other hazardous process as per the Factories Act 1948.⁹ Other laws prohibit adolescents from working in brick kilns (the Mines Act 1952), and regulate their working hours (the Factories Act). Indian law further prohibits bondage of children and withholding of wages of children under the age of 18 years.¹⁰

Education in India is primarily provided through government-funded public schools, which are controlled and funded at central, state and local level, and private schools. Under various articles of the Indian constitution, and the Right of Children to Free and Compulsory Education Act 2009,¹¹ education is free, and compulsory, for children aged 6 to 14 years.¹² 'Free' education under Indian law means that no child, other than a child who has been admitted by their parents to a school that is not supported by the appropriate government, shall be liable to pay any kind of fee or expenses that may prevent the child from pursuing and completing elementary education.

The Indian Constitution makes the provision of health care in India the responsibility of the state governments, rather than the central federal government. The Constitution makes every state responsible for 'raising the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties.'¹³ In India, public hospitals provide healthcare free at the point of use for any Indian citizen. In many states, the hospital bill is entirely funded by the state government with the patient not having to pay anything for treatment; however, other hospitals will charge nominal amounts for admission to special rooms and for medical and surgical consumables. Since the launch in 2018 of

⁶ Anti-Slavery International, 2017, Slavery in India's brick kilns and the payment system.

⁷ Anti-Slavery International, 2017, Slavery in India's brick kilns and the payment system.

⁸ Ibid.

⁹ India: Child Labour (Prohibition and Regulation) Amendment Act, 2016.

¹⁰ S79 Juvenile Justice (Care and Protection of Children) Act 2015.

¹¹ Ministry of Law and Justice (Legislative Department), (27 August 2009), "The Right of Children to Free and Compulsory Education Act".

¹² Government of India, Department of Higher Education. Provisions of the Constitution of India having a bearing on Education (1 February 2010): <https://web.archive.org/web/20100201181216/http://www.education.nic.in/constitutional.asp>; Government of India, Ministry of Human Resource Development, Provisions of the Constitution of India having a bearing on Education (17 March 2016): <https://mhrd.gov.in/constitutional-provision>

¹³ Government of India, Ministry of Health and Family Welfare, 2017 National Health Policy; Kishore, J., National health programs of India: national policies and legislations related to health. *Journal of The Indian Academy of Geriatrics*, Vol. 3, No. 4, December 2007.

the National Health Protection Scheme under Prime Minister Modi (otherwise known as 'Modicare'), Indians living below the poverty line also have access to free private health insurance.¹⁴ However, the findings in this study were that many survivors had originally fallen into debt as a result of medical costs. No participants reported receiving free healthcare. Nine adult participants reported that they had been in protracted debt bondage due to loans taken to cover the costs of medical treatment either for themselves or for family members.

Civil society response

A number of NGOs in India are providing reintegration support to survivors of trafficking in persons. Through community outreach, NGOs identify survivors and those currently in situations of debt bondage and work to free them from exploitation. This includes supporting the creation of community vigilance committees (CVCs) to demand improved working conditions; supporting applications for loans to alleviate debt; access to savings groups, decent employment, and other livelihood opportunities; education support; and access to justice and compensation. While many victims of bonded labour have been liberated as a result of such NGO intervention, little is known about: the duration of reintegration support; what reintegration activities are most effective; what the gaps and challenges are for survivors in accessing support; and, most importantly, whether survivors have achieved sustained liberation.

This research therefore set out to address current gaps in knowledge and understanding through an exploration of whether survivors are achieving sustained liberation after approximately two years of NGO reintegration support. The study, through analysis of data collected through 88 semi-structured interviews with adult and child victims of bonded labour, explores the support provided by NGOs to the victims; the pathways to sustained liberation; survivors' perceptions regarding the services that have most helped them; and ongoing gaps and challenges in receiving services and achieving sustained liberation. This report provides recommendations to NGOs working in the field of providing support to survivors of exploitation, as well as broader recommendations to policy makers and the Government of India.

¹⁴ Withnall, A., Modicare: India Launches World's Biggest Experiment in Universal Healthcare. *The Independent*, Saturday 22, September 2018.

Methodology

Study design

The study assessed the realities of survivors' lives following exploitation and reintegration support provided by four NGOs in Gaya and Motihari Districts in Bihar, and Mirzapur, Varanasi, Chandauli and Bhadohi, and Allahabad in Uttar Pradesh: Nirdesh; Centre Direct; Manav Sansadhan Evam Mahila Vikas Sansthan (MSEMVS) and Pragati Gramodyog Sansthan (PGS).

Initial project design was undertaken by Freedom Fund and the University of Nottingham. Dr Nicholson subsequently met with participants on location: The Praxis Institute for Participatory Practices, India (PRAXIS), MSEMVS (three members), PGS (five members), a survivor who was also a member of the CVCs, and four survivors at the MSEMVS field office. The group carried out consultation, tested interview guides, established age brackets for interview guides, and discussed ethics. The consultation was followed by field visits to meet individuals in communities supported by NGOs. Dr Nicholson subsequently met with Centre Direct (one member) and Nirdesh (two members) at Nirdesh's offices and later visited survivors supported by Nirdesh in the village Maniyari in Muzaffarpur, Bihar.

Audio-recorded interviews were undertaken by Praxis over a period of four months, with coding and analysis undertaken by the University of Nottingham over two months. Evaluation timelines were as follows:

Preparatory activities			Data collection activities		
June-July 2019	August 2019	August 2019	September-December 2019	December-February 2020	February-March 2020
Finalisation of research questions, design and ethical protocol	Field visit with NGOs and survivors. Consultation and test of interview guides, discussion of ethics, sample criteria, interview training, and research protocols. Visits to communities.	Amendments to field instruments, translation of consent forms into Hindi, finalise ethics and approval.	Data collection and tracking	Transcription and data coding	Data analysis, report writing and review by Freedom Fund

Evaluation team

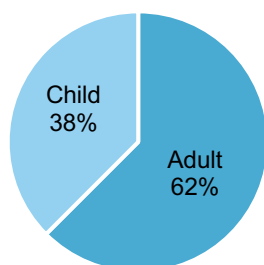
Preparatory team	Data collection team
<ol style="list-style-type: none"> 1. Andrea Nicholson (project management, coordination and lead) 2. Orla Jackson (Freedom Fund) 3. Euan Mackay (Freedom Fund) 4. Yuki Lo (Freedom Fund) 5. Neeta Minz (Freedom Fund) 6. Anusha Chandrasekharan (Praxis team lead) 7. Pradeep Narayanan (Praxis) 8. Sanjay Kumar Bharti (Praxis) 9. Sanjay Bharti (Praxis) 10. Shahnaz Bano (MSEMVS) 11. Bhanuja sharan (MSEMVS) 12. Satyendra Kumar Singh (Nirdesh) 13. P. K. Sharma (Centre Direct) 14. Satyawan Shekhawat (PGS) 15. Sunit Singh (PGS) 	<ol style="list-style-type: none"> 1. Andrea Nicholson 2. Deanna Davy 3. Anjay Kumar Bharti (Praxis) 4. Nirmita Roychowdhury (Praxis) 5. Sunanda Poduwal (Praxis) 6. Anusha Chandrasekharan (Praxis) 7. Pradeep Narayanan (Praxis, advisory)

Profile of participants

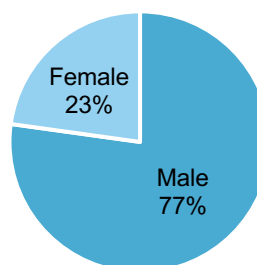
Participation was initially restricted to survivors who were 2-3 years post exploitation, with the aim of ensuring gender and age representation. As some survivors had moved on from the study areas, this requirement was adjusted to 1 to 3 years post-exploitation in order to capture sufficient data to reach saturation. The sample was not restricted to those who had experienced exploitation in locality, however, the majority had been exploited in the locale, with boys more likely to be trafficked out of the region in pursuit of higher earnings. Further, boys and men were disproportionately affected by human trafficking, forced and bonded labour, and the proportions of males to females interviewed reflected that pattern. However, NGOs did report girls and women who were working were not considered as they did not fit the criteria of liberation, and that where they were liberated many did not fall within the specified duration of being 1 to 3 years post-exploitation for inclusion. There is also some likelihood that NGOs were not able to identify girls and women who had not themselves been rescued and who had worked within families in bonded labour locally.

In total, 88 adults and children participated in semi-structured interviews for this study (68 males; 20 females). 55 of the participants were adults (18 years and above), and 33 study participants were children.

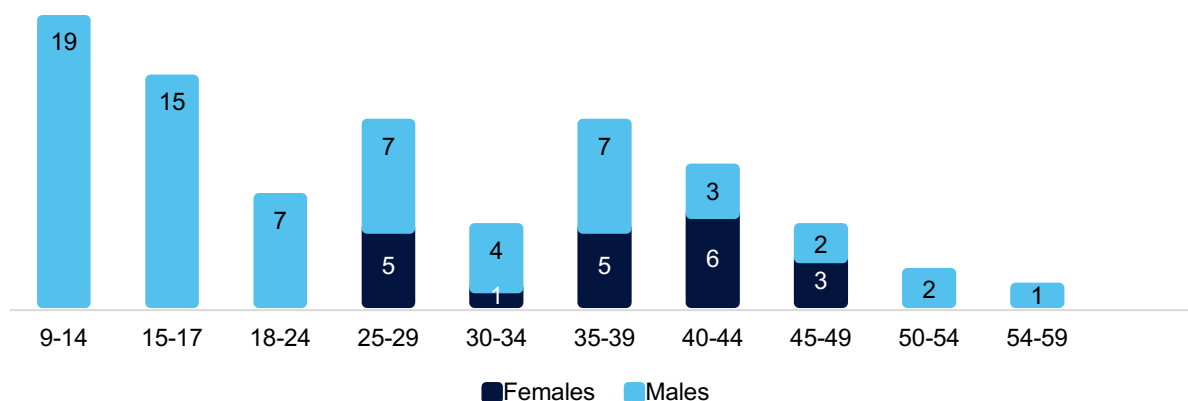
Age of participants



Gender of participants



Total participants by age and sex



Participant NGOs confirmed that none had supported children under aged 8. The study was therefore designed for survivors from 8 years of age and the youngest participant was 9 years of age. The oldest study participant was 56 years of age.

Data collection tools (interview guides and tracking sheet)

NGO data was used to identify individuals falling within the sample criteria. Participants were then selected by NGOs to represent child and adult age groups and sex up to a maximum of 100 individuals in total. Participants were recruited to participate in the study by the NGO supporting them. They were provided with information regarding the study (information form), and a consent form prior to the interview. Interviews were performed by qualified national researchers

employed by the Praxis¹⁵ in Awadhi, Bhojpuri, and Hindi, and interviews audio recorded. The interviews were conducted in safe spaces, such as in participants own homes. Minors were often accompanied by a parent or representative of the NGO providing support to them, during the interviews. Praxis undertook verbatim transcription of all audio into English. Participants were anonymised on transcription, with code numbers allocated to each and transcripts stored separate to trackers, audio and all other personal information.

Adult and child interview respondents were asked a series of semi-structured questions, provided in the Appendices to this report (Annex A: Interview guides for participants 14 years of age and older; Annex B: Interview guides for participants under 14 years of age). In a small number of cases, family members (all survivors of human trafficking¹⁶) participated in the study; however, they were interviewed separately.

In total, 88 interviews were conducted. 38% of interviews were with children (those under aged 18). Due to high prevalence of male exploitation in study regions, 77% of participants were male.

Data analysis

Simultaneous coding was undertaken by the authors, with core themes extracted and decisions made on exclusion. Responses to Q.3 where examples provided by the interviewer had led to imitation, and any responses provided by NGO representatives were excluded from analysis. Full coding was then undertaken with subsequent meta coding through the qualitative data analysis programme NVivo 12.

Informed consent

During inception of the project, and during consultations with NGOS, participant compensation was offered, but the research team were advised that payment for participation would undermine efforts to support individuals to independence on which many of the support strategies were founded. Participants were therefore invited to participate on an unremunerated basis, and it was explained from the outset that their participation was entirely voluntary; they were also reassured that their decision to participate (or not) would not affect their relationship with the NGO. Informed consent was obtained for all child and adult participants at the start of the interview and confirmed again post interview. Participants and NGOs were informed of the contents of the questionnaire prior to the interview to ensure none of the questions would lead to problematic disclosure of personal or sensitive information. Participants were informed about confidentiality and were assured that no personal identifying information would be recorded or would be used in this report. Only research personnel had access to the qualitative data collected for the study.

Prior to fieldwork, the study methodology, information and consent forms, and interview guides were reviewed by an ethics committee at the University of Nottingham, and subsequent separate ethical approval received from the four participant NGOs and Praxis.

¹⁵ See <https://www.praxisindia.org/>

¹⁶ 'Trafficking in persons' as defined in the Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime as:

- (a) "Trafficking in persons" shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs;
- (b) The consent of a victim of trafficking in persons to the intended exploitation set forth in subparagraph (a) of this article shall be irrelevant where any of the means set forth in subparagraph (a) have been used;
- (c) The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered "trafficking in persons" even if this does not involve any of the means set forth in subparagraph (a) of this article;
- (d) "Child" shall mean any person under eighteen years of age.

Results

Profile of participants

Both adult and child participants were, at the time of interview, 1 to 3 years post-rescue. The study identified that three adults were still in a situation of exploitation (in brick kilns working long hours, forced to work on their day off, and not regularly paid), and three adolescents (aged 14 to 17 years) were still, at the time of interview, in a situation of child labour. These children reported carrying heavy loads in brick kilns and were no longer attending school.

Participants were from and/or are currently living in a number of different locations: Gaya district; Allahabad district; Mirzapur district; Bhadohi district; Varanasi district; Chandauli district; Jaunpur district; East Chapuram district; and Motihari district.

Family size

Most participants (both adults and children) reported living with their immediate and/or extended families. Most interviewed adults and minors reported family sizes of approximately 8 – 10 persons (usually 2 parents, 4 – 6 children, and elderly grandparents or other family members). Married girls and women nearly all lived with their husbands and the husband's family. Some participants reported living on the site of the brick kilns, either with some or all of their family members, or alone (without other family members present at the work site).

Education level

While the study did not gather specific data on education levels, three adult participants reported never having been to school before. Several participants further reported that they, or their spouse and/or children and other family members were illiterate. Only one adult participant reported completing secondary school.

Children interviewed for this study (those currently enrolled in school) attended either private or government schools, usually in their local area. Most of the participants reported attending government schools due to cost factors. Some children reported attending school during the day, and then receiving private tuition in the evening, or alternately, in the early morning. Only one study participant currently attended university; however, several others were receiving vocational training. Some interviewed children expressed an interest in, or plan, to complete tertiary education.

Employment

Most of the adult participants reported histories of formal and informal employment in India. Previous and current sectors of employment included agriculture, construction, brick kilns, sweet shops, tea shops, local schools (e.g. cooks), hotels, carpentry, furniture making, repair work, mining, domestic work, jewellery making, sewing, and gardening; however, 17 participants had formerly, or even currently, worked in brick kilns. Many of the participants reported working on a seasonal basis. In the off-season these participants and their family members would resume self-employment activities, return to working in agriculture, or would search for other employment. Off seasons are reportedly periods in which many of the participants and their family members migrate to other parts of the country in search of formal or informal employment.

Brick kiln work was often paid based on the number of bricks produced by an individual in a day. Workers were promised approximately INR 500 - 650 (\$6.50 - \$8.50) for 1,000 bricks per day; however, this amount was not routinely paid. The number of hours actually worked during their exploitation varied significantly, with some participants reporting eight hours of work a day, and others reporting an average of 16 hours per day. Some participants reported receiving payment for their labour in cash, as well as in grains (wheat, rice, corn). Some reported long histories of brick kiln work, up to 30 years. Most adult male participants who worked in brick kilns reported that their spouse and children are also worked at the kilns. Two female adult participants reported that they married into bonded labour in brick kilns, as their husbands were already in situations of bonded labour in the kilns due to the husband's loan from the kiln owner, or the loan of the husband's parents.

Those currently working in brick kilns, but no longer in bonded labour, reported receiving payment of INR 250 (\$3.25) per day, or approximately INR 500 (\$6.50) per 1,000 bricks produced.

Shelter

Participants reported living in homes that they owned, or in rented homes. Many participants reported living in mud homes, which were not built to withstand the rainy season.

Exploitation profiles

Children

Children were lured into exploitative work situations by brokers ('middlemen') who travelled to Indian villages and recruited children to work, often with the consent of the children's parents. Parents were often given a cash advance on the child's labour; with promises of a regular wage and safe accommodation and education for the child. In reality, the parents often received less than originally promised, or no payment at all, and children were put to work, deprived of education and accommodated in poor living conditions, often forced to sleep on the floor of the factory where they worked.

- *I went to Jaipur in 2017 along with the middleman from my village who promised me that he will help me to continue the studies with free food and accommodation, provide work related training and help me to find a work for which I will be paid INR 9,500 [\$125] a month. He convinced my parents. (Male, 17 years).*
- *When I was 6 or 7 years old, I went to Jaipur for the first time. The owner of the shop visited our village, met my parents, briefed about the work and assured that I would be given free food and accommodation with the monthly salary of INR 5,500 [\$72]. My parents accepted the offer happily and sent me with him. (Male, 16 years).*

Children were exploited in brick kilns, shops, factories, or other workplaces. Typical work hours for children were early morning, around 6am, to around 10pm at night. While not all child participants reported working hours undertaken during their exploitation, of the 15 child participants that provided information on their usual start and end work times, 12 reported that they were forced to work extremely long hours (16 to 20 hours a day) for little to no pay. Another two child participants reported working 12 to 16 hours a day. Only one child participant (of those that provided information on their working hours) reported working 12 hours a day. No child participants reported having to work less than 12 hours a day. Many of the children were not allowed to leave the workplace and were sometimes given only one or two meals a day, often basic food (sometimes just a bowl of rice). Children were monitored, banned from talking to each other, and threatened with physical violence if they did not produce the quantity of items (e.g. bangles) daily.

- *We were forced to work for longer hours, around 16 to 17 hours every day. We used to start working by 9am and continue till 2am. We used to get beaten when we were slow in the work or become tired of working since long hours. We were given a room to stay, although we were staying together. We were not allowed to speak to each other and there used to be a person in the room for monitoring us and our activities. He did not let us return to the village. I was beaten when I said I wanted to return home. I stopped telling him thereafter. We were afraid of him. He always used to insist us to do the work. I was given food twice a day. The quality of food was not good therefore I couldn't eat full stomach. I asked him for the wage, but he did not pay me as promised earlier. (Male, 17 years).*

Those who were rescued were often intercepted by police following a raid, or at local train or bus stations after they managed to flee their employer. They were housed in shelters, often for several months, before the NGOs were able to locate and return them to their communities and families.

- *One day a contractor came to our village and offered 10,000 rupees [\$132] per month. He said you have to work for 8 hours but after a week he stopped giving us payment, he handed us over a grocery shop and stopped giving us money. We were not allowed to go anywhere. We were under strict watch to make sure that we don't go anywhere from there. (Male, 14 years).*

Adults

The recruitment and exploitation of adults either occurred in the locale with those participants living on the employer's land, or, as above, following an employment offer by a 'middleman'. Due to the poverty, debts, and lack of employment opportunities available to adult men and women, they often accepted the work, even if it was in an area far from their home.

Most of the adults interviewed for this study were in situations of debt bondage after taking a loan from the employer; they had suffered long hours of work for little or no pay for years before they received assistance from an NGO and were able to escape debt bondage.

- *I was a bonded labourer. I had to take a loan from a farmer/money lender in the village when one of my children fell ill. When we became their debtor, we had to break stones and work for him. We would give him a standard quantity of stones (one gitthi), he would give us whatever he felt like. Since we were under debt/under his control, we could not say anything. (Female, 35 years).*

A common theme across the interviews was that, particularly for brick kiln labourers, employers rarely paid the workers what they expected to receive. The workers were often paid per 1,000 bricks made. Such a piece rate system of payment consistently limited workers' ability to attain statutory minimum wages and was a catalyst for children to labour alongside parents in order to increase income.

Many of the participants reported being paid less than the minimum piece rate wage for 1,000 bricks. Many also had their wages withheld until the end of the brick-making season, which is approximately 8 to 10 months. Most of the participants who had worked in brick kilns had taken an advance/loan at the beginning of the season from the brick kiln owner, and were then provided with a small allowance, each week or month, to buy food and other essential items. At the end of the season, however, many were not paid the promised amount, and some were not paid at all. Non-payment of agreed wages acted as a pull factor for ensuring that the wage earner (father) returned with his family in the next brick-making season in order to attempt to recuperate the lost income.

- *As promised, we were supposed to get INR 16,000 [\$211] for four months. He only paid INR 2,000 [\$26] as an advance. Later he didn't pay anything. I received INR 2,000 in total. (Male, 16 years).*

Survivors' perspectives on services

NGO community outreach is crucial for identifying debt bondage and child labour victims, raising awareness of workers' rights, and providing information about NGO services available. The NGOs conducted outreach and education sessions in communities on a regular basis – either weekly or monthly. One participant explained:

- *They do a lot to help people. They encourage people in the village to do things. They hold meetings in the village for an hour or two, and then they go back after the meeting. No, we don't have that meeting everyday but once a month or week sometimes. (Male, 16 years).*

Survivors' ongoing pathway to liberation then continued with cross-sectoral support from NGOs, with various support activities occurring concurrently. The NGOs' support of child labourers, and adult debt bondage victims largely focuses on:

Reintegration	<ul style="list-style-type: none"> •Assessing family circumstances •Physical health and safety •Arranging travel to return to home community
Schooling	<ul style="list-style-type: none"> •Enrollment/re-enrollment (schools and tertiary education) •Working with schools •Providing free additional NGO-led information technology, languages and maths tuition
Documentation	<ul style="list-style-type: none"> •Gaining identity cards (Aadhaar cards) and pension entitlements •Opening bank accounts
Employment	<ul style="list-style-type: none"> •Providing skills development (especially vocational training to children aged 14-17) •Employment and livelihood advice and training •Linking survivors to decent work opportunities •Providing labour rights education
Financial	<ul style="list-style-type: none"> •Access to savings groups •Supporting claims for compensation •Support access to community run low interest rate loans
Psychological	<ul style="list-style-type: none"> • In some cases, psychosocial counselling is provided •Supporting survivors throughout cases against their employers, including travelling to, and attending court hearings with them

Support for families, rather than just the individual survivor, is premised on the notion that social support must be given to the entire family in order for the reintegration of former child labourers to be effective, and to avoid survivors being re-victimised. Therefore, children, as well as their siblings and parents, were supported by the NGO to receive identification documents, enrol in school or other learning, and engage in decent employment (adult family members – over the age of 18 years):

→ *They helped to bring me back home and reintegrate with my family. Thereafter they also helped me to get documents like the Aadhaar Card, bank account and admission in a government school and tuition as well. Centre Direct inspired and encouraged me to feel free and start a new life through time to time counselling sessions at the office and at the village as well. (Male, 10 years).*

Awareness raising and knowledge generation

An important aspect of the NGOs' reintegration work is to educate survivors - both adults and children - on bonded labour and related issues, and to provide survivors with information about their rights under national legislation. Such knowledge generation is important so that victims can avoid re-trafficking, and so that survivors know their legal rights and are confident to demand access to essential services, justice, and compensation.

Children were encouraged by the NGOs to complete school, and to avoid returning to work until they are 18 years of age. The same awareness raising was provided to families, so that parents understand that children's education is important, and that, under national legislation, children should not be removed from school and sent to work early.

Education and training

Most of the interviewed children reported having been removed from or leaving school earlier because of the need for them to earn income to support their family. The support of the NGO in re-enrolling the child in school is therefore central in the child's rehabilitation and reintegration, and is crucial for ensuring that children are not re-trafficked. A key support is in the training that NGOs provide to adolescent children, which is designed to prepare older children for further learning, i.e. at tertiary level, and future employment. Training in Information Technology (IT), engineering, and English language studies were commonly offered to adolescents, and proved to be effective in ensuring that they could find meaningful employment.

- *I have finished my Computer Training from Centre Direct but still practise the same whenever I get time. Centre Direct has helped a lot and because of their help and support only it's possible that I am here today and taking training and studying as well. I also learned English speaking here. There was some problem in taking admission in a school. But with the help of Centre Direct I got admission as well and started going to school. I am also getting free of cost tuition here in Centre Direct... Like me who came out from dirty mud like condition and today because of Centre Direct so many other children getting help and joining to so many activities. (Male, 17 years).*

The NGOs also assisted children to enrol in learning and/or training programs, filling out enrolment applications on behalf of the children, liaising with the colleges, and providing some financial assistance for the adolescents to attend learning and training centres.

- *I came to know that I have been enrolled in Computer Science stream in an engineering college in Bhopal... Centre Direct helped me in the admission procedure. I took Computer and English training from Deepak sir (teacher/counsellor in skill centre run by Centre Direct) including logic and mathematics. The training was provided free of cost. (Male, 16 years).*

The NGOs' support of children's education provided the children with an opportunity to consider tertiary education, expanding their future employment opportunities and providing the potential for the family to extract themselves from cycles of poverty and debt:

- *If Centre Direct would have not been there and I would have not received any help, I would have also gone out to work. Centre Direct has restrained us from going out to work and helped us in all possible ways. We who cannot ensure proper meals in a day due to poverty in family ever thought of going for engineering studies. But Centre Direct has made this possible and explained to us why we should not work as child labour. As a result, we have engaged in studies and thinking of taking our career forward to live a better life. (Male, 16 years).*

Additionally, NGOs provided vocational skills training to adults. This training was either provided in-house (by the NGO staff), or alternately, NGOs assist adult survivors to enrol in external training programs.

- *Our life has changed a lot as NGO helped me to enrol in a residential training centre which will help me to get work in future. Our life was miserable before meeting the NGO; we were not aware what to do and what not do for our future. We have learned about it. Once I complete the training, I will be able to work and earn in future. (Male, 14 years).*

Debt alleviation

Survivors were provided with knowledge on savings groups that they can join, and lending opportunities available to them (at lower interest rates than those charged by money lenders, landowners, and employers). Some survivors reported receiving assistance to access low interest loans, typically 2% per annum, from self-help groups, and NGOs helped to negotiate with employers to accept the time worked while in debt bondage as satisfaction of historic loans. A key support

service provided by some NGOs is providing survivors with access to savings and self-help groups. Group participants – usually female survivors of debt bondage – contributed approximately INR 50 (\$1) per month, and the pooled money created a sustainable financial resource, with group members borrowing to purchase medication, and other important goods and services, and repaying into the pool.

- *We became part of the group and started saving. We also were freed from bonded labour. Now we make our own organic manure and use that for our fields. We now grow on our own and eat our own food. Now we are free from bonded labour. (Female, 35).*
- *They are important because they help in financial crisis as well as in days of unemployment, so that I can earn and take care of me and my family. (Male, 18).*

Assistance with employment and starting small businesses

Another key NGO support service to adult survivors is linking them with decent work opportunities with adequate pay: *'Yes, the apple factory work is such an example. I never expected that I will be earning INR 10,000 [\$130] and will be able to support my food and house rent.'* (Male, 18 years).

The NGOs also provided survivors with assistance – financial or other assistance – to open their own business at more favourable interest rate (typically at 2% per annum) than other money lenders.

Access to justice

A further important support provided by the NGOs is assistance to survivors during investigations and court cases. The NGOs assisted victims to lodge complaints with labour offices or the police. NGOs prepared survivors for court by explaining the court process and assisting them to draft witness statements. They also transported survivors to and from court and accompanied the survivors during court hearings. The NGOs also assisted survivors to gain compensation (from the employer, and/or from the State). They supported survivors to open bank accounts for the purpose of receiving the compensation, provided advice to survivors on the amount of compensation that they may receive and the timeline for receiving the compensation, and some advice on how the compensation should be used e.g. for investing in tertiary education, or starting a business.

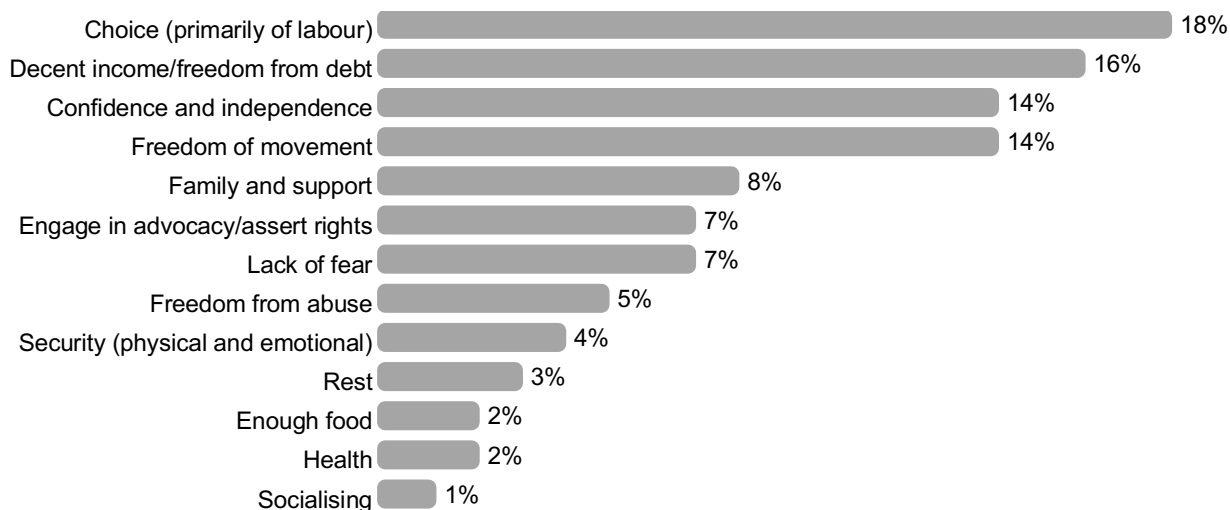
Reintegration of survivors

The NGOs also occasionally assisted survivors and their families to reintegrate in their communities. This is important in cases where survivors face ongoing threats from traffickers were they to remain in the location of their exploitation: *'Other things have been helpful to me; they helped us to get out of Jaipur. We would not have been able to get back home safely. The organisation helped me to get rid of this problem.'* (Male, 21 – 22 years).

Survivors' conceptions of freedom

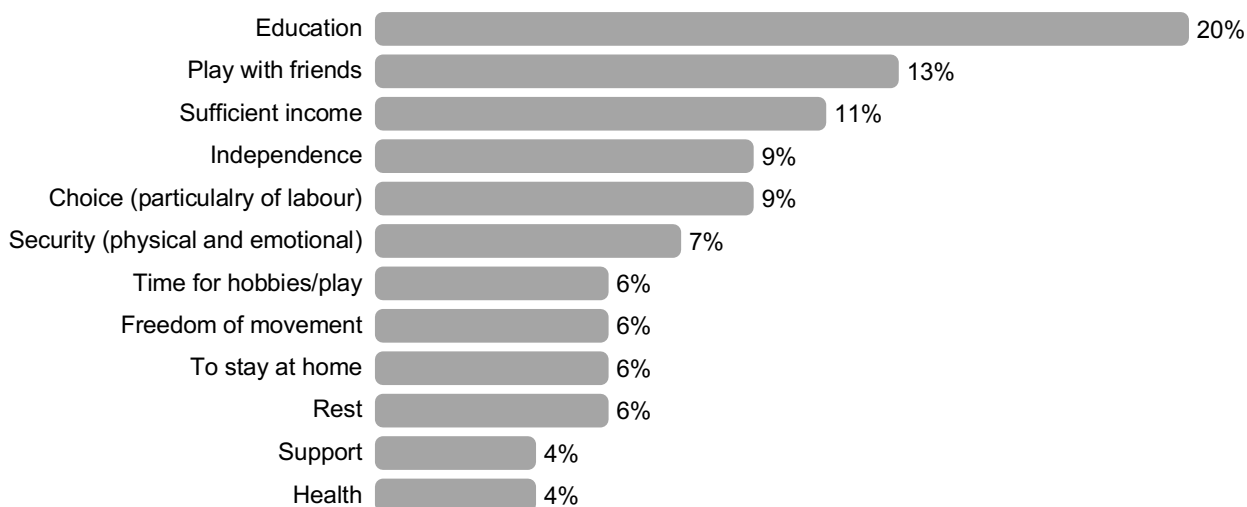
The data reveals a range of factors that contributed to feelings of freedom, with the most predominant responses from adults relating to: choice; financial freedom (decent income and/or freedom from debt); confidence and independence; and freedom of movement.

Adults' conceptions of freedom



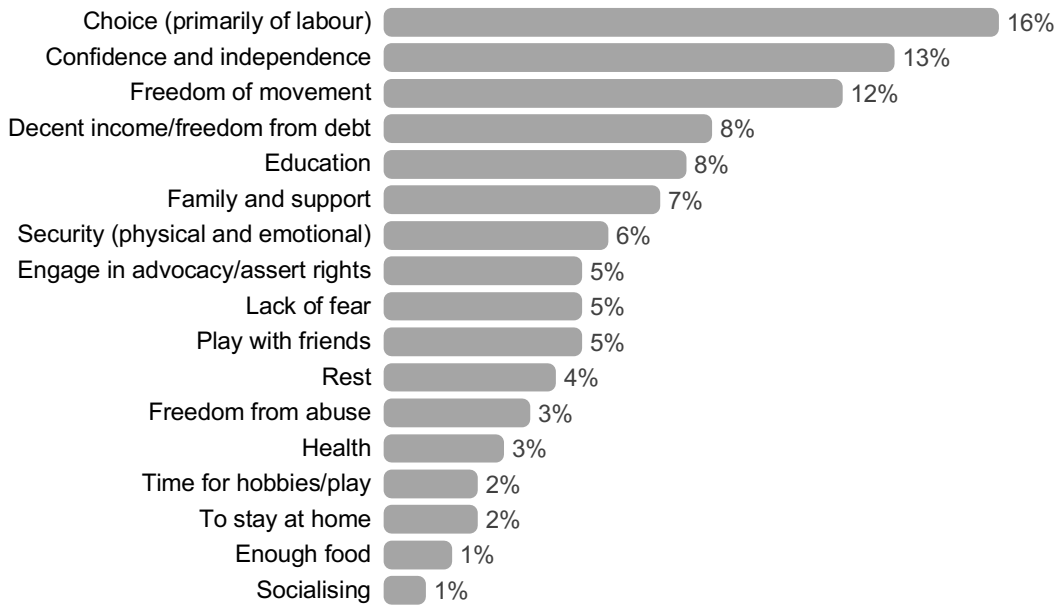
For children, education (in place of work), or the opportunity to learn a vocation, was their primary conception of freedom. However, freedom also manifested in the opportunity to rest and play, the personal and emotional security found in their return to home, in not having to work but having time for school, and in the opportunity to connect with their friends and family. Some highlighted freedom meant being independent and the ability to make choices, and feelings of security. Responses are provided in more detail in the following pages, however, the foremost aspects of freedom for children were: education; play; income; independence; and choice.

Children's conceptions of freedom



Combining child and adult responses, choice, confidence and independence, and freedom of movement were the most common factors identified by survivors, followed by decent income and/or freedom from debt and education:

Perceptions of freedom (amalgamated)



Confidence, independence and choice

Representing the largest proportion of overall responses, the categories of confidence and independence, and choice overlapped, with survivors expressing the value of independence and the choice as to how their time is spent, the work they do, and how many hours they work. Confidence was generally expressed as increases in personal confidence, and the ability that, if threatened, survivors could defend themselves and others, and their feelings that they could avoid being re-trafficked.

The acquisition of knowledge regarding labour rights, especially rights regarding work hours and pay, as well as knowledge regarding grievance mechanisms, were reported as important to survivors’ ability to sustain liberation. With new knowledge regarding labour rights that the NGOs provided to survivors, they felt confident that they could avoid exploitative employment situations in the future; something also reflected in their identifying the ability to engage in activism as an aspect of freedom: *‘It feels very good. For me freedom is the capacity to raise a voice freely to demand my rights.’* (Female, 40 years).

Support from the NGOs has enabled survivors to feel confident to demand their pay rights:

→ *Now if someone wants me to work for them, I will be very adamant in terms of payment. I will ask for a certain amount which I think I should get, otherwise I will not work. Earlier I didn’t have the confidence but now I am confident, and my self-belief is very high. Now the employer will not be able to overpower me.* (Male, 32 years).

And some survivors also reported feeling increased confidence to talk to others, including those from higher castes, as equals:

→ *Except that now I am not scared of anyone. Earlier I used to be scared of talking to people. I did not know how to talk to people. “How do I speak with big (respected people, people with a higher social standing) people? I am a small person.”* (Female, 26 years).

Freedom for adult survivors further meant being able to choose one's work, and working hours, and receiving agreed wages on time:

- *Now, I can work on my own terms. If I want, I go for work, if don't, I stay at home. I am not forced to work for longer time as I did in Jaipur. Above all, I am getting my wage on time. (Male, 17 years).*

Education

Many adults identified a desire for their children to be educated, but of itself this wasn't associated directly with freedom. Children, however, did associate the opportunity to go to school, to undertake additional tuition, or to start vocational studies as key to their sense of freedom and futurity:

- *I think about life. I received this opportunity from Centre Direct of pursuing education and become an engineer; thereby I can make a better future for myself. There will be no need to work as a child labour and be anyone's servant. Through education, I will do well in life and not obey anyone's order. But being free does not only mean having fun, I need to take care of my family as well. When I am free, I study and think about my family. It feels good. (Male, 16)*

Financial security

One of the most important elements of NGOs' support to survivors is that of the NGOs' assistance in securing decent employment with adequate wages. New work opportunities, with decent and regular pay meant that survivors were no longer stressed about financial issues, and feel free to choose their employer and their work hours.

- *Now I have come here and living free. After 8-10 days, I will go back to work. There isn't any difficulty now. Earlier there was no means of economic support. But now I am earning my bread and butter and also supporting my family financially. If everyone is fine at home, then only I can think of doing other things. (Male, 17 years).*

Freedom for survivors also means being free of any existing debts. Once the survivors are debt free, they feel free in a broader sense – free to choose their employment, and their work hours: *'Earlier, whatever we earned we would use it to pay off the debt. Now that we are free, whatever we grow on our land is for us. Whatever we earn from labour work is also ours.'* (Female, 35 years). Female participants reported that joining women's self-help groups/savings groups was of immense benefit in helping them to feel free. The groups empowered the women to become financially independent. *'All of us group members are one unit. I feel very good. In the future, nobody will be able to trouble us if we stay together. We were individual fingers. Now we are a fist.'* (Female, 35 years).

Freedom for survivors also means having enough money to pay for medication, children's education, food, and other important items. Economic security, and the alleviation of debt burdens, mean that survivors are no longer stressed about how they will pay for regular expenses, as well as unforeseen costs, especially around medical treatment for family members.

- *Yes, there is a difference now. Earlier, my house used to run out of food and other everyday necessities. There was no scope for medical treatment for sickness like cold and fever. Now I have money and food and can also take care of my family members. I can also help others in need. Everyone's happiness is my happiness. I am feeling good now. Earlier I used to feel bad seeing everyone's sad face. (Male, 18 years).*

Advocacy

Freedom for a number of adult survivors means advocating for the liberation of all people in similar situations of debt bondage. With encouragement from the NGOs, some survivors had joined survivor alliances and other groups, and, with the support of the NGOs, travelled to different parts of the country to raise awareness in communities on trafficking in persons, debt bondage, and child labour.

Some also now have leadership roles in new organisations, which aim to rescue victims of trafficking and provide rehabilitation support.

→ *After working with the NGO, we formed a committee and held meetings. We even formed an organisation. After many meetings, Sir Ji [NGO worker] told us that we are the leaders and we are capable of running the organisation. After many meetings, the cage inside our hearts opened and we became confident that even if Sir Ji isn't present, then also we have the power to free ourselves and help others. (Male, 32 years).*

Family and support networks

Some children interviewed for this study found it difficult to articulate what 'freedom' meant for them. They usually referred to 'freedom' as a sense of happiness. However, others, especially adolescents, were able to articulate 'freedom' more clearly as, *inter alia*, reunification with their families, and a sense of security. For both children and adults, freedom means having a support network so that the survivors don't feel alone. The rescue of the survivor, their return home, and the NGOs' assistance with linking the survivors to support networks significantly contribute to the survivors' sense of freedom and their ability to achieve sustained liberation:

Food

Child participants reported that happiness and freedom to them meant the ability to eat food, particularly 'good' or nutritious food, such as fruit, and the ability and time to play:

→ *After getting free from that place, I felt like it's true freedom for me. Earlier when I was there, there was not any freedom. Good quantities of food and nutritious food were not available. Not allowed to sleep properly. There I used to only work for long hours. No opportunity to go out and roam around to see outside world. But after rescue I was free to do whatever I wish to do. Started to have good food and to play with my friends and study as well. Yes, as of now it's very much satisfactory. (Male, 15 – 16 years).*

Play/socialising

For some, the 'gift' of, for example, a cricket kit from NGOs was important. Such a gift enabled the family to play a sport together, and allowed the children to dream about, for example, becoming a cricket player in the future:

→ *I never thought like this. It was a great help and felt very happy and satisfied. Of course, I haven't received any very big gift apart a cricket kit, but still it's something very special for me and rest of the children. Because we never thought that we will get a cricket kit which is such a big thing to even dream and have it as a gift. Apart this we didn't think to have anything else. We were happy with this. (Male, 15 – 16 years).*

The challenges of maintaining freedom

Despite the NGOs' support, some survivors felt stress and anxiety regarding the situation of their families and were concerned about falling into cycles of re-exploitation or have done so already. Barriers to continued freedom and to survivors achieving the freedom criteria they identified were multiple. Primarily, these fell into the following categories:

- Financial
- Availability of employment
- Education
- Living environment
- Health
- Access to justice

Financial

Poverty in India is a major push factor for labour migration, acceptance of poor wages, and of inadequate working and living conditions. Participants for this study were all from low income households. The desire to earn income to support themselves and their families, to repay debts, to pay for medical bills, and weddings, were cited as key reasons for participants initially finding themselves in exploitative work, with some going back into poor working conditions, low wages, and wages based on payment in cash and grain, or even grain only.

Most of the adults interviewed for this study reported taking loans from employers or landowners before starting work in the brick kilns at the time they were in debt bondage. The provision of an advance/loan is a key part of the bonded labour system, and is commonly used in brick kilns, along with withholding of wages and other measures to control workers. Male family members that have taken the loan then usually migrate to the kiln with their family. All family members, including children, are obliged work in the kiln to repay the loan: *'Poverty, illiteracy and debt are the main reasons for people getting into bonded contract as they are unable to repay the debt. It becomes a vicious cycle of debt and it is hard to come out of it.'* (Female, 35 years).

People who have taken loans from brick kiln owners are expected to work at the kiln, along with their family members, until the debt is repaid. They are often not paid the agreed amount, not paid on a regular (monthly) basis, and are sometimes paid only in grain.

→ *We were promised by the priest that we would be paid Rs. 550 for every 1000 bricks that we made. But we did not get this amount. The first two-months we stayed there, we got no work (so no pay) and no rations. Our situation was quite bad.* (Female, 30 years).

Other participants reported having currently borrowed money from money lenders, family members, or members of the community (usually between INR 2,000 [\$26] and INR 60,000 [\$790]). Loans are taken for a number of reasons, including, but not limited to, paying the interest on existing loans or debts; weddings; hospitalisation of a child or other family member; medication; education of children; or household expenses during periods of crop failure or inability to find work. As the interest rates are high (between 10%-15%), borrowers find it extremely challenging to meet the regular payments and are vulnerable to accepting exploitative employment in order to make money to repay the loans. One individual had legitimately borrowed INR 2,000 [\$26] approximately eight years ago and had, at the time of interview, still not been able to repay the loan.

For many people, the debts quickly became unmanageable, with individuals taking loan after loan to pay the interest on existing loans:

→ *We manage to pay off one loan, and there is some emergency to take another loan. We pay it off, we have to take the next one almost immediately. Currently, we have INR 50,000 - 60,000 [\$658 - \$790] loan. Some I have taken on interest from the moneylender, some from neighbours, some from people in the village. For some we pay a monthly interest 5% to 10% depending upon whom we are taking the loan from. Some people forego INR 4,000 - 5,000 [\$53 - \$66]. Others don't forego anything. We work in the kilns and pay it off. My heart is constantly beating in worry that I have a large loan to pay back. I keep thinking how I will pay it back.* (Female, 45 years).

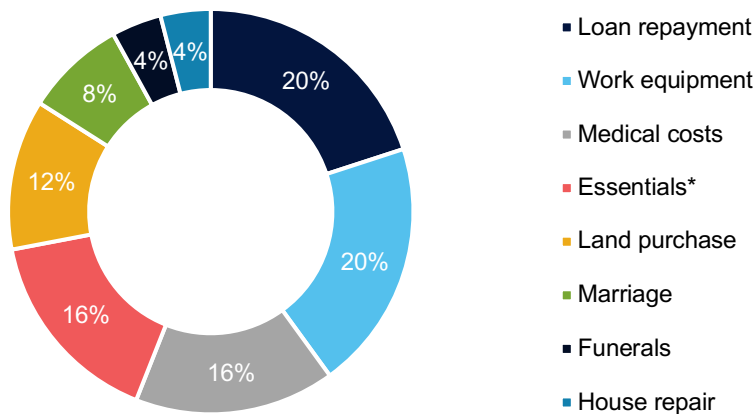
Some participants had also inherited the debts of parents, grandparents or other family members. Having been passed down through several generations, the small initial loan amount increasing due to exorbitant interest rates. Poor record management on the part of the family members, combined with financial illiteracy, and high interest rates meant that participants were locked in generational debt bondage: *'My father-in-law had borrowed money, and we were forced to work as bonded labourers because the loan was not paid. There we were always scared.'* (Female, 40 - 45 years).

Liberation from debt and debt bondage is only achievable through the successful repayment of a legitimate debt, the exercise of collective power and legal knowledge to negotiate fair pay and conditions, or through a release certificate that annuls an illegitimate debt following rescue by the government. Without the intervention of NGOs in supporting access to self-help group loans to eradicate legitimate high interest debts, many of the study participants would still be in severe

debt. It was notable that a number of participants were only able to pay off the interest of legitimate historic loans and were still indebted for the capital.

Overall, 28% of adult participants had recently obtained new loans, with the main purposes of paying for medical costs, essential living costs (such as food), equipment to facilitate self-employed work, and for repayment of older higher interest loans.

Purpose of new loans



* 'Essentials' was not clarified by the participants

The most common theme across the interviews was that survivors still needed more financial support to pay for land, build or repair adequate housing, start businesses, to pay for marriages, or to buy equipment such as irrigation pumps and sewing machines. They also expressed the desire to be in a position to save, to have funds in the bank and to feel that they have some financial security.

A number of adult survivors who are now in decent work lamented that their income is still insufficient to support themselves and their family members:

→ *I thought that as I am working now and earning, I can go ahead with fulfilling my wishes. But it is not happening as expected. Four people in my house are unwell, I came home, and I have also fallen sick. Whatever little hard-earned money I am bringing home is expensed on medicines and treatment. I have to manage the household expenses as well. If everyone in the family is fine, then only I will be able to proceed. I haven't received any such support. (Male, 17 years).*

Both adult and child participants expressed concern that their financial situation would deteriorate again, and that they would be forced into exploitative working situations:

→ *My family's poor financial condition and my father's health condition made me vulnerable to enter in such situation and again the same reasons are still making me vulnerable to fall into same trap. (Male, 15 – 16 years).*

Despite being reunited with their families, receiving ongoing support from NGOs, and returning to school, some children still felt enormous pressure to support their families through work. Child survivors worried that the support of the NGO will end, and that they will once again be removed from school and made to work:

→ *Yes, a lot still needs to be done to support my freedom; my education is still incomplete, and I don't have enough money to meet my ends. (Male, 15 – 16 years).*

Availability of employment

Some participants reported still facing challenges around employment, two years post rescue. As illustrated by the quote below, some work provided remains inadequate in terms of pay, and is seasonal in nature, which means that survivors still face financial stress:

- *If we get a job, like Sir Ji [NGO worker] gave us employment in the form of Chagadi [Wooden Cart], but the earnings from Chagadi don't last long. And there is not much earning in the rainy seasons, there's just one month of earning and that too from Chagadi. So, if we get a better job, then we would leave the brick kiln work and labour work of farmers. (Male, 32 years).*

For some survivors, a lack of owned land was a major challenge for them, limiting their livelihood options and reducing the opportunities to earn and live from the land. A further key challenge for survivors was also that many see the opportunity to escape the limitations of available work by starting a small business, typically a shop, but are often unable to secure small amounts of funding to help them start a business.

Some adult participants reported that, in the past, they were often harassed by members of powerful castes, and coerced or forced into exploitative employment:

- *We were not educated... there is no school here. The powerful people would harass us. "If you don't work for us..." If our land lies between their land, they will not let us pass through. Out of helplessness, we had to work for him. (Male, 39 years).*

Two adult participants reported during the interviews that caste discrimination remained a major barrier to their finding employment, making it necessary for them to accept jobs with inadequate pay and poor working conditions. In addition to the problems of caste and poverty, limited employment opportunities, particularly in rural parts of India, meant that some participants were still forced to migrate internally in search of work and/or perform several casual jobs concurrently:

- *But the work always finishes, and our heart is broken. I work as a mason. We have to work, as there is no other option. If there are no masonry jobs, then we work as labourer in the fields. If you can manage, we work in the fields, otherwise sit idle at home. This is how it works. (Male, 16 years).*

Education

Poverty was also a leading factor in parents removing their children from school and sending them to work, or children opting to leave school to find work and support their family. The children of brick kiln labourers are particularly vulnerable to being withdrawn from school and put to work. The study found that many of the interviewed children were children of brick kiln workers, who had migrated with the rest of the family to the brick kiln and had been required to work alongside their parents to pay off the father's loan to the brick kiln owner. Without the intervention of the NGOs, many of the children would still be working in the kilns and would not have the opportunity to go to school.

While public school in India is technically free to the age of 14, there are still costs associated with school, such as the purchase of books and stationery, which represent a financial challenge for parents. Some interviewed children noted that, while they are now enrolled in school, they still lack the money to buy simple education related items, such as books and stationery.

For children aged 15 and over, education in India is not free. Adolescents interviewed for the study expressed concern that their education would end at secondary level (at the age of 14 years) as they do not have the financial means to continue to college and tertiary education:

- *Yes, but in college the education fee is more than school. So, in the present financial situation and resources I am able to somehow afford my school education but in future I am not sure. (Male, 16 years).*

Living environment

Some participants noted that they do not need any more individual-level support from the NGO, but that their community requires assistance. Until this assistance is provided, all community members, including the survivors, suffer from, *inter alia*, a lack of clean water and electricity, and poor roads.

→ *Personally, I don't want to ask for any help. But we have many basic needs in the village. We have need for electricity. We have requirement for a hand pump which is an urgent one as we have to go far to fetch water and it would be of great help to have a hand pump nearby. Currently, there is only one hand pump for so many people in the village and that hand pump is also not working. (Male, 22 years).*

A key gap in service provision is also that of financial support to build or improve houses. When asked what support the participants want to receive going forward, a significant number of adult participants mentioned that they would like financial and other support to purchase land and/or property. A number of survivors also commented that they would like the NGO's assistance to make improvements to their existing property. Some survivors reported that they had been seeking government assistance to build a house but had so far been unsuccessful in securing government funding.

Health

Survivors repeatedly mentioned poor health of family members, but only mentioned health care in terms of needing financial assistance from the NGOs to pay for family members' health care, and medications. There is apparently a significant gap in terms of the survivors' knowledge regarding the availability of free healthcare, and poor implementation of health-related policy in India, i.e. free health care is not, in practice, fee free. It is possible that the only local clinic for some survivors is a private (fee paying) clinic. Very few participants reported receiving psychosocial counselling, including child participants. This is despite both children and adults experiencing prolonged confinement, non-payment, threats, physical abuse, and for some, sexual abuse.

Access to justice

Very few participants mentioned receiving justice. Only three participants commented that they had provided testimony (to police or prosecutors) or visited court. The interviews suggested that there was a lack of understanding, among those adult participants who were involved in a court case, of the court and compensation processes:

→ *Ganesh sahib talked to the owner but still we did not get any money. I signed on a paper, but I didn't know what that paper says. Our case is going on in court and my husband goes to give the statement in the court. Nobody got any money. (Female, 25 years).*

Five participants mentioned submitting a complaint to the local labour office, usually accompanied by an NGO representative. Labour office staff would then mediate between the employer and the aggrieved worker, with the outcome sometimes being that inflated debts were resolved, and the worker received financial compensation for previous unpaid work. Two other participants also mentioned receiving compensation but explained that no further action was taken by the police against the perpetrator. For most of the compensation cases, survivors received part of the compensation from the employer, and part from the Indian government.

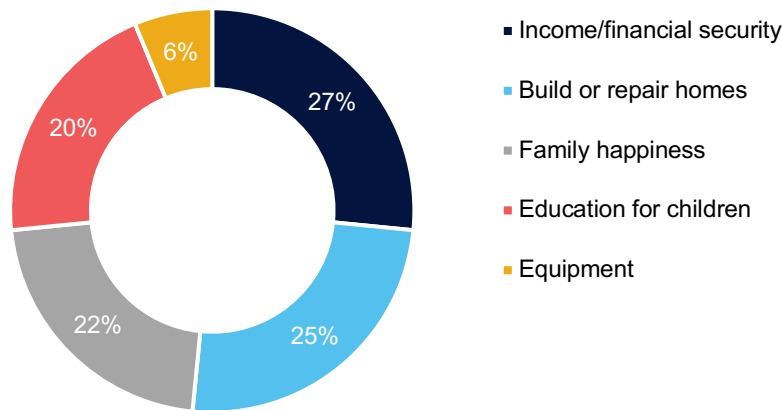
Some adult and child participants reported that they were, at the time of interview, still waiting for compensation. They had, with the assistance of the NGO, opened a bank account for the purpose of receiving the compensation, but many had not even received the first compensation instalment. Few study participants had received a timeline for when they might receive the payments, or an explanation of why the first instalment had not been made.

→ *We have not yet got the first instalment of the compensation given by the government to rescued persons. It's already 2 years of my rescue. (Male, 13 – 14 years).*

Most important needs

When asked about their most important needs for the wellbeing of themselves and their families, education, housing, and income came up most frequently, and to a lesser degree the need for family happiness, or 'flourishing', and irrigation equipment.

Most important needs

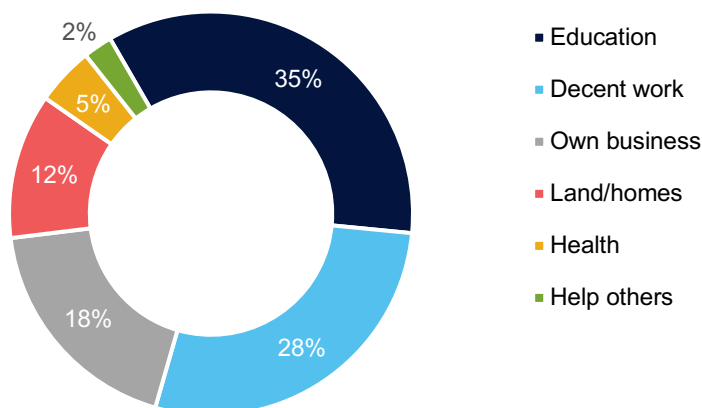


Survivors' hopes for the future

Survivors' reported a number of aspirations for the future. For children, aspirations for the future largely focused on completing secondary education in order to secure well-paid employment so that they could support their parents and other family members. Despite NGOs' support to the children's families, children who had been rescued felt constant stress that the family would fall back into a situation of extreme poverty. In order to mitigate this risk, the key aspiration of child survivors was that of education for the purpose of securing decent employment, such as working as an engineer or in computer sciences.

Adult survivors expressed a number of aspirations for the future. The most important aspirations were to secure education and opportunity for their children, and well-paid employment for themselves or to start their own businesses.

Adult survivors' hopes for the future

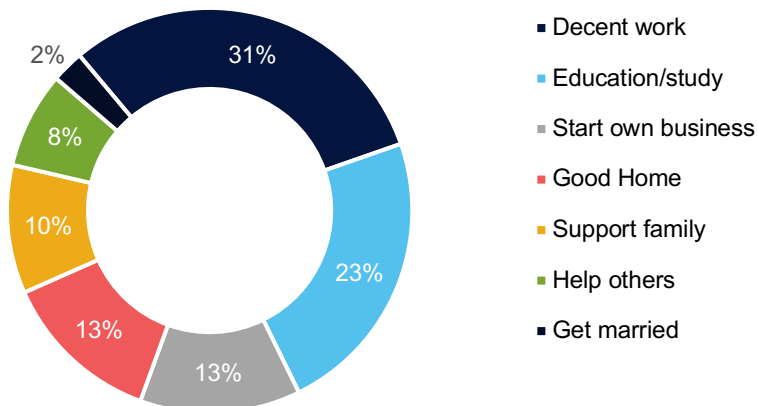


Many adult survivors expressed a desire to work, or for their children to work, in a variety of professions, such as teachers, police officers, NGO workers, farmers, and in computer science and engineering. Most survivors wanted more job opportunities to be available to them in their local area, with decent pay and working hours. They also expressed a desire

to receive further financial support so that they could start their own small businesses, or to purchase land and build houses.

Survivors hoped that the income from new employment, or self-employment, would pay for children’s education, the weddings of children, the purchase of land, and the building or renovation of houses. Adult survivors also hoped that they would raise enough income to pay for ongoing medical costs, and for any future unexpected costs related to family members’ health, property, or agriculture.

Child survivor's hopes for the future



Children’s hopes for the future were primarily concerned with finding work that would reduce family poverty, increase their opportunity to do more fulfilling work, and enable them to work in less hazardous environments with decent pay. When probed, decent work involved a number of vocations, with teaching and engineering most popular, and children also expressed aspirations to join the army, work in shops, with computers, as a policeman, farmer, painter, and singer, or to run their own business (the third largest category). When expressing the desire to study, this was invariably in order to build ‘a better life’. With the potential for decent work and work choice, many saw school or other tertiary education as central to their ability to improving the lives of both themselves and their families, which was then reflected in the remaining responses.

Conclusion

This study has explored the activities of four NGOs supporting victims of debt bondage and child labour in Bihar and Uttar Pradesh. Despite recent efforts by the Government of India, debt bondage and child labour in the country continue to pose a challenge. Trafficking survivors have multiple, and often complex needs in terms of liberation, rehabilitation, and access to essential services, including education, health, employment, and adequate shelter.

The study found that there was no single, defined pathway to sustained liberation for survivors. In these study areas, NGOs are largely responsible for the provision of reintegration support to trafficking survivors. The study finds that NGOs are providing a wide range of important support services to survivors, such as enrolment in school and higher education for children; employment and livelihood assistance; access to savings groups and other groups; and access to justice and compensation. NGOs and community groups provide a range of important post-rescue support services to survivors, as well as their family members which together provide the foundations for sustaining liberation. Some services, such as education and livelihood support, were identified as the most important for enabling survivors to both feel free and achieve sustained liberation. For others, access to savings groups, social connectedness, and the ability to advocate for the liberation of others in debt bondage were essential elements of their own pathways in liberation.

The evidence shows that the interventions and support of NGOs and CVCs has enabled nearly all survivors in the study to sustain liberation, with only six participants out of 88 reporting continued work in exploitative conditions. However, survivors face ongoing social and economic challenges, and they worry, on a day to day basis, that they will be re-trafficked. Survivors' conceptions of freedom are also not wholly met in liberation, with a lack of decent and varied work, cycles of debt, discrimination, poor housing, a lack of land ownership, and a lack of access to free healthcare, secondary and tertiary education acting as significant barriers to sustaining liberation beyond these initial years of support. The crucial support provided by NGOs and CVCs in supporting access to low interest loans, compensation, education, and demanding further change to address underlying vulnerabilities are therefore core to providing the conditions for sustained liberation, and to ensuring social and economic development.

Support is most effective when aimed at the community level, as well as the individual level, with the model of NGOs working closely with communities and community groups to empower and strengthen self-representation fundamental to enabling independence and reduce the risk of human trafficking and exploitation. Reintegration and sustained liberation therefore require a more holistic and longer-term approach to support, one which builds community resilience, independence, and empowerment. In collaboration with communities, long-term aftercare should be standardised across anti-trafficking services. Investment in empowering survivors and communities to self-organise is a vital component of sustained liberation, enabling survivors to advocate for themselves and others, and offering a means by which not only individuals, but families and communities are able to identify what is critical to their own community, assert their rights, advocate for and negotiate change, and propagate leadership. Adult survivors repeatedly identified the confidence gained from involvement with, and support gained, from such alliances, and identified advocacy as an important aspect of recovery and of their concept of freedom.

However, underlying and often structural vulnerabilities need to be addressed in order for sustained liberation to be achieved. Many survivors' opportunities for social and economic development are inhibited by caste-based discrimination, with survivors and NGOs reporting difficulty accessing schools and impairing their access to wider opportunities for work and, by consequence, increased income. Another key vulnerability is a lack of access to free healthcare. Nine participants reported that they initially became victims of debt bondage due to a loan taken for medical treatment and several identified the ongoing costs of healthcare as a reason for further indebtedness. These vulnerabilities coupled with a lack of essential services that cause further debt (such as poor irrigation and housing conditions) carry a risk of aggravating poverty and debt induced re-exploitation. As such, these concerns need to be assimilated into current interventions.

The recommendations that follow provide further guidance for NGOs, as well as policy makers, to ensure that trafficked persons achieve sustained liberation in these regions.

Recommendations

For NGO services

- NGOs have a valuable role to play in driving change at a policy level, such as for minimum wages to be enforced and for minimum wage levels to continue to be revised, to call for improved public health services, alternative means of financial support (such as cash transfers), and faster processing of compensation and identity cards. While the funding provided at very low interest rates by self-help groups is helping survivors extract themselves from higher interest debts and to build better housing, through greater policy engagement, NGOs might demand the provision of unconditional cash transfers and/or conditional cash transfers predicated on children attending school to break cycles of debt. NGOs should also continue to work with communities to intensify mobilisation of the community in requesting road and housing repairs, as well as access to electricity.
- While survivors did not mention access to psychosocial counselling, the provision of counselling services in the long term would prove beneficial to survivors' wellbeing and reduce vulnerability to further exploitation.
- Some child survivors expressed difficulty reintegrating with families and communities. In limited circumstances, alternative care arrangements that are outside of the family and home community may benefit these individuals and minimise the risks of re-trafficking.
- A small number of children under the age of 14 are still working and not attending school, and some older children were engaged in hazardous work. Awareness raising should be targeted, in particular at families working in brick kilns. Support by the NGOs to provide survivors with alternative employment skills is laudable and provides the opportunity for families to move out of cycles of extreme poverty. Cost was the main barrier to education, whether for necessary school equipment, or for school fees beyond the age of 14. NGOs should continue to provide advice on college, tertiary education, and training opportunities available to children and provide advice on available scholarships and other funding streams; and assistance provided in submitting applications.
- The independence and resilience built in the creation of community support organisations is an excellent model that has clearly benefited these communities. However, this model can mean that survivors are not always able to assert or access rights where more specialist advice or experience is needed, and there is some indication that those vulnerable to exploitation and some survivors are still not aware of who to turn to for support. NGOs are encouraged to promote and increase knowledge of services provided and to continue to strengthen community-level support and knowledge. The intersection between NGOs, community organisations, and the communities themselves could be more strongly integrated to minimise these issues.
- NGOs provide crucial support, enabling survivors to maintain freedom for the most part. They should continue their valuable work to identify at-risk families through community outreach and provide early intervention support to these families and individuals. The work establishing and supporting various community-level self-help groups, such as savings groups, women's groups, and children's groups is vital to sustaining liberation and should be strengthened wherever possible. However, NGOs might consider the balance of interventions in the context of available resource allocation and ultimate aims. The findings demonstrate considerable reliance still on NGO support and it may be valuable to review future phases to consider whether deeper support, targeted at fewer communities, would provide a better foundation for long term independence in each case.

For policy makers

Existing policies

- The government of India should continue to improve the protection for workers in affected industries. Relevant government agencies should ensure that all workers are paid regularly – at least monthly – and provided with contracts. The government should also ensure that current labour inspection reforms are progressed, and inspections regularly conducted, to include informal workplaces as well as registered businesses, and employ stronger anti-corruption strategies.
- Many survivors became indebted because of the need to pay medical bills. They were, and remain, unable to access free healthcare, resulting in additional post-rescue debt. The reach and availability of public healthcare could be improved to ensure that survivors are not trapped in cycles of debt that exacerbates poverty and risks further exploitation.
- The government should consider making the implementation of minimum wage under the Minimum Wages Act 1948 compulsory for all states and require regular reviews of existing minimum wage standards. These developments would have a significant effect on poverty and on the prevalence of exploitative and hazardous work.
- Survivors are experiencing long delays in receiving compensation and identity cards, the latter preventing them from seeking alternative work. The claims process needs to be simplified and processing times increased in order to ensure that survivors are able to exercise independence and ensure sufficient income.
- Illegal loans could be further prevented through the introduction of broader campaigns targeted at the public and officials, and clearer mechanisms for illegal loans to be nullified.

New policies

- The government should consider providing cash transfers, scholarships and education grants to children from low socio-economic backgrounds and to trafficking survivors. Support for local village schools to absorb children living at brick kilns - or if needed, extend classrooms into the brick kilns would reduce child labour and improve individuals and communities' economic development. Childcare should be established for pre-school children inside the brick kilns; and free transport to schools should be provided.
- A number of families arranged loans to pay for children's tertiary/vocational education. It is recommended that the government increase compulsory free schooling to 16 and provide grants for tertiary/vocational education to the poor.
- Many individuals were trafficked out of communities in the search for work, and those in the communities expressed a lack of work choice. Targeted strategies to build rural business, coupled with the existing improved road infrastructure policy, would produce economic and social benefits for communities, and business competition would likely reduce instances of exploitation.
- The Government of India should continue to identify sectors that, in the future, will suffer labour shortages, i.e. hospitality; agriculture; engineering, and information technology; specialised health services – youth training programs should be developed to target these specific sectors.

Appendix A: Interview guide for participants who are 14 years of age and older

Present background:

1. Can you tell me a bit about yourself?
2. What does your day-to-day life look like right now? *(Explore day-to-day activities, what their working life is like, what they are working towards)*

Wellbeing:

3. Can you describe what a good day is like for you?
4. And what does a bad day look like for you?
5. Has anything stopped you doing the things you want to do?
6. Has anything in your life helped you to do the things you want to do?
7. Who are the most important people in your life right now and can you tell me about them? *(Explore relationships with family, friends, formal and informal support providers, wider community members)*

Seeking Support:

8. How would you describe the situation you were in when you first started working with/were contacted by [NGO] two-three years ago? *(If not described in answer to this question, please ask what factors they believe caused them to go into exploitative work)*
9. How did you come to connect with [NGO]? *(Explore - what drove them to seek help?)*
10. Was engaging with [NGO] meaningful, how so? *(We want to understand why they've engaged with the NGO in a deeper sense. For instance, were they scared because a trafficker was after them? Or maybe they were falling into debt?)*
11. What sort of support were you looking for when the [NGO] started working with you?
12. And what assistance did you actually receive? From whom? *(It is important to explore what specific support they received, whether they felt safe, received food, income or travel, accessed legal aid, education, healthcare etc. Interviewee may mention several, explore to understand the differences between support given, e.g. NGO, CVC, other survivor or community groups, legal aid etc. Consider asking for how long did you receive support?)*
13. Was the assistance you received helpful to you? For what reasons? *(Explore: Which services were most helpful? How long did they receive that support? Were they housed in a shelter? Did they feel safe? Did they trust their rescuers? Was there a risk of re-exploitation?)*

If NO, ask: How come? *(Explore: Did you know you could ask for support? Did you know of anyone who could help you? What stopped you from asking for help?)*

14. Did [NGO] provide any other types of support that you weren't expecting?
 15. Did you seek support from other people, or consider approaching other people/organisations? *(Explore why/why not, who, how their support might differ from or complement NGO, impact/importance of these relationships)*
16. Since [NGO] started working with you, what has changed? *(Explore their journey since liberation. What has made the difference? How has the NGO made a difference? Was there anything in particular that made a difference? How has this improved their life? Do they feel more secure?)*
17. Do you feel you have learned any new ideas over recent years?

Sustained liberation:

18. What does it mean to be free? *(Explore – what is freedom and unfreedom)*
19. What is the feeling of being free?
20. Does your life feel free now? In what parts do you feel free? *(Explore: is there anything else in which they feel more free than before?)*
21. Are there any parts of your life in which you still feel unfree?
22. What made you most vulnerable to entering your situation before you were free?
 - a. To what degree do you still feel vulnerable in these ways? *(if the participant indicates they are experiencing exploitation, please explore what factors have led them back into this situation)*
23. Have you, or has anyone you know, gone back into situations that limit freedom? *(If so, explore how and why, what is the difference between those who go back to exploitative conditions and those who do not: do they still have loans/borrow money? Are those loans any different than before – such as interest rates?)*
 - b. What do you think are the most important ingredients for getting and staying free? *(Explore eg. personal, familial, community-related factors)*
 - c. If you had to say one thing that helps you stay free? Any other things?

Current support:

24. Are you satisfied with your situation now? Do you think things have been resolved for you/sorted out? Why/Why not? *(Identify the actor/support – who/what has helped them to sort things out)*
25. How is work for you now? *(Explore to establish the conditions of work such as hours, breaks, pay, control exercised. if no work – ask why if not explained earlier in the interview)*
26. What is the role of [NGO] in your life now? *(Explore what may have replaced NGO support provision if applicable, explore whether support is sustained or intermittent)*

(if NGO is still supporting them) – What services have been most useful to you and why? (Explore: Did you know you could ask for support? Did you know of anyone who could help you? What stopped you from asking for help?)

27. What else might have been helpful for you or others in your situation - what else could be done to support people out of exploitation?
28. What support do you think you will need in the next year?

The Future:

29. What are your expectations/aspirations/dreams for the future and why? What would help you achieve this/those?
30. What do you see as the most important thing for the wellbeing of you and your family in the immediate future?
31. Thank you very much for your valuable time and for what you have told me today. Is there anything else that you would like to tell me?

वयस्कों एवं 14 -17 वर्ष के किशोरों से साक्षात्कार

सुनिश्चित करें कि आपने एन.जी.ओ. के माध्यम से पूर्ण किए गए फॉर्म को प्राप्त किया और पढ़ा है, जो उम्र, लिंग, जाति, शिक्षा के स्तर, रिश्तों, संस्कृति / धर्म, पहचान, शोषण के रूप, किसी भी एनजीओ समर्थित समूहों या सामुदायिक सहायता समूहों की सदस्यता और शोषण के बाद के वर्ष जैसी बुनियादी जानकारी की पुष्टि करता है।

मौखिक रूप से संवाद, लिखे गए शब्दों के जितना करीब हो उतना करें। साक्षात्कारकर्ता को स्पष्ट करना चाहिए कि क्या प्रतिवादी को पहले से परियोजना के बारे में परिचयात्मक जानकारी प्राप्त हुई है। यदि आवश्यक हो, तो साक्षात्कारदाता के साथ इस पर चर्चा करें।

साक्षात्कारकर्ता: सुप्रभात /शुभ दोपहर /शुभ शाम,

मेरा नाम _____ है, और मैं [संगठन का नाम] के साथ एक साक्षात्कारकर्ता हूँ। हम आपके द्वारा प्राप्त समर्थन और लोगों की मदद के लिए अन्य सेवाएं क्या रख सकते हैं, के बारे में पता लगाने के लिए काम कर रहे हैं। हम मुक्ति के बाद से आपकी यात्रा के बारे में सुनना चाहते हैं, और यदि आप शोषणकारी काम से कैसे बाहर रह पाए हैं। अनुसंधान पूरा होने के बाद, हम एक रिपोर्ट लिखेंगे। रिपोर्ट आप जैसे लोगों के विचारों, अनुभवों और जरूरतों पर आधारित होगी। हालांकि इस शोध के परिणामस्वरूप कोई प्रत्यक्ष सहायता तो प्रदान नहीं की जाएगी, लेकिन यह हमें ऐसे ही स्थिति में रहने वाले लोगों के लिए आवश्यक सहायता का निर्धारण करने में मदद करेगा।

साक्षात्कारकर्ता को सूचित सहमति के लिए जानकारी को सौंपना और पढ़ना चाहिए और साक्षात्कारदाता के हस्ताक्षर (या सिर्फ उनके आदयाक्षर) प्राप्त करना चाहिए। 14- 17 वर्ष की आयु के लोगों के मामले में, अभिभावक / द्वारपाल और बच्चे दोनों को हस्ताक्षर / आदयाक्षर होना चाहिए।

इस साक्षात्कार से सहमत होने के लिए आपका बहुत-बहुत धन्यवाद - आपका सहयोग हमारे लिए बहुत महत्वपूर्ण है। हम लगभग एक घंटे तक बात करेंगे। आप जो कुछ भी मुझे बताएं वह गोपनीय होगा - लेकिन हमें आपकी कहानी की जरूरत है ताकि भविष्य में, आप जैसे अन्य लोगों का समर्थन कर सकें। इन सवालों के कोई सही या गलत जवाब नहीं हैं; हम आपके स्वयं के अनुभव के बारे में जानकारी की तलाश कर रहे हैं, जो अन्य व्यक्तियों से भिन्न हो सकती है।

साक्षात्कारकर्ता को साक्षात्कार की ऑडियो रिकॉर्ड के अनुमोदन के लिए पूछना चाहिए, एवं यह समझाते हुए कि रिकॉर्डिंग केवल प्रतिलेखन उद्देश्यों के लिए है और इसे अनुसंधान टीम के बाहर साझा नहीं किया जाएगा या सार्वजनिक नहीं किया जाएगा।

आपकी अनुमति से, मैं आज आपको लिखने और उन चीजों को याद रखने में मदद करने के लिए साक्षात्कार रिकॉर्ड कर रहा हूँ, जो आप मुझे आज बताने वाले हैं। रिपोर्ट लिखने वाले मेरे और शोधकर्ताओं के अलावा कोई भी इन्हें नहीं सुनेगा या नहीं देखेगा। मुझे केवल यह सुनिश्चित करने की आवश्यकता है कि आप क्या कहते हैं और यह सुनिश्चित करने के लिए कि मैं आपको कुछ बताने से नहीं चूकता। रिकॉर्डिंग सार्वजनिक नहीं की जाएगी।

आप किसी भी समय साक्षात्कार को रोक सकते हैं। आपको किसी ऐसे प्रश्न का उत्तर देने की आवश्यकता नहीं है, जिसके बारे में आप सहज नहीं हैं, और आप किसी भी परिणाम के बिना किसी भी समय साक्षात्कार से हट सकते हैं। जब भी आपको जरूरत हो आप ब्रेक ले सकते हैं या कमरे से बाहर जा सकते हैं।

रिकॉर्डिंग शुरू करें: नोट: यदि साक्षात्कारदाता रिकॉर्ड किए जाने से इंकार करता है, तो साक्षात्कारकर्ता को साक्षात्कार जारी रखना चाहिए और जो कहा गया है उसे नोट करते रहना चाहिए। लेकिन साक्षात्कारकर्ता के लिए महत्वपूर्ण बात: जहाँ भी संभव हो ऑडियो की वास्तविक आवश्यकता होती है।

संकट के संकेतों के लिए बाँडी लेंग्वेज देखें। यदि संकट देखा जाता है तो साक्षात्कारदाता से पूछें कि क्या वे ठीक हैं और जारी रखना चाहते हैं। एनजीओ के साथ बाद में जाँच करें।

प्रश्न:

वर्तमान पृष्ठभूमि:

इन सवालों का उद्देश्य प्रतिभागी को साक्षात्कार में आसानी करना, कुछ ऐसी चीजों के बारे में बात करना, जिनसे परिचित हैं, और अब उनके जीवन के संदर्भ और स्थितियों की समझ प्राप्त करें।

1. क्या आप मुझे अपने बारे में कुछ बता सकते हैं?
2. आपका दिन-प्रतिदिन का जीवन अभी कैसा दिखता है? (दिन-प्रतिदिन की गतिविधियों का पता लगाएं, उनका कामकाजी जीवन कैसा है, वे किस दिशा में काम कर रहे हैं)

हाल चाल:

3. क्या आप बता सकते हैं कि आपके लिए एक अच्छा दिन क्या है?
4. और आपके लिए एक बुरा दिन कैसा दिखता है?
5. क्या कुछ भी करना बंद कर दिया है जो आप करना चाहते हैं?
6. आपके जीवन में कुछ ऐसा क्या है जो आपको उन चीजों को करने में मदद करता है जो आप करना चाहते हैं?
7. आपके जीवन में इस समय सबसे महत्वपूर्ण लोग कौन हैं और क्या आप मुझे उनके बारे में बता सकते हैं? (परिवार, दोस्तों, औपचारिक और अनौपचारिक सहायता प्रदाता, व्यापक सामुदायिक सदस्यों के साथ संबंधों का अन्वेषण करें)

समर्थन की तलाश:

8. आप उस स्थिति का वर्णन कैसे करेंगे, जब आप दो-तीन साल पहले (एनजीओ) द्वारा संपर्क किया गया था / के साथ काम करना शुरू किया था? (यदि इस प्रश्न के उत्तर में वर्णन नहीं किया जा सका है, तो कृपया पूछें कि वे कौन से कारक मानते हैं जिसके वजह से वे शोषणकारी कार्य में चले जाते हैं)
9. आप (एनजीओ) से जुड़ने के लिए कैसे आए? (पता करें - मदद मांगने के लिए उन्हें किसने बताया/प्रेरित किया?)
10. क्या (एनजीओ) के साथ जुड़ना सार्थक रहा? कैसे? (हम गहरे अर्थों में समझना चाहते हैं कि वे एनजीओ के साथ क्यों जुड़े। उदाहरण के लिए, क्या वे किसी मानव तस्कर से डर गए थे क्योंकि वो उनके पीछे पड़ा था? या शायद वे कर्ज में डूब रहे थे?)
11. जब [NGO] ने आपके साथ काम करना शुरू किया तो आप किस तरह का समर्थन/मदद चाह रहे थे?
12. और वास्तव में आपको क्या सहायता मिली? किस से? (यह पता लगाना महत्वपूर्ण है कि उन्हें क्या विशेष मदद मिला, चाहे वे सुरक्षित महसूस किए गए हों, भोजन प्राप्त किए हों, आय या यात्रा, कानूनी सहायता, शिक्षा, स्वास्थ्य सेवा इत्यादि प्राप्त कर चुके हों। उत्तरदाता कई जबाब दे सकते हैं, हमें यह पता करना है की जो भी सहायता मिला उसमें अंतर क्या था ? जैसे, NGO, CVC, अन्य सर्वाइवर या सामुदायिक समूह, कानूनी सहायता आदि। यह पूछने पर विचार करें कि आपको समर्थन कब तक मिला?)
13. क्या आपके द्वारा प्राप्त सहायता आपके लिए सहायक थी? किन कारणों से?
(अन्वेषण करें: कौन सी सेवाएं सबसे अधिक सहायक थीं? उन्हें वह समर्थन कब तक मिला? क्या वे एक आश्रय में रखे गए थे? क्या वे सुरक्षित महसूस करते थे? क्या उन्हें अपने बचावकर्मियों पर भरोसा था? क्या उनको फिर से शोषण का खतरा था?)

(अ) यदि नहीं, तो पूछें: कैसे? (अन्वेषण करें: क्या आप जानते थे कि आप सहायता के लिए पूछ सकते हैं? क्या आप किसी ऐसे व्यक्ति के बारे में जानते थे जो आपकी मदद कर सकता था? आपको मदद मांगने से किसने रोका?)

14. क्या [NGO] ने किसी अन्य प्रकार की सहायता प्रदान की जिसकी आप अपेक्षा नहीं कर रहे थे?
15. क्या आपने अन्य लोगों से समर्थन मांगा, या अन्य लोगों / संगठनों से संपर्क करने पर विचार किया? (अन्वेषण करें कि क्यों/क्यों नहीं, कौन, कैसे उनका समर्थन/सहायता कैसे एनजीओ से अलग या पूरक था, इन रिश्तों के प्रभाव / महत्व.)
16. जब से [NGO] ने आपके साथ काम करना शुरू किया है, क्या बदल गया है? (मुक्ति के बाद से उनकी यात्रा का अन्वेषण करें। इससे क्या फर्क पड़ा है? एनजीओ से कैसे फर्क आया है? क्या विशेष रूप से ऐसा कुछ था जिससे कोई फर्क पड़ा हो? इसने उनके जीवन को कैसे बेहतर बनाया है? क्या वे अधिक सुरक्षित महसूस करते हैं?)

17. क्या आपको लगता है कि आपने हाल के वर्षों में कोई नया विचार/आईडिया सीखा है?

निरंतर मुक्ति:

18. मुक्त होने का क्या मतलब है? (अन्वेषण करें- स्वतंत्रता और गुलामी क्या है?)
 19. मुक्त होने पर कैसा महसूस होता है?
 20. क्या अब आपका जीवन स्वतंत्र महसूस करता है? आप किन भागों में स्वतंत्र महसूस करते हैं? (अन्वेषण करें: क्या कुछ और है जिसमें वे पहले से अधिक स्वतंत्र महसूस करते हैं?)
 21. क्या आपके जीवन का कोई हिस्सा ऐसा है जिसमें आप अभी भी स्वतंत्र नहीं महसूस करते हैं?
 22. आपके आज़ाद होने से पहले अपनी स्थिति में प्रवेश करने के लिए सबसे अधिक असुरक्षित क्या बना दिया?
(अ) किस हद तक आप अभी भी इन तरीकों से असुरक्षित महसूस करते हैं? " (यदि प्रतिभागी इंगित करता है कि वे शोषण का सामना कर रहे हैं, तो कृपया पता लगाएं कि किन कारकों ने उन्हें इस स्थिति में वापस ला दिया है?)
 23. क्या आप या किसी को आप जानते हैं, जो आजादी को सीमित करने वाली स्थितियों में वापस चले गए हैं? (यदि हां, तो यह पता लगाएं कि कैसे और क्यों? उन लोगों के बीच क्या अंतर है जो शोषणकारी परिस्थितियों में वापस जाते हैं और जो नहीं जाते हैं? क्या उनके पास अभी भी ऋण/ उधार पर पैसे लिए हैं? क्या वे ऋण पहले से अलग हैं- जैसे कि ब्याज दरें?)
- ए. आपको क्या लगता है कि मुक्त होने और मुक्त रहने के लिए सबसे महत्वपूर्ण घटक क्या हैं? (कोई उदाहरण खोजें- व्यक्तिगत, पारिवारिक, समुदाय से संबंधित कारक)
- ख। यदि आपको एक बात कहनी हो जो आपको स्वतंत्र रहने में मदद करती है? कोई और बातें?

वर्तमान समर्थन:

हम समर्थन नेटवर्क की एक तस्वीर बनाना चाहते हैं जो उनके पास था, जिस प्रकार के काम में वे चले गए, और यदि निरंतर समर्थन रहा हो। वे कौन सी विशिष्ट सेवाएँ महसूस करते हैं जो मुक्ति के लिए सबसे उपयोगी हैं (और क्यों) और जो उन्हें लगता है कि उन्होंने उनकी मदद की है (और क्यों) लेकिन वे उपलब्ध / सुलभ नहीं थी।

24. क्या अब आप अपनी स्थिति से संतुष्ट हैं? क्या आपको लगता है कि चीजें आपके लिए हल हो गई हैं? क्यों/ क्यों नहीं? (कारण /व्यक्ति/ सहायता को पहचानें - किसने /कैसे उन्हें चीजों को सुलझाने में मदद की है?)
25. अब आपके लिए काम की कैसी स्थिति है? (कार्य की शर्तों को स्थापित करने के लिए अन्वेषण करें, जैसे कि घंटे, ब्रेक, भुगतान पर किस तरह का नियंत्रण है। यदि कोई काम नहीं है - तो पूछें कि क्यों नहीं। यदि साक्षात्कार में पहले नहीं बताया गया है)
26. अब आपके जीवन में [NGO] की क्या भूमिका है? (यदि लागू हो तो एनजीओ के सहायता से क्या बदला है? पता लगाएँ कि क्या सहायता/समर्थन निरंतर या रुक-रुक कर है)
27. (अगर NGO अभी भी उनका समर्थन/मदद कर रहा है) - आपके लिए उनकी कौन सी सेवाएँ सबसे ज्यादा उपयोगी हैं और क्यों? (अन्वेषण करें: क्या आप जानते थे कि आप मदद मांग सकते थे? क्या आप किसी को जानते थे जो आपकी मदद कर सकता था? मदद मांगने में किस वजह ने रोका?)

28. आप जैसी स्थिति में होने से आपके या अन्य लोगों के मदद के लिए और क्या उपयोगी हो सकता था - शोषण से लोगों को बचाने के लिए और क्या किया जा सकता है?
29. आपको क्या लगता है कि अगले साल आपको किस तरह के समर्थन/सहायता की आवश्यकता होगी?

भविष्य:

इन सवालों का उद्देश्य चर्चा को समाप्त करना है और सफलताओं और भविष्य की संभावनाओं पर ध्यान केंद्रित करके साक्षात्कार को बंद करना है।

30. भविष्य के लिए आपकी क्या उम्मीदें / आकांक्षाएं / सपने हैं और क्यों? आप को इसे प्राप्त करने में क्या मदद चाहिए होगा?
31. आप तात्कालिक भविष्य में आपके और आपके परिवार की भलाई के लिए सबसे महत्वपूर्ण चीज क्या देखते हैं?
32. आपके बहुमूल्य समय के लिए और आपने आज जो मुझे बताया है, उसके लिए बहुत-बहुत धन्यवाद। क्या कुछ और है जो आप मुझे बताना चाहेंगे?

फिर से सहमति की जाँच करें और पूछें कि क्या ऐसा कुछ है जिसे वे वापस लेना चाहते हैं।

Appendix B: Interview guide for participants under 14 years of age

Interviews with children aged 10-13

1. Can you tell me a bit about yourself? Your name, what you like doing? (*Explore friendships and social networks*)
2. Do you go to School? How often? What do you like about school—what is your favourite subject in school and why? (*If the child says they do not attend school, explore why and what they do instead*)
3. What does your day-to-day life look like right now? (*Explore day-to-day activities to establish what their life is like, what is important, what has changed*)
4. What do you and your parents do together? (*Explore how much time they have to spend together, how this has changed over the past 2/3 years? Who else do they spend time with?*)
5. Are there times that you feel scared... what is happening then? Who is around?
6. If I give you a magic wand, what 3 wishes would you make?
7. And what one thing would you get rid of to make life better?
8. Has anything stopped or helped you doing the things you want to do?
9. You wake up tomorrow and it's a really good day, what do you do – how do you know it's a really good day?
10. Who has helped you over the last 2-3 years? (*Explore: try to establish whether they understand what NGO support they have had, whether they received support from others, and what specific support/interventions have made a difference*) Has anything changed for you? (*E.g. what is the difference they feel between then and now?*)
11. What do you hope for the future? (*e.g. explore their aspirations for the future and what they think they need to achieve this*)
12. What else would help you for the future?

Thank you for your interesting answers to my questions. I have two exercises now. Are you happy to carry on?

Social networking exercise

Use a social networking template and ask them to draw themselves in the middle. Explain the figure is them and the circles show how important people are to them (closer is more important, further away less important). Ask the child to draw their mother and father where they feel each person is most important to them. Repeat with other members of their family.

Ask them if there is anyone else they would include (e.g. NGOs, school teachers, friends, siblings).

Explore with the child why they have put people in different places (e.g. is it because someone is not present, or because they were working together etc.).

Conclude interview

Explain that is the end of the interview. Thank them for their time and ask if they have any questions.

Interviews with children aged 8-9

Questions

1. Can you tell me a bit about yourself? Your name, what you like doing? (*Explore friendships and social networks. If the child talks about their exploitation, allow the child to do so*)
2. Do you go to School? How often? What do you like about school—what is your favourite subject in school and why? (*If the child says they do not attend school, explore why and what they do instead*)
3. What do you and your parents do together? (*Explore how much time they have to spend together, how this has changed over the past 2/3 years? Who else do they spend time with?*)

4. Are there times that you feel scared... what is happening then? Who is around?
5. If I give you a magic wand, what 3 wishes would you make?
6. And what one thing would you get rid of to make life better?
7. Has anything stopped or helped you doing the things you want to do?
8. You wake up tomorrow and it's a really good day, what do you do – how do you know it's a really good day?
13. What kinds of help have you received over the last 2-3 years? (*Explore: try to establish what specific support/interventions have made a difference*) Has anything changed for you? (*E.g. what is the difference they feel between then and now?*)
9. Do you feel you have learned any new ideas over recent years?
10. What do you hope for the future? (*e.g. explore their aspirations for the future and what they think they need to achieve this*)

Thank you for your interesting answers to my questions. I have one final game now. Are you happy to carry on?

Kite Drawing exercise: to explore support, freedom and unfreedom.

Explain that is the end of the interview. Thank them for their time and ask if they have any questions.

13-वर्ष और उस से कम के बच्चों के साथ (एक के साथ एक) साक्षात्कार के प्रश्न

साक्षात्कारकर्ता को अभिभावकों के साथ संपर्क करना चाहिए, सूचित सहमति के लिए जानकारी को पढ़ना, उसकी व्याख्या करना और अभिभावक के हस्ताक्षर (या सिर्फ उनके प्रारंभिक) प्राप्त करना चाहिए।

साक्षात्कारकर्ता को साक्षात्कार के ऑडियो रिकॉर्ड के अनुमोदन के लिए पूछना चाहिए, फिर से समझाते हुए कि रिकॉर्डिंग केवल प्रतिलेखन उद्देश्यों के लिए है और इसे अनुसंधान टीम के बाहर साझा नहीं किया जाएगा या सार्वजनिक नहीं किया जाएगा। यह पुष्टि करें कि साक्षात्कार टाइप होने और स्वीकृत होने के बाद रिकॉर्डिंग हटा दी जाएगी।

सुनिश्चित करें कि आपने एनजीओ के माध्यम से पूर्ण फॉर्म प्राप्त किया है और पढ़ा है, जो आयु, लिंग, जाति, शिक्षा के स्तर, रिश्ते, संस्कृति / धर्म, पहचान, शोषण के रूप, किसी भी गैर-सरकारी संगठन समर्थित समूहों की सदस्यता या सामुदायिक सहायता समूहों जैसी बुनियादी जानकारी की पुष्टि करता है, और शोषण के वर्षों के बारे में जानकारी देता हो।

मौखिक रूप से संवाद, लिखे गए शब्दों के जितना करीब हो उतना करें। साक्षात्कारकर्ता को स्पष्ट करना चाहिए कि क्या प्रतिवादी को पहले से परियोजना के बारे में परिचयात्मक नोट मिला है। यदि आवश्यक हो, तो इसे साक्षात्कारदाता को सौंप दें।

बच्चे के पास बैठो, जहां वह चुनता या चुनती है - यह फर्श पर, सोफे पर या मेज पर हो सकता है। गैर-मौखिक संकेतों/हाव-भाव के प्रति चौकस रहें - इनमें चेहरे का भाव, आंखों का संपर्क, आसन और मुद्रा शामिल हैं। एक बच्चे की भावनाओं के प्रति समझ और संवेदनशील होने के कारण तालमेल स्थापित करने, विश्वास बढ़ाने और तनावपूर्ण स्थिति को रोकने में मदद मिल सकती है। यह बच्चे के दृष्टिकोण से शोधकर्ता को केंद्रीय मुद्दों के प्रति संवेदनशील होने में भी मदद कर सकता है, जिसे सहज जांच (पूछ कर) के माध्यम से पता किया जा सकता है।

ऐसे प्रश्न न पूछें जो तालमेल बनाने के लिए गलत हो सकते हैं, जैसे कि "क्या आप मेरे दोस्त बनना चाहते हैं?"

साक्षात्कार को जल्दी करने की कोशिश न करें - यदि युवा व्यक्ति दबाव में है, तो इससे साक्षात्कार की सफलता पर प्रश्नचिन्ह लग सकता है।

प्रक्रिया को निजीकृत करें - युवा व्यक्ति के नाम और परिवार के अन्य सदस्यों के नामों का उपयोग करें, लेकिन बहुत बार नहीं, और बच्चे द्वारा उपयोग की जाने वाली शब्दावली पर ध्यान दें, नोट करें और उसका उपयोग करें।

8-9 वर्ष के बच्चों के साथ इंटरव्यू

साक्षात्कारकर्ता कहते हैं:

मेरा नाम _____ है, और मैं [संगठन का नाम] के साथ एक साक्षात्कारकर्ता हूँ।

हम [एनजीओ] द्वारा मदद किए जाने के बाद बच्चों के जीवन के बारे में जानने की कोशिश कर रहे हैं, ताकि हम सीख सकें कि आपको क्या मदद मिली और पता लगाया जा सके कि भविष्य में और क्या कुछ हो सकता है। आपके विचार हमारे लिए बहुत महत्वपूर्ण हैं।

हमारे पास खेलने के लिए कुछ खेल हैं और आपसे पूछने के लिए कुछ प्रश्न हैं। यदि आप चाहते हैं, तो आप इन सवालों के जवाब देने की कोशिश कर सकते हैं और कुछ खेल भी खेल सकते हैं। इसमें लगभग 45 मिनट लगेंगे।

क्या आप प्रश्नों और पहेलियों के बारे में कुछ और सुनना/जानना चाहेंगे?

[यदि हां, तो:] ठीक है, आपको यह थोड़ा उबाऊ लग सकता है, या आपको यह दिलचस्प या मजेदार लग सकता है, क्योंकि हम आपसे कुछ अलग चीजों के बारे में पूछेंगे और कुछ पहेलियां भी पुछेंगे/करेंगे, जो आप स्कूल में कर रहे थे उस से थोड़ी भिन्न हैं।

कुछ प्रश्न कठिन हो सकते हैं, लेकिन चिंता न करें, वे थोड़े मुश्किल होने वाले थे।

हम आपको अध्ययन के दौरान रिकॉर्ड भी करने जा रहे हैं। क्या ये ठीक है? क्या हम आपको अध्ययन के दौरान रिकॉर्ड कर सकते हैं? यदि आप नहीं चाहते हैं, तो हम नहीं करेंगे! ये पूरी तरह से आप पर निर्भर है। यदि माता-पिता कमरे में नहीं हैं - आपके [माता-पिता / माता / चाची / अभिभावक आदि] लेकिन हैं [स्थान - बगल के कमरे में]।

आप यह निर्णय ले सकते हैं कि आप ऐसा करना चाहते हैं या नहीं, और यदि आप निर्णय नहीं लेते हैं तो कोई भी आप पर नाराज़ नहीं होगा। यदि आप इसे आजमाते हैं और तय करते हैं कि आप रोकना चाहते हैं, तो भी यह ठीक है। बस मुझे बताएं कि आप रोकना चाहेंगे।

आप सवाल के जवाब देने और मेरे पास मौजूद पहेलियों को करने के बारे में और क्या जानना चाहेंगे?

यदि आपके पास अब कोई प्रश्न नहीं है, तो भी आप मुझसे किसी भी समय पूछ सकते हैं, ठीक है?

क्या आप कुछ खेल खेलना चाहेंगे और कुछ सवालों के जवाब देंगे, या आप नहीं करेंगे?

तालमेल के लिए अभ्यास:

तालमेल बनाने के लिए स्क्वीगल गेम या कार्ड गेम का उपयोग करें।

स्क्वीगल गेम में शोधकर्ता एक स्क्वीगल खींचता है और बच्चे को उसमें से एक ड्राइंग बनाने के लिए कहता है।

कार्ड गेम में शोधकर्ता और बच्चा टोकरी या कटोरे में ताश खेलने का लक्ष्य रखता है। यदि वे चाहें तो बच्चे को अधिक चांस लेने दें।

मैं आपसे कुछ सवाल पूछने जा रहा हूँ, अगर आप उन्हें मुझे बताना नहीं चाहते हैं तो मुझे बोल सकते हैं। आप जितना चाहे उतने या कम जवाब दे सकते हैं।

प्रश्न :

1. क्या आप मुझे अपने बारे में कुछ बता सकते हैं? आपका नाम, आपको क्या करना पसंद है? (दोस्ती और सामाजिक नेटवर्क का अन्वेषण करें। यदि बच्चा उनके शोषण के बारे में बात करता है, तो बच्चे को ऐसा करने की अनुमति दें)
2. क्या तुम स्कूल जाते हो? कितनी बार? आपको स्कूल के बारे में क्या पसंद है - स्कूल में आपका पसंदीदा विषय क्या है और क्यों? (यदि बच्चा कहता है कि वे स्कूल नहीं जाते हैं, तो पता लगाएँ कि वे इसके बजाय क्या और क्यों करते हैं)
3. आप और आपके माता-पिता एक साथ क्या करते हैं? (अन्वेषण करें कि उन्हें एक साथ कितना समय बिताना है, यह पिछले 2/3 वर्षों में कैसे बदल गया है? वे किसके साथ समय बिताते हैं?)
4. क्या किसी समय आपने कोई डर महसूस किया है, फिर उससमय क्या होता है? आप के आसपास कौन होते हैं?
5. अगर मैं आपको एक जादू की छड़ी देता हूँ, तो आपकी 3 इच्छाएं क्या होंगी?
6. जीवन को बेहतर बनाने के लिए आपको कौन सी एक चीज से छुटकारा पाना चाहेंगे?
7. जो आप करना चाहते हैं उसे करने में किसी चीज़ ने आप को मदद किया है या किसी ने उसे करने से रोक दिया?
8. आप कल जागते हैं और यह वास्तव में अच्छा दिन है, आप क्या करते हैं? -आप इसे कैसे जानते हैं कि यह वास्तव में अच्छा दिन है?
9. पिछले 2-3 वर्षों में आपको किस प्रकार की सहायता मिली है? क्या आपके लिए कुछ बदला है? (अन्वेषण करें: यह स्थापित करने का प्रयास करें कि विशिष्ट समर्थन / हस्तक्षेप ने क्या अंतर किया है)
10. क्या आपको लगता है कि आपने हाल के वर्षों में कोई नया विचार (आईडिया) सीखा है?
11. आप भविष्य के लिए क्या उम्मीद करते हैं? (उदा। भविष्य के लिए उनकी आकांक्षाओं का पता लगाएं और उन्हें लगता है कि उन्हें इसे हासिल करने की आवश्यकता है)
12. मेरे सवालों के दिलचस्प जवाब के लिए धन्यवाद। मेरे पास अब एक अंतिम गेम है। क्या आप खुश हैं?

पतंग ड्राइंग व्यायाम: समर्थन, स्वतंत्रता और अनफ्रीडम का पता लगाने के लिए

साक्षात्कार का समापन करें

समझाएं कि साक्षात्कार का अंत है। उनके समय के लिए उन्हें धन्यवाद दें और पूछें कि क्या उनके पास कोई प्रश्न है।

10-13 वर्ष के बच्चों के साथ साक्षात्कार

मेरा नाम _____ है, और मैं [संगठन का नाम] के साथ एक साक्षात्कारकर्ता हूँ। हम [एनजीओ] द्वारा मदद किए जाने के बाद बच्चों के जीवन के बारे में जानने की कोशिश कर रहे हैं, ताकि हम सीख सकें कि आपको क्या मदद मिली और पता लगाया जा सकता है कि भविष्य में और कुछ हो सकता है या नहीं। आपके विचार हमारे लिए बहुत महत्वपूर्ण हैं और जो कुछ भी आप मुझे बताएंगे वह गोपनीय होगा।

हमारे पास कुछ अभ्यास और कुछ सवाल पूछने के लिए हैं जिनमें लगभग 45 मिनट लगेंगे। कोई सही या गलत उत्तर नहीं है - क्या आप अभ्यास और प्रश्नों के बारे में कुछ और सुनना चाहेंगे?

हम यह सुनिश्चित करने के लिए अध्ययन के दौरान आपको रिकॉर्ड करने जा रहे हैं कि हम आपके द्वारा कहे गए सभी चीजों पर कब्जा कर लें। क्या ये ठीक है? यदि आप हमें नहीं चाहते हैं, तो हम पूरी तरह से आप पर निर्भर हैं।

आप यह निर्णय लेना चाहते हैं कि आप ऐसा करना चाहते हैं या नहीं, और यदि आप निर्णय नहीं लेते हैं तो कोई भी आप पर पागल नहीं होगा। यदि आप इसे आजमाते हैं और तय करते हैं कि आप रोकना चाहते हैं, तो यह ठीक है। बस मुझे बताएं कि आप रोकना चाहेंगे। यदि माता-पिता / अभिभावक कमरे में नहीं हैं - आपके [माता-पिता / माता / पिता / अभिभावक आदि] सिर्फ [स्थान.... उदाहरण। कमरे के अगले दरवाजे]।

आप किसी भी समय मुझसे सवाल पूछ सकते हैं, ठीक है?

क्या आप शुरू करने के लिए खुश हैं?

1. क्या आप मुझे अपने बारे में कुछ बता सकते हैं? आपका नाम, आपको क्या करना पसंद है? (दोस्ती और सामाजिक नेटवर्क का अन्वेषण करें)
2. क्या तुम स्कूल जाते हो? कितनी बार? आपको स्कूल के बारे में क्या पसंद है - स्कूल में आपका पसंदीदा विषय क्या है और क्यों? (यदि बच्चा कहता है कि वे स्कूल नहीं जाते हैं, तो पता लगाएँ कि वे इसके बजाय क्यों और क्या करते हैं)
3. आपका दिन-प्रतिदिन का जीवन अभी कैसा दिखता है? (दिन-प्रतिदिन की गतिविधियों का पता लगाने के लिए कि उनका जीवन कैसा है, क्या महत्वपूर्ण है, क्या बदल गया है)
4. आप और आपके माता-पिता एक साथ क्या करते हैं? (अन्वेषण करें कि उन्हें एक साथ कितना समय बिताना है, यह पिछले 2/3 वर्षों में कैसे बदल गया है? वे किसके साथ समय बिताते हैं?)
5. क्या कई बार आपको डर लगता है ... फिर क्या हो रहा है? आसपास कौन है?
6. अगर मैं आपको एक जादू की छड़ी देता हूँ, तो आप 3 इच्छाएं क्या मांगेंगे?
7. और जीवन को बेहतर बनाने के लिए आपको कौन सी एक चीज़ से छुटकारा मिलेगा?
8. क्या कुछ भी करना बंद कर दिया है या आपको उन चीजों को करने में मदद की है जो आप करना चाहते हैं?
9. आप कल जागते हैं और यह वास्तव में अच्छा दिन है, आप क्या करते हैं - आप कैसे जानते हैं कि यह वास्तव में अच्छा दिन है?

10. पिछले 2-3 वर्षों में किसने आपकी मदद की है? क्या आपके लिए कुछ बदला है? (अन्वेषण करें: यह स्थापित करने की कोशिश करें कि क्या वे समझते हैं कि उनके पास एनजीओ का समर्थन क्या है, क्या उन्हें दूसरों से समर्थन मिला है, और क्या विशिष्ट समर्थन / हस्तक्षेप से फर्क पड़ा है)
11. . आप भविष्य के लिए क्या उम्मीद करते हैं? (उदा। भविष्य के लिए उनकी आकांक्षाओं का पता लगाएं और उन्हें लगता है कि उन्हें इसे हासिल करने की आवश्यकता है)
12. भविष्य के लिए और क्या आपकी मदद करेगा?

मेरे सवालों के दिलचस्प जवाब के लिए धन्यवाद। मुझे अभी दो अभ्यास करने हैं। क्या आप खुश हैं?

पतंग ड्राइंग व्यायाम: समर्थन, स्वतंत्रता और अनफ्रीडम का पता लगाने के लिए

सामाजिक नेटवर्किंग व्यायाम:

सोशल नेटवर्किंग टेम्प्लेट का उपयोग करें और उन्हें खुद को बीच में खींचने के लिए कहें। बताएं कि आंकड़ा उनके पास है और मंडलियां बताती हैं कि लोग उनके लिए कितने महत्वपूर्ण हैं (करीब अधिक महत्वपूर्ण है, आगे कम महत्वपूर्ण है)। बच्चे को अपनी माँ और पिता को आकर्षित करने के लिए कहें जहाँ उन्हें लगता है कि प्रत्येक व्यक्ति उनके लिए सबसे महत्वपूर्ण है। उनके परिवार के अन्य सदस्यों के साथ दोहराएं।

उनसे पूछें कि क्या कोई और है जिसमें वे शामिल होंगे (जैसे गैर-सरकारी संगठन, स्कूल शिक्षक, दोस्त, भाई-बहन)।

बच्चे के साथ अन्वेषण करें कि उन्होंने लोगों को अलग-अलग स्थानों पर क्यों रखा है (उदाहरण यह है कि कोई व्यक्ति मौजूद नहीं है, या क्योंकि वे एक साथ मौजूद थे) आदि।

साक्षात्कार का समापन करें

समझाएं कि साक्षात्कार का अंत है। उनके समय के लिए उन्हें धन्यवाद दें और पूछें कि क्या उनके पास कोई प्रश्न है।

Appendix C: Consent forms

INFORMED CONSENT FORM ADULTS

Full title of Project: Freedom Fund Sustained Liberation

Name, position and contact address of Researcher:

Name:

Position:

Address:

Email:

Yes No

I confirm that the purpose of the study has been explained and that I have understood it.

I have had the opportunity to ask questions and they have been successfully answered.

I understand that I my application in this study is voluntary and that I am free to stop the interview and withdraw at any time, without giving a reason and without consequence.

I confirm that I have received information about, and understand the research being conducted, and I agree to participate in this study.

I confirm that I am 18 years of age or over.

I consent to my data being recorded and transcribed and understand that I will be referred to anonymously in any publications.

By signing this form, I agree that my answers, which I have given voluntarily, can be used for research purposes.

Signed (researcher):

Date:

Signed (participant):

Date:

**INFORMED CONSENT FORM
CHILDREN**

Full title of Project: Freedom Fund Sustained Liberation

Name, position and contact address of Researcher:

Name:

Position:

Address:

Email:

Yes No

- | | | |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | I/my guardian confirm(s) that the purpose of the study has been explained and that I have understood it. |
| <input type="checkbox"/> | <input type="checkbox"/> | I/my guardian have/has had the opportunity to ask questions and they have been successfully answered. |
| <input type="checkbox"/> | <input type="checkbox"/> | I/my guardian understand(s) that my application in this study is voluntary and that I am free to stop the interview and withdraw at any time, without giving a reason and without consequence. |
| <input type="checkbox"/> | <input type="checkbox"/> | I/my guardian confirm(s) that I have received information about, and understand the research being conducted, and I agree to participate in this study. |
| <input type="checkbox"/> | <input type="checkbox"/> | I/my guardian consent(s) to my interview being recorded and transcribed and that I will be referred to anonymously in any publications. |

By signing this form, I agree that my answers, which I have given voluntarily, can be used for research purposes.

Signed (researcher):

Date:

Signed (participant):

Date:

Signed (guardian):

Date:

सूचित सहमति प्रपत्र
वयस्क

प्रोजेक्ट का पूरा शीर्षक: फ्रीडम फंड सस्टेंड लिबरेशन

शोधकर्ता का नाम, पद और संपर्क पता:

नाम :

पद :

पता :

ईमेल :

हाँ नहीं

मैं पुष्टि करता हूँ कि अध्ययन का उद्देश्य समझाया गया, और मैं अब इसे समझता हूँ ।

मुझे सवाल पूछने का अवसर मिला और मैंने उनका सफलतापूर्वक जवाब दिया ।

मैं समझता हूँ कि इस अध्ययन में मेरा आवेदन स्वैच्छिक है और मैं बिना किसी कारण और परिणाम के बिना साक्षात्कार को रोकने और किसी भी समय वापस लेने के लिए स्वतंत्र हूँ।

कृपया पुष्टि करें कि मुझे इस बारे में पूरी जानकारी दी गई है, और मैं किए जा रहे शोध को समझता हूँ, और मैं इस अध्ययन(स्टडी) में भाग लेने के लिए पूर्ण रूप से सहमत हूँ ।

मैं पुष्टि करता हूँ कि मेरी आयु 18 वर्ष या उससे अधिक है।

मैं अपने तथ्यों (डेटा) को रिकॉर्ड एवं हस्तांतरित करने की सहमति देता हूँ और ये मेरी जानकारी में है कि मुझे किसी भी प्रकाशन में बेनाम रूप से संदर्भित किया जाएगा।

इस फॉर्म पर हस्ताक्षर करते हुये पूर्ण रूप से सहमत हूँ की अपने दिए गए उत्तर जो मैंने स्वेच्छा से दिए हैं, इन तथ्यों का उपयोग अनुसंधान उद्देश्यों के लिए किया जा सकता है।

हस्ताक्षर (अनुसंधानकर्ता):

तिथि:

हस्ताक्षर (सहभागी):

तिथि:

सूचित सहमति प्रपत्र

बच्चे

प्रोजेक्ट का पूरा शीर्षक: फ्रीडम फंड सस्टेंड लिबरेशन

शोधकर्ता का नाम, पद और संपर्क पता:

नाम :

पद :

पता :

ईमेल :

हाँ नहीं

मैं / मेरे अभिभावक इस बात की पुष्टि करते हैं कि अध्ययन के उद्देश्य को समझाया गया है और मैंने इसे समझा है।

मुझे / मेरे अभिभावक को प्रश्न पूछने का अवसर मिला है और उनका सफलतापूर्वक उत्तर दिया गया है

मैं / मेरे अभिभावक समझते हैं कि इस अध्ययन में मेरा आवेदन स्वैच्छिक है और मैं बिना किसी कारण के और परिणाम के बिना किसी भी समय साक्षात्कार को रोकने और वापस लेने के लिए स्वतंत्र हूँ।

मैं / मेरे अभिभावक पुष्टि करते हैं कि मुझे इस बारे में जानकारी मिली है, और किए जा रहे शोध को समझते हैं, और मैं इस अध्ययन में भाग लेने के लिए सहमत हूँ।

मेरे साक्षात्कार के लिए मेरी / मेरी अभिभावक की सहमति और रिकॉर्ड किया जा रहा है और यह बताया गया है कि मुझे किसी भी प्रकाशन में गुमनाम रूप से संदर्भित किया जाएगा।

इस फॉर्म पर हस्ताक्षर करके मैं सहमत हूँ कि मेरे उत्तर, जो मैंने स्वेच्छा से दिए हैं, का उपयोग अनुसंधान उद्देश्यों के लिए किया जा सकता है।

हस्ताक्षरित (शोधकर्ता):

दिनांक:

हस्ताक्षरित (प्रतिभागी):

दिनांक:

हस्ताक्षरित (अभिभावक):

दिनांक:

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