

CHAPTER I

INTRODUCTION

Prostitution, the practice of engaging in relatively indiscriminate sexual activity, in general with someone who is not a spouse or a friend, in exchange for immediate payment in money or other valuables. Prostitutes may be female or male or transgender, and prostitution may entail heterosexual or homosexual activity, but historically most prostitutes have been women and most clients men.

Perceptions of prostitution are based on culturally determined values that differ between societies. In some societies, prostitutes have been viewed as members of a recognized profession; in others they have been shunned, reviled, and punished with stoning, imprisonment, and death. Few societies have exercised the same severity toward clients; indeed, in many societies, clients suffer few if any legal repercussions. In some cultures, prostitution has been required of young girls as a rite of puberty or as a means of acquiring a dowry, and some religions have required prostitution of a certain class of priestesses^[12].

Prostitution is sometimes described as sexual service, commercial sex, or colloquially, hooking. A person who works in this field is called a **prostitute** and a type of sex worker. Prostitution occurs in a variety of forms, and its legal status varies from country to country (sometimes from region to region within a given country), ranging from being an enforced or unenforced crime, to unregulated, to a regulated profession. It is one branch of the sex industry, along with pornography, stripping and erotic dancing. Brothels are establishments specifically dedicated to prostitution. In escort prostitution, the act may take place at the client's residence or hotel room (referred to as out-call), or at the escort's residence or a hotel room rented for the occasion by the escort (in-call). another form is street prostitution^[12].

There are about 42 million prostitutes in the world, living all over the world though most of Central Asia, the Middle East and Africa lacks data, studied countries in that large region rank as top sex tourism destinations). estimates place the annual revenue generated by prostitution worldwide to be over \$100 billion. the majority of prostitutes are female and have male clients.

Some view prostitution as a form of exploitation or violence against women and children, that helps to create a supply of victims for human trafficking. Others view sex work as a legitimate occupation, whereby a person trades or exchanges sexual acts for money. Amnesty organization is one of the notable groups calling for the decriminalization of prostitution^[12].

TYPES OF PROSTITUTES

Street prostitution

In street prostitution, the prostitute solicits customers while waiting at street corners, sometimes called “the track” by pimps and prostitutes alike. They usually dress in skimpy, provocative clothing, regardless of the weather. Street prostitutes are often called “streetwalkers”, while their customers are referred to as “tricks” or “johns”. Servicing the customers is described as “turning tricks”. The sex is usually performed in the customer’s car, in a nearby alley, or in a rented room. Motels and hotels that accommodate prostitutes commonly rent rooms by the half or full hour^[12].

Window prostitution

Window prostitution is a form of prostitution that is fairly common in the Netherlands and surrounding countries. The prostitute rents a window plus workspace off a window operator for a certain period of time, often per day or part of a day. The prostitute is also independent and recruits her own customers and also negotiates the price and the services to be provided.

Brothels

Brothels are establishments specifically dedicated to prostitution, often confined to special red-light districts in big cities. Other names for brothels include bordello, whorehouse, cathouse, knocking shop, and general houses. Prostitution also occurs in some massage parlours, and in Asian countries in some barber shops where sexual services may be offered as a secondary function of the premises^[12].

Escort

In escort prostitution, the act takes place at the customer’s residence or hotel room (referred to as out-call), or at the escort’s residence or in a hotel room rented for occasion by the escort (called in-call). The prostitute may be independent or working under the auspices of an escort agency. Services may be advertised over the internet, in regional publications, or in local telephone listings.

DIVINE PROSTITUTION

Tradition of Divine prostitution, where in a woman is dedicated to a deity or a sacred object, is under much discussion. Now-a-days both in scholastic and journalistic studies and publications on the subject have appeared in abundance, but they seem to lack a deeper understanding of the custom and also its impact on society. Our study has been made on anthropological lines presented to understand what this custom is who these divine prostitutes are what their background is why they are dedicated, what the effects of the custom are how much this custom contributed to commercial prostitution etc^[11].

Divine prostitution means a woman enslaved for the service of some deity or sacred object. The term is the feminine form of “Devadas” a man who is enslaved for the service of a deity. Though the term has its origin in Sanskrit and means “God’s slave”, the prevailing custom and practices are in no way related to the gods or deities mentioned in Sanskrit literature, especially the Trinity. Today, however, there is not a temple in any part of the country without a divine prostitute attached to it. In fact, a few temples have more than one devadasi attached to them to render several types of services to the deities and sacred objects^[11].

The female dancers and singers attached to temples are generally referred to by the term ‘Devadasis’, which literally means female servants of the deity’. They are not allowed to marry any mortal man and their dedication to temple service is considered as constituting a marriage with the deity. The cult of dedicating girls to temple is prevailing all over India in different forms and names, such as Maharis in Kerala, Natis in Assam, Muralis in Maharashtra, Bogams in Andhra Pradesh and Jogatis or Basavis in Karnataka state, Thevardiyar in Tamil Nadu.

Historians have also traced an inscription for the Chebrolu of Krishna District in Andhra Pradesh dating back to 1139 A.D. The inscription records that some dancing girls were in service at the temple of Nageshvara right from the age of eight years old. Turning our attention to south central regions we come across Nizams of Hyderabad area^[11]. Usually Telugu dancing girls fall under two categories such as Hindus and Mohammedans. For Hindu “bogams”

whosoever here the titles “Sani”, “nayaka” are attached to their names and for Mohammedans “jan” or “nayakan” are attached. Bogams were originally attached to the temples of Shiva and Vishnu as ‘Servants of the Gods’ most of whom now earn their living by dancing , singing and prostitution. The situation of Bogams has changed very little in Andhra Pradesh for many years. Very recently, however, the Government of Andhra Pradesh passed a legislation banning dedication of girls to temples (e.g., Devadasi Arpana Nishedh Act 1986). According to an estimate of Government of Andhra Pradesh there are about 16,000 devadasis at that time in the state.

PROSTITUTION IN THE COMMUNITY

Prostitution often causes significant anxiety for communities. These communities have been known to campaign against its presence in ‘their’ neighbor-hoods, seeking the removal of street sex workers and their male clients.

Although research and literature has begun to explore prostitution from the standpoint of the community, there is no comprehensive text which brings together some of the current literature in this area. This book aspires to cast light on some this work by exploring the nature, extent and visibility of prostitution in residential communities and business areas, considering the legal and social context in which it is situate, and the community responses of those who live and work in areas of sex work^[12].

This project aims to examine current literature on the impacts of prostitution in residential areas and considers how different policy approaches employed by the police and local authorities have meditated and shaped the nature of sex in different communities. It explores what communities think about prostitution and those involved , as well as techniques and strategies communities have utilized to take action against prostitution in their neighbor-hoods. this also demonstrate the diversity of public attitudes, action and reaction to prostitution in community^[12].

FUNCTIONS OF DIVINE PROSTITUTION

It has been said that the divine prostitution custom served many purposes in the Hindu society at individual, family and community levels. The important one among them is religious. They also acted as prestresses for a few castes, especially the lower ones, who were not permitted by tradition to have priests of their own. Socially, divine prostitute, mostly belonging to ritually and economically lower castes, served as a link with the higher castes, by serving as the sex objects. They also helped in maintaining moral order in the society. Men who needed extra martial sex, owing to some personal or familial problems, found a way out through these women without any social or ritual stigma to them or their families. This also protected women with a good family background, and thus helped in maintaining law and order in the society. Further the children born to the divine prostitute do not inherit any property rights from their natural father and create no structural problems for the man and his children from wedded wife^[11].

CHAPTER II

LITERATURE REVIEW

Fannie E Brown, RN (1980) Juvenile Prostitution: A Nursing Perspective

Juvenile and child prostitution has been defined as the or participation in, by children from as young as five and up to, but under the age of sixteen years, sexual acts with adults or other minors where no disquieted with themselves and punish themselves with degrading sexual acts that children have to perform. Prostitution differs from statutory rape and incest, usually in money, but often in drugs, gifts, clothing, food or other items. On March 4, 1979, the American Broadcasting television network's presentation of Juvenile Prostitutes on "60 Minutes," narrated by Mike Wallace, documented the magnitude of the problem, and made it abundantly clear that juvenile prostitution is of unknown national dimension. The fact that sexual abuse of children exists is unpalatable. It is a reality that undermines the dignity and cheapens the value of the human person. It reflects society's failure to control destructive human behavior, and its inability to protect its most defenseless from exposure to the primitive and emotionally sick cravings of some disgruntled adults. These children are acutely in need of services and agencies to protect them against repeated offenses, and to help reduce the effects of the traumatic occurrence (s). Because sex crimes are so personal and because they are related to areas in which our culture is laden with taboos and strong emotional impact, juvenile victims are exposed to serious emotional stresses and tension. The paucity of information regarding the incidence of sex crimes against children and the absence of data assessing the impact and effect of sexual experience on the juvenile victim's emotional health result in a general failure to mount a coordinated attack on this national problem. The aim of this article is to increase the nursing profession's awareness of the thousands of sexually abused children, and to point out our role in facilitating them to return to a happy and appropriate lifestyle.

McGuire et.al (2003) Prostitution-An Evolutionary Perspective

Prostitution is defined as the act of engaging in sex for money. But it is hardly that simple. “Sex workers”—a current term for those who sell sex for money—their clients, their managers, and their procurers offer up a microcosm of the human condition imbued with a wide range of sexual behaviors, financial arrangements, criminal behavior, satisfactions, dissatisfactions, abuses, and exploitations. Attempts to eliminate or control sex for pay date back at least 2,000 years. Still, prostitution continues to flourish over much of the world and recent reports suggest that both the number of prostitutes and the number of clients are increasing. This chapter asks the question, “Does looking at prostitution from an evolutionary perspective lead to insights about its causes, its longevity, and the seeming inability to control or eradicate it?”

A.Bejin (1981) Sexual Behaviour : Sociological Perspective

This article is concerned with social science research since the start of the nineteenth century on human sexual behavior, this being defined in a broad sense to include not only sexual acts but also the verbal interactions and emotions (notably love) which accompany them, as well as sexual desires, fantasies and dysfunctions. Attention focuses mainly on the disciplines of the sociology and anthropology of sexuality, the psychology and psychopathology of sexuality, and sexology. Three phases are distinguished in the development of research in this field: (a) the nineteenth century, with an emphasis on the study of prostitution and the psychopathology of sexuality (Richard von Krafft-Ebing, Alfred Binet etc.); (b) the period 1900–45, with the large sexological syntheses exemplified by the works of Havelock Ellis, the early anthropological monographs (in particular the work of Bronislaw Malinowski) and the first sex surveys; and (c) the period that started in 1946, marked notably by a large increase in population-based quantitative research. Examples range from those published by Kinsey and his team in 1948 and 1953 up to the sex surveys published in the 1990s in Europe (France, UK, and Finland in particular) and the United States, and in the developing world.

Patricia G Erickson et.al (2000) Crack and prostitution

This paper presents the results from in-depth interviews with 30 crack-using women also working in the sex trade to support their drug use. The gender roles perspective highlights traditional beliefs from past decades about the appeal of cocaine to women, its effects on their sexuality, and the reasons they become prostitutes. These are contrasted with the harsh realities of the dangers and marginalization faced by female crack users who work the streets in the contemporary sex trade. These women operate at the lowest levels of street drug use and prostitution, experience a considerable amount of violence and sexual exploitation, and are subject to riskier practices in their sex work. Their crack addiction fuels this extreme vulnerability and contributes to their highly deviant and stigmatized social image. We conclude that, similar to findings in other studies, the increase in crack consumption and availability has had serious negative repercussions for poor women who were, or became, involved in the sex trade. Moreover, the powerful appeal of crack to these women poses a challenge for harm reduction alternatives and other services that might improve their health and safety.

John H.LindquistO. et.al (1989) Judicial Processing of Males and Females Charged with Prostitution

The judicial processing of 2859 male and female prostitutes by the prosecutors and courts of a large, south central Texas metropolitan area for the years 1973–1985 was examined in order to determine how legal and extralegal variables were related to process outcomes. Three outcomes were examined: disposition (guilt or innocence), judgment (probation or jail), and sentence length. Those more likely to be found guilty were women, repeaters, and minorities who were nonrepeaters. Those more likely to be sent to jail were heterosexual offenders, minorities, and minority nonrepeaters. Sex, per se, was not a factor in judgment: at the point of sentencing, women were treated the same as men. Those sentenced most harshly were minorities. The systematic punishment of nonrepeaters suggests that the system seeks to deter rather than punish those processed for prostitution.

Phil Hubbard (1998) Community action and the displacement of street prostitution: evidence from British cities

This paper focuses on recent community protests against female street prostitution in Birmingham and Bradford (UK), where groups of mainly South Asian male campaigners have succeeded in displacing soliciting and kerb-crawling from the inner city districts of Balsall Heath and Manningham respectively. Through an examination of the geopolitics of these community protests, and their subsequent impacts on prostitute women, this paper seeks to examine why these residential groups identified prostitutes as a social problem and consequently sought to remove them from their neighbourhood. Specifically drawing on both locational conflict theories and psychoanalytical ideas about 'difference' and exclusion, the paper suggests that this NIMBY ('not-in-my-back-yard') syndrome reflects a complex mixture of popular anxieties about prostitution which are connected to deep-rooted fears and fantasies about commercial sex-work. In doing so, the paper documents how legal and social processes combine to shape geographies of prostitution, concluding that the regulation of prostitution serves to spatially marginalise sex workers without necessarily solving any of the problems associated with commercial sex work.

Ine Vanwesenbeeck (2013) Prostitution push and pull: Male and female perspectives

Smith, Grov, Seal, and McCall's (2012) analysis, focusing on how young men become, and stay, involved in male escorting, is a welcome contribution to the still relatively thin male sex worker literature. For this study group, notably supportive working surroundings, effective coping strategies, and a growing sense of "self-efficacy" eventually turn sex work into an increasingly comfortable experience and viable moneymaking option. In this commentary, I add some reflections from a broader perspective to these insights. I also consider some evidence on the numbers of men and women in sex work and make some observations on male versus female positions related to push and pull factors, stigma, and the experience of sex work.

Mary Dodge et.al (2005) Puttin' on the sting: Women police officers' perspectives on reverse prostitution assignments

Reverse police prostitution stings, which target men by using female police officers as decoy prostitutes, are becoming a common method in some United States cities for controlling the problem of solicitation for prostitution. The role of policewomen as decoys has received scant attention by scholars, though critics and traditional feminists view the practice as further evidence of the subjection and degradation of women in law enforcement. This article presents participant field observations of how reverse prostitution operations are conducted in Aurora, Colorado Springs, and Denver, Colorado and qualitative interview data from 25 female police officers who discuss their experiences as prostitution decoys. The findings indicate that female officers view the decoy role as an exciting opportunity for undercover work, despite the negative connotations of acting like a whore. According to the officers who work as decoys, it adds excitement and variety and offers potential for other opportunities for advancement within the police department in contrast to the rather mundane duties often associated with patrol.

Haveripeth Prakash (2019) Prostitution and Its Impact on Society-A Criminological Perspective

Long before Rome introduced the system of licensing prostitutes ancient India had a fully organized state agency to control prostitutes and make them pay tax to the government. But this profession and those who visited prostitutes were looked down upon society. Only the arts of dancing and music in which these professionals were masters were honoured. But in the Muslim period, prostitution became more widespread than in ancient India, In the present day this profession is legally forbidden and important court judgments have defined a “brothel” as a place “resorted to by persons of both sexes of the purpose of prostitution who are strangers to the occupancy.” This means that both, the women and men, have to go to this place to constitute a “brothel” in the light of above an attempt will be taken to analyze the problem of prostitution and tries to suggest reducing such problems.

Debra Boyer (1986) Male prostitution: a cultural expression of male homosexuality

In this study I demonstrate how adolescent male prostitutes have linked the meaning of a personal homoerotic preference and subsequent homosocial identity with the social action of prostitution. In several major studies, a homosexual identity for male prostitutes was disclaimed. Prostitution was explained using socio-economic factors or perspectives of individual pathology. A recent study suggested that male prostitution has become "gayer," but does not describe the relationship of homosexuality to male prostitution in theoretical terms. Many of these studies are weakened by a Western perspective of homosexuality that is concerned with etiology and pathology. By contrast, I examined homosexuality as a symbolic construct whose expression is shaped by the dominant sex and gender system of American culture. The research approach taken was shaped by my view of homosexuality as one of a variety of permutations of social-sexual behavior to be found in various types of social organization and not the result of individual or social pathology. The research process included a combination of quantitative and qualitative procedures. The quantitative data permitted an analysis of conditions and constraints common to male prostitutes.

These included: (1) sexual identity, (2) sexual exploitation, and (3) family rejection. I have argued that these factors bounded their perceptions and alternatives. Using an interactionist perspective, I developed an interpretive model to demonstrate the interplay of objective and subjective factors from which male prostitutes construct social definitions and subjective meanings linking homosexuality and prostitution. I have argued that adolescent gay males develop a self-understanding that includes prostitution as part of their homosexual world due to: (1) stigma associated with homosexuality, (2) approval of active male sexuality, (3) sex construed as a commodity, and (4) self-objectification resulting from experiences of sexual exploitation. I show how the male homosexual subculture provided adolescent gay males with a coherent social role and identity that included prostitution.

CHAPTER III AIM AND OBJECTIVES

AIM:-

To explore the avenues of entry of prostitutes into that profession. It also explores that what is the image the prostitutes are having in the minds of community

OBJECTIVE:-

- To gather people's objectives regarding prostitution and prostitutes.
- To determine the reason behind the entry into that profession.
- To find people's mindsets regarding male prostitutes

CHAPTER IV **METHODOLOGY**

The research on the PROSTITUTION – COMMUNITY PERSPECTIVE involved the collection of views of different categories of people regarding prostitution. The people like literate, illiterate, urban ,rural, adolescents, middle aged, teenagers, old aged etc. were asked questions regarding the prostitution and prostitutes. This also includes knowing about whether any discrimination is present in between male and female prostitutes in views. First of all, the information and views was collected from 3 different districts (Prakasam, Guntur, Hyderabad, Vijayawada). From all these views, the perspective of the people was determined and also the things about the prostitutes which are mentioned in the abstract was also determined. The research also avenues about the views prostitutes are having. After all of this, documentation will be done regarding the views, statistical analysis legality of prostitution.

CHAPTER V RESULTS & CONCLUSION

RESULTS:-

This project explores the issue of prostitution from the standpoint of ‘the community’; namely, those who live and work in areas of sex work. This explored community attitudes towards men who buy sex, in addition to a review of internet newspaper articles and reflections on research and literature in this area, it documents community responses to prostitution in local communities, in three different districts, their attitudes to prostitution and the impact it can have.^[12]

Determining the attitudes of local and national communities has had significant implications for policy and law surrounding prostitution, in terms of shaping law and how the state seeks to change these views. The people who are under the age of 30 years are in support of the profession and the people who are involved in the profession of prostitution. These people are having a positive side towards the life of prostitution and are not in a thought to isolate them^[12].

The people who are middle aged illiterate are not in position to accept the prostitutes as the people who choose that occupation in a helpless state. These people are not willing to accept the prostitutes as common people and are not interested to let them live along. Only some of the people are in a different view. The people who are middle aged literate are readily accepting that prostitution is a profession taken by people who are in a helpless situation. These people are ready to help these people but they are not in a position to stay along with prostitutes.

Old age people are having a thought that prostitutes choose that profession out of their interest. They are having negative attitudes towards prostitute and prostitution. They are not in a same paths to live along with prostitutes as they believe that it will ruin the lives of present and coming generations. The middle aged illiterates are not much aware about the prostitutes and prostitution. They

think that prostitution as a profession emerged out of sex lust. Prostitutes are also the people who are doing this work only to satisfy themselves. These people are trying to avoid them totally.

Middle aged literates are aware that women entered into this profession only when they have a liable reason. Then also, these people are not ready to accept prostitutes as their neighbor. They do not even try to communicate with them. Old aged people who are from urban areas are somewhat willing to accept prostitutes as the people who entered into this profession because of a reason hence they saw people in their childhood. In the rural areas, the people are not in the favor of prostitutes and not even accepting them as their neighbour-hood.

The young age persons are in very positive side of prostitutes and they are ready to communicate to them when prostitutes are living near them. They are treat them as normal people. Middle aged illiterates are not in favor of prostitutes and prostitution. Only some people are in favor and they are saying that prostitutes chose that profession because of a strong reason.

Middle aged literates are in much favor and ready to save them if they got any chance. People in this area are very broad minded and ready to interact with them. Even if they are having chance also, these people do not want to save prostitutes from that profession. Old age people living in rural area are thinking that prostitution is chosen as a profession due to poverty and financial problems. Whereas, urban people are thinking that out of necessity some females become prostitutes which is very bad on their part as they think that there are many things to do for food, why only prostitution?. Youth in this area are having a positive side and are stating that only when there is no ther option present for a female to earn money and food for them they will get into this profession and nothing wrong is there to see in that. They are ready to communicate with them. Only some of the female youth are not ready to communicate with the prostitutes as they want to avoid them totally.

CONCLUSION:-

➤ CAUSATION OF PROSTITUTION IN COMMUNITY PERSPECTIVE

POVERTY

The poverty is the main economic factor responsible for prostitution. A woman who is unable to get any gainful employment and who has no supporter must either starve to death or earn her livelihood through prostitution. The illiterate the semiliterate women cannot easily get employment. More often than not they have to sexually gratify their prospective employers. Many parents feel so utterly helpless that they prostitute their own children. The maid servants are after objects of the lust of their employers. The concept of poverty however is relative. Woman may prostitute herself in order to live well and give first-class education to her children^[11].

UNDER-AGE EMPLOYMENT

Many females have to work in hotels, offices, industry and shop at immature age, at this impressionable age they are easily misled by lust-seekers.

BAD WORKING CONDITIONS

In India many women are able to get employment through intermediaries. These intermediaries and agents recruit women and keep them at their mercy whenever opportunity offers itself they exploit it fully and often succeed in receiving sexual bribe. Once a woman falls prey to their lust they in no time make a professional out of her.

POLLUTION AND CORRUPTION IN INDUSTRIAL CENTRES

Due to paucity of accommodation most of the workers are compelled to leave their family and live alone. In the absence of family, cinema going gambling etc. make prostitute mongers of these persons. The industrial towns have busy brothels and innumerable prostitutes^[11].

IMMORAL TRAFFIC IN CHILDREN WOMEN

Many tender girls are kidnapped from their homes by unscrupulous gangsters. They properly train them in the art of prostitution and when these girls mature they are sold.

BAD NEIGHBOURHOOD

The children living near brothels or in the company of immoral persons become so used to seeing sex trade that they come to accept it as normal. The brothel keepers usually haunt these areas for their prey. The children who get exposed to sex business want to have these exhilarating experiences at the first available opportunity. The young boys are lured to serve as sex slaves of wealthy sex crazy women. A recent survey of an American slum revealed that a woman of more than fifty would lure couple of boys to other apartment and offer them food and drink. Thus in a subtle manner she would develop intimacy and engage inward sex circus with them. She would have them play with her and was able to satisfy five boys at a time^[11].

ILLGITIMATE MOTHERHOOD

The women who become pregnant as a result of their liaisons and who cannot get abortion get exposed in society. Nobody wants to marry them but everybody wants to enjoy them sexually. Desperately such women prefer to become regular prostitutes.

PSYCHOLOGICAL CAUSES

There are some psychological facts which tend the person towards prostitution. A woman who is frigid becomes desperate. She tries one man after another. Because of frigidity she is unable to experience pleasure and becomes a prostitute by trial and error.

➤ **EFFECT OF PROSTITUTION**

No doubt, prostitution cause personal, family and social disorganization. The prostitutes suffer from deterioration. The prostitute and the person who approaches her lead a sort of 'double life'. They suffer from moral collapse and loose their status and position which other respectable men and women enjoy in society. Respectable people hate them, avoid their company and want to isolate them in society. As a result, the pimp and the prostitute become 'hated and isolated islands'. They lead a life with their own definition of promiscuous sex conduct and a life with their own definitions of promiscuous sex conduct and immoral principle. This will be quite different from the society's conception of morality.

A prostitute perform two functions in the society-viz., the commercial functions and health function. The brothels, call-flats and disorderly hotels where prostitution is permitted become accessible places for the public to have free sex satisfaction. This brings money to those who conduct it, but, at the same time, it spreads venereal diseases. The managers of hotels, pimps, panderers, and prostitutes perpetrate criminality in society by inducing and kidnapping girls. They resort to various foul methods of procuring young innocent girls and women to make their trades very prosperous and profitable. By this, they wreck the personality, communicate diseases, scatter marriage and ruin the family of many girls and people in society.

➤ **WHAT SHOULD BE DONE TO ERADICATE PROSTITUTION**

Many efforts have been made to close the brothels and the places which encourage prostitution. The legislations have been enacted. besides, some necessary measures those are necessary to root our evil that is given below:

SEX EDUCATION

Both men and women should be educated about and dangers of venereal diseases or sexually transmitted diseases and the sources of such diseases and their negative impact on marital and familiar relations, there are various steps to educate people. The values of self control should be taught at an early age. These should be a provision for sex education to young people in schools and colleges. Suitable literature for sex education should be distributed to the young ones by some social welfare agencies. The Association For Moral And Social Hygiene In India is also working in this direction. The sex education is also helpful in avoiding unwanted pregnancies before marriages and also after marriage.

EMPLOYMENT OPPORTUNITIES FOR WOMEN

Girls and women are forced to take up this profession of because of extreme poverty. Hence training and education should be provided to them imparting education, training and skills will increase the employability of women in job market. Economic empowerment can prevent the poor women from entering this degraded profession.

ABOLITION OF CERTAIN SOCIAL CUSTOMS

Widow Remarriage should be encouraged. With Widow Remarriage Act widow became free to marry. Unfortunately the restriction of society on widow marriage has perpetuated. The system of dowry which debarred many girls from getting married should be discouraged wholeheartedly in practice. There is an urgent need to change the society's attitude towards the widow marriage, dowry and devadasi.

PUBLICITY AND PROPAGANDA

Public should be lightened on the legislations and if any such nuisances in the surrounding areas are found then, immediately one should come forward to report this event. Besides, films stimulating sex interest and pornographic literature should be discouraged. The present younger generation has a free access to internet. In internet there are many sites that are capable of bringing down the moral standards among youngsters, hence, parents should be cautious about the internet habits of their children.

BULLETINS

Pamphlets should be issued to create public awareness about the flesh trade. Public should be advised to seek treatment immediately if they are suffering from such venereal diseases. Besides, there should be free blood test examination and treatment of all antenatal cases to ensure the birth of normal, healthy children free from all congenital blemishes.

➤ COMMUNITY PERSPECTIVE OF DIVINE PROSTITUTION

The people present in all the three districts are in support and opposition to divine prostitution. Maximum of the people are in the opposite side to the divine prostitution. They are having a view that divine prostitution or devadasi culture is a ritual where people are serving to the god and people which should be done and is very necessary to do so. And some are saying that its very abnormal and wrong to make a woman or girl as a prostitute or devadasi or dancing girl in the name of god which makes her life very difficult to live and its a crime to insist a person to be as a prostitute, non accordance to their will which means of abolishment of the freedom in their lives, every person is having a right to live their lives as they want. Maximum of the people want to abolish divine prostitution if it is present anywhere. In telugu states, these are not at all encouraged and everybody are thinking it as a crime. The people who are undergoing this inequality should get freedom. Divine prostitution is a crime or injustice which is done to a woman in the name of god and is encouraged on by superstitious people^[12].

CHAPTER VI

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