

The Ethnographic [Feministic-Legal] Comparative Study on Life Style of Female Prostitutes In The Historic And Contemporary India Having Reference To Their Status

B.Leelesh Sundaram

2nd year B.B.A, LL.B (hons), Saveetha School of Law, Saveetha University.

Email - leelesh03@gmail.com

Abstract: *The nature has bestowed the beautiful capacity of bringing life into the world within women. Women are globally perceived as the purest form of beings in the world. India being a part of south Asian continent has given spiritual and ethnical importance to women at high extent, but this concept is hindered by the practice of prostitution. India is identified as one of the greatest centres of illegal prostitution practice in the contemporary society. The practice of prostitution in India is a part of the society from time in memorial and literature helps us understand the situation of prostitutes in Indian history. Though there has been a number of research and discussion done on prostitution in India, an ambiguity still prevail with respect to life style of female prostitutes in India by ethnographically comparing it with their lifestyle in historic owing special attention to their status. This research aims to study the extent of prostitution in India and compare the life style of prostitute in historic and contemporary India. The paper tries to analyze the status of prostitutes in historic and contemporary India and also find out the reaction towards prostitution in Contemporary and Historic India.*

Key Words: *prostitution, India, history, lifestyle, female prostitutes.*

1. INTRODUCTION :

1.1. Concept background

Prostitution is one of the most seasoned callings of the world which is rehearsed since the introduction of the sorted out society. Prostitution is rehearsed in all the nations and in each kind of society. Prostitution and the urge with malice of the activity in people with the end goal of sex trade are contrary with the poise and worth of human individual and imperil the welfare of the people, the family and community. Prostitution has been by and large characterized as wanton intercourse for enlist whether in cash or in kind. Prostitution isn't to be mistaken for the unlawful sex union of sweethearts, the difference is that there is no friendship in prostitution, prostitution is marketed as bad habit which has existed on the planet from time immemorial, however its foundation has never been perceived by the general public all things considered. As the world's most seasoned calling prostitution has without a doubt existed in some frame as long as society has endeavored to control also, the society tried to control sex relationship through the organizations of marriage and the family. Society has not remembered it since it acquired the prepare not just the individual disorder of people concerned, yet in addition influence the life association of the family and the group on the loose. Prostitution has been vital talk of female culpability. With the development of urbanization and industrialization the issue of prostitution has turned out to be more genuine and complex. The developing populace of female prostitutes, kid prostitutes, male prostitutes, trafficking of ladies and other factors have made the circumstance in which a far reaching and inside and out investigation of prostitution has turned out to be fundamental. From old circumstances Indian culture is male commanded society. Indian man is intentionally instructed to be forceful and intense while ladies have molded to meek and compliant. The lessons of the general public focus on the point that lady ought to please men; they ought to be helpful to men, to make themselves adored and respected by them. They ought to be consol men and make their life sweet and pleasant. These are obligations of ladies at all circumstances. In short the position of lady in the public arena, the rights and obligations for her is settled by male individuals from the general public. Ladies ended up plainly used to institutional legitimation of their low status and discover nothing incorrectly in wrongdoings. She has moved toward becoming a thing to be captured, snatched, assaulted and skilled. For the fulfillment of sexual hunger of her lord, she was acquired and furthermore had. Hence she was diminished from human individual to simply bodies, for male utility. The most glaring type of misuse conferred against ladies is prostitution. Be that as it may, the commitment of ladies occupied with the as far as anyone knows unfading exchange of prostitution and the impact on them winning financial has being a subject of a diagnostic investigation. Albeit such ladies were seen with disdain, regardless they are a piece of the whole female part of the society.

1.2. Objectives of the study

1.2.1.To study the extent of prostitution in India

1.2.1.1.To identify well known prostitution places in India

1.2.1.2.To find out the types of prostitutes in India

- 1.2.1.3. To understand the factorial perspectives of prostitution in India
- 1.2.2. To compare the life style of prostitute in historic and contemporary India
 - 1.2.2.1. To understand the life style of prostitutes in history of India.
 - 1.2.2.2. To analyse the life style of prostitutes in contemporary India.
- 1.2.3. To analyze the status of prostitutes in historic and contemporary India
 - 1.2.3.1. To study the economic, social and religious status of prostitutes in Ancient India.
 - 1.2.3.2. To study the status of prostitutes in medieval India.
 - 1.2.3.3. To analyze the economic and social status of prostitutes in Contemporary India
- 1.2.4. To find out the reaction towards prostitution in Contemporary and Ancient India
 - 1.2.4.1. To identify the reaction of government in Historic and Contemporary India
 - 1.2.4.2. To know the role of NGO's and media in contemporary India

1.3. Literature review

- i. **Mathur, Gupta (1965)** explains the development and the establishment of prostitution centers in India. The study reveals that prostitution centers were set up in India by the Britishers for the purpose of sexual enjoyment for British warriors as their wives were in England. The defines the conceptual background involved in prostitution.
- ii. **Mamoria C.B (1999)** attempts to explain the social problems involved in prostitution and tries to apply the same in India. the study made by the author helps in understanding that a legislation is required to transparently identify the social problems faced by prostitutes in India.
- iii. **Sharma and Ram Nath (1982)** studied the causes of prostitution in India. The authors classify the causes of prostitution as voluntary causes of prostitution and involuntary causes of prostitution. The main aim of the study is to identify the main factor that induces a women to enter into prostitution voluntarily.
- iv. **Sarode (2015)** describes the role of prostitution in Ancient and medieval India. The study helps us understanding that prostitution was one of the oldest traditions in India. It could be identified that sex trade in India is described in ancient literature and several vedic writings discuss about the role and duties of a prostitute.

2. RESEARCH METHODOLOGY AND DESIGN

2.1. Study area

As the researcher intends to take an over reviews of historical account of prostitution the study is divided into three historical periods –

- Ancient period – From Vedic Period to 6th Century.
- Medieval period – From 6th Century to 18th Century.
- Modern Period – From 18th Century to till now.

2.2. Methods of study

- Analytical Method
- Descriptive method
- Qualitative method
- Comparative method
- Ethnographic method
- Descriptive method
- Observation method

2.3. Limitations

Lack of access to the victims

2.4. Assumptions in the study

A₁: The different types of prostitutes in contemporary India are considered as a heterogeneous unit, therefore will be addressed as prostitutes in India.

A₂: The medical condition and hormonal instability are treated as voluntary factors for involvement in prostitution.

2.5. Exclusions in the study

E₁: The religious status of prostitutes is excluded

Reason: Since there is no absolute way of identifying prostitutes by observation method

2.6. Area of references

Female sex workers from (18 years and above)

Status of female prostitutes

2.7. Research design and research gap

Though there has been number of discussions done on problems faced by prostitutes in India and the factors that force a woman to enter into prostitution. An ambiguity still prevails with respect to treatment of the prostitutes in the historic and contemporary India. It could be identified from historic evidences that prostitutes were recognized by the State. This contradicts the present treatment and recognition of prostitutes, thereby amounting to several discussion and debate. An ambiguity could be with reference to life style of prostitutes in the historic and contemporary India.

This study aims to ethnographically identify the lifestyle of female prostitutes in historic and in contemporary period. The life style of the prostitutes shall be identified undoubtedly by comparing the economic and social status of female prostitutes in historic and contemporary period.

2.8. Hypothesis

H₀₁: prostitution has spread at a high extent in Contemporary India

H₁₁: prostitution has not spread at a high extent in contemporary India

H₀₂: The extent of prostitution is a worrying factor in contemporary India

H₁₂: The extent of prostitution is not a worrying factor in contemporary India

H₀₃: The life style of prostitutes in the historic period was recognizable when compared to the present period.

H₁₃: The life style of prostitutes in the historic period was 'nt recognizable when compared to the present period.

H₀₄: The status of prostitutes was relatively standard in the history than in the present

H₁₄: The status of prostitutes was 'nt relatively standard in the history than in the present

H₀₅: the prostitutes were comparatively well protected by the states in the past than in the present

H₁₅: the prostitutes were comparatively well protected by the states in the present than in the past

2.9. Type of research

Applied Research

Qualitative Research

Explorative Research

Comparative research

Descriptive research

Ethnographic Research

Historical research

2.10. Data collection

Present study is based on Primary as well as Secondary sources of data, which are as –

1. Primary Sources – Primary data is collected through interview with prostitutes, social workers and NGO's working for the rehabilitations of prostitutes and visit to women study centers.

2. Secondary Sources – Secondary data is collected through religious literature of Ancient and Medieval India, Sanskrit Literature, Foreign traveler's accounts, folk literature, N.G.O. reports, Government Reports, Websites, Research Articles, Newspapers, Reports on women studies.

3. HISTORY OF PROSTITUTION IN INDIA:

3.1. Pre history

Prior to the beginning of human advancement there was no arrangement of marriage. In the ancient age men and ladies lived together in the way of fowls what's more, creatures. Sexual indiscrimination acquired inside the cutoff points of each innate gathering. Men and clans dependably fight for ladies. The crude man changed his mate much of the time. Lady had a ball at her own sweet will. Archeological discoveries have tossed a light on the urbanized culture of Indus valley individuals. Be that as it may, there is hardly any confirmation that can affirm the presence of prostitution in the way of life. The bronze figure of moving young lady from Mohenjo-Daro demonstrates a consecrated prostitute completing her obligations inside the regions' of the sanctuary of mother goddess. The Indus valley culture is known for its efficient advance. Its well off shippers could bear to spend extravagantly on wine and women. It isn't known whether any extraordinary put was held around the local area arranging of urban communities for prostitutes as was case in later times.

3.2. Vedic age

The most punctual history of each country has proof of the presence of this calling of the world. India is one of them. The Aryans were likely roaming peaceful clans streaming over the focal Asian land mass. The Pre Aryans were settled rural individuals. At the point when the early Aryans settled down as agriculturists they needed to look forward to the beginning of standard rains and to secure their corns. Yet, it was past the control of themselves; they considered Supreme Being – the Devas, the boss among them was Indra. For his conjuring a type of forfeit was presented. The conciliatory customs were went with a mellow inebriating drink, the juice of Soma plants. Furthermore, the finish of which there was most likely a indication of regular promiscuity. If there be no marriage organization existent in the general public, wantonness can't be called prostitution. A condition of sexual wins in the start of all human improvement, however it kept going a brief span just to be taken after by a sort of semi-wantonness. It offered ascend to gather marriage and polyandry. This prompted foundation of matriarchal society. After this indiscrimination, was just turned to in religious or political celebrations. In the seasons of the later Rig and Yajurveda marriage foundation built up. Be that as it may, it took several years. With a specific end goal to show the prostitution that prostitution is the side-effect of marriage organization. Sexual union of two people or more (as in polygamy), impermanent or lasting, having one of its central protests the multiplication and care of the posterity – and union that

is endorsed by the general public through the execution of a distinct service, is called marriage. The Social overlords of the early Aryans, endeavored to stem the tide of sexual relationship to a monogamous channel. Amid the Vedic age there was laxity of marriage laws, so prostitution outside marriage was not really felt essential. The concubinage relationship was most likely not sought after marriage – organizations were built up. The crude non-Aryans (Dravidian) were initially animists, phallic admirers. They loved phallus and Yoni as the incomparable indication of the inventive power in nature. It persuaded the rise of visitor prostitution. The Panis (a class of Aryan shippers) built up exchange relations with Dravidians. In their business exchanges with the Dravidians, the Panis interacted with visitor – prostitution. They introduced ladies achieved, lovely and lady in token of kinship to lords. In Rig Veda there is one occurrence which plainly demonstrates towards the presence of prostitution that marusts have said to have moved toward becoming related with the youthful helping in the way a man moves toward becoming related with youthful courtesans. Rig Vedas alludes the custom of offering the present of slave young ladies to rishis by kings. The history demonstrates that amid Brahmana period prostitution was acknowledged calling by society. The prostitutes were called as 'Vishya'. This class had been statement of faith to help to the Vish or Vaishya cast. The law books of old Aryans were formally called Dharmasutras and Dharmashatras. Most law makes became extreme in keeping up virtue among the body politic. However, they for all intents and purposes tried little endeavors to train to prostitution. Prostitution since the season of the legends had been gathering powers and making advances into each accessible alcove and corner of society. The position of prostitutes corrupted in the Smriti period. The ganikas were the castaways of society and subsequently sustenance from them was unsatisfactory to a very much reared Aryan. The state ensured them and gave every human office to play their calling. The Ganikas at some point gave themselves in marriage with Brahmins and Kshatriyas as per the Gandharva framework, by temperance of which they could possess a commended position in the public eye. The achieved ganikas dependably had the shot of being up-lifted to the positions of a courtesan and of being serenely tucked away in a noble's array of mistresses.

3.3. Murayan period

The Buddhist age might be said to stretch out from start of 600 B. C. to 600 A. D. This period is charged with the amazing accomplishments of the considerable organizers of world religions and huge realms like the Lord Buddha, Mahaveera, Chandragupta Maurya, Emperor Asoka and so on. Buddhist, Jain and later Brahmanical books disclose to us such a great amount about the historical backdrop of Maghadha, Anga, Kosala, Kashi and Vaishali and alternate parts of India. A portion of the prominent concubines of the time honed at the towns by these kingdoms. Pataliputra was at the season of Chandra Gupta Maurya a thriving focal point of prostitution and it was the first run through the consideration of the State was attracted to the province of prostitutes for its compelling control and to bring it under the commitment of a balanced out tax collection framework. House of ill-repute keeping was looked upon as a wellspring of Govt. income. Kautilya has utilized the words, for example, Ganika, Praganika, Dasi, Devadasi, Rupijiva and so on for the prostitutes and courtesans. Kautilya's Arthashastra contains rules for prostitutes and their exercises and gives a record of how prostitutes should carry on and how their lives be requested. The capacity of prostitutes was excitement, as well as utilized for political purposes, particularly in reconnaissance work. Prostitutes were solely in the administration of the ruler. Arthashastra demonstrates the distinctive parts played by mistresses to help the State income. Distinctive evaluations of mistresses and prostitutes paid cash to the State by method for charges. Their calling was a vital wellspring of income to the State, their rights and benefits were perceived. To Kautilya the prostitutes were State property and any damage to them implied a misfortune to the State. In this way he recommended an obstruction fine to kill prostitutes.

3.4. Gupta period

In Gupta period the organization of the concubine turned out to be completely developed and assumed a critical part in the social and social existence of the general population. The Kamasutra of Vatsayana and the Natyashastra of Bharata have gathered all the applicable data about prostitutes and their customers. In the city, the concubines and the prostitutes had isolate quarters doled out to them. The refined and the animalistic, the rebels, the rakes and even intellectuals and philosophers could meet them. Vatsayana's Kamasutra is a gold mine of data applying to the prostitution subject. Vatsayana lived in the vicinity of third and second century B. C. at age when the general population was going through awesome religious and political changes, internecine fights and remote attacks. Mathura had been incidentally involved by the Greeks in the early years of the second century and along these lines governed over by the Shaka Shatrapas. As indicated by Vatsayana, the outside fighters were the most liberal disparages of the neighborhood prostitutes and no big surprise that these ladies ever anxious to serve the delights of their customers. According to their taste and personality, ought to guzzle this unreasonable from of sexual satisfaction from the Greeks and other. Bharata should have thrived at this period has given a decent picture of a perfect ganika in his Natyashastra which principally centered around prostitutes.

3.5. Sultan period

The Sultan and his central nobles appreciated a way of life which was practically identical to the most noteworthy standard on the planet around then. Because of the quick development of the domain, extensive pay rates and stipends were given to the nobles by Sultans. The nobles endeavored to mimic the Sultans in garish living. They

had wonderful royal residences to live in. They were encompassed by countless, slaves and retainers. They were degraded to the point that they didn't feel any disgrace in keeping courtesans and prostitutes in their homes. They didn't compunction to stomp on the holiness of the group of concubines and transformed their homes into private brothels.

	Pre History	Vedic age	Murayan Age	Gupta age	Sultan period
Recognition	They are recognized and are identified from excavations in Indus valley civilization	Recognized as ladies offering kinship to the lords	Recognized as state property in a province	Recognized as a service renderer to male but were isolated	The Sultan and his central nobles appreciated a way of life and prostitution as profession
Literature and evidences		Rig veda Yajur Veda Dharmasutras Dharmasastras	Koutilya- Arthsastras	Kamasutra of Vatsayana the Natyashastra of Bharata	Artifacts and scriptures

Table1. practice of prostitution In Indian History

4. PROSTITUTION AS RELIGIOUS PRACTICE IN INDIA

In the Medieval period sanctuary developed as the proprietor of tremendous land property and the business of an extensive number of religious and nonreligious functionaries. The religious functionaries incorporated the clerics, moving young ladies, moving bosses, vocalists and others. The sanctuary pidariyar in kolar had twenty four moving young ladies.

The divinity of an early medieval sanctuary can be contrasted with a primitive master who was furnished with every one of the comforts and delights of life were required by a primitive ruler who was given every one of the enhancements and joys of life were required by a medieval ruler. The perfect prostitutes had in this way to be utilized to offer organization to the god as spouses and concubines.

The birthplace of the custom is traceable to the act of custom moving which shaped a basic piece of the custom administration of divine beings and goddesses. The motivation behind custom moving was to satisfy the god and look for some support. This procedure, started run quickened with the improvement of sanctuary and sanctuary economy amid the early medieval and later medieval periods. The relationship of moving young ladies with the sanctuaries was tangibly helpful to the state and the sanctuary. Countless improved the coffers of the sanctuaries as and state.

In India the sanctuary ladies came for the most part from the low position, non – Brahmin and other higher rank ladies were uncommon. Slaves were likewise committed to or obtained by the sanctuaries. Guardians from bring down throws offered their young ladies to the administration of sanctuary out of their commitment to god and religion. These sanctuary ladies were viewed as fundamental at the season of offering supplications and were given a position of respect. Sanctuary ladies likewise called as Devdasis. Devdasis implies slaves of God, who devoted their lives to the administration of God. They were likewise devaradiyar and falicheripendukal. A considerable lot of them were capable in the field of expressive arts, particularly music and move. Initially they were utilized in the sanctuaries for cleaning the premises, washing the vessels, setting up the blossom festoons and doing different employments. Be that as it may, in the proper method of time they took to moving and music moreover. Step by step, because of the laxity of ethics among the ministers, the framework was missed by them for unethical purposes Under the snatch of religious devotion of young ladies to sanctuaries covert prostitution created.

5. TYPES OF PROSTITUTES IN INDIA

5.1. Independent prostitute (or) call girls

Call girls or called as independent prostitutes are business sex workers who are part-clocks and are normally more instructed, convey mobile phones, and are all around prepped and can't be contrasted with those living in brothels. They have greater versatility, gain higher earnings and have some flexibility in picking their customers who are for the most part from the center and privileged societies of society. An investigation of 150 call girls, 20 customers and 10 "madams" in Delhi, Bombay and Calcutta, found that 80% percent of their customers were hitched. Huge numbers of them had experienced sexually transmitted sicknesses (STDs) in any event once and had understanding of instigated premature birth.

By and large call girls are known to take great care of their wellbeing and visit specialists at whatever point fundamental. All of them need their customers to utilize condoms, however they regularly consent when customers offer a considerably higher sum for sans condom sex.

An ensuing report among call girls in Delhi in 1993 demonstrated a high number of their customers favored oral sex to vaginal intercourse. Some of them having a place with the upper-working class knew about AIDS and rejected customers who declined to utilize condoms.

5.2. Street prostitute

These are the type of prostitutes who are either independent or are a part of a group stand in the public places commonly on the roads and solicit customers for prostitution. Generally the involvement of pimps in this type of prostitution is very less. The role of pimps in these type prostitution is to get lodges or hotels for the prostitute and the customer.

5.3. Brothel prostitute

These sorts of prostitutes stay and practice in brothels. They are subject to house of ill-repute guardians, pimps and so forth they give sexual favors to their customers in return of cash. These prostitutes have a place with low socio – financial gathering families. The quantity of the customers they engage day by day is very high and the areas where the brothels are arranged are either thickly populated or have high recurrence of coasting populace e.g. Kamathipura (Bombay) G.B. Street (Delhi).

5.4. Escort prostitute

The costliest end of the store network works with high-class escort girls enlisted from women's colleges and from India's thriving style and film enterprises. These CSWs offer administrations for expansive totals of cash and more often than not work by method for a circumspect presentation benefit. The blast in Internet administrations has seen the development of a few sweet sites, transparently publicizing escort young lady administrations.

5.5. Bar prostitute

All barmaids don't enjoy prostitution however few of these young ladies do rehearse after the bar is shut. Most young ladies in this gathering keep up that they are neither misused the administration nor are they clearly badgering by clients.

5.6. Child prostitute

The dirtiest face of the sex exchange numerous conditions of India is child prostitution. A 2004 UNICEF report gauges 500,000 child sex specialists in India alone. Given the marvelous increment in sex tourism, the number will undoubtedly have ascended to terrifying extents. Poor families are deceived into pitching their children to such work for pitiful wholes of cash. Their relatives push infrequently young lady children who are casualties of inbreeding into this exchange.

6. Well known Places of Prostitution in India

6.1. Mumbai – Kamathipura

Kamathipura is deliberately situated in Central Mumbai. It is close to the Mumbai Central station on the Western Railway Line and Byculla station on the Central Railway Line. It is a region of around 52 sections of land laid out in an arranged lattice press design. There are 16 parallel paths jumbling the area. The region is bound by four primary streets — Bellasis Road on the north, Maulana Azad street on the east, Maulana Shaukatali Road on the south and Sukhlaji Street on the west. This key area, nearness of shabby convenience, and access to state funded schools and healing facilities have reliably attracted poorer urban populaces to the zone.

Kamathipura is Mumbai's greatest and most seasoned red light region. It was made as an 'endured zone' for business sex workers amid the British time for the diversion of the British troopers and mariners. In the frontier times, the area suited sex workers of European and Asian starting point. Confronting dissent from inhabitants in different parts of the city, the provincial government chose to contain sex workers in Kamathipura (which was at the time fringe to the Fort region and the local settlement). The territory was additionally known for its theaters, fragrance shops, throughout the night diners and nautch houses. After India picked up Independence, the region picked up reputation as sex exchange prospered. Young ladies from southern India, and from Nepal were trafficked into Kamathipura. Amid the eighties notwithstanding, police assaults joined with the rising apprehension of HIV AIDS prompted decreasing quantities of massage parlors. Post the nineties expanding rents, invasion of little assembling, composed endeavors by nationals to expel sex workers and unwillingness of maturing sex workers to give their kids a chance to proceed with the exchange prompted the consistent decrease of massage parlors. Today the business is bound to a couple of paths. Numerous sex workers now live in different territories of the city while driving to Kamathipura for work.

6.2. Kolkata – Sonagachi

Sonagachi, the biggest red-light area in Kolkata, India. Sonagachi, deciphered as Golden Tree, has a few hundred multistory brothels worked in the winding paths and is home to exactly 10,000 sex workers. The place got comprehensively known, when an American narrative film, 'Naturally introduced to Brothels: Calcutta's Red Light Kids' won the Academy Award for Documentary Feature in 2004. UNODC talked with Munni, sixteen years of age,

who shares how she was trafficked, made her escape, came back to the brothels and how the economy of her exchange functions. there are numerous NGOs here in Sonagachi. They routinely arrange shows, social events and occasions on HIV and AIDS and sex laborer's rights. We were additionally educated to demand the customers to wear condoms which is critical to be protected from the executioner sickness (HIV and AIDS). They likewise set up a testing camp of HIV and AIDS. Regardless of whether we demand condoms, clients pay an additional 25 percent as a fix to the close relative. We are not permitted to go to the camps.

6.3. Delhi – G.B. road

The most extreme number of brothels in Delhi is situated on Swami Shraddhan and Marg, likewise prevalently known as G.B. Street. With handyman stores on the ground floor, brothels are arranged on the upper floors. Being a metropolitan city, ladies from various states come to Delhi looking for a superior life. In a review directed by Ministry of Women and Child Development, 142 ladies had a place with Andhra Pradesh among the 442 ladies studied. Numerous young ladies and ladies from neighboring nations like Nepal and Bangladesh are additionally trafficked into these brothels. Non-formally dressed appropriation of workers from various parts of the nation gives special qualities to each house of ill-repute which brings about shifted guidelines and direction over the brothels. In spite of the fact that in an unpredictable way, it could be seen that qualities of brothels are in the long run driven by the money related advantages that diverse partners pick up. The request is made by each segment of the general public which incorporates rickshaw pullers, road tenants, low wages workers, understudies, office representatives and so on. The greater part of the clients touch base in the night beginning between 9 p.m. to 4 a.m. toward the beginning of the day while the request is less amid the day. One of the massage parlor proprietors revealed to us that no. of clients increment amid the lunch timings of workplaces in the region when their representatives visit the brothels in the period. The workers have the flexibility to choose their working hours as per their own solace yet the recurrence of customers assume a noteworthy part in choosing it. The workers for the most part begin their work from 5 p.m. which extends to 4-5 a.m. toward the beginning of the day. Notwithstanding amid the day, few sex workers are constantly accessible to give benefit if a client comes. As the more established sex workers confront trouble in rivaling the youthful ones, they have a tendency to be accessible amid the day when the more youthful workers' working hours are not. While in the three top of the line brothels, just a couple of workers requested through the window amid the day and none of them had hired a pimp; the other two brothels took after various techniques to bait clients. As the workers in these brothels were more established, they needed to endeavor additional endeavors to get customers. Maybe a couple of the workers in one of the brothels were requesting close to the stairs, endeavoring to persuade the potential clients out and about while the sex workers in other massage parlor had hired pimps.

6.4. Gujarat – Waida Village

Wadia, a town in north Gujarat, near the Rajasthan outskirts, is popular for prostitution. Beside a couple of special cases, the greater part of the young men are raised to be pimps, and the lion's share of young ladies, some as youthful as 12 years of age, acquire a living offering sex. Men go to the town from as far abroad as Ahmedabad, Pakistan, Rajasthan, and Mumbai to purchase sex, with rates starting at 500 rupees. The 600 occupants of Wadia are relatives of the migrant Saraniya people group. Saraniya men once worked for the armed force, which managed over the district before India's autonomy from Britain in 1947. Since pre-Independence, the town has been known to draw in men from numerous spots. Such is the acknowledgment in the town that most men have transformed into pimps and straightforwardly request customers for the ladies of their family. This little town is possessed by roaming clans. It is trusted that the innate group took to prostitution for need of some other type of work and neediness. Additionally the villagers of this town (even young men) associated with violations like street hold-up and little plunders and so on.

7. LIFE STYLE OF PROSTITUTES IN INDIA

7.1. History

The prostitutes had no place in the household life of a family. They were implied for the joy of men. The life – style of prostitutes, mistresses pointed in the sentimental writing of old India period is interesting. Vastyanaya's Kamsutra, Bharata's Natyashastra, the Vasudeva(Hindi), Brihatkathaslokasamgraha give us a knowledge into the life of the prostitutes and mistresses. They delineate the entices that the prostitutes honed on their sweethearts, their training, the quarters in which they lived and the extravagance that encompassed them.

The prostitutes had no place in the local existence of a family and were implied for the joy of men. Discourse, Smiles, move and melody were their weapons. Jatakas demonstrates the character of Prostitutes in these words. They draw in men by their enticing figure and voice, fragrances and touch and by their dalliance in stratagem. They overlook past fellowship and take joy with new men similarly as dairy animals injured in one field munch cheerfully in another. Prostitutes should force excellence, youth propitious signs on her dazzling structure, sweet voice and ought to incline toward the benefits of a man to his ability of burning through cash. She ought to be normally of a cherishing attitude. She should neither feeble – disapproved of nor impulsive. She ought to be of separating nature and free from voracity. She ought to be enamored with parties and ought to have a preference for expressions and letters (Kalas).

Prostitutes exceptionally adolescence were to go to government funded schools called Gandharvashalas to industriously take in the sixty – four expressions backup to the most astounding specialized learning of sensual. The course was the length of hard to seek after as it was costly. Concubines alluded to in Jain writing should have procured information of the seventy – two conventional expressions.

The prostitutes of the old India lived in capitals and expansive business focuses, for example, Bharukachchha, Ujjain, Mathura, Kausambi, Varanasi, Pataliputra, Vaisali and so forth where there lived rich vendors who could stand to belittle them. The proficiency confirmations underpins that the Vaisika culture of existing in the colossal Indian urban communities was an affluent and prosperous one. The ganikas had impressive impact there. The adoration for prostitutes depended on physical fascination and fundamentally it was planned to acquire their occupation. With regards to the necessities of their calling, prostitutes dressed well and decorated themselves with a considerable measure of adornments.

The prostitutes of antiquated India like their cutting edge successors gave much thoughtfulness regarding their dress and makeup with the objects of expanding their excellence – their exclusive stock – in – exchange. With regards to the requirements of their calling, prostitutes needed to dress well and embellished themselves with a considerable measure of adornments.

The prostitutes used to wear hued saris. There is say of rainbow hued sari in Kadamvari. The expensive Chinese silk was worn by rich mistresses. Chintz was likewise utilized. The bosoms were by and large left uncovered as is clear from the works of art in the Ajanta Caves. Later the custom of uncovering the bosoms vanished. In the Kadamvari by Banavatta was a contemporary of Harshavardhana. We find that the upper piece of body was wrapped round by a fabric like a shawl. The beauties of those days loved uttariya of green shading that way of a parrot. A few prostitutes worn tight coats know as Kachulis or Konchukis.

They dressed the hair with different creams and scents. Depilatories for expelling hair from the body were additionally utilized. Perfumed hair oil and scented cleansers were utilized for shower by privileged concubines. The utilization of scents like musk, agar, shoe and so forth on the body was regular back then. There was a mold of use the juice of shoe wood or agar on the temple and different parts of body in all kind of prostitutes. Beautification of temple and bosoms by plans of leaves and blossoms was basic in upper and white collar class prostitutes.

Drinking is gathered as an unfortunate propensity in Indian Society. Men of any social position would not set out to drink transparently. Yet, wine and prostitutes is a long-established blend. Confirmations demonstrate that the propensity for drinking was normal in the ancient days on formal events. 'Soma' a sort of inebriating drink which was set up from some board, was most loved drink of Vedic Gods.

7.2. Modern India

With the development of industrialization and globalization numerous sociological issues have turned out to be more genuine and complex. Prostitution is one of them. It is one of the most seasoned callings the world honed since the introduction of a sorted out society. Prostitutes are found and prostitution is polished all conditions of India. since freedom there is nonattendance of State control and direction, the voice of prostitution end up plainly wild. English rulers attempted to control and manage it. They ordered law managing unethical movement. The institution of the Contagious Disease Act, 1868 opened up another age in the historical backdrop of prostitution in India. It authorized the foundation of brothels and permitted prostitution in a regularized shape. Each whorehouse guardians and whore were given personality cards with subtle elements of enlistment. In 1923 the Suppression of Immoral Traffic Act (SITA) was passed to manage and control prostitution. As indicated by this law, sex work in India is neither legitimate nor illicit. The prostitutes spend huge whole of cash on clothing, jewelry and fragrances. The Vaiji's were bedizen fabrics and trimmings on each conceivable piece of the body. The forward prostitutes of urban zones take after the styles drove by the informed young ladies. The whorehouse attendant madam (bariwalli) by and large supplies them cash to purchase garments. The adornments are at times the property of the house of ill-repute attendant. The low class prostitutes utilize knockdown garments and adornments. Barely any prostitutes of the brothels can read and compose. The ladies who can read enjoy shoddy books. There are numerous informed prostitutes young ladies among the high class prostitutes. They read trendy magazines and papers. Music is most loved subject of the ladies occupied with prostitution. An expert artist and artist acquire more than the individuals who relies upon their own charms. Prostitutes living in the most reduced class of brothels can at any rate sing some well known showy love melodies. The high class prostitutes appreciate taking in music from an artist. They appended to theaters get the hang of moving and engage their guests with scurrilous moves.

Prostitutes are wide alert around evening time when the city sleeps. For them night resembles a day and they rest in the day when we work. Their normal life is by and large the same consistently. At night they orchestrate their meshes and set up their cosmetics and dress. The brothels for the most part comprise of maybe a couple rooms and a verandah or overhang. They sit at window, on the verandah or at the ways to draw men. The high class prostitutes abstain from working along these lines and rely upon pimps for their clients. The clients are typically gotten by pimps or might be ongoing guests to brothels. Prostitutes engage their clients through moving, singing and prurient

developments. Prostitutes in brothels do their business in one and a similar building. The rooms are utilized available to be purchased of sex amid exchange hours. In the wake of leaving their clients they take rest in same room. Prostitutes in brothels have next to no beguilement. They invest their energy in viewing T.V., in tattling and in playing cards. Following three or four years of life of depravity they lose their wellbeing and womanly qualities.

The instance of 'new' young ladies is however unique. She has no cash to put resources into furniture and garments. The house of ill-repute guardian gives her cash. From that day she turns into a slave of house of ill-repute manager. The house of ill-repute attendant gives her safe house, and provided sustenance and garments. Be that as it may, she charge charges to her. To pay off house of ill-repute guardian's obligation young lady works harder and acknowledges more clients every night. On account of sex work alongside interstates prostitutes typically live in little villages. They stop trucks and demonstrate a few flags as markers to entice clients for sex fulfillment.

Pay of a house of ill-repute relies upon its prisoners. The desire of each massage parlor manager is that her young ladies ought to be youthful and beautiful. The shrewd and creative massage parlor guardian changes her stock as and when require emerge. They exchange or pitch old young ladies to different brothels and supplant new ones who can secure for them better business. Among the mediators of blaze exchange the house of ill-repute attendant is a standout amongst the most famous and submitted expert. Whorehouse attendant resembles a head of private company house. She is lender, general chief, deals young ladies, business and ward staff. She gives prostitutes advances and credits. She takes care of their boarding, lodging, apparel, beautifying agents, restorative medicines and so forth. She tries to boost her benefits through sex exchange the most limited conceivable time. She don't appreciate buys prostitutes. They are considered as her own property. She tries to abuse them in each conceivable method to build her pay. She powers prostitutes to take part in streak exchange under risk of viciousness

Life style parameters	History of India	Modern India
Working conditions	The prostitutes generally stayed up in nights. They ensured the satisfaction of clients. They had a fixed age of retirement	They stay up in nights to welcome the clients. They are forced to attend and satisfy more than one client at the same time. They are also subjected to violence in work place
Education	They had to compulsorily undergo education on sex and protecting one's own body as discussed in Kamasutra and Natyasastras	No opportunity to get educated
Hobbies	protecting the bodily health with the help of natural medicines gossiping	Gossiping Playing cards Watching television
Cosmetic art	Used fancy bindis, oils and scents	Spent a large amount of money to seek sexual attention
dressing	Generally bought bright colored saris	Spend amount in buying dresses and saris to seek attention
Place of living	Hygienic	Un hygienic

Table3. comparison on life style of prostitutes

8. FACTORIAL PERSPECTIVES OF PROSTITUTION IN INDIA:

8.1. Orphan Girls

Ill treatment of parents, relatives or husbands is one of the most important causes of prostitution.

8.2. Widows

Dowagers left poor by their perished spouses is now and then considered as a weight by their relatives. Brutalities and abuse limits a portion of the dowagers to leave their homes with men who guarantee them an existence of solace and extravagance.

8.3. Ill treatment

Because of blender, drunker and brutal tempered spouse's ladies need to confront hopeless life. To dispose of this hopeless life some of them leave home. It is plausible that they may have fallen in the hands of fiendishness individuals and discovered their approach to brothels

8.4. Destitution

Starvation here and there drive lady to an existence of prostitution. A lady betrayed by her better half or her relatives is a simple casualty to the enticement of bad habit. Prostitution is the final resort in surrender all expectations regarding ladies who get themselves tossed in the city with no different methods for battling desperation. The dowagers of lower positions are however not for the most part helped by their relatives and relocate from their town homes to the city to win their occupation. Here once in a while they interact with house keeper hirelings driving an existence of wrongdoing during the evening.

8.5. Voluntary cases

8.5.1. Vileness Mentality

Once in a while ladies deliberately turn to prostitution with a specific end goal to satisfy their sexual interests. Much of the time the start is mystery contact with some young fellow living in the same or neighboring house. At the point when this relationship is discovered, the young lady is in some cases turned out and has no other plan of action however to lead an existence of disgrace.

8.5.2. Seduction

Lost certainty and exorbitant sexual energy these two elements have an extraordinary influence in instances of enchantment. Exorbitant sexual energy is a circuitous reason floating of a lady to an existence of disgrace. Now and again destitution, the draw of extravagance, horrible social condition and abuse of relations initiate a lady to respect the influences of a man.

8.5.3. Temptation

The craft of degenerate men and their specialists influences a lady to leave the way of excellence in the expectation of delight or wealth. Poor dowagers frequently leave their town homes looking for business and live as cleaning specialist hirelings and cook in respectable families. The young fellow in the family may take enthusiasm for a lady. Guarantees of a well to do man are adequate affectation for a dowager to foul up.

9. STATUS OF PROSTITUTES IN INDIA:

9.1. Ancient India

9.1.1. Social status

Highly urbanized Indus valley culture is noted for its economic prosperity. The bronze figure of the dancing women found from the excavations done in Mohenjo-Daro represents the existence of sacred prostitutes doing their obligations to the grounds of the place of worship of mother goddess. In Vedic culture, refers to dancing girls. Certain important words in Vedic writing heave light on purpose of courtesans. In the Puranic Period, The Mahabharata reveals the social status of prostitute in Bahilika. It highlighted the fact that once a moral woman was raped by the Aratta robbers, as a result of which she cursed that every Aratta would have a prostitute in their family.

9.1.2. Economic status

The economical status of sex workers in the ancient India differed on the basis of their youth, beauty, social status and the place occupied in society with respect to their hospitality intelligence. In Buddhist period, many prostitutes were considered to be talented courtesans. In some occasions the prostitution were gifted with gold, silver and other valuables for their service.

9.1.3. Religious status

Epic, Puranas, Smriti and Buddhist writing have unnerved the luminosity on the spiritual and religious status of prostitutes in Ancient and medieval India. According to Dalbhya, it is said that during the time of war that took place between the Devas and Asuras, countless number of demons lost their lives, and their women – folk were left abandoned. Indra the supreme of Devas advised the women to work as prostitutes in the king's palace or in the service of temples.

9.2. Medieval India

A fair picture of courtesans in the period from 8th to 10th century states that in Sanskrit literature courtesans has to learn arts like music, dancing, casting side glances, a deep knowledge of sex, of the wiles that can ensnare a lover, the knack of double crossing a friend, drinking, love – making, embracing, kissing, shamelessness, flurry, confusion, jealousy, weeping, scratching, stealing, talking of one's own deficiencies, anointing the body, horticulture hair dyeing, devotion to monks and hermits etc...

9.3. Modern India

9.3.1. Economic status

The income of a number of prostitutes is Rs. 1000/- per week. They earn around Rs.4000/- monthly which shows the poor economic condition of them. Very less number of the prostitutes income is above Rs.1000/- per week. In this profession as age is inversely proportional to income. And another reason is that they don't have other source of income other than indulging in sexual intercourse for money. As they have very less income from this profession more than half of the prostitutes are unable to save any amount from the income. Very less amount of prostitutes save some amount which ranges from Rs. 100 to 300/- which is negligible in nature.

9.3.2.Social status

The social esteems and standards of society deliver minimization in some cases specifically and recreate underestimation in a roundabout way through 'exploitation'. The social codes produced through structures of man controlled society strengthens specific standards for ladies and in this way, makes sex essentialism which quietly yet firmly impacts the view of these ladies about their own particular SELF. These ladies in prostitution consequently see themselves to be enjoyed a type of indecent practice which they won't not think wrong in their individual judgment. In any case, socially developed significance to this demonstration loots off their own development of SELF and diminishes them to be a casualty. In the end, social codes manages and controls the body and sexuality of the ladies. There are different types of marginalities appended to it where social underestimation and exploitation strengthens political minimization also in light of the fact that these ladies are driven out of the Public Space.

10. REACTION OF GOVERNMENT TOWARDS PROSTITUTION IN INDIA:

10.1. Historic India

The practice of prostitution was ensured and managed by the state. Vedic, Jain and Buddhist writing depicts the part of State regarding prostitution. From epic circumstances to the medieval period the kind and sovereigns who drove chasing campaigns to the backwoods additionally went to delight gardens with huntsmen and mistresses. The Yadav siblings and extraordinary Epic figures, Baladeva and Krishan built up the renowned Yadav kingdom of Dwaraks. At the early stage of the new city among the shippers, skilled workers, craftsmans, warriors, ministries and minstrels and every one of the courtesies of city – life, prostitutes had settled in huge numbers. The fantastic aggregate of the Yadav Chief's collection of mistresses prisoners was around 60,000 which incorporated the slave marvels. The prostitutes at this age framed a piece of the armed force walking to fights. They were not permitted to settle inside or close to the officers' sleeping quarters in the midst of peace. The mistresses in extensive numbers were utilized by the state and going with the rulers.

Dharma-sutras are called as the law books of the old Aryas, encapsulating all standards and directions relating to religion, society and family. Sutras were composed at diverse circumstances in various kingdoms of India between third century B.C. also, fifth century. Despite the fact that indiscriminate intercourse had been significantly encircled since the times of the early Epics, sexual scattering of men found in various classes of prostitutes simple methods for satisfaction. The administrators were defied with this developing threat and attempted to their level best to outline Immoral Traffic Laws to adapt to it. Covert and open prostitution amid the five centuries going before the Christian period had developed into an entrenched foundation and went past all endeavors at concealment.

The Brahmin officials and juris – counsels of the rulers all things considered, to safeguard the ethical trustworthiness of the higher stations attempted their complete self to prevent the delinquents from off the risky way and right their malevolent propensities, not toss the honor of overwhelming sentence, but rather by appropriate moral lessons and an arrangement of retribution and auto – purging in an otherworldly way.

10.2. Modern India

The government before and after independence have enacted several legislations to curb prostitution in India. In the 19th century the British government passed The Cantonment Act of 1864 by which it provided fifteen to sixteen women to work as prostitute in each regiment.

The Criminal Law Amendment Act, 1912 took steps to take legal against pimps and introduced harder punishments for the people who procure women for prostitution. During this period the British government called condemned the practice of Devadasi system in India. The British government passed the Bombay Prevention Of Prostitution Act in the year 1923 by which practices such as managing or keeping brothels, working as a pimps and procuring women for prostitution was banned.

After independence the Indian government passed Suppression Of Immoral Traffic Act of 1956 by which prostitution practices by pimping, managing or engaging in Brothels were banned. The government did not ban individual prostitution.

The immoral trafficking prevention Act banned the process of trafficking women for the purposes of prostitution and increased the degree of punishments. Section 366A and 366B was included in the Indian penal code for the purpose of controlling prostitution.

11. ROLE OF NGO'S IN CONTEMPORARY INDIA

Several NGO's have constantly worked for the prevention of prostitution and for the prevention of exploitation of prostitutes in the brothels. NGO's have also taken steps to control the spread of sexually transmitted diseases in the prostitution center. A number of NGO's have directly engaged themselves offering mental counseling and medical support for the prostitutes. Many NGO's have established rehabilitation centers for the prostitutes so that they can lead a normal civilian life. On the other hand many NGO's are offering primary and vocational education to the prostitutes.

12. ROLE OF MEDIA WITH RESPECT TO PROSTITUTES IN INDIA:

There have been several documentaries made on the challenges faced by prostitutes and sex workers in contemporary India. But these documentaries have not spread across the country. Many media networks and serials have portrayed prostitutes as a negative character which has increased the amount of hatred against them in the public eye. Many media networks have failed to address the historic background of prostitution in contemporary India, which in turn has increased the amount of hatred against them. However several serials and television shows have taken steps to show and high light the major causes of prostitution. The way in which an women is forced into prostitution is brought into glare of lime light by several media networks and serials.

13. DATA ANALYSIS:

13.1. Concept analysis

13.1.1. Analysis 1. Prostitution in History of India

From table 1, it can be analyzed that prostitution has been recognized in the society of India from the pre history period till the sultanate period. It is evident from the ancient literature and evidences found out from excavations that prostitution has been a practice in the society which was embraced as a profession. Though the prostitutes were isolated from the city and the movement was restricted in the Gupta period they were given the recognition of a service renderer. The prostitutes were also given provincial recognition also. Therefore it can be analyzed that the philosophy to recognize prostitutes has slowly changed in the Gupta period.

13.1.2. Analysis 2. Extent of prostitution in contemporary India

This analysis shall be made by studying and understanding about the prostitution centers in India and the types of prostitutes working in India.

13.1.2.1. Analysis 2.1. prostitution centers in India

Prostitution centers	Mode of operation	Role of pimps	Types of prostitutes	Role of officials
Mumbai- Kamathipura	Brothel	Hiring customers trafficking	Brothel prostitutes Escort girls Street prostitutes	Officials are unable to stop or control the practice of prostitution. While many officials are bribed
Kolkata- Sonagachi	Brothel	Hiring customers Trafficking, Trade of ovum		
Delhi- G.B Road	Brothel	Hiring customers Trafficking Trade of ovum Brokers for commercial surrogacy		
Gujarat- Waida	Brothel	Hiring customers		

13.1.2.2.

Table 4. analysis on the extent of prostitution in India with references to places of prostitution.

13.1.2.2. Analysis 2.2. prostitutes in India

Types of prostitute	Mobility	Challenges
Brothel Prostitute	Movement restricted at a high stake	Economic instability Lack of access to public life Financial instability Subjected to violence Lack of education Health issues
Call girls	The movement is not restricted by customers or by pimps	
Escort girls		
Street prostitute		
Bar prostitute	They are occasionally allowed to move out	
Child prostitute	Complete restriction of movement	

13.1.2.3.

Table 5. analysis on the extent of prostitution in India with references to types of prostitute.

13.1.3. Analysis 3. Life style of prostitutes in History and Contemporary India

From table 2, it can be analyzed that in history the prostitution was perceived as a service of offering satisfaction to men but in the present it has become as a profession of sex for profit. This can be inferred from the dressing and cosmetic art practices in the past and present. Women involved in prostitution in the past were able to get themselves educated but in the present there is no scope for education.

13.1.4. Analysis 4. Social and economic status of prostitutes in historic and contemporary India

It could be ascertained that, the financial and economic status of prostitutes was better in the past than in the present because there are evidence that prove that prostitutes were paid well off in the history. Instances also high light that prostitutes were sometimes given gold, silver and other ornaments for their service. In the present scenario the amount paid to prostitution is very meager.

Both in the past an in the present, prostitutes were isolated from the city. However the history deemed them as a source of economic prosperity and the courtesans were given important positions in the state. This is contradictory to the present, because prostitutes in the contemporary period are exploited by the male counter parts.

13.1.5. Analysis 5. Protection of prostitutes under law in historic and contemporary India

13.1.5.1. Analysis 5.1. Protection of prostitutes under law in historic and contemporary India- Practical application of law

In the historic period, it could be identified that literature has aimed to establish duties of the state towards prostitutes. Several rulers have given separate place of living and recognition in the society. The interest of the prostitutes was protected by the state in history. But in the modern period though there are several legislations to protect prostitutes and curb prostitution, table 3 reveals that there is no practical application of such laws in India.

13.1.5.2. Analysis 5.2. Protection of prostitutes under law in historic and contemporary India- Theoretical application of law

S.no.	Historic period		Contemporary period	
	literature evidences	and findings	Legislation	Objective
1	Vedic, Jain and Buddhist writing	part of State regarding prostitution	Cantonment Act of 1864	Prostitution centers established in each centers
2	Yadav kingdom of Dwaraks	Settlement of prostitutes in the society	The Criminal Law Amendment Act, 1912	Harder punishment against pimps
3	Yadav Chief's collection of mistresses prisoners	Ill treatment of prostitutes	Prevention Of Prostitution Act in the year 1923	legal against pimps and introduced harder punishments for the people who procure women for prostitution
4	Dharma-sutras	Duties of prostitutes State roles	Suppression Of Immoral Traffic Act of 1956	Prevention of prostitution by banning brothels and increasing the punishment for trafficking
5			. Section 366A and 366B in Indian penal code	Protection of prostitutes

13.1.5.3.

Table 6. Comparison between the laws with respect to prostitution in historic and contemporary India

13.2. Interpretations

Interpretation 1: It can be interpreted from Analysis 2.1 and 2.2 that the extent of prostitution is very high and complex in contemporary India because there are a lot of problems faced by female prostitutes in the country and the concerned officials are bribed by the prostitution center and the pimps.

Reasons: 1. Number of problems are faced by female prostitutes

2. Officials are being bribed

3. No action could be taken against the prostitution centers as the functioning of such centers is complex.

4. prostitution has also contributed to trafficking

5. children are also involved in the process.

13.3 Verification of Hypothesis

1. **Hypothesis1:** It can be understood that prostitution centers have attracted customers across the country. From table1 and analysis1 it can be understood and found out that the practice of prostitution has been recognized in modern India as a wide spread oldest profession. Hence it can be ascertained that “Prostitution has spread at a high extent in Contemporary India (H_{01})”.

2. **Hypothesis2:** In order to know about the positive or negative factor of prostitution’s extent, it is essential to study about types of prostitutes working in the country, the challenges faced by them, the impact of prostitution in the society and the applicability of the laws with reference to such practices.

It could be inferred that:

a. the females involved in prostitution face a number of challenges (table3).

b. trafficking also occurs in prostitution

c. sexual exploitation takes place.

d. laws couldn’t be applied in the centers of prostitution as it is complex in nature.

e. officials are bribed, therefore it can be understood that prostitution also affects the society in the modern era. Hence it can be inferred that “The extent of prostitution is a worrying factor in contemporary India (H_{02}).”

3. **Hypothesis3:** Analysis3 makes it clear that “The life style of prostitutes in the historic period was recognizable when compared to the present period(H_{03})”.

4. **Hypothesis4: Analysis4** clearly indicates that “The status of prostitutes was relatively standard in the history than in the present (H_{04}).”

14. FINDINGS

- Prostitution has spread at a high extent in Contemporary India.
- The extent of prostitution is a worrying factor in contemporary India
- The status of prostitutes was relatively standard in the history than in the present
- the prostitutes were comparatively well protected by the states in the past than in the present
- The life style of prostitutes in the historic period was recognizable when compared to the present period.
- The media in the contemporary India has taken several steps to high light the exploitation of female sex workers in India
- Ancient and other historic literatures have recognized and have embraced the practice of prostitution in India.
- Prostitutes weren’t given any place in the history and in the present.

15. RECOMMENDATIONS

- The extent of spreading of Prostitution shall be controlled by enacting legislation for the purpose of abolishing brothels.
- Policy and welfare schemes should be passed to protect the prostitutes working in the brothels.
- A statutory body shall be established to control prostitution and protect prostitutes
- Mental and emotional counseling shall be given to school students and women on a regular basis for the purpose to control the entry of women in prostitution.
- Awareness camps shall be conducted in the states known for prostitution in order to control the entry of women in prostitution.
- The government should financially support the prostitutes who have been rehabilitated from the brothels
- Awareness camps and documentaries shall be released in order to change the perception of society on the prostitutes.
- More NGO’s shall be certified by the government for the purpose of protection of prostitutes.

16. CONCLUSION:

From this study it could be understood that Prostitution is one of the most seasoned callings of the world which is rehearsed since the introduction of the sorted out society. Prostitution is rehearsed in all the nations and each kind of society. Prostitution and the going with malice of the activity in people with the end goal of prostitution are contrary with the poise and worth of human individual and imperil the welfare of the people, the family and community. Prostitution has been by and large characterized as wanton intercourse for enlist whether in cash or in kind. Prostitution isn’t to be mistaken for the unlawful sex union of sweethearts, for there is no friendship in prostitution, prostitution as a marketed bad habit has existed on the planet from time immemorial, however its foundation has never been perceived by the general public all things considered. The prostitutes had no place in the local existence of a family and were implied for the joy of men. Discourse, Smiles, move and melody were their weapons. Jatakas demonstrates the character of Prostitutes in these words. They draw in men by their enticing figure and voice, fragrances and touch and by their dalliance in stratagem. They overlook past fellowship and take joy with

new men similarly as dairy animals injured in one field munch cheerfully in another. Prostitutes should force excellence, youth propitious signs on her dazzling structure, sweet voice and ought to incline toward the benefits of a man to his ability of burning through cash. She ought to be normally of a cherishing attitude. It could be found that Prostitution has spread at a high extent in Contemporary India. The status of prostitutes was relatively standard in the history than in the present. Therefore it could be suggested that, The extent of spreading of Prostitution shall be controlled by enacting legislation for the purpose of abolishing brothels. The government should financially support the prostitutes who have been rehabilitated from the brothels.

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