



TRAFFICKED BRIDE: WHETHER A DREAM FROM HELL TO HEAVEN OR A REALITY OF SEXUAL EXPOLITATION: A STUDY

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Abstract:

The human race developed its conscious delicately and has become one of the complicated social creatures of the nature. With experiences and a wisdom to have a dignified life and to serve the society, the mankind tried to establish a positive set of obligations and restraints within their community so that the spirit of humanity deliver collectiveness instead of individualism. Human traffickers find a fitting breeding ground in the fast-growing southern metros, luring victims with huge salaries and better lifestyles. Trafficking in human beings is a global phenomenon which has been subject to increasing international attention in recent years. Bride trafficking is a recently developed kind of trafficking. In the era where women have a right to choose a suitable partner for herself, but still there are some unfortunate folks who are enforced into, the practice of selling a women into wedding against her wishes. This is known as 'marriage of convenience'. The traffickers then sell the women to those who are willing to pay for brides. To keep them, from escaping during the transaction to transportation and being sold, women are often drugged. The traffickers in this case pretend to be marriage brokers/ intermediaries for families in distant areas. Violence is used to convince women to leave their homes. These women are largely from rural villages. They get lured by false promises from traffickers. It is a common scenario that one woman will be sold multiple times as a bride to different men. An important step to eliminating gender bias and the attached issues of gender based crimes is pulling down the religious and cultural barriers that prevent families from accepting girls as persons with rights and freedom and not as liabilities. In this present paper the researcher wants to put focus on 'bride trafficking as a problem' especially major trafficking from Bihar, West Bengal and South to Haryana, Rajasthan and UP. What are the different causes of Bride trafficking, what could be the measures to curb this problem, is bride has any matrimonial rights in bride trafficking or not and at last rights and duties of so called husband.

Key Words: Trafficking, Bride Trafficking, Marriage of Convenience & Marriage Squeeze

1. Introduction:

*There was a woman who came to the market to buy charcoal. She found me and told my mother about a woman in Lome' who was looking for a girl like me to stay with her and do domestic work. She came to my mother, and my mother gave me away. The woman gave my mother some money, but I don't know how much.*¹ Human trafficking, unfortunately, is the fastest growing means by which people are enslaved, and one of the fastest growing international organized crime. Approximately 80 per cent of human trafficking is women and girls and up to 50% are minors². The human trafficking is the most heinous crime against humanity where a human is trafficked for the personal gain of an individual. Human Trafficking is nothing new, is as old as civilization is. But in the ancient time it is with the consent of Victim or his representative, but with modernization the notion of trafficking changed completely, where the victim's participation is not exists. "After the First World War, the League of Nations focused on international issues and the Suppression of "White Slave Traffic" was changed to "Traffic in Women and Children" so that everyone was included with no discrimination to race. The children of both genders were also recognized as victims of trafficking. In 1932, during World War II, Japan had set up a horrifying and outrageous system known as "comfort stations" where women all across Asia were forced into sexual slavery³. This kind of contemporary slave trade has washed away the kindness or humanity among those who are being involved. The moral values, philosophy, ethos and sense of belongings as a member of human race have been cramped by the individual pleasure and interest.

In India, thousands of Indians are trafficked on a daily basis to the trafficked destination for the purpose of forced labour, sexual exploitation, forced marriage, selling or purchasing organ. The trafficked one has to survive in brothels, guesthouses, factories, farms, dance bars, and even in the homes of well-off Indians, they have no control over their bodies and lives. The victimization of deprived and vulnerable masses has disqualified them from the human race and used them like animals and vegetables in the market.

For example, Article 6 of the Convention on the Elimination of All Forms of Discrimination against Women states "All Parties shall take all appropriate measures, including legislation, to suppress all forms of

¹ Won Kidane, "Introduction: Understanding Human Trafficking and its Victims", 9, *SJSJ* (Spring/Summer 2011).

² The Advocates, "What Is Trafficking in Women? Finding a Common Definition for Trafficking", available at: http://www.stopvaw.org/finding_a_common_definition_for_trafficking (Visited on December, 10, 2014).

³ *Ibid.*

traffic in women and exploitation of prostitution of women⁴.” The Protocol to Prevent, Suppress and Punish Trafficking in individuals, particularly women and children is the first international consensus definition of the problem. The UN Protocol defines "trafficking in persons" as follows:

“the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs”

In November 2004, the ASEAN Declaration against Trafficking in Persons Particularly Women and Children were adopted which reaffirmed the Ha Noi Declaration of 1998 and the Ha Noi Plan of Action. After the 2004 ASEAN Declaration against Trafficking, numerous MOUs were signed amongst the ASEAN nation's viz. MOU between Lao PDR and Vietnam; between Cambodia and Thailand; between Lao PDR and Thailand; between Myanmar and Thailand; between Cambodia and Vietnam; between Thai and Vietnam; between Myanmar and China, etc.⁵

However, nationally, Article 23 of the Constitution of India, prohibits traffic in human beings and other similar forms of forced labour (a fundamental right granted to citizens of India), the Government of India has enacted in 1956 the Suppression of Immoral Traffic in Women and Girls Act (SITA) and renamed in 1986 as the Immoral Traffic (Prevention) Act (ITPA).

2. Bride Trafficking:

An increasing gender imbalance in South and East Asia is increasingly pouring the demand for trafficked victims. This gender gap has resulted in millions of more men than women in the marriage bazaar, which creates a “marriage squeeze”. These women, often sold by their parents/guardians or kidnapped from their communities, are forced into marriage, prostitution or concubinage. It forces men to find women to marry, and as a result, there are cases in which women from Bangladesh, Nepal, and other areas of India have been kidnapped or brought as brides to “bachelor villages”. Although to have a son is the preference and it could be the most important factor behind skewed sex ratios, but poverty also exacerbates the demand and demand for bride trafficking. The lack of women also contributes to greater demand for prostituted women and girls, fulfilling the demand for victims of trafficking⁶. The fight against trafficking in persons has been a ‘war’ against humanity in 20th century. In a country where female children are considered as a financial burden, the prevalent practice of female infanticide and gender-selective abortion, leads to a shortfall in the number of women accessible for marriage, and this has encouraged bride trafficking⁷. A social pressure to marry is one of the major causes of this problem.

Bride trafficking is forced sale, purchase and resale of women and girls in the name of pious relationship i.e. marriage. Girls and women are kidnapped or forced into bride trafficking and raped, sold and/or married off without their willingness only to end up as permanent slaves and bonded labourers at the sympathy of the men and their families. It also known as bride buying, which is a very strange term because despite of their sale, these ‘brides’ are serve as commodity and they are not subject to claim any right. They are existent, living females who are victims of trafficking.

According to Global Voices approximately 90% of the 200,000 humans trafficked in India every year are victims of inter-state trafficking and are sold within the country. The states of Haryana, Punjab and Rajasthan are major destinations of trafficked ‘brides’. It is hardly surprising that these states also account for the most skewed sex ratios in the country⁸. Although the buying and selling of brides was a well documented historic practice in undivided India, lives of today's trafficked girls and women are cloaked in secrecy because neither do they have a voice, nor do they have the social-mobility or resources to acquire one and raise it⁹.

Bride trafficking is a recently developed variety of trafficking. In the time where Law gives right to choose suitable groom for themselves, there are those unfortunate ones who are forced to the practice of selling into pious nuptials against their wishes. This is also called as ‘marriage of convenience’. ‘Marriage agencies’ now the days operating online and can be a front for the exploitation of victims of trafficking. There are some sites like, ‘mail-order bride’ which involve the sale of trafficked victims online by credit card, while marriage

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Trafficking in Persons Report June 2006, available at: <http://www.state.gov/documents/organization/66086.pdf> (Visited on December 05, 2014)

⁷ Bridal Slaves: A 21st Century Evil, available at:

<http://www.aljazeera.com/programmes/slavery21stcenturyevil/2011/10/201110111013102368710.html>. (Visited on December 05, 2014)

⁸ Sakshi kumar, “*Trafficking statistics in India’ A Marriage of Inconvenience*”, available at:

<https://justiceforwomenindia.wordpress.com/tag/trafficking-statistics-in-india/> (Visited on December 10, 2014)

⁹ *Ibid.*

agency sites may be offering sexual services¹⁰. It is a common scenario that one woman will be sold multiple times as a bride to different men. Their roles could vary from sexual slavery to performing hard labour all day and suffering physical and verbal abuse¹¹. Traffickers generally sell these girls and women in provinces with large female deficits. India faces a similar problem of gender imbalance in some regions, although it is sparked primarily by cultural attitudes that see girls as economic liabilities due to dowry demands by potential grooms¹². Legislators may consider updating this definition to include practices in which both women/girls and men/boys can be the subject of forced or servile marriages¹³.

According to a 6 year long analysis conducted by Empower People, 23% of girls from West Bengal are trafficked. Bihar is next at 17% followed by Assam (13%), Andhra Pradesh (11%), Orissa (8%) and Kerala (6%)¹⁴. Trafficked brides are known by different names such as Paro (outsider), Jugaad (adjustment) Molki (one who has been bought), these names are itself humiliating to ones inner self. Majority of trafficked brides belong to lower social castes, scheduled castes, lower economic classes or scheduled tribes. Most of them are kidnapped, some tricked and various sold into flesh business by their own parents/known or other trusted family members/neighbors. The other way of selling women has recently come to consideration due to the 'Baby Falak case¹⁵', where pimps and traffickers pose as grooms, marry women with less or no dowries and then sell them off to other men. Isolated from their natal communities, in an alien land with no rights of their own, these cross-state trafficked brides are easy for their 'grooms' and in-laws to control and exploit¹⁶.

3. Aims and Objectives:

- ✓ To analysis the causes and effects of bride trafficking.
- ✓ To scrutinise the legal provisions regarding bride trafficking.
- ✓ To examine the future of brides who trafficked.
- ✓ To investigate the punishment for husband/mediator who trafficked a bride.

4. Bride Trafficking: From Heaven to Hell:

The trafficked brides are often discouraged from lodging their complaints or running away because of social, emotional and economic pressure to stay on in a marriage. Although lack of familiarity to the area to which they were trafficked is one of the major problems, the other could be the outlook of police or official complicity which compels the return of runaway brides. As women are being seen as a commodity and men are looking at new ways of acquiring them. The Haryana province alone has a great gender difference and is hence known as the destination for bride trafficking¹⁷. In the area where female children's are considered as a financial burden and the cases of female foeticide and infanticide are common practices which will lead to the imbalance of the sex ratio. So, the men folk are now buying, selling, sharing and re-selling wives. Women are not treated as human beings but are now a commodity. The society here believes that it's cheaper to buy a bride than to raise a daughter. The concept of bride trafficking is yet another version of domestic sex- trafficking. Women in this whole scenario are not being given their real status¹⁸. The laws which are re-victimize trafficked women by classifying and prosecuting them as illegal aliens, and the social discrimination they would likely face if they return home¹⁹. Although a trafficked bride is technically married to only one man in the family, the man's brothers or other male relatives see her as a property to be shared. The Eastern Post reports that 70% of trafficked brides are gang-raped repeatedly on a regular basis by their husbands and other male members of the family.²⁰

4.1 The Politics of the Indian Wedding: "Young men in Haryana are being forced to buy brides from other states. This has turned into a business, and agents and touts are flourishing," said Mr. Sunil Jaglan, the sarpanch

¹⁰ *The Vienna Forum to fight Human Trafficking 'Trafficking in human beings: Internet Recruitment' Council of Europe, 2007, P.40, available at: <http://www.unodc.org/documents/human-trafficking/2008/BP017TechnologyandHumanTrafficking.pdf> (Visited on December 05, 2014)*

¹¹ Aanchal Kapoor, "Bride Trafficking in India: 21st Century Slavery", available at: <https://humanrightsoncampus.wordpress.com/2012/12/12/bride-trafficking-in-india/> (Visited on December 05, 2014)

¹² *Supra* note 7.

¹³ United Nations Office on Drugs and Crime, "Model Law against Trafficking in Persons", available at: http://www.unodc.org/documents/human-trafficking/Model_Law_against_TIP.pdf (Visited on December 05, 2014)

¹⁴ *Supra* note 9.

¹⁵ Baby falak case: Falak was a two-year-old girl who was admitted to AIIMS Trauma Centre in New Delhi, India on 18 January 2012, with a fractured skull and human bite marks on her body. She was brought to the hospital by a 15-year-old girl who claimed to be her mother.

¹⁶ The Case of Baby falak is not much was known about Falak's birth and family initially. In fact, the name Falak was also given to her by the nurses at the ICU. Falak was brought to hospital by a 15-year-old claiming to be her mother. Later, the police launched a search for her biological mother. On 1 February 2012, they claimed to have located her mother, Munni. In addition, she was discovered to have two siblings and had been separated from both and her mother as a result of human traffickers. Falak's mother Munni had been tricked into a second marriage by two women who assured to take proper care of her three children. The women then divided the children among them. Falak's sister was sent home to Bihar. She and her five-year-old were passed from one adult to another, till she ended up with a teenager who was living with a married man.

¹⁷ *Supra* note 12.

¹⁸ *Ibid.*

¹⁹ *Supra* note 7.

²⁰ *Supra* note 9.

of Bibipur in an interview right before the 2014 General Elections which saw groups of young men march with slogans like “bahu dilao, vote pao” where their primary demand from contesting candidates was to find them a wife in exchange for votes²¹.

The Indian news report, “Bride Bazaar”, once termed it, that bride trafficking is flourishing in parts of the nation where poverty stricken parents, families reluctant to spend on the dowry and wedding of their daughters. The Organized traffickers have mushroomed to sell little girls as brides to the top bidders who are conned into a life of ill-treatment and a lot of times prostitution. The trafficking of women across the nation puts these women at high risk since they are isolated and therefore further vulnerable to abuse. It is these very Panchayats who embrace the fate of politicians in their hands. When election comes around, these Panchayats declare the name of a person/candidate and the whole community votes for him/her. However, for the government, it would be terrible to take action against bride trafficking and be defeated a vote bank. After all, some of the very important questions could be, ‘why is it important to uphold the human rights and dignity of these nameless, faceless women? Who are they? Do they comprise a vote bank?’ A vote bank seems to be the only solution to this problem. If a vote bank is what it takes for the authorities to turn a blind eye to bride trafficking and simply shrug and say that marriage is a familial issue when confronted with realities, then a vote bank should be organized. Right-minded citizens who know their rights and care about the rights of others *must* come together and put gender equality and women’s rights on the agenda for 2014²².

Since most of these brides come from south east and south India, where the cultural and social differences between the women and the north Indian men who obtain them is vastly diverse where they find it hard to adapt the sex ratio is a slight more equitable. States like Rajasthan are brimming with bride markets frequented by buyers from Haryana; tell stories of bargaining and publicly “feeling up” the girl to check the “quality” of the commodity that he is purchasing which come with a warranty and everything²³.

5. Role of Internet in Bride Trafficking:

The ‘mail order bride’ trade is almost entirely unregulated. The advertisement for adults (and sometimes minors) for matrimony and require the young girls and women, they attract to reveal highly personal details, while failing to screen the mail customers or scrutinize their backgrounds at all. Women who participate in such programmes often make the erroneous assumption that governmental agencies in the countries of the men participating in the programme have the technological capacity to access information about the men and that men with criminal records would not be able to bring a spouse or fiancé into their country²⁴. The industry however, does not screen its male customers; no check for a criminal record is conducted, and there is no formal means of ascertaining whether male clients are already married²⁵.

5.1 Technology in Bride trafficking: To Exploit Victims: Technology can be useful and can be misused for the purpose of exploitation, especially sexual, either by individuals for their own personal use or by organized criminal groups or by other entities, using the Internet as a commercial means to general profit by selling images, services etc. These could be online technology, which can be exploited for such functions include the following:

- ✓ Websites: can be misused as venues for sharing of pornography, maintained recreationally or for profit. And now the days they offer streaming videos.
- ✓ Web message: exchange of information which can be misused by sexual perpetrators; they are similar to newsgroups but the only difference is they can be private and password protected.
- ✓ Newsgroups sites: for exchange of information are the third one where the information of women can be misused.
- ✓ Chat rooms: real time message can be misused by predators to exploit children or recruit potential victims.
- ✓ Search engines: powerful indexes of cyberspace can be misused by criminals to find illegal content.
- ✓ Encryption: can be used to cover the content of files. Unethical practices are used like ‘page-jacking’ and ‘mouse-trapping’ to misrepresent internet users to pornographic sites to trap them there.
- ✓ Sexual Assault online: One very factual phenomenon which occurs through World Wide Web is the stalking by adult predators of children.

5.2 Recruitment via Advertisements to Bride Trafficking: There seems to be some evidence that traffickers use the Internet to recruit women into trafficking situations. Chat rooms and advertisements are the two principal methods used by traffickers to recruit such victims²⁶. The traffickers used Internet sites to post job advertisements for jobs in Western Europe just as they do in magazines and newspapers. The magazine

²¹ Ridhima Sharma, “Sex, lies, and a receipt: Bride trafficking lifts it head from under the veil”, available at: <http://www.thealternative.in/society/sex-lies-and-a-receipt-bride-trafficking-lifts-it-head-from-under-the-veil/> (Visited on December 05, 2014)

²² *Supra* note 9.

²³ *Supra* note 22.

²⁴ “Human Trafficking: Mail Order Bride Abuses” , available at: <http://www.gpo.gov/fdsys/pkg/CHRG-108shrg96804/pdf/CHRG-108shrg96804.pdf> (Visited on December 05, 2014)

²⁵ *Ibid.*

²⁶ *Supra* note 11.

advertisements give mobile phone number, while the Internet sites give email addresses. The types of sites used by traffickers for the purpose of recruitment of victims can include the following:

- ✓ Sites of marriage agencies (that could act as mail-order bride agencies or dating clubs)
- ✓ Escorts' sites
- ✓ Dating clubs
- ✓ Work in the sex industry
- ✓ Matrimonial offers
- ✓ Tourism

The Internet recruitment plays an important role in the life of a trafficked woman especially in the poor, rural places from which many girls/women are recruited.

6. Trafficked Bride and Its Vulnerability:

The trafficked brides face conditions of vulnerability prior to wedding with their potential grooms, through the matchmaking process, and even after the marriage takes place.

6.1 Cultural and Social Vulnerability: An additional bias add from the fact that the brides enter a different place, an unknown culture, and a strange community, in which some of them have any networks of support other than the husband. The matchmaking organizations tend not to stay involved in the prospect of a marriage. The man, who has brought a woman into his natural environment, is by defect in his comfort zone, while the woman is vulnerable to the intricacies of a culture, to which she is not familiar with, often without the familiarity of the language. She is again dependent in lots of ways on the husband until she begins to pilot the culture herself.

6.2 Informational Vulnerability: The significant imbalance primary to a condition of vulnerability concerns the information regarding partners available to potential brides and grooms. Prospective brides generally obtain information which has been volunteered by the possible husband himself. While matchmaking organizations have incentive to provide their paying male clients with "quality" brides, the incentive is much smaller for providing the prospective brides with similar information about their possible husbands, especially considering the seemingly unrelenting supply of available brides²⁷.

6.3 Economic Vulnerability: Additionally, the trafficked brides are in situations of economic vulnerability before and after their wedding to their first-world husbands. However, when these brides find themselves married in the first world, they are dependent economically on their husbands especially in the early days of their lives in a new country, they thus continue to face economic vulnerability and dependency until the time comes when they are able to support themselves financially²⁸.

6.4 Legal Vulnerability: Unfortunately, there are no meaningful laws to deal with bride trafficking effectively. The Immoral Trafficking Prevention Act is a special law focused on prostitution but doesn't cover all forms of trafficking²⁹. So the function of this law may not be the largely prudent. S. 366 of the Indian Penal Code³⁰ which talks about "kidnapping, abducting or inducing a woman to compel her marriage, etc" is a remedy that can be used, but it has no provision for rehabilitation or reintegration of the victims of bride trafficking. Apart from legal acknowledgment and aid, awareness and social engagement is imperative. Once we accept and pursue the belief that women are people, who are not born to be future-wives for men and that they are not entitled to 'wives', things can slowly start to change. And we must remember that as an equal member of society and within the family, a girl is not anybody's to be bought or sold for any reason. You simply cannot put a price on a woman³¹.

On the legal front too, hope for justice seems almost non-existent for trafficked brides. The ITPA (Immoral Trafficking Prevention Act) deals especially with prostitution but does not cover all forms of trafficking. The Bonded Labour System (Abolition) Act, 1976 does not cover this form of trafficking and slavery either. Moreover, sexual violence faced by trafficked brides amounts to marital rape which, despite the Justice Verma Committee's suggestions and vehement protests by various women's rights organizations, is *not* a criminal act in India. Although IPC sec. 366 seems like an effective way to tackle this mass abuse and rape of women and girls, it does not have a provision for rehabilitating victims of trafficking. Despite all this, the ultimate barrier is that trafficked brides are either illiterate or only slightly educated and have little to no knowledge of their own rights³².

7. Preventive Measures of Bride Trafficking:

India's efforts to prevent trafficking in persons were not so successful this year. To curb the issue of bride trafficking, the government organised public awareness programs to educate or aware parents on the laws against infanticide and sex-selective abortions which causing gender imbalance in many parts of India and

²⁷ *Supra* note 22.

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ The Indian Penal Code, 1860, Act no 45 of 1860.

³¹ *Supra* note 22.

³² *Supra* note 9.

driving the requirement for purchased brides. The government also intended to prevent child labor by offering monetary benefits to parents to send their children in school. However, the central government was not able to guard its long and porous borders with Bangladesh and Nepal through which several thousand trafficking victims reportedly enter India each year³³. The government did not take satisfactory measures to curb internal trafficking for sexual abuse or involuntary servitude despite the commonness of such trafficking to major cities, and ever more in smaller cities and suburbs. In addition, the government should also consider offering training for men and women travelling overseas for employment, to avoid situations of involuntary servitude abroad³⁴.

8. Conclusion:

Human-trafficking is one of the most horrible criminal activity that has spreaded its illness over the planet. It is one of the wicked acts that have made the existence of millions as worse as the hell. Trafficking in human beings is a universal phenomenon which has been subject matter international attention in recent years. The Anti-trafficking initiatives have increased, globally and regionally, and curbing trafficking have become an important issues of international a national development agencies. It is significant that domestic servitude and the use of deceitful and deceptive marriages are recognised as potential tools of trafficking in persons. Around the globe, the fight against trafficking in persons (especially in the case of women and child) has been a 'war' against prostitution and child labour for the 20th century.

Sexual promiscuity among boys and men goes unrestricted and is almost notable in such social environments where using defence is not the norm. Therefore, the trafficked brides who are sexually ill-treated by their so called husbands or other men/family members are at a higher risk of constricting HIV, as are any children born to them. The women can be used for a group of purposes in trafficking; they could be enticed with fake promises of a good job or could be for an attractive lifestyle. The Dalit or tribal women's are on maximum risk because the traffickers aim on the most vulnerable i.e. the poor, the displaced and the marginalized. This happening is being ignored by the law enforcing agencies. In India the awareness of trafficking issue should be increase in rural areas where there is a high threat of trafficking. Day in and day out the enforcement agencies fail to curb this crime, fail to save a girl, a daughter, a sister from being sold to people who see women not as a wife but a commodity of their satisfaction³⁵. India should also better monitor its borders to interdict trafficking victims and trafficking rings.

1) They have recruited a number of women who have indicated a desire to travel abroad or emigrate; 2) The women are single and able to move, although some of them may have children; 3) The women may have tried corresponding with men, meeting Western men on tours sponsored by the agencies, and now be more willing to go abroad if they agency makes them an offer; and 4) the agencies have extensive personal information about the women and their families that is often used to coerce women into prostitution once they are abroad³⁶.

It is difficult to know how many of these agencies are providing the services they claim of selling addresses, and how many are involved in activities that meet the criminal definition of trafficking in women³⁷. The root causes of migration and trafficking greatly overlap. The lack of rights afforded to women serves as the primary causative factor at the root of both women's migrations and trafficking in women. By failure to protect and promote women's civil, political, economic and social rights, governments create situations in which trafficking flourishes.

A major problem they face is in identifying the victims since they typically come from rural areas and are sold to distant, isolated villages. And the fear of being ostracized in the community prevents victims from accepting that they have been bought or trafficked. Therefore, the legal nature of arranged marriages as they come to call themselves put the onus on the authorities to prove the women were forced into marriage in order to pursue arrests³⁸. The right and access to justice has no noteworthy meaning and worth for them. The methods, procedures, means, process, as well as the rate of involvement is growing in this crime every day due to lack of resources, very few income options, highest demand in the market, and weak and helpless legal watch system. The Bride trafficking is not just a woman rights issue but it is a human rights issue of the opposite member of a patriarchal society. The marriage through Bride trafficking cannot be called as a marriage; it is just a lethal combination of the darkest kinds of domestic slavery, sexual slavery and bonded labour. It is the decisive dehumanization of a woman; hidden under colourful blankets it is not a path of heaven from hell, it is the most painful reality where the so called partner of life is using the woman as commodity for sex, lust, labour and money, and disgusting excuses of men's needs. It is the most inhumane practise where someone believes that he can put a price on another human being's respect, dignity, modesty and ultimately life. This custom prevails because we, as a society, allow it to do so. But this is the time where this practise should banned or if not then to

³³ *Supra* note 11.

³⁴ *Ibid.*

³⁵ *Supra* note 12

³⁶ *Supra* note 25.

³⁷ *Ibid.*

³⁸ *Supra* note 22.

regularised to some extent where the fundamental right of a person can be secure and could be protected to that extent where he can live his life in a dignified manner. It is, thus, very important to have a careful watch and monitoring machinery towards the most heinous crime against society, as well as strong interferences and commitment through which we can attempt to wash out this sin across the globe.