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**"SPACE, STIGMA, AND SOCIETY: URBAN DYNAMICS AND  
COMMUNITY ATTITUDES IN PUNE'S RED LIGHT AREA"**

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## ABSTRACT

Prostitution, or sex employment, is one such practise that has lasted across cultures and historical periods and is typically seen in urban contexts. This study focuses on Budhwar Peth, a distinct neighbourhood in Pune, India, known for its dynamic commercial activity as well as its reputation as a red-light district. This research explores into the complex connection between sex workplaces and urban planning methods, offering light on the cohabitation of these supposedly distinct components within the same urban fabric.

Using a mixed-methods approach that includes interviews, mapping exercises, a thorough literature assessment, and a historical analysis, this study reveals multifaceted features of the coexistence of sex work businesses and urban environments. The research reveals a complex narrative that connects socioeconomic factors, urban planning regulations, public perceptions, and stakeholder experiences in Budhwar Peth.

The complex coexistence of multiple attitudes about sex work within Budhwar Peth is a key conclusion of this research. This coexistence is visible throughout different ages and generations, with younger generations having positive views and older ones containing stigmatising perceptions. These generational shifts reflect the changing nature of society standards and offer opportunities for good change.

This research also highlights the sensitive link between urban development efforts and the presence of red-light districts. Despite the lack of specific zoning laws for sex work facilities, urban planning decisions have a considerable impact on their existence. According to the research, the connection between urban planning and red-light areas is characterised by changing public attitudes, the absence of specialised zoning limitations, joint law enforcement activities, and insufficient consideration of safety considerations.

Lastly, our research elucidates the complex relationship between sex work and urban planning, illustrating how these seemingly separate aspects are tightly linked inside Budhwar Peth. It emphasises the critical importance of inclusive urban development plans that include sex workers and their communities. The findings clearly argue for carefully planned policy formulations capable of resolving many issues, protecting human rights, and contributing to the development of an inclusive urban landscape.

## KEYWORDS

Prostitution, Urban planning, Red-light district, Societal perceptions, Coexistence

## 1. INTRODUCTION

Prostitution, also referred to as sex work, is a recognised societal phenomenon that has taken place in many communities throughout history and across cultures. It is still an issue of debate and poses challenges to cultures all around the world. Prostitution's existence in various places, large and small, illustrates its adaptation and evolution over time. Understanding the complexity of prostitution requires a neutral examination of its existence and the variables that contribute to its survival. (Ridwan. T.R, et.al. 2016)

Workplaces and working circumstances for sex workers differ. Sex workers can be self-employed or employed and work part-time or full-time in the sex industry. Sex work can be formal in the sense that some sex workers have an employer-employee relationship with a business. (E. Jeffreys, 2015) Prostitution indicates the presence of sex in metropolitan areas. The city is sexualized and organises human sexual relations in a Manichean way to maintain divisions between good and evil sexual identities.. (C.M. Barthes & V. Genini,2008)

The sex industry has always been a part of the city and human history, and it is claimed to be the world's oldest occupation. However, urban fabric regions that cater to prostitution are frequently seen as illegal parts of the city. In places where sex is considered taboo, like as India, the stigma connected with this vocation is prevalent. The detrimental impact of stigmatisation extends not just to the lives of those involved in the sex business, but also to the places they occupy. As the main city turns its back on sex work locations, often known as Red-Light Districts, both the location and the people there lose a sense of place, identity, community, security, and importance in the city fabric (M.Thomas ,2020)

While there is an extensive amount of research examining the experiences and challenges faced by sex workers, comparatively less attention has been paid to understanding the perspectives and attitudes of individuals living and working in the vicinity of sex work establishments toward their coexistence with brothels in their neighbourhoods.

This study aims to shed light on an unexplored aspect of the social dynamics of Indian urban areas by investigating the views and experiences of shop owners and other stakeholders concerning the coexistence of brothels in their communities. The findings of this study may serve to inform policies and practices linked to urban development and sex industry regulation in India. It may or may not order aid in more effective and inclusive urban planning strategies.

The research will take place in the Pune neighbourhood of Budhwar Peth, which is noted for having a high number of brothels and sex workers, as well as an active market and residential area.

## A. RESEARCH OBJECTIVES

The purpose of this study is to investigate the perspectives and experiences towards Sex work and sex workers of people living and working in the neighbourhood of Budhwar Peth, Pune.

To investigate the impact of presence of Brothels on the areas' social and economic dynamics, including concerns of safety, public health, and urban planning.

To examine, if urban planning policies affect the presence red light district, and investigating potential connection between them.

To understand What are the physical factors that affect the red-light district's location and cohabitation with other urban activities, and how is it integrated into the city's urban fabric?

To make recommendations for enhancing urban planning policies and procedures for regulating brothels near urban markets, while maintaining stakeholders' safety and well-being.

## B. PURPOSE OF THE STUDY

The purpose of this study is to thoroughly investigate the attitudes, experiences, and urban context surrounding the coexistence of red-light districts and urban markets. This study attempts to explain the multifaceted interactions and experienced faced by participants within this environment by getting into the complex dynamics of Budhwar Peth, a prominent red-light district in Pune, India. The purpose of this research is to help shape urban development policies that improve inclusivity, safety, and overall well-being for all people and stakeholders, with an emphasis on future planning and implementation.

## C. SIGNIFICANCE OF THE STUDY

This study is significant because it explores into the important relationship between the brothels in Pune's Budhwar Peth and urban planning strategies. Understanding how the presence of red-light districts connects with planning methods is critical in developing inclusive and long-term urban development initiatives. This research gives you the essential information to make informed decisions and establish policies that handle the complex issues of cohabiting sex work and metropolitan areas by investigating the influence of brothels on social and economic dynamics, public safety, and overall urban fabric.

The findings of the research may assist in improving planning policies and build more equitable and safer urban environment. As a planner, this research is a wonderful

resource for creating a more compassionate and thoughtful urban landscape that accommodates various people and assures their well-being.

## 2. LITERATURE REVIEW

This chapter examines the key concepts that have emerged in the study of public attitudes towards sex work. These concepts are drawn from various scholars, academic corpus, published works, academic discourses, existing studies, and literature as they are combined to provide a comprehensive understanding of the topic at hand. Each of these concepts will help, in developing comprehensive understanding of the broader factors which may influence attitudes and perceptions towards sex workers and brothels.

This review is centred on what is already has been written before, about similar studies, thereby adding to it. This will not only add to current academic discourses, but it additionally places my own research within the existing studies.

The aim is to provide a comprehensive understanding of the factors that we may take into account when analysing public opinions and perceptions towards sex work. The review is organized into three parts: Sociocultural factors, Spatial factors, and Policy and human rights considerations. Each category encompasses subcategories that shed light on specific aspects of the research topic.

### A. RELATED GLOSSARY

The following terms provide a clear overview of this research's primary ideas and set the stage for the reader to understand the significance and emphasis of the study. It is important to understand each term to ensure clarity and precision and to explain how they are used in the research which is revolving around these main terms. Throughout the thesis, we will investigate in depth not just how these concepts are defined, but also how they are used, examined, and connected to research.

### SEX WORK OR PROSTITUTION

“Sex work and prostitution are terms that are often used interchangeably to refer to the exchange of sexual labor for money, other material items, or access to social resources. These exchanges may be independently generated, facilitated through a third party, or leveraged by industry stakeholders. Sex work and prostitution are as old as human society itself, and although often associated with women and girls, these systems of exchange involve people of all ages, genders, races, abilities, and sexual orientations. Typically considered to occur primarily in marginalized urban spaces or among underprivileged cultural groups, in reality sex work and prostitution take place everywhere: large cities, rural hamlets, suburban cul-de-sacs, institutional spaces (i.e., schools, prisons, hospitals, government buildings), and among people from every social echelon. There is a myriad of types, including indoor, specialty, migrant, survival, online, and different kinds of work that is sexualized, such as the production and sale of sex toys. Although street-based sex work is often used to depict prostitution in media and academic stories, it only constitutes 10–15% of the total sex work participation globally.” (Orchard, 2019, p.1)

## WHAT IS RED LIGHT AREA?

In Oxford reference red light area is defined as “A locality identified as an occupational site for prostitution, whether legalized and regulated, unregulated and illegal, or on the fringe of local laws and regulations.”

“Red-light districts are areas in cities or towns that are themed around sex. They consist of clusters of activities or individuals and can be widely known outside the immediate area. The definition of red-light district has varied by place and time. They may be characterized by prostitution alone, but some districts have few or no visible prostitutes and consist of entertainment or other services.” (Ryder, 2010, p.638)

Defining the word "Red light area" is essential for providing setting, clarifying the scope, and ensuring that your study is relevant and ethically done within the context of what has been studied. It will assist readers in comprehending the significance and scope of your research.

## ATTITUDE AND PERCEPTION

According to Eagly & Chaiken (2005), as cited in Bertram Gawronski (2007, p.575) “Attitudes can be defined as "a psychological tendency that is expressed by evaluating a particular entity with some degree of Favor or disfavor". This definition is proposed to be inclusive and independent of changing research trends.

The concept of Attitude is primarily psychological, although it is also conceptualised in different ways in philosophy. In psychology, different definitions of attitude emphasise distinct aspects of the concept. Some definitions conceptualise attitudes as an association between an entity (person, place or issue) and a favourable or unfavourable evaluation or feelings.

Other definitions take a more behavioural view, suggesting that attitudes are learned positive or negative evaluations that predispose people to behave towards other people and situations in a particular way. (Karen Fisher, et .al 2022)

Considering this research it focuses on community attitudes about sex work, particularly among people living close to red light districts, a definition that includes both psychological and behavioural dimensions may be the most suitable. This method allows you to capture attitudes' emotional and behavioural elements, as well as their potential influence on behaviour.

For this study, in defining attitudes, we shall apply a comprehensive approach that takes into account both psychological and behavioural perspectives.

In the context of this study, attitude refers to a broad psychological concept that includes people's opinions, subjective feelings and emotional reactions (favourable or unfavourable) towards sex work as a whole. Also noted is the possibility that these

internal feelings may Cause people to act in particular ways when confronted with the existence of sex work in their neighbourhood.

According to this context, attitudes have both a psychological component (evaluations, feelings), as well as the potential to influence behaviour. It is consistent with the goal of learning how members of the community view and respond to sex work and how these views may influence their interactions with sex workers or their support for laws that are related to that work.

According to Allport (1935), as cited by Jeffrey Pickens (2005) Attitudes are mental or neural states of readiness that are organized through experience and exert a directive or dynamic influence on an individual's response to all objects and situations to which it is related. Attitudes can be influenced by a variety of factors such as social norms, values, and beliefs. They can also be learned through classical and operant conditioning.

Meanwhile, perception is the process by which organisms interpret and organize sensation to produce a meaningful experience of the world. (Wedell, Parducci, & Geiselman, 1987). Weiner (1979) suggests that perceptions can help people simplify their lives by allowing them to categorize and organize information. However, what a person experiences may differ significantly from reality. (Jeffrey Pickens, 2005)

## URBAN DYNAMICS

According to Barney (1971), author of "Understanding Urban Dynamics," the term "Urban Dynamics" refers to an analysis of how the urban system operates and how it can be more effectively managed. Barney's analysis is based on a computer model which simulates the interactions among population, housing, employment (industry), and municipal services.)

Expanding on the term Docampo (2014) explains Urban dynamics as the changes and movements in population, economic activity, and physical structures within urban areas over time. As he further explains in his study of "Theories of Urban Dynamics" (2014) that these changes can occur within the city itself, in the surrounding periphery, or in rural areas.

As a researcher, understanding urban dynamics is crucial for analysing the social, economic, and environmental impacts of urbanization and for developing effective policies to address urban challenges.

In the context of this study, "urban dynamics" refers to the dynamic patterns and interactions that exist in the area of presence of the red-light district. This includes a thorough investigation of elements including traffic patterns, building use, land use, socioeconomic changes, the growth of the public infrastructure, and the social and economic activities taking place in this metropolitan area. In order to gain a deeper knowledge of the neighbourhood's urban dynamics, the study tries to understand how these components change over time and interact with the red-light district's presence.

## 2.1 STIGMA, GENDER & POWER

Sociocultural factors, includes concepts such as Stigmatization and marginalization, power dynamics, and gender and sexuality. These factors play a crucial role in shaping societal norms and beliefs surrounding sex work. Understanding the stigma and marginalization faced by sex workers and community surrounding it, as well as the power dynamics and gendered dimensions at play, helps illuminate the social and cultural context in which public attitudes towards sex work are formed.

### SOCIAL STIGMATIZATION AND MARGINALIZATION

As mentioned in by Goldenberg and colleagues (2021) “Stigma and marginalization often intersect and reinforce each other. For example, sex workers may experience stigma due to their engagement in sex work as well as marginalization due to lack of legal recognition or protection for their work. This can lead to reduced access to healthcare services and other resources that are necessary for their well-being” (p.36)

Clair (2018) provides valuable insights into Goffman (1963) who coined the definition of stigma, that he considered “as an undesirable or discrediting attribute that an individual possesses, thus reducing that individual’s status in the eyes of society” (p.1). Along similar lines Clair (2018) defines “Stigma as an attribute that conveys devalued stereotypes. A discredited attribute could be readily noticeable, such as one’s skin color or body size, or could be hidden but nonetheless discreditable if revealed, such as one’s criminal record or struggles with mental illness.” (p.1)

Further Clair extends our understanding of Goffman’s (1963), work which emphasizes that stigma has a relevant role in everyday micro-level interactions-the stigmatized may be wary of engaging with those who do not share their stigma, and those without a certain stigma may disparage, overcompensate for, or attempt to ignore stigmatized individuals. (p.1)

Most people, Goffman (1963) argued, go through the experience of being stigmatized “at least in some connections and in some phases of life.” Indeed, his broad definition of stigma incorporates many contemporary discredited attributes, including what he defined as “tribal stigmas” (e.g., race, ethnicity, and religion), “physical deformities” (e.g., deafness, blindness, and leprosy), and “blemishes of character” (e.g., homosexuality, addiction, and mental illness) (Clair,2018, p.1)

Adding to definition of stigma (Alcohol and Drug Foundation,2019) define it as “a mark of disgrace and difference. Generally, stigma occurs when people in society disapprove of or hold negative attitudes toward something. This means it is likely that many people have either felt stigmatised or held stigmatising beliefs at some point during their life” (p.1)

According to Link & Phelan (2006) Stigmas have been shown to have a negative impact on self-concept and identity formation, resulting in degrees of social exclusion



that ranges from difficulty to engage in normal social interactions because of secrecy or shame to complete discrediting or exclusion by others.

Stigma is also at the base of forms of active discrimination. Stigmatized individuals are also subjected to a range of penalizing actions, from shunning and avoidance to restraint, physical abuse, and assault (Scambler & Hopkins, 1986). "The consequences of stigmatization are far-reaching. It is negatively associated with quality-of-life measures, such as social isolation, employment, and income" (Benoit, Jansson, Berger, & Phillips, 2013; Link & Phelan, 2001 as cited in Cecilia Benoit, 2017, p.4)

Moving our attention to the matter of sex work and stigmatization, Berthe (2018) have asserted that sex work is stigmatised in all aspects of society, seen as a mark of disgrace, a social discrediting, or a spoiled identity." In the media, politics, and even research papers, derogatory terminology such as "prostitutes," "hookers," and "whores" are frequently used to describe sex workers.

"Sex workers are frequently shamed and blamed for acts of violence committed against them – by police, clients, family, other private individuals, health care service providers and employers" (Amnesty International, 2016, p.10).

The Global Network of Sex Work Projects (NSWP) Policy Brief highlights that various forms of oppression, rooted in factors such as sexual orientation, gender identity, race, class/caste, migration status, ability, or health status, have an enormous effect on the equality of women and men and sex employment rights. It argues that this discrimination particularly impacts women, also transgender people, engaging in sex work, hindering gender equality. It brings for the recognition of sex workers' rights as human rights, claiming that gender equality cannot be noticed unless these rights are protected. It argues for an inclusive feminism that works with sex workers, valuing their individuality as partners in this struggle.

According to (Berthe ,2018) one popular aspect of the prostitution stigma is identity ascription. In other words, although males who visit sex workers are accused of unethical behaviour, the woman who offers the guy sexual services is accused of being a prostitute.

In contrast, the study addresses the exclusion of male sex workers in common feminist narratives about sex work, which amounts to homophobia. It indicates that homosexuality and transgender behaviours are criminalised in over 70 nations, exposing LGBT sex workers to marginalisation and suffering.

As stated by (Wagenaar and colleagues, 2017) This identity ascription has broad and severe consequences for sex workers. For example, prostitution is regarded as an anomaly rather than a legitimate source of income. It can't be considered an appropriate or conscious choice, even if it is incorrect because it is a fundamental part of a person's personality, damaging to the centre of their character. Prostitution is defined as a type of deviation, a drop from a moral state, rather than a violation or mistake of judgement, and remains unknown within the traditional discourse on labour, body, and sexuality.

Adding to that, (Wagenaar and colleagues,2017) one of the most common responses to prostitution is a confused and instinctive question: “But how can someone sell their body?” (p,37) Because prostitution is difficult to fully understand, it is viewed as evil and dangerous, posing a challenge to societal order and established social standards. Prostitution has long been associated with the spread of disease, both physically and socially."

Another study, by Meerkerk (2017), found that in nations with firm gender norms, sex work might give women a sense of power as despite the social stigma they may experience. The study focuses on current-day Bolivian examples of female sex workers asserting authority over men and money. The study emphasises the importance of sexual objectification in the enslavement of women. Historical arguments about women's prostitution have encompassed multiple levels of identity, moral judgement, and social concepts of appropriate sexual conduct, all linked with notions of the purity and guilt.

In some cases, and in the case of prostitution, having a stigmatised social identity is rooted in, and even encouraged by, the law, which gathers their status, encourages differences between their working and personal identities, and deprives these individuals of basic rights that unnecessarily increase the danger. In a lot of cases, it is not the nature of the labour itself that is an issue or causes harm, but rather the physical, emotional, and social danger that arises from social stigmas. (J. Lake,2013)

According to Berthe (2018) the root of this stigmatization may be due to the way sex work is perceived in the eyes of the law. According to Four global legal systems regarding sex work exist, these systems will further be explored in following chapters of this study.

As previously stated by (Alcohol and Drug Foundation,2019), that stigma is ultimately built of negative attitudes, stigma as that have frequently emerged as a recurring feature in several studies studying the various areas of sex work. As depicted by Berthe (2018), sex work emerges as a stigmatised practise in all sectors of society, projected as a mark of disgrace, a social discrediting, or a spoiled identity.

This critical finding connects strongly with the primary focus of our research, which attempts to gain insight into individuals' attitudes and beliefs regarding sex work, particularly those who live near red light districts. The link here is visible; stigma, defined as its negative features, automatically impacts community attitudes and perceptions, contributing to the larger narrative around sex work.

Through this study, we try to figure out the complexity of these interconnected elements—stigma, attitudes, and perceptions. We hope that by examining current negative attitudes and their impact on the perception of sex work, we will be able gain a better understanding of the lived experiences of individuals affected by these attitudes.

## GENDER AND SEXUALITY

*Gender as defined by 'World health organization'(WHO) as "the characteristics of women, men, girls, and boys that are socially constructed. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time."*

*World health organization '(WHO) defined "Sex as different biological and physiological characteristics of females, males and intersex persons, such as chromosomes, hormones and reproductive organs."*

"Gender, ethnicity, class, and sexuality interact with one another to create experiences of oppression and advantage". "To review how different social identities overlap and influence attitudes regarding brothels may be significant in the context." (USAID,2008; Inter-agency network for education in emergencies)

Gender dynamics refer to the interactions and relationships that exist between and among different genders in a specific society – in specific time and place - and are influenced by socio-cultural notions of gender and the power dynamics that define them. Gender dynamics can strengthen or challenge current norms depending on how they emerge. (USAID,2008; Inter-agency network for education in emergencies)

In a study Aalbers (2005) notes that the practice of prostitution challenges patriarchally established notions of femininity by making the relationship between sex, money, and power apparent. For example, female prostitutes may use their sexuality to gain power and control over male clients. Additionally, in red-light district, communicative function and privacy protection play important roles in shaping gender interaction. For example, female prostitutes may use nonverbal cues to communicate with male clients about their services or boundaries. Also, Societal perceptions of masculinity, femininity, and sexual behaviour intersect with the sex industry and brothels, influencing cultural norms and gender dynamics. For example, men who visit prostitutes may be seen as deviant or immoral by some members of society, this intersection implies that gender norms and attitudes play a role in shaping cultural norms related to sex work.

Gender in the context of prostitution is more fluid than traditional assumptions about sexual interaction suggest. Fluidity suggests that attitudes towards sex work are influenced by complex gender dynamics. Female prostitutes are not always passive victims, and male clients are not always active sex-hunters. Furthermore, cultural norms around sexuality and gender roles may influence the way that female prostitutes are perceived and treated by male clients. (Aalbers ,2005) This suggests that gender dynamics are a central aspect of how sex work is perceived.

The Policy brief produced by the Global Network of Sex Work Projects (NSWP), highlights that gender plays a significant role in contributing to oppression, which in turn impacts gender equality and sex workers rights. Oppression harms women (including transgender women) who are sex workers, which in turn makes gender equality impossible. It argues that recognizing sex workers' rights as human rights is

essential for achieving gender equality. It advocates for a feminism that includes sex workers as partners and recognizes their agency. Ultimately, there can be no gender equality if sex workers' human rights are not fully recognized and protected.

The other hand study also highlights how dominant feminist discourses on sex work often erase male sex workers, which is a form of homophobia. It also notes that homosexuality and gender non-conforming behaviour are criminalized in over 70 countries, which can lead to marginalization and harm for LGBT sex workers.

Furthermore, within the context of gender dynamics, Meerkerk (2017) study emphasises that sex work can serve as an opportunity for women to gain some independence, even in societies with strict gender norms, despite its association with social stigmatisation. A study conducted in the present day- Bolivia shows that female sex workers regularly show their control in both economic and interpersonal dimensions.

This demonstrates how gender roles, such as the ancient concept of 'the man as hunter and the woman as gatherer,' as suggested by Tani (2002), continue to impact cultural ideas of masculinity, femininity, and sexual behaviour.

In addition, Allwood (2004) further expands upon Hubbard's (1999) observation of the contradictory characteristics of prostitution places, which are both constraining and enabling. This viewpoint opposes radical feminists' view of prostitutes as a kind of aggression against males or a violation of human rights.

Furthermore, Aalber (2005, p.60) builds upon that Hubbard's (1998) findings that "Gender interaction in a red-light district may paradoxically stimulate a predatory female sexual role because many men will feel uneasy in a setting of commodified sex. As many prostitutes themselves argue, the practice of prostitution "often exposes and challenges patriarchally established notions of femininity by making the relationship between sex, money and power apparent".

According to Mörk and Brandellero (2018) in another research, which focuses on experiences of female residents, it was noted female residents of Amsterdam's Red Light District face challenges related to the sexualized nature of the neighbourhood. The authors note that these residents become targets of objectification and sexualization by male visitors to the area. However, despite these challenges, female residents navigate their ordinary lives in the neighbourhood with a sense of normality and familiarity. They acknowledge and maintain a distance to the areas more extraordinary peculiarities, nuisances, and darker, more unknown sides. The authors suggest that this ability to balance the unique aspects of the neighbourhood with everyday life is a form of normalization. As, finding Mörk and Brandellero (2018), it is clear gender influences how residents' perceptions and experiences with female residents living in red light districts are shaped.

A concept that may of particular use for our analysis is that of Intersectionality: "the network of connections between social categories such as race, class and gender, especially when this may result in additional disadvantage or discrimination"(Oxford learners dictionaries)

The term was coined by legal scholar Kimberlé Crenshaw in 1989 to describe the ways in which multiple forms of oppression can intersect and compound to create unique experiences of discrimination and marginalization” (Wagenaar et al.,2017)

The study by Wagenaar (2017) emphasized that, intersectionality is important because it highlights the ways in which different social identities can impact an individual's experience in the sex industry. For example, women of color or transgender individuals may face additional barriers to accessing resources or support due to their intersecting identities. Additionally, individuals from marginalized communities may be more vulnerable to exploitation or violence within the sex industry. By taking an intersectional approach to prostitution policy, policymakers can better understand the complex factors that contribute to prostitution and work towards creating policies that address these underlying issues. This can include addressing economic inequality, promoting gender equality and LGBTQ+ rights, and providing support services for marginalized communities. Hence, Wagenaar (2007) recognises that a person's experience in the sex industry can be influenced by their various social identities, especially their gender. This shows that in this situation, gender has a significant impact on attitudes and experiences.

Another study by J. Pitcher (2006) says that Intersectionality is also to recognise how different social categories interact to shape individuals' experiences of oppression and privilege. This concept acknowledges that individuals may experience multiple forms of discrimination or disadvantage simultaneously, and that these experiences cannot be understood in isolation from one another. Intersectionality has been used to analyse various social issues, including those related to street sex work. For example, the authors note that street sex workers who are also drug users may face additional stigma and marginalization due to their intersecting identities.

This study attempts to understand how gender dynamics, including conceptions of masculinity, femininity, and gender roles, interface with the sexual industry and, as a result, impact cultural norms and as well as individual perceptions. By putting gender at the forefront of our investigation, it is recognised that different genders, including women, men, transgender people, and people from marginalised areas, may have varied views and opinions about sex work. This perspective highlights the complicated interplay between gender and societal perspectives, enriching our understanding of the complexities of attitudes and perceptions within the context of red-light districts.

## POWER DYNAMICS

As mentioned by Wallerstein (2019) power dynamics can affect how people see things. In the United States, power is often based on race and gender, which can make it harder for people of color and other marginalized groups to be heard.

This can lead to problems like poverty, environmental hazards, and limited access to healthcare. When people in power don't listen to the perspectives of marginalized groups, it can make it harder for everyone to understand what's going on. To make things fairer, it's important to recognize these power imbalances and work to change

them. By listening to everyone's perspectives and valuing the knowledge of all communities, we can work towards a better understanding of the world around us.

As Weitzer (2009) explains power relations in the sex industry can range from those where workers experience extreme domination to those where they exercise substantial control and are free of mistreatment. Brothel owners hold significant power over sex workers, as they control access to clients and working conditions.

Law enforcement can also exert power over sex workers through harassment, arrest, or confiscation of earnings (Annu. Rev. Sociol., 2009). These power dynamics have implications for the regulation and governance of the sex industry." As noted, (Rekart, 2005) Patrons also hold power over sex workers, as they can be physically violent or refuse to use condoms.

As mentioned, (Annu. Rev. Sociol., 2009) by the power held by brothel owners, customers, and law enforcement can influence policy implementation, either leading to exploitation or better working conditions.

For example, in contexts where prostitution is illegal or criminalized, law enforcement may use their power to harass or arrest sex workers rather than protect them from violence or exploitation (Rekart, 2005). In contrast, legal and regulated prostitution can provide better working conditions for sex workers and reduce their risk of violence and exploitation (Annu. Rev. Sociol., 2009). Hence, to address these issues, it is important to implement policies that prioritize the human rights of sex workers and reduce their vulnerability to exploitation by brothel owners, patrons, or law enforcement officials. (Annu. Rev. Sociol., 2009).

According to a recent article on the public health and well-being of sex workers (Benoit et al., 2018), "power dynamics between sex workers, brothel owners, patrons, and law enforcement can have significant implications for the regulation and governance of the sex industry. By addressing power imbalances between different actors in the sex industry, effective regulation and governance can be achieved.

Regulation and control of sex industry and brothels vary greatly depending on cultural norms, political influences, and historical background (Sanders, 2005). Understanding the processes that regulate and govern brothels is critical in the attempt to develop successful regulations that maintain the safety, dignity, and respect of all players in the sex business (Abel et al, 2010).

The coexistence of brothels in metropolitan areas is greatly influenced by power dynamics among the numerous actors involved in the sex business. Notably, the mindset of law enforcement officials towards sex workers, as well as their emphasis on safety, is crucial. Hostility or a lack of care for the well-being of sex workers may hinder the development of rules aimed at safeguarding their rights (Brents & Hausbeck, 2001). Furthermore, the influence that brothel owners have over local legislators can make it difficult to establish rules that hold them accountable for unethical practises (Jeffreys & Smyth, 2010).

In short, advanced knowledge of the power dynamics among multiple stakeholders in the sex business is essential for creating policies that promote safety, dignity, and

respect for all participants. This needs an in-depth explanation and analysis of prostitution regulation at various levels in government (Abel et al., 2010), as well as a recognition of agency amongst all those involved in the sex trade (Sanders & Hardy, 2014).

Those with more power in each setting can frequently influence the rules, norms, and decision-making processes. Thus, power dynamics shape social relationships and perceptions, often determining who is heard, who is marginalized, and who gets to set the standards for 'normal' behaviour. (AchieveCE Industry News,2023)

Building upon on AchieveCE Industry News (2023)'s statement it is clear that power dynamics are important to our analysis. The observation emphasises the critical role that power dynamics play in developing social interactions, beliefs, and standards. It means that those with more power can have a significant effect not only on the concepts surrounding sex work, but also on the rules and practises that govern it.

Understanding the complex social, economic, and political forces at work in red light districts and the neighbourhoods surrounding them requires a thorough understanding of power dynamics.

As mentioned by Sarah Kingston(2013) Residents' attitudes and opinions about sex work may be influenced by power dynamics within a community. For instance, locals in position of authority or influence within the community may speak with greater force in the public discussion about the issue. Their viewpoints could be different from those of people with less influence or marginalized groups in the community. This observation serve as a foundation to our analysis in understanding how current narratives and public discourse about sex work in the neighbourhood are influenced by the dynamics of power.

## 2.2 SPATIAL DIMENSIONS

Within this section, we will focus on concepts such as territorial Stigmatization, urban planning and the urban context, spatial geographies & spatial justice in place of sex work. Examining the spatial distribution of brothels and their relationship to other urban features provides insights into how the physical environment influences public perceptions of sex work. Understanding the role of urban planning in shaping the visibility, accessibility, and social acceptance of sex work contributes to a deeper understanding of how and if the built environment impacts public attitudes.

### TERRITORIAL STIGMATIZATION

According to Smets & Kusenbach (2020) , the concept of stigma has evolved significantly since the pioneering work of Goffman and Wacquant. While Goffman's work focused on stigma in reference to people and not with respect to places, Wacquant expanded the attention of stigma scholars to places and neighbourhoods, particularly those inhabited by poor residents of colour in urban areas. Today's

multifaceted stigma research has generated a variety of concepts and models that are rooted in both social constructionism and critical theories of social inequalities.

According to Wacquant (2014), territorial stigmatization refers to the collective denigration of a particular place or area, often due to negative stereotypes and cultural attitudes associated with the people who live there. This phenomenon is not a static condition, but a consequential and injurious form of action through collective representation fastened on place.

The studies show that people living in stigmatized areas face a range of challenges, including reduced access to resources, limited economic opportunities, and social isolation (Wacquant et al., 2014). Wacquant further argues that territorial stigmatization is perpetuated by government policies, economic inequality, and cultural attitudes and stereotypes.

According to Wacquant & colleagues (2014) to address territorial stigmatization, a multi-faceted approach is required that involves addressing both the structural factors that contribute to it and the cultural attitudes and beliefs that sustain it. This approach should consider the different strategies adopted by residents of stigmatized areas, which vary significantly with class, age and lifecycle stage, housing tenure, seniority in the neighbourhood, and ethnicity.

Furthermore, Wacquant & colleagues (2014) elaborates that the surrounding urban denizens and commercial operators are also affected by spatial taint. Patterns of avoidance among neighbours and 'address discrimination' by employers have been observed in stigmatized areas. This means that people living in these areas may be excluded from certain job opportunities or face discrimination in other areas of their lives.

Also, the study continues to highlight the ways in which Territorial stigma can be fuelled, harnessed, and manipulated by private concerns (such as the media, employers, and real-estate firms) and public officials (in both the political and the bureaucratic fields) to promote their own agendas, such that spatial disgrace operates as a symbolic lynchpin between inequality and marginality in the metropolis. This means that Territorial stigma can be used as a tool to further marginalize and exclude certain groups of people, perpetuating the cycle of inequality and stigmatization. (Wacquant et al., 2014)

In another study, according to Meade (2021) "territorial stigmatization is a phenomenon that expresses and normalizes the othering and negative construction of communities of place." (p.191) It is anchored in the everyday realities of community life through economic and social policies, journalistic conventions, and banter. Territorial stigmatization can be accepted, further embedded, mitigated, or actively resisted by community development organizations and workers. The contributions to this themed section caution us about the forces of stigma and prompt further critical reflections on its implications for community development (Meade, et al. 2021)

In context of red light areas as noted by to Singelenberg & Gent (2020) territorial stigmatization is a significant issue in red light areas. "The labelling of a neighbourhood as an exceptional territory of immorality, crime, and danger by authorities can



legitimize special measures, such as area-based interventions that differentiate between deserving and undeserving residents. This labelling can have a spatial element, which can exacerbate social stigmatization of sex workers in policy “(p.4)

Weitzer (2018), as cited in Singelenberg & Gent (2020), - notes that sex workers often struggle with social stigmatization in policy, which can have a significant impact on their sense of belonging in red light districts. The authors argue that state actions that target sex work and sexually oriented businesses may have a separate and additional impact on locals’ sense of belonging in red light districts.

According to the existing literature, territorial stigma develops as a major concern within red light areas, as noted by Orchard (2019). Collins et al. (2016) define this term as the stigmatisation of certain areas due to their occupation by sex workers and other marginalised groups. Such stigma frequently restricts these communities' access to critical social and health services. This is especially relevant in metropolitan landscapes when sites serve as both community spaces and sex work locations. The conflict of gentrification and municipal policy raises concerns about the moral status of these neighbourhoods and the people who live and work in them (Boels & Verhage, 2016; Mathieu, 2011; Weitzer & Boels, 2015). We utilise Collins et al.'s (2016) definition to explain why this idea is important in metropolitan landscapes where areas fulfil dual purposes as communal spaces and sex industry venues.

Furthermore, Hubbard (2018), as referenced by Treena Orchard (2020), dives into the complex interaction between place and sexuality in the context of developing moral geographies related with urban sex workspaces. According to Orchard and colleagues (2019), this discourse has also been investigated via the lens of how space connects with subjectivity, agency, and opposition to politics among sex workers working in challenging metropolitan areas.

According to the body of literature, territorial stigma has a huge impact on the lives of sex workers, greatly hindering their access to crucial services and maintaining their marginalisation. As a result, addressing the issue of territorial stigma in red light districts becomes critical, as it has a direct impact on sex workers' capacity to get essential amenities and in safe and supportive working and living conditions.

The body of literature on territorial stigmatisation provides a basis for understanding the difficulties of sex workers and communities in red light districts. This literature gives a thorough knowledge of the notion, its historical development, and its influence on marginalised people, laying the groundwork for a more in-depth examination of its importance to our research. Particularly Wacquant's (2014) work, emphasises and sheds light on the collective denigration of specific locations because of unfavourable stereotypes and cultural attitudes connected with its residents.

## SPATIAL GEOGRAPHIES IN PLACE OF SEX WORK.

Research in urban planning and design has shown that physical spaces can shape social interactions and power dynamics (Madanipour, 2003; Gehl, 2010; Jacobs, 1961). For example, the location of a building or institution within a city can signal its importance or status, which can influence how people interact with it. Similarly, the design of a space can affect how people move through it and interact with each other. Correspondingly, it is possible that examining the physical position of brothels in relation to other urban structures and institutions could provide insights into how they are viewed and experienced by different groups. (Madanipour, 2003; Gehl, 2010; Jacobs, 1961).

According to Charles Correa's discussion (Bonde, 2001, p. 11), people in warm climates have a different relationship to built form that affects their behaviour. Correa notes that in Asia, the symbol of enlightenment has historically been associated with natural spaces such as the guru sitting under a banyan tree. This suggests that physical spaces can have a significant impact on human behaviour and cultural values. Furthermore, Mrs. Atre's reminiscences about living in the Kasba neighbourhood for 62 years (Bonde, 2001, p. 31) suggest that physical spaces can also influence social relationships and community dynamics. She remembers Shaniwarwada as a place where people would gather for festivals and celebrations.

According to Grittner & Sitter, (2020) Research suggests that the physical location of brothels can have significant impacts on sex workers' safety and well-being. For example, if brothels are located in isolated or marginalized areas of a city, sex workers may be more vulnerable to violence or exploitation. This can also make it more difficult for them to access healthcare or social services.

Conversely, Grittner & Sitter, (2020) points out if brothels are located in more central or visible areas of a city, they may be subject to greater scrutiny from law enforcement or community members. This can contribute to stigma against sex workers and make it more difficult for them to work safely and with dignity.

Elaborating further, Grittner & Sitter (2020) stated that zoning laws and land use rules can also impact where brothels are located within a city. Some cities have implemented "red-light districts" where sex work is concentrated in a particular area. While this may provide some benefits in terms of regulating the industry and providing services to sex workers, it can also contribute to stigma and marginalization.

Symanski (1981) and Hubbard (1998) have both noted that the specific locations of prostitution are determined by a complex interplay of historical, geopolitical, and economic factors. In many cases, red light districts are located in city centres and other urban areas due to a combination of factors such as the availability of cheap and convenient housing, the presence of transportation hubs, and the proximity to other businesses that cater to the needs of sex workers and their clients.

Additionally, Howell (2009) has argued that the clustering of sex work in particular areas is also shaped by moral codes, legal structures, and police strategies that push sex work towards certain spaces. As a result, red light districts are often seen as sites

of conflict between sex workers, law enforcement, and other stakeholders who have competing interests in the use of urban space.

A place-based understanding of sex work is an important component of achieving spatial justice in urban areas. By examining the physical areas and places where sex work occurs, policymakers and urban planners can work towards creating safer and more equitable communities for all residents. Understanding how physical areas and places impact sex work is an important step towards creating safer and more equitable communities for all residents

According to Park and Burgess (1921), the geography of the city could be understood through documentation of different types of social relations that existed in different parts of the city. While this text does not focus specifically on prostitution, it highlights the importance of understanding how space shapes social relations.

Maginn (2002) argues that “understanding prostitution necessarily involves a consideration of its geographies. He notes that examining the physical position of brothels in relation to other urban structures and institutions can shed light on how they are viewed and experienced by both sex workers and their clients. For instance, brothels located in areas with high levels of social stigma may be more likely to be targeted by law enforcement or community protests, which can make it difficult for sex workers to operate safely and securely. “

Maginn also discusses how zoning laws can contribute to the marginalization of sex workers by forcing them into isolated or undesirable areas. Author draws inspiration from other social and cultural geographers who have argued for the (re)assertion of space in social theory. Further argues that geography, specifically the geography of the city, can be used as a vehicle through which to discuss prostitutes as a sexually and socially marginalized group. By examining the spatial organization of cities, Maginn sheds light on how zoning laws and other urban policies can contribute to the marginalization of sex workers.

According to the Cresswell (2013) governing sex work in the city, it is important to consider both territoriality and relationality when examining the governance of sex work. The paper argues that urban policy on sex work is often focused on changing the connections between those involved in sex work and those outside of it, latter is thought to be negatively impacted by sex work.

According to Brants (1998), zoning laws have historically played a significant role in regulating the location and operation of brothels and other sex work establishments in Amsterdam. Prior to the legalization of prostitution in 2000, zoning laws were used to restrict the location of brothels to specific areas of the city, such as the red-light district. This approach was intended to limit the visibility of prostitution in public spaces and to prevent the spread of sex work into other areas of the city.

Wonders and Michalowski (2001) argue that zoning laws have helped to create a relatively safe and regulated environment for sex workers, allowing them to work in a controlled and monitored setting.

However, Vanwesenbeeck (2017) contends that zoning laws have contributed to the stigmatization of sex workers and the perpetuation of negative stereotypes about the sex industry. Despite the potential benefits of zoning laws for regulating the red-light district in Amsterdam, there are also significant challenges and limitations associated with this approach. Vanwesenbeeck (2017) notes that zoning laws may create a concentration of sex work in specific areas of the city, leading to overcrowding and other negative impacts on the local community.

However our analysis can expand on these findings by looking into how these features manifest in the specific case of red light regions. Additionally, zoning laws may be difficult to enforce, particularly in the context of illegal or unregulated sex work. In conclusion, zoning laws have played a significant role in shaping the red-light district in Amsterdam and the social dynamics of the sex industry. While there are potential benefits to this approach, there are also significant challenges and limitations that must be considered. Future research in this area should continue to explore the impacts of zoning laws on the red-light district and the broader social and cultural context.

## PROSTITUTION'S URBAN PATTERN

“Prostitution has been part of the urban landscape since the foundation of the first cities. Prostitution may also exist outside cities, but it has a special relationship with the urban. It often takes place in identifiable urban places known as red light districts, which focus on prostitution but also accommodate other parts of the sex industry, for instance, sex shops, strip clubs, adult cinemas and theatres. Whether visible or hidden behind the facades of other sex-related business, or non-sex-related businesses like hotels, bars, shops or residential buildings, the existence of prostitution in red light zones is a historical and present reality that is structured and restructured by conflicting forces within cities.” (Aalbers, Sabat, 2012, p.1)

While little attempt has been made by geographers to examine the nature of spaces where prostitution occurs (Hubbard & Sanders, 2014), some scholars have used concepts from urban planning to provide insights into the spatial dynamics of brothels in metropolitan areas.

The relationship between prostitution and space in urban environments has been explored by various scholars in recent years. In the book "Sex and the City: Geographies of Prostitution in the Urban West," Hubbard and Sanders (2014) argue “that the location of brothels and the activity spaces of prostitutes cannot be understood apart from legal, quasi-legal, and brothel-owner regulations”. (p.98) They note that managing brothels in urban areas presents both difficulties and opportunities, particularly in terms of their location and impact on local communities, as well as the potential for conflicts with other businesses and stakeholders.

Further, Hubbard and Sanders (2014) expanded that in both developed and developing countries red light districts are often located close to transportation hubs and terminals and other places that have a high number of transits, such as port areas,

train and bus stations, hotel, and hostel areas. Many are found close to central business districts and more recently also around highway exits.

Additionally, the connection between transportation foci and prostitution has a functional aspect of ease of accessibility but certainly this point does not preclude red light districts from being found in more residential and peripheral locations; the clustering of prostitution businesses can also be found in non-central industrial zones or even in the desert. Their location is highly dependent on local and national policies towards prostitution and other activities and businesses typically located in red light districts. (Hubbard and Sanders ,2014)

According to Sanders (2008), brothels are predominantly located in city centres and urban areas due to several factors. Firstly, the concentration of potential clients in these areas provides a larger customer base for the sex industry (Sanders, 2008). Urban areas often have higher population densities, which increases the demand for commercial sex services (Sanders, 2008). Additionally, the presence of various amenities and entertainment venues in city centres attracts individuals seeking leisure activities, including the patronage of brothels (Sanders, 2008).

Furthermore, the accessibility and visibility of brothels in city centres contribute to their location choice. As noted by Hubbard (2004), brothels strategically position themselves in areas with high foot traffic and easy transportation access. This visibility allows brothels to attract potential clients and establish a prominent presence in the urban landscape (Hubbard, 2004).

Moreover, the proximity to transportation hubs, such as train stations or bus terminals, facilitates the convenience of clients reaching the brothels (Hubbard, 2004). The concentration of brothels in city centres can also be attributed to historical and cultural factors. As highlighted by Weitzer (2009), urban areas have historically been associated with vice and the sex industry. This historical legacy, combined with cultural norms and societal acceptance or tolerance of commercial sex, contributes to the clustering of brothels in city centres (Weitzer, 2009).

In addition, Tani (2002) highlights the role of urbanization and population density in the concentration of brothels in urban areas. As cities grow and populations increase, there is a greater demand for various services, including sex work. The accessibility and anonymity provided by urban areas may also attract individuals seeking sex work services.

The spatial distribution of sex work industries shows a complicated interplay of many elements that significantly impact their location choices. Several important elements, such as proximity to transportation hubs, population density, and prevalent cultural norms, all play important roles in shaping the spatial dynamics of sex work within these districts.

This approach provides a more nuanced understanding of why specific metropolitan settings become focal sites for sex industry activities. When evaluating the spatial distribution of sex work businesses, it is also important to explain these characteristics within the larger urban environment and cultural milieu.

Furthermore, using the framework offered by the insights from the red-light district literature, more structured and informed examination can be conducted of the spatial distribution of sex work industry in location of our analysis. This method will allow to reach relevant findings and gain a better knowledge of the processes used in my research topics.

## URBAN PLANNING POLICIES AND SPATIAL REGULATION

Sassen (1998) argues that zoning laws can be used to regulate prostitution by designating specific areas for sex work. Similarly, Landolt (2001) suggests that land use rules can be used to control the location of brothels and minimize their impact on surrounding communities. Overall, it is clear that understanding the spatial dynamics of prostitution is crucial for developing effective strategies for managing brothels in urban areas. By drawing on insights from both geography and urban planning, scholars can gain a more comprehensive understanding of this complex issue.

Moreover, the legal and regulatory frameworks in different countries and cities can also influence the location of brothels. In the case of Amsterdam, where prostitution has been legalized since 2000, zoning laws have played a significant role in concentrating brothels in specific areas, such as the red-light district (Brants, 1998). This approach aims to regulate and control the sex industry while minimizing its impact on other parts of the city.

If city life entails a 'being together of strangers' (Young, 1990,), public space, including our civic centres and neighbourhood streets, should be a place where people's differences can be expressed and celebrated and where all may gather, free from exclusionary violence (Mitchell, 1996; CABE, 2004).

However, the introduction of neighbourhood watch, the gating of communities and new public order legislation all undermine the idea of free space open to all and are an indicator of the conflicts that can occur between different users of public spaces. Indeed, the extent to which public space has ever been truly public or enjoyed by all members of the community is questionable. Public spaces can, in fact, become sites where tensions between different norms of acceptable behaviour are exposed and can become sites of social conflict as cited by Jane Pitcher et al. (2006)

These considerations about public space are especially essential to knowing the realities of sex workers. Most of the sex workers live in neighbourhoods, sometimes in the same neighbourhoods where they work. Some have relatives in the area and/or historical have ties to it. Even if they do not live in the region, they will undoubtedly add to the local economy and might be welcomed by local publicans, café owners, and retailers. Their social connections with individuals in the neighbourhood are frequently quite strong. However, as a disadvantaged and stigmatised minority, they are rarely if ever engaged in the processes of establishing or renewing urban public spaces, and both resident and agency responses to them demonstrate that they are not always welcome (O'Neill et al, 2000).

According to Aalbers and Sabat (2012) “prostitution in red light zones is a historical and present reality that is structured and restructured by conflicting forces within cities” (p.113) The existence of brothels in urban areas can have both positive and negative impacts on local communities. On the one hand, it can provide employment opportunities for sex workers and generate revenue for the local economy. On the other hand, it can lead to conflicts with other businesses and stakeholders who may view prostitution as a negative influence on the community. Additionally, there may be concerns about public safety and health risks associated with prostitution. Overall, managing brothels in urban areas requires careful consideration of these factors and balancing the interests of different stakeholders.

Zoning, land use rules, and spatial analysis are urban planning ideas that can shed light on how brothels are located in metropolitan areas and how they affect the surrounding populations.

Reviewing if there are any difficulties and opportunities associated with managing brothels in urban areas, such as the influence on local communities and the risk of conflict with other businesses and stakeholders.

In terms of the spatial relationships of prostitution, the paper by Philo and Jones (1981) suggests that the principles governing the establishment of patterns of prostitution are similar to those governing the establishment of other commercial activities, such as the purchase of shoes or the decision to eat in a particular restaurant. The paper argues that understanding the spatial relationships of prostitution can reveal otherwise less obvious aspects of the social and political structure of the city. For example, the location and functioning of red-light districts can reveal the relationship between prostitution and other economic and social functions of the city as mentioned by g. J. Ashworth in (1988).

As mentioned by Jane Pitcher et. al (2006), managed spaces and areas of tolerance have been implemented in several British cities as a form of spatial regulation in red light areas. These areas are defined as places where the police ignore solicitation but enforce laws related to exploitation, under-age working, procuring, and other criminal activities.

The purpose of these areas is to provide a safe and regulated environment for sex workers to operate in, while also addressing concerns related to public safety and criminal activity. However, the effectiveness of these managed spaces and areas of tolerance has been subject to debate. Some argue that they provide a safer environment for sex workers and reduce the risk of violence and exploitation.

Others argue that they do not address the root causes of street sex work and may even perpetuate it by normalizing the practice. Overall, it suggests that spatial regulation is a complex issue that requires a multi-layered approach that includes mediation, practical measures, and community involvement. While managed spaces and areas of tolerance may be one strategy for addressing street sex work, they should be implemented in conjunction with other interventions that address the underlying social and economic factors that contribute to the practice.

According to Hubbard (2004), as cited by Ronco (2020) spatial regulations in red-light areas are often shaped by the socio-spatial moral order of the ruling coalition. This has resulted in the increased sanctioning of sex workers in specific city areas, with the aim of pleasing the middle class and upholding their values.

However, Hubbard (1997) notes that local authorities have also exploited legislative grey areas to tolerate sex work in certain parts of the city, including socially deprived areas or informal red-light districts. This has usually translated into sex workers being allowed to work in certain areas without fear of being arrested by the police. Unfortunately, when tolerance is not accompanied by appropriately designed interventions, unsafe working environments for sex workers may be created, and tense relations between the latter and local communities may also be fuelled.

As (Hubbard, 2004) In an attempt to provide an alternative to the development of such detrimental conditions, attempts have been made in a small number of European cities to regulate prostitution in designated red-light districts (RLDs) through collaborative governance (Ronco, 2020)

In the end, the literature on urban planning policies and spatial regulation in the context of sex work provides a crucial structure for undertaking an in-depth study. Researchers acquire useful insights into the complex dynamics of this profession within urban environments through investigating the impact of zoning laws, land use regulations, regulated places, and collaborative governance on the spatial distribution of sex work. This information can be used to assist evaluations of how policies, community interactions, socioeconomic conditions, and governance models have changed the geography of sex work in our research locations. Finally, this literature enables to offer nuanced and informed opinions on the spatial elements of sex work, as well as its wider implications for urban planning and social justice.

## SPATIAL CONCERNS

As mentioned by Grittner (2019), spatial research seeks to understand the role of our physical and geographic world divested from personal significance; for a space to become a place, it requires human experience and meaning (Cresswell, 2004).

As mentioned by Kunkel,(2016) , According to Hubbard and Whowell (2008), residents living near red light areas often experience spatial issues related to the visibility of sex work and sexual acts in public spaces. These issues are often framed as concerns for public order and morality, rather than the well-being of sex workers or clients. Police are often tasked with responding to these complaints, but may not view prostitution itself as the problem. Instead, they may attempt to "contain" prostitution in certain areas or times of day, which can create spatial issues for sex workers who may be pushed into more isolated or dangerous areas.

Berman (2003) as cited by Kunkel,(2016) notes that this containment strategy can also lead to the displacement of sex work into other areas, which can create new spatial issues for residents and sex workers alike. Overall, the literature suggests that the



spatial dynamics of sex work and gentrification are complex and multifaceted, and require careful attention to the needs and perspectives of all stakeholders involved.

In another research, Vanwesenbeeck and colleagues (2013) found that residents living near a red-light district in the Netherlands reported higher levels of noise pollution, litter, and public urination compared to residents living in other areas. Similarly, Kinnear et al. (2015) found that residents living near a red-light district in Scotland reported higher levels of crime, including drug use and prostitution-related offenses. These spatial issues can have a range of negative impacts on residents, including increased stress, anxiety, and social isolation (Vanwesenbeeck et al., 2013; Kinnear et al., 2015).

According to Büşra İnce's (2021) study on "Urban Stigma: A Morphological Investigation of the Marginality in the City," The spatial issues faced by people living near RLDs are complex and multifaceted. On the one hand, RLDs can be seen as a source of economic activity and employment for sex workers and related businesses. On the other hand, RLDs are often associated with crime, violence, and public health risks, leading to negative perceptions and stigmatization of the surrounding areas.

According to Loopmans and Van Den Broeck (2011), As cited by Rhianne Fiolka et al., (2022) people living near red light areas face various spatial issues. The presence of sex work in a neighbourhood can lead to increased crime rates, including drug use and violence. This can create a sense of fear and insecurity among residents, particularly women and children. Maginn and Steinmetz (2014) add that the stigma associated with sex work can lead to social exclusion and discrimination against those living in the area. Furthermore, Rhianne Fiolka et al., (2022) notes that the displacement of sex work from its historic location to other parts of the city can lead to the concentration of sex work in certain neighbourhoods, which can exacerbate these spatial issues. This can also lead to conflicts between sex workers and residents in these areas, as well as increased policing and surveillance. Overall, the spatial issues faced by people living near red light areas highlight the need for more inclusive and participatory urban planning processes that take into account the needs and perspectives of all members of the community, including sex workers and residents.

The study on spatial concerns surrounding sex work in urban contexts is significant, offering insight on the multiple challenges faced by both citizens and sex workers. Concerns include the visibility of sex work in public places, noise pollution, litter, public urination, higher crime rates, and the stigma connected with it. While these difficulties may change among study areas, the current findings in the literature review provide significant insights and an outline for predicting and analysing comparable concerns in the context of my case study.

## 2.3 LAWS AND POLICIES

Laws and human rights considerations, explores concepts related to regulation and governance, as well as human rights and social justice. Investigating the regulatory frameworks and policies surrounding sex work helps assess their influence on public attitudes. Considering the human rights aspects, such as the right to work and non-discrimination, sheds light on the ethical dimensions of public beliefs towards sex work. Emphasizing social justice concerns and promoting policies that safeguard the well-being and rights of sex workers are crucial elements in shaping public opinions. Additionally, the concept of human health and well-being is explored within this category, recognizing the impact of sex work on the health and well-being of individuals involved and its implications for public attitudes.

According to Armstrong (2021) laws can have a significant impact on the perception of people towards red light areas. In contexts where sex work is criminalised, there is often a strong stigma attached to sex workers and their work, which can lead to negative attitudes towards them. Criminalisation can also create additional barriers for sex workers to talk openly about their work, leading to fear and compartmentalisation of their lives. On the other hand, in contexts where sex work is decriminalised, some participants in the study felt that decriminalisation sent an important message about sex work that had positive implications for how sex workers are viewed. They felt that decriminalisation helped to legitimise sex work and reduce some of the stigma associated with it.

## REGULATION AND GOVERNANCE

The information regarding various approaches to regulating sex trade and brothels reveals how government policies may impact conditions in red-light districts. This understanding is critical because the level of regulation or criminalization in a community can alter residents' attitudes and views.

The legislation and governance of sex work and brothels vary greatly between countries (Sander, 2007). Some countries have legalized or decriminalized sex work, while others have criminalized it. In some places, brothels are legal and regulated, while in others they are illegal.

In countries where sex work is legal or decriminalized, regulatory mechanisms may include licensing requirements for brothels and sex workers, health and safety regulations, and protections against exploitation and abuse (New Zealand Prostitutes Collective, 2018).

For example, in New Zealand, sex work is decriminalized, and sex workers are protected by labour laws that ensure they have the same rights as other workers. Brothels must be licensed and meet certain health and safety standards. In countries where sex work is criminalized or heavily regulated, regulatory mechanisms may focus on reducing the visibility of sex work rather than ensuring the safety and well-being of

sex workers. This can lead to increased stigma, discrimination, and violence against sex workers (Hubbard et al., 2007).

Another example, in Sweden, the purchase of sexual services is criminalized but selling them is not. Overall, there is no one-size-fits-all approach to regulating sex work and brothels that ensures the safety, rights, and well-being of all involved parties. However, evidence suggests that policies aimed at reducing harm rather than criminalizing or stigmatizing sex work can be more effective at promoting the health and well-being of sex workers. (Jeal & Salisbury, 2013)

For example, Australia has implemented a national strategy for HIV prevention among sex workers that includes targeted outreach programs and access to free condoms (Harvey et al., 2008). Some cities have implemented "tolerance zones" or "managed areas" where sex work is allowed under certain conditions, such as limited hours of operation or mandatory health checks (Laing & Cook, 2014; Sanders et al., 2015). Like, in Frankfurt's red-light district, street prostitution is prohibited but brothels are allowed under certain conditions such as regular health checks for workers (Sanders et al., 2015).

However, there are also many countries where sex work is criminalized or heavily stigmatized, which can lead to increased health risks for sex workers and a lack of access to legal protections (Laing & Cook, 2014; Sanders et al., 2015). For example, in the United States, sex work is criminalized in most states and subject to heavy stigma and discrimination (Abel et al., 2010).

Overall, it suggests that there is significant variation in how different countries approach the regulation of sex work and brothels. While some countries have implemented measures aimed at ensuring the safety and well-being of those involved in the industry, others continue to criminalize or stigmatize it.

Understanding how different countries regulate sex work and brothels is critical for understanding how government policies can alter the environment within red-light districts. These regulatory frameworks have a significant impact on residents' and sex workers' attitudes and opinions. Legal and governance responses to sex work vary greatly across the globe, ranging from legalisation and decriminalisation to criminalization, as mentioned in several studies.

These global variances highlight the significance of a sophisticated understanding of sex work legislation and its implications for the individuals involved. The study informs conversations about how to improve sex workers' safety and rights while addressing the complex interplay of legal, social, and health variables.

## ENFORCEMENT OF LAW IN RED LIGHT DISTRICTS

According to Weitzer (2012), the enforcement of laws in red-light areas varies depending on the legal status of prostitution in a given country or municipality. In some cases, prostitution may be fully legalized and regulated, with laws in place to protect

the health and safety of sex workers and their clients. (Peršak, N., & Vermeulen, G. 2014).

In other cases, prostitution may be illegal but tolerated, with law enforcement turning a blind eye to the activities taking place in red-light districts. Weitzer notes that in the absence of formal legal regulation, each municipality may intervene in prostitution as it sees fit, leading to a patchwork of different approaches to enforcement. These may include measures such as site visits by government officials to monitor working conditions, caps on working hours, and bans on third-party involvement. (Peršak, N., & Vermeulen, G. 2014).

According to Sanders (2008), police officers' attitudes toward prostitution can significantly influence how they enforce laws prohibiting it. In her literature review, Sanders found that officers who view prostitution as a victimless crime or a necessary evil may be more likely to turn a blind eye to it or to engage in corrupt practices such as accepting bribes. On the other hand, officers who view prostitution as a serious social problem may be more likely to enforce laws prohibiting it more rigorously. Sanders notes that these attitudes are shaped by a range of factors, including personal beliefs, organizational culture, and broader social and political contexts. She argues that understanding these attitudes is crucial for developing effective strategies to combat prostitution and related crimes.

As noted by Stylainou (2003) and Kalant (2010), attitudes about various vice behaviors are related to religion and politics among the general population. Therefore, it is important to control for these factors in order to obtain an accurate picture of police officers' attitudes and perceptions toward unsavory behaviors. The police have wide discretion in how they enforce the law, and how that discretion is used is influenced by police officers' attitudes and perceptions. For example, if officers view prostitution as a serious criminal problem that warrants harsher legislation, they may be more likely to enforce laws prohibiting it more strictly. On the other hand, if officers view prostitution as not very serious compared to other crimes, they may be less likely to enforce laws prohibiting it as strictly.

According to S M. Goldenberg et. al (2021) in some cases, law enforcement officials may use violence, harassment, or other forms of coercion to control or regulate sex work. This can create a climate of fear and mistrust among sex workers and may discourage them from seeking out healthcare services or reporting incidents of violence or exploitation. On the other hand, providing legal protections for sex workers and decriminalizing sex work can help to promote their health and human rights. This can include measures such as providing access to healthcare services, legal representation, and social support networks.

Overall, the literature suggests that the enforcement of laws in red light areas can have complex and varied impacts on the health and well-being of sex workers, and that harm reduction approaches, and legal protections may be important strategies for promoting their health and human rights.

To summarise, the study stresses on the complex and varied impact of law enforcement in red-light districts on sex workers' health and well-being, emphasising

the importance of harm reduction measures and legal safeguards to defend their rights and enhance their overall welfare. These findings are consistent with potential issues and considerations raised in my investigation, and they provide a solid platform for my research of enforcement practises.

## PUBLIC HEALTH AND WELL BEING

The influence of sex work on the health and well-being of both sex workers and residents highlights the mutual dependency of these two groups. This link is likely to have an impact on how residents view and interact with sex workers in their community.

While it is well-documented that sex workers frequently face major health-related issues as a result of the nature of their profession, it is also important to recognise that the health and well-being of people who live in red-light districts might also be at risk. Negative health consequences for sex workers may have broader societal consequences, as these individuals may interact with and possibly pass on health concerns to the surrounding population. As a result, this study emphasizes the significance of not only thoroughly investigating the health risks of sex workers, but also of recognizing the possible repercussions on the health and well-being of people living nearby.

Research has consistently shown that sex workers face numerous physical and mental health challenges (Romans et al., 2001). Studies have documented high rates of depression, anxiety, and substance abuse among sex workers (Ronald et al 2001). Additionally, sex workers are at a higher risk of contracting sexually transmitted infections (STIs) compared to the general population (Rissel,2003). This heightened vulnerability to health issues can be attributed to various factors, including limited access to healthcare services, stigma, and the nature of their work (Ronald et al 2001).

According to report conducted by SEX WORK LEGAL FRAMEWORKS in Central-Eastern Europe and Central Asia (CEECA) provides several important insights into the public health and well-being of sex workers in Central-Eastern Europe and Central Asia.

Firstly, it notes that sex workers have been viewed as vectors of diseases for centuries in the region, a notion that manifested itself in regulatory frameworks that prescribed registration and compulsory medical examinations. These views on people selling sex are still dominant in legislation and the implementation of the law, whether in the form of compulsory medical testings of sex workers, criminal provisions that punish people living with HIV and venereal diseases or forced testing's for HIV and STIs following police raids on sex work venues.

Secondly, it highlights that laws and policies that prohibit, control or regulate sex work can negatively impact sex workers' living and working conditions. This can lead to increased vulnerability to violence, exploitation, trafficking in persons for sexual exploitation purposes (TIP), as well as poor mental health outcomes.

Thirdly, it also recommends a public health approach to addressing the needs of sex workers. This includes ensuring access to healthcare services without discrimination or stigma based on their occupation or legal status. It also emphasizes the need for policies that promote the human rights of sex workers while addressing structural factors such as poverty and gender inequality that contribute to their vulnerability.

According to Sanders (2007), living in a neighbourhood with sex work can create an unsafe and unhealthy environment for residents. Commercial sex work is often associated with high levels of crime, drug use, and sexually transmitted infections (STIs), which can increase the risk of physical and mental health problems for those living nearby.

In a study of residents living near street-based sex work in Vancouver, Canada, Shannon et al. (2008) found that residents reported higher levels of stress, anxiety, and depression compared to those living in areas without sex work. They also reported physical health problems such as headaches, respiratory issues, and sleep disturbances.

In conclusion, living in a neighbourhood with sex work can have negative impacts on the health and well-being of residents. The existing research suggests that sex work is associated with high levels of crime, drug use, and STIs, which can create an unsafe and unhealthy environment for those living nearby. The stigma associated with sex work can also affect the health and well-being of residents, leading to feelings of shame, low self-esteem, and social exclusion. It is important for policymakers and community leaders to address the root causes of sex work and work towards creating safe and healthy communities for all residents.

## HUMAN RIGHTS AND SOCIAL JUSTICE

The sections on human rights, social justice, regulation, provide important context. They help in understanding the larger societal and legal framework within the sex industry and red-light area's function. This background study is essential for understanding the participants' attitudes and perspectives.

Research has shown that street-based sex workers face high levels of violence and robbery from clients, passers-by, pimps or managers, and even local residents who object to the selling of sex in their neighbourhoods ( McKeganey & Barnard, 1996; Phoenix, 2002; Hester & Westmarland, 2004).

Other literature has shown that sex workers experience high levels of physical and mental health problems, including depression, anxiety, and substance abuse (Romans et al., 2001). Additionally, a representative sample of adults who had engaged in commercial sex reported higher rates of sexually transmitted infections (STIs) than those who had not engaged in commercial sex (Rissel, 2003).

Sex workers face social marginalization, criminalization, and other forms of legal oppression, violence, and poor health (Global Network of Sex Work Projects, 2014). These overlapping and mutually reinforcing factors have been shown to restrict sex

workers' ability to improve their living and working conditions and to achieve economic security. Furthermore, sex workers, like those who work in the informal economy, frequently point to a lack of access to bank accounts, savings plans, loans and legal forms of credit, insurance, pensions, and other employment benefits. Prioritizing the protection of sex workers' human rights and addressing the underlying economic and social circumstances that contribute to their marginalisation are critical. Until sex work is recognized as work, and all forms of oppression against sex workers end, they will always face barriers to full economic, social, political, and legal empowerment. The economic empowerment of sex workers cannot be dismantled from the equally important need to oppose the criminalization of sex work and stigma and discrimination against sex workers. (Global Network of Sex Work Projects, 2014).

Strategies that can be implemented to achieve these goals include upholding the rights of sex workers (UNAIDS et al. 2012), recognizing sex work as work opposing the criminalization of sex work addressing stigma and discrimination faced by sex workers through advocacy programs implementing good-practice economic empowerment programs run by sex worker-led organizations and NGOs (Global Network of Sex Work Projects, 2014).

Street-based sex workers may also be vulnerable to exploitation from drug dealers as many drug-using women sell sex to fund their drug use (May et al., 1999; Becker & Duffy, 2002). Criminalization of prostitution can create barriers to accessing healthcare services and increase the risk of violence against sex workers (Shannon et al., 2009).

Decriminalization or legalization has been proposed as a strategy for improving the health and well-being of sex workers by reducing stigma and improving access to healthcare services (Shannon et al., 2009). Harm reduction strategies such as condom distribution programs, needle exchange programs, and outreach services can help reduce the spread of sexually transmitted infections (STIs) and other health risks among sex workers. These programs can also help build trust between sex workers and healthcare providers. Social support programs such as peer-led support groups have been shown to improve mental health outcomes for sex workers (Rekart et al., 2015). These programs provide a safe space for sex workers to share their experiences, build social connections, and access resources.

However, achieving these goals requires addressing the underlying social and economic factors that contribute to the marginalization of sex workers. This includes addressing poverty, lack of access to education and healthcare services, discrimination based on gender identity or sexual orientation, and stigma associated with engaging in commercial sex work (Raymond JG., 1998).

By addressing these factors through policy changes and social programs aimed at reducing inequality, we can create a more just society that prioritizes the human rights of all individuals. In conclusion, prioritizing the safeguarding of sex workers' human rights is crucial for promoting public health and well-being. Strategies such as decriminalizing prostitution, providing legal protections for sex workers, implementing harm reduction strategies such as condom use and regular STI testing can help achieve these goals. However, addressing the underlying social and economic factors

that contribute to their marginalization is also necessary to create a more just society that prioritizes the human rights of all individuals.

The review by Alexandra Oliveira .et al (2023) found that criminalisation and regulation of any form of sex work had negative consequences on sex workers who live in the EU in terms of healthcare, prevalence and risk of contracting HIV and STIs, stigmatisation and discrimination, physical and sexual victimisation, and marginalisation due to marked social inequalities, for both nationals and migrants from outside the EU. The authors note that policy and legislative changes on all levels had negative consequences for migrants from outside the EU and national sex workers, despite the improvements in this matter for migrant sex workers from the more recent EU countries.

Even in partially criminalised and regulatory contexts, like Spain and The Netherlands, the increasingly restrictive measures at a municipal level seemed to complement central government policies, with evident practical consequences in the lives of sex workers, including spatial displacement and increased violence risks, leading to a de facto criminalisation that revealed states' double standards and ineffectiveness. The authors also found that migrant workers were even more vulnerable to violence in EU member states than national sex workers due to lack of legal status, as perpetrators often assumed that they were less likely to report crimes of violence or robbery to the police.

## 2.4 ATTITUDES TOWARDS SEX WORK: A CRITICAL REVIEW

This section will review or summarise past research studies and conclusions relevant to the topic. By observing how researchers have examined them in the past. The key findings of these research might then be summarized, by noting their strengths and flaws and identifying any gaps in the literature.

Furthermore, also talk about the various technique's researchers have used to examine brothels, such as feminist, sociological approaches. To investigate how attitudes regarding brothels have changed over time and how they are seen by various parts of society.

### Review: Case 1

The study aimed to investigate the impact of sex premises on the health and well-being of residents living in the neighbourhood. The study was conducted in a red-light district in the Netherlands. The reason for conducting the study in this location is that the Netherlands is known for its liberal policies towards sex work, and the red-light district in question is one of the most well-known and established areas for prostitution in the country.

### Methodology:

Boels and Verhage (2016) used a mixed-methods approach to investigate the impact of sex premises on the health and well-being of residents living in the neighbourhood.



The study combined qualitative semi-structured interviews with residents and city officials with a survey of sex workers and a review of policy documents. The interviews were conducted with 16 residents who were aware of surrounding sex premises and noted an impact of these premises. The survey was completed by 30 sex workers, and the policy review included analysis of relevant documents from the city government and other organizations. The interview data were coded using NVivo by the master's student and the second author, and the process of coding involved both a priori coding and inductive coding. The study's methodology was generally sound, although the sample size was relatively small, and the study did not include a control group of residents living outside of the red-light district.

#### Findings:

The study found that most residents who were aware of surrounding sex premises did not experience negative impacts of these premises, and that some even experienced positive impacts. The most common types of impact mentioned by residents who were aware of sex premises and noted an impact of sex premises were sexual health, state of the neighbourhood, anti-social behaviour, safety and security, and parking. However, the most significant or intense impacts were related to noise, morality, anti-social behaviour, parking, fear of crime, and state of the neighbourhood. The study concluded that most of the residents living within 400 m of sex premises did not experience negative effects as a consequence of these nearby premises. These findings suggest that policies aimed at tackling negative impacts (such as nuisance) may be rooted in common sense assumptions that are partially stereotyped and faulty, and/or are inspired by aims other than tackling nuisance. The study highlights the importance of considering different perspectives, including those of sex workers themselves, in developing policies and regulations related to sex work.

#### Review: Case 2

The study was about public perceptions of prostitution in Bolivia. The study aimed to shed light on the complex social and political factors that shape public opinion towards prostitution in Bolivia, and to provide insights into the potential implications of establishing a national legal framework for the sex industry.

#### Methodology:

The study by Bojanic & Jordán(2022) used an online survey to assess public perceptions of prostitution in Bolivia. The survey was distributed through various social media sites and sex worker advocacy groups, and participants were assured of anonymity. The sample consisted of 635 individuals, and the survey included questions about the morality and legality of prostitution, as well as other factors that may shape views on the sex industry. The authors used descriptive statistics and logistic regression analysis to analyse the data.

#### Findings:

The study found that attitudes towards prostitution in Bolivia are complex and multifaceted. Although most respondents believed that buying and selling sex are

immoral acts, well over half believed both should be legal. By far, men were the group most in Favor of legalizing prostitution, with 72% and 74%, respectively, thinking that buying and selling sex should not be illegal. A more detailed analysis of the morality and legality of buying and selling sex revealed clear gender and geographic differences. The authors also analysed the factors that predict attitudes towards prostitution in Bolivia, finding that beliefs about gender equality and the size of government play a significant role. Specifically, those who believe that women should have equal rights and opportunities are more likely to view prostitution as morally unacceptable, while those who believe that the government should have a smaller role in regulating people's lives are more likely to support the legalization of prostitution. The study's methodology was a strength, as it allowed the authors to reach a diverse and geographically dispersed sample of respondents. However, it is important to note that the sample may not be fully representative of the Bolivian population, as the survey was distributed through specific channels and may have attracted certain types of participants.

### Review: Case 3

This study by Vasileia Digidiki (2017) investigated attitudes towards prostitution in Greece and identified key factors that relate to these attitudes by introducing the socio-psychological construct of just world beliefs and by designing a tool for assessing public attitudes towards prostitution.

#### Methodology:

This study used a convenience sampling method, where participants were recruited through their workplace (police stations, public services, schools, and local businesses). The sample consisted of 624 participants, with a response rate of 77.8%. The study used a demographic questionnaire to collect information on age, gender, professional occupation, level of education, and previous experience as a male client in the female sex industry, as well as the places where the participants received sexual services. The study also used the Just World Scale, a 14-item questionnaire that combined two scales that measure just world beliefs, to assess attitudes towards prostitution.

#### Findings:

The study found that beliefs in immanent justice and ultimate justice were positively associated with more negative attitudes towards prostitution, while beliefs in an unjust world were positively associated with more positive attitudes towards prostitution. Additionally, previous experience as a client of prostitution was not significantly related to attitudes towards prostitution in this study. However, the study has several limitations that should be acknowledged. Firstly, the scale that was used focused only on a Greek sample, so its applicability across cultures remains to be tested. Additionally, reliability was tested only with respect to internal consistency; therefore, further assessment of the psychometric properties is necessary. Next, as in the

sample higher levels of education were overrepresented, future research with a more representative Greek sample should be conducted to test the generalizability of our findings.

#### Review: Case 4

The study conducted by Jane Pitcher and colleagues(2006) is about community responses to street sex work in five cities in England and Scotland. It aims to assess the range of community responses to street sex work, identify policies that may reduce tension and conflict in areas of sex work, and explore whether residential streets can become shared spaces where residents and sex workers can coexist.

**Methodology:** The study employed a mixed-methods approach, including semi-structured interviews, focus groups, and a survey of residents and sex workers in four areas of street sex work in England and Scotland. The study aimed to gather information on community responses to street sex work and identify strategies for promoting coexistence and reducing conflict in these communities.

#### Findings:

1. **Community Responses to Street Sex Work:** The study found that community responses to street sex work varied widely, with some residents and community groups advocating for a zero-tolerance approach, while others supported harm reduction strategies and managed spaces for sex workers.
2. **Impact on Residents:** The study found that residents in areas of street sex work experienced a range of negative impacts, including noise, litter, and public indecency. However, the study also found that residents' perceptions of street sex work were often shaped by broader social and economic factors, such as poverty and inequality.
3. **Impact on Sex Workers:** The study found that sex workers in areas of street sex work faced a range of risks and challenges, including violence, exploitation, and stigma. However, the study also found that sex workers were often resilient and resourceful, and that they developed strategies for managing risk and building community.
4. **Strategies for Promoting Coexistence:** The study identified several strategies for promoting coexistence and reducing conflict in areas of street sex work, including community engagement, mediation, practical measures (such as lighting and CCTV), and managed spaces for sex workers.
5. **Challenges and Limitations:** The study also identified several challenges and limitations to promoting coexistence in areas of street sex work, including the complexity of the issue, the diversity of stakeholders involved, and the need for a multi-layered approach that addresses the underlying social and economic factors that contribute to street sex work.

Overall, the study provides valuable insights into the complex issue of street sex work and highlights the need for a multi-layered approach that involves community engagement, practical measures, and managed spaces for sex workers.

Analysing these research cases offers useful methodological insights for analysing public perceptions, allowing for the selection of suitable methods for research. Comparing findings and methodology across cases reveals patterns in public perceptions across situations, which aids in concept building. Insights into policy implications highlight the practical significance of study's findings. Examining the limitations suggested in these studies aids in anticipating and addressing potential research issues. Furthermore, ethical factors such as participant anonymity and privacy can govern my research design. This collective study provides with an established structure for my own public perception research.

In conclusion, these research cases provide important insights into the multidimensional nature of sex work, public perceptions, and community responses. They emphasise the significance of nuanced policies and initiatives that consider different points of view, cultural variables, and the complex structure of social and economic impacts on this topic. They do, however, highlight the importance of continued research to address shortcomings and enhance our understanding of sex work-related challenges.

### 3. PROSTITUTION IN INDIA

Understanding the sex industry in India is critical for our case study due to its contextual relevance. By investigating the historical, sociological, and cultural dimensions of brothels and sex work in India, we can get important insights into the evolution of views and legislation towards this business.

#### 3.1 HISTORICAL CONTEXT

According to Fernández et al. (2021), historical analysis can provide valuable insights into the evolution of attitudes and perceptions towards a particular topic. This information can be used to understand how and why these attitudes have evolved.

Other scholars have also emphasized the importance of historical analysis in understanding changes in attitudes and perceptions towards nature and the environment (Hetherington, 2011; Sörlin & Warde, 2007). Overall, historical analysis provides a valuable tool for researchers seeking to understand the evolution of attitudes and perceptions towards a particular topic and can inform conservation and management strategies for natural systems.

#### A. PROSTITUTION IN ANCIENT INDIA

##### PRE-HISTORIC AGE

According to Sarode(2015), the institution of marriage, as we know it now, did not exist prior to the establishment of organised society. Men and women coexisted in the prehistoric past in a way similar to birds and animals, with no formalized relationships. There existed a state of sexual anarchy inside each tribal group, in which individuals engaged in partnerships without regard for fixed social restraints. Disputes and fights over access to women frequently came out in this atmosphere among males and tribes. Primitive humans regularly changed mates, and women had significant freedom in their choices and activities, with control over their love and sexual life.

##### PRE-VEDIC AGE

Findings from archaeology provided information on the Indus Valley people's urbanized culture. However, there is a remarkable lack of actual evidence confirming the occurrence of prostitution in this ancient culture. The bronze figure of a dancing girl from Mohenjo-Daro, which some interpret as showing a holy prostitute performing her duties within the walls of a temple dedicated to the mother goddess, is one of interest. The Indus Valley culture is noted for its economic prosperity, and its wealthy merchants were renowned for their capacity to live lavish lifestyles that frequently included the use of wine and the companionship of women. Nonetheless, it is uncertain whether these ancient cities had defined locations or accommodations in

their municipal layout for the practise of prostitution, as was documented in later historical eras (Sarode, 2015).



FIGURE 1: IMAGE OF THE STATUE OF DANCING GIRL FROM MOHENJODARO  
(Source: <https://www.news18.com/buzz/mohenjodaro-dancing-girl-statue-at-national-museum-has-amused-twitter-over-tiny-reason-7175155.html>)

## THE VEDIC AGE

Prostitution has been observed as a phenomenon closely related to civilization's growth and as a byproduct of the institution of marriage. This historical practice is mentioned in several cultures' early documents, including India (Sarode, 2015). The Rigveda, India's oldest literary book, has the earliest recorded reference to prostitution. Initially, the focus is on the concept of the illicit lover, which includes both male (jara) and female (jatini) lovers of married people.

The idea of frequent payment in exchange for favors separates this illicit lover from the professional prostitute or their customer. Gifts may or may not have been exchanged in cases involving illegal lovers, with mutual consent potentially making gifts optional. These gifts had the equivalent value of cash payment in a barter-based system prior to the invention of currency. While there are oblique references to women receiving gifts in exchange for their favors, the context frequently leaves room for interpretation, making it unclear if these women were willing participants or were forced to participate in exchange for the gifts they received. Extramarital affairs motivated by lust were recognized as a common phenomenon even in the earliest Vedic age, and such unions were discussed openly (Gathia Joseph, 1999).

Prostitution as a recognised profession appears in writing a few centuries after the Vedas, however it is possible that it was prevalent in society much earlier. Following the earliest texts from the Vedas from the twelfth to ninth centuries B.C., there is a large body of literature from the eighth to fifth centuries B.C. Women involved in "easy virtue" as well as illicit love affairs involving married women are mentioned in this literature (Sukumari Bhattacharji, 1987).

Extramarital love existed in many different forms in ancient times. While it may have been voluntary and unpaid, the male partner may have considered it as a type of service for which some form of compensation was intended. It is necessary to note,

however, that when such interactions were limited to a single person and persisted only temporarily, they were not regarded as a formal employment.

Later, the Pali term "muhuttia" (lasting for an instant) or its Sanskrit equivalent "muhurrika" refers to these completely temporary partnerships with no persistent responsibilities or obligations. The attitudes and expectations of the individuals involved decided whether such activities were viewed as volunteer or professional. These characteristics contribute to a more sophisticated understanding of the numerous forms that relationships other than marriage can take in historical situations.

Gradually, a group of women emerged, either because they couldn't find suitable husbands, or because of early divorce, unfulfilling married life, or other social pressures, particularly if they had been violated, abducted, or forcibly approved of and thus denied an honorable status in society, or had been given away as gifts in religious or secular events, were frequently forced to engage in prostitution as a profession.

When they did, they found themselves in an unusual situation: they were the only group of women who had to be their own income earners and caretakers.

All other young women were wards of men: fathers, siblings, husbands, masters, or sons. So, women who engaged in prostitution had to be pretty certain of a self-sufficient income; their customers had to make it an appealing proposition for them.



FIG 2: NATH TRADITIONS IDENTIFIED FREE WOMEN AS YOGINIS OR DAKINIS WHO LIVED IN FORESTS

Source: <https://www.iyops.org/post/a-guide-to-prostitution-in-india-then-and-now-the-dark-shadows-behind-the-glittery-curtains>

There is one incident in the Rig Veda that definitely reveals the existence of prostitution: marusts have claimed to have become affiliated with young lightning in the same way that a man becomes associated with young courtesans. (Sadharani N.D) Without brothers, girls were usually forced into prostitution. The tradition of kings presenting slave girls to rishis is mentioned in the Rig Vedas. It suggests the presence of a prostitution establishment throughout the Vedic period. (Sarode, 2015)

## MAURYAN AGE (THE BUDDHIST AGE)

Unlike the uncertainties of the Vedas, Buddhist writings like Jatakas are more vocal about women doing such activities. They were known as Vannadasi, Vesi, or Janapadakalyani, which translates to "the most beautiful women in the entire janapada (county)." The tribe members gave the term Ganika to those who were at their service. These women would be given free vigorous training in a variety of arts, including writing, painting, playing instruments, dancing, and acting. They were trained to perform at courts, and dazzle the royalty with their charm and abilities. There were strong restrictions against men who forcibly attempted to associate with them, with fines or removal from the state possible. With such immense prestige in society, they also launched various diverse functions, such as being deployed as spies (described in the Mahabharata), paying taxes like ordinary citizens, or collecting pensions after retiring (Arthashastra) (2021, Mayuri Chaudhuri).



FIG 3: SCULPTURE DEPICTING FAMOUS COURTESAN AMPRAPALI WITH GAUTAM BUDDHA  
(Source: <http://mariam-uz-zamani.blogspot.com/2016/11/status-of-women-in-magadha-mauryan-empire.html>)

The Arthashastra, a well-known treatise by Kautilya, has specific guidelines about prostitutes and their activities. It explains how prostitutes were required to conduct themselves and how their lives were to be regulated. These people had a varied role in society; they were not only used for amusement but were also used for political goals, including spying. Courtesans, in particular, worked exclusively for the king. Curtius' stories, for example, provides fascinating insight into the life of courtesans in the Indian environment. When Indian rulers went on hunting expeditions, for example, courtesans would pay homage to them as well as accompanied by their singing, the kings would engage in the hunt. Courtesans were not only entertainers; they also prepared food for the monarchs and, when necessary, assisted in transporting them to their quarters after they had consumed alcohol. These historical records give insight on the various roles played by prostitutes and courtesans in ancient Indian society, which included both entertainment and political functions.



Arthashastra highlights the various functions that courtesans play in assisting the State's revenue. Courtesans and prostitutes of various classes paid taxes to the state. Because their occupation was a significant source of revenue for the state, their rights and privileges were recognised. Prostitutes were State property, according to Kautilya, and any harm to them was a loss for the State. As a result, he imposed a deterrent fine for killing prostitutes.



FIG 4: FRAGMENT OF ROUND PLAQUE OF PROSTITUTE SITTING ALONE FOUND DURING MAURYAN PERIOD.

Source: <http://mariam-uz-zamani.blogspot.com/2016/11/status-of-women-in-magadha-mauryan-empire.html>

## EARLY GUPTA AGE

During the Gupta dynasty, the courtesan became fully developed and played a vital role in the people's social and cultural lives. The Vatsayana Kamasutra and the Bharata Natyashastra provide all important material regarding courtesans and their clients. (Sarode,2015) During this time, temple prostitution, also known as devdasi pratha, became very evident (Srijana Gupta, N.D).

Courtesans and prostitutes were given separate accommodation in the city. They could come across the cultured and the vulgar, rogues, rakes, and even critics and philosophers. The Kamasutra of Vatsayana is a true mine of information on the topic of prostitution. Mathura was briefly conquered by the Greeks in the early years of the 2nd century before being taken over by the Shaka Shatrapas. According to Vatsayana, foreign soldiers were the most lavish patrons of local prostitutes, and no wonder that these ladies were always willing to service their customers' desires. They incorporate this deceived form of sexual enjoyment from the Greeks and others, according to their taste and temperament. (Sarode, 2015)

A ganika can learn a variety of arts, including singing, dancing, painting, relating jokes and riddles, producing plays, literature knowledge, and gambling, according to Kamasutra. Ganika's representation in Kavyas was at the centre of various conflicts

and paradoxes. Her rule of conduct emphasized her commercial desire for profit over love as her purpose. (Srijana Gupta, N.D.)

Bharata, who is said to have flourished around this time, has painted a lovely portrayal of an ideal ganika in his Natyashastra. Courtesans were required to attend public schools known as 'Gandharvashalas' from childhood to master the 64 skills secondary to the highest expertise of erotics. (Sarode, 2015) The Indian prostitute was therefore inseparable with professional performers, and the titles nati, ganika, or barangana (all regarded synonymous in ancient India) often denoted the accomplished courtesan. She was viewed as the product of a feudal society, which she also visually reflected. The courtesans' and their royal patrons' lifestyles were governed by a structure that was embedded into the basis of feudal ties. This image did not extend to peasant women because they mainly cared for males of their own class or as the dasi (slave/servant) for their masters' sexual demands. (Social scientists, 1993)

Courtesans played an essential role in the royal seraglio and the king's court during different periods of Indian history. They attended nearly all court festivities and celebrations. A marching army was also accompanied by prostitutes. (Sarode,2015)

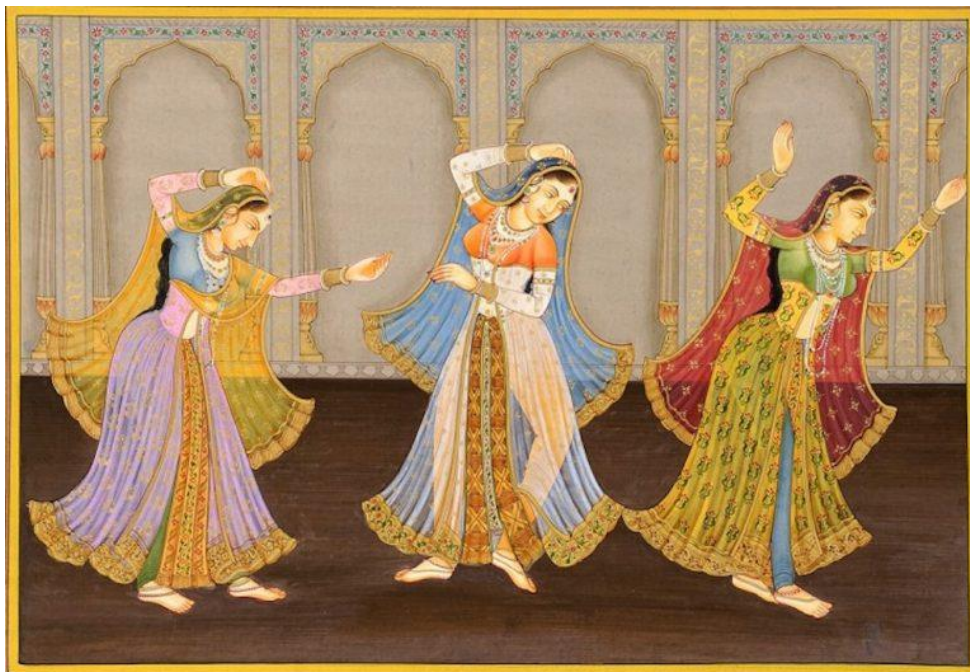


FIG 5 : PAINTING DEPICTING COURTESANS DURING EARLY GUPTA PERIOD  
(Source: <https://www.womensweb.in/2017/09/dancing-girls-peek-courtesans-ancient-india/>)

## B. PROSTITUTION IN MEDIEVAL INDIA

### DELHI SULTANATE

The Delhi Sultanate was a Delhi based Muslim kingdom that stretched over large parts of India for 320 years. Qutb-ud-din Aibak, a former slave of Muhammad Ghori, was

the first Sultan of Delhi and his dynasty conquered large areas of Northern India. There was a definite growth of trade in country and also the growth of towns and town life. The Sultan and his chief nobles enjoyed a standard of living which was comparable to the highest standard in the world at that time. Due to the rapid expansion of the empire, large salaries and allowances were given to the nobles by Sultans. The nobles tried to imitate the Sultans in ostentatious living. They had magnificent palaces to live in. They were surrounded by a large number of servants, slaves and retainers. They were so degraded that they didn't feel any Shame in keeping concubines and prostitutes in their houses. They didn't scruple to trample on the sanctity of the harem and turned their homes into private brothels. (2015, Sarode)

The nababs and Muhamedan nobleman who could afford the luxury kept harems, people by young girls of good beauty, who ministered to their pleasures. There was little difference between such harems and modern brothels. Harem was reserved for the satisfaction of lust of a single man and brothel is visited by succession of men. In Muhammedan period many of prostitutes were foreigners and were slaves recruited from Persia, America and even Europe. There was great demand for these foreign girls. These prostitutes procured from the Christian and other non-Muhammedan races were forced to declare themselves converted. It was customary with nabobs to present some of the women to their favorite countries and friends. The women were regarded at chattels to be sold, presented or hired out by her owner. Among the Shiv Muhammedans there was a custom of hiring wives for a certain period. At the end of the period the woman was free to accept any other man as her protector. This type of woman was nothing but a legalized kept mistress. (2015, Sarode)

## MUGHAL PERIOD

Akbar, Jahangir, Shahajahan, and Aurangzeb governed the Mughal Empire from 1526 to 1707. It had many political and administrative issues during the time, but there were significant social and economic advancements from the joining of Akbar to the end of the seventeenth century. Many European businessmen and travellers visited India, and some of them left records of the country's social and economic situations.

A Tawaif was a prostitute who catered to the graciousness of South Asia, particularly during the Mughal Empire's reign. Like the Geisha Tradition, which was followed in Japan, these sex workers would dance, sing, recite poetry, and entertain their inamorato at Mehfiles. The most admired and rated tawaifs could frequently select and choose the best of their suitors. To entertain their suitors, they frequently contribute to music, dancing, drama, film, and the Urdu literary legacy. (Devarhubli and Patel,2022)



FIG 6: PAINTING OF TAWAAIF ENTERTAINING A NOBLE  
(Source: <https://madrascourier.com/insight/nur-the-courtesan-the-koh-i-noor/>)

During the Mughal era, prostitution became a prestige symbol and became increasingly organised as the royal empire extended. Prostitutes were given their own quarter called 'Shaintanpur' by Akbar. (Zainab Khan,2022)

## MARATHA EMPIRE

Prostitution during the Maratha Empire, which spanned the 17th and 18th centuries, was a prevalent practice that was both regulated and stigmatized. The Marathas were a warrior caste that controlled a large part of India, including Pune, during this period. There is evidence that prostitution was widespread in their territories, but the practice was also subject to strict laws and social norms. (Chitnis, 1999)

Prostitution was officially regulated by the Maratha state, and women who engaged in the practice were required to register with local authorities and pay a fee. This fee was used to fund the maintenance of rest houses and other facilities for travellers, which were often used by prostitutes and their clients. (Chitnis, 1999)

However, while the state regulated prostitution, it was also stigmatized by society at large. Prostitution was considered a lowly profession and women who engaged in it were often ostracized from their communities. There were also strict rules regarding the behaviour of prostitutes, including their dress, speech, and conduct. (2008, Saraswati)

Despite the official regulation of prostitution, there were also reports of exploitation and abuse of women. The mistreatment of women in the Maratha court, including forced prostitution and sexual slavery. (Patil ,2011)



While prostitution was regulated by the state, it was also stigmatized by society at large. Various factors that led women to engage in prostitution, were poverty and social marginalization. (Singh ,2009)

### C. PROSTITUTION IN MODERN INDIA.

#### PROSTITUTION DURING BRITISH RAJ

The arrival of Europeans in India profoundly influenced the socioeconomic and political landscape. The presence of sailors in port communities created a moral vulnerability in the climate. After a long and tiresome cruise, they desired some leisure during their port stops, which they obtained by attending dance parties and visiting sites of interest. They also used to go to prostitutes' houses, which were like honeycombs in locations near seaports. (Sarode, 2015)

Prostitution was a big part of daily life in India during the British East India Company's control, especially in port towns like Calcutta, Madras, and Bombay. (Chakravarti, 1999), Augustn 2007)

In the nineteenth century, India became a British colony. At the time, sex workers were still considered legitimate by ancient Hindu India at the time. The rights of sex workers were initially recognized by the governing colonial courts. Until 1850, the courts in Calcutta issued notices to clients who did not pay sex prostitutes. The Reformation in Europe brought stricter control of brothels, even their closure; some early colonial administrators recognized that the life of a professional courtesan in India was not the same as that of a sex worker in England; nor were sex workers in India looked down upon by all other sections of society. (Satarupa Dasgupta, 2017)



FIG 7: PICTURE OF NAUTCH GIRLS IN MUMBAI

(Source: <https://www.iyops.org/post/a-guide-to-prostitution-in-india-then-and-now-the-dark-shadows-behind-the-glittery-curtains>)

The Crimean war caused substantial changes in the fortunes of Indian sex workers. Between 1853 and 1856, in the aftermath of the Crimean War, the number of British soldiers suffering from venereal illnesses went up considerably. Following that, the British government passed the Contagious Diseases Act in 1864, which was enforced throughout the empire. In 1869, India implemented the Contagious Diseases Act of 1868. The act required the registration and medical examination of Indian sex workers, particularly those stationed in regimental towns and whose clients included British soldiers. The Contagious Diseases Act classified Indian sex workers as colonial subjects of British control. If a sex worker failed to register or was absent from medical examinations, a warrant for her arrest was issued. Family members of non-compliant sex workers faced harsh punishments and harassment from British law enforcement officials as well. "Through a relentless game of chase and run with the colonial police, the Indian sex worker, once accepted and respected, then hated yet tolerated, was finally branded as a criminal evading a 'beneficial' law," Bakshi writes as mentioned by Satarupa Dasgupta, (2017)

Bhandari notes that the Act was passed not to hide misbehaviour among British soldiers, but to "denigrate the body of the prostitute as a repository of all that was filthy and impure." The British and other European soldiers in India were not only permitted but encouraged, to hold native young and attractive girls as prostitutes for their sensual enjoyment under this Act and the Cantonment laws. These 'white clients' of local prostitutes, who transmit sexually transmitted illnesses not only amongst themselves but also among these unfortunate women, would be unharmed, and their honesty and respectability would be unblemished. The Indian girls and women (mostly from poor families) would be the first to be trapped in a life of vice because society and the colonial government not only denied them the opportunity to earn an independent income, but also encouraged a system that took on their helplessness and lack of better options.

The Contagious Diseases Acts were hated by Indian women and men, who saw them as racist and misogynistic. Protests against the crimes aided the Indian nationalist movement and the growing demand for freedom from British rule. (Chakravarti, 1999; Sangari and Vaid, 1989)

#### D. PROSTITUTION POST INDEPENDENCE IN INDIA

When the princely states were destroyed and the zamindari system ended after independence, the tawaifs or prostitutes lost their royal support and clients, and the tawaif system gradually faded away. According to research, the successors of these tawaifs started bar dancing in metropolitan centres following the descent of the royal clientele, where they were not accorded the same respect, they had before independence. (Missing Link Trust, 2020)

The Immoral Traffic (Suppression) Act of 1956 established the legal foundation for prostitution in India following independence (Sarkar, 2015). The Act criminalises

prostitution and imposes penalties on individuals who participate in it as well as those who facilitate or encourage it. Despite the legal framework, prostitution in India has continued to thrive in various forms, including brothels, massage parlours, and street prostitution (Datta, 2020). Red-light areas have become synonymous with prostitution in India and are often the only option for women who engage in the practice (BBC News, 2015).

However, sex workers in India continue to experience stigma, assault, and discrimination (Al Jazeera, 2021). The COVID-19 epidemic has particularly affected sex workers, who have lost their jobs as a result of lockdowns and social distancing efforts (Ahuja & Prasad, 2020).

To summarise, prostitution in India after independence is still a complex issue that requires an inclusive solution. While legal frameworks exist that outlaw the practise, more has to be done to address the root causes of prostitution and to provide assistance and empowerment to sex workers (Datta, 2020).

#### EVOLUTION OF PERSPECTIVE ON PROSTITUTION SINCE ANCIENT TIMES

Period	Perspective on Prostitution
Pre-Historic Age	No formal system of marriage, sexual promiscuity akin to birds and animals
Pre-Vedic Age	Acknowledgment of love outside wedlock, but no formalized prostitution
Vedic Age	Emergence of prostitution as a recognized profession, women receiving gifts/payment for favors.
Mauryan Age	Prostitution officially regulated, seen as a source of revenue for the state
Early Gupta Age	Courtesans evolved as esteemed performers and companions, associated with kings and aristocrats.
Delhi Sultanate & Mughal Period	Complex and ambivalent attitude towards prostitution, regulated but stigmatized
British Raj	Criminalization and degradation of sex workers, Contagious Diseases Acts enforced
Post-Independence	Immoral Traffic (Suppression) Act of 1956 criminalized prostitution, continued existence despite the law

TABLE 1: EVOLUTION OF PERSPECTIVE ON PROSTITUTION SINCE ANCIENT TIMES (source: by author)

### 3.2 SOCIOECONOMIC CONTEXT

#### THE SOCIAL AND ECONOMIC FACTORS THAT CONTRIBUTE TO SEX WORK OR PROSTITUTION

Studying the factors that lead individuals to enter sex work, may uncover underlying issues such as poverty, lack of education, limited employment opportunities, migration, gender inequality, and social marginalization. These factors contribute to a deeper

understanding of the vulnerabilities and challenges faced by sex workers, and can inform discussions around social perceptions and attitudes towards the industry.

The extensive researches conducted by several eminent scholars that there are number of factors which lead into prostitution, such as poverty, illiteracy, backwardness, the lack of employment opportunities and of employment skills, together with the sexual inequality, goes to make a formidable combination that pushes women and girls into prostitution. It is a combination that also perpetuates hereditary prostitution, a tradition peculiar to certain communities in India. (K V Ravi Kumar, 2019)

Poverty is a significant factor that drives women to enter the sex industry (Joshi, 2018). In many cases, women are forced into prostitution due to economic hardships or because they lack access to education and job opportunities

It seems to be the important factor because of young girls and women often resort to this profession, and most of the prostitutes come from the under-privileged economic groups. The part timers' resort to prostitution because of high returns with little investment or effort and they consider it doubly profitable in that, they can derive sensuous enjoyment, in addition to the economic benefits. The concept of poverty however is relative, women may prostitute herself in order to live well, and give first-class education to her children. The general loosening and lowering the standards of conduct and sex exploitation in the movies, magazines, arts and above all, the vice rings operating the trade and the cabarets of big hotels have contributed to the modern toleration and proliferation of prostitution. The postponement of marriage by few women in the society also leads to this flesh trade, because of economic necessity of dowry system, further contributed to the prostitution. The living conditions in most of the industrial centres are barbarous in India. Those women who are working in industrial labour paid fewer wage, and they are easy prey to the lust of contractors and friends, which lead to prostitution. (K V Ravi Kumar ,2019)

Poverty is often cited as a key factor that drives women into prostitution in India. However, as Chattopadhyay et al. (1994) argue, poverty alone is not enough to explain why women enter the sex trade. In their study of female sex workers in West Bengal, the authors found that poverty was an important factor, but that women also entered prostitution due to a combination of life events and their reactions to them. For example, women who experience a breakdown in their family or marital relationships may become "anchorless" and vulnerable to entering prostitution. Poverty may exacerbate this vulnerability, but it is not the sole cause. It suggests that poverty is a complex issue that interacts with other factors such as social stigma, lack of education, and limited employment opportunities.

Disintegration of family or marital ties: Women who experience a breakdown in their family or marital relationships may become "anchorless" and vulnerable to entering prostitution. Chattopadhyay et al. (1994) argue that this disintegration of family or marital ties can lead to a sense of "anchorlessness" that makes women vulnerable to entering prostitution. This vulnerability may be further compounded by poverty, lack of education, and social stigma. Also, the breakdown of family or marital ties can be a



traumatic experience for women, and may lead them to feel that they have no other options but to enter the sex trade.

Life events and women's reactions to them: Women may enter prostitution due to a combination of life events and their reactions to them. For example, a woman may experience a traumatic event such as sexual abuse or violence, which leads her to feel that she has no other options but to enter the sex trade. This is supported by the findings of the paper "Negotiations with everyday power and violence: A study of female sex workers' experiences in Eastern India" (Chakraborty, 2015), which argues that women's experiences of entering prostitution are complex and multifaceted. The paper suggests that women may enter prostitution due to a range of factors, including poverty, lack of education, social stigma, and traumatic life events. Also highlights the role of power dynamics in shaping women's experiences of prostitution, and the ways in which women negotiate these dynamics to assert agency and control over their lives.

Lack of education and employment opportunities: Women who lack education and employment opportunities may see prostitution as a way to earn a living. This is supported by the findings of the paper "Sex Work and the City: The Social Geography of Health and Safety in Tijuana, Mexico" (Goldenberg et al., 2015), which argues that women who lack education and employment opportunities may turn to prostitution as a way to survive. It suggests that women who lack education and employment opportunities may have limited options for earning a living, and may turn to prostitution as a last resort. In the Indian context, women who lack education and employment opportunities may face additional challenges due to social stigma and discrimination, which may limit their options for earning a living. The paper "Sex Work and Stigma: Female Sex Workers' Resistance and Resilience in India" (Sarkar et al., 2015) highlights the ways in which social stigma and discrimination affect the lives of female sex workers in India, and the ways in which they resist and challenge these structures of oppression.

Caste System: Caste and class also play a role in the prevalence of sex work in India (Ahuja, 2020). Women from lower castes and marginalized communities are more likely to enter the sex industry due to lack of access to education and job opportunities, as well as discrimination based on their social status. Furthermore, the demand for commercial sex also fuels the sex industry in India. The country has a large male population that seeks sexual services, and this demand creates a market for sex work. (Sinha, 2019).

Cultural Factors: In addition to poverty, social factors such as gender inequality and patriarchy also contribute to sex work in India. Women in India face discrimination and limited opportunities, which often leads them to engage in sex work as a means of survival. In olden days, there was a customary practice of making the eldest girl child as devadasi, Joginis and Venkatasins in the States of Andhra Pradesh, Karnataka and Maharashtra. Although the girls on whom these customs were practiced known by different names, but basically their profession was directly or indirectly same as prostitution. The major reason behind these customs were religion, reluctance of

family to upbringing girl child and sexual lust of people who can exploit these girls. Although, the girls' conditions in most cases remain pathetic but they were never regarded as victims. Apart from that, the precocious development of sex often drives women to prostitution. The girl's desire for new experience, promiscuous social contacts, unhappy marital relationships, loose habits of the husbands, considered to be the other causes of prostitution. Many tender girls are kidnapped from their homes by unscrupulous gangsters, and they properly train them in the art of prostitution and when these girls mature, they are sold. (Joshi, 2018).

Understanding how these drivers affect sex workers' life is critical for the study analysis because it gives the socioeconomic context in which sex work happens. By recognising these aspects, it can help to delve into the experiences, struggles, and vulnerabilities of those participating in the sex business. Furthermore, it allows you to evaluate broader societal consequences and potential actions.

## STIGMA SURROUNDING SEX WORK IN INDIA

Cultural and social stigma is a significant issue in India, and it affects many different groups of people. The stigma associated with caste, gender, and sexuality is particularly prevalent, and it has a profound impact on the lives of those who are affected by it. (Ghosal,2020)

As Ghosal et al. (2020) further elaborate that, sex workers in India face strong social prejudices against their profession, which makes it difficult for them to access healthcare or enrol their children in local schools. This stigma is often internalized by sex workers, leading to a poor self-image and a sense of shame.

According to Cornish (2010), sex workers in India face widespread discrimination and are often rejected by their families, considered open to sexual exploitation, and evicted from their homes. This stigma can also affect their children, who may be taunted at school and face difficulties finding acceptance in their communities. The cultural and social stigma surrounding sex work in India is deeply ingrained and can be difficult to overcome.

As Chakravarty (2013) notes, sex workers are often seen as "fallen women" who have brought shame upon themselves and their families. This perception is reinforced by cultural and religious beliefs that view sex outside of marriage as immoral and sinful. As a result, sex workers are often ostracized from their communities and face significant barriers to accessing healthcare, education, and other basic services. Despite these challenges, there have been efforts to challenge the stigma surrounding sex work in India.

Additionally Cornish (2010) notes, sex workers and their advocates have worked to improve their social and economic conditions by organizing themselves into collectives and advocating for their rights. These efforts have been met with some success, but there is still much work to be done to address the underlying cultural and social attitudes that perpetuate the stigma surrounding sex work in India.

Yan et al. (2019) conducted ethnographic research in Delhi and found that healthcare workers and NGO workers used derogatory terms and constructed prejudices and stereotypes against sex workers, exemplifying symbolic stigma. This stigma is further compounded by the stigma of HIV, as sex workers are often coerced into taking mandatory HIV tests, fostering experiential stigma.

The stigma of sex work in India operates at both the cultural and systemic level, which reinforces and justifies stigmatizing treatment of sex workers. As Ghosal et al. (2020) note, sex workers are often blamed for their poor health outcomes, rather than recognizing the structural and systemic barriers they face in accessing healthcare and other resources.

The cultural and social stigma against sex workers in India is also reflected in the legal system. The Immoral Traffic (Prevention) Act, 1956 criminalizes sex work and treats sex workers as criminals rather than recognizing them as workers who are entitled to labor rights and protections (Sarkar, 2018).

This legal framework further stigmatizes sex workers and reinforces the cultural and social stigma against them. In conclusion, cultural and social stigma against sex workers in India is a complex issue that operates at multiple levels, including cultural, social, and legal. The stigma is internalized by sex workers, leading to a poor self-image and a sense of shame. The stigma is also reflected in the legal system, which criminalizes sex work and treats sex workers as criminals. Addressing the stigma of sex work in India requires a multi-faceted approach that recognizes the structural and systemic barriers that sex workers face and works to dismantle the cultural and social norms that perpetuate stigma and discrimination.

## SOCIAL SPATIAL DIMENSIONS AND DYNAMICS OF SEX WORK IN INDIAN SOCIETY

Sex work has a huge impact on Indian society's physical and social spaces – and the other way around. Sex work, according to Gupta and Singh (2018), is frequently related with the establishment of red-light districts, which are characterised by high levels of poverty, criminality, and social marginalisation. Local governments frequently ignore these communities, which lack basic amenities such as sanitation and potable water. As a result, sex workers and their family are frequently forced to reside in miserable circumstances, which can have major effects for their health. The physical space where sex work occurs, and its social, economic, and policy context, greatly influences sex workers' health and safety. Although the dynamics of sex work vary widely, categorisation of sex work is typically based on indoor versus outdoor settings. Gupta and Singh (2018)

Brothels, hotels, places of entertainment (such as pubs and clubs), and even private houses can be found indoors. Outdoor environments, such as parks, truck stops, or vehicle interiors, are commonly connected with street-based sex work. This distinction, however, paints in broad strokes, and the reality is far more intricate because sex labour is frequently flexible, combining components of both indoor and outdoor activity.

Clients may be approached on the street, at bars, or through internet advertisements, and subsequently sex may be exchanged in a hotel, automobile, house, or elsewhere.

Understanding the factors that may lead to increased health risks or serve as protective factors requires an appreciation for the variety of sex work scenarios. Understanding how the precise features of sex workers' job conditions differ throughout the many venues where sex work is performed is crucial to developing and implementing programming that promotes and supports sex workers' rights, health, and safety. Working in isolated or dark areas has been demonstrated to increase the risk of violence and reduce sex workers' ability to negotiate with customers. Working in public places can increase the likelihood of sex workers encountering unpleasant experiences with law enforcement and stigma from community members, which can limit their freedom of action and push sex workers to more unsafe circumstances. The ability of sex workers to receive health and harm reduction programs might also be affected by the sex work context. Although some sex work locations provide more protection from a variety of health dangers, venues vary greatly, and inequalities in secrecy, control, and isolation make both outdoor and indoor settings potentially risky or safe. (Brooke S. West, 2021)

## PROSTITUTION'S URBAN PATTERN IN INDIA

Moti Chandra, in his work 'The World of Courtesans' (1973), has studied the status of courtesans in society and royal court in ancient India. According to Chandra, courtesans were mostly located in the city centre and urban areas due to their close proximity to the royal court and wealthy patrons .

Similarly, S. N. Sinha and N. K. Basu (2005) have worked on 'The History of Prostitution' with the help of religious literature in Ancient India. They suggest that the location of brothels in urban areas was influenced by the demand for sexual services from travellers and merchants who visited the city. However, it is important to note that the location of brothels has changed over time and is influenced by various factors such as urbanization, migration, and government policies.

Kotiswaran (2008) argues that brothels in Indian cities such as Kolkata are located in red light areas (RLAs) in the city centre or urban areas. According to the author, the spatial concentration of brothels in RLAs is a key factor that shapes the structural and cultural aspects of brothel-based sex work. Unlike institutions such as schools, families, churches, military, or prisons that can be characterized as public or private, the brothel operates at the crossroads of the market and the household.

The brothel is a distinct institution with a specific configuration of the organisation of labour, both sexual and social, supported by a set of living and working arrangements, practises, ideas, norms, ideologies, and consciousness that are specific to the sex business (Kotiswaran, 2008). History, economy, and social issues, among others, all have an impact on where brothels are located in urban areas and city centres.

For example, Sonagachi, a historic RLA in Kolkata, is located in the heart of the city and has been a hub of commercial sex work for over a century (Sarkar et al., 2015). The location of Sonagachi is influenced by its proximity to the Howrah railway station, which made it a convenient location for travellers and migrant workers. Over time, Sonagachi became a centre of commercial sex work, with brothels and other sex work establishments concentrated in the area.

The location of brothels in city centres and urban areas is also influenced by economic factors such as demand for commercial sex work. As Goldenberg and colleagues (2015) note, the location of brothels in Tijuana, Mexico is influenced by the demand for commercial sex work from clients who are primarily male and come from a range of socioeconomic backgrounds. Similarly, in India, the demand for commercial sex work may be higher in city centres and urban areas due to factors such as the presence of migrant workers, tourists, and other groups who may be more likely to engage in commercial sex work.

Below are some of the prominent red-light districts in India, shedding light on their urban settings and the social and infrastructural implications that shape their environments.

- KAMATHIPURA, MUMBAI

Kamathipura, one of the oldest prostitute areas in south Mumbai since 1795 (British Government Era), once had approximately 50,000 sex workers until 1992." A street called 'Cursetji Shuklaji Street' inside Mumbai's famous Kamathipura that was also known as a safe gully (the word Gully is to the Hindi word for a 'Lane') as mentioned by Jadav(2023)

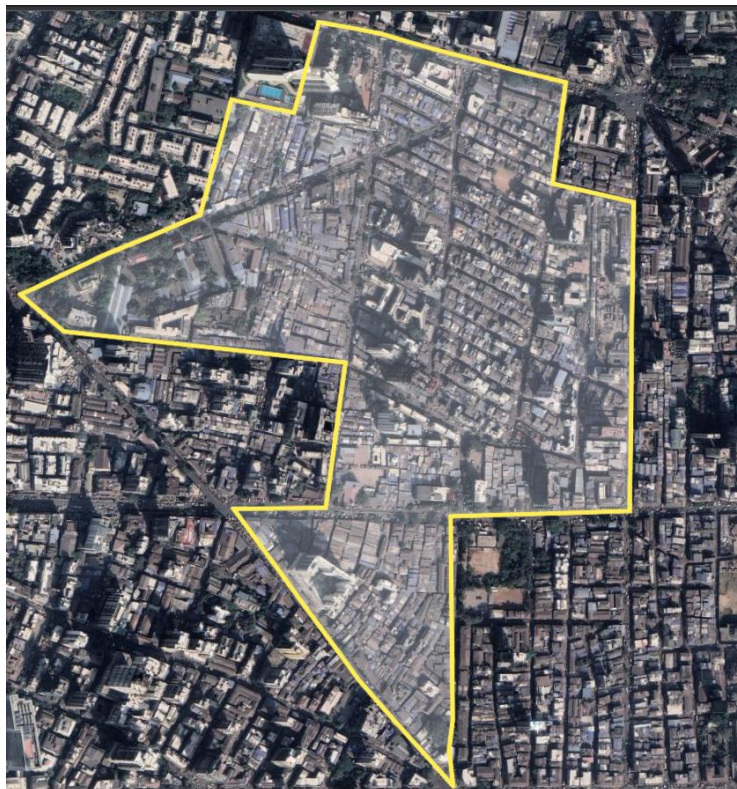


FIG 8: LOCATION MAP OF KAMATHIPURA, MUMBAI (SOURCE: CREATED USING GOOGLE EARTH BY AUTHOR)

Since then, Kamathipura has been congested, with old cess structures that are about 100 years old, with unsanitary road conditions, drainage systems, and garbage around adjacent streets that are also very old, with narrow lanes where these prostitute girls used to stand and attract customers as described by Jadav(2023)

Ragde and Gandhi (2017), adds Kamathipura is the largest and oldest red-light district in Mumbai." During the British era, it was established as a 'tolerated zone' for commercial sex workers for the enjoyment of British soldiers and sailors. During the colonial era, the suburb housed sex prostitutes of European and Asian ethnicity. It was termed safe because it housed European prostitutes in Mumbai, just next to the famous 'Red Light Area' of Grant Road (Jadav,2023)

Faced with opposition from residents in other parts of the city, the colonial government decided to contain sex workers in Kamathipura (at the time, a suburb of the Fort and the native settlement)." Theatres, perfume shops, all-night cafes, and nautch houses were all popular in the region. The neighbourhood earned reputation after India's independence as the sex trade expanded. Girls were trafficked into Kamathipura from southern India and Nepal. During the 1980s, however, police raids combined with the growing fear of HIV AIDS led to a decrease in the number of brothels. Following the 1990s, rising rents, the entry of small businesses, organised citizen initiatives to remove sex workers, and the unwillingness of elderly sex workers to allow their kids to continue the trade all led to the slow collapse of brothels. Today, the operation is limited to a few lanes. Many sex workers now live in other parts of town and commute to Kamathipura for business. (Ragde & Gandhi,2017)

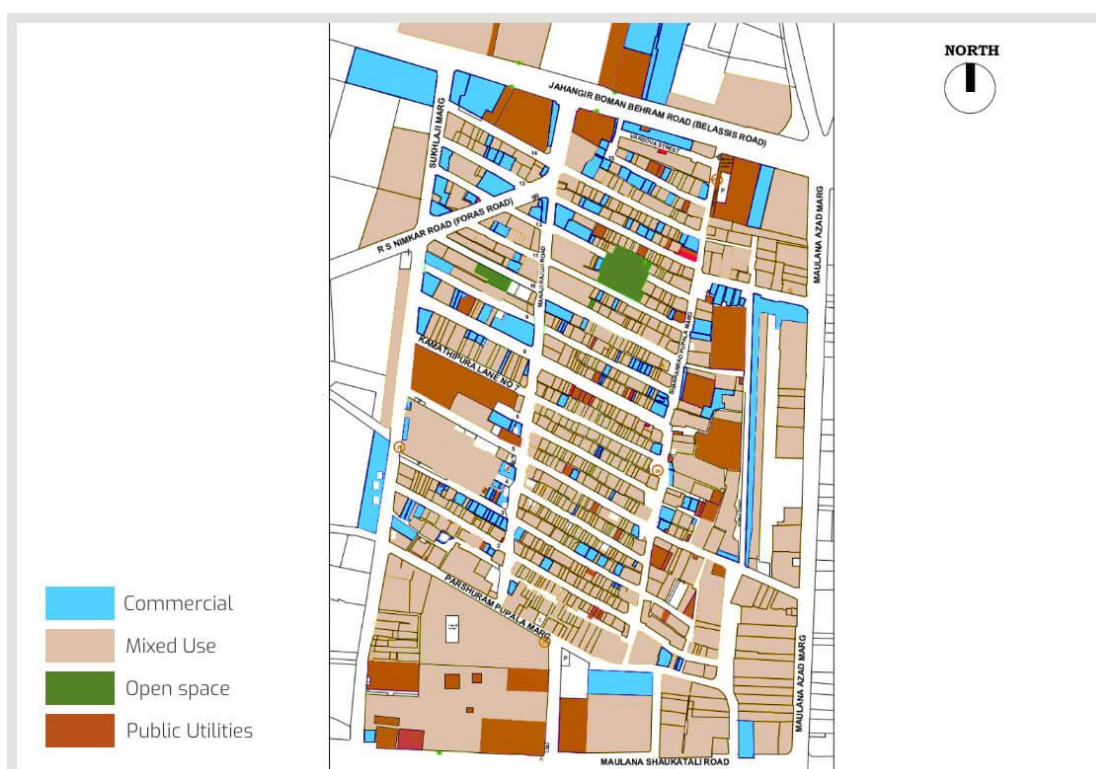


FIG 9: EXISTING LAND USE MAP IN 2015 (BASED ON FIELD OBSERVATIONS) SHOW HEAVY MIXED LAND USE, DENSELY BUILT UP AREA

SOURCE : [HTTPS://MAKEBREAK.TISS.EDU/KAMATHIPURA/THE-SLOW-VIOLENCE-OF-NEGLECT.PHP](https://makebreak.tiss.edu/kamathipura/the-slow-violence-of-neglect.php)



“Kamathipura is an RLA in the India’s commercial capital, Mumbai. The area spans across 14 congested lanes. The buildings in the RLA which the contain numerous brothels are old and have extremely dilapidated infrastructures and superstructures. While previously the entire area functioned as an RLA, at present (as of 2020) Lane no. 1, 7, 8, 9, 10, 11, 12, 13, and 14 have brothels functioning out of it along with the brothels on the main Sukhalaji Street.” (Dandekar et.al, 2021.pg.2)

As Dandekar and colleagues(2021) further adds that these brothels are surrounded by a range of shops, ranging from eateries to Paan cigarette shops and liquor stores. Previously, the area hosted multiple video parlours that openly played X-rated films and would supply X-rated films, video players (and TV sets if necessary) to the brothels on demand.

Kamathipura's urban fabric is a mix of ancient, decaying structures and newly constructed structures, including renovated chawls originally built for industrial workers." The neighbourhood lacks good urban planning, which causes infrastructure and basic facilities concerns. Despite its run-down appearance, Kamathipura is a bustling business sector that attracts consumers from all over the city. (Bhide & Kundu ,2021)



FIG 10: AERIAL VIEW OF KAMATHIPURA,MUMBAI DEPICTING URBAN SETTING

Source : [martin roemers,sardar vallabhbhai patel road and ss maharaj marg, kamathipura, mumbai, 2007,archival pigment print on bonjet atelier fibre paper \(https://www.artsy.net/artwork/martin-roemers-sardar-vallabhbhai-patel-road-and-ss-maharaj-marg-kamathipura-mumbai\)](https://www.artsy.net/artwork/martin-roemers-sardar-vallabhbhai-patel-road-and-ss-maharaj-marg-kamathipura-mumbai)

- SONAGACHI, KOLKATA:

“The historical existence of Sonagachi as a red-light district can be traced back to a report from 1868: "This class of women are to be found everywhere in Calcutta—in the three-storied house, of Sobha Bazar as well as the most dilapidated and miserable hut of the filthiest bustee" (Chattopadhyay, 2005,PG.272) .

As further described by Mishra,(2016) Sonagachi has grown into Asia's largest red-light district. The name "Sonagachi" is a combination of the Bengali words "Sona" for gold and "Gachi" for location. Sonagachi's rise as a red-light district can be ascribed to a number of circumstances, including British India's colonial heritage, an influx of migrant labourers, and the growth of the sex work sector. Sonagachi evolved as a prominent commercial sex work centre as Kolkata's sex work industry grew.



FIG 11: STREET AT SONAGACHI , KOLKATA

Source:: <https://www.dailymail.co.uk/home/search.html?s=&authnamef=soudhriti+bhabani>

Mishra, (2016) adds further that Sonagachi, located in the heart of Kolkata, is known as one of Asia's major red-light districts. The neighbourhood is characterised by tiny streets and little lanes, resulting in a maze-like urban fabric. Sonagachi's buildings are old and historic, having been altered throughout time to house brothels and sex workers. The neighbourhood suffers issues connected to congestion, hygiene, and infrastructure, however numerous non-governmental organisations have made efforts towards community development and support.





FIG 12: LOCATION MAP OF SONAGACHI, KOLKATA (Created using Google earth by author)

- G.B ROAD, DELHI



FIG 13: Streets of G.B ROAD

Source : <https://www.deccanherald.com/content/572327/a-persistent-malaise.html>

As mentioned by Pereira,(2023) In North India, particularly in Delhi, the landlocked seat of Mughal power, which was at the time a large scale army base for Mughal rulers and later became British cantonments, there was a growth of prostitution areas and shadow entertainment joints, G.B.Road being one of them.G.B.Road dates from the Mughal Empire, when Delhi had five RLAs. These five RLAs were abolished during British rule, and G.B.Road was formed as a single RLA. It is still the largest RLA in the city.

She furthers adds Garstin Bastion Road was officially renamed Swami Shradhanand Marg in 1966." Despite the fact that the name was changed 53 years ago, it is still referred to as G.B.Road, a road that has always been synonymous with the sex trade.

Previously, there were five brothels in Delhi. Garstin, a British commissioner, merged them into a single red-light district. Garstin Bastion Road/GB Road was named for him. "GB Road was called in honour of Garstin. It was a location where'mujras' took place. In reality, for different classes, there were three sites to view mujras: Qutub Road for the poorer classes, GB Road for the middle classes, and Chawri Bazaar for the upper classes, explains Satish Sundra, a shop owner as noted by Gandhi,2015)

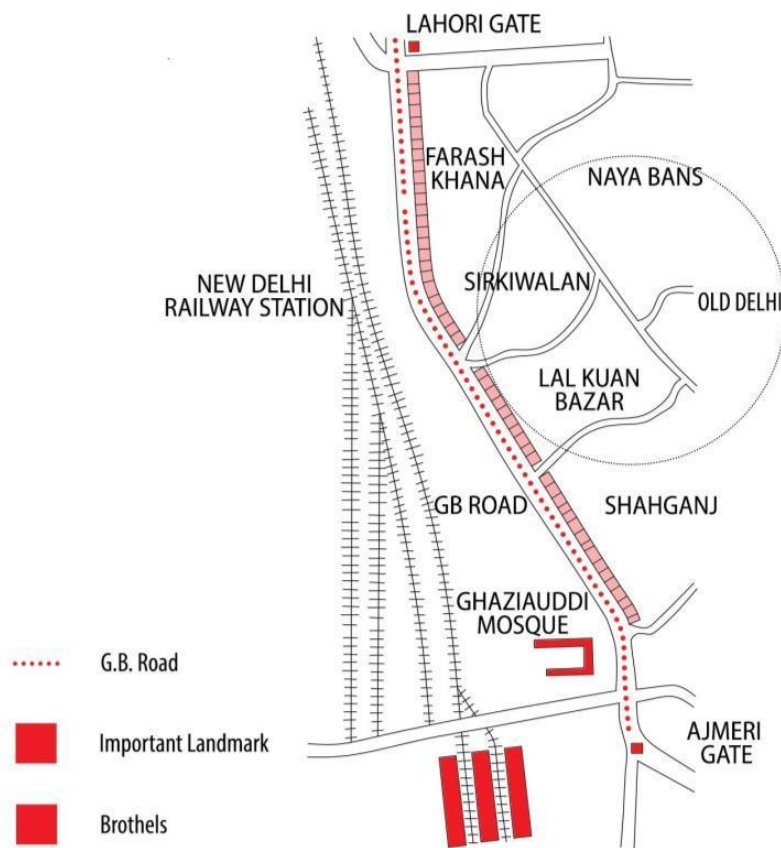


FIG 14: PLAN OF G.B ROAD

SOURCE: [https://issuu.com/suryasathyan/docs/thesis\\_report\\_surya\\_2\\_1\\_/s/29929203](https://issuu.com/suryasathyan/docs/thesis_report_surya_2_1_/s/29929203)



G.B. Road is a single street in Delhi that runs from Ajmeri Gate to Lahori Gate and contains 82 operational brothels (also known as kothas)." According to Ms. Lalitha S.A., there has been no change in the number of brothels in the area over the previous ten years, yet it is crucial to note that there has been no rise in the number of brothels or the number of new women shifted/moved to the area. This could be attributed to a shift away from traditional RLAs and towards various other open communities. G.B.Road is a well-known market for machinery, vehicle components, hardware, and tools, as well as the world's largest market for the same. G.B.Road is 2.5 kilometres away from New Delhi Railway Station. (Pereira,2023)



FIG 15: LOCATION MAP OF G.B ROAD DELHI CREATED  
(SOURCE: USING GOOGLE EARTH BY AUTHOR)

G.B. Road has 77 brothels and 4000 sex workers, called Didis (a respectful term for women). It is well-known as one of Delhi's main commercial markets for hardware and mechanical shops, and it attracts a huge number of visitors during the day. The shops occupy the lower levels of a tightly packed row of buildings along this avenue, while the brothels occupy the second and third levels. There is also an NGO organisation present, which was created in 2012 in response to the establishment of the red light district. (Michelle Thomas Zacharias ,2020)

### 3.3 LEGAL AND REGULATORY

#### EXISTING LAWS REGARDING SEX WORK IN INDIA

India, despite being one of the most powerful and developing countries in the world, yet has many features or areas to work on, which is where the topic Human Rights of Sex Workers in India came up. India has collaborated with numerous organizations to eliminate the challenge that prostitutes, and sex workers cannot become members of society. Despite several regulations, enactments, and the formation of NGOs for sex workers or prostitutes that provide aid to them, they continue to ask for the dignity of sex workers and are still waiting for rules and suggestions. i.e., initiatives to be taken by Central Government, State Government and Judiciary. Despite of having human rights they are still on the edge of medical attention and getting security (Bharti,2019)

Further (Bharti,2019) expands about The Fundamental Rights mentioned in the Constitution of India gives a positive image for the protection of the women in the society. The Directive Principle of State Policy is giving a polished view in the Constitution of India. It endeavors to prohibit every kind of exploitation of women and children in all walks of life. But the view of sex workers in the society is not good enough to call them as a part of the society.

“Article 14, 15(3), 19(1) (g), 21, 23, 39(e), 39(f) and 51(a) of the Constitution of India works directly or indirectly on the protection of women against matter concerning to prostitution. Article 14 of the Constitution of India guarantees the equality before law and equal protection of law working as a fundamental right.<sup>7</sup> Article 15(3) empowers the State to make special provisions for women and children.<sup>8</sup> Article 19(1)(g) of the Constitution of India plays a vital role as it empowers the citizens of India to practise any profession or to carry on any occupation, trade or business.<sup>9</sup> However Article 19(1) (g) is restricted and regulated by the authority of law. Article 19(6) puts a reasonable limitation 19 (1) (g). Article 21 is the power and strength of the Constitution of India says that no person shall be deprived of his life or personal liberty except according to procedure established by law”. (Bharti,2019, p.3)

There is a special legislation which directly deals with the profession of sex-work known as the Immoral Traffic (Prevention) Act, 1956 (ITPA), but Indian Penal Code (IPC) and Juvenile Justice Act are having also rules dealing with prostitution and human trafficking.

“Earlier this legislation was known as Suppression of Immoral Traffic in Women and Children Act, 1956. The Act was amended twice firstly in 1978 and secondly in 1986. The amendment of 1978 was to remove the defects of implementation of the act. The amendment of 1986 was to make penal laws more severe and to give minimum standard of the treatment to the victims which come under the act.” (Bharti,2019, p.4)

Private prostitution is not illegal in India, but soliciting it, performing it publicly, and operating a brothel are. Despite the fact that public prostitution is banned, in India Today the piece stated that enforcement is weak because sites like GB Road are open.(Outlook India Report,2023)

## LAW ENFORCEMENT TOWARDS SEX WORK IN INDIA

The Immoral Trafficking Prevention Act (ITPA) is the primary law controlling sex work in India. This legislation became enacted in 1956 as one of the Indian state's obligations following its adoption of the 1949 UN anti-trafficking pact. The ITPA does not explicitly criminalise the exchange of sexual services for money. Rather, it criminalises all economic action related to sex work, including living off of a sex worker's earnings and soliciting customers for sex. (Shah 2006)

The ITPA's anti-solicitation clause gives police the authority to arrest anyone who "seems to be soliciting clients for the purposes of prostitution. "Police also utilise anti-vagrancy laws against sex workers, as well as sets of laws known as "Police Acts," which give the police the authority to restrict the use of public areas such as walkways and commuter railway stations. City laws, particularly those governing slum areas, have a significant impact on sex workers. Bombay, for example, refers to slum dwellers as "encroachers" and often bulldozes slums without warning. Red light districts may be subject to these types of clearances, and they may experience the same issues with access to water and civic utilities as other slums. The "anti-sodomy" law, Section 377, has also been used against transgender and male sex workers, as well as health outreach professionals who may or may not be sex workers themselves. (Shah, 2006)

According to Goyal (2020), the police in India's red-light districts act as regulatory intermediaries, implementing hierarchical regulation on behalf of the state. While prostitution is not fully illegal, there are numerous laws and statutes related to public health, safety, convenience, decency, morals, and public nuisance that leave wide latitude in the hands of the police to interpret the rules.

Goyal (2020) notes that the police are responsible for ensuring that sex workers do not violate these laws and norms, and they often use them directly or indirectly to harass sex workers. However, in red light areas, sex workers' collectives and solidarity networks also operate as regulatory intermediaries on behalf of workers.

## ROLE OF NGO'S (NON-GOVERNMENTAL ORGANIZATION)

Jalali 2008, as quoted by (Killby, 2011) "In India the state, at all levels, plays a key role in the regulation of NGOs with a range of procedures and monitoring mechanisms to ensure NGO accountability. Indian governments insist on two things. The first is that NGOs are financially transparent, and the second is that they do not enter the field of politics, which naturally has many grey areas. The NGOs in the study did not see these requirements as particularly onerous, and none of them had major difficulties with the government requirements". (p.119)

Killby (2011) further added, Since India's independence, non-governmental organisations (NGOs) have played an important role in its development; during this time, government relations have alternated between times of mutual suspicion and

hostility, to times of high levels of cooperation, with NGOs playing a central role in the development agenda." After a period of cooperation in the 1950s, followed by hostility and suspicion in the 1980s and 1990s, NGOs were more respected by government by the early 2000s, as evidenced by increased funding through government programmes. This movement in government policy towards NGOs coincided with several political and economic trends that began in the 1980s but escalated in the 1990s. The spectacular growth of the Indian economy in the first decade of the 2000s, combined with this new relationship with NGOs, has meant that the government can now resource much of its own development agenda through local NGOs to a greater extent than previously possible, while international donors, both official and INGOs, are rapidly withdrawing.

Two such major organisations which work towards Sex work industries are:

#### 1. National Network for Sex Workers

The National Network of Sex Workers is an organisation that works collaboratively towards sex workers with human rights. The organisation has 50000 members and is the only platform that brings together female, transgender, and male sex workers, as well as NGOs and sex worker rights activists. Across 7 states, an alliance of 12 CBOs/State Federations and 8 NGOs in spite of the gloom, NNSW serves as a light on the human rights of sex workers. (NNSW, National Network of Sex workers N.D)

#### 2. Apne Aap Women's Collective (AACW)30

Apne Aap Women's Collective is an anti-trafficking organisation that advocates for the rights of prostitution for women and children. This organization's primary objective has been on increasing the bar for sex workers' human rights and ensuring that their children are not mistreated because of their mother's career and do not follow in her footsteps. There are several accomplishments that make this organisation an important organisation for them. (ApneAapworldwide -India, ND)

## 4. METHODOLOGY

This section provides an overview of the methods used to address the research question stated in the course of this research project. Using a mixed methods approach, this research used different methods, including face-to-face interviews, mapping activities, an in-depth study of historical contexts as well as studying of Planning documents.

### 4.1 RESEARCH QUESTION

A potential research question for this study is: how do shop owners and other stakeholders perceive and experience this coexistence in their urban environment?" Are Red-light districts and urban planning principles related and whether urban planning has any impact on the existence of brothels near urban marketplaces also to evaluate the effectiveness of current planning regulations in Budhwar Peth, Pune India, and Additionally, how Sex work is situated in Urban Markets of Pune, India.

Together, these study questions examine the various facets of sex work in urban settings, taking into account participant viewpoints, the influence of urban planning, the effectiveness of regulations, and the spatial dynamics within particular urban regions.

### 4.2 METHODOLOGIES USED IN PREVIOUS STUDIES AND THEIR STRENGTHS AND LIMITATIONS

In this section, we look at the methodology used in previous studies similar to ours, offering light on their strengths and limits through critical analysis. Understanding the complexity surrounding our research the field requires understanding how earlier researchers addressed similar concerns. so, we gain important perspectives on our own research attempts by assessing their methodological choices and evaluating their strengths and limitations.

The study conducted by Jane Pitcher and colleagues (2006) which is about community responses to street sex work in five cities in England and Scotland, the methodology used by her in a study where it includes a range of qualitative research methods such as interviews, focus groups, and observations. The strengths of this methodology according to my analysis is that these methods include their ability to provide rich and detailed data that can help researchers gain a deeper understanding of complex issues. They also allow for flexibility in questioning and can be adapted to suit the needs of different participants or situations.

The methodology's multi-perspective approach is also a major strength. It takes into account the perspectives and experiences of various stakeholders involved in or affected by street sex work, including sex workers, residents, community members, agency staff, and public service providers. This comprehensive approach, in

combination with the use of focus groups to collect a variety of viewpoints and observations on sex work project activities, gives useful insights into the actual implementation of interventions.

However, based upon my analysis, there are weaknesses in these approaches. Interviews may be subject to social desirability bias or may not accurately represent the experiences or opinions of those interviewed. Observer bias or prejudices may also limit the accuracy of observations. Furthermore, the study's restricted focus on street sex work, ignoring examination into brothels, limits the relevance of findings to the broader context of sex work. Furthermore, while the study thoroughly investigates community responses, it ignores the experiences and opinions of individual sex workers. However, there are also some limitations to this methodology (Jane Pitcher and colleagues (2006). One potential limitation is the potential for bias in the selection of case study areas and participants. Additionally, the study relied heavily on self-reported data, which may be subject to social desirability bias or other forms of response bias.

Nonetheless, some weaknesses in this methodology are obvious (Jane Pitcher and colleagues, 2006). Notably, bias may exist in the selection of case study sites and participants. The study depends mainly on self-reported data, which is prone to social desirability bias and other response biases. Finally, the study's brief duration may limit the generalizability of findings to other contexts or longer timeframes.

Finally, the technique used in this study provides a thorough and nuanced knowledge of the complex issues underlying street sex work and community responses.

in another study. by Manuel B. Aalbers and M. Sabatfile (2012) used a range of methodologies to analyse the topic of brothels in Amsterdam's Red Light District. Feminist, sociological, and anthropological viewpoints were represented, as well as procedures such as document analysis, in-depth interviews, archival research, and discourse analysis.

One major quality of these techniques, in my opinion, is their ability to provide a nuanced understanding of the various social and economic elements that contribute to the rise of the sex business. Feminist researchers, for example, have shed light on how gender dynamics interact with prostitution to support patriarchal power structures. Sociologists have investigated the social and economic elements that contribute to the growth of the sex business, whereas anthropologists have investigated cultural norms and values that influence attitudes towards prostitution.

Nonetheless, there are limitations to these techniques, as I perceive them. When examining this topic, researchers must be aware of potential biases arising from their own viewpoints, particularly on topics of race, class, and gender. Furthermore, much of the study on prostitution has focused primarily on women's experiences, with little emphasis paid to men's experiences as clients or workers in the business.

Insights from these studies can provide a guideline to effectively plan and conduct my research on brothels by embracing a multidisciplinary approach that encompasses multiple views and approaches. It is critical for researchers to be aware of the potential biases in their own viewpoints and to actively try to fill gaps in existing research, with



a particular focus on investigating underrepresented populations such as male or transgender sex workers. Finally, study should show how social norms and economic conditions change over time and how they influence views towards prostitution.

### 4.3 RESEARCH DESIGN

After having carefully read and investigated previous research that was conducted and performed in a way similar my own, concentrating on the main approaches used, their benefits, and drawbacks. I have chosen the approaches I will use in my own research based on this analysis, and I will now explain those selected strategies.

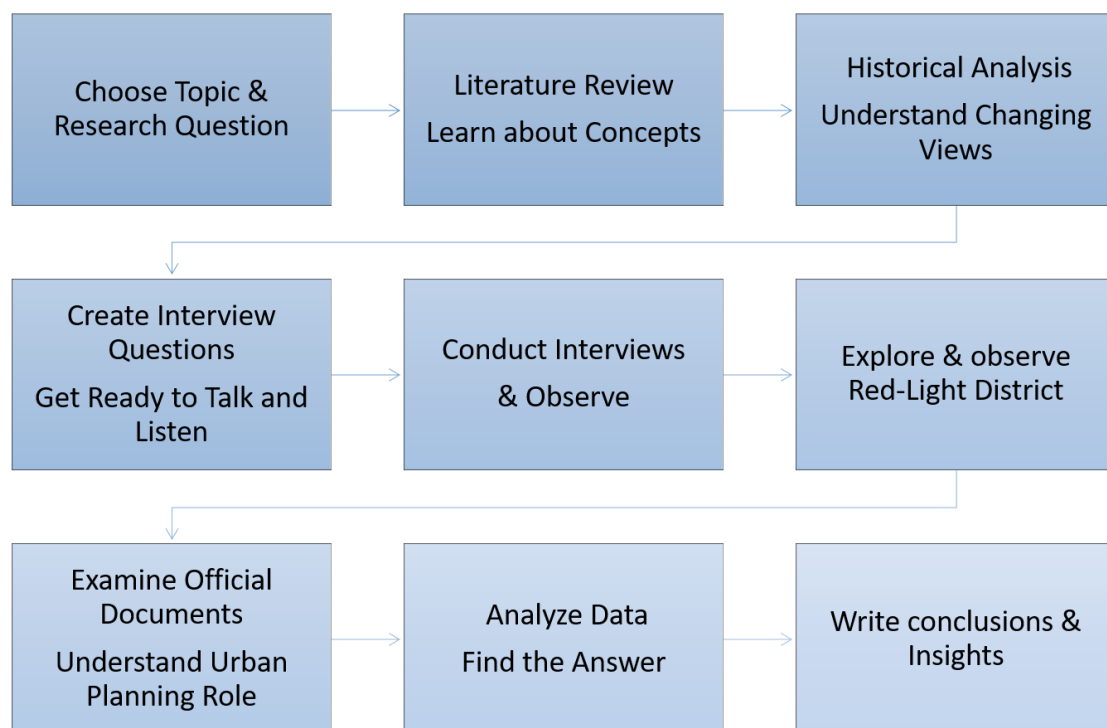


FIG 16: STEPS INVOLVED THE DESIGN OF RESEARCH (BY AUTHOR)

This research can be divided into segments like a) **PLANNING** for the research which focuses on selecting a topic and focusing on the research question, In succession to b) **DATA COLLECTING** information related to the topic, after that , c) **DESIGNING THE APPROACH** towards the research and the question identified, following that d)**ANALYSING AND INTERPRETING** the gathered information or data collected and answering the research question, and finally e) **SUMMARIZING** and analysing the outcome.

First, a thorough assessment of the literature was conducted on important ideas. The literature review helped in understanding the concepts related to the topic, and a broader understanding on the topic, such as stigmatization, urban planning, power dynamics, and human rights. This information was obtained through several research papers, books, Web articles written by scholars previously.

Further, History of Prostitution in India, was studied briefly through scholarly books, research papers and documented sources also conducted in order to understand the evolution of perception over the years towards Prostitution and how it came into existence. History of Prostitution in India was studied, as Pune city in India, will serve as a Case study for this research.

This thesis involved a case study in the centre of Pune, in Budhwar Peth, it is a well-known red-light district that has been established for many years. It is a complicated neighbourhood where brothels, shops, temples, and other businesses coexist. Budhwar Peth offers a fascinating case study to comprehend the viewpoints of business owners and stakeholders on the coexistence of brothels in urban settings because of its distinctive features.

Also, literature review and similar research conducted in the past provided the guideline to carefully formulate interview questions, which answered to the research question possessed.

Further, with the help of on-site observations and semi-structured interviews with locals, store owners, and NGO representatives. It was possible to gain a thorough picture of the public perspectives and complexity around sex work in urban settings with help of the combination of literature review and interview data.

On site mapping was also done in order to understand the urban setting around the red- light district. Further mapping out the locations of support services for sex workers, such as healthcare clinics and social services & Police station to explore whether there are disparities in access to these services based on the spatial distribution of sex work.

In addition to the chosen methods of semi-structured interviews, on-site observations, site mapping, this research also examined official documents related to Planning in Pune's Budhwar Peth neighbourhood to understand the role of urban planning.

#### 4.4 SAMPLING

The process of selecting individuals or groups to participate in the research study investigating the effects of brothels in Pune's Budhwar Peth neighbourhood was an essential step that required considerable thought and planning on my part as the researcher. Purposive sampling was used to identify participants who are staying and working and for the neighbourhood of the red-light area.

The participant selection criteria were developed to ensure a varied range of viewpoints and experiences that are relevant to the research topic. Individuals who lived or worked near the brothels were included because they were likely to have direct information and firsthand knowledge of the influence on the neighbourhood. This category included adjacent residents, business owners, or employees who had regular interactions with the region.

A small sample size was deliberately selected for this study because it wanted to analyse the viewpoints of those who live and work in close vicinity to red light districts, mainly those who live next door to these districts. The goal of this sample size was to provide a concentrated and in-depth investigation of this specific group of people's experiences and perspectives.

The survey also includes law enforcement officials as essential stakeholders responsible for preserving law and order in the neighbourhood.

Representatives from non-governmental organisations (NGOs) working in the region were also approached. These organisations frequently collaborated with marginalised groups and were well-versed in the social and economic consequences of brothels on the people they served.

Additionally, Urban Planner working in the area were interviewed. The goal of this interview was to learn more about how urban planning rules have influenced the growth and administration of the Budhwar Peth neighbourhood, particularly in light of the presence of brothels.

People who lived or worked close to the brothels, community leaders, law enforcement officers, and representatives from non-governmental organisations (NGOs) operating and planners in the area were all personally approached and engaged during the selection process.

This on-site method made it possible to implement a purposeful and focused sampling strategy and guarantee that participants were aware of the presence of brothels either directly or indirectly.

A total of 10 Shopkeepers, 3 Residents, 1 NGO Representative, 1 Police Officer (PSI) ,1 Government Officer, 1 Urban Planner were interviewed for this research.

#### 4.5 DATA COLLECTION

To acquire qualitative data, after the systematic process of locating and recruiting participants included conducting interviews and discussions. Throughout the recruitment and data collection process, ethical considerations such as getting informed consent and maintaining confidentiality were crucial.

Also, on-site investigations involved going to the neighbourhood, walking the narrow streets, and looking at the built environment, support systems, and living conditions inside and around the brothel facilities.

The data collection process involved three main methods, interviews, and on-site observations: Analysis of Official Planning Documents and mapping:

## Interviews:

Structured interviews were done with several groups of people to acquire firsthand perspectives and experiences of stakeholders. Personal interviews were chosen because they allowed to delve deeper into every aspect of the subject and get unique insights that were not available in previous literature. The interviews were held on-site, allowing for face-to-face interactions and a greater understanding of the participants' perspectives. For interviews, Participants were approached through an NGO's (The Alka Foundation) representative. The representative and myself were present during the entire process of Interviews. All interviews were recorded and transcribed. The language was on limitation, though the interview questions were Prepared in English, not all participants could communicate in English. Hence the questionnaire had to be translated in Marathi (which is the local language all residents could speak, and therefore all the interviews were held in Marathi. After which, all the recorded interviews were carefully transcribed and translated to English. The process of interview took about 15 to 20 days in total, as the participant would a lot me a time slot according to their schedule.

- a. Shop Owners: A set of questions was developed specifically for Budhwar Peth shop owners to gather their perceptions of the existence of brothels in the urban market and their potential effect on the economic dynamics.
- b. Residents: A separate set of questions was developed for residents living near brothels to explore their experiences, worries, and feelings about co-existing with sex workspaces.
- c. Police: Interviews with law enforcement officials were also undertaken to better understand their role and challenges in policing brothels near urban marketplaces.
- d. Planners: Local urban planners were reached to learn more about how existing urban planning policies influence the spatial distribution and management of brothels in Budhwar Peth.
- e. NGO Representatives: Interviews were held with representatives from non-governmental organisations (NGOs) working in the region to better understand their efforts to support sex workers and address the effects of sex work in the area.



SHOPKEEPERS RESIDENTS POLICE OFFICER

FIG 17: DISTRIBUTION OF POPULATION WHO WERE INTERVIEWED (BY AUTHOR)

<b>INTERVIEWS</b>	<b>AGE</b>	<b>ACTOR</b>	<b>SEX</b>	<b>CURRENT POSITION</b>
<b>S1</b>	42	SHOP OWNER	M	SHOPWONER & EX RESIDENT
<b>S2</b>	74	SHOP OWNER	M	SHOPOWNER & EX RESIDENT
<b>S3</b>	70	SHOP OWNER	M	SHOPOWNER & CURRENT RESIDENT
<b>S4</b>	65	SHOP OWNER	M	SHOPOWNER & EX RESIDENT
<b>S5</b>	42	SHOP OWNER	F	SHOPOWNER & CURRENT RESIDENT
<b>S6</b>	37	SHOP OWNER	M	SHOPOWNER ONLY
<b>S7</b>	35	SHOP OWNER	M	SHOPOWNER ONLY
<b>S8</b>	45	SHOP OWNER	M	SHOPOWNER ONLY
<b>S9</b>	53	SHOP OWNER	F	SHOPWONER & CURRENT RESIDENT
<b>S10</b>	35	SHOP OWNER	M	SHOPOWNER ONLY
<b>R1</b>	45	RESIDENT	M	RESIDENT ONLY
<b>R2</b>	72	RESIDENT	M	RESIDENT ONLY
<b>R3</b>	45	RESIDENT	M	REDIDENT ONLY
<b>P1</b>	47	POLICE OFFICERS	M	N.A
<b>N1</b>	45	NGO REPRESENTATIVE	F	N.A
<b>U1</b>	51	URBAN PLANNER	M	N.A
<b>G1</b>	37	GOVERNMENT OFFICER	M	N.A

TABLE 2: DEMOGRAPHICS AND CODE NAME OF PEOPLE WHO WHERE INTERVIEWED (BY AUTHOR)

### Analysis of Documents of Planning Policies:

The research included a thorough examination of planning policy documents obtained from official websites, with a particular emphasis on the useful city development plans. This analysis helped us obtain a thorough understanding of the current land-use regulations and how they would affect the study region. This may have an influence to understand the position of if prostitution present in urban areas.

### On-Site Observations and Mapping:

On-site observations were conducted in the Budhwar Peth neighbourhood to observe the physical setting, constructed environment, and support systems in and around the brothel facilities. This method provided useful contextual information regarding the urban fabric as well as regular meetings between residents and sex workers, offering light on the spatial dynamics and interactions within the area. Site mapping was done, in order to understand the proximity to services, Spatial relationships, Urban planning and infrastructure and Policy implication in the proximity of Sex work. By visiting the neighbourhood, first and foremost, I took some time strolling and just observing the setting and same time getting familiar with the neighbourhood. Since, it is not a safe neighbourhood to be walking alone, I was always accompanied by the representative from the NGO. Site Observation was simultaneously done, before and after interviews were conducted. For mapping, i visited the area, every day during morning around 10 a.m. and would carry out the process till evening 4pm. Mapping was done continuously for 6 consecutive days.

## 4.6 DATA ANALYSIS

Thematic analysis was used to examine the data. The data went through multiple rounds of categorization and sorting. From the viewpoint of shop owners and other stakeholders, the analysis will be focused on finding themes about the impact of urban planning policies and the coexistence of sex work and urban areas.

The analysis was approach in different steps which involved:

### 1. Transcription and Familiarization:

The transcribing and familiarization were very important in the qualitative data analysis process, especially for interview data. These stages ensured that what was said was accurately captured and involved in the data for broad understanding.

Each Interview was recorded on device(phone) and later carefully transcribed with all that has been said word to word. After transcription the data went through many rounds of reading to get familiar and thorough of what has been said and written.

## 2. Coding and Sub-coding

Next step involved Coding and sub-coding the interviews. It helped to organise and categorise data methodically, locate themes and understand valuable insights. Coding captures the main points of the data, while sub-coding adds detail and depth, leading to a solid understanding of the details associated with qualitative research.

## 3. To Identify Themes

Then by identifying and summarising the main ideas that develop from coded data Themes were developed. These early themes served as a foundation for the data interpretation, leading to the development of a structured narrative that answered the research question or topic. This approach developed critical thought, an open mind, and a dedication to accurately represent the depth of your qualitative data.

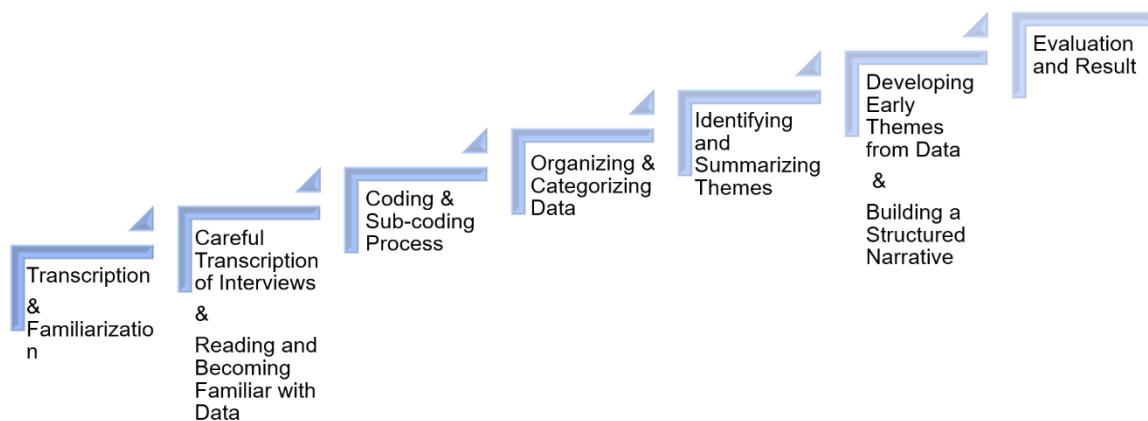


FIG 18: STEPS INVOLVED IN DATA ANALYSIS (SOURCE : BY AUTHOR)

## 4. Evaluation and Result

A detailed study of the highlighted themes was carried out in order to gain useful insights from the interviews with residents, shopkeepers NGO representative, police Officer, Government officer (PMC) and the urban designer. This evaluation helped in understanding the small details, similarities, and differences across perspectives and categories. Then proceeded to draw conclusions and closely examined these patterns.



## 4.7 LIMITATIONS

**Social Desirability Bias:** Participants may be reluctant to share some facts due to cultural norms, stigma, or possible consequences. As a result, sensitive events or viewpoints may be underreported.

**Generalization:** Because the study focuses on a specific red-light district in Pune, the findings may not be relevant to similar districts in other cities or cultural contexts. The dynamics of cities and the experiences of stakeholders can vary widely from one location to the another.

**Limited scope on observation:** On-site mapping and observations offer information about the physical elements, but they might not fully capture complicated social and psychological processes that affect stakeholder experiences.

**Temporary Dynamics:** Stakeholder experience could change throughout the years as a consequence of a wide range of factors such as urban development plans, changes in legislation, or changes in social opinions. The research may catch the present moment, but long-term trends may be missed.

## 5. CASE STUDY: BUDHWAR PETH, PUNE,INDIA

This chapter will introduce the case study chosen for this research. The carefully chosen case study that serves as the focus of this research project is introduced in this chapter. We shall conduct a thorough investigation of numerous aspects of this case study in the parts that follow, giving a useful insight into its historical background, development path, and geographic locations.

Our investigation sets out into two parts, starting with an in-depth analysis of Pune, which serves as the urban backdrop for our research, investigation of the complex interaction between urban design and the phenomenon of brothels found there.

We narrow our focus even more on Budhwar Peth, the focus of our investigation. Budhwar Peth is a unique neighbourhood situated in amid Pune's city setting. In-depth examination of Budhwar Peth's history, physical layout, and position in Pune's urban structure are all part of our research.

### 5.1 OVERVIEW

Pune, known as the "Oxford of the East" or the "Cultural Capital of Maharashtra," is a growing city in the western part of India. Pune is the second-largest city in the state of Maharashtra and the ninth most populous city in India. It has a long history that extends back to ancient times and has played an important part in the country's cultural, social, and political scene. (Mundhe & Jaybhaye,2017)

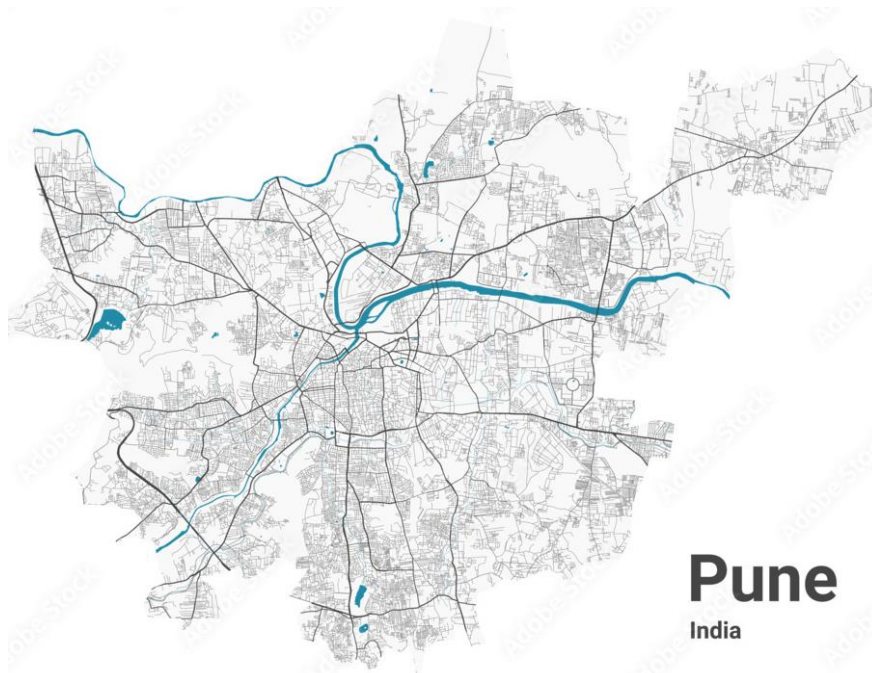


FIG 19: MAP OF PUNE

(source : <https://www.vectorstock.com/royalty-free-vector/pune-map-detailed-map-of-city-administrative-vector-44233799>)

Pune's history is an interesting story of growth and development. Pune's history can be traced back to ancient times when it was known as "Punnaka" and had relations to multiple dynasties such as the Rashtrakutas and Yadavas. However, it was under the time of Chhatrapati Shivaji Maharaj, during the Maratha Empire, that Pune rose to prominence as a prominent political and cultural centre. During the Peshwa century, the city expanded further, becoming the capital of the Maratha Empire and drawing artisans, intellectuals, and commerce, contributing to its rich cultural history. (Diddee & Gupta ,2016)

## 5.2 LOCATION OF PUNE

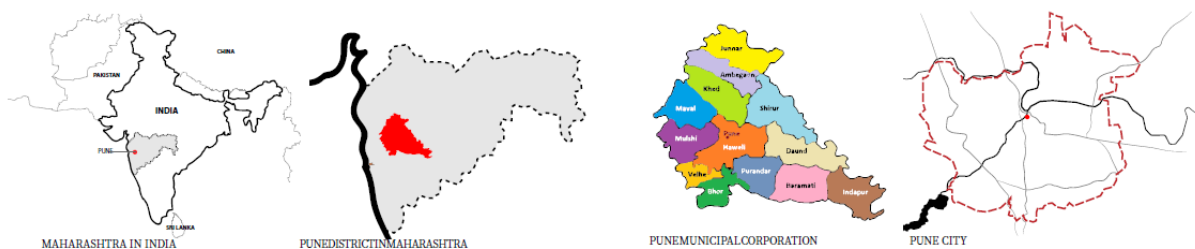


FIG 21: HIGHLIGHTING PUNE IN DIFFERENT MAP SCALE

Source:

[https://www.researchgate.net/publication/322397920\\_a\\_gis\\_based\\_route\\_optimization\\_for\\_solid\\_waste\\_management\\_a\\_case\\_study\\_on\\_indapur\\_municipality/figures?lo=1](https://www.researchgate.net/publication/322397920_a_gis_based_route_optimization_for_solid_waste_management_a_case_study_on_indapur_municipality/figures?lo=1)

Pune is an important junction for inter-state highways and railways due to its location which connects the megacity Mumbai with other megacities such as Bangalore and various Class I (population 100,000 above) and Class II cities (population 50,000 to 99,000) (Mangire,2020)

Pune is the second largest city in the state of Maharashtra after Mumbai and the ninth largest in India by population. The current estimate population of Pune city in 2023 is 4,307,000, while Pune metro population is estimated at 6,975,000. The last census was conducted in 2011 and the schedule census for Pune city in 2021 was postponed due to Covid. The current estimates of Pune city are based on past growth rate (Population Census 2011).

The city has a unique cultural identity acquired during the Maratha empire in the 18th century which was further redefined during British rule in the 19th to 20th century. Also known as the cultural capital of Maharashtra, Pune city is now at the crossroads of high speed, high investment-led development but faces serious challenges in retaining its ageing cultural core (Benninger, 2018)

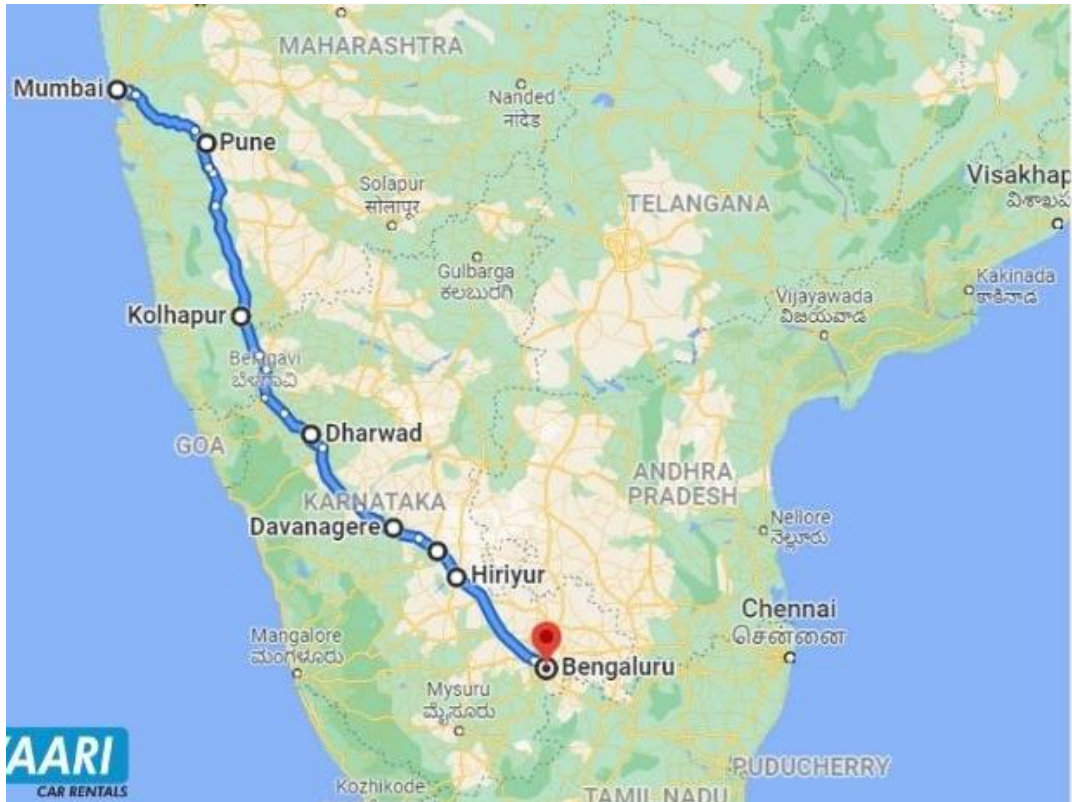
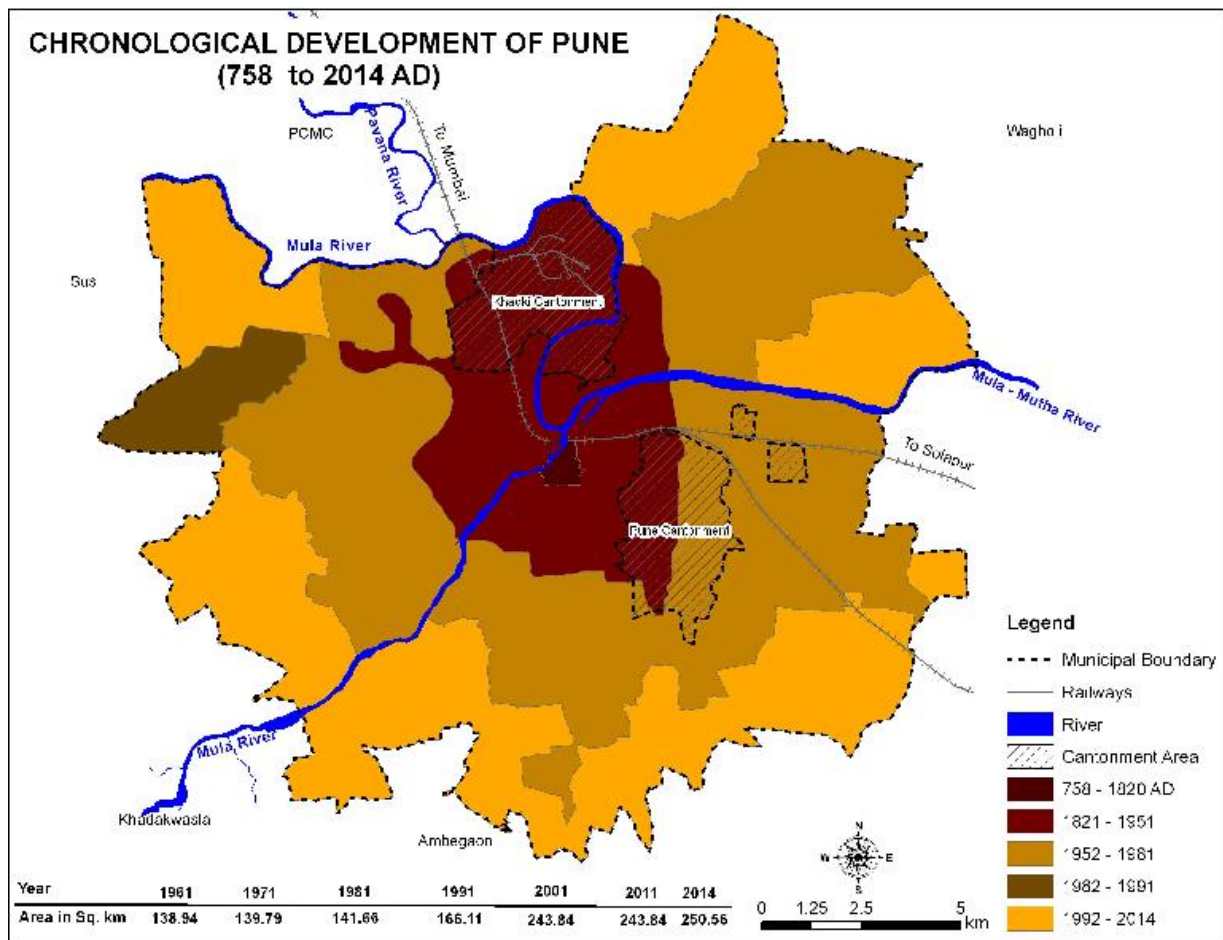


FIG 22: LOCATION MAP SHOWING PUNE'S LOCATION WITH RESPECT TO BANGALORE AND MUMBAI  
<https://www.savaari.com/blog/pune/pune-to-bangalore/>

### 5.3 HISTORICAL CONTEXT AND FORMATION OF PUNE'S PETHS

“Pune city started from a small agricultural settlement called “Punnakka”. Later the settlement had grown to a small village called as Kasbe Pune or Punavadi. This region had been ruled by many rulers of different dynasties. The evidence found in copper plates dated back to 758 AD and of 768 AD shows that it was ruled by Rashtrakootas. After them it was ruled by the Yadava dynasty and Mughal has also ruled the city till the middle of the 17th century” (Bhujel et al., 2017, pg.11)

During the Peshwa era in Pune, which was from the late 17th century to the early 19th century, the city experienced significant social, economic, and cultural developments. The Peshwa dynasty, a powerful Maratha ruling family, established its capital in Pune, making it a prominent centre of administration and culture in the region. (Benninger,1993)



**FIG 23: EXPANSION OF PUNE OVER THE YEARS (CHRONOLOGICAL DEVELOPMENT)**  
 Source: <https://realupdatetimetotime.wordpress.com/2016/11/16/3-most-populated-areas-in-pune-2/>

As explained by Diddee & Gupta, (2016) Pune underwent substantial urban development and expansion during the Maratha rule. The city's strategic importance as a political and commercial centre demanded the organisation of diverse neighbourhoods to successfully manage administrative, social, and economic issues.

Further, Peths were established in Pune, India, during the period of the Maratha Empire, primarily during the reign of Chhatrapati Shivaji Maharaj and thereafter during the Peshwa era. (Diddee & Gupta,2016)

The name "peth" comes from the Sanskrit word "pada," which means "locality or area." These peths were different neighbourhoods inside the city, each with its own cultural and architectural traits. (Campus Times Team ,2022)

Under the reign of Chhatrapati Shivaji Maharaj, Pune grew into a fortified city, with each peth surrounded by protective walls. The creation of these peths was intended to produce a structured and organised urban plan, with each peth having distinct functions and administration. (Benninger,1993)

Further, Benninger,1993 explains after Chhatrapati Shivaji's rule, the Peshwa era saw significant development and progress in Pune. The Peshwas, or Maratha Empire

prime ministers, were instrumental in building the city's urban framework. They promoted the creation of numerous peths to accommodate the city's rising population and to support the city's diverse economic activities.

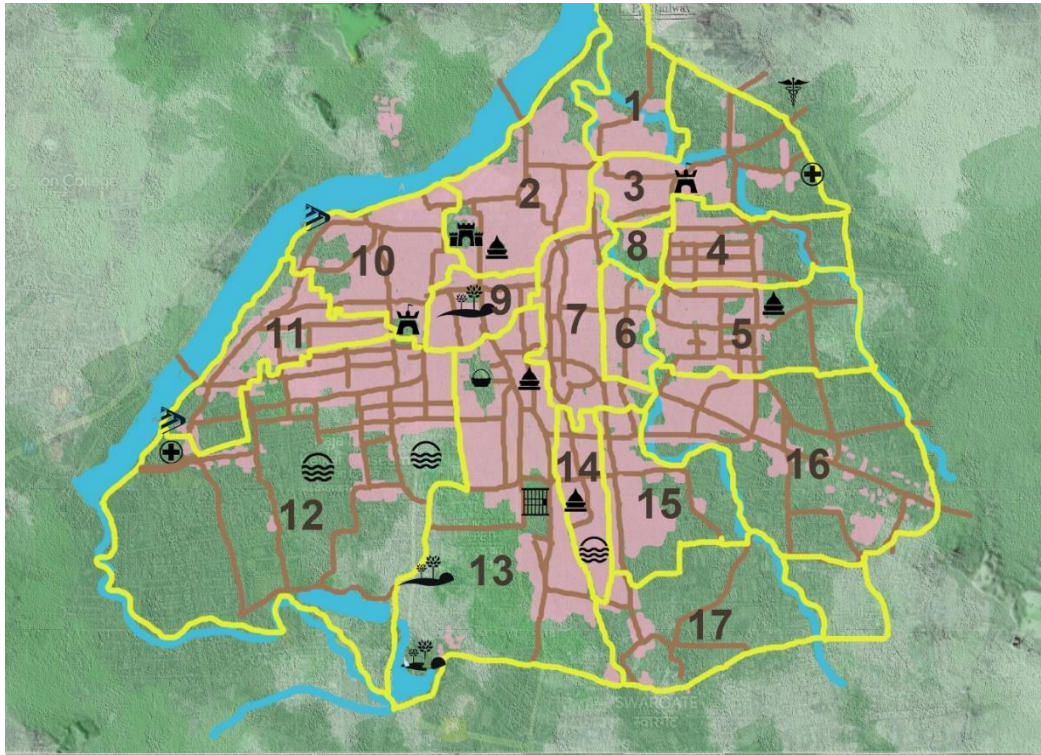
Each peth had its own character and specialised in certain trades and activities. Some peths, for example, were known for their markets and trading, but others were noted for their religious and cultural activities. The neighbourhoods were designed in such a way that they supported daily life and allowed for effective management. (Campus Times Team ,2022)

The following table is an made by author, in order to mark and highlight key features of each peth and their year of establishment:

<b>Peth Name</b>	<b>Year of Establishment</b>	<b>Key Features</b>
Kasba Peth	Ancient Period	Fortified town with Shaniwar Wada; Capital of Maratha Empire during Peshwa era.
Shaniwar Peth	Ancient Period	Residential hub for Maratha officials; Historic temples and cultural events.
Somwar Peth	Ancient Period	Developed around Lal Mahal; Cultural and religious significance.
Mangalwar Peth	Ancient Period	Dagdusheth Halwai Ganpati Temple; Active trading and commerce.
Budhwar Peth	Ancient Period	Center for trade and commerce; Diverse markets and old temples.
Guruwar Peth	Ancient Period	Religious and cultural institutions; Mix of communities.
Nagesh-Nyhal Peth	Not known	Merged with Somwar Peth later; Possible link to Nagoba temple.
Ganesh Peth	Late 17th century	Dulya Maruti temple; Prosperity after Nizam's raid in 1763.
Narayan Peth	1761	Dominated by Marwadi Jains; Wealthy Brahmins and temples.
Bhavani Peth	Late 18th century	Residences of dignitaries; Commercial center with the Cantonment.
Muzzafarganj Peth	1768	Ceases to exist now; Muslim shrine and commercial activities.
Sadashiv Peth	1769	Khajina Vihir water complex; Mansions of wealthy Brahmins.
Ghorpade Peth	1781	Initially for cavalry; Later dominated by Malis and Chambhars.
Nana Peth	1789	Commercial peth with wholesale merchants and transport facilities.
Rasta Peth	1783	Planned on a grid pattern; Regular plots and water supply.
19th Peth (Navi Peth)	19th-20th century	Extension of Sadashiv Peth; Connects the city to the western part.

TABLE 3: KEY FEATURE OF EACH PETH (BY AUTHOR)














- |   |                             |                   |
|---|-----------------------------|-------------------|
|    | HISTORICAL BORDERS OF PETHS | 1.MANGALVAR PETH  |
|    | HISTORICAL ROAD NETWORK     | 2.KASBA PETH      |
|    | MULA MUTHA RIVER            | 3.SOMVAR PETH     |
|   | HISTORICAL SETTLEMENT       | 4.RASTA PETH      |
|  | RELIGIOUS BUILDING          | 5.NANA PETH       |
|  | WATER BODY(HAUD)            | 6. GANESH PETH    |
|  | JAIL                        | 7.ADITVAR PETH    |
|  | GARDEN(BAUG)                | 8.NYAHAL PETH     |
|  | WADA                        | 9.BUDHWAR PETH    |
|  | ASYLUM                      | 10.SHANWAR PETH   |
|  | HOSPITAL                    | 11.NARAYAN PETH   |
|  | MARKET                      | 12.SADASHIV PETH  |
|  | IMPORTANT BUILDINGS         | 13 SHUKRAWAR PETH |
|  | CREMATION GHAT              | 14. VETAL PETH    |
|   |                             | 15. GANJ PETH     |
|   |                             | 16.BHAVANI PETH   |
|   |                             | 17.GHORPADE PETH  |



FIG 23: HISTORICAL INTERPRETATION OF CARTOGRAPHIC HISTORICAL MAP OF PUNE (BY AUTHOR)  
 Source of cartographic map: City of Poona, scale 500 yards=1inch, Govt.photozinco office Poona , 1883

The terrain of Pune's peths has changed significantly in recent years. Many historic peths no longer exist in their original configurations, with some even merging with neighbouring areas.

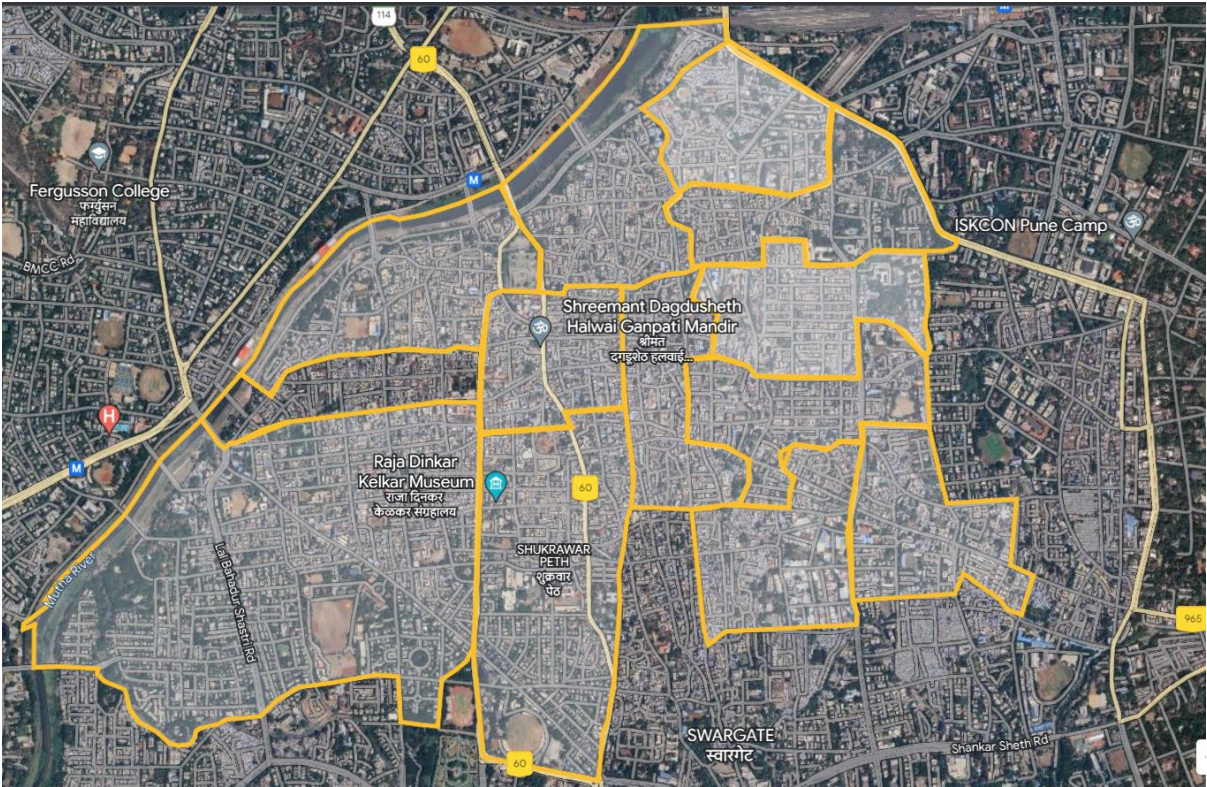


FIG 24: CURRENT BOUNDARIES OF PETH ( BY AUTHOR USING GOOGLE EARTH)



## 5.4 BUDHWAR PETH

This investigation revolves around exploring into Budhwar Peth, a well-known Red-light area. Budhwar Peth is a historic Urban area in Pune, India, situated in the heart of the city notable for its mix of modern and traditional structures. During the Peshwa dynasty, it was a market centre on Wednesdays. (Diddee & Gupta,2016). It is now a thriving commercial centre, but it is also known for its red-light district. Along with its thriving marketplaces and economic activities, the region is also well-known for its various temples and historic structures. Our key focus area is red light area situated in Budhwar Peth, Pune.

Budhwar Peth serves as a case study for this study and offers crucial context for grasping how sex work and urban planning coexist in India as well as the effects of policies and interventions on the lives and livelihoods of sex workers and other stakeholders in the area. And will serve as a place to study the Urban Context.

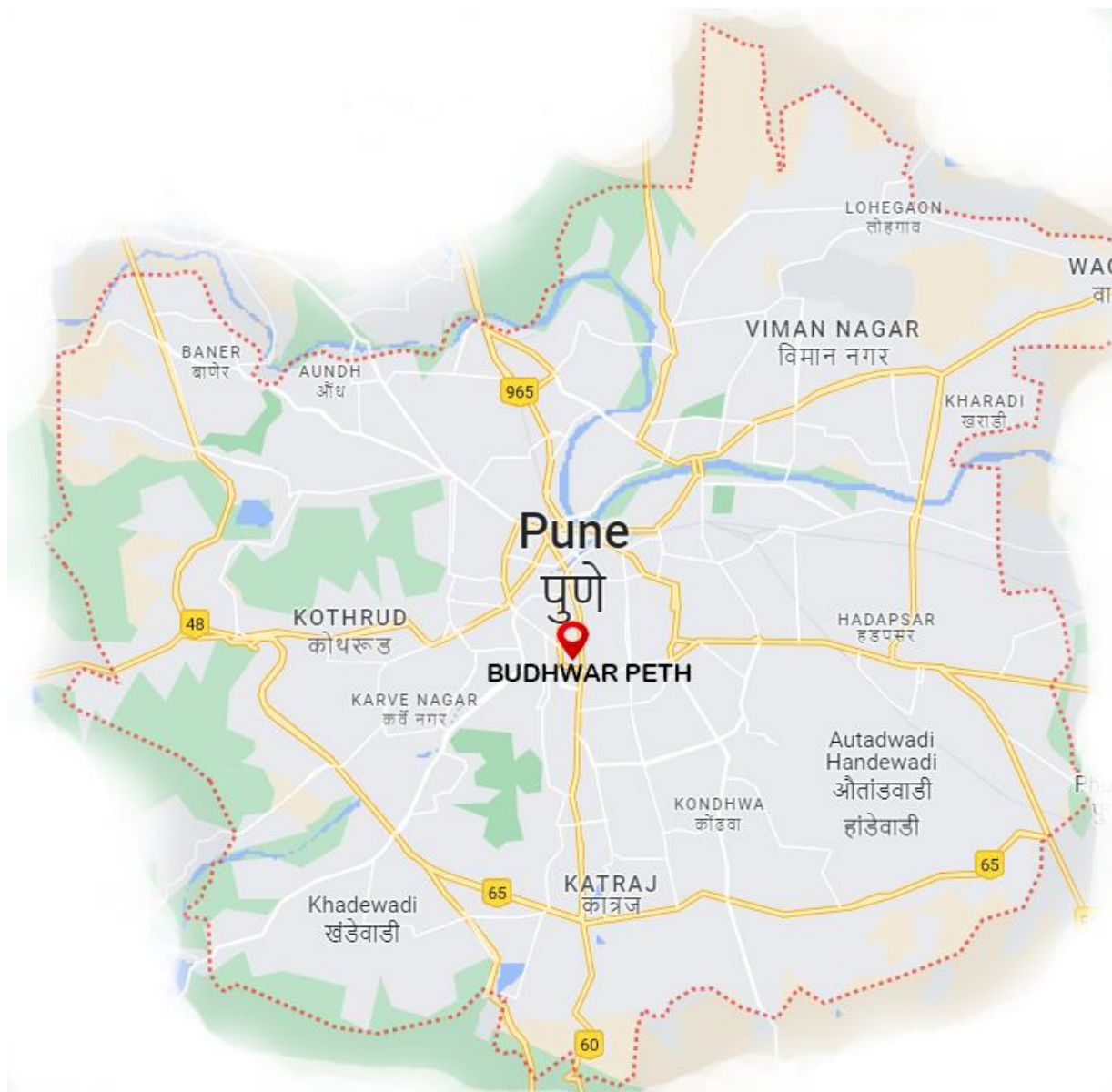


FIG 25: LOCATION OF BUDHWAR PETH IN PUNE, IN CONTEXT TO THE CITY.

As clearly indicated by the (FIG 25) Location map of Budhwar Peth, above you can see it is strategically located in the middle of the city, making it easily accessible from many sections of Pune. It is close to Pune's main market area, which adds to its relevance and visibility in the urban scene.

#### HISTORICAL CONTEXT OF BUDHWAR PETH:



FIG 26: BUDHWAR PETH STREET POONA – OLD POSTCARD 1900

Source: <https://www.past-india.com/photos-items/budhwar-peth-street-poona-old-postcard-1900/>

According to historical accounts, when Aurangzeb attacked Pune in 1660, he remained at Budhwar peth and named it "Mohitabad." When Thorale Madhavrao Peshwa gained power, he renamed it Budhwar Peth. It covers a large region and includes some notable sights such as the richest Ganpati temple, Dagduseth Ganpati, and the Goddess Jogeshwari temple. (HeritageChronicles,2019)

As Pune grew in size and prominence, it attracted diverse populations, including merchants, soldiers, traders, and migrants. With the increase in urban population, the demand for various services, including sex work, also grew. It is during this period that the foundations of red-light areas in Pune began to take shape. (Góes ,2017)

Going by historical records, the roots of the flesh trade in Pune can be traced back to the Peshwa Era, during the first half of the 18th century. It was a time when prostitution



reportedly began in the city's Shukrawar Peth area to meet the needs of soldiers and travellers visiting the city during war missions.( Haygunde ,Kulkarni,2022)

According to historical reports, there were places in Pune where courtesans and women involved in prostitution firm gathered during the Peshwa period. These locations were frequently associated with entertainment and leisure activities, catering to both locals and visiting authorities, traders, and soldiers. These areas were part of the city's larger socio-cultural fabric and were impacted by the norms and practises of the time.(Haygunde ,Kulkarni,2022)

The 'Bavankhani', a building with 52 chambers in the Shukrawar Peth area, established during the reign of Peshwa Balaji Baji Rao, once housed courtesans. The same area later grew as 'Laal Batti Kshetra' or the red light area of Pune city, which is mainly spread across the Budhwar Peth and Shukrawar Peth regions.( 2021,Atikh Rashid)

#### BUDHWAR PETH EXISTING CONDITIONS :

As carefully marked and depicted in (FIG 27) we can see , Budhwar Peth is surrounded by notable religious monuments as well as historical buildings. Like Shreemant Dagdusheth Halwai Ganpati Temple, Lal Mahal,Shanivar Wada,Tulshi Baug,Vishrambaug Wada,Mandai(Major Vegetable Market).



FIG 27: IMPORTANT LANDMARKS IN BUDHWAR PETH(BY AUTHOR)

Budhwar peth, now is notably famous for its red-light District and Wholesale Markets. Budhwar Peth houses India's third largest red-light district. It has been estimated to contain about 700 brothels and 4,000 prostitutes. While Budhwar Peth maintained its commercial atmosphere it has also become associated with the sex work business. The area is known to a sizable community of sex workers who operate from its tiny streets and buildings. As a result, there is a complex contrast between various narratives: the historical value of the location contrasts with modern conceptions about sex work. ( ( Haygunde ,Kulkarni,2022)



FIG 28: AN INTERESTING GRAFFITI WORK AT THE START OF THE AREA. THE LEFT ARTWORK SAYS 'DRISHTIKON BADLA' WHICH MEANS 'CHANGE YOUR OUTLOOK,' AND IT HAS A WOMAN STARING FROM THE RIGHT SIDE. HATS OFF TO THE ARTIST TO PAINT SOMETHING THIS POWERFUL.

(Source : Omkar Narvekar,2019 , Pune uncensored: The city's red light area )

[https://www.thebeats.co.in/2019/05/pune-uncensored-citys-red-light-area\\_1.html](https://www.thebeats.co.in/2019/05/pune-uncensored-citys-red-light-area_1.html)

The changing process of the area resembles greater societal trends in recognising sex work and overcoming stigmas. By delving into Budhwar Peth's rich identity, one can learn about not only its past but also the many facets of modern urban dynamics, societal transformation, and human fortitude in the face of tragedy.

## 6. ANALYSIS AND RESULT

In this chapter, we delve into the core of our research project, presenting the results of our extensive investigation." This chapter is the result of intensive data collecting, analysis, and interpretation, and it offers a thorough understanding of the important discoveries made during the course of this project.

### 6.1 URBAN DYNAMICS

In the intricate tapestry of urban environments, the term 'Urban dynamics,' as articulated by Barney (1971) and expanded upon by Docampo (2014), represents a critical lens through which we perceive the ever-changing urban landscape." Understanding urban dynamics is critical for appreciating the complex connections that shape our cities between population, economy, infrastructure, and services. This fundamental understanding acts as a guidepost for researchers navigating a labyrinth of urban challenges.

As we commence on a review of spatial factors within our study region, we are guided by the tremendous importance of urban dynamics. The spatial aspects we aim to grasp, which include spatial history, urban structure, building use, traffic flow, landmarks, and other elements, have an inherent connection to the dynamic nature of the urban environment.

In this chapter, we will delve into the spatial dynamics of our study region, examining how these features change through time and interact within the context of the presence of the red-light district. This research is more than just an investigation of geographical elements; it is a story about how urban dynamics shape the area under consideration.

#### A. EVOLUTION OF A NEIGHBOURHOOD: WITNESSED THE TRANSFORMATION OF BUDHWAR PETH

Historical Evolution as Seen by a Witness:

The history of Budhwar Peth, as told by a respondent who have lived through its transformations, provides an interesting narrative of its evolution. This firsthand narrative offers a unique perspective, providing light on the neighbourhood's gradual adjustments and changing dynamics throughout time.



## HISTORICAL BACKGROUND AND EARLY YEARS:



FIG 29: A PICTURE OF MARGI GALLI NAMED AFTER ONE OF THE SISTERS MARGI (FAMOUSLY KNOWN AS MARGU BAI)

Source: <https://indianexpress.com/article/cities/pune/budhwar-peth-margi-galli-home-infamous-margubai-a-sex-racketeer-from-punes-red-light-area-8074369/>

## PROSTITUTION, MIGRATION AND CHANGE IN DEMOGRAPHICS

*Respondent R3 "In the Past Red lamp, now red-light area this area has been called. But in the past, now existing Datta mandir, behind it means in front side existed kotwal chawdi, and behind that was baawan khani, which was the area for prostitutes while the Peshwa's period. This was actually behind Datta mandir. Now also some houses still exist there. Slowly slowly, this started increasing towards this area, but in those days, there were no prostitute, but it was a vocational training centre. which used to be called "Mujra". During my childhood I remember lused hear Ghungroos. The women who used to run this vocational training centre were was called Margi & Ratna, They were two sisters. They started the business of only Skin show".*

Through incorporating Respondent R3's words, we gain a fascinating insight into the past foundations of the area now known as the red-light district." 'In the past, this region was called 'Lal batti Kshetra', but now it's a red-light district,' says R3.

R3's recollections offer an accurate depiction of the area's evolution over time. They recall 'Datta mandir,' 'kotwal chawdi,' and 'baawan khani,' all of which were linked with vocational instruction in the past. This historical approach challenges our assumptions by emphasising the dynamic nature of urban areas and their ability to recreate themselves. These few words have a rich historical context that informs our understanding.

Respondent R3 also stated that first start of Prostitution sparked from Men who used to keep women outside their homes & marriage for pleasure and entertainment, these woman only danced for one man who kept her. This is what is show in movies the same thing existed here in olden times. Then after that it started to boom and the

understood that this business is good for this place, and it can be worked out. These women used to be brought from Karnataka in old times as Margi & Ratna were from Karnataka as well.

*R3 recollected "First start of Prostitution sparked from Men who used to keep women outside their homes & marriage for pleasure and entertainment, These woman only danced for one man who kept her. This is what is show in movies exactly the same thing existed here in olden times. Then after that it started boom and the understood that this business is good for this place and it can be worked out. These women used to be brought from Karnataka in old times as Margi & Ratna were from Karnataka as well"*

R3's statements shows us historical evolution from personal and localised prostitution practises to the emergence of a more organised and profitable industry. Economic concerns, as well as the movement of women from other regions to meet the expanding demand, drove this evolution. These historical forces established the foundation of today's red-light district.

## ROLE OF URBAN PLANNING AND ZONNING POLICIES ON PLACE OF SEX WORK

To understand the role of Urban planning in the urban dynamics of sex work, we interviewed a Town Planner of Pune, through which we gained valuable insights for the topic at the Hand.

### ZONING LAWS AND SEX WORK:

The interviewee's(U1) statement that "*there is no such connection of zoning laws and sex work*" indicates an unaffected stance. Because there are no particular zoning requirements for brothels, urban planning strategies do not separate out or exclude this type of business." This observation is consistent with a comprehensive urban planning framework that treats every business fairly.

The urban planner emphasizes that the local government views sex work as a commercial activity and does not exhibit any bias. Zoning laws are not specifically tailored for brothels, but the area is considered a commercial zone due to its historical and commercial significance.

Zoning regulations primarily focus on commercial norms and operating hours. There are no unique zoning restrictions for brothels, but the planner mentions that complaints from residents are addressed by local authorities and the police. Balancing the demands of sex workers and neighbourhood inhabitants involves considerations of safety, parking, and noise control.



Mixed Use Zone: The interviewee(U1) highlighted that the red-light area existed in a mixed-use zone with both commercial and residential elements. They mentioned that the area's zoning had to balance the needs of both residents and businesses, and this delicate balance influenced urban planning decisions.



FIG 30: CURRENT LAND USE MAP OF BUDHWAR PETH (OBTAINED FROM PUNE MUNICIPAL CORPORATION PMC WEBSITE)

The interviewee(U1), further acknowledged the need for adaptive urban strategies to address the evolving nature of the red light area. They mentioned that policies and regulations needed to consider the unique challenges posed by the coexistence of sex work and other activities.

The interviewee's(U1) recognition of the need to adapt policies underscores a commitment to citizen well-being. The statement, "We would surely be forward in aiding in the well-being of our citizens," signifies an openness to evolve policies to suit changing community needs, thereby reflecting an adaptable and citizen-centric approach.

To conclude, according to the interviewee(U1), there are no special zoning rules for brothels, and zoning laws are not aimed at particular red-light districts. This shows that zoning restrictions do not play an important part in deciding the setting of brothels in Urban Areas.

Because there are no specialized zoning regulations for brothels, urban planning policies don't dictate or order the location of brothels. Instead, the applicant emphasised that sex work is overseen by many legal and regulatory bodies, with different police departments in charge of different aspects of sex business.

The conclusions of the interview with the urban planner are consistent with the findings of the literature review. Both sources emphasize the significance of zoning rules, land use regulations, and geographical analysis in understanding the dynamics of sex work in cities.

The interviewee's viewpoint parallels the literature's statement that zoning regulations are often not developed explicitly for brothels but rather are part of a larger urban planning framework. In addition, the analysis of literature emphasizes the function of zoning rules in regulating the placement of brothels in various countries, especially their concentration in specified locations. Both the interviewee and the literature recognize the importance of finding a balance between the interests of sex workers and the concerns of local communities, emphasizing the complicated spatial elements at stake.

The insights gained from the study demonstrate a complex interplay between urban planning regulations and the presence of red-light districts in metropolitan areas. The discussion emphasizes the changing public perspectives of sex work as a type of employment, with a neutral and inclusive attitude. The lack of specialized zoning restrictions focused on brothels reflects the complex legal landscape governing sex work, while the emphasis on recognizing the red-light district as a commercial zone highlights urban planning's attempt to balance residential and commercial interests.

Current urban planning policies show an evolving dedication to addressing safety and well-being concerns, suggesting potential future changes to maintain a holistic urban environment. While urban planning rules are not specifically designed to manage red-light districts, they still have a secondary effect on their existence. The complex relationship between urban planning and the presence of red-light areas is marked by changing public views, the absence of specific zoning restrictions, joint law enforcement activities, and a limited focus on safety.

The study puts into focus the importance of continuing research and activism in developing policies that fully integrate sex workers and their communities into the urban fabric, assuring their well-being and urban integration.

## B. DECIPHERING THE URBAN FABRIC:

In this section, we engage on a quest to decode the very essence of this unique region, unfolding its layers to get fundamental insights into its urban setting, through thorough site study and a detailed examination of building and its surroundings.



FIG :31 FIGURE GROUND MAP OF BUDHWAR PETH (BY AUTHOR)

According to the map (FIG.31), lack of efficient planning and sufficient open space can be seen which results in urban congestion. Narrow streets and compact buildings may lead to traffic congestion, making mobility and transportation difficult.

The absence of open spaces like as parks, squares, or recreational places can have a negative impact on the well-being of citizens.



The dense arrangement of buildings can be clearly might limit inhabitants' and businesses' access to natural light and ventilation. This can have an impact on occupant health and comfort, as well as increase energy usage for artificial lighting and cooling.



FIG 32: PICTURE SHOWING BUILDING ARRANGEMENT (BY AUTHOR)



In the event of an emergency, small roadways and crowded regions may hinder emergency response vehicles and evacuation processes. Fire safety, in particular, can be a major problem in such settings.



FIG 33: THE NARROW STREETS IN BUDHWAR PETH (BY AUTHOR)



## CONNECTIVITY:

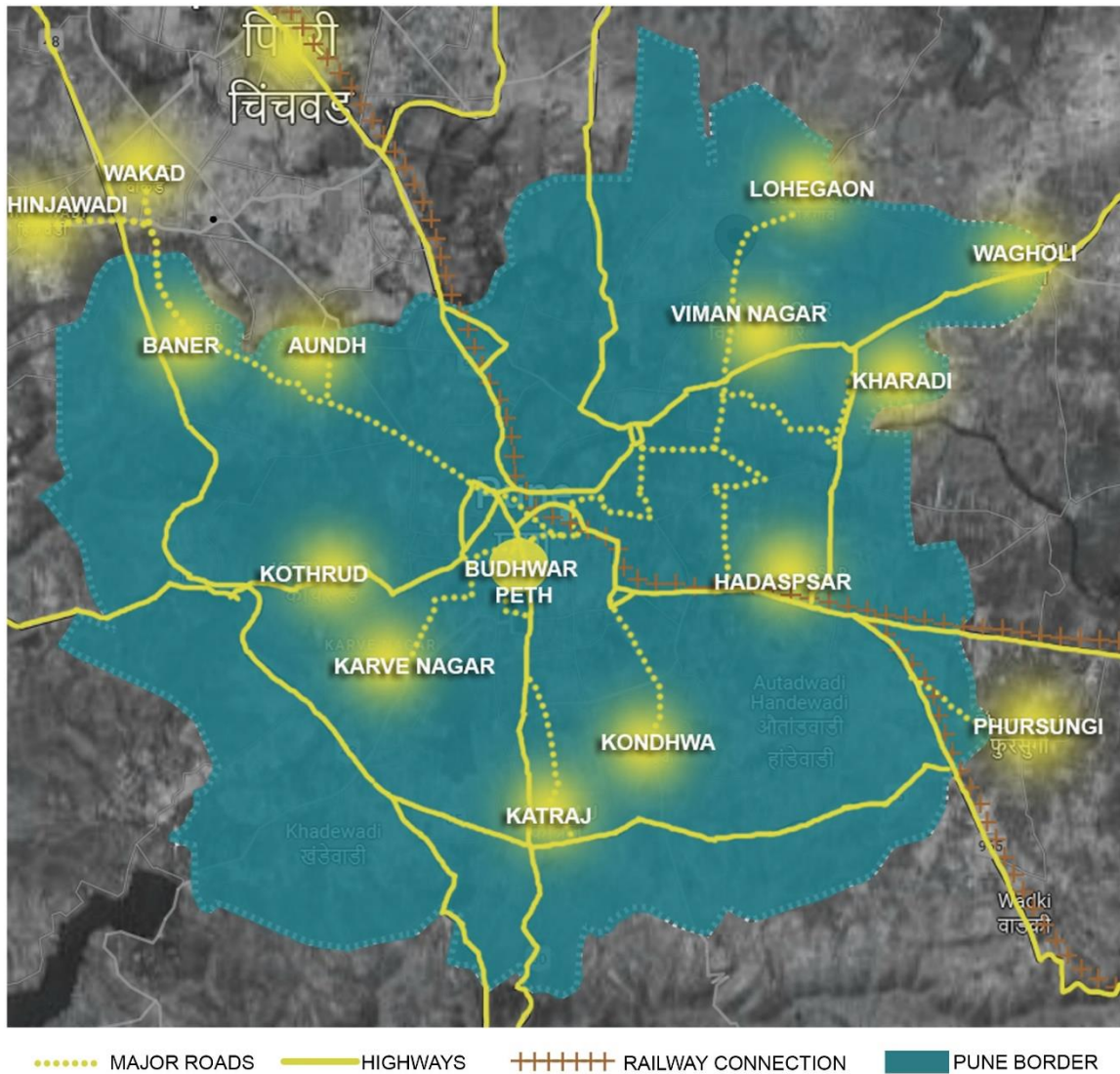


FIG 34: CONNECTIVITY MAP OF BUDHWAR PETH

As seen in FIG:34 Budhwar Peth, is located in the centre of the city, offering a prime and well-connected location. Its central location within the urban landscape is an important factor in its reputation as a red-light district. The accessibility of the neighbourhood is a result of its historical development and urban planning.

The central location of Budhwar Peth ensures easy access for both inhabitants and visitors, easing the movement of people in and out of the neighbourhood. It is a hub of activity due to its proximity to important transportation hubs, commercial centres, and residential neighbourhoods. This centrality not only helps customers seeking the services offered, but it also connects with the past development of red-light districts, which are frequently located in urban centres due to their accessibility.

The area has many visitors as a result of its central position, making it commercially viable for the sex work business. Budhwar Peth's connection is critical in attracting a varied variety of consumers, including residents and visitors, due to its simple accessible via multiple means of transportation.

It's worth noting that the presence of red-light districts in core locations is not exclusive to Budhwar Peth; that it is a pattern seen in numerous cities throughout the world. Because of the historical construction of such neighbourhoods around travel hubs and commercial zones, this pattern frequently occurs. Thus, the Budhwar Peth connection map points to the complicated interplay between urban design, accessibility, and the growth of red-light districts within city centres.

### HISTORICAL AND RELIGIOUS CONNECTION

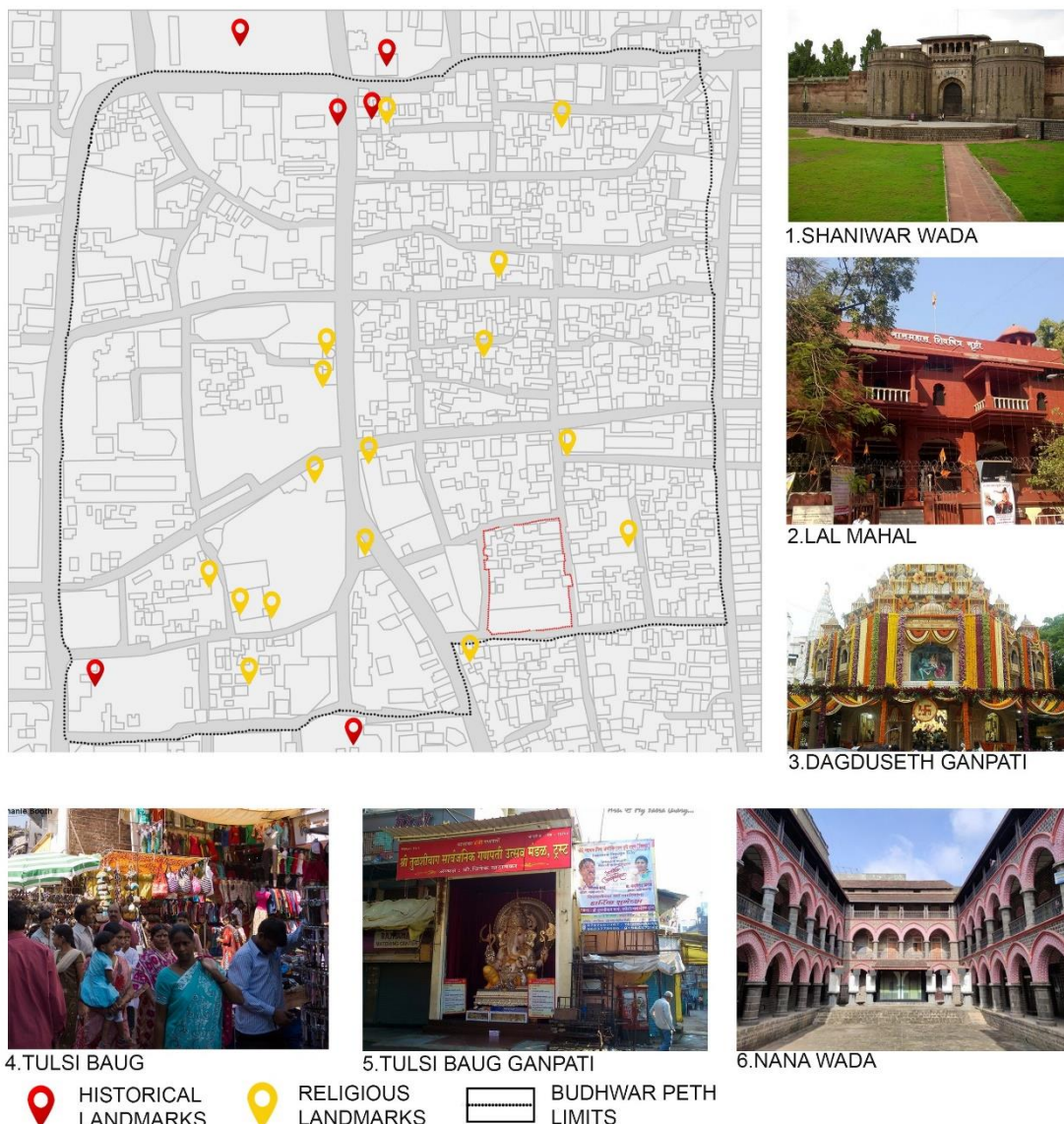


FIG 35: MAP HIGHLIGHTING HISTORICAL AND RELIGIOUS LANDMARKS (BY AUTHOR)



The presence of significant historical and religious landmarks in and around Pune's Budhwar Peth highlights the complex interaction between growth in cities, heritage of culture, and social dynamics. The closeness of these landmarks to the red-light district has significant consequences when considering the development of this neighbourhood. In (FIG.35), you can see all the important landmarks mentioned.

The presence of major landmarks in the region of Budhwar Peth demonstrates the area's complex historical and cultural diversity. These landmarks, which are frequently established in the region's history, contribute to the neighbourhood's unique belonging. Their proximity to the red-light district illustrates the historical growth of urban centres, in which many segments of society, both traditional and marginalised, coexist within the same geographical territory.

The presence of religious sites can also be regarded as a reaction to the community's social needs. It indicates the diverse character of metropolitan settings, allowing for varied groups with varying religious affiliations to coexist. This blending of religious and economic features illustrates the complexity and adaptability of urban places such as Budhwar Peth.

Furthermore, the contrast of significant landmarks with the red-light area raises concerns about the neighbourhood's social structures. While it is obvious that Budhwar Peth is historically significant and firmly rooted in the urban fabric, the presence of varied landmarks reflects a deeper comprehension of the area's social and cultural relations.

In conclusion, the map displaying the presence of key historical and religious landmarks in the vicinity of Budhwar Peth Pune highlights the complex relationship between urban spaces, cultural legacy, and community dynamics. This mixing of various components highlights the area's deep past and complicated character, allowing us to examine the multifaceted nature of urbanisation and its relationship to society values and norms.

## BUILDING USE

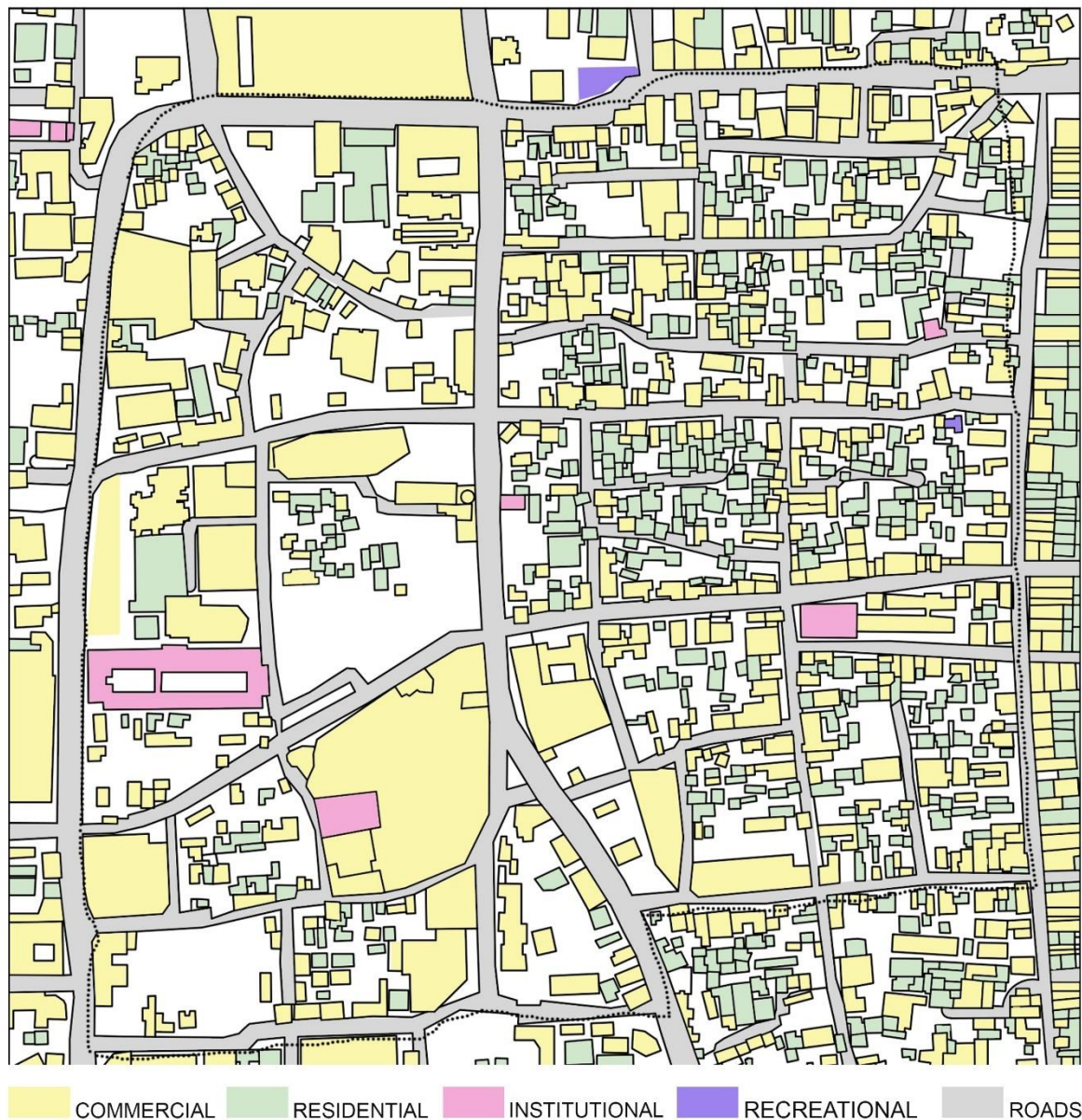


FIG 36: BUILDING USE MAP (BY AUTHOR)

The investigation of the Budhwar Peth building use map (FIG.36) reveals a complex interplay of commercial, residential, and institutional spaces within the urban fabric. This distribution of building uses reveals different purposes and activities that contribute to the area's character.

Budhwar Peth's primary value as a busy centre of economic activity is reflected in its dominance of commercial zones. The dense number of commercial buildings reflects an active marketplace for the exchange of products and services. This is consistent with Budhwar Peth's historical significance as a commercial centre, where trade and business have played an important role for generations.

The presence of residential buildings, which second highest building use of the area, indicates the coexistence of people that call Budhwar Peth home. A residential population coexists with the thriving commercial activity, resulting in a distinctive combination of residential and commercial roles. This spatial cohabitation shows the complex link between livelihoods and living spaces, exposing the multifaceted nature of urban neighbourhoods.

The presence of institutional buildings adds another degree of intricacy to the neighbourhood. Their existence emphasises the community's broadened demands and its efforts to cater to both the practical and cultural aspects of urban life.

While the Budhwar Peth building use map displays an array of commercial, residential, and institutional structures, it also highlights the absence of recreational and open areas. This scarcity of green space raises serious concerns about the area's quality of life and urban development.

The scarcity of recreational places becomes even more clear in the background of Budhwar Peth's hectic business operations. While business is unquestionably important to the area's character, the lack of parks, plazas, or recreational amenities may create an imbalance in the urban environment. Residents and visitors may find it difficult to find leisure activities and places to relax.

#### TRAFFIC FLOW:



FIG 37 : ANALYSIS MAP OF TRAFFIC FLOW IN BUDHWAR PETH (BY AUTHOR)



As you can see in (FIG.37), The presence of multiple one-way streets in Budhwar Peth suggests an intentional effort to controlling traffic flow in the area. One-way streets can help to improve vehicle flow by reducing congestion, preventing traffic obstacles, and streamlining traffic patterns.

### STREETS:

Budhwar Peth's tertiary streets create a distinct urban landscape characterised by narrow passageways, congestion, and an odd approach to infrastructure development. These tertiary roads, which are frequently overlooked in favour of main roads.



FIG 38: MAP OF BUDHWAR HIGHLIGHTING STREETS (BY AUTHOR)

The existence of buildings and structures that appear to break out from the tertiary road network reflects a compelling relationship between architecture and urban planning. There are structures that appear to have been built directly in the middle of these paths are most likely remains of ancient development practises that were fit to the existing area. This fusion of architectural and cityscape components offers an engaging *overview of the area's development*.



FIG 39: A BUILT STRUCTURE RIGHT IN THE MIDDLE OF THE STREET (BY AUTHOR)



FIG 40: PICTURE SHOWING THE STREETS IN BUDHWAR PETH (BY AUTHOR)



## AMENITIES

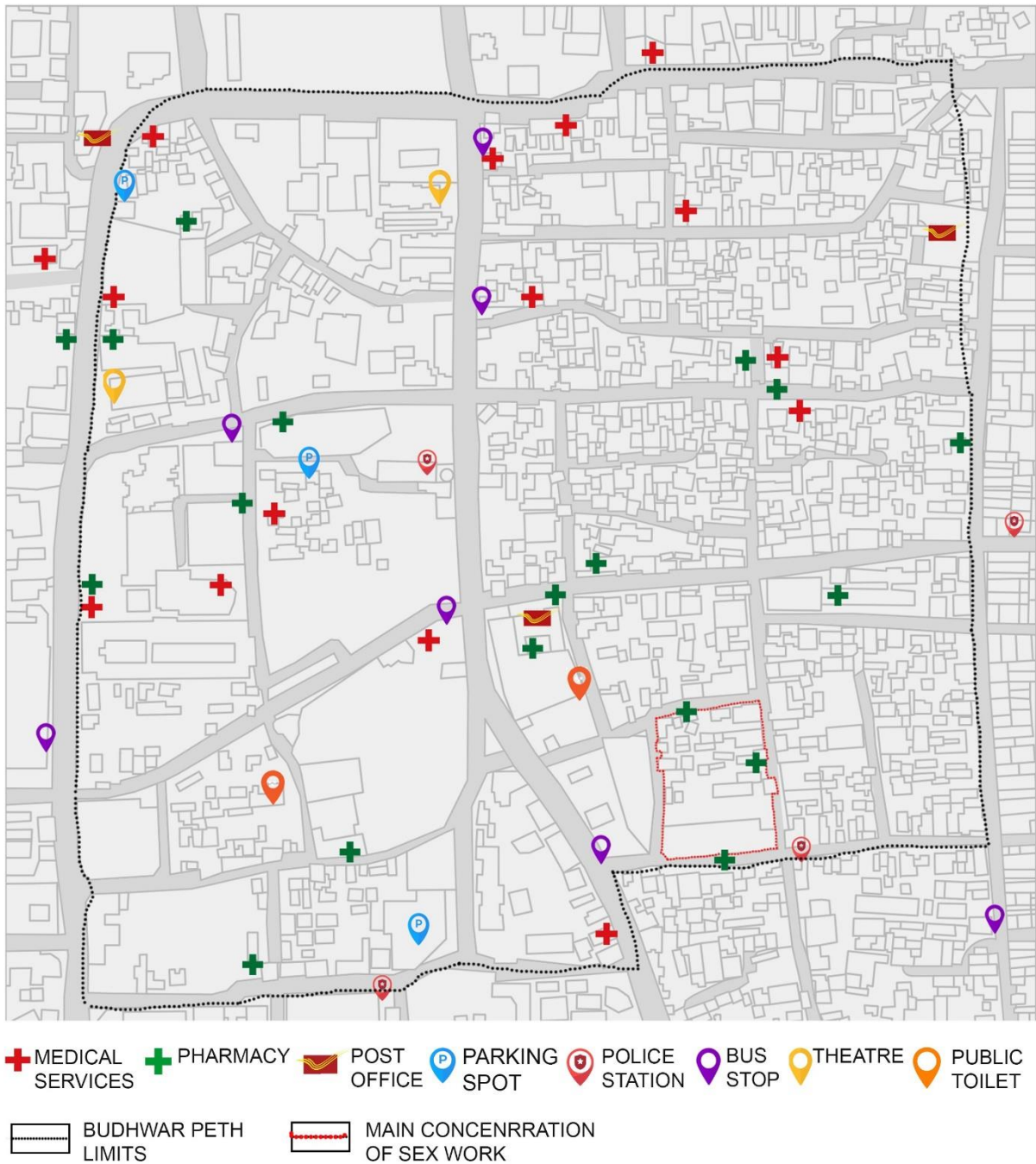


FIG 41: MAP HIGHLIGHTING ALL THE AMENITIES IN BUDHWAR PETH (BY AUTHOR)

Budhwar Peth's amenities map (FIG.41) depicts an area where regular necessities and important services are easily available and within walking distance. This accessibility reflects both the area's urban convenience and the careful planning that has gone into meeting residents' basic requirements.

Residents and visitors may easily access medical facilities, pharmacies, post offices, parking lots, a police station, bus stations, theatres, and public restrooms.

The inclusion of various utilities demonstrates an integrated approach to urban development. The presence of medical services and pharmacies provides inhabitants' access to healthcare, while a police station and bus stops contribute to safety and mobility.



FIG42: VEHICLE PARKED IN THE STREET(BY AUTHOR)



FIG 43: VEHICLE PARKED IN THE STREET (BY AUTHOR)



While most services can be found easily, the lack of visible waste bins on the map is cause for concern. The lack of suitable garbage collection facilities can contribute to litter and improper disposal of waste, potentially affecting the cleanliness and environmental well-being of the area. Addressing this gap by strategically situating garbage cans can aid in the overall aesthetics and hygiene of the neighbourhood.

The odd-even parking system is an original answer to the problem of limited parking locations. Based on the date, this method specifies specific sides of the road for parking. Vehicles are permitted to park on one side of the road on odd-numbered dates, and on even-numbered dates, they are permitted to park on the opposite side. This method maximises available space while avoiding congestion caused by uncontrolled parking.

But even if this is the ongoing method, a lot of congestion was observed during the visit as the streets are narrow and people park on the streets abruptly. A lack of proper parking facility was identified. And needs to be incorporated.

### C. URBAN CHARACTER:



FIG 44: PHOTO SHOWING ONE OF THE STREETS OF BUDHWAR PETH (BY AUTHOR)

Budhwar Peth, with its rich historical fabric and obvious tracks of age and deterioration, displays a fascinating and diverse urban character. The architectural the environment of the neighbourhood pays tribute to its renowned past, while decaying structures arouse nostalgia and pose problems about preservation and urban renewal.

Budhwar Peth's urban character has been rooted in history, as indicated by historic buildings and designs from earlier years of age. The uneven patterns of streets and lanes, the diversity of architectural styles, and the presence of weathered structures all contribute to a sense of authenticity that dates back to the past.



FIG 45: TYPICAL BUILDING STYLES IN BUDHWAR PETH ,( WADA) (BY AUTHOR)

This investigation also sees the the significance of wadas(FIG.45) in Budhwar Peth, which are still standing their architectural characteristics, and the importance of maintaining this heritage for future generations. Wadas are more than just architectural structures; they are vessels that contain the history, culture, and way of life of the region. In the midst of the city's bustle, wadas provide a respite to an era when courtyards, communal living, and rich architectural decoration were vital to citizens' everyday lives.





FIG 46: TYPICAL COURTYARD OF WADA (BY AUTHOR)

The challenge of conserving historical character while also addressing the pressing demand for urban regeneration is challenging. The old structures are not only a part of the area's identity, but they could also be a source of cultural heritage. However, the decline of some structures raises concerns about the appropriate balance of preservation and the construction of useful, safe areas.



The architectural landscape of Budhwar Peth contradicts (FIG 47). conventional concepts of symmetry and unity. The diverse mix of building designs, sizes, and orientations leads to a distinct visual identity that contrasts with the smooth facade of modern metropolitan environments.



FIG 47: SHOWING THE CURRENT CONTRAST WITH OLD BUILDING AND NEW (BY AUTHOR)

This extensive study's conclusion sheds light on the strong connection between urban planning concepts and the distinct urban character of Budhwar Peth, particularly in light of its position as a red-light district. The planned positioning of this red-light district inside the city's urban fabric is not a coincidence but rather a planned approach that finds resonance in both the literature and empirical evidence.

The intentional location of red-light districts in major cities is a well-documented phenomenon. According to the literature, such locations are chosen because of their accessibility, historical significance, cultural worth, and increased foot traffic. The study proved that these characteristics are true for Budhwar Peth. The central location of the region has contributed to its transformation into a bustling centre of economic activity, as indicated by its concentration of commercial buildings and busy business activities. This is in line with the idea that central locations attract a varied spectrum of customers, both residents and visitors, contributing to the continued existence of businesses located in the red-light district.

The existence of historical and religious landmarks near Budhwar Peth adds weight to the idea that red-light districts are frequently located where history, culture, and social dynamics intersect. This reflects the complicated relationship between urbanisation and historical preservation. The neighbourhood's architectural fabric, defined by a number of building styles and designs, reflects its rich history while fitting modern-day needs. Budhwar Peth's distinct urban character comes from the juxtaposition of tradition with current urban dynamics, echoing the notion that red-light districts frequently carry a blend of the old and the new.

The study's findings, which verify the alignment of in literature and empirical data in the example of Budhwar Peth, add to our understanding of how red-light districts strategically place themselves within urban landscapes. Budhwar Peth's central location, historical significance, architectural diversity, and economic activity offer important insights into the complex interaction between planning actions and the socio-cultural fabric of a red-light district. As this neighbourhood evolves, these insights provide the groundwork for encouraging a healthy cohabitation between its historical origins and modern urban needs, ultimately leading to a more holistic and inclusive urban environment.

## 6.2 SOCIAL ATTITUDES AND PERCEPTION

The existence of brothels in urban settings causes a wide variety of responses from multiple sectors of society. A complex view of public opinion is formed by an array of interviews with various stakeholders, including retailers, citizens, police officers, urban planners, and government officials. The findings are based on the conducted interviews to answer the research question or topic.

All the analysis widely approached by developed themes, Residents, shops, non-governmental organisation representatives, urban planners, government officials, and police officers will be divided into categories, and the perspectives of each category will be conveyed in relation to the themes.

### A. VIEWS TOWARDS PRESENCE OF BROTHELS AND SEX WORK IN THE NEIGHBOURHOOD

From the recorded Interviews, it's evident that homeowners and shop owners have different viewpoints on the presence of brothels in their neighbourhood. Some of the views have been mentioned below.

All of the individuals quoted expressed a level of respect for the neighbourhood sex workers. They stress that they have no personal concerns or objections to the existence of sex workers & sex work. Respondent S2 when asked about views about presence of sex work and sex workers in the neighbourhood said

*"We respect all the sex workers who work here." "I absolutely do not have any problem with this personally, I do respect them as a perspective of society."* This shows an open-minded and accepting attitude towards the profession.

Another Respondent S10 *"Personally, I don't have any strong feelings about it." "Personally, we don't have any problems or face any challenges." Which depicts a very neutral stance.*

Respondents frequently highlight the importance of sex workers as an essential part of society. They recognise the importance of these workers' contributions and point out the societal need for what they do. This viewpoint requires an understanding of the bigger picture and the role that sex work has. To support this view Respondent(S2) said

*"I feel the society really needs them." "They are an integral part of the society."*

Another respondent(S3) had a similar thought *"I respect all of this, and aware of the existence and importance of these ladies here."*



The constant comment of how "normal" or "very normal" it feels to have brothels in surrounding demonstrates a certain level of getting used to the situation. This could be due to the presence of such establishments for a long period and the fact that they have coexisted with other characteristics of the neighbourhood for a long time.

Some people state that they do not have strong personal feelings towards the presence of brothels. This could indicate that their perspective is more realistic and practical, highlighting practical considerations over emotional emotions.

One respondent(S3) recollects living right next to a brothel. He responded “*I have a house right beside a brothel. And I completely understand all the sex workers as most of them I have grown up with.*”

In conclusion, the neighborhood's residents and business owners who participated in the interviews expressed a wide range of opinions about the presence of brothels and sex workers. These interviewees mainly express respect and acceptance for sex workers, emphasizing the absence of any individual concerns or objections to their existence. Several participants share this inclusive and open-minded perspective on the profession, expressing gratitude for sex workers and acknowledging their crucial role in society.

Further, respondents highlight the important contributions made by sex workers to society as a whole, recognising them as essential citizens. Their opinions present an expanded perspective that goes beyond simple acceptance, showing a wider awareness of the need for sex workers' services in society.

It's also interesting to notice that a large number of participants classified the existence of brothels as "normal" or "very normal" in their neighbourhood. This impression of normality shows that, over time, the community's collective consciousness has become used to these associations coexisting alongside other neighbourhood characteristics.

Additionally, a few interviewees had a practical viewpoint, saying that they did not personally have strong views towards the existence of brothels. This pragmatism represents a realistic viewpoint that prioritizes rational thought above emotional responses. One respondent in particular has a strong understanding and empathy towards sex workers, demonstrating a special level of connection and familiarity with their circumstances. This respondent grew up next to a brothel.

To summarize, the varied perspectives revealed in these interviews highlight the nuanced perceptions of brothels and sex workers in the area. The recurring themes of respect, acceptance, and acknowledgment of the significance of sex workers show a complex and compassionate viewpoint within the community. These results underline the importance of developing an inclusive and compassionate society as well as the need for a broader understanding of sex work and its practitioners.

The table below highlights, key themes emerged during the interviews .

Key Themes	Important Highlights	Main Quotes
<b>Respect for Sex Workers</b>	- All individuals express respect for sex workers.	"We respect all the sex workers who work here." "I absolutely do not have any problem with this personally, I do respect them as a perspective of society."
	- No personal problems or challenges with their presence.	"Personally, I don't have any strong feelings about it." "Personally, we don't have any problems or face any challenges."
<b>Acknowledgment of Importance</b>	- Sex workers are recognized as an integral part of society.	"I feel the society really needs them." "They are an integral part of the society."
	- Societal need for their services is acknowledged.	"I respect all of this, and aware of the existence and importance of these ladies here."
<b>Familiarity and Exposure</b>	- Many have grown up with brothels nearby, indicating familiarity.	"I am used to all of this since my childhood." "I have a house right beside a brothel. And I completely understand all the sex workers as most of them I have grown up with."
	- Lack of shock or discomfort due to childhood exposure.	"it feels very normal to me"
<b>Normalized Perception</b>	- Frequent mentions of brothels feeling "normal."	"it feels very normal to me"
	- Long-standing coexistence with other aspects of the neighborhood.	"Now things have changed a lot compared to before, but its ok I can live with it."
<b>Lack of Strong Feelings</b>	- Personal lack of strong emotional reactions to the presence of brothels.	"Personally, I don't have any strong feelings about it."
	- Objective and pragmatic attitude toward the situation.	
<b>Proximity to Brothels</b>	- One respondent lives beside a brothel, implying close interactions.	"I have a house right beside a brothel. And I completely understand all the sex workers as most of them I have grown up with."
	- Understanding of sex workers' perspective and experiences.	"I understand where they are coming from."

TABLE 4: PERCEPTION OF PEOPLE ABOUT PRESENCE OF BROTHELS IN THEIR NEIGHBOURHOOD (BY AUTHOR)

## B. VIEWS TOWARDS PRESENCE OF BROTHELS AND SEX WORK IN THE NEIGHBOURHOOD ACCORDING TO THE RESPECTIVE ROLES AND OCCUPATION

Further, we will delve into the diverse attitudes and viewpoints on sex work and sex workers held by various stakeholders, taking their positions or occupations into account. It will provide insights into how individuals such as shopkeepers, residents, and other relevant parties now perceive and think about sex trade.

Shopkeepers perspective:

Budhwar Peth is seen as a commercial hub by shopkeepers, who emphasize on its historical significance and transformation into a market district. They acknowledge the presence of sex work but stress that it is only one component of the society's identity. They remark that the neighbourhood contains a diverse range of companies, ranging from historical shops to advanced businesses.

Shopkeepers generally acknowledge the presence of sex work in their neighbourhoods, reflecting a pragmatic view of the reality around them. Respondent (S9) expressed.

*"We are aware that there are red light areas around. It's a part of the locality, and we can't ignore it. Most of them expressed very a neutral opinion towards sex work, perceiving it as an integral part of the community without judgment. They acknowledge "Sex work is a job for some people, just like any other job. It's not for me to judge."*

Similarly, some retailers preserve a tolerance and cohabitation attitude towards the sex work business, emphasising the need of respecting the choices of others. For which respondent (S1) said *"As long as everyone is respectful and not causing trouble, people should be allowed to live their lives the way they want."*

While most shopkeepers are positive, one respondent(S4) expressed need to raise Societal awareness and acceptance of the issues that sex workers face, *"Society needs to change its attitude,"* they further added. *Sex workers, like everyone else, deserve respect and assistance."*

Overall, Perspective of shopkeepers towards sex work and sex workers was positive and tolerant with some conditions. In the end, shopkeepers' views regarding sex work demonstrate a varied and realistic attitude. These people generally recognise the strong presence of sex work in their neighbourhoods, accepting it as a necessary component of their society's reality.

Furthermore, the interviews show that shops have a mostly neutral attitude regarding sex work. Many view it comparing it to any other profession in that it stays away from passing judgement on the decisions that individuals make.

Tolerance and coexistence are important topics that come out from these discussions. Shopkeepers frequently emphasise the value of respecting others' choices and lives, even if these are different from what they prefer.

While there is an overall attitude of acceptance as well as empathy, there is also an underlying seeking for the community progress.

In the end, the shopkeepers' thoughts on sex work reflect a realistic and humane attitude. They recognise its existence, show tolerance and coexistence, and express hope for a more inclusive and caring society. These findings provide insight into the complex nature of cultural attitudes towards sex work and highlight the significance of building understanding and acceptance within communities.

#### A. Residents' perspective:

Residents have a complex view of their neighbourhood. While they understand the area's historical and cultural significance, they have worries about its reputation as a result of having a sex trade. Some residents have a strong attachment to their community since they have lived there their entire lives, while others complain about the stigma associated with their address.

Residents who live near brothels express varied levels of acceptance and concern. Some admit that the historical and economic significance of the location often justifies the challenges it faces.

*"I don't have personal thoughts; I have a house right next to a brothel," says respondent(R3) says. And I absolutely understand all of the sex workers since I grew up with the majority of them." However, hygiene and safety emerge as major worries, As added further by respondent (R3), "My mother is concerned about hygiene, and that is the only thing that bothers her the most."Residents frequently struggle with the shame associated with living near a red-light*

*district, making it difficult to make friends and form social connections.*

Residents accept the presence of sex work in their community and take a more realistic approach to dealing with it.

*"We know there are red light areas here," one respondent (R1) said. "It's a fact, and we can't ignore it."*

Residents often have an impartial attitude towards sex work. Many people see it as a personal decision, with one respondent (R2) saying *"It's their life, their decision. Who am I to judge?"*

Furthermore, Residents' comments show empathy, with some expressing the view that sex work is a source of income. *"If they're doing it for a living, we shouldn't judge them,"* one respondent (R3) said.

In conclusion, residents' views regarding the social and acceptance aspects of sex work vary from neutral and compassionate to intent for society as a whole to grow. Residents express their willingness to coexist while recognising the presence of sex work in their neighbourhood, highlighting respect, understanding, and the need for support. These different perspectives highlight the complex nature of society attitudes towards sex work, as well as the importance of creating an inclusive and compassionate community.

#### B. Perspective of Government Official (PMC-Pune Municipal Corporation):

The government official highlights that sex work is viewed as a regular commercial activity. Zoning laws consider the area as commercial, and sex workers are treated as regular citizens who need support and access to services.

Government officials acknowledge the existence of sex work as a legitimate activity. They(G1) mentioned, *"We understand sex work is work. There is no bias here."*

Government officials emphasise the importance of providing sex workers with support and resources in order to improve their well-being. They recognise the financial importance of these areas and highlight the importance of solving health and safety problems. *"It is a commercial activity for us. As local government, we are concerned about infrastructure and safety because there are many old heritage buildings,"* official(G1) explains. The existence of sex work as a legal profession is acknowledged by government official and further highlights, *"Supreme Court recognizes sex work as a profession now."*

In conclusion, the government's general perception and attitude towards sex work show an acknowledgement of its existence as a profession and an appreciation of the need for appropriate laws. The emphasis on involvement in the community, recognition by law, and support programmes implies a holistic approach that seeks to meet the concerns of both citizens and sex workers while understanding the issue's complexities.

### C. Perspective of Urban Planner

Similar to Government Official, The urban planner(U1) maintains an impartial viewpoint, seeing sex work as a usual job. *"We look at it as regular people," they say. There is no partiality in this case. We recognise that sex work is work."*

Also, Urban planner recognises the need for more transparency and accountability in urban brothel regulation. According to them(U1), *"the Indian society still has a taboo around these kinds of activities... openness and accountability are essential."*

In conclusion, the urban planner's view towards sex work is unbiased, accepting the profession's legal existence and the necessity for a balanced approach. Their emphasis on future considerations, safety, community interactions, and public knowledge indicates a readiness to approach the complexity of sex work in the context of urban planning and policymaking.

Several aspects of their responsibilities and experiences within the community of Budhwar Peth, Pune, can be linked to the differences in views among people based on their occupations. These beliefs are significantly shaped by exposure and contact. As members of the business community, shopkeepers frequently engage on a regular basis with a wide variety of people, including sex workers. As a result of this engagement, they may develop a more accepting and compassionate outlook as they get acquainted with the difficulties experienced by sex workers. Residents, on the other hand, might engage with sex workers less frequently, which might add to worries about cleanliness and security.

Because of each of their professional duties, government officials' and urban planners' perspectives are different. They must take into account the sex work's legal and governmental requirements. As a result, they comply to legal and policy frameworks and see sex work as a respectable job. In keeping with their responsibilities in

governance and development, they place a strong emphasis on accountability, transparency, and urban planning.

Stakeholder	Perspective	Attitude and Quotes
Shopkeepers	Acknowledge presence of sex work. Neutral and pragmatic view.	"We are aware that there are red light areas around. It's a part of the locality, and we can't ignore it." "Sex work is a job for some people, just like any other job. It's not for me to judge." "As long as everyone is respectful and not causing trouble, people should be allowed to live their lives the way they want."
Residents	Varied levels of acceptance and concern. Concerns about hygiene and safety.	"My mother is concerned about hygiene, and that is the only thing that bothers her the most." "We know there are red light areas here. It's a fact, and we can't ignore it." "It's their life, their decision. Who am I to judge?"
Government Official (PMC)	Acknowledge sex work as legitimate work. Emphasis on support and resources.	"We understand sex work is work. There is no bias here." "It is a commercial activity for us." "Supreme Court recognizes sex work as a profession now."
Urban Planner	Unbiased view, recognizing sex work as regular work. Emphasis on transparency and accountability.	"We look at it as regular people. There is no partiality in this case." "The Indian society still has a taboo around these kinds of activities... openness and accountability are essential."

TABLE 5: PUBLIC PERCEPTION TOWARDS SEX WORK AND BROTHELS ACCORDING TO OCCUPATION AND ROLE (BY AUTHOR)

In the end, the viewpoints of various stakeholders - residents, shopkeepers, government officials, and urban planners - on the sex trade show a range of perspectives. These perspectives share common characteristics of acceptance, neutrality, compassion, and practicality. The sophisticated understanding of the complexity of sex work, as well as the desire for a maintained, open society, highlight the importance of promoting acceptance, awareness, and collaboration within the community.

### C. GENERATIONAL SHIFT IN PERSPECTIVES ON BROTHEL NEIGHBOURHOODS

The interesting story through which views on brothel neighbourhoods change over time shows an intricate network that includes cultural views, local factors, and individual opinions. The interviews provide a unique viewpoint on how perspectives change with time, revealing how these areas were viewed in the past and how they are understood today.

Then:

The older generation's views on brothel neighbourhoods during the "then" period were a reflection of the social norms and values common at the time. These neighbourhoods were frequently treated with disrespect and criticism by others, especially those from traditional backgrounds. This view appears in the comments of respondent(R3), who said, "*My father was really orthodox, so he never respected them*



*and used to think of them as a disgust to the society."* The moral doubts that underpin the older generation's perceptions of sex work and those who do it are brought back by these brutal opinions.

The evolving characteristics of connections and social structures is one of the most important findings. According to one respondent(S4) who remembered the "then" era, said *"literally, meals cooked in our houses used to go to their houses as well. occasionally the leftovers. Previously, they would take the scraps. This amount of relation and commonality suggested a more cohesive community with looser borders between various groups. It was the Wada system that time, the respondent continues. Our bathrooms were the same, literally. Really, we had a close relationship with them"*.

However, some people overseen to establish a different point of view in the face of these critical attitudes. Interviews with elderly people reveal situations in which they recognised the vital role that brothel areas played in the structure of society as a whole. According to one respondent(S8) *"My grandparents frequently comment about how the neighbourhood has changed. They understand that change is essential and that every generation faces special challenges. This viewpoint suggests a more sensitive understanding of the historical context in which these neighbourhoods first appeared and later underwent change."*

Now:

The attitudes of the "now" age on brothel neighbourhoods show a significant change from the orthodoxy of the past. Even while stereotyped views, still dominate most of society, there has been an evident shift in favour of greater understanding and acceptance. This evolution has been influenced by the expansion of the rise of globalisation various cultural influences and shifting social dynamics.

In contrast to older times, it seems that an element of the sense of shared unity has been gone within the "new" generation. The population landscape has changed as a result of the migration of sex workers from different areas and nations. The younger generation recognises this change by using phrases like *"Now it is increased to another level"*(S1) and *"Now it is spread out so much."*(S1) This suggests an awareness of how once closely connected neighbourhoods are now becoming more diverse and expansive.

Additionally, changes in relationships have resulted from the shift in populations. The difference is most clearly shown by the respondent's(S3) words: *"Now all these women, if we request them to go and not stand near the shop, they abuse us."* This breakdown of previously close connections underscores the difficulties presented by modernization and demographic change.

<b>Aspect</b>	<b>"Then" Generation</b>	<b>"Now" Generation</b>
<b>Attitudes &amp; Views</b>	Stigmatizing, critical	More understanding, accepting
<b>Social Unity</b>	Strong sense of community, cohesive relationships	Diminished sense of unity, more diverse
<b>Relationships</b>	Close connections, mutual support	Strained relationships, modernization impact
<b>Societal Shift</b>	Ethical judgment & stigmatization	Movement towards acceptance & understanding
<b>Challenges</b>	Moral doubts, orthodox views	Competitive industry culture, diverse backgrounds
<b>Awareness</b>	Limited understanding of historical context	Acknowledgment of complex realities

TABLE 6: GENERATIONAL SHIFTS OF PERSPECTIVE (SOURCE: BY AUTHOR)

A broader shift in society is seen in age-related differences in views on brothel neighbourhoods. A society grows when it moves from ethical judgement and stigmatisation to acceptance and understanding. The stigmatising ideas of the "then" generation have given way to an acceptance of the complex reality faced by sex workers and the communities they live in by the "now" age.

It's important to understand that the transition isn't completely straight or uniform, though. While many of the younger age show more tolerant attitudes, a degree of doubt still exists. Undoubtedly, the sense of community togetherness that existed in the past has been weakened by the competitive culture of the sex work industry and an increase of populations from different backgrounds.

In conclusion, the shift in generational opinions on brothel neighbourhoods from "then" to "now" is evidence of how the views of society are constantly evolving.

## D. SOCIAL STIGMA AROUND SEX WORK

Addressing stigma needs more than simply changing individual attitudes; it requires a larger cultural shift towards understanding, empathy, and acknowledgement of the fundamental worth and rights of sex workers and those related to them. In line with the overruling problem of stigma, the research findings highlight the necessity of governmental measures and social efforts aimed at combating stigma, promoting inclusivity, and empowering sex workers and their communities. Recognising the broad effects of stigma allows society to move towards a more equal and just future for all of its members.

The presence of brothels in urban areas creates a stigma that affects the perceptions of a variety of stakeholders, including shopkeepers, residents, police officers, urban planners, and government officials. It becomes clear from a series of interviews that this stigma impacts beliefs, behaviours, and society relationships within these neighbourhoods.

A broad range of stakeholders, including shop owners, citizens, are impacted by the large and widespread social stigma associated with the presence of brothels in metropolitan areas. Their lives are impacted by this stigma in many ways, which has an impact on their attitudes, actions, and interpersonal connections in these neighbourhoods.

Shopkeepers near brothels discuss an environment affected by the stigma associated with these types of places. While merchants recognise the historical and economic value, they are concerned about the reputational impact on their enterprises. *"Sex workers yell abusive words and fight amongst themselves. Second, they stand directly next to their stores, so consumers don't come in, which hurts their businesses,"* a shopkeepers(S1 & S3 respectively ) narrates. This emphasises the negative impression that sex work can have on local companies, influencing their clients and entire atmosphere.

Residents who live near brothels are not exempted to the Stigma. While some show empathy and acceptance, the prevalent stigma frequently connects with their lives. *"I feel Budhwar Peth's stigma is attached to all the people who live here in some way,"* one resident(R1) says. This implies that simply living near a red-light district can contribute to broader cultural judgements. Further resident(R1) adds, *"When I went to college and told people I lived in Budhwar Peth, they would stop talking to me." This demonstrates how deeply embedded the stigma may be, influencing even the most basic social interactions.*

Another respondent(S3) reflects, *"Lot of people get married as soon as they leave. I feel Budhwar Peth's stigma is attached to all the people who live here in some or the other way."* This statement underscores how the stigma and perceptions surrounding red light areas can influence life decisions, including the choice of residential location.

## A. Police Officers Perception on Stigma of Sex Work:

Police officers are not directly affected by Stigma, but he shared with us insights on how stigma is attached to sex work. Officer responsible with maintaining order in brothel neighbourhoods have to cross a stigmatised environment. Their interactions with sex workers can often be restricted by societal preconceptions. *"Lots of boys get attracted to these things," a cop observes, "so I've seen boys leave their homes for them, and then their families follow and only blame the sex workers and look down on them." This demonstrates how sex workers' stigma spreads to their family and is maintained by society's perceptions of their occupation. (P1)*

Stakeholder	Impact of Stigma
<b>Shopkeepers</b>	- Negative reputation for businesses near brothels
	- Decreased foot traffic and customer engagement
<b>Residents</b>	- Connection of stigma to their own lives
	- Social isolation and judgment in broader society
	- Influence on life decisions, including housing choice
<b>Police Officers</b>	- Limited interactions with sex workers due to stigma
	- Perception of sex workers as negatively impacting society
	- Stigma extending to sex workers' families

TABLE 7: IMPACTS DUE TO STIGMA ON DIFFERENT GROUPS (SOURCE : BY AUTHOR)

In conclusion, the stigma associated with red light districts not only affects the sex workers but also the people living and working in the same neighbourhood. It affects a wide range of groups, including shopkeepers, residents. The stigma, depending to these groups, may affect many aspects of their lives, affecting each business opportunities and social relationships.

Shopkeepers near red light districts have an actual impact on their businesses as a result of the stigma. They observe that negative connections with sex work can put away potential consumers and create an uncomfortable environment. Residents share this sentiment, showing that the stigma surrounding the areas they live in effects their social relationships and reputation. The stigma is so ingrained that it affects how residents are seen even outside of the district.

Ultimately, the stigma associated with brothels in major cities spreads an extended shadow that affects the attitudes, behaviours, and policies of numerous stakeholders. While there are efforts to change public perceptions and support sex workers, deeply

ingrained assumptions keep influencing interactions in these neighbourhoods. To address this stigma, a holistic approach is required that not only campaigns for modifications to legislation but also challenges the deeply rooted social judgements that continue discrimination against sex workers.

The officers in charge of maintaining order in these places also demonstrate the widespread effect of stigma. They see how the stigma associated with sex work can spread to sex workers' relatives, sustaining cultural biases that lead to conflict within communities.

Despite their different duties and perspectives, it is clear that the stigma associated with red light districts connects shops, citizens, and law enforcement officers. The shared experiences of negative impressions, social marginalisation, and business obstacles highlight the need for a broader cultural adjustment in attitude towards sex work and the individuals who operate in it.

## CAUSES OF STIGMATIZATION

Disapproval from society as well as an inadequate understanding of sex work :

The stigma attached to brothel neighbourhoods is mostly caused by ways sex is conducted in communities. The location certainly has negative rather than positive effects as a police officer observes. Negative since many people in Indian society do not view sex work as a respectable career choice position at hand. In fact, the social dynamics are strongly striking. Each perception and understanding are different. This pervasive attitude aids in the exclusion and marginalisation of sex workers and their place of work. Different perspectives and understandings of sex work have an impact on social dynamics, generating an unpleasant environment for both sex workers and citizens.

Lack of accountability and transparency:

The taboo surrounding sex work makes it difficult to hold individuals responsible and to have open discussions about policies. *"Even the government is not open about it, just like the public is not open,"* the city planner(U1) emphasises. This is not a top priority for us. The societal concerns around sex work appear in this a refusal to talk about the subject in a transparent way. The absence of open discussion limits the establishment of broad support and policy frameworks and promotes stigma.

## IMPACTS OF STIGMATIZATION:

Family and relationship impacts:

Families and relationships experience serious consequences as a result of the stigma associated with sex work. According to a police officer(P1), *"I've seen boys leave their homes for these things because a lot of boys are attracted to them, and then their families come after and only blame the sex workers and look down on them."* This



illustrates how sex industry taboo may give rise to damaged relationships with relatives and judgement. Additionally, those who support the rights of sex workers, such as social professionals, are considered undesirable by society.

A resident and social worker says, (S1) *"The society does not accept me 100 percent." This demonstrates how stigma affects sex workers and their supporters as well, isolating them and hurting their relationships with others.*

Another resident(R2) expressed *"the biggest challenge I was is the stigma attached of living in Budhwar peth (red light area). My, sister-in-law, my brothers in law, constantly keep telling me to stop talking to them, and not indulge in conversation. I has never been able to make friends or have relatives due to this"*

#### Impact on Community Relations and Safety:

Within brothel neighbourhoods, stigma also has an impact on relationships with people and security. Safety, noise, and public order worries are made worse by the negative image of sex work. According to a local and social worker(S1), *"People avoid using this street because they think the ladies might snatch them or pull them, or even loot them."* The line highlights how stigma affects not only sex workers but also how the general public views the region, which has an impact on everyday life. Local government bodies frequently must step in and deal with these problems as a result. Striking a balance between the demands and concerns of various stakeholders is made more difficult by the negative stigma attached to sex trade.

#### THEORETICAL IMPLICATIONS ON STIGMA:

This study's findings align with existing theories of stigmatisation, highlighting the complex link between stigma, identity, and societal attitudes. The experiences of sex workers in Budhwar Peth are consistent with Erving Goffman's conception of stigma as an undesirable trait that leads to social disgrace. According to the study, the stigma associated with sex work is strongly embedded in social beliefs, affecting not only those directly involved in the trade, but also their families and even those who campaign for their rights. Goffman's argument that stigma spreads beyond the stigmatised persons themselves is supported by the stories of police officers who see familial conflicts and citizens who face social isolation also with residents and business owners.

Furthermore, the study offers empirical evidence that stigmatisation leads to social isolation and has an impact on numerous aspects of life. The account of events told by shops and locals show how stigma inhibits social interactions, limits business opportunities, and influences decision-making. The study adds to the current body of knowledge by showing the tangible ways in which stigma affects the lives of various populations, consistent with previous studies by Corrigan, Kuwabara, O'Shaughnessy, and others.

The report additionally points out weaknesses in existing legal strategies for regulating sex work and questions prevailing societal norms. Residents' and police officers' experiences highlight how legal and legislative frameworks can contribute to the persistence of stigma, often compromising the well-being and safety of sex workers. This highlights the significance of rethinking legal frameworks and policies in order to build more inclusive and equal environments.

#### E. ECONOMIC IMPACTS OF BROTHELS ON SHOPKEEPERS IN THE SAME NEIGHBOURHOOD.

The impact of red light areas on businesses in Budhwar Peth is one of the topics addressed during interviews with various stakeholders, including shops and citizens. These interviews provide insight into the financial impacts that the existence of sex work in the area has on local businesses.

Due to the coexistence of their businesses with the sex work industry, shopkeepers in this neighbourhood have had to deal unique problems and opportunities. Shopkeepers report both mostly negative but little positive economic effects from operating near red light areas.

Several shop owners express worries about decreased foot traffic as a result of the red light district's image. The presence of sex workers who engage in public disputes and violence has an impact on the neighbourhood's impression.

As a result, potential clients, particularly those from "good families," are discouraged from visiting the neighbourhood. *"Come out on the streets and shout and use abusive language,"* one storeowner(S1) explains. They further add *"People are even seduced here. As a result, people from good families avoid this neighbourhood."* Another shopkeeper(S4) expressed *"There is absolutely no business."* The decrease in foot traffic has an impact on the area's overall economic vitality.

The interviews also reveal a decline in business consumption from specific the customer categories. People's inclination for spending anytime in the neighbourhood is affected by the presence of the red light district. This decreases leisure activities such as window shopping, resulting in less sales for retailers. *"They come and go quickly,"* a shopkeeper(S5) adds. *They will not come to wait while they do some window shopping."*

Retailers' perspectives on the overall impact on business growth differ. Some claim that, despite the difficulties, the loyal customer base has remained intact due to reasons such as the quality of the product and affordable prices. Others, on the other hand, admit that the stigma and implications with the red light district have had a negative impact on the overall growth of their company.

Some shops recognise the economic benefits of sex trade in Budhwar Peth. *"Sex workers are our customers, too,"* says one shopkeeper(S7). They come to purchase

everyday essentials, clothing, and other items." This suggests that sex workers contribute to the local economy through patronising local businesses.

The effects of sex work can also harm a business's reputation. Customers may avoid these regions owing to unfavourable associations, reducing the revenue of the businesses. One shop owner quoted. "*People avoid coming here to shop because of the red light district,*" one retailer(S2) explains. *It has an impact on our business. My business is 100% only declining.*"

The interviews as ensemble indicate that businesses are suffering from the red light area's presence in both direct and indirect ways. Foot traffic, consumer behaviour, and business growth are significantly influenced by stigma, assumptions, and the neighbourhood's reputation.

The interviews shed important information on the intricate relationship between the existence of a red-light district and the prosperity of nearby businesses. The difficulties that businesses in Budhwar Peth confront are highlighted by the views made by both shops and locals. The neighbourhood's reputation, together with customer resistance and changed consumption patterns, all contribute to a setting where company growth is limited.

It has to be important to deal with these issues as society continues to manage the intersection of different populations and commercial areas. The interviews highlight the need for understanding, support, and broad strategies that not only address the worries of companies but also promote a more diverse and livelier neighbourhood.

## F. DAILY INTERACTIONS AND CONCERNS IN THE COMMUNITY.

Individuals' responses on their interactions with sex workers and their experiences in the neighbourhood provide a glimpse into the complicated dynamics and issues that exist in the area. Analysing these responses shows many facets of community relationships, concerns, and observations.

A number of participants mentioned encounters with sex workers on a daily basis. They mention fighting, yelling, and disturbances among sex workers as well as with customers. "*Fights I see on a daily basis,*" one respondent (R3) says, "*they shout, fight amongst themselves, fight with customers, etc.*" This emphasises the regular disturbances and disputes that have an effect on the local environment.

Participants also mention unethical practises aimed towards sexual workers. They attach stories about men trying to mislead and cheat sex workers, frequently appearing to have romantic interests in so they can financially take advantage of them. According to one response(S3), "*mostly men try to cheat them, use them, don't pay, and leave.*" This highlights sex workers' vulnerability to exploitation and fraud.

Some respondents express concern about sex workers' lack of education and lifestyle choices. They feel let down by the sex workers' refusal to pursue education, and they believe that education could help them to make more informed opinions. *"They don't even try to get educated,"* one respondent (R2) emphasises. *They claim we only have two hours, and I don't want to study in those two hours."* This worry points to the importance of education in giving better options and safeguards.

Some report incidents of theft, from customers and from sex workers directly. This creates a feeling of insecurity and distrust. *"These ladies try to steal money from the pockets of men passing by on the streets,"* one respondent(S3) comments. Such instances increase public perception of the area's safety.

Some respondents admit avoiding interactions with sex workers because of fear, language barriers or personal constraints. Others recommend keeping a polite distance while acknowledging the significance of respecting their choices. These diverse responses reflect the complex nature of interacting with sex workers in the society.

In conclusions, this story of sex workers' frequent interactions and disruptions give light on how their presence impacts the community's daily life. This knowledge allows you to evaluate the degree to which sex work affects the neighbourhood's dynamics, safety problems, and overall atmosphere.

## G. CHALLENGES FACED BY COMMUNITY LIVING AND WORKING NEAR RED LIGHT AREAS

Residents face major security and safety problems. Below are discussed are the safety and security challenges faced by people who live close to brothels, as reported in the interviews:

Brothels can cause neighbourhood disturbances such as disputes, shouting abusive words , and even thefts involving both sex workers and their clients. Residents experience an atmosphere of chaos and insecurity as a result of these actions. As a police officer(P1) who participated in the interview said, *"Most frequently, there are daily clashes between themselves. The second is that they even fight with their clients. These are the key problems that we deal with on a daily basis. Such incidents not only put the safety of those engaged in danger but also create fear amongst locals"*.

People who visit the brothel may harass and persuade locals, particularly women and children. This problem is made worse by the stigma attached to the area, as visitors may believe that all of the local women are sex workers. Particularly vulnerable and insecure women are at risk of being identified for sex workers, facing insulting words, harassment, and unwelcome attention.

A few locals expressed concerns over the inadequate policing in brothel neighbourhoods. A resident's sense of safety and security is questioned when they believe that police officers are more focused on making money than upholding law

and order. According to a participant(S4) in the interview, *"Nowadays the police don't really pay attention, they only pay attention about filling their pockets with money."* The notion that residents' safety issues are not being effectively addressed may result from this lack of police intervention. But in contrast there were mixed views one resident(S10) said *"The police do make their presence felt in the area when situations escalate. They play a role in managing disturbances"*. Another respondent(S9) said *"Occasionally, the police conduct rounds to ensure the safety of the area. But it's not a consistent effort"*.

Due to safety worries, business owners in certain locations may experience difficulties. Customers may choose not to visit nearby stores and institutions due to the chaos brought on by fights, yelling, and other inappropriate behaviours connected with the red light district. This has an effect on these business owners' livelihoods and their capacity to conduct profitable businesses.

The nature of activities in and around brothels can attract criminal elements, further compromising neighbourhood safety. Residents may feel insecure as a result of an increased danger of criminal incidents brought on by an increase of sex workers from various regions and the temporary characteristics of their clients. One resident(S6) said *"It does not feel safe, as this area is unpredictable. Everything we see fights happening around, which does not make us feel very secured"* Another one highlighted *"Safety concerns are prevalent, especially at night"* (S8)

Lastly, due to the nature of activities linked with the red light district, residents who live close to brothels face a variety of safety and security issues. As a result of the disturbances, harassment, and criminal activity, residents' quality of life and well-being may be negatively impacted.

## H. TO MOVE OR NOT TO MOVE: THE BUSINESS OWNER'S DILEMMA

Statements from various business owners addressing the possibility of transferring from their existing location reflect a complex blend of sentiments, practicalities, and historical links. The analysis of these responses gives light on the variables influencing their decisions as well as the significance of their connect to the current place of business.

Several participants indicate a strong connection to their current area because of its historical and family relevance. *"I have sentiments attached to this place, and I cannot leave,"* one respondent (S8) says. The fact that some of these businesses have been in existence for generations adds to this mindset. The long-standing presence of these establishments in the neighbourhood promotes a sense of belonging and a shared past that is difficult to leave up.

For some responders, the economic aspect of relocation becomes a major barrier. They mention that, while considering migration, financial constraints make it



impossible. *"We bought this place at a much lower price many years ago,"* respondent(R2) says. *We've been here for almost a century. We simply cannot afford to leave now."* The possible spending of establishing an all-new location, developing consumers, and adapting to a new market climate might be difficult, especially for those with established businesses.

Despite the problems, many participants recognise the benefits of their current location. They recognise that each area has its individual set of challenges. According to one respondent(S10), *"the location has both advantages and disadvantages."* This opinion represents a realistic approach to business, in which businessmen assess the benefits and drawbacks of their current location against the risks associated with relocation. Another resident(R3) said *"As I am not ashamed of this place and my locality. This is who I am. I feel if I leave that people will surely accept me, but I don't want to move solely just so people accept me."*

When deciding whether or not to migrate, some respondents, particularly those with families, consider the well-being of their loved ones. *"My son has moved out of this area because he did not want his wife and children to grow up in this area,"* respondent (R2) explains. Their decision to relocate is influenced by their desire to provide a better environment for their families.

The relationships developed over time in the local community also have a role in decision-making. Respondents highlight their loyal consumer base and the connections they've built with them. This human connection is frequently a role in why they don't want to move away. According to one respondent(S9), *"the ties to this place and the relationships I've built make it a difficult decision."*

Due to the challenges that they face, all 10 out of 11 shopkeepers have decided to migrate as residents from their current location. The majority of them have stated that the area gets considerably more difficult and dangerous at night. As a result, they've decided to carry out their business during the day and leave before nightfall. Furthermore, their decisions are influenced by their concerns for their children's future well-being. They do not want their children to face the same challenges and hardships that they did while growing up in the neighbourhood.

In summary, the comments show that the decision to relocate a firm is complex and driven by a mix of empathetic, practical, financial, and relational concerns. Historical links to the location, financial restraints, weighing the benefits and drawbacks, familial concerns, and community affiliations all add to the complexities of this decision. While some people have considered shifting for a variety of reasons, the final decision is a careful balance between pragmatism and emotional commitment to the current location.

## I. POLICE INTERVENTION AND ASSISTANCE:

A few interviewees mention that the police play a positive role in maintaining a certain level of peace in the neighbourhood. They understand that in some fights and problems, the presence of the police might help stop things from getting worse.

Several respondents complain that they feel the police are not paying enough attention to concerns brought up by the community. They argue that law enforcement to prioritise the interests of money ahead of neighbours' and sex workers' concerns. This mindset seems to contribute to a decline in confidence in the ability of law enforcement to keep the peace and manage disputes successfully.

The interviews brought to light allegations that police officers received bribes from both complainants and sex workers. The idea that the police may not be acting in the community's best interests is further supported by this notion of corruption. The sense of security and assistance that citizens expect from law enforcement may be compromised if the emphasis is on financial gain.

Despite complaints regarding the police's general approach, some interviewees recall occasions in which they have quickly dealt with urgent issues or incidents, such fights or disturbances. This shows that the police may be able to help to some extent in emergency situations.

Participants in the interview tell circumstances in which the presence of brothels caused conflicts and disruptions in the neighbourhood. However, opinions on whether or not police intervention helps in resolving these problems differ. Some claim that police intervention is inefficient because officers seem more focused on making money than resolving problems' underlying causes.

During one of the interviews, a participant(S9) mentioned that the '*police make an effort to balance the needs of many groups, including citizens and sex workers*' This implies that the police may be trying to sort out the challenges of the situation and reach an agreement.

## 7. CONCLUSIONS

### 7.1 PERCEPTIONS AND EXPERIENCES:

This study has effectively responded to the main question that motivated it. A thorough investigation of Pune, India's Budhwar Peth red-light district has contributed to an in-depth knowledge of the various factors affecting this community

By digging into the inner dynamics of Budhwar Peth, a red-light district in Pune, India, a comprehensive understanding of the numerous interactions, problems, and perspectives that define this community unfolds. The investigation shows a web of interconnected issues, ranging from the economic effects of brothels on local businesses to people's security concerns and the complex role of law enforcement. Also, the community's evolution over time and the coexistence of many groups within it add to a complex web of community dynamics.

The concept of Co-existence emerges as an important element that links through the shared structure in the context of Budhwar Peth's complex dynamic. The research shows a wide range of attitudes about sex work and sex workers, from acceptance and tolerance to judgement and blame. This coexistence is multidimensional, with sentiments varying across age groups and generations.

As an important element in coexistence, generational shifts in views about sex work are noticeable. Younger generations are more accepting and understanding, seeing sex workers as members of the community deserving of respect. In contrast, the older generation frequently holds onto more negative perceptions and stigmatisation. This generational break shows the ongoing evolution of social norms as well as the potential of positive change through time.

Perceptions of sex work and sex workers not only represent cultural beliefs, but they also have an impact on wider social dynamics. The existence of sex workers in Budhwar Peth is accepted to varied degrees. While some people respect the role of sex workers in community, others are concerned about disturbances and damaging effects in the region. These beliefs affect relationships in the community, with some people avoiding interactions with sex workers out of fear or personal concerns.

Societal perspectives play an important role in maintaining or combating Stigma. The narratives of the interviewees demonstrate society's general bias against sex workers. This perspective extends towards not only sex workers and to their families and even children but also to people living around the place of Sex work. Such stigma has far-reaching implications. The idea of sex labour as a "use and throw" commodity underlines the demeaning treatment of those who work in this industry, spreading stigma.

There is a clear understanding among the community of the important role sex workers play in its functioning. According to the study, while some businessmen complain about disturbances created by sex workers, they understand their importance and choose to overlook particular problems for the greater good. This dual viewpoint

highlights the delicate balance between recognising sex workers' contributions and fighting with the challenges caused by their existence.

These perceptions give a lens through which the dynamics of Budhwar Peth can be fully understood as society navigates through a complex web of relationships, economic factors, safety concerns, and actions taken by law enforcement. The complexity of coexistence within this community emphasises the need for holistic approaches that address multifaceted challenges while also promoting compassion, comprehension, and positive change.

The socioeconomic effects on businesses located near brothels show an interconnected relationship between the red-light district and the commercial enterprises that surrounding it. Brothels have an impact on foot traffic, consumer behaviour, and overall business growth. While certain businesses suffer as a result of the stigma attached to the region, others also recognise some economic benefits of serving sex workers as consumers. This critical interplay between companies and the red-light district underlines the significance of having knowledge of the neighbourhood's finances.

Both residents and sex workers in Budhwar Peth are concerned about their safety and security. The research provided insight into the challenges that residents who live near brothels endure, such as public chaos, intimidation, and fear of criminal activity. The police play an important role in preserving order, however opinions on their effectiveness differ. While some residents are grateful for their efforts, others are concerned about corruption and a lack of responsiveness. The police point of view highlights their dedication to maintaining safety, resolving arguments, and navigating the complex relationships of the red-light district.

A eyewitness' description of Budhwar Peth's historic development provides vital insights into the neighbourhood's transformation over time. Budhwar Peth has changed population density, urban development, and societal attitudes from its beginnings as a vocational training centre to its current status as a red-light district. The witness's story emphasises the impact of urbanisation, migration, and changing social norms on the dynamics within the neighbourhood.

The role of non-governmental organisations (NGOs) appears as an important aspect in stigma reduction. Initiatives performed by non-governmental organisations in partnership with the police reflect a collective attempt to change societal views. NGOs aim to empower sex workers and promote an improved understanding of their conditions through awareness campaigns, health programmes, and skill development seminars. The shift in generational attitudes also provides promise, as younger people show higher acceptance and understanding of sex workers, indicating a potential change in public opinions.

## 7.2 SPATIAL DYNAMICS

The insights gained from the study demonstrates a complex interplay between urban planning regulations and the presence of red-light districts in metropolitan areas. The discussion emphasises on the changing public perspectives of sex work as a type of employment, with a neutral and inclusive attitude. The lack of specialised zoning restrictions focused at brothels reflects the complex legal landscape governing sex work, while the emphasis on recognising the red-light district as a commercial zone highlights urban planning's attempt to balance residential and commercial interests.

The current urban planning policies show an evolving dedication to addressing safety and well-being concerns, suggesting potential future changes to maintain a holistic urban environment.

While urban planning rules are not specifically designed to manage red-light districts, they still have a secondary effect on their existence. The complex relationship between urban planning and the presence of red-light areas is marked by changing public views, the absence of specific zoning restrictions, joints law enforcement activities, and a limited focus on safety.

This extensive study's conclusion sheds light on the strong connection between urban planning concepts and the distinct urban character of Budhwar Peth, particularly in light of its position as a red-light district. The planned positioning of this red-light district inside the city's urban fabric is not a coincidence, but rather a planned approach that finds resonance in both in literature and empirical evidence.

In our research of our red-light districts analysis, the prevalence of territorial stigma, as highlighted in literature review, is particularly noticeable. Individuals living in places defined by territorial stigma typically endure social isolation and exclusion, with people from other communities reluctant to contact or socialise with them, according to your research analysis. This concept of social exclusion exactly coincides with what your respondents in red light districts have expressed.

Residents in red light districts shared their experiences of social isolation and the difficulties they face in making relationships outside of their communities, that you have revealed in our analysis. This is congruent with the territorial stigma found in study's literature , in which persons living in stigmatised places are frequently seen negatively, affecting their social interactions and capacity to form connections outside of their immediate surroundings.

Our analysis provides empirical support of the territorial stigma highlighted in your literature review. It shows that this stigma is more than just a theoretical concept for residents of red-light districts. People's reluctance to engaging with residents of these places, as reported by the respondents, reflects wider cultural views and stereotypes that contribute to territorial stigma.

The study puts into focus the importance of continuing research and activism in developing policies that fully integrate sex workers and their communities into the urban fabric, assuring their well-being and urban integration.



### 7.3 PRACTICAL IMPLICATIONS

Based on the comprehensive findings of this study, significant practical implications for various stakeholders involved in urban planning, law enforcement, policy-making, and community development can be derived. The study's findings provide significant recommendations on how to manage the complex difficulties posed by red-light districts, with a specific focus on the case of Budhwar Peth in Pune, India. These practical consequences can be used to improve urban integration, safeguard the safety of sex workers, and improve general community dynamics.

#### Zoning restrictions:

The study emphasises the importance of customised zoning restrictions that take into consideration the coexistence of red-light districts inside metropolitan regions. Urban designers and regulators should take into account the various demands and challenges of such areas, attempting to find a balance between residential, commercial, and safety issues. Establishing secure zoning laws that help in limiting places of sex work and are also easy to monitor and preserve law and order, addressing safety concerns and health and well-being, and preventing sex work from overflowing and reaching heritage structures.

#### Community Development:

In order to empower sex workers and promote community development, urban planners may collaborate with non-governmental organisations (NGOs). Initiatives such as skill development seminars, health programmes, and public awareness campaigns can help to bring about positive changes in society. Semi-open Community spaces can be built in order to accommodate these programmes and seminars, which can help in building more inclusive environment.

#### Inclusive Urban Design:

Implementing inclusive urban design concepts can help to create safer and more accessible places for both sex workers and citizens. This includes well-lit public places, clear signage, and community amenities that meet the area's various requirements. There is an urgent need of promoting Recreational spaces, as the study points out lack of Open or Re-creational Spaces.

#### Awareness Campaigns:

Non-governmental organisations (NGOs) can continue to play an important role in raising awareness about the realities of sex work and fighting stigma. Campaigns

aimed at educating the public, eliminating misunderstandings, and organising for sex workers' rights can help to shift society perceptions. Challenges emerged in this study, could help in regulating workshops, campaigns targeting to combat these challenges, which can promote more inclusive environment and openness.

#### Policy Advocacy:

Non-governmental organisations (NGOs) can use study findings to advocate for policy changes that prioritise the well-being, safety, and rights of sex workers. They can work with lawmakers to develop comprehensive policies that address the particular challenges that areas with red lights face.

Lastly, the research's practical implications provide actors with a road map for creating more inclusive and supportive settings within red-light districts. It is possible to apply holistic policies that enhance community well-being, safety, and cohesiveness by taking into account the opinions and experiences of all parties involved, from sex workers to citizens, urban planners, and law enforcement. These practical recommendations are based on the research's in-depth findings and connect with the broader goal of encouraging thriving and harmonious urban settings.

#### 8. DIRECTIONS FOR FUTURE RESEARCH:

Future research might build on the findings of this study to look deeper into the complex urban dynamics that include the coexistence of sex work, urban planning, and societal perceptions within red-light districts. It is critical to investigate the complexities of these relationships, taking into account not only the interactions between sex work and urban growth, but also the wider consequences for community safety, well-being, and social integration. Further research into generational shifts in views towards sex work might be conducted, studying the underlying factors and long-term effects on societal norms and laws.

Comparative research across various cultural, legal, and urban contexts can provide useful insights into the commonality or uniqueness of issues related to sex work and urban development. Furthermore, professionals might look into new policy solutions targeted at improving the lives of sex workers and residents of red-light districts, while keeping urban planning standards in account. Gender, class, and ethnicity intersectional analyses can highlight how these factors overlap and influence experiences within these communities. Through qualitative approaches, research can also dive into the success of stigma reduction efforts, the practises of law enforcement officials, and the narratives and lived experiences of stakeholders.

Cross-cultural viewpoints and longitudinal studies that track changes over time can help us comprehend these complicated issues on a global scale. We can strive towards more inclusive urban development policies and initiatives that support social justice and enhance the lives people who live in red-light districts around the world by tackling these research directions

## 9. METHODOLOGICAL APPENDIX

### INTERVIEW SCRIPT

#### INTERVIEW QUESTIONS FOR RESIDENTS

Name :

Age :

Occupation :

Introduce yourself also tell us you are connected to the place ?

**Q.** For how long you have been in living here? Are you aware that there are brothels in this area?

**Q.** What are your thoughts on the presence of brothels in this area? Do you believe it has an influence on the neighbourhood?

**Q.** Are you aware what does the older generation think of the neighbourhood. ?

**Q.** Anything particular your father or older generation has seen? Have you seen any changes in from the past and now since these brothels existed in the neighbourhood?

**Q.** If you are a parent ,As a parent, how do you see the existence of brothels in this neighbourhood affecting the safety and well-being of your children and family? Do your children know about the existence, how do you tell them? How does your family feel about the brothels?

**Q .** Have you had any direct interactions or experiences with the sex workers in the area? If so, could you please share some of your thoughts or experiences? Have you ever been bothered or had any previous bad experience?

**Q.** Are there any challenges faced in terms of safety and security , if so , can you share the challenges you face in this neighbourhood?

**Q.** Has government or Police intervened, or you got any help from them?What role does Police plays in this neighbourhood?

**Q :** Since you stay here since \_\_\_\_ years/months/days ? Have you ever considered relocating from here?

**Q.** So if you think all this is contained and regulated and they are in their limits would you be happy?

**Q.** Interviewer: Do you have an suggestion from your end which can make things better?

## INTERVIEW QUESTIONS FOR SHOPKEEPERS :

Name :

Age :

Occupation :

Introduce yourself also tell us you are connected to the place ?

**Q.** For how long you have been working or conducting business here? Are you aware that there are brothels in this area?

**Q.**What are your thoughts on the presence of brothels in this area? Do you believe it has an influence on the neighbourhood?

**Q.**Since,your business exists \_\_\_years/months/days Are you aware what does the older generation think of the neighbourhood. ?

**Q.** Anything particular your father or older generation has seen ? Have you seen any changes in from the past and now since these brothels opened in the neighbourhood?

**Q.** Have you seen any effect on your business, since past times? Do you feel there is any effect on your business?

**Q.** Have you ever considered relocating your business from here?

**Q.** As a business owner how do you see the existence of brothels in this neighbourhood affecting the safety and well-being?

**Q.** Do you face any of challenges in terms of security while working in close proximity to sex work venues?

**Q.** Have you had any direct interactions or experiences with the sex workers in the area? If so, could you please share some of your thoughts or experiences?

**Q.** Has government or Police intervened, or you got any help from them?

**Q.**Have you seen any safety precautions from the police/Government or and intervention?

**Q.** So if you think all this is contained and regulated and they are in their limits would you be happy?

**Q.** Do you have an suggestion from your end which can make things better?

INTERVIEW QUESTIONS FOR NGO REPRESENTATIVE :

Name :

Age :

Occupation :

Introduce yourself also tell us you are connected to the place ?

**Q.**Can you describe your day, when you are working in/or for the red light area?

**Q.**What is the local government's current attitude on the presence of brothels in metropolitan areas?

**Q.**Do you receive any help from government? Any initiative by government?

**Q.**Do you get any Help from police? Any implications from police?

**Q.**What about the safety? Any implications and help from police and Government?

**Q.**Are you aware about the attitudes of society towards this area?If yes , can you describe it from your point of view on how other people perceive sex work as?

**Q.**What kind of support or interventions do you believe would be beneficial for the residents living and working near the red light area?

**Q.**When you tell people you work as a social workers for sex workers, what reaction do you get?

**Q.**What about generation? any change of perspective?

**Q.**Have you seen any significant Changes from then and now?

**Q.**What you think about the co-existence? Even if it is a taboo? How the market and people co-exist?

**Q.**Is there anything else you would like to share about your experiences or perceptions related to the red light area in your neighbourhood?

**Q.**Are you aware about zoning laws and policies ? if yes , How are zoning laws enforced in regard to these businesses? Any significant changes after the supreme court's judgement?



INTERVIEW QUESTIONS FOR GOVERNMENT OFFICER :

Name :

Age :

Occupation :

Introduce yourself also tell us you are connected to the place ?

**Q.** What is the local government's current attitude on the presence of brothels in metropolitan areas?

**Q.**How are zoning laws enforced in regard to these businesses?

**Q.**(Question outside questionnaire)But that is not allowed right? They can't carry commercial activities in a residential place?

**Q.**What elements are addressed when zoning restrictions for brothels in metropolitan areas are established? Is there a set of rules or criteria that must be followed specially for red light areas?

**Q.**Do or How do zoning regulations attempt to balance the demands and concerns of both neighbourhood inhabitants and sex workers in the area?

**Q.**Is there any new change or update to the zoning regulations concerning brothels since past ? If so, what were the reasons for the changes?

**Q.**What safeguards are in place to ensure the safety and well-being of sex workers in the region, particularly given their proximity to residential areas?

**Q** How does the local government address any potential negative effects of brothels on the neighbourhood, such as noise, increased foot traffic, or worries about public safety?

**Q.**Is there a special initiative or support programme in place to help or provide resources to sex workers in the area?

**Q** Are there any future plans to examine or alter the zoning regulations? If so, what are the primary considerations or objectives for these prospective changes?

**Q.**Is or How can the local government planning to promote openness and accountability in urban brothel regulation and oversight?

## INTERVIEW QUESTIONS FOR TOWN PLANNER :

Name :

Age :

Occupation :

Introduce yourself also tell us you are connected to the place ?

**Q.**What is the local government's current attitude on the presence of brothels in metropolitan areas?Are there any special zoning laws directed towards Place of Sex work or Red light areas ? How are zoning laws enforced in regard to these businesses?

**Q.**If or What elements are addressed when zoning restrictions for brothels in metropolitan areas are established? Is there a set of rules or criteria that must be followed?

**Q.**How do zoning regulations attempt to balance the demands and concerns of both neighbourhood inhabitants and sex workers in the area?

**Q.** As a Planner , Any brief changes from, the past? about the neighbourhood?

**Q.**Is there any new change or update to the zoning regulations concerning brothels? If so, what were the reasons for the changes?

**Q.** What safeguards are in place to ensure the safety and well-being of sex workers in the region, particularly given their proximity to residential areas?

**Q.** Interviewer: How does the local government address any potential negative effects of brothels on the neighbourhood, such as noise, increased foot traffic, or worries about public safety?

**Q.** Is there a special initiative or support programme in place to help or provide resources to sex workers in the area?

**Q.**How does the local government(Planner)interact with residents in brothel neighbourhoods to address their issues and obtain feedback?

**Q.**Are there any future plans to examine or alter the zoning regulations? If so, what are the primary considerations or objectives for these prospective changes?

**Q.**As a planner what or How can the local government can promote openness and accountability in urban brothel regulation and oversight?

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