Streets of Peshawar
A Mapping done on the male street child of Peshawar

By:
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Children who live or spend most of their time on streets are exposed to different forms of abuse and exploitation. This is true for children in most societies and countries irrespective of their economic status. Pakistan is one of those countries in which a sizable number of children are visible on the streets in the form of groups. This visibility is even more pronounced in the major cities of Pakistan. The city of Peshawar is a prime example of such cities in Pakistan which have an extremely high number of children spending most of their day and night hours on streets. The presence of these children on the streets in Peshawar makes them vulnerable to abuse and exploitation in all its forms.

This mapping is done with the objective of understanding the dynamics of the different forms of abuse and exploitation, which sometimes can be obvious and sometimes can be hidden under a range of different factors that may look benign at a superficial level but have highly abusive content once the surface is scratched. This mapping has been done to document the different patterns of mobility of children from other cities to Peshawar. However, sometimes this mobility projects the dynamics of trafficking. In addition to this, the mapping documents the situation and vulnerabilities of children who find themselves in Peshawar with or without their families due to a politically volatile situation in the North West Frontier Province. These children are part of the larger internally displaced persons (IDPs) that are moving from warring/conflict zones to peaceful areas of the country.
ACKNOWLEDGEMENT

This mapping has been made possible by the efforts of many people, all of whom believe that children are invaluable members of the society and have a common objective to protect them at all costs, irrespective of their geographical locations and their socio-economic backgrounds. This conviction creates hope and hope keeps us moving in a direction that we all feel may be the correct path.

This mapping of Peshawar is also done in a pursuit of the remedial path. In this journey, there are many who must be thanked. I would like to specially thank Ms. Shad Begum and Mr. Shaukat Sharar, part of my Ashoka family without whom this entire exercise may not have been possible. My gratitude to Ms. Sandrine Bayar, Ms. Valerie Khan and Mr. Sahil of GD-Sanjog who aside from the encouragement, very generously provided the funding to make this happen. I am also greatly indebted to my friend and colleague Mr. Faisal Javed, who came to my rescue in the most trying times during this mapping. He not only facilitated the process but also encouraged me to consider different perspectives in order to make this mapping effective, insightful and comprehensive.

The Abbottabad team of Vision remains invincible, Zahoor, Anham and Tajammal’s support can never be appreciated enough.

My special thanks to the young and energetic team of local male and female students of Peshawar, who not only had the resolve to take this challenge upon themselves but also made sure that they would do a job par excellence. It is my honor to mention all the names of this dedicated team here and they are Mr. Aftab Ahmed, Ms. Aisha Zaman, Ms. Ghazala Jamal, Ms. Jamila Zaman, Ms. Samreen Khan, Mr. Sajid Ali, Mr. Tauseef Jamal, Mr. Yasir Khan Khilji.

I also thank Mr. Farman Ali, child protection officer, Unicef Peshawar, for his support. Furthermore I would also like to thank Mr. Farman Ali for providing us with the ‘List of the Organizations working on Children/Women Rights Protection in district Peshawar’ table and giving me the opportunity to understand this very network and its mechanisms by discussing its details at great lengths with me.

I once again thank all those who were equally important for this process, but due to a limitation in space, may not have been mentioned here.

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1. GLOSSARY

Adda: This is a term commonly used for a hub or a center point for a certain activity.

Bacha Baazi: This term refers to the practice of ‘keeping a child’ in a sexual context.

Changars: These are conventional gypsies who are into rag picking. However, in the context of Peshawar, they are being identified as Punjabis who have come to Peshawar and settled here. Reportedly, in Peshawar, the women of this community are into sex work along with dancing and singing at weddings. The men generally stay home and are into drug use. Women in this situation sustain the household expenses.

Charpai: This is a woven cot that is used for sleeping or sitting purposes. Traditional cots are wooden and are woven with jute but the more recent and available cots are that of steel pipes woven with nylon thread.

Dars-ul-Quran: These refer teachings from the Quran.

Haji: This term is commonly used to identify a person (male) who has been to the pilgrimage of Mecca.

Hujra: Culturally in the North West Frontier Province of Pakistan, Hujra is an all male space where women are not allowed. Hujra is accessible to all in the neighborhood. For instance if there is a male guest of someone in the neighborhood, the person may ask to entertain the guest in the hujra though it may not belong to him. Baithak in Punjab may be similar to Hujra except that there are no hard and fast rules in terms of its exclusion or inclusion of females.

Imam: This term refers to a leader but when used in context of a mosque, he is the person who leads the prayers and thus is called Imam-e-Masjid or “Leader of the mosque”.

Kabaab: This is an eatable prepared by rolling minced meat (usually beef or mutton) in a tube form and barbecuing it over an open flame.

Kehwa: This is a brew made from tea leaves. It is considered inherent to the Afghan and North West Frontier culture. It is prepared by first boiling water and then adding crushed cardamom to the boiling water. Sugar is also added to the boiling water and then this concoction is poured on to the few leaves of tea. The color of the brew is normally yellow. It is fabled to burn the fat that is part of the regular meat diet of Pathans. In other parts of Pakistan, it is considered good for digestion especially after meals.

Madari: Traditionally, these are people who are road side magicians and entertain people around them by showing them different tricks. Then they go around and take money from those who were watching the tricks.

Pansari: This is a term used to describe the road side quack. Normally he would have herbs and different powders in small bottles, which he
advertises as having medicinal value. However, the *Pansaris* who function by gathering crowds around them generally sell different products that are for male sexual potency.

**Pathan:** This term may be used to point towards the specific ethnicity of a person, the place of one’s origin (which might be N.W.F.P, Peshawar or even Afghanistan), towards ones lingual capacity of speaking Pashtu Language or it may even be used to point towards a specific stereotype.

**Sarais:** Historically, these were resting spaces for travelers who would be traveling on foot. One still finds remnants of certain historical *Sarais* in Lahore and between Islamabad and Taxila. However, in the current scenario these are very cheap sleeping spaces. It is mostly a shared space with common bath rooms. Some *Sarais* may only have sleeping arrangements on the floor with matting and a pillow, while some others may have *Charpais* with bedding. The rates would depend upon the arrangement that the *Sarai* may be offering.

**Shalwar:** This is the bottom part of the dress that is commonly worn in both Pakistan and India. These are baggy pants that are tied to the waist by a draw string. In Peshawar men mostly wear *Shalwar* and *Kameez* (*kameez* is a loose shirt that goes on top of the *shalwar*). In India and Bangladesh the same outfit is called *Pathani* suit.

**Thark:** This would be the effort one makes to engage in sexual activity or to find sexual gratification, through whatever means and participants necessary. Whereas the sexual gratification involved in merely looking at someone in a specific manner would also be included in this category.

**Tharki:** This would be the individual who involves himself in the practice of *thark*.

**Tika Boti:** This is an eatable prepared by barbecuing small pieces of meat over an open flame. This can be made out of any form of meat, usually chicken beef or mutton.

**Zenanas:** This means “women” in Farsi. In this context, the term is used to refer to men who identify themselves as women. According to them they have a soul of a woman trapped in a man’s body. Within the larger framework of sexuality and its different manifestations, *Zenanas* are not *Hijras*, but ape the same community system as *Hijras*. In the western categorization of alternative sexualities, there is no terminology that can clearly define *Zenanas*. 
2. INTRODUCTION:

The North West Frontier Province (NWFP) of Pakistan has always been propagated as a province that shows an unacknowledged prevalence of sexual interaction between two men. A sexual relationship between older men and younger boys is also a matter of common hearsay in the province of NWFP. While in the first case mentioned above, it may remain a matter of choice between two adults. In the second case it is a clear violation of the rights of a child. Thus, it will always be treated as sexual abuse. Where as if the sexual interaction has the element of some commercial activity it will then be called the commercial sexual exploitation of children within the parameters defined by the Convention on the Rights of Child (CRC). However, there is no conclusive evidence in the form of scientific research or documentation that authenticates any of the above in terms of NWFP. It clearly remains hearsay.

This mapping of Peshawar was conducted to understand the level of visibility of groups and/or populations of children on streets. Issues related to their visibility are being dealt with the conceptual clarity that NWFP as a province, and Peshawar as a large city as well as the capital of NWFP, may or may not have similar trappings for children living or spending most of their time on streets who are visible in any other large city or provincial capital of other provinces in Pakistan.

Another factor that is being examined in this mapping is the situation of children who are being displaced along with their families or are leaving on their own (note: these children may already be living on the streets in the areas from where they are moving) because of a war-like situation in some parts of NWFP.

An additional inquiry was made part of this mapping regarding the pressures on the families who are now part of a larger community living in a camp environment. The inquiry was that how these pressures are vented and whether the venting is done according to the hierarchy within the family unit, assuming that the child is at the bottom of this hierarchy.

The mapping has placed special emphasis on the safety and security of children who are living in a camp situation. Therefore, this mapping has been done with the perspective of child abduction/child trafficking and/or child selling by a biological relative, in a desperate situation, as a matter of inquiry too.

Subsequently, the mapping has a very comprehensive scope. It will cover the entire range of issues that a child may have to face in a situation where he has been forced to step out or leave the safe environment of his ‘home’ (as commonly defined). In addition to this, the mapping will also document the issues that children face when they are displaced due to conflicts and the fact that before moving from their respective areas they may have already been exposed to some level of violence and conflict.
3. OBJECTIVES OF THE MAPPING:

The larger objective of this study is to document the issue of child protection in all its forms in regards to Peshawar and the spaces that are accessible to children within the city. One additional purpose of this mapping is to provide an insight into the emerging populations of children that may not have existed or may not have been part of the original groups/populations of children that are partially or totally spending their times on the streets. A prime example of these populations may be the children who are moving to Peshawar, with or without their families, from conflict zones in other parts of the North West Frontier Province (NWFP).

At a more micro level, the objectives of this mapping can be listed as the follows:

- **Map** geographical spaces in the city that may be a distraction or attraction for the different groups and populations of the children.
- **Describe** the relationship of the spaces with the children.
- **Describe** the relationship of the children with these spaces.
- **Illustrate** the healthy or detrimental influences upon the mental, physical and sexual health of a child due to the environment around these spaces.
- **Analysis** of the force-field these spaces i.e. the resisting forces that may not want to change the status quo in the environment, the encouraging forces that would provide assistance in bringing about the change in the environment and finally the neutral forces that still are not being identified as resisting or encouraging forces.
- **Description** of the aspect of the child/youth getting involved in any such activity that may not be age appropriate under the Convention on the Rights of the Child (CRC) to which Pakistan is a signatory, as well as under the constitution of Pakistan.
- **Detail** of the drug use in different populations/groups of children.
- **Description** of Children in commercial sexual exploitation at the hands of the adults.
- **Detail** of the situation of the children who are moving from conflict ridden zones to Peshawar with or without their families.
- **Description** of the situation of the children who are at the risk of trafficking or have been trafficked into Peshawar from other parts of Pakistan.
- **Description** of the situation of the larger issues of vulnerability for children who are exposed to street life.
- **Detail** of the existence of organizations that are working with children or on issues of child safety/protection and their capacity to address the vulnerability of children in these spaces in Peshawar within their projects.
- **Detail** of the project design for an existing organization that may want to reach out to these different populations/groups of children for their protection and safety.
4. METHODOLOGY:

For the purposes of this mapping a local team of male and female members was hired and trained in the following skills:

- **Observation and Documentation** of those observations in a diary format.
- **Developing** a map of the space from the description of the area in the diary.
- **Physically Verifying** each and every space mentioned in the diary.
- **Reporting** the spaces, groups/ populations of children and adults who are interacting with children or exist around the spaces that are predominantly used by children, using an objective frame of reference.
- **Developing** conversational skills without being interrogative.
- **Developing** some level of probing skills.

Due to the time limitation, the training was condensed and was conducted for one week. However, we would be justified in saying that the team had sufficient levels of skills to conduct the exercise of mapping which was realized in reflections after each observation, reading of diaries and physical walk-through of the concerned space by the team.

In addition to this, the trainers and some of the team members from Vision’s resource centre team from Abbottabad remained in Peshawar for the entire period of the data collection for the purposes of conducting reflection session on each report/diary and its documentation. All the important information documented in the reports/diaries was independently verified by the trainer and the team members from the resource centre. This entire exercise was done to ensure the quality and authenticity of information that was being documented during the data collection stage.

The entire exercise of verification by an independent team was also conducted to minimize bias in the data collection, as the data collecting team was local and had some level of pre-conceived information regarding most of the spaces and their utility in reference to the children.

In two situations, youth from the streets were hired to hold conversations with their peers and get a more in-depth sense of the situation but that data has not been included in the final analysis as there was not enough time to have the youth trained to the satisfaction of the training team. However, the insights shared by the youth and their peers were verified by the independent team and in most situations were found to be correct. These insights were used as leads to get to the spaces that were otherwise invisible to both locals and outsiders. This was the only use that was made of the information that was shared by the youth and some groups of children, when they interacted with the youth.

The purpose of employing the youth and the use of information that came through them was explained to the youth up front. However, in the absence of a proper informed consent protocol evolved entirely and precisely for children with the legal limitation that “children do not have the agency of giving consent” in the given context as stated by the Constitution of Pakistan under the Contract Act of 1890. Therefore it is difficult to
justify the information shared by the children and for this reason too the data was not included for the purpose of analysis.

For the purposes of facilitating discussions and conducting interviews, the communication strategy remained very fluid as we will see below. The objectives of the mapping were shared with the entire team and a day was set apart for the team to understand and discuss each objective in detail. This was done after the team had done their mock walk-through of the space and mock observations of that very space. The idea was to keep the bias minimum and not introduce anything relevant to the mapping before the appropriate time.

When the objectives of the mapping were shared with the team members, the pros and cons of starting any conversation during observation were also discussed. It was unanimously agreed upon that some level of interaction would be initiated with the community/groups/populations if the observer felt that it helped her/him to achieve some or all objectives. However, any such conversation would be documented to check the format and if after reflection the format was within the required protocol of an in-depth interview or a guide to generate discussion, it would then be used in other interviews and discussions as well. In other words, there was no pre-developed questionnaire for in-depth interviews or guide for a discussion. Both these tools evolved from the need and situation. However to check out their effectiveness and their objectivity they were analyzed by the local team as well as the independent team and then approved for further investigation and use.

The observations and physical walk through were done at various hours of day and night. Once the observations and physical walk through were done by the local team and the entire process was documented, the independent team went through the same process and looked at the similarities between the two reports to see the patterns that were emerging from the two different reports: one report coming from the local team and the other report documented by the independent team.

Thus checks and monitoring mechanisms were put in place at each step to assure the quality and objectivity of the data.

4.1 SAMPLING FRAMEWORK:

Using the scientific parameters of sampling, the sampling was partially a “sampling of convenience” and partially a “purposive sampling”. However, for the camps of “Internally Displaced Persons”, the quota sampling from within purposive sampling was used.

The only operational definition that evolved for the purpose of drawing a distinction between youth and childhood and for distinguishing a cut off age, was determined through a consensus of the entire team i.e. the independent team as well as the local team. It was decided that the age for an individual to be considered a child would be 1-12 and for a youth would be 13-16 year old.
4.2 SAMPLING CRITERION:

The only sampling criterion that evolved was for the camps of internally displaced persons (IDPs). The interview process that was conducted by the local female team was on the following criterion:

<table>
<thead>
<tr>
<th>Camp names</th>
<th>Age of the interviewee</th>
<th>Gender</th>
<th>Status</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajaur (1)</td>
<td>14-24</td>
<td>F</td>
<td>M/H</td>
<td>2-3</td>
</tr>
<tr>
<td>Bajaur (2)</td>
<td>14-24</td>
<td>F</td>
<td>M/WH</td>
<td>2-3</td>
</tr>
<tr>
<td>Bajaur (3)</td>
<td>14-24</td>
<td>F</td>
<td>M/HD</td>
<td>2-3</td>
</tr>
<tr>
<td>Mehmand (1)</td>
<td>14-24</td>
<td>F</td>
<td>M/H</td>
<td>2-3</td>
</tr>
<tr>
<td>Mehmand (2)</td>
<td>14-24</td>
<td>F</td>
<td>M/WH</td>
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</tr>
<tr>
<td>Mehmand (3)</td>
<td>14-24</td>
<td>F</td>
<td>M/HD</td>
<td>2-3</td>
</tr>
<tr>
<td>Bajaur (1)</td>
<td>25-35</td>
<td>F</td>
<td>M/H</td>
<td>4-6 or more</td>
</tr>
<tr>
<td>Bajaur (2)</td>
<td>25-35</td>
<td>F</td>
<td>M/WH</td>
<td>4-6 or more</td>
</tr>
<tr>
<td>Bajaur (3)</td>
<td>25-35</td>
<td>F</td>
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<td>M/HD</td>
<td>4/6 or more</td>
</tr>
</tbody>
</table>

Notes: Following is the qualitative explanation of the above chart:

1. The two camp sites at Katcha Garhi are divided on the lines of the populations of the camp. The people being displaced from Bajaur at one camp site are referred to as Bajaur and the people displaced from Mehmand agency and living at the second camp site are being referred to as Mehmand.
2. The abbreviation ‘F’ is for female and ‘M/H’ is for married living at the camp with husband. The abbreviation ‘M/WH’ is for married but the husband is back in the village safe guarding the house/chattels/fields or looking after elderly parents who in some cases could not be brought to the camps. The abbreviation ‘M/HD’ stands for married but the husband died in the conflict and now the woman is heading the household.
3. The column of children mentions the number of children of the woman being interviewed.
4. The categories were devised on the basis of a rapid survey done by some of the female relief workers who were already working inside the camps and shared the information on the populations with the Vision team.

The analysis of the data follows a geographical progression. It starts from the very point where children coming from outside of Peshawar disembark from the buses. Or if the children are already existing on the streets of Peshawar, from where they
inevitably visit the bus terminals for vending, asking for money, finding work at the workshops or restaurant that are spread out in several tiers of the bus terminals.

5. ANALYSIS:

5.1. Spaces:

5.1.1. Haji camp and the Lahore Adda:

Haji camp and Lahori adda are situated on the Grand Trunk Road (GT Road). These two main bus terminals of Peshawar city cater to most of the populations exiting in Peshawar leaving for other parts of Pakistan and coming into Peshawar from different cities and provinces of Pakistan. These terminals are situated very close to the entry point into the city of Peshawar.

Haji camp is divided into two main spaces. In the middle of the terminal are huge verandahs that have proper concrete roofs over them. At night time charpais occupy most of the space inside these verandahs. Charpais are rented out each night and the rent varies between Rs.15-Rs.20 per charpai. The distance between charpais is mostly nonexistent.

Certain spaces in the verandah are used as tea and food stalls. There are televisions that are connected to cable and can be seen in some of the food stalls but then there are some food stalls that are only for consuming food and tea and may not have a television. At night time there are very few lights inside the verandahs whereas most of the remaining open area is not lit at all.

There are toilets in the terminal that are quite unhygienic. However, there are people sitting outside the toilets who charge Rs.5 from whoever wants to use the toilet. There are many small and medium sized motor mechanic workshops within the Haji camp. Most of these workshops are side by side and are similar to small shops from the inside but most of the work of these workshops is done outside in the open in front of these workshops. It seems that the inside of these workshops is mostly used for storing tools and other related materials or for seating arrangements for the supervisor or the person in charge of the workshop.

There is a railway track behind Haji camp (see annexure); the surroundings of which are deserted and very few people are seen there during the daytime. There is minimal presence of children around these tracks during the day time but in evenings, late evenings and at night, none of the populations, adults or children can be seen in this area.

There are also other small hotels around the Haji camp area. These hotels can be used for accommodation purposes. Each room is equipped with 3-4 charpais that are so close in proximity that they are almost joined with each other. There were different rates for different rooms. Generally, rooms with televisions that are hooked to cable have a higher rent, varying between Rs.75-Rs.100/125.
The other part of Haji camp is known as the Lahori Adda or Peshawar Bus Terminal. This terminal is across the road from Haji camp (see annexure). Once again, this terminal is used for exiting and for entering Peshawar. There is a vast hall in this terminal that is used by travelers to sit and wait for their buses. There are benches in the hall for purposes of sitting. There is a food canteen as well as the ticket vending windows within this hall. Outside the hall, in a courtyard is a space where buses are parked. This is where the passengers get on the buses for different destinations. There is a mosque and toilets within the courtyard. This courtyard leads to another area where mostly the buses that are not on the move are parked. This is a relatively deserted area and within this is an open sewage drain. This drain comes from the toilets that are in the courtyard of the bus terminal. Besides the drain there are spaces especially created for people to squat and relieve themselves. While there is a charge for the toilets in the courtyard, this space is free of cost and does not have any enclosure around it. At night time, there is no light in this specific area and there is no visibility of any kind of population. On one side of the courtyard is a wall which if climbed can take the person to the outside of this terminal. One can witness drug users of all ages using this space as one of their spots for injecting drug use and consuming other drugs. This can be witnessed at any given time of the day or evening.

5.1.2. Gulbahar Colony and the Canal:

Gulbahar colony is a residential area in the city of Peshawar. One part of this colony is next to the Lahori/Peshawar bus terminal. It is parallel to the G T road, besides the service road that brings one into the Lahori Adda/Peshawar bus terminal. The part of Gulbahar colony that adjoins the bus terminal is relatively a very low income neighborhood. This settlement is divided by a so called canal in the middle. The canal has flowing dirty water as most of the sewage makes its way to the canal. Along both sides of the canal are alleyways that are barely wide enough for two people to cross each other simultaneously and on both sides of the alleyways are small houses that have their main entrance in these alleyways.

There are snooker clubs, shops, video game parlors and a number of make shift Shiite shrines. If one continues to walk beside the canal, one comes to a point that is the back side of the Lahori Adda/Peshawar Bus Terminal and one can very easily jump into the main court yard of the bus terminal. There is a lot of garbage around this area and one can witness plenty of drug users occupying this space.

The majority of the populations living in this area of Gulbahar consist of Christians, Changars and Zenanas.

5.1.3. The Bazaars of Peshawar:

The bazaars of Peshawar are made like as if a maze. Each bazaar leads to another. These are the old bazaars of Peshawar and are located in the interior city of Peshawar. The layout of these bazaars can be seen in the attached map.
Mentionable bazaars for purposes of visibility of children are **Shoba bazaar, Kisa khawni bazaar, Dubgari bazaar, cinema road Kabari bazaar and Bana Mari.**

In Shoba bazaar one can see many motor mechanic workshops. These workshops are on the main road and inside alleys. These workshops are open till 7:30-8:00 p.m. The workshops have a sizeable amount of visibility of children. Medium sized cheap hotels are present at the border of Shoba bazaar. These hotels offer rooms in the range of Rs.200-Rs.300. These rooms have attached bathrooms and may or may not have televisions in them. Generally a room with a television would be between Rs.250-Rs.300.

**Kisa Khawni bazaar and Dubgari bazaar** have **sarais** and small hotels apart from shops of different nature. The small hotel may have rooms with 3 to 4 **charpai**s in it but the bathrooms are shared. There are rooms in both these areas that are rented out to different populations. Reportedly, children in groups also rent rooms in these two areas.

**The cinema road,** which may have once had several cinemas, now only has two cinemas, Picture House and Tasveer Mahal (Picture Palace)\(^1\), remaining. The cinemas exhibit Pushto films and these movies have a reputation for being highly vulgar and violent in their content. In between the two cinemas, there are some tea shops and few other shops that sell music CDs and DVDs of movies. Across from these on the other side of the road is again a line of shops that deal in whole sale of music CDs and DVDs. These shops have a little door inside that leads to another area. This area, which is identified as a storage area is in fact a cubicle and has a bed with bedding in it. The door to this area is only identified through the handle it has on the outside, otherwise it can easily be perceived as a full sized looking glass.

There are some more tea shops in this area where one can get tea as well as *khewa.*

**The Kabari Bazar** is a narrow street with show cases on both sides with mobile phones on display. As one moves forward, one sees a small market of laptop computers. There are narrow alleys that lead to other markets.

**The area of Bana Mari** is a strip of mini cinema houses. There are shops that have different DVD posters on display. However, if one wants to watch a DVD then the person is taken to another space. This space may be a shop or a room. In most of these spaces, the room is divided into two areas. The downstairs of this space is not for purposes of use, one has to climb a make shift ladder to get to the upper half of the room and in this upper half is an arrangement of seating and a DVD player along with a monitor to watch the movie.

**5.1.4. Bacha Khan Chowk, Cinemas of Peshawar, Hotels of Peshawar and Mini Cinema Houses:**

\(^1\) While this report was being written, it was learnt that Tasveer Mahal was destroyed in a bomb blast, thus leaving only one cinema on the road.
Bacha Khan Chowk is a crowded area in Peshawar. It is actually a square that has different roads going from and leading to it. It becomes more crowded on Wednesdays and Fridays. On Wednesdays, there is a vegetable and fruit market that is set up close to this square and on Fridays there is a market of different kinds of birds in this area.

During these days and otherwise too, there is a tradition of people gathering around in a circle while in the midst of them is a seated madari or a pansari, who is either putting on a show or is selling stuff that is for male sexual potency. These circles generally are in two to three tiers. Children/youth are normally seen attracted to any such gatherings.

Close to the Bacha Khan Chowk, there is a cinema that is known for running hard core pornography on a daily basis. This cinema is owned by an influential political figure who owns another cinema in the city. Both these cinemas have been known to run such movies whenever this figure is in the government.

As one enters Peshawar and comes close to Haji camp area, one can see big, small and medium sized hotels on both sides of GT road until one gets to the Gulbahar Police Station area. The hotels are mostly on the right side and on the left side are lanes that lead to the interior parts of Peshawar.

There are several hotels that face the road and then many smaller ones that are also situated in the inner lanes, behind the hotels on the roads. Some of the bigger hotels facing GT road are the high-end hotels in terms of room rentals but some of the hotels that are in the inner lanes are cheaper hotels with small rooms, charging from Rs.200-Rs.250. The room with a television generally charges Rs.250.

The strip of Bana Mari has several mini cinema houses, set up in shops. The layout of these mini cinema houses is explained in the preceding portion that details the bazaars of Peshawar.

5.1.5. Karkhana Market:

The Karkhana market is beyond the barrier of the city limits of Peshawar. However, it is considered an extension of Peshawar. The Karkhana market is divided in rows and rows of shops set up in a quadrangle format. These shops boast an extremely versatile and wide range of sellable items ranging from alcohol, drugs to monitors and tooth paste. In some of the shops there is some level of assemblage of products too. For example there are shops that convert computer monitors into small sized televisions accompanied with a proper paint job to further establish its authenticity as a television set. Similarly, it is generally said that most of the imported cosmetics and toiletries are also produced in this area.

Alongside all of this is the entire market of drugs and alcohol. This is not a monitored area and there is relative freedom in marketing these contrabands. However, it is common knowledge that most of this stuff is actually smuggled first into Peshawar and than beyond.
5.1.6. The bus stand close to Karkhana Market:

It is mostly referred to as a mini bus stand by the locals but is in fact a functional bus stand for all kinds of vehicles. One can see large buses stopping and dropping off or picking up passengers. There are trucks that load and unload cargo. Furthermore there are also mini buses that are parked there waiting to go to different destinations.

5.1.7. Katcha Garhi Camps and its surroundings

The Katcha Garhi camps housing the two dislocated populations, one from Bajaur and the other from Mehmund agency are situated at the border of Hayatabad, a neighborhood in Peshawar. There is a police barrier that divides the camps from the main city. The layout of the camps and its sizes are explained in the attached map in the annexure.

These camps are next to what once was a mud structure in the shape of houses for the Afghan community that was situated there before returning to Afghanistan. One can now see the structures in a semi-demolished form. The camps are next to this stretch of land that once housed these Afghan communities. However, behind the camp, there is a village of Shinwari, which is a community of people from Afghanistan, who now own large portions of land over in that village. Furthermore they also have houses that they rent out as well.

These camps are between this village and main GT road that leads to Torkhum border. The camps are very basic and have manned barriers at both ends, but the person at these barriers does not question the people entering or leaving the camps.

One obvious reason for not having a more vigilant arrangement to check the entrants or people leaving the camps is that it has the only connecting road from main GT road to the village in the back. Thus, one can see vehicles large and small driving on this connecting road to the village. People from the village may get off from public transport on the main GT road to walk to the village in the back.

The living conditions in both the camp sites are below basic. One can see from outside that these living spaces may not be able to protect its residents from any extreme weather conditions. Furthermore, the civic amenities are close to minimal for such a large population that is residing in these camps. There is one hospital, which is from the days when Afghan refugees were living in the adjoining space and there is one school which also seems to be from the same period.

There are plenty of children visible in this area. These children are of both genders and of all ages. The children mostly play outside or behind the camps. It is quite normal to see older children carrying smaller ones and during the day they are all outside and very accessible.
5.2. POPULATIONS AND GROUPS OF CHILDREN:

It is quite evident in any situation that children or adults who exist in a certain space form their own relationship with that space. It has been observed that children who live in certain neighborhoods are more confident within the areas that they are familiar with in that very neighborhood. Likewise adults too would be more comfortable in their own spaces or cities.

The Peshawar mapping is not an exception to this general observation. Each space that has been mapped in this exercise has reflected a certain relationship between the people who are residing or spending most of their time in these spaces.

Since the focus of this mapping is children and their relationship with the spaces that they are using, the analysis of the data is strictly restricted to the core objective of this exercise i.e. how safe are the spaces where majority of these children are spending their time for all intents and purposes.

The layouts of all the spaces have been detailed in the first portion of this mapping report. This portion will reflect upon the presence of children in these spaces and their interaction with the space as well as others who are present in the space.

5.2.1. The children at Haji Camp and Lahori Ada:

The Haji camp and the Lahori ada are the two main bus terminals of the city therefore there is a large presence of people in and around these two terminals. Children form a part of this population too. During day time, children are seen working at the workshops within the premises of the Haji camp side of the bus terminal. This group of children is seen till the workshops close down for the day. Since the observations and data collection were done during the month of March/April and though the day light hours were increasing the time frame used to measure the day light hours would still remain that of winters.

On one of the days when the observations were done, it was raining and the workshop area remained slightly deserted in comparison to other days of observations. The one exception was the day when some of the inner city bazaars of Peshawar were rocked by blasts that not only alerted the safety and security mechanism in Peshawar but also slowed down all activity in the city of Peshawar.

The different spaces inside Haji camp and around it are frequently used by children. All the sleeping spaces at the Haji camp were observed after hours. Generally the charpais used by the children were a shared sleeping arrangement. The charpais would very rarely be occupied by a singly child or youth alone. In most cases either it would be two children of the same age sleeping on the charpai or it would be a youth and a child. On most of the occasions when observations were made of these sleeping spaces, the children would be sleeping. There was no monitoring of these spaces except for a single person, who would be sitting on a side during the first half of the night. But after
midnight, anyone wanting to use one of the *charpais* would have to wake the owner of the *charpais*.

Thus, sexual interaction between two children or between a youth and a child is possible as they are sharing the sleeping spaces. No probing was done to inquire whether any such activity takes place in these spaces. However, it was observed that children, when they came to rent the *charpais* were quite confident and in most cases knew the owners of these *charpais*. In some cases, it was discovered that children had some kind of an account with the owner of the *charpais*, where they did not pay on the spot but told the owner that it should be added into their account.

In terms of sexual interaction what was observed at Haji camp was the following:

### SEXUAL INTERACTION BETWEEN AN ADULT AND A YOUTH AT HAJI CAMP:

During one of the observations between 10-11 p.m. at a hotel adjacent to the Haji camp a youth between 12-14 years of age and an older man between the ages of 25-30 were seen together on a *charpai*. There were several other *charpais* outside this hotel with little wooden tables in front of them. These tables were used for serving food. Some of the other *charpais* were also occupied by different people but the age difference was not so much in other cases and they were all adults.

The adult ordered the food and then started talking with the youth. Simultaneously, while talking he took the youth’s hand and put it underneath his shirt around his groin area. One could easily see that the adult was using the youth’s hand to massage his penis under the *shalwar*. This sight was quite visible to the rest of the clients sitting at the hotel, but nobody paid any attention to it. The youth also did not show any reluctance throughout this act.

In the meantime the waiter who appeared to be between 20-25 years of age, brought food and saw what was happening. He said something in Pushto to both the individuals sitting there, upon which both laughed, the waiter winked at them and left. Once the food had arrived, the adult and the youth ate it and then once done the adult paid the money and held the youth by his hand and took him inside the hotel.

In random conversations with waiters and the owner of one of the hotels at Haji camp, it was revealed that *bacha bazi* is quite common at the hotels around the Haji camp area. Most waiters except one denied that the hotels offer services of providing children and/or youth to their clients. Generally, the response was that men bring their own “boys”. Interestingly at no point during these conversations was it felt that the discussion was regarding a much tabooed subject. Mostly at and around the Haji camp area, this entire issue was discussed in a very casual and non judgmental way. A common term used in most situations was as follows:

> “Pathan log bachon ka shauq rakhtay hein”
> *(Pathans have a liking for male children)*
To gauge all this in an analytical framework, it is evident that there is a level of comfort in sexual interaction between male children/youth and male adults in the Haji camp area. It seems that people in the environment do not see this as something that is out of the ordinary or should be condemned. At no point in time was any terminology heard for describing the child/youth brought to these spaces for sexual exploitation, where as the term \textit{bacha Bazi} refers to the act itself alone. However, it was the adult who was seen as someone who had this desire and could not fight it.

The spaces at and around Haji camp are sexual spaces for all intent and purposes but they are not being identified as sexual spaces by the local population. At surface value, there is no stigma attached to Haji camp or its surroundings. That is until and unless one is aware of the entire issue of child abuse and commercial sexual exploitation of children and how the space of Haji camp compounds the situation.

Thus, one has to understand that while from a child rights perspective this space can easily be termed as a space where children are sexually abused and/or exploited. But from an adult’s perspective, who is present within this space, it is just one of those spaces that are used to bring boys for purposes of having sex as some adult males of a certain ethnic group have a desire to have sex with boys. This information was only made available after further probing and therefore differs from the initial surface information.

Any intervention to address the sexual abuse and exploitation of children/youth will have to be designed keeping in mind all these nuances linked to this space.

**The toilets at Haji camp:**
Children are also present around the toilets at Haji camp. This was observed during the mapping exercise to gain an understanding of the sizeable presence of drug users around this area. These drug users were mostly adults but there were children who were spotted around this area as well. At one point during the observation process, some children were seen using drugs along with the adults. One of the most common methods of administrating drugs in adults was observed to be through the exchange of syringes.

When other people from this space were contacted to get a sense of how they perceive this entire situation, it was discovered that most of the shop keepers, tea stall owners and workshop owners viewed this entire situation as a nuisance. The fear from this activity in the general population at Haji camp stemmed more from the drug users stealing their possessions, as opposed to witnessing children present in such an environment. Or even in some cases the children using drugs along with the adults did not garner the same level of concern. Not a single person engaged through casual conversations mentioned any impact of this environment upon children who are a part of the larger work force in addition to all the other children that are frequenting the Haji camp area. In terms of exchanging syringes during drug use, no one mentioned in their conversations anything about it spreading HIV and or Hepatitis amongst adults and children.
In conclusion, the Haji camp area needs a holistic intervention that addresses the issues of child sexual abuse and commercial exploitation through identifying watch dogs from amongst the existing adult population who may have a reason to safeguard these children. An uphill task, but an aggressive campaign may be designed to have the workshop owners, the tea stall people and the community of vendors to empathize with the children present in this area. This campaign has to be very non threatening because as much as child rights activists feel that children’s rights are trampled upon in this area, the reality is that children do form a formidable part of the income generation activities in these spaces and that creates a major stake for the people at Haji camp. Simultaneously, the health factor needs to be emphasized with utmost care without creating a stigma linked with different diseases. It may be further emphasized that any health checks or health camps (if part of the intervention design) for reaching out to children through adults in this space, should be within the parameters of child rights and should not add to the violation of bodily rights of the children in question.

Children who may be using drugs will also have to be part of the same intervention, their treatment and their rehabilitation needs to be carefully addressed through qualified and trained medical and psychological teams. Whatever infrastructure is put in place as a consequence of this intervention, it needs to be visible to everyone at Haji camp so that people realize the importance of children and their rights.

The Lahori Adda or Peshawar Bus Terminal:
The Lahori ada or Peshawar Bus Terminal is an extension of the Haji camp. It is situated across the road from Haji camp, which is evident from the attached map with this report.

The pre dominant groups/population of children at the Lahori ada, are those who are involved in vending. The hotels around this space cater to a better socio-economic population compared to the ones at Haji camp. These hotels are used by a variety of people, who may vary from families to other travelers who may want to use these hotels. Generally the room rent for a double room is Rs.500. To the best of our observations these spaces are not used for any form of commercial sexual exploitation of children.

The toilets at the Lahori ada are in a better shape too. They are dividing the main terminal from the bus parking area and are in clear view of the general population who may be using the buses at this terminal. The toilets are paid toilets and there are people sitting outside, where as the insides have proper doors to each toilet. There is an electrical supply present (whenever there is electricity otherwise), with lights present in each stall.

The area behind the toilets and where the buses are parked were found to be deserted. During the observations, no suspicious activity was documented in this area. The conversations with the people in this area also did not reflect that Lahori ada had any reputation except that it is known as a bus terminal.

However there was visible concern regarding the part of Gulbahar colony that is right behind the bus terminal.
5.2.2. The children with blond hair and the youth with pierced ear:

The area of Gulbahar colony that is adjacent to Lahori ada and/or Peshawar bus terminal is the area which is populated by Christian community, Zenana community and Changars. The unique aspect of this area is that some of the male children between the ages of 7-10 years have their hair dyed blond or at least have blond streaks. In separate settings and conversations with the men of the community, conversations with the waiters working in the surrounding sarais and the local people of Peshawar it was revealed that these children are used to gather money when the women of the family are performing:

<table>
<thead>
<tr>
<th>CHILDREN USED FOR GETTING MONEY FROM THE ONLOOKERS WHILST THEIR MOTHERS AND SISTERS ARE DANCING:</th>
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<tbody>
<tr>
<td>As stated above, in different conversation, it was discussed that these children with blond streaks or with entirely dyed hair are used for collecting money from onlookers when their mothers or sisters are performing in front of a gathering. These children become especially useful when the performances are in female spaces. Culturally, children beyond the age of puberty if not related are not allowed beyond hujras. Since these children are still young, therefore they are allowed within the privacy of home. However, it is reported that these children do get exposed to all the teasing and sexual gestures that male onlookers make towards the female dancers during performances.</td>
</tr>
</tbody>
</table>

These children are also exposed to drug use as their older siblings and fathers are using drugs in front of them. Generally the use of drugs is done in open areas and along side the boundary wall of the Lahori Ada and/or the Peshawar Bus Terminal.

In a witnessed situation, a child came out to call his father for food. The father at that point was injecting drugs close to his groin area and cursed the child saying that he would come whenever he wants to.

These children are not going to school or to any other non formal educational set up. They spend most of their time outside their homes playing or can be seen at the snooker clubs across the canal.

The youth with pierced ear is also part of this community. The ages of the youth may fall between 14-18 years. They generally wear similar clothes and their cheeks are very pink as if they have applied some form of make up. They do not have any thing effeminate about their demeanor but they are into commercial sex. They have cell phones and would write their numbers on a stone or something close to where they may feel that a stranger is sitting. In conversation they do not admit that they live in Peshawar but name different cities in Punjab as their places of residences. The reason that they tell for their presence in Peshawar is visiting friends.

However, this youth was observed during one and a half month that the mapping was being done in Peshawar. They mostly are seen sitting on the side wall of the canal in late
evenings or hanging around the snooker clubs in the morning and afternoon. They were seen smoking cigarettes and admitted to using hash most of the time but were never seen injecting drugs.

To conclude the situation of children and youth living in this area of Gulbahar colony, there are several challenges in terms of intervention. The foremost challenge would be to have two separate interventions in the same space, one for the youth and the other for the children. If the youth is motivated to learn skills that are age appropriate, have a creative component and is of educational value too, the hope is that they would want to look beyond their current existence, especially if the skill is economically viable too. Would they be seen as a role model or would this intervention be considered a threat to the existing status quo in the area? Would it disturb the current dynamics of coexistence? The answers to these questions can only be postulated, where as a definite answer would only be constructed after an actual intervention has been made.

In regards to children, an effective entry point could be the addressing of the health issues of the changar community. Within this, one can bring in the entire aspect of HIV and AIDS prevention since there is IV drug use in the community and also because women of the community are reportedly into sex work. This entry point can provide access to the children also and once there is some level of acceptance of the organization implementing the intervention then the next agenda point can be the basic education of children at times when they are not accompanying the females of their families to their performances.

Gradually, more activities can be added to it. However, what needs to be kept in mind is that if there is a point where it becomes evident that, two interventions simultaneously i.e. one for children and the other for youth may threaten the community, it may be better to prioritize between one of the two interventions and seemingly, it may be more effective to give priority to the intervention for children as that may create a level of trust amongst the community and may lead to the intervention with youth as well.

5.2.3. The child mechanic, child vendor, and child waiter:

All the three groups of children can be witnessed in the bazaars of Peshawar. The area of Shoba bazaar has a large visibility of children as well as youth, who are working in the workshops. These children/youth are mostly busy in their work during the day. However, while they are working, most of their interaction is amongst themselves or their bosses who are sometimes busy with them and at other times may be sitting inside the workshops supervising their work. Abusive language for children is used quite frequently by the trainers and children use curse words for each other too. Punishment in form of slapping on the face of a child was also witnessed in number of situations. It was mostly observed that children showed a level of comfort with their environment.

In some conversations with the workshop owners, it was gauged that the workshop owners did have a relatively affectionate way of talking about their pupil and felt that they were doing a favor to the society by taking the children in as their internees who
otherwise would fall prey to bad habits such as drug use, stealing or pick pocketing. In some select situations children were getting paid for their services.

In regards to education of these children, most of the workshop owners were of the view that education is useless; rather it is the skill that would be economically beneficial for these children.

Some of the children/youth after finishing their work at the workshops in the evening were seen outside the two cinemas on cinema road. Several of them went inside the cinemas while some stood outside till the movie had started and the cinema gates were closed. When the gates of the cinemas closed, the children/youth standing outside moved from this space and went into the adjoining bazaars. The children/youth who had gone inside the cinema were not with accompanied by any adult, where as within the group the ages were varying. The younger may have been as young as approximately 8 and the older may have been around 15/16 years old. Similarly the children/youth seen standing outside the cinemas at first and later went away were also of varying ages.

The gate keepers at both the cinemas revealed that children from the nearby workshop do access these cinemas once they are done with their work. According to one of the gate keeper, the group who did not go inside, may not have had the money to go inside and may have had been waiting for friends to come and take them inside. He further explained that friends are mostly from other workshops or from same workshop of the same or of older age.

In these areas, children/youth were also seen vending a variety of different articles. Mostly they were seen selling fresh coconut set on a platter that they would carry on one of their shoulders. Garlands of fresh Jasmine and roses is another thing that these children sell in these bazaars. However, most of the vending is done during evening hours. Generally, the children seemed quite comfortable and seemed to know the shop owners and tea stall owners as well. On some occasions, it was witnessed that they were supplying garlands to certain tea shops and other shops on permanent basis, as they would just walk in the shop, hand a bunch of garlands to the person there, take the money and walk away.

The adults, pre dominantly the owners of the shops and tea stalls had a sympathetic attitude towards these children. It reflected from their conversation that they would want to help these children as the children were at least trying to earn and were not into begging like many adults. Thus, it would seem that these adults have a level of respect for these children who are into vending.

The child/youth waiter was witnessed at a number of tea stalls in the area. They were seen to be washing the small khewa cup on the side or serving tea or khewa to the people who come for the purpose of having tea or khewa. These children speak Pushto and are reportedly locals of Peshawar. They work from mid morning till late in the evenings unless the tea stall is also serving breakfast, if so then the working hours expand accordingly. Once again the relationship between the owner of the tea stall and the
child/youth waiter is a mix of affection as well as discipline. Abusive language is used frequently but no beating was witnessed during any of the observations. The child/youth seems busy in his work and is not paying much attention to his environment.

**In conclusion,** it cannot be said with any certainty that the aspect of child sexual abuse and commercial exploitation of children may be happening in the above set ups but at the same time it cannot be discounted either.

The cinema remains one of the spaces where sexual interaction within the different ages of youth and children can take place. Therefore the possibility of coming in contact with adults and falling prey to commercial sexual exploitation in these cinemas is not a remote possibility.

A positive thing that is constantly reflected in the conversation of different groups of adults who are permanent part of the environment is their relatively caring attitude towards these children. This for any intervention can be a very major encouragement. It seems that there is a level of receptiveness in adults of these areas to create a better environment for children that exist in these areas.

**5.2.4 Children in commercial sexual exploitation:**

There is no specific area that can be singled out as “the space” where commercial sexual exploitation of children takes place. It is quite evident from this mapping that the availability of children/youth for sexual exploitation is a strong possibility in the areas that have been mapped during this process. However, there are some areas that are specifically known for this purpose only and then there are others where it is easy to access a youth/child and sexually exploit him.

**The little hotels and sarais inside the bazaars of Peshawar** are said to be used for this purpose. It is also reported that some of these hotels do have the provision of supplying youth upon request against some extra charge. However, during the observations and conversation none of this could be verified.

None of these sarais or hotels admitted that they would allow anyone below 18 years of age to stay on their premises. They also stated that the national identity card is required for staying in any of these hotels or sarais. In one situation, when one of the sarai owner was asked that what if a child came with an adult who possessed a national identity card. The sarai owner said that they would only allow a child with an adult if the child was the son of the adult. When further questioned, how he would determine that, he just said that:

“I have ways of finding out.”

In another situation the hotel owner said that they would only allow families that came to Peshawar from adjoining villages for treatment at different private and government medical centres. In a case of an adult bringing a youth or a child with him, the adult will
have to establish that he had brought the child for purposes of treatment and for that he would have to show them some x-ray or a slip of doctor.

Generally, the hotel and sarai owners said that after the situation has turned volatile, the business is not the same since police normally comes during the night and checks on the people who are staying at these spaces. Therefore, it is now very difficult for anyone to use these spaces for “such acts”.

These responses do have a sub text and that is that if things have changed due to volatile situation in the country, there was a time when these spaces were used for these purposes. Also, there has not been a response that explains a mechanism that would be used to determine the relationship between an adult and accompanying child/youth that may check in to these spaces.

One thing that almost all sarais and hotels (big or small) agreed was that they did allow massage boys/men in the hotels/sarais with the man who would bring these boys/men. Further detail about the massage boys/men has been documented under the heading “youth and children in massage”.

It was also noticed during the observations that children were working in these hotels and sarais as errand boys, showing rooms to guests who may want to check in, waiters, and dishwashers. Thus, there was a sizeable visibility of children around these spaces at late hours and during the day time as well.

There is enough evidence in the data collected that children in groups are renting rooms for purposes of living in Peshawar. Most of the rooms that are rented out are situated in these bazaars. There were many conversations that were held with children on this issue but one of the most revealing was the following:

<table>
<thead>
<tr>
<th>THE TWO BROTHERS FROM BAJAUR:</th>
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<tr>
<td>The two brothers came in contact with the team doing observation close to Jinnah Park area in Peshawar. They came to this park around noon time with a box of shoe shine. They approached the two team members offering their services of shoe shine and then were engaged in a conversation. The older boy said that they were brothers and that he was 12 years old whereas his brother was 7. They spoke Pushto and did not know Urdu at all. During the conversation they disclosed that they were staying along with other people (qualified as older men and youth as well as some children from Bajaur) in two rooms in Kisa Khawani Bazaar. They said that they are really enjoying their stay in Peshawar as they have a television in their room and it is hooked with cable so they get to see all kinds of movies. In addition to this they also added that there was a lot of freedom for people to smoke and use drugs in the room and that they themselves smoke but do not do drugs. They offered to take the two team members to their rooms. This offer was tactfully and politely declined (as this did not fall in the protocol of the research).</td>
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</tbody>
</table>
In conclusion, keeping in light the above mentioned information hinting towards some level of commercial sexual exploitation of children around these areas, it is essential that some form of intervention should be designed especially for purposes of protection of youth and children from sexually transmitted infections, specifically, Hepatitis and HIV&AIDS. However, the silence around the issue may make any intervention an uphill task as that would possibly bring to surface what the environment wants to keep under wraps.

What can be done with relative ease is to have an intervention that is not directly on health but is more focused on providing sport outlets for children in vicinity and once that is in place, other issues can be addressed through different activities.

5.2.5. The Mini cinemas and the sexual interaction between adults and youth/children:

The area where most of the mini cinema houses are located was identified for the observation team by several people whom the team met in different parts of the bazaars of Peshawar. The team wanted to get to internet cafes that had cabins and they were sometime mockingly and other time satirically told to go to Bana Mari. During the quest for finding the way to the “internet café with cabins”, one of the conversations is documented as follows:

5.2.5.1. Bana Mari and child sexual exploitation:

“Go to Bana Mari if you want a boy and enjoy with him. There are mini cinema houses there and you can see any kind of movie. I went there yesterday and took a boy along. I paid the boy Rs.50 and had sex with him at the mini cinema house there. I paid Rs.60 for the space and the movie, you can get boys there as well, the owners of the mini cinema houses will get you a boy except they will charge more. It is cheaper if you take your own boy. See that is the boy I took with me yesterday.”

In the above situation, the boy pointed at was approximately 13 years old and was wearing stained clothes. He looked a little forlorn and reflected a very unkempt look.

At the Bana Mari, most of the cinema owners denied that they provide children/youth to accompany adults inside the mini cinema but did not have a problem if someone wanted to bring their own “boy” with them. The fact that they charged Rs.60 for the space and film for 1 hour was verified at these mini cinema houses. In addition to this it was also confirmed that the owners of these mini cinema houses did know the rate at which one “could get a boy” and that rate was between Rs.50-Rs.100.

This clearly identifies and confirms the entire issue of commercial exploitation of child/youth in these mini cinema houses.
**In conclusion,** one sees an entire set up that not only feels comfortable around this issue but has a way of promoting and propagating it too. It was also observed that the people from law enforcement agencies such as police was also seen there, in which case, it can be assumed that this set up has some support of local police. For purposes of intervention, it seems there is a very comfortable arrangement that would be disturbed if any campaign is launched or media attention is invited. However, whatever has to be done has to be done in a subtle but effective manner. Health intervention can be a possibility and/or once again a very discreet, indirect and seemingly benign intervention in close vicinity may be a more sustainable way of handling this very crucial matter.

**5.2.5.2. Children/youth in cinemas:**

As mentioned earlier there are cinemas that are showing hard core pornography and within these cinemas there is a visibility of children who are engaged in vending different eatables and beverages. These children enter the main hall of the cinema 5-10 minutes ahead of intermission and stand and watch the film on the screen.

This matter has been also detailed in another portion of this report documenting “FUNDAMENTAL PARAMETERS FOR AN INTERVENTION DESIGN”. **In conclusion** this aspect of child abuse and possible sexual exploitation in the stated context has two dimensions: one is exposure to highly sexualized content that is not age appropriate and secondly the possibility of getting abused in that environment.

In any intervention, what needs to be kept in mind is the entire element of sexuality. It should not be forgotten that a child/youth is a sexual being and at some level what he is witnessing is titillating for him also and that is beyond his control. In other words, what the child/youth is watching and what he is feeling are both beyond his control. Thus in consequence the act may seem to look like one which involves the child’s consent but in reality it does not and should be seen through the lens of child rights. Using this perspective of rights of the child, the space is abusive in its very nature and what it is doing to the child is also clearly abusive.

**5.2.5.3. Children watching madari or pansari:**

This form of abuse is not limited to the city of Peshawar. Generally, when there are different tiers of a circle made of different ages, adults find a way of standing behind children/youth, once behind them they start rubbing themselves with children, mostly in street situation, what has been observed is that normally children who are put into commercial sexual exploitation take this as a clue and leave the circle with the adult and go to a spot where sex with the adult or ejaculating the adult is possible.

This is what happens in Peshawar too when these so called madaris or pansaris gather people around them. What also needs to be kept in perspective is that, most of the time, the language of Pansari is very sexual and may be age inappropriate for a child/youth. In addition to this the knowledge that the pansari gives out about sexual acts can be completely inaccurate.
5.2.6. Youth and Children in Massage on the streets of Peshwar:

Massage since late 80s has been a lucrative business for young men who migrated from rural to the metropolises in Pakistan. Initially, the ages of so called masseurs were 17 and/or above but now the ages have reduced and youth as young as 13/14 are also seen holding the little bottles of oil.

In Peshawar too, there is a sizeable number of such youth that can be seen standing along the GT road and also roaming around the bazaars of Peshawar. They normally appear during early night and can be seen on GT road till after mid night. Normally, they go back to their rooms around 3 or 4 in the morning.

This one group of youth is not local to Peshawar and come to the city at the advent of summers and stays through summers. They mostly come from Southern and Central Punjab. They either rent rooms with their friends whom they accompany to Peshawar or with adult masseurs whom they befriend during their stay in Peshawar. They are relatively comfortable with the environment and generally have no qualms talking about explicit sexual acts. In one of the conversations, the following was revealed:

**PATHANS PAY GOOD MONEY:**

This is my first time in Peshawar and it is my second day. Another boy of my age from my village came to Peshawar last year and spent the entire summer here. There are lots of boys of my age or even younger who come to Peshawar each year from our village. I only discovered this about Peshawar last year when this boy whom I know came to Peshawar and had a very lucrative summer. I am the oldest amongst 7 siblings, my mother is dead and my father is crippled, therefore I have to feed everyone. I am 16 years old. I do not miss my home, what is there to miss? When one has come out to earn then what is the use of missing anything? I know what is expected from massage. This friend of mine told me that ultimately all the clients want sex. I do not mind it as long as there is good money in it. Good money means 500 to 600 rupees. Of course they pay that kind of money for penetrative sex. Well these Pathans are thurki and like boys, therefore they do not mind giving this kind of money. I have not had the luck till now but may be tonight I may be lucky. Of course, there are younger boys than me who are in massage. I know several from my own village who are much younger to me and are here but they do not stand here they work through hotels, by that I mean that they have arrangements with the waiters in the hotel and the waiters call them whenever someone asks for them. They earn good money. I am not afraid of anything, what have I got that they will take away. If police tries to harass me I would touch their feet and tell them that

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2. See “After Sunset”, a documentary film based upon a research conducted by Vision in 1998. It details the arrival of massage as a sexual activity between same sex partners. These so called massage services are offered for varying amounts of money depending upon what is being sought as the ultimate pleasure. Where as penetrative sex being the highest in the range.
This conversation provides an insight into the movement of children/youth from one city to another for purposes of commercial sexual exploitation. Once again, it is a multidimensional issue. This too cannot be understood without first understanding the entire aspect of sexuality and sexualization of children at an early age.

**In conclusion,** one has to be very careful in designing an intervention. An immediate need would be to design an intervention within the context of HIV&AIDS protection. However, for it to be most effective, one has to find her/his own comfort zone with the entire issue of such exploitation. Condemning it may not work; rather it may drive the beneficiary away from the intervention. However, any approach that is even close to harm reduction such as telling the youth/child to stay safe in any sexual interaction is a double edged sword, meaning that what the child is allowing to be done to his body is at some level acceptable.

**5.2.7. Children being used as mules:**

The Karkhana bazaar has plenty of trappings for a child. As described above, it is one of those “not so monitored” areas that are famous for selling any thing and every thing that one can think of. Drugs and Alcohol being two of such things openly sold at this market. To get both these products into the city of Peshawar and beyond, children are commonly used. These children, who otherwise belong to groups that are into scavenging, generally carry sacks on their shoulders. They fill these sacks with the packaging of different products that may get unpacked at the Karkhana market. The relationship between the owners of most of the shops in the area with the children is quite comfortable. While some of the shop owners do accuse and suspect these children for theft while picking up waste from their shops, they still do not stop them from coming into their shops. During this mapping exercise, no shop keeper shared any situation where, when the child was caught stealing something, was punished. The shop keepers apparently admonish them and say nothing more. This is one space where shopkeepers are openly protective about these children and have a strategy in their minds to possibly scare abusers who may access these children. The following conversation is reflective of this:

**YOU WILL NOT COME CLOSE TO THESE CHILDREN:**

In one situation where the team members were questioning one of the shopkeepers in the area about the quantum of children and their activities, the shopkeeper showed visible affection towards these children. He also shared that one of the children had stolen couple of bottles of shampoo from his shop and gone upstairs to the roof and hid them there. The shop keeper became suspicious and questioned the child who finally admitted to the theft. Once the child showed where he had hidden the bottles, the shop keeper let him go and had no problems in letting the child come back. Reportedly, he did not use any unkind words for the child.
Upon the issue of sexual abuse the shopkeeper immediately said that such things do not happen here. We protect our children. If someone is looking for stuff like this they can go to the mini bus station close by. According to him, the “bastard” drivers indulge in this kind of activity.

Upon further probing, he said that if somebody dared to do this to children in this area, the shopkeeper’s union president has a dungeon in the mountains where he would put the abuser for life and even the president of Pakistan then cannot get the person out. The only things that may be recovered of such a person are his bones.

However, it is in the same space that children are frequently used in one of the most dangerous ways and that is the manner in which they are used to take alcohol and drugs across the barrier for shop keepers and their buyers.

Since the barriers are manned and policed, at the check posts, cars and individuals are checked to see if they may be carrying any kind of contraband including alcohol and drugs. Thus, the prevalent practice is to put the alcohol and drugs in the sacks of these children and have these things smuggled across the barrier in safety. The child gets Rs.20-40 (depending upon the load) from this arrangement. Apparently, the law enforcement agencies at the barrier do not check the sacks of the children.

**In conclusion**, it is a space of paradoxes, on one hand there is awareness on keeping the children safe but on the other hand they are exposed to one of the most dangerous crimes in the world. In addition to this, the children are exposed to all the drugs at an age that is very tender and impressionable.

Any intervention in this area may have enough allies who would not allow children to be sexually exploited or abused but if the intervention tries to address the issue of use of children as mules, there may be much more than the eyes can meet. It should not come as a surprise if the law enforcement agencies also emerge as part of the loop benefiting from this activity.

**5.2.8. The bus station close to Karkhana Bazaar:**

This is another space that has a reputation of sexually exploiting children. Generally, this exploitation is associated with the drivers and cleaners of the vehicles that are either parked in the area or are stopping on their way to some destination.

The knowledge of such exploitation of children in this space prevails at local level both in the inner city of Peshawar and also around this bus station such as Karkhana bazaar. In one conversation, when this knowledge was shared with the people at Karkhana bazaar, they confirmed it with great disdain and said that:

“Yes there are people who go there only for this purpose. It is mostly the drivers and cleaners of the buses who commit this sin. They blacken their face in this world and Allah will blacken their faces in here after”.
Generally, the children who hang around this bus terminal are the children who are into vending or children who may be in scavenging and begging.

These children are quite comfortable in this environment. They very conveniently hang behind the buses if they want to move to another spot in town or otherwise. Mostly they are not seen giving any money for this kind of ride.

To conclude this, it may be appropriate to create some kind of partnership between the unions of bus drivers/cleaners and the karkhana market shop owners. These unions can become watch dogs to protect children present in this environment. However, there may be a need to play the religion card so that children can be saved from this exploitation.

5.2.9. The children from the Katcha ghari camps:

The ordeal of children from Katcha Ghari camps cannot be described without understanding the family dynamics that have altogether changed for people who are living in these camps.

Since these two camps are populated by displaced people of Bajaur and Mehmund agency, a general sense of despondence is reflective in most of the conversations.

It may be unfair to say that the women and children may be the worst affected by the situation. In the observations and the conversations documented for purposes of this mapping, it is evident that the entire household is affected by this forced displacement.

Since for purposes of this mapping, the sampling was done with the women of the family. The perspective of women as the primary caregiver of the children is documented.

As most families left their homes at a point where they had already been exposed to some levels of conflict, fear was the over riding feeling that persisted when this mapping was done. Women complained of sleeplessness during night and constantly feared the worst. Some of the women reported getting up at night and screaming out of fear. Any sound heard that had the faintest similarity to that of a flying aircraft created panic amongst women and children. Most women reported that children, wherever they were, came back running and would hug their mothers and cry whenever they heard the sound of an aircraft.

The mothers worry a lot about their children because they feel that it is a new place and that it is not as safe as their village, where children could venture out on their own. Everybody in the village would know whose children are these.

They are also worried about their children’s education. Most of the children were going to school in their respective areas but now, some older boys are working for money in and around the camp areas and the younger ones are mostly playing. According to the women in the camp, there is just one school and that is for boys. For girls, the
arrangement is for Dars-ul-Quran which takes place inside the camps. In other words, the girls are not going to school anymore.

The health issues linked to children is also on the minds of the mothers, who feel that their children are increasingly becoming weak due to insufficient diet and living conditions. One problem that they constantly referred to was that of mosquitoes and other insects that bite their children. One mother called one of her daughters in and showed a rash that was covering her entire back. According to her, it was due to some kind of insect bite as they all have to sleep on the floor and have no cots.

The anger aspect was also quite pronounced in most of the conversations that were held by the female team with the women inside the camp. One such conversation is reproduced here as follows:

**IT WAS BETTER WHEN THE MEN WERE AWAY:**

See most of our men used to work in Karachi and would come home once or twice a year. Now they cannot leave us behind in this strange place. There, it used to be our own village and we had no fear of anyone but here we do not know anyone. Our men do not have work anymore and most of the time either they are sitting outside with their friends or are inside the tent. If they are inside the tent they are constantly picking on us. They are all the time interfering in our work. My husband never used harsh language with me but now he gets angry on me frequently and uses language that is very harsh. He gets angry on children too. Sometimes I also get frustrated and snap at children. It was better when the men were earning and were away.

The mothers also worry about the children getting into wrong hands or start doing things that are not desirable such as smoking or drug use.

The children on the other hand do step out of the camps and walk along GT road to gather wood and similar other stuff for fuel. Some of them even go to Karkhana bazaar for this purpose. Though they go in groups, generally the groups are of the same age or the older children may not be beyond 13/14 years of age.

In conclusion, the camp situation especially in regards to children is complex as well as a challenging situation. At one level, there is a level of sympathy that can be seen in the surrounding environment but at another level, there is a level of resentment too.

In one situation, a fight erupted in the mosque that is just outside the camps. This mosque is a concrete structure built by the Shanwaris for their praying but once these internally displaced people came and settled in these camps, the men from the camps started using the same mosque for their Friday prayer and other prayers as well. This crowded the mosque and sometimes the Shanwaris had to say their prayer outside on the road, which irritated them and on one Friday, it got so bad that the Imam had to pull out a knife on the
camp people. Following this, the camp people have started saying their prayers inside the camps in a make shift mosque.

In another situation, there was an effort to abduct a girl child and it was foiled by timely intervention. Thus, the trafficking and abduction of children remains a very strong possibility. Especially, when tensions amongst settled populations and the displaced population would rise, it would increase the vulnerabilities of women and children too.

Another challenging situation is that the children who venture out to gather fuel are getting exposed to the existing culture of children in these areas. These children who are there from before are being used as mules or are into scavenging and in some situations are into commercial sexual exploitation as well.

The children walking out of the camps are not equipped to handle all these situations and can easily fall prey to anyone or all the traps that are out there.

Thus, one has to understand that the intervention design for camps will have to be a more comprehensive design. An intervention may be effective if it addresses some of the most obvious and not so obvious issues that arise out of such displacement. Some stated below:

a) Income generation for adults  
b) Skill building  
c) Anger management  
d) Psycho therapy for men, women and children  
e) Education for children  
f) Medical care for all  
g) Accessible clean water  
h) Healthy environment  
i) Proper living arrangements

These may be but a few where as the list may go on. Though on its own anything in isolation may work in short term, however, there is no guarantee that in long run the same may be seen as a threat and may be rejected by the camp population. Also, it is not a matter that can be handled by one or two organizations. It will have to be a government and NGO partnership that may help put some of the issues faced by this community as this in place.

6. ORGANIZATIONS WORKING ON ISSUES LINKED TO CHILDREN IN THE CITY OF PESHAWAR

There was a child protection network that was supported by Unicef at one point. However, as confirmed by the child protection officer at Unicef Peshawar, it did not take off and now there is another network shaping up. The list of which is attached below:
List of the Organizations working on Children/Women Rights Protection in district Peshawar

<table>
<thead>
<tr>
<th>No</th>
<th>Org Name</th>
<th>Add/ Contact</th>
<th>Contact persons</th>
<th>Email/ Web Site</th>
<th>Services</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>IRC</td>
<td>80-E, Old Bara Road, University Town. 091#5701921 01-9218390</td>
<td>Taj Sultana Protection Manager.</td>
<td></td>
<td>Mainly focuses on the rights and protection of Afghan Refugees and also providing different vocational trainings to 80% Afghan refugees and 20% Pakistani’s.</td>
</tr>
<tr>
<td>02</td>
<td>Aurat Foundation</td>
<td>229/230 Khyber Colony, Tehkal Payan. 091#5704581-3</td>
<td>Mr. Akbar Ali Shah. 03467778974</td>
<td><a href="mailto:apisfpsh@brain.net.pk">apisfpsh@brain.net.pk</a></td>
<td>50 Offices countrywide. Main focus is on advocating women rights and empowering of women. Established computer centers in Peshawar and Haripur Jail. Vocational centre for female prisoners and juveniles. Established crises centre “Mera Ghar” for women as shelter home.AF is also active in providing free legal aid to women as well as girl children.</td>
</tr>
<tr>
<td>03</td>
<td>Da Laas Gul</td>
<td>2-Jhandagai, opposite Usmania Restaurant, Jamrud Road, Peshawar. 091-5843951</td>
<td>Mr. Khalid mehmood 03005849985</td>
<td><a href="mailto:delaasgul@hotmail.com">delaasgul@hotmail.com</a> <a href="mailto:gld@brain.net.pk">gld@brain.net.pk</a> <a href="mailto:dlg@hotmail.com">dlg@hotmail.com</a></td>
<td>Focuses on three main sectors i.e. women empowerment, child labor and earthquake rehabilitation.DLG has established vocational training centers for male and females in earth quake affected areas. Provide recreational facilities and vocational trainings to the child labors. In addition awareness sessions for children working at workshops and on health issues.</td>
</tr>
<tr>
<td>04</td>
<td>CAMP</td>
<td>H # 51, street 2 Lane 2/B Old Defense Shami Road Peshawar. 091-5278684,091-5274265</td>
<td>Dr Hamida Project Manager Sayed Afzal shinwari 03013031031</td>
<td><a href="http://www.camp.org.pk">www.camp.org.pk</a></td>
<td>Working on mines in the tribal area. Main focus is on women and child protection.</td>
</tr>
<tr>
<td>05</td>
<td>Khowendo Kor</td>
<td>House #130,Street #4, Sector K-3, Phase-3, Hayatabad, Peshawar. 091#5822255 091#5818589</td>
<td>Ms Nazia.project coordinator, 03086514535 Ms Nazera 03349062421</td>
<td><a href="mailto:nazirana@gmail.com">nazirana@gmail.com</a></td>
<td>Khowendo Kor promotes quality female education, primary health care focusing on women, children and families; enhance the economic status of women in the family, to enhance the human and institutional capacity of KK and partner communities for sustainability and to advocate the cause of women and children development for influencing the structural change.</td>
</tr>
<tr>
<td>06</td>
<td>Shirkat Gah</td>
<td>House # T939-Near Arbab Colony Behind Jabber Flats University Town Peshawar Phone # 091-5703567 Fax # 091-854702</td>
<td>Ms. Waqar ul Nisa 03018821446 Mr. Faisal Program officer 0345-9349989</td>
<td><a href="mailto:waqarunessa@yahoo.com">waqarunessa@yahoo.com</a></td>
<td>Providing legal Aid to women at district level through partner organization. Capacity building, advocacy, networking, research, publication and dissemination of information around the issues of women rights are also the services of Shirkat Gah. They are providing trainings at community level at various districts regarding women discriminatory laws.</td>
</tr>
<tr>
<td>No.</td>
<td>Organization</td>
<td>Address</td>
<td>Contact Person</td>
<td>Contact Details</td>
<td>Services</td>
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<tr>
<td>07</td>
<td>FPAP (Family Planning Association of Pakistan)</td>
<td>Gulbahar Colony # 01, Near Sabrina Tent Peshawar 091-2260468 091-2260445</td>
<td>Dr. Roshana</td>
<td>Not available</td>
<td>Free Family Planning Services, Maternity centers and General health Hospital</td>
</tr>
<tr>
<td>08</td>
<td>WCC (Women Crises Center) (Federal Government)</td>
<td>House # 141, street # 06, Sector H-4 Phase # 2 Hayatabad 091-9217278</td>
<td>Miss Aliya Project Manager Miss Shahida Bibi Social Worker</td>
<td>Not available</td>
<td>Providing Free Legal Aid, Free Medical Facility and psycho social Counseling to women in crises.</td>
</tr>
<tr>
<td>09</td>
<td>Marie Stopes Society</td>
<td>New town, Opposite Gul Haji Plaza Ph# 091-5704057 0300-8588155</td>
<td>Ms. Nosheen Sahibzada</td>
<td><a href="mailto:mss@pes.comsat.net.pk">mss@pes.comsat.net.pk</a></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>APWA</td>
<td>Old jamrud road university town Peshawar</td>
<td>Ms.</td>
<td>Not available</td>
<td>Vocational Skills trainings for women and shelter homes for women and children who are suffering from violence and abuse.</td>
</tr>
<tr>
<td>11</td>
<td>Dar Ul Atfal</td>
<td>Behind Chaha Younas Park Hashtnagri Peshawar Ph#0345903006</td>
<td>Ms. Suraya Usmani Incharge Center</td>
<td>Not Available</td>
<td>Shelter to women and Children suffering from violence and abuse.</td>
</tr>
<tr>
<td>12</td>
<td>WCC (Women crisis center) (Provincial)</td>
<td>Sikandar Pura Chowk near Almdad Hospital 091-7109465</td>
<td>Ms Nudrat Bibi Project Manager</td>
<td>Not Available</td>
<td>Free shelter, medical, and legal services to those women who are suffering from violence and abuse</td>
</tr>
<tr>
<td>13</td>
<td>Global Vision Organization</td>
<td>H # T-3204, Street # 01, Sikandar Town Peshawar 091-2260656</td>
<td>Ms. Naima Hassan CEO 0334-5400231 Mr. Khizer Project Coordinator 0333-5850679</td>
<td><a href="mailto:Naima.gov@gmail.com">Naima.gov@gmail.com</a> <a href="mailto:Khizir.gov@gmail.com">Khizir.gov@gmail.com</a></td>
<td>Running a Drop in center for street children</td>
</tr>
<tr>
<td>14</td>
<td>Green Star Social Marketing</td>
<td>72- A, Mehfooz Road Defence Housing Colony, Opposite Jamia Masque Peshawar, Ph# 091-5271779, Fax # 091-5277543</td>
<td>Mr. Nayyer Saeed Malik Senior Manager Operations. Mr. Omar Khan Interpersonal Communication Officer</td>
<td><a href="mailto:info@greenstar.org.pk">info@greenstar.org.pk</a> <a href="http://www.greenstar.org.pk">www.greenstar.org.pk</a></td>
<td>Providing free treatment to TB patients in Peshawar</td>
</tr>
<tr>
<td>No.</td>
<td>Organization/Service Provider</td>
<td>Address</td>
<td>Contact Person 1</td>
<td>Contact Person 2</td>
<td>Contact Email</td>
</tr>
<tr>
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</tr>
<tr>
<td>15</td>
<td>Noor Education Trust</td>
<td>H # 10, near town apartment’s old Barha road, university town. 091-5003099</td>
<td>Miss.Zubaida Khalid Noor. Mr. Ilyas Advocate</td>
<td><a href="mailto:meraghan@brain.net.pk">meraghan@brain.net.pk</a></td>
<td>Providing shelter, legal counseling, psychosocial counseling, to women and children.</td>
</tr>
<tr>
<td>16</td>
<td>SPARC (Society for the Protection And Rights of Child)</td>
<td>H # 55, street # 5, sector J-4 phase 2 Hayatabad. 091-5822836 0321-9060095</td>
<td>Mr. Jehanzaib Khan (Program Manager) Mr Ijaz Khan (Legal Advisor)</td>
<td><a href="mailto:peshawar@sparc.pk.org">peshawar@sparc.pk.org</a> <a href="http://www.sparcpk.org">www.sparcpk.org</a></td>
<td>Juvenile justices, improve the prison conditions for juvenile inmates and also link the children who have no contact with their families. Beside these SPARC also provide free legal aid to the juveniles at the district levels and directly in Peshawar.</td>
</tr>
<tr>
<td>17</td>
<td>Welfare Home (SWW)</td>
<td>Nothia, Peshawar</td>
<td>Younas Afridi, Social Welfare Officer. Mrs.Riaz Superintendent, Welfare Home. 091-5251267 0300-5932322</td>
<td>Not available</td>
<td>Mainly provides shelter to Orphans, skill training (Tailoring), education at primary level and medical facilities</td>
</tr>
<tr>
<td>18</td>
<td>PCCWD Provinccommissio for child welfare and development</td>
<td>SWWD office in front of islamia college university road Peshawar. 091-9218505, 0334-9093943</td>
<td>Ms. Uzma Halime</td>
<td><a href="mailto:cpmis.nwfp@gmail.com">cpmis.nwfp@gmail.com</a></td>
<td>Child protection management information system.</td>
</tr>
<tr>
<td>19</td>
<td>Flowers</td>
<td>84/E, Rehman Baba Road, University Town, Peshawar. 091#5702379 091#5701462</td>
<td>Mr.Fazal Mehmood Project Coordinator</td>
<td><a href="mailto:flowerspk@brain.net.pk">flowerspk@brain.net.pk</a></td>
<td>Program for street children, It has day care centre in Danishabad and 5 out reach activities. Kind of facilities it provides to street children are health education to children and mothers, advocacy/awareness on street children, recreational facilities to street children, networking and educational facilities.</td>
</tr>
<tr>
<td>20</td>
<td>Sabawoon International</td>
<td>H # 230,St # 4,Sector H, Ph 2, Hayatabad, Peshawar.091 # 5815793</td>
<td>Mr. Shahab Programmmed Officer, Mr.MohdTahir HID Manager.</td>
<td><a href="mailto:Sabawon_pr@yahoo.com">Sabawon_pr@yahoo.com</a> <a href="mailto:info@sabawon.org">info@sabawon.org</a> <a href="mailto:sabawon1@psh.paknet.com.pk">sabawon1@psh.paknet.com.pk</a></td>
<td>Focus on non-formal education of working children, nutrition and infra structure in Peshawar district. Sabawoon also launched women political rights in Peshawar, Mardan, Sheikhupura and Kasur.</td>
</tr>
<tr>
<td>21</td>
<td>Special Education Complex</td>
<td>Special Education Complex,Phase-5, Hayatabad. Peshawar.091 # 9217256 091-9217256</td>
<td>Asad Khan Director. Fazal-e-Wadood deputy Director</td>
<td>Not available</td>
<td>Their focus is on education, Vocational Training and medical facilities to disable children.</td>
</tr>
<tr>
<td>22</td>
<td>SACH Madawa</td>
<td>Haji Camp Adda Peshawar 091#5594065</td>
<td>Ms. Ayeda Kwaja Psychologist 0332-9220780</td>
<td><a href="mailto:madawapsh@gmail.com">madawapsh@gmail.com</a></td>
<td>Providing shelter to run away children Non formal education, recreational facilities and psycho social counseling. The targeted area is only the General Bus stand Hajji Camp Adda Peshawar.</td>
</tr>
<tr>
<td>No.</td>
<td>Organization</td>
<td>Address</td>
<td>Contact Person(s)</td>
<td>Email(s)</td>
<td>Description</td>
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</tr>
<tr>
<td>23</td>
<td>BFAR (Basic Education for Afghan Refugees)</td>
<td>13-14-Tatara Road, Rahatabad, Peshawar 091#5854475</td>
<td>Mr. Kashif Naeem, Ms. Hina Wajid</td>
<td><a href="mailto:wajid@befare.org">wajid@befare.org</a></td>
<td>Focuses on Afghan Refugees, established 183 educational centers in camps for Afghan Refugees throughout the province. They have 6 offices in Timergara, Abbotabad, Banu, Hangu, Mardan and Peshawar.</td>
</tr>
<tr>
<td>24</td>
<td>Ministry of Justice, Law and Human Rights</td>
<td>House No. 65-E / 11, Chinar Road, University Town, and Peshawar 091#9218089</td>
<td>Mr. Salman Director, Ms. Sadia Naeem</td>
<td><a href="mailto:bedazzled43@hotmail.com">bedazzled43@hotmail.com</a></td>
<td>Ministry of Law and Justice and Human Rights is working for the last six years for Juvenile Justice in Pakistan. Juvenile Justice is a system of law that aims at promoting the well-being of children below the age of 18 who come into conflict with the law.</td>
</tr>
<tr>
<td>25</td>
<td>CMDO (Community Motivation and Development Organization)</td>
<td>House # 40- C, Sahibzada Abdul Qayum road, Near Johar Khatoon Hospital university town 091-5703614-15-16</td>
<td>Mr. Javed Marwat Project Manager, Shahid Kamal Education promoter</td>
<td><a href="mailto:javed_marwat@yahoo.com">javed_marwat@yahoo.com</a>, <a href="mailto:shadkamal_dir@yahoo.com">shadkamal_dir@yahoo.com</a></td>
<td>CMDO has basic literacy centers in district Peshawar providing five years education in a time limit of three years. It has also formal schools in Jam and Barha providing education.</td>
</tr>
<tr>
<td>26</td>
<td>Frontier Foundation &amp; Blood Transfusion</td>
<td>Khyber Colony # 02, Tehkal Payan university road Peshawar 091- 5854475</td>
<td>Samina Shaheen Co Coordinator</td>
<td><a href="mailto:lifesave_4u200@yahoo.com">lifesave_4u200@yahoo.com</a>, <a href="http://www.frontierfoundation.org">www.frontierfoundation.org</a></td>
<td>Blood Transfusion and treatment services to patients suffering from thalassemia and hemophilia.</td>
</tr>
<tr>
<td>27</td>
<td>Mercy Pak Educational Complex</td>
<td>Nasir Pur GT road Peshawar 091-2261851 Fax # 091-2262991</td>
<td>Faqir M Anwar Director</td>
<td><a href="mailto:mercypak@yahoo.com">mercypak@yahoo.com</a></td>
<td>Education up to Metric with free shelter to orphan children. Vocational training center providing 6 trades i.e. Electrical, Auto Mechanics, carpentry, air condition &amp; refrigerator course, wielding and tailoring. Mercy has also 10 home based schools in the periphery of Peshawar.</td>
</tr>
<tr>
<td>28</td>
<td>Chand Welfare Foundation</td>
<td>Opposite Honda Motor Bargain tehkal, Peshawar.</td>
<td>Ms Tahira Shaheen Director</td>
<td><a href="mailto:Chand.foundation@hotmail.com">Chand.foundation@hotmail.com</a></td>
<td>Providing non formal education and vocational skills training to street women and street children.</td>
</tr>
<tr>
<td>29</td>
<td>ILO (International Labor Organization)</td>
<td>Defence Colony 091-5845077, 091-5845079</td>
<td>Mr. Khalid Hassan, Ms. Salma Gul</td>
<td><a href="mailto:khalid@ilo.org">khalid@ilo.org</a>, <a href="http://www.ilo.org">www.ilo.org</a></td>
<td>Providing education and vocational Training through partner organization to minimize child labor.</td>
</tr>
<tr>
<td>30</td>
<td>Probation Department</td>
<td>Probation Department near Police Line Peshawar</td>
<td>Mr. Yousaf</td>
<td><a href="mailto:drp_nwpfp@yahoo.com">drp_nwpfp@yahoo.com</a></td>
<td>It’s a govt department releases prisoners on conditionary bases from jails.</td>
</tr>
<tr>
<td>31</td>
<td>DOSTI Welfare Organization</td>
<td>1046 – C, Canal road Behind</td>
<td>Ms. Shahnaz Senior</td>
<td><a href="mailto:dositiwelfareorg@hotmail.com">dositiwelfareorg@hotmail.com</a></td>
<td>Formal and Non Formal Education, Mental and Physical Retarded Rehabilitation Centre, Free Medical Centre in Charsadda road, four vocational</td>
</tr>
<tr>
<td><strong>32</strong></td>
<td>DOST Children Drug addicts rehabilitation center</td>
<td>University town Sufaid Dehri Peshawar. Ph # 091-5851381, 5850478 Fax # 091-5850424</td>
<td>Administrator</td>
<td><a href="mailto:dostitahirashah@hotmail.com">dostitahirashah@hotmail.com</a> <a href="http://www.dosti.org">www.dosti.org</a></td>
<td>skills training centre and work on water and sanitation.</td>
</tr>
<tr>
<td><strong>33</strong></td>
<td>HIV, AIDS Prevention in Prisons.</td>
<td>DOST Welfare Organization H # 02, School road university town Peshawar 091-7117990</td>
<td>Ms. Huma Project Manager</td>
<td><a href="mailto:guloona.tc@dostfoundation.org">guloona.tc@dostfoundation.org</a></td>
<td>Providing free treatment to the Children drug addicts.</td>
</tr>
<tr>
<td><strong>34</strong></td>
<td>Bacha Khan Education Foundation</td>
<td>H#138, St. 6, H4, Phase 2 Hayatabad Peshawar</td>
<td>Ms. Saiqa Afridi Manager</td>
<td><a href="mailto:saiqafirdi@yahoo.com">saiqafirdi@yahoo.com</a> <a href="http://www.bkefoundation.org">www.bkefoundation.org</a></td>
<td>Behavior change and communication, Voluntary counseling and testing, STI treatment and management, testing for HBC, HBS and syphilis in Peshawar and haripur prisons.</td>
</tr>
<tr>
<td><strong>35</strong></td>
<td>ZJANS</td>
<td>I148-A, industrial estate Hayatabad. Fax. 5816518</td>
<td>Farhad Ali 0915827266</td>
<td><a href="mailto:zjans2000@yahoo.com">zjans2000@yahoo.com</a></td>
<td>It’s a pharmaceuticals company and buy hand made gifts from vocational centers for doctors.</td>
</tr>
<tr>
<td><strong>36</strong></td>
<td>NOMADE</td>
<td>22 justice Abdul Rashid Road, F-6/1 Islamabad.</td>
<td>Miss Nagi Hayat 051-2273725</td>
<td>Not available</td>
<td>Art Gallery and a display center of Hand made embroideries.</td>
</tr>
<tr>
<td><strong>37</strong></td>
<td>JAN’s Arcade</td>
<td>Peshawar cantt., Near Deans plaza</td>
<td>091-</td>
<td>Not available</td>
<td>Display Hand made clothes and embroideries of female vocational centers.</td>
</tr>
<tr>
<td><strong>38</strong></td>
<td>CLSTA (Child Labor and skill Training Academy)</td>
<td>16/A-1, Industrial Estate, Hayatabad. 091-9217329, Cell # 03339150796</td>
<td>Rana Azam. President.</td>
<td>Not available</td>
<td>Focuses only on Vocational Trainings of child Labors</td>
</tr>
<tr>
<td><strong>39</strong></td>
<td>Edhi Home for homeless women and children</td>
<td>Phase 5 Hayat Abad 5824424,5825375, 5811132,115</td>
<td>Mr. Zahoork In charge</td>
<td>Not available</td>
<td>Provides shelter, education/religious education, medical, vocational training, ambulance for emergencies etc to orphans and helpless women.</td>
</tr>
<tr>
<td><strong>40</strong></td>
<td>Mercy Pak Hospital</td>
<td>Opposite KFC Tehkal Peshawar 091-5843917-9</td>
<td>Muhammad Ashfaq Deputy Director 03349167514</td>
<td>Not available</td>
<td>Hospital facilities and Mercy Pak educational complex for orphan children’s and women.</td>
</tr>
<tr>
<td>No.</td>
<td>Organization</td>
<td>Address</td>
<td>Contact Person</td>
<td>Email</td>
<td>Services</td>
</tr>
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</tr>
<tr>
<td>41</td>
<td>Kuwait Teaching Hospital</td>
<td>University road abdara Chowk Peshawar</td>
<td>Dr. Sardar</td>
<td>Not available</td>
<td>Medical Hospital with quality services on minor charges. For general community.</td>
</tr>
<tr>
<td>42</td>
<td>Social Welfare Department</td>
<td>Directorate of Social Welfare, Opposite Islamia College, Peshawar University.091#9 218325 0300-5994725 Fax: 091- 9218218</td>
<td>Mr.</td>
<td><a href="mailto:mzkhuan2002@yahoo.com">mzkhuan2002@yahoo.com</a></td>
<td>Orphanages for children. Special education for disabled children, Beggars homes for child beggars, shelter home for helpless women.</td>
</tr>
<tr>
<td>43</td>
<td>Behtar Kal</td>
<td>Near Adara Chowk University Road 091- 2212777 Mob # 0321- 9057633</td>
<td>Miss Shaista Project Manager</td>
<td><a href="mailto:vct_peshawar1@yahoo.com">vct_peshawar1@yahoo.com</a></td>
<td>Working on behavior related issues, HIV testing, STI's, Counseling, Awareness sessions, peer education (center + community based).</td>
</tr>
<tr>
<td>44</td>
<td>PVDP</td>
<td>Hadi lane old Bara road University town Peshawar 03008590901</td>
<td>Nosheen Malik Director Mr. Zia Program Manager</td>
<td><a href="mailto:nosheemalik@gmail.com">nosheemalik@gmail.com</a> <a href="mailto:ziapvdp@gmail.com">ziapvdp@gmail.com</a></td>
<td>Working on sanitation and hygiene</td>
</tr>
<tr>
<td>45</td>
<td>JPI (just Peace international)</td>
<td>House # 772,Hassan Street Behind VIP Guest House old Bara Road Peshawar 091-5845572</td>
<td>Ali Gohar Chairman Mr Murad Khan</td>
<td><a href="mailto:justpeacemail@gmail.com">justpeacemail@gmail.com</a> <a href="mailto:alibabano10@yahoo.com">alibabano10@yahoo.com</a> <a href="http://www.justpeaceinternational.org">www.justpeaceinternational.org</a></td>
<td></td>
</tr>
</tbody>
</table>

In this list, there are some organizations that have and may still have experience in service delivery at street level with children. They may already be oriented with most of the issues that this mapping is focusing upon. However, with the advent of the internally displaced people, an entire new area of focus around children is evolving and this may be one of the most important areas in terms of service delivery and child rights.

What has to be understood though, is the need to separate the agenda of women and child rights. Internationally, this matter has been resolved and it is time for Pakistan to resolve this issue as well.
Within this mapping, the justification for having a child centered and child focused approach is evident. With all the pressing problems that children are facing on the streets/roads of Peshawar or any other metropolis of Pakistan, children cannot be treated as an extension of women/mothers.

7. FUNDAMENTAL PARAMETERS FOR AN INTERVENTION DESIGN FOR MALE CHILDREN WITHIN THE MUNICIPALITY OF PESHAWAR

The “Force Field Analysis” while mapping different areas in Peshawar helped immensely in evolving the fundamental parameters for an intervention. Any organization who may want to work with different or all groups of children living or partially spending their time on roads may seek assistance from these parameters that are very specific to Peshawar.

In regards to Peshawar, an additional factor that needs to remain alive in the perspective is its very strong patriarchal value system. It may be said here with some level of confidence that Peshawar in specific and NWFP in general, exudes norms that are highly patriarchal in nature and deeply entrenched in the psyche of individuals. Thus, the power structure and the roles of male and female are well defined and well etched in the socialization process of all who are growing up in the environment. Therefore, any intervention design that is effective should be carefully evolved keeping the context of the city and province alive.

The concept of having “watch dogs” also emerged as a result of this analysis. Interestingly in each space mentioned in the analysis part of the report, there are individuals/groups that are part of the existing community in those spaces and who do have a level of interest in the future of the children seen in those spaces. These individuals/groups from these communities/spaces can easily be included in the larger network of child protection in those areas. In some situations, these individuals/groups may already be part of a skill pool that if transferred in a child, can be an age appropriate, creative and a non hazardous skill along with a certain level of education. A good example is the following case study:

### CASE STUDY:

In one of the busiest bazaar/roads of Peshawar, where there are children on the roads in abundance, there is an artist/painter who has been there since 1957. This artist is known for his skill and has painted/sketched portraits of some of the national figures as well as historical personalities. The person has a great desire to

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3. Force field analysis is a technique commonly used in assessing safety and security situations. This analysis entails a formula where the existing forces in a space have to be understood in their own perspective i.e. that in each situation there may be forces that may be against the very objective that one stands for and would always come between the person and the objective. But then there may also be forces within the same space that may be able to assist the person to achieve the objective. And finally there may be neutral forces that may or may not have any clear intent in terms of favoring or opposing the objective thus they may or may not become an ally for a person in attaining the objective.
transfer his skills in someone who may take this further as he only has daughters who are now married. He feels strongly for the country and for the future of it. He feels that children who are being employed in workshops and are accessing spaces that are not age appropriate are being exploited by adults and should be in schools and learn skills that complement education. Upon some probing, the artist showed keen interest in taking some of the children in the workshops around him in as internees and train them in the skill as an experiment.

Thus, in terms of an intervention, once the organization has done the mapping of the area/space, it is advisable that it looks around for such individuals who may have some level of interest in the future of the children and may already be existing in those spaces/areas. Once these individuals/groups are identified, they can be explained the very objective of the work and can be taken into confidence in terms of providing a safety network for such children along with a skill building component i.e. these individuals/groups are skilled in a profession that is creative/educational/age appropriate and has financial incentives. What may help in getting the attention of such individuals/groups is the emphasis on linking these children to the future of the country, as well as a healthy society where children are not exploited for any intent or purposes.

Ideally, these watch dogs should not be given any incentive beyond having them understand that they are part of the adult community who has a major responsibility towards children existing in their spaces/areas and should see to it that these children do not take a direction that is not age appropriate and exploitative in any form.

However, the organization that is implementing the intervention needs to closely monitor the Watch Dogs. One has to make sure that these watch dogs are not part of any existing mafia in the area/space, and/or are just pretending to be well meaning, well intending individuals for purposes of exploiting children sexually, physically or mentally.

The monitoring mechanism has to be evolved by each organization keeping in mind the environment that these organizations may be working in. In addition to this, what also needs to be kept in perspective while evolving these mechanisms are skills of outreach teams i.e. how effectively they can:

a) Monitor a situation without exposing the reason of their presence
b) Monitor the groups/populations of children in those areas and spaces and their learnt behaviors
c) Understand the indicators of monitoring and how realistic those indicators may be for such monitoring, etc.

7.1 Diversity in an organization’s approaches and flexibility in implementation of the intervention:

The city of Peshawar as mentioned in the analytical part of the report has several populations/groups of children living within its municipal limits. Similarly, it has different trappings in the shape of spaces that may exist at an approachable distance or
the children may be accessing them on a daily basis merely because these spaces may hold a particular interest for children. This creates a challenge for any organization that wants to reach out to these children within their given context. Thus, the organization has to keep a certain level of flexibility in its strategies. There may be situations, where one strategy may be designed to work with the children and adults in the space/community but in a couple of weeks that strategy may need to be visited as there may be multiple layered aspects of a child’s involvement/interaction with the space/community. In other words, it is advisable to keep a flexible approach and also understand the diversity in activities and nature of the spaces. The following case study may be able to further explain this aspect of intervention design:

**CASE STUDY:**

The analysis portion of the mapping details certain areas/spaces that are sexually charged for both adults and children approaching or existing in those areas. One such space is the cinemas that are regularly showing hard core pornography as part of their daily business. These cinemas have no criterion that sets an age limit for those who are accessing the movies shown inside the cinemas. If one was to observe the environment inside and outside (within the parking lot) of the cinema, it is quite evident that children are present both inside and outside the cinema. These children are into vending of different articles such as sodas, kabaabs, chicken tika boti, potato chips etc that they sell during the interval of the movie. There are also children who are reportedly there because their fathers work there and they are living in the back of the cinemas. They are seen playing inside the cinema.

Thus, in terms of analysis, it is obvious that children are getting exposed to a highly sexualized environment at a very early age, however, in some cases this exposure is incidental to the profession of the father, and in some it is the child’s own financial need, not mentioning children who are being brought into the cinema halls by adults.

The reason to highlight this situation is to understand that there may be more than one strategy for purposes of intervention. However, since the entire situation is challenging, it is essential that the implementing organization keeps a very flexible approach that allows it to change its strategies partially or wholly depending upon the need of the situation.

In other words, for designing any strategy, what needs to be understood is that adults are employed in these cinemas and for them, it is a matter of daily routine. They do not have the leisure of sitting back and reflecting upon the age appropriateness of what is being shown inside the cinema. Rather their own proximity with what is happening inside the cinemas has in many ways clouded their sense of judgment and they do not see anything strange if their 7 year old boy is playing in or outside the balcony of the cinema.

In addition to this, the child who is part of the larger vendor’s community who start pouring inside the cinemas 5/10 minutes before the interval of the movie, may just seem
to be a disinterested viewer of what is happening on a large screen in front of him but is still viewing it.

Finally is the child who is being brought to the cinema by an adult for a certain purpose and who is exposed to abuse in more than one ways and who is also in the same premises.

This complex situation has to be understood by any or all organizations who may want to evolve strategies to safeguard children, but with a caveat that any strategy evolved may have to be revisited as the situation would always remain multilayered, with many players who may have clashing interests when it comes to the children inside this space.

7.2. Disease factor and children as part of the design:

In any city of Pakistan, a comprehensive intervention designed to combat child abuse and/or commercial and sexual exploitation of children will now have to address the issue of sexually communicable infections and diseases. As much as it may sound alien within the context of child sexual abuse and commercial and sexual exploitation of children it is now a reality that one has to face.

Any intervention will have to have a built in or separate component of protection from diseases and infections that may be communicated to a child through sexual interaction. A bitter pill that will have to be swallowed both at the governmental and non governmental level, (both at policy and implementation level) is to educate children on sexuality in an age appropriate but accurate way. It may not be possible for a single organization to accomplish this. It would need different partners, but with the same focus and objectives. It would also require a clear understanding that educating children on sexuality does not promote promiscuity in children, but rather helps them to understand how they can protect themselves from a larger threat of diseases such as HIV&AIDS and or Hepatitis.

The above mapping has enough evidence to reflect that children are being pulled into the vortex of disease by their exposure to different forms of sexual abuse and exploitation as well as drug consumption.

For purposes of intervention, health intervention has always proven to be a convenient entry point which on surface does not pose any threat to diverse interest groups in any situation. In this specific case of children, an implementing organization can use health as their entry point. And if there are tools that address issues of sexuality and diseases, it would be helpful and beneficial for the implementing organization to convey its messages easily and effectively. However, a non threatening follow up system with children who are sexually active will have to be brought in place to make the intervention holistic.

What the organization needs to steer clear of is the testing of children for any of the above mentioned diseases, until there is a clear guideline on informed consent within the frame work of Convention on the Rights of Child (CRC).
7.3. Children as mules and the economic attraction linked to it:

The mapping of Peshawar reveals another trend and that is to use children as mules in an organized manner. This is a convenient and a safer arrangement of getting drugs and alcohol into the city of Peshawar and beyond.

Any intervention that is designed has to closely understand the entire arrangement and different interests linked with it. It is quite evident that a child is financially benefiting from this arrangement and finds it an easy way to earn substantial income with little effort and in relatively very short time.

Thus, the intervention will have to be a three tiered intervention where:

a) The stakeholders are forced to find another more attractive way to smuggle drugs and alcohol without using the child.

b) The child is made to understand the consequences of him being used as a mule to get the drugs and alcohol from one place to another.

c) And another source of income is found for the child, which is as convenient and as effortless as the one that he currently has.

One suggestion is to have the shop keeper unions as the watch dogs and have them do the perilous task of taking care of diverse interests on both sides of the check posts. However, implementing organization will have to make sure that there are enough motivating factors for unions to take up this kind of responsibility and these factors should be beyond the welfare of the child.

The reason that the incentive/motivational factors should be beyond the welfare of the children involved in this crime is that the shop keepers are so used to doing their trade through children that it would take a proper campaign to understand what they may be doing to these children.

The second tier of intervention will have to be with the law enforcement agencies. They will have to let go of their casual attitude towards their scrutiny of what is happening around them.

Without incriminating or intimidating children, they can go through their garbage bag and confiscate the contraband but simultaneously provide a net of protection to the children and see to it that they are not harmed for loosing the confiscated goods. The check post staff can do this in partnership with the implementing organization.

The third tier of intervention may be equally challenging and that is to find alternative income sources for children, which are as quick and as effortless as the source mentioned. Generally, finding alternative sources of income for children can be uphill task however, once the organization has a good grasp over the reality of the area, it may be helpful for it to evolve a strategy that may provide children an interesting and equally thrill giving age
appropriate opportunity for earning but without any physical, mental, and sexual harm to
the child.

7.4. Outreach made effective:

It is very essential for any intervention that any and all outreach for purposes of
contacting and then developing a rapport with children is evolved keeping in mind the
groups and populations of children on the streets and their needs. Generally, the outreach
protocols are developed after completely understanding the dynamics of the area that the
outreach teams are going to. It depends upon the organization whether they would want
to have a standardized protocol for the city of Peshawar or they would have the flexibility
of responding to the needs of diverse groups of children, of course remaining within the
framework of the standardized protocol.

It is greatly advisable that protocols are developed or evolved with the consultation of the
outreach team. The individuals who reach out to children are the best guides to evolve
strategies that are effective in content and methodology for purposes of contacting and
interacting with children on streets.

The utility or the so called shelf life of protocols can also be enhanced by reflection
processes. It is worthwhile to have a reflection process of the entire outreach team once a
week. It gives the team the opportunity to reflect upon the strategy that they are using in
building a trust worthy and wholesome relationship with children and check through their
own lens how effective the strategy is and what change needs to brought in the strategies
to make them more comprehensive in content and its implementation.

The reflection process also brings a level of flexibility in approaches. In regards to
Peshawar, the importance of flexibility in strategies/approaches is already emphasized in
other parts of the mapping report.

9. CONCLUSION:

It is evident from this mapping that the children in Peshawar are exposed to multi layered
risks. There may be one risk or vulnerability that may be visible but that risk may be
linked to several other risks that may be invisible but could be of similar dimensions or
may be of more hazardous consequences. A good example is of young boys in massage.
The boys are part of the commercial sexual exploitation and at the same time they are
very vulnerable to sexually transmitted infections as well. An additional risk with this is
that these boys do not have any knowledge of the possible infections they can contract;
they also may not have any comprehension of identification of the symptoms of some of
these infections. In addition to this they may not have the idea of the dynamics of
accessing a public health care facility such as a hospital or a registered medical clinic of a
qualified doctor. In other words the threat to most of the children in this mapping is not
only abuse but linked to abuse there are many factors that have to be understood before
interventions can be designed and implemented. Thus, the more multilayered the abuse
and the linked consequences are the more comprehensive should be the strategy or
intervention in its design and implementation. While the mapping is providing designs of intervention with each level of exploitation that a child may be facing in the given context, however such ready information should not be taken for granted. On the contrary the organization or groups that may be implementing these interventions should reassess the situation on their own and add to it according to the changing realities and similarly take out things that may no longer be effective or may have become redundant at the point of implementation. This or any other mapping may have some standardized strategies that remain effective and executable at all points in time but there are certain features that have to be reassessed after a certain time especially in times of natural calamities or man made crisis such as wars, insurgencies and etc.

This mapping to a great extent provides a comprehensive picture of the different populations of children who are on streets and are exposed to age inappropriate and abusive activities and visuals. This mapping also offers information on all visible forms of child sexual exploitation and sexual abuse that may be taking place in the city of Peshawar, therefore the findings of this mapping can be used to advocate and highlight the plight of these children in the city.

This mapping has a utility for understanding the risks that different populations of children on the streets of Peshawar may be facing and does provide intervention design and strategies. It also can be useful in conducting a research with any or all populations mentioned in the mapping of street children in Peshawar. However, beyond this the mapping cannot be taken out of its context and seen in isolation as a piece of research establishing a scientific fact except this that the city of Peshawar was observed with special reference to children on streets and understanding that how these children have linkages with some of the spaces in the city and what do these spaces offer to these children in the form of environment and activities.