

I. A statement of grounds (up to 1,000 words) for the model of the organization and its duplicability and in what ways it might be replicable in other countries. Describe your long term desired outcomes. Describe the activities and/or services that your organization will engage in to deliver these outcomes. How will you measure the impact of your work in the communities that you serve?

In the Kannada language, Odanadi means one who walks hand-in-hand with you through life's long journey; a soulmate; a friend for all seasons. *Odanadi Seva Samsthe*, situated in Mysore, India, is a non-governmental organization working for the rescue, rehabilitation, reintegration and empowerment of survivors of sexual exploitation and human trafficking for the past 16 years. Trafficking refers to all acts involved in the recruitment, transportation, forced movement, selling, and buying of people within or across borders by deceptive, coercive, threatening, or abusive means. At present, we take care of 81 rescued children, providing shelter, education and skills development training to make them independent and self-reliant.

Odanadi's founding duo, Stanly KV and Parashuram ML (fondly referred together as 'Stanly Parashu'), launched a relentless campaign in 1990 to curb and expose the flesh trade. A chance encounter with a sex worker who accused the two then-journalists of hypocrisy when dealing with people of their kind, she threw them the challenge of doing something to improve the lives of women like her, and to date, they have busted 54 trafficking networks, rescued 1,800 prostituted women and children from their clutches, and 135 traffickers have been booked. At least 600 minors have been reintegrated with their families, and over 1,200 women have been rescued and rehabilitated with alternative livelihoods.

The mainstay of Odanadi's approach is its highly successful social policing program. Odanadi follows a three-tiered methodology to combat human trafficking in the state of Karnataka and beyond. The organization first identifies and exposes organized trafficking networks, mainly gathering its information about these brothels and traffickers through collectives, the Odanadi-initiated Vimochana Mahila Sangha (a women's association numbering more than 1,300 members) and vigilant committees in villages and rural areas. After the rescue, Odanadi then arranges for the rehabilitation and reintegration of trafficked victims and any of their children. Simultaneously, it pursues an intensive campaign in advocacy, awareness building, training civil society, non-government and government organizations in the ways to curb the problem and plays an active role in the policy-making process.

Odanadi's programs and endeavors have evolved essentially based on experiences of rehabilitated women and children. Their feedback forms a crucial component in the formation of any project, scheme or proposal. Many rescue operations have been possible only because of the active involvement of sex workers themselves. Social fencing through public hearings on the experiences of rehabilitated women in the urban segments and social policing through vigilant committees in rural areas, both aimed at prevention and empowerment, are two specific outcomes. Recognized by both the state and central governments, Odanadi is frequently consulted at the national level on its

strategies for tackling this social problem. The central Human Resource Development Ministry has also adopted the Odanadi model, and other state governments (Maharashtra, Delhi, West Bengal) have sent rescued girls to Odanadi to facilitate their rehabilitation.

Moreover, Odanadi stands as an organization with widespread acknowledgement and acclaim as one that has made global impact through effective local interventions and planned advocacy initiatives. Use of various social intervention tools and psychological methods of action are the hallmark of Odanadi's efforts. In fact, the psycho-social therapy intervention mode of counseling at Odanadi has itself become accepted as a model within and outside the country.

Psycho-social therapy is an innovative strategy using art forms, martial arts, adventure sports, yoga and meditation, and theatre for the rescue and rehabilitation of survivors. The model hinges on bringing to focus mental health as the fulcrum around which all rehabilitation exercise is to revolve. The philosophy of intervention deviates from traditional counseling and psychiatric intervention models because during the course of its efforts, Odanadi realized that more than a socio-economic exercise, the need of the hour was to prepare the victims to face life in mainstream society as confident individuals. Only this, we are convinced, can ensure that rehabilitation and reintegration efforts have a long standing and lasting impact.

Setting a global trend in dealing with trafficking victims, the Odanadi model stands testimony to its advocacy that effective rehabilitation is possible only in a de-criminalized atmosphere and does not revolve only around monetary allurements. Today, Odanadi is a much sought after study and training center for many national and international universities and groups. The model has triggered rethinking around rehabilitation strategies in many homes run by both government and other non-governmental organizations. The focus is on bringing the victims out of their trauma through unconventional means, by giving them the human touch aimed at instilling a sense of self-worth in them.

Odanadi has a very clear perception of the unfinished tasks that lie ahead. Goals are aimed at strengthening the infrastructure and care systems needed to address this challenge, both at the state and national levels. The long-term objective is to actively reduce the sexual exploitation and trafficking of women and children through rescue and rehabilitation of targeted individuals. It is further necessary to support the physical and emotional welfare of rescued individuals through access to alternative accommodation, medical and allied health services and education, and to improve the economic opportunities of sexually exploited individuals. Lastly, it is important to secure the basic constitutional rights of this target group through individual empowerment, legislative and social advocacy, and direct efforts towards prevention of human trafficking through public education campaigns and effective policy development.

Odanadi measures its impact by the smiles and joyful living of these children and women. It is a vehicle of love, care and concern and the proverbial guardian that makes childhood and alternative livelihoods a reality to many who had lost them.