

**TRAFFICKING HUMANITARIANISM: A  
POSTCOLONIAL FEMINIST ANALYSIS OF  
SELECTED AMERICAN FICTION**

**BY**

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**Trafficking Humanitarianism: A Postcolonial Feminist  
Analysis of Selected American Fiction**

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## ABSTRACT

### **Title: Trafficking Humanitarianism: A Postcolonial Feminist Analysis of Selected American Fiction**

The present study is conducted to analyze the representation of the sex trade that takes place due to human trafficking and how it gets featured in literary texts by Western writers. This study also targets the White Euro-American males who are shown available to handle the bundle and burdens of brown/ black women while rescuing them or giving them their voices. Spivak's idea of 'Can the subaltern speak?' and 'Othering' is added to the study as the source for the theoretical framework applied to the three literary texts: *Sold 2006*, *A Walk Across the Sun 2012*, and *A Garden of Burning Sand 2013* to understand the concept of voicelessness, marginalization, humanitarian trafficking, and trafficked subalterns. Patricia McCormick and Corban Addison as American writers are writing on behalf of brown/ black women from the global south and portraying White men as their only well-wishers and rescuers. The study is conducted on the three literary texts belonging to the genre of 'Young Adult Fiction' and they are being analyzed through the lens of postcolonial feminist theory, *Can the Subaltern Speak* (1988), *Othering* (1985) and *General Strain Theory* (1992) by Gayatri Chakravorty Spivak and Robert Agnew, respectively. The textual analytical approach is applied to the study to explore the idea of postcolonial feminism when applied to the subaltern trafficked victims. The study concludes with the analysis that brown/ black women living under the pressure of society, patriarchy, and imperial rule also undergo suppression similar to the abuse when involved in the trafficking network by the traffickers. White men are considered a specific agency that is involved actively in the trafficking of humanistic as well as activist roles through which they think they can rescue the trafficked subaltern women.

**Keywords:** Postcolonial Feminism, Subaltern study, General Strain Theory, Human Trafficking, Trafficking humanitarianism

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## **DEDICATION**

This thesis is dedicated to my father Mahmood-ul-Islam and my mother Seema Naz who have taught me to be unique, consistent, determined, and self-assured.

## CHAPTER 1

### INTRODUCTION

Human Trafficking is a trade or an unlawful act of coercing humans in order to take benefit from their work as well as services in the form of sexual exploitation and forced labor (Gupta 6). Traffickers make use of different methods to lure victims into trafficked situations such as emotional abuse, manipulation, violence, false promises, and romantic relationships. Human trafficking is categorized as the modern form of slavery, which is a low risk/ high reward activity that annually generates approximately \$32 billion (US) annually for its perpetrators (Sajjan and LeBlanc). As we enter the 21st century, we continue to grapple with a plethora of ills plaguing the world, such as poverty, hunger, a fragile environment, widespread discrimination, and war. Fundamental human rights are too often denied by those in control, whether in governments, communities or in the home. The list of human rights violations is long, but one of the most heinous crimes has in recent years recaptured our attention: the selling and buying of people for profit, otherwise known as human trafficking. According to the report, only 7% of the world's 20.9 million people and forced laborers are part of developed economies like the European Union and America while 56% are in Asia and the Pacific (Kotiswaran 355).

Today human trafficking, which is a euphemism for slavery controls almost 21 million or more victims (Yang 1). Whereas, one of the most notorious region that is involved in the expansion of this industry; is South East Asia. Likewise, the South East Asia in which some of the prominent areas are included such as Thailand, India, Myanmar, China, Laos, and African region are officially considered the hub of human trafficking because of the high rate of human trafficking and worst violation of human rights (Yang 1). The Postcolonial era, past history of the colonized states shows that abuse as well as exploitation of slaves developed the market across the world, stretching from Brazil to Japan (Yang 1-2). The Postcolonial field represents the aftermath of the leftist's wing rule on the colonized states like Asia, Africa, South America, and others that were once colonized by them; marking the end of the aura of colonial rule in the 20th century. Postcolonial theory as a recent research field has

eventually become a more attractive field of discipline (Louai 4). However, during the era of Post colonialism, GayatriChakravortySpivak, who emerged as a middle-class nationalist and a postcolonial theorist witnessed the political and physical violence between the period; colonial and postcolonial. In her essay, ‘*Can the Subaltern speak?*’ (1988) and ‘*The Rani of Sirmur*’ (1985) from the book ‘*In Reading the Archives*’ (1985) she had talked about the class that was subordinate to the hegemonic groups and she also embarks on the problem of ‘Subalterns’ situated within the postcolonial era as a new source for historical development.

Poverty, globalization, and illegal migration were the largest factors causing the prevalence of human trafficking in the global south (Yang 2). The period was brought into the limelight by capitalist politics to feature the undermining of revolutionary voices and marginalized the division of labor in a globalized world (Louai 5). Post-colonial literature deals with the aspects like colonial expansion and imperialism along with their relationship with the subjugating forces that have arisen since the end of World War II in the regions which were undergoing decolonization (Golden 10). The postcolonial work targets those areas that were once under colonial rule in the 20<sup>th</sup> and 21<sup>st</sup> centuries such as the global south. Similarly, the texts that are included in this study also target the postcolonial regions in the world which were exploited, faced violence, and struggled hard to gain freedom specifically; Africa and Asia. Post-colonialism, Subaltern theory, the concept of ‘Othering’, and the idea of ‘Can the Subaltern Speak’ stresses on the criteria how colonial power and imperialism employed ruthless measures to marginalize and silence native people (Jambhulkar and Joshi 2). However, the concept is further applied to the postcolonial region, in addition, to the victims of the human trafficking who are also going through the similar abuse and exploitation as experienced by the colonized societies but in a different literary context.

In the postcolonial world or even before that, poor living conditions of the people made them vulnerable targets to become the part of forced slavery network (Yang 2). GayatriSpivak a literary theorist, a feminist critic, and a postcolonial theorist grab the idea of postcolonial feminist theory from the space where the subalterns are not given space to speak and they could not find someone who will speak for them, therefore, they take the advantage of the situation and approach those who are in power. Alternatively, men in power, especially the White men are willing to speak for those

who lack access. The overall concept of the essay by GayatriSpivak revolves around the subalterns who cannot represent themselves and need a medium that will speak for them. According to the South Asian historian,RanajitGuha, the term ‘Subalterns’ refers; to the term in oppositional relation to the term ‘elite’. So he defines subalterns as those people who do not fall under the category of elite and belongs to lower socioeconomic status. While on the other hand, Spivak defines the term ‘Subaltern’ in the sense that the subaltern is a position from which no speech can articulate. Likewise, in the human trafficking agency, the victims are unable to represent themselves and raise a voice for themselves; therefore, they need a voice to make them believe that they do exist. Human trafficking and subaltern studies, both are the major areas for research in the Postcolonial world. These two areas of study are often conflated with other problems and issues like illicit migration, prostitution, and national security. However, it gives a new dimension to the research to focus on the variety of different viewpoints of organizations, scholars, actors, and activists involved in trafficking and exploiting humanitarian activities along with trafficking humans. Whereas, Spivak also highlighted the point that Third World societies are searching for cultural, national, and individual identity (78-90), and so are the trafficked individuals. Subaltern studies were introduced as a field of study in the year 1970s, when the pioneer of this studying project wanted to explore and study the poor and helpless people, including peasants, workers, and subalterns, who were closest to experiencing oppression, marginalization, resistance, whereas, they were considered a fraction of society. Moreover, when in 1978 Said wrote his book ‘Orientalism’ to talk about the western literature and western writers who depicted and portrayed the biased picture of east and exported their knowledge to the global south to show their dominance, prestigious culture, and supremacy in every field of work or art; the subaltern studies gained more recognition(Ross 387).

However, it is absolutely not possible to focus on GayatriSpivak’s work without discussing the postcolonial theory ofEdward Said’s ‘Orientalism’ (1979) along with his postcolonial concepts while conferring on the postcolonial feminist aspects. Edward Said was a pioneer of the word ‘Orientalism’ and he wrote about western propaganda and description as well as the portrayal of the east as ‘Other’ by the west. GayatriSpivak introduced the theory of ‘Othering’ to focus on the discrimination factor that leads to exploitation of the victims and native people in the global south

(Jambhulkar and Joshi 2-3). This term 'othering' was coined by Gayatri Spivak in which a state camouflages its own positive identity through the stigmatization of 'other' (Jensen 67). These are actually the markers of social differentiation claimed by the west referring to themselves as 'we' or 'us' and referring to the others as 'they' (Jensen 70-78). Furthermore, international attention is given to this form of trafficking that revolves around forced labor and sexual exploitation. In the past, it was considered a British trick who wanted to show to the world the reality of oriental women; being suppressed and unequally treated by the hands of the patriarchy. Whereas, the British made some laws to protect the rights of the brown women in the colonized state, but they were exploiting them in another way around rather than protecting them from the patriarchy (Spivak 80-90). All these laws, policies, and rules were made by the white men in the colonized global south and it is continued till today's date. But, it was considered that brown women were facing exploitation from both: patriarchy as well as imperialism. Meanwhile, in an institution like human trafficking women are being suppressed, they are victimized and marginalized because they are strangled between tradition and modernization at the same time (Alobeytha, Mohamed and Rahman 145). Both the factors Imperialism and Patriarchy help in the 'disappearance' of the voices of the woman inside the structure of trafficking.

Postcolonial theory was designed to study the effects of colonialism or imperialism on the culture and societies which were once conquered and controlled by White European men. Globally, India and Africa have a theoretical location inside binary oppositions between west and east, first and third world, Europe, and Non-Europe, modernity and tradition, colonizers and colonized, rich and poor, developed and underdeveloped, privileged and downtrodden. However, subaltern India or any other state that was once a colonized state still needs a voice to defend its culture, nationality, and ideologies, but the west has taken over the dominant voice roles and they are representing the subaltern states and subaltern communities in their own language through sharing their own stances (Bagchi and Sinha 115-119).

According to Spivak's idea, the relationship between Whites' and Browns' is similar to Hegel's master-slave dialect (Jensen 65). Chandra Talpade-Mohanty, who also drew readers' attention to the global oppression of women and the discursive colonialism in the development of Third World women on which mostly feminist

texts were based, was also a postcolonial feminist theorist and a scholar. Leela Gandhi also noticed the foundation of the postcolonial nation-state that was the product of the relationship between anti-colonial nationalism and European imperialism (Parashar 372). The postcolonial writers explain their thoughts regarding the poor, suppressed, black/brown females, who were constantly under pressure before colonization and even after that. They were indeed the direct target of the colonial institution, but in the modern world, they also fall prey to illicit agencies like human trafficking.

Gayatri Spivak in her essay explains the concept regarding subaltern subjects because as per her knowledge it was stated by the British that '*White men are saving the brown woman from the brown men*' (Spivak 68-99). According to Spivak's statement, the history of repression is being the ideology of the imperialist political set of beliefs and economy that explains the difference between white and brown men and women. In the 19<sup>th</sup> century, the British saved brown women from sacrificing their lives for their husbands upon their death. So, all these widows who willingly or unwillingly sacrificed their lives after their husband's death were totally voiceless and they could not raise their voices against the customs of the Indian culture (Spivak 68-70). Therefore, British Missionaries came to their rescue, but these rescuers also played a vital role in corrupting the humanistic acts just to show to the world that they are superior to the East in all aspects.

The Western domination is a part of the Western colonial project that helps them to extend Western powers. The United Nations launched the United Nation Global Plan of Action against Trafficking in August 2010 and the Palermo Protocol (2003) to combat these practices (Martin 3). The United Nation and its exploitative nature while conducting anti-trafficking awareness campaigns gave exclusive attention to modern slavery, sex work, selling of sex, drugs abuse, child abuse, and woman trafficking, however, most of the campaigns were funded by the United States federal government, while on the other hand, they were also involved in hijacking the humanitarian acts as well as violating the rights of Third World citizens (Moodley 12-15). According to Thorn, there are certain facts regarding the expansion of child abuse, human trafficking, and the pornography which needs to be addressed. He says that '*Child pornography is a global issue, but the United States remains the largest producer and consumer of child abuse content in the world.*' Dorchen Leidholdt, who is a leader and activist of the feminist movement launched preventing the violence

against women, has founded an NGO named 'Coalition against Trafficking in Women, (CATW).' This organization was basically set up to abolish the sexual exploitation and trafficking of girls, children, and women all across the globe. Coalition against Trafficking in Women is the first organization that has charged against Amnesty International while accusing them of promoting sexual exploitation, siding with pimps, and brothel owners. This was another example of setting up a foundation by the American woman, who, after visiting underdeveloped areas like India, Nepal, Africa, and other Third World Countries aimed to end sexual exploitation and trafficking of women or children in those areas. One of the most famous American activists has set up the foundation of an organization named 'Sudara' that is considered the International Princess Project, which is a United States based social enterprise; working for the ending of sexual slavery and sorting out tragedies faced by women in those areas. This organization basically works for the welfare of those immigrants who are seeking employments, who are asylum seekers, and helping refugees settling in different countries; which on the other hand makes them extremely vulnerable to fall prey to human trafficking (Nawyn, Kavakli and Demirci-Yilmaz 190). Moreover, migrants from Iraq, Turkey, Syria, and Afghanistan or from the global south are not provided with protection as well as domestic or international policies that will curb them from human trafficking in any part of the world (Nawyn, Kavakli and Demirci-Yilmaz 191-200). Labor exploitation and modern day slavery actually set frameworks that make advances in developing the network of human trafficking. Humanitarian crisis and weak law enforcement agencies operating in global south gives a clear edge to the plethora of human trafficking network to become wider. The human trafficking network can also develop in shadows whose root cause can be violent conflicts. Burma (Myanmar) registered multiple high-profile cases related to human trafficking in the year 2017, when Rohingya Muslims were treated bitterly and were made an active part of trafficking, not only them, even the people of Thailand were prone to this network along with the migrants situated in that area (Auethavornpipat 1-5). Human trafficking is also a kind of a security threat that looms largely, especially on the global south (Southeast Asia). Military conflicts, regional disputes, climate change, and natural disaster results in the large displacement of people, therefore, they are more vulnerable to these types of heinous crimes (Anthony 19). According to the report of Walk Free Foundation and International Labor Organization, 40 million women, children, and men are trapped in



a horrendous web of coerced marriage, sexual exploitation, and forced labor (Anthony 20). Some estimates claim that human trafficking in the present time is the most lucrative organized crime, which is generating \$150 billion a year. However, amongst which two-thirds of the victims belong to East Asia and the Pacific (Anthony 19). This issue of modern slavery and women being treated as subalterns has historically been fought within the realm of human rights. This issue of human trafficking is actually put into the field of transnational organized crime and criminal justice (Moodley 1-9). As a matter of fact, the United Nation has taken a lot of the major steps and designed protocols to prevent, punish, and suppress trafficking in person (Moodley 9). The United Nation High Commissioners For Human Refugees (UNHCHR) have also drafted human rights reforms regarding the criminal act of 'human trafficking' but they are also playing a major role in corrupting the humanitarian noble activities under the umbrella of human rights by getting involved in it. The reforms established by the United Nation and its counterparts are considered the primary coercive tool used to extend United States hegemony, dominance, and ideology (Moodley 10).

The United Nations office on Drugs and Crime (UNODC) is a global platform that has launched the Program to combat trafficking in person comprises assessment, data collection, and evidence as well as technical cooperation. Along with other agencies, the united nations have launched various projects related to human trafficking as well as the causes, trends, and consequences of human trafficking (Martin and Callaway 15). The international regimes to address the crimes of human trafficking seem to be in their infancy. White men are taking control of all humanitarian activities and imposing their laws, policies, legislation, agencies, protocols, and limitations on the entire world, especially on the global south. This institutional structure made by the civilized west is relatively weak in providing protection and recognition to the victims of the trafficking associated to the underdeveloped countries, but trafficked subalterns are in a urge to find an escape from the illegal network with the help of 'White men'.

The novels written by Corban Addison and Patricia McCormick are based on the subject of human trafficking largely found in the global south while it also targets the adolescents who are represented as the protagonists of the novels. The protagonists of the novels are young girls who due to different circumstances are being forcibly

involved in the trafficking network without their consent. Young Adult Fiction also known as YA Fiction such as '*Sold*', '*The Garden of the Burning Sand*', and '*A Walk Across the Sun*' are a representation of the issue this study is focusing on such as; human trafficking in the global south, representation of east by the west, role of White European men as a rescuer, and adolescents' involvement in the network like human trafficking. Young adult fiction is an age-based categorization of books that targets a specific age group. Thus, it does not refer to any genre, but this fiction can be combined with any other form of fiction such as science, mystery, and contemporary (MasterClass 10). The genre reveals the level of reading focusing on maturity of the readers, thematic-view, and worldview largely.

The literary texts selected for this study reflect the worldview of the main characters whose ages are ranging between 12 and 18, regardless of their young age, they have become part of all types of societal conflicts which they have never witnessed before. The novels clarify that at this young age these adolescent girls are dealing with corrupt people, child traffickers, pimps, and brothel owners while it is their first encounter with the unfamiliar world. Novels like these are written by the western writers who incorporate the teenage character from the global south, so that the story line should appeal to the readers of this age group (MasterClass 12-15). The literary texts written by the American writers convey the message representing third world women to the world readers that how they are being exposed to the heinous crimes without their will. Characters in the selected novels are trapped in a no-escape space from where they cannot be heard nor can they be saved from the oppressions and the subjugation of the traffickers. The process of victimization they face is relevantly quite similar to those black/ brown women who were under colonial rule by the west and patriarchal hegemonies by their own people. Therefore, the literary nature of this particular study incorporates certain aspects of Spivak's postcolonial feminist theory, such as, 'Can the Subaltern Speak' and 'Othering' to analyze the literary texts of the novels. The selected literary texts are written by American writers, whereas, all the three texts discuss the theme of human trafficking taking place in the global south where victims are brown/ black young girls. Besides, the texts also discuss the matter how white men rescue the brown/black trafficked subaltern women from the global south and give them their voices.

A new interpretation of the text has been carried out in this specific study where trafficked women are being seen ridiculed as they are considered a lower-class citizen similar to the women living in the colonial era. This shows that women in the post-colonial era also are going through the similar suffocated circumstances as experienced back then. Trafficked women are considered subaltern women who have lost their voices and are waiting for the voices that will speak for them. On the other hand, the theoretical underpinnings analyze the literary texts in such a way to find out how white men are involved in humanitarian trafficking and trafficking humans. Moreover, white men hijacking the rights of the global southerners' through taking over humanitarian activities and aid are also analyzed while reading the literary texts.

The famous genre 'Young Adult Fiction' targets adolescents and the readers who read it and therein, it refers to the protagonists of the novels belonging to the '*Age of adolescence*' (Belbin 135). According to Belbin, young adult fiction gives a reader a variety of perspectives to think about and the writer a variety of aspects to write about. It is believed that young adult fiction also plays a vital role in developing an identity; however, it also affects identity construction (Kokesh and Sternadori 140). Kokesh in his research signifies the role of adults, especially girls and women depicted by the texts belonging to the genre of 'Young Adult Fiction' which affects the teenage readers' social attitudes and gender identity construction. The texts that belong to this genre encourage younger readers to idolize their favorite characters while some pupil who are young, believes that all the events happening in the novels are true to life (Kokesh and Sternadori 144). The strategy of the genre is to find some common factors that coexist with divergent ideals of womanhood both in young adult texts and among younger readers. Perhaps, this reflects an increasing ambivalence about the contemporary construction of femininity and its relation to the complexities of the fourth wave of femininity (Kokesh and Sternadori 152).

The present study tends to present the image of imperialism that was established when '*White men*' were considered the sole establishers of a healthy as well as a civilized society. Likewise, in the stories of the novel '*Sold*', '*A Walk Across the Sun*', and '*The Garden of Burning Sand*' young girls are sacrificing on behalf of their families leaving their hometowns in the search of food, money, and other resources. However, on the other hand, they are bribed, kidnapped, and sold as a commodity by their families or traffickers who promise them a good life, a sustainable living, and a

job. These literary fictions show how human trafficking takes place; how the victims are tortured, ridiculed, exploited, and how American writers depict the eastern society involved in the establishment of an agency like human trafficking. Another important issue that this American fiction highlights is how humanitarian activities are being invaded by the White men. Plus, these activities are exploited and hijacked by the west, while giving white men role of rescuers, activists, and helpers. Trafficking of humans and especially children and women who are self-sacrificing their dignity, respect, and voice for the sake of survival; needs to be further explored and investigated. The writers of these novels belong to the west and they are writing about the east to tell their audience how east behaves when it become a prominent part of an illegal agency like human trafficking. This research is envisaged as an original contribution to the current body of knowledge.

### **1.1 Background to the Study**

Globally, human trafficking is not a recent phenomenon. Human beings are being sold and trafficked from one place to another since when a man has historically manifested in different dimensions and forms (Abiona 19). This phenomenon includes multiple facilitators, stakeholders, businessmen, and other traffickers at the commercial and institutional levels. Human trafficking occurs due to internal trafficking and cross-border trafficking (Bahri 15-21). Trafficking is considered a complex issue. It is also known as an economic and social problem which majorly many people especially women face. To escape poverty and gain economic independence women usually are lured into the network of trafficking (Abiona 31). Due to the involvement of higher authorities, human trafficking has become a highly organized transactional crime consisting of serious moral, social, and criminal implications. It is a fact that many of the trafficked persons are being trafficked or involved in the international sex trade by fraud, coercion, and force (Abiona 33-35). It is said that human trafficking is increasing with time due to the non-commitment of the higher authorities.

The legal system of most of the underdeveloped countries like Africa, Asia, and other global southern countries is weak. While the role played by the government and institutions that are assigned this task of family and child welfare usually shows negligence, they have failed to meet the challenges generated by the nationwide problem. The judicial mechanism of these countries is also on the verge of collapse

which will directly affect the judicial mechanism. Other factors like corruption of the law enforcement agencies, lack of political leaders will, lack of ability to tackle the root cause, lack of protection, lack of defensive measures, and low risks of conviction or rest have also resulted in empowering the traffickers where institutional lapses are released unpunished (Abiona 40). Authorities are aware of all types of trade routes and trafficking routes, but they are unable to capture them and trace their movements or actions due to negligence and corruption, sometimes even the higher authorities are involved in the trafficking of women and children (Abiona 56). Past researches failed to explore these literary texts under the theoretical framework given by Spivak and Agnew. Most of the past researches have incorporated the postcolonial feminist theories given by Spivak where researchers have explored other texts through the lens that includes elements like oppression, marginalization, patriarchal dominancy, and muting the voices of weaker agencies like women, children, and poor people. But none has applied the lens to the victims of human trafficking and white men; targeting specifically the global south.

Postcolonial theory is a concept that is primarily concerned with the political, historical, economic, and social impact of the European or White men's rule around the world from the 18<sup>th</sup> to the 20<sup>th</sup> century. The relationship of history with imperialism and colonial rule inhibits a possible fundamental claim that has taken different shapes, dimensions, and interventions (Elam 10). The postcolonial literature claims the European intervention and how the presence of European colonial rule encounters the oppressed around the world. The world before the colonial attack and the world after the colonial rulers left, most parts of the world still remain handicapped due to external power interventions. Rudyard Kipling in his poem '*The White Men Burden*' explained the role of the White men who were taking the burden of the non-whites, voiceless or underdeveloped in the colonial era. In 1899, this poem was written to connect White men to Imperialism and how they dominated the world with the help of their aggressive attitudes, ruling authority, literature, corruption, agendas, and Western propaganda (Kipling 2-4). To fuel the growing industrialization, European and American nations were engaged in different types of territorial acquisition to promote imperialistic movements. Racism, modernism, civilization, and globalization were the key factors that supported the movement which only benefited the colonizers and a small fraction of colonized natives. Frantz

Fanon in his book *'Black Skin, White Mask'* explained the cruelty of the colonial period and the colonials who divided the colonized Africans on the basis of color, status, race, wealth, and identity (9). The existence of colonial alienation developed turmoil and a restless urgency within Fanon and his idea of search. Fanon in his book sheds a light on different theories and concepts related to the imperialistic approach where every Negro was enslaved by his inferiority, while every white man was enslaved by his superiority (12-15). Fanon's writing point towards the differences created by the White men to expose the public image of the identity of the 'Blacks' which refers to 'otherness'. This idea reminds the reader about the crucial engagement between images and identification as well as mask and identity (25). Fanon believes that black men are always trying to prove something to the White man to gain the richness of their thoughts while black men considered White men their destiny. Therefore, he mentions that the juxtaposition of black and white races has resulted in the creation of psycho existential complex.

## **1.2 Thesis Statement**

Literary works by Corban Addison and Patricia McCormick connect the younger audience to the humanitarian problems such as 'Human Trafficking' and 'Trafficking Humanitarianism'. These paradigms are the narrative elements that are analyzed through the theoretical lens given by Spivak, 'Can the Subaltern Speak?' and 'Othering' as well as Agnew's General Strain Theory within the realm of young adult fiction authored by American writers. The narrative framework serves as the conduit to probe Euro-Americans' dealing with human trafficking as well as trafficked subalterns while hijacking the humanistic acts.

## **1.3 Research Questions**

- 1) How do the Western fiction writers in the selected texts *'Sold'*, *'The Garden of Burning Sand'*, and *'A Walk Across the Sun'* depict human trafficking taking place in the Global South?
- 2) How do Western writers portray oppressed female subjects from the Global South as depicted in scenarios of human trafficking in the selected texts?
- 3) In what ways does the selected fiction portray the First World radical intellectuals as so-called savior or rescuers of the oppressed Global Southerners'?

## 1.4 Significance and Rationale of the Study

The significance of the study is to explore the idea of trafficking humanitarianism within the boundary of human trafficking. This study will help the researcher to analyze the role of the rescuers, muted voices of the victims, and the primitive view of ‘others’ when brought in the contrast to the civilized west.

The texts in this study are taken from the genre young adult fiction. The researcher has chosen this specific genre to connect younger readers to the young protagonists of the novels. Moreover, this genre also highlights the specific issues of society that young adults should know; amongst which human trafficking is the most important one. This genre enables young readers to know more about the environmental crisis as well as social crisis that are being faced by the people of the world, especially by those who are unprivileged, global southerners, victims of trafficking, and subalterns. Another significance of working in this genre is that very diminutive work has been done in this genre where human trafficking has been highlighted and further studied while applying a feminist lens. This genre has a huge impact on young minds; therefore, it is good for them to know more about the social and economic conditions of the world. The young readers will learn and know more about cultural change, hijacking of humanistic acts, use of power illegally, global dominance, and the silencing of those voices which were supposed to be heard.

This study incorporated Gayatri Spivak’s postcolonial theories *Can the Subaltern Speak*, othering, identity formation, and agency to further analyze the characters of the novels who are the victims of human trafficking, but are rescued by the White men who act as the humanists, activists, and radical foreigners who have the potential, power, and authority to safeguard the rights of the trafficked victims. Human trafficking and its induction into the society that targets weaker subjects like women and children have been studied by many scholars. However, none of them used the Postcolonial theoretical framework of subalternity, ‘Can the subaltern speak’ (1988), ‘Others’ (1985), and ‘Identity formation’ (1985) to explain the status of the white European male in the lives of the trafficked brown/black women, who are represented as the sole rescuers and humanistic activists for the betterment of trafficked subaltern Southerner’s, which is the focus of this present study. The feminist lens is being applied to the respective study to specifically analyze the female characters and how

do they fit under the category of subalternity according to the theoretical perspective of Spivak's essay 'can the subaltern speak. This study is conducted in order to analyze how roles of rescuer is only associated to white European men under the agency of human trafficking. Furthermore, the study highlights the characters of female under the dominance of patriarchy, imperialism, and now human trafficking.

Another significance of the study is that it leads us to the point, where the researcher can investigate the portrayal and exploitation of the East depicted by the Euro-American writers (global north) in the discourse of human trafficking taking place in the global south, knowledge treated as a commodity as shown in the western academia, and humanitarian activities that are solely bounded and limited to the global north who themselves have exploited the noble cause. This binary division of US/They, North/South, West/East, First World/Third World, and White/Brown are also confined to human trafficking and benevolent treatment, where the civilized northerners' play the role of the rescuers who would speak on behalf of the victims. This study discovers the key idea behind the interest of the western academics that are involved in expressing the views and perspectives concerning the Third World nation and their societies to the world. To share the western interests with the world because they consider their knowledge, race, and power superior to others, whereas, they export all these commodities from the west to the third world and also to their reading audience.

This study also signifies the role of the northerners' who are in a constant struggle to dominate the southerners' while using their wealth, power, and knowledge. This is done to exploit them in the name of humanizing, empowering, civilizing, and enlightening the southerners'.

### **1.5 Delimitations of the Study**

This study is delimited to only three American novels '*Sold*' by Patricia McCormick, '*A Walk Across the Sun*', and '*The Garden of Burning Sand*' by Corban Addison. These novels are written by American writers targeting the global south region that they think is a hub of human trafficking. They share a similar theme of human trafficking and the victims who are always looking for help and for the ones who will rescue them or will give them a survival chance.



This study is delimited to three theories, including Spivak's 'Can the Subaltern Speak?' The theoretical concept of 'Othering' by Spivak from her essay '*The Rani of Sirmur*', and General Strain Theory by Robert Agnew will assist the researcher to figure out the role of the western writers who want to investigate and write about the subaltern women in the Third World countries like India and Africa and to clearly understand the role of victims. This study directly focuses on Spivak's postcolonial feminist perspective of 'subalterns and their muted voices', 'representation of third world women by the west', and 'knowledge as a commodity for the west'.

It also tends to explore how subaltern brown/ black and underprivileged women are saved by the white men from the brown men in the postcolonial narratives (trafficking network) just like in history. This study explores the ways through which the 'western culture investigates and exploits other cultures' and then showcases them in their writings. This study largely focuses on the postcolonial aspects of the 'portrayal and depiction of east by the west' in American fiction and how they have exploited the brown/ black women who are the core victims of human trafficking.

## **1.6 Organization of the Study**

This specific study is divided into 6 chapters; Introduction, Literature review, Theoretical framework and Methodology, Analysis and Interpretation, and Conclusion followed by Bibliography. Furthermore, each chapter is further divided into subsection to clearly discuss the issue, the problem of the study while analysis and theoretical working is conducted to extract the exact findings.

## **CHAPTER 2**

### **Literature Review**

In this chapter, the researcher has collected all the relevant past research, articles, and works that highlight different agencies like human trafficking and how it is being viewed and written by writers as well as according to which theoretical lens it has been studied. This chapter of the study discusses and has also gathered all the related past and present studies majorly focusing on the theoretical framework that the researcher has applied to the text of the novels written by Patricia McCormick and Corban Addison.

#### **2.1 Post-Colonial Literature**

Post-colonial literature comes from the Britain's former colonies such as Africa, India, and Caribbean (Childs and Williams 5). Most of the post-colonial writers discuss different themes in their literary texts related to immigration, gender discrimination, emigration, independence, marginalization, childhood trauma, allegations, subalternity, and national identity (Childs and Williams 6). On the other hand, postcolonial theory is a kind of critical approach or a literary theory that deals with the literature or themes relatable to the states or countries that were once the colonies of other countries. Theories written under the time period of post colonialism also deal with literature written by the citizens of colonizing countries who take the people of the colonized state as their subject matter (Childs and Williams 9). In this particular research study literary texts are taken that are written by the citizens/authors from the colonizing countries to understand the way they write in the specific genre like young adult fiction and how they discuss the global humanitarian crisis such as human trafficking. This present study also works on the postcolonial theories like otherness and subalternity given by a postcolonial theorist named Gayatri Spivak, which differentiates this study from all the other studies in this field, thus making it unique.

Eleanor Ross in her research article justified Spivak's postcolonial theory 'Can the subaltern speak' she says that there is a prominent relationship between the 'brown woman' and 'white man' when it comes to the overshadowed voices of the brown

woman. She also mentions in her paper that imperialism never has withdrawn its web from the South Asian region and its effect is being felt even after colonizers have left. She also says that 'brown women' are considered the low caste and treated as social low-class subordinates by society and they need white men to be their rescuers, who will save them from the miserable life they are living (388-390). Post-colonial time period and theories written in that time period targets the colonizers and colonized societies on a larger scale. The literary texts included in the present research shows how the White men are still held responsible for standing for those women who needs a voice. The study agenda is to figure out how White men hijacks the humanitarian activities under the umbrella of giving voice to the victims of human trafficking following all the colonizer tactics even in the modern times as seen in the analysis chapter. Ross mentioned multiple aspects of colonization and the connection between the brown woman and white men. However, this present study targets the trafficked subalterns and white man's interruption studied through the lens of Spivak's postcolonial feminist theory.

The concept of 'othering' by Spivak shows the superior mindset of the colonizers who distinguishes themselves and the colonized subject on this basis. Although this term; was coined by Gayatri Spivak, but it is further elaborated by different postcolonial theorists and scholars. A book written by Nour Deos and Raewyn Connell emphasizes the term global south which refers to the areas including Asia, Latin America, Africa, and Oceania that were located in the southern region. They are also recognized as the third world regions located at the periphery. This idea of the global south was first represented by the Italian Marxist named Antonio Gramsci, who wrote about the marginalization faced by southern Italy in his essay '*The Southern Question*'. His essay pointed towards the colonization of the southern part of Italy and how southern peasants faced exploitation from the side of the northern workers. Marxist economics and sociologists also raise their voices against the concept of 'Core' & 'Periphery'. The post-colonial perspectives were further explained by post-colonial writers and theorists like Gayatri Spivak, Edward Said, and others (Dados and Connell 12). This present research study mentions trafficking victims as others who are being treated as the second class citizen just like the colonizers treated the colonized society. Antonio Gramsci gave the concept of subalternity while introducing the term 'Subaltern' that referred to anybody who is

lower in class or status (Jambhulkar and Joshi 2). Since then, subaltern has become a popular subject in postcolonial literature. The ruthless measures taken by the global south and western powers to marginalize and silence the voices of the trafficking victims is explained in this specific study which is further being exploited by the White men through their corruption and trafficking.

The post - colonial literature addresses different social economic issues that were faced by the societies of that time. Amongst which the most common issues were marginalization, exploitation, muting the voices of slaves, women, and lower class citizens. Moreover, devastation done to the east by the western habits and thoughts has become a major cause behind the development of post-colonial theoretical framework. According to a study, many underdeveloped regions famously known as global south are facing some serious issues like human trafficking and migrant smuggling at larger scale (Dados and Connell 1). These are some serious concerns that these regions are facing, although their government, security agencies, and other humanitarian groups are actively participating in combating these issues, they have to go a long way to accomplish the required results. Areas like these have witnessed a large number of irregular migrations in the post-colonial era (Alobeytha, Ismail and Shapii 148). This present research study talks about human trafficking while considering the trafficking victims as subalterns and how they are being shown by the western writers as dumb, detached, and unheard gender, especially in the literary texts. Africa and India who went through the process of colonization and decolonization still faces marginalization by elite society and colonizers as well. A book written by VigdisBroch-Due has shed a light on modernization in Africa after the colonial era. In the post-colonial period, Africa faced violence, and citizens of Africa faced an identity crisis or failure of cultural belonging (10). Violence erupted as an endemic in most parts of Africa, where people face violence regularly due to political and wider regional upheavals. *'Empire Writes Back'* is a book written by Ashcroft and other writers who discusses the experience of colonization and the challenges faced in the post-colonial period that exhibits post-colonial writing in various cultures. Ashcroft says in his book that "*Literature offers one of the most important ways in which these new expressions are expressed....*"(7). However, post-colonial literature discusses the day-to-day realities of the colonized subjects along with their experiences when they are marginalized, faces oppression, and when they

are exploited by the patriarchy as well as the colonizers (10). The global south is vastly affected by imperial rule and process. It is said that one of the major elements caused by imperialism is having control over the language through oppression. Another important element of the post-colonial literature concern is the time and displacement, which clearly shows the identity crisis and how the colonized nation considered itself as a subaltern subject whose voices cannot be heard. The post-colonial literature points towards the conscious and unconscious oppression related to the indigenous population (50-70). In the novels like *'Sold'*, *'A Walk Across the Sun'* and *'The Garden of Burning Sand'* researcher has analyzed the oppression and exploitation of the trafficking victims by the hands of the patriarchy and white men. The white man's corruption is being highlighted in the research and how they traffic humanitarian activities along with giving the voices to the unheard is quite astonishing, which is not discussed in any other study. One of the main reasons for conducting this study is to gather reliable and informative data related to the Spivak's postcolonial theories and its application on three literary texts that follows the similar theme of human trafficking where white men is valued.

## **2.2 Subaltern Studies**

Arnab Roy Chowdhury in his research explains the concept of subaltern studies which began as a revisionist historiography of peasant movement started in the colonial India (1). The subaltern studies group was formed in 1979 under the provision of famous historian RanajitGuhain England (Chowdhury 1-2). Subaltern studies have been influenced by left-leaning and global Marxist scholarship. The novelty of this particular study relies on the theoretical framework which has been applied to the latest literary texts. The concept of subalternity in the form of can the subaltern speak and concept of othering is projected in an innovative way when applied to the subaltern trafficked victims.

India and other colonized countries can never get themselves free from the modern master-slave narrative while still being a part of the shackles of the chronological time periods belonging to the subaltern history (Ludden 12). Frederick Cooper after writing an essay about the subalterns in African society realized that subalternity is becoming multicultural and the main cause behind the spreading of subalternity is 'Globalization' (Ludden 14). The theory of Subaltern Resistance

evokes because of the peasant revolts and it caught the attention of ‘the leader of the project’ Ranajit Guha, who in his book talked about peasant insurgency and other relevant topics that need to be addressed under the umbrella of ‘Cultural History.’ In the colonial era, subaltern characters raise voices to defend, protest, confront, and stand on the periphery of the society advocating for victims’ identity, justice, equality, and rights, but they need a superior voice that will remove all the barriers and enable their voices to be heard (Jambhulkar and Joshi 6). The texts selected for the research also express the subaltern perspective that can be depicted in various unique ways, but in the present study subaltern trafficked victims are being analyzed while applying the Spivak’s post-colonial theories.

Eleanor Ross in her research investigated the two texts, *Untouchable* by Mulk Raj Anand and *The Painter of Signs* by R. K. Narayan. Where she explored Spivak’s famous saying, ‘*White men are saving brown woman from a brown man*’. By this sentence Spivak basically emphasizes femininity which she describes as a ‘brown woman’. This shows that even though the British have withdrawn their power from India, the traces of imperialism and colonialism is still found in the foundation of the culture and history (Ross 386). The ritual of banning the ‘*Sati*’ practice, giving a voice to the brown woman, and giving them a status in the patriarchal society referred to the fact that white men can save the brown woman or they can rescue the subalterns (Ross 385). The research study, also mentions the woman's voice consciousness that shows how widow’s voice may seem like. They are not merely represented to the world, nor have they been accepted as equal and worthy part of a society. This perspective is somehow created, framed, and delivered by western writers through their texts. This was called the protection of the British agenda of their presence in India to rule the sub-continent for their own pleasures. The study conducted by Ross made Spivak’s statement clear that white men are not saving brown woman from a brown man because they themselves are represented as the colonizers who are here to exploit, intervene, and take advantage of the colonized people especially women (387). However, brown women as a subaltern should be given the advantage of saving the brown woman and also brown men. However, apart from this objective, the researcher in the present study has applied the theoretical framework given by Spivak, which surrounds the subaltern victims who are being forcibly involved in the network of human trafficking. Although discrimination has

been practiced all around the world, but this type of gender discrimination, where women are being exploited by the traffickers and white men at the same time is quite rare. The primary focus of the present study is to investigate the intervention of the white men in the lives of the brown women who are being trafficked and how they traffic the noble causes by taking all the authoritative roles.

Discrimination can be witnessed in any field of thought, but racial and gender discrimination were two of the most common types of discriminations which brown women were going through in the colonized states. In another study, the subjects of subaltern studies and the language the third world speak are explained further which shows they are quite connected and it also threatens the non-English language productions, especially by the women writers (Bahri 206). There is also a threat that the younger generation might be losing their identity when it comes to learning their mother tongue and keeping it alive. The third-world writers in their texts emphasize on the fact that the women in the context cannot represent themselves like other women living in the world (Bahri 207). The texts that belong to the third world clearly are recognized as the by-products of denial, control, and repression. There are different factors in the third world society, where women are targeted as weaker bodies and forcibly indulged in illegal activities such as prostitution, child trafficking, becoming sex workers, facing domestic abuse, and societal surveillance that completely destroys their identity and self-respect. In this case, NGOs and other voluntary programs are launched to secure the right of women and give them complete security (Bahri 209). Although the governments are making efforts to prevent all types of violence and domestic abuse against women, on the other hand the research shows how they are a part of it. Western mindset and propaganda of the agencies are being studied in the present study to know how they are ignoring the major problem and talking about various other minor problems that need less attention. White men are getting the roles of the rescuers and activists who are believed to be the only helping source that will give voice to the victims.

### 2.3 Post Colonial Feminism

Postcolonial feminism is the theory of defining a cultural identity for women of color. As researcher believes that feminist development is split into three different waves, each carrying its own perspective and definition (Karlsruhe and Haavardsholm 4). Intersectionality is a term that is widely used within feminist theory to describe the intersection reality of women of color as well as oppression of women's lives (Karlsruhe and Haavardsholm 8). Chandra T. Mohanty discusses the view of women from the eyes of so-called developing world in her book *Under Western Eyes* (1984) by the point of view of western feminists. Her work is a critique of the three major ideologies claimed by the western academia in which first one is: assumption of women as an already existing coherent group with identical needs and interests regardless of class, ethnicity, and desires. Second is the uncritical use of methodologies and the third one is political principles that are underlying analytical strategies and methodologies (Karlsruhe and Haavardsholm 18). This present study analyzes the three literary texts written by the American writer, which has incorporated the perspective of postcolonial feminist theorists to show how women of color are being treated by the western academia.

According to Usman, global capitalism is the main cause to embark human marginalization, criminalizing migrants, and oppressing third-world women as depicted in different literary and cultural texts as well (285). He also says that cultural conflicts violate women and children rights and integrity by in-slaving them, marginalizing them, involving them in a trafficking industry, exploiting them, and making them part of communal as well as economic violence. He also analyzes the viewpoints of constructivists. Constructivists are more concerned about world politics, changing world order, and different States' interests. Moreover, they also say that most of the non-state actors at the larger level influence the cultural practices and ideology of the state due to which they tie stronger bonds and alliances with the international organization to ensure the mobilization of interest and ideas across the borders majorly focusing on each other's international interests (288). Plus, to continue the agendas of the international networks, human trafficking is one of the foremost tools that all the non-state actors will use to create serious issues between the local and international governments (289). This agenda is further elaborated in the



present study, where the audience will get to know more about international humanitarian programs that are controlled by the white man and how these roles are only given to the white Euro/ American male.

A research study emphasizes the idea that postcolonial feminism draws future directions for feminist works, particularly within postcolonial studies. The researcher says that globalization enables the reader to understand the written representation of the women included in the texts and contexts of literary writing. The researcher included the novel by Sara Sulehri in her research study, '*Meatless Days*' whose writing came into the category of Third World writing to understand the concept of representation and essentialism (Bahri 198-199). In this research, the writer also mentions the critique, suggestion, and reviews based on Sara Sulehri's novels who was targeted in that she failed to give equal representation and equal space to women writers giving an unapologetic answer to the question 'there are no women in the third world' (Bahri 199-200). The three terms 'difference', 'third world', and 'postcolonial' are associated with those holding the power as per Spivak's essay 'Can the Subaltern Speak?' There are questions that also define the role of the Third World woman while postcolonial feminist critics, including Sara Sulehri, GayatriSpivak, and Chandra Mohanty have attempted to rescue the category of 'third world woman' to show the impact of power on women in the global south region (Bahri 120). A case study that signifies the role of 'Human Trafficking' taking place in Bangladesh clearly explains the trafficking phenomenon oscillating between the two entities; from the global south to global north. It worsens the conditions due to the uneven power dynamics of the two entities developed through complex interaction on the basis of gender relations and class hierarchies (Gupta 40-45). But the above study fails to analyze the role of the white men and why always the western academia gives these prominent roles to the white Euro/ American males.

## **2.4 Sexuality and Prostitution in Post-Colonial Feminist Literature**

Shatabdi and Ambalika in their research explain the situation of Eastern India, where the condition of Indian women and children is explained and how they become a victim of the outsourcing of human trafficking. It is understood that women and children are considered the weaker bodies of society that are socially, culturally, politically, and economically deprived as compared to men (111). In this study,

feminist, conflict, and absolutist theories were applied to analyze social and economic drives in society that give rise to crime and conflicts (112). According to a study, sexual oppression and abuse are not only connected to one gender, but rather they also refer to children and men subjugation. Racial conflicts and the role of sexuality take a central position in shaping racial and ethnic boundaries and conflicts (Thomas and Epple 7). Moreover, within the postcolonial framework, the interconnection between ethnicity and sexuality relation is actually illustrated by sex tourism. Therefore, in the post-colonial era, US personnel during and after WWII use military prostitution from the South Asian region as their right. While in the Caribbean nearly in the 16<sup>th</sup> century, white men thought that they have all access to their slaves. In this research, the exotic and brutal attitude of the white men is shown who desire oriental eroticism only to exploit the East (Thomas and Epple 7). The roots of ridiculing the female gender are not only associated with regions like Africa, South Asia, or Caribbean. However, such atrocities go unpunished certainly in those areas that suffer from ethnic conflicts, political instability, and intolerance. This is also considered the state failure when they are unable to protect their citizens from sexual oppression such as forced marriage, human trafficking, drug abuse, rape, sexual slavery, honor killing, dowry murder, and genital mutilation.

In another research study, it is stated by the researcher that the post-colonial areas are still in the aftermath of modernity and colonialism, which results in system exploitation by the white men and smearing by the colonized people (Bahri 195). It is discussed in the research paper that woman's question on gender has been at the heart of postcolonial cultures as well as studies. Spivak also describes the British intervention in most of the rituals and cultural affairs such as banning Sati and the phenomenon that white men are saving brown women from brown men (Bahri 196). These interventions were considered quite orthodox; however, modern day intervention is related but different from the old one. In the novel 'Sold' white men is being hired to rescue the brown women from the brothel and he is assigned with the task to give them the voice. The writer of the novel is an American author who represents the white men as a life savior, but on the other hand they are trafficking humanitarian activities as well. A case study by Gupta explains the stereotypical exploitation of women that holds an image of victimization that is compounded by a lack of agency. There are many women who are forced into this field of prostitution

because of their fate which has sold them forever into the bottomless pit and darkness of sexual slavery (45). But, this case study does not explain how women are being rescued from this network and how they are given the voices by the foreigners as shown in the present study.

## **2.5 Human Trafficking in Young Adult Fiction**

According to the global report written on Human Trafficking Persons, in 2012, claimed that United Nations defined 'Human Trafficking' as the understood process by which weaker bodies are recruited in their community and further exploited by the traffickers while using some form of coercion and deception to lure and control the trafficked victims (Abiona 30-36). Ronald Weitzer in his research article highlights and evaluates a new direction to research regarding human trafficking and also emphasizes the seriousness of this type of illicit global activity. According to the study, illicit trafficking has gained a rise in the modern world, whether it is any kind of smuggling, slavery, harboring of a person, or trafficking the victims through transportation, recruitment, or migration, thus, all these factors failed to define the abuse of power, control, and vulnerability of the ones who have the authority and power (Weitzer 10). The study has failed to explore the dimension how white men or other foreign legal authorities abuse the power and corrupt the humanistic activities by taking all the respectable roles.

In a recent research paper, the researcher analyzed the children's place in the narrative of human trafficking. Their area of interest was to study the region from Slovakia to the United Kingdom. They wanted to explore these areas and find out how children can be manipulated and then further exploited and exchanged across borders or within the state. Moreover, they conducted their study while analyzing different examples taken from society and they also wanted to study how human trafficking indirectly affects family dynamics. The study concluded that an agency like human trafficking targets children as they are an easy subject of exploitation and can be employed through a not-so-complex channel (Blazek and Esson 50). But, their study failed to examine the strains behind the involvement of traffickers in this network and why they conduct such a heinous crime. Moreover, the above study also fails to target region like global south and young adults to analyze human/ child trafficking. According to a research paper, the researcher clarifies the conditions and

reasons behind the causes of human trafficking in the international market. Ethnic conflicts and gender inequalities are the basic reasons why human trafficking has increased and surged in international concentration (Akee 692). In this study, the researcher has conducted an empirical analysis of conflicts, ethnic fragmentation, refugees, migrants, internally displaced persons, and other diasporic bodies that become the victims and direct targets of human trafficking. The researcher also analyzed the concept of international trafficking that happens due to internal and external displacement of people (Akee 695-716). But, they failed to recognize how only women and children become the victims of this network and why they are forced to mute their voices and wait for some white men to save them. The present study explores the postcolonial feminist theory given by Spivak that is applied to the texts written by the American writers. The muted voices and voiceless consciousness are also being explored to figure out the human trafficking and humanitarian trafficking at the same time.

A recent study, suggests that human trafficking is occurring on both micro and macro levels. In the study, the researcher mentioned a new strategy by the name of the intersectional standpoint methodology (ISM) to understand more clearly and wisely the factors and elements that leads to human trafficking and how this entire network is taking a shape of a structure. This methodology was also used to study the victims of this structure, to carry out a qualitative inquiry, and to know more about the oppressed groups and how political and structural obstacles suppress them even more than before, giving them a no-way-out (Mary K, Preble and Kathleen 15-20). According to recent research conducted by various researchers who used almost five theories in their study to analyze and explain the concept of 'Human trafficking' in the young adult literature, these theories included the theory of otherness, GayatriSpivak's subaltern theory, the agency theory, bales theory of modern slavery, and ecological theory by Bronfenbrenner (Alobeytha, Ismail and Shapii 223). They discussed the entire genre of 'Adult Literature' under the lens of these specific theoretical underpinnings. Furthermore, they wanted to discover the usage of the human trafficking theme in contemporary young adult literature, so that the audience or the readers should know how the writers draft a script, construct a plot, and narrate a story to discuss the notion of child/sex/human trafficking (Alobeytha, Ismail and Shapii 150). These theories were not applied to any specific text; therefore, it was

considered an open end research through which future researchers can conduct other researches based on these theories and ideas. Apart from this, above-mentioned theories does not show how human trafficking handicaps and oppresses brown/ black women, who think they are unheard trafficked subalterns and can only be rescued by the white Euro/ American male.

A research study was conducted to find out the role of ambivalence and subaltern consciousness in the novel '*The Road of Lost Innocence*' by Somaly Mam, where the researcher explored the text of the novel by applying the postcolonial aspects of subaltern consciousness and ambivalence to further study the activists and reformists acts. The study analyses the character of a sexual slave girl who turned out to be an activist in the field of sexual slavery. Her agenda in this novel is to empower sexually abused women and how she creates a space for these women in society. The study also explains the life of the brothel and the trafficking subjects who are part of the hellish environment and living a miserable life (Meera 24-30). But, the above study failed to explore and analyze how foreign agents and authorities carry out human trafficking, particularly in those areas where they ruled once. This study also failed to target global south and emphasize on third world women. Moreover, the researcher in the present study investigates the role of white men in the lives of the trafficked subalterns.

## **2.6 General Strain Theory & Human Trafficking**

A recent research study by Carly Stephen applied the General Strain Theory in his research and mentions the application of this theory particularly on the victims of human trafficking. He explains the definition of this theory during which an individual is unable to fill the gap between the available legitimate means and universal success goals to accomplish them. Therefore, when goals are not achieved through legitimate means a person goes for illegitimate means to accomplish those goals (Stephen 12). Amongst this, lower-class individuals are more likely to get involved in this due to the lack of resources and funds they have to fulfill their choices and wishes. However, when the strain to achieve something fails, the human mind develops frustration, which results in finding various ways to achieve the goals, no matter if it's legal or illegal. This theory clearly explains how poverty, economic deprivation, marginalization, and lack of funds, develop a strain that leads to criminal

acts. The socio-psychological theory drives an individual to commit acts of crimes, whether they are adults, young, or children. Likewise, the women, girls, and children who are involved in human trafficking as victims or as traffickers are in this network to earn more, get financial independence, and overcome poverty. Agnew in his modern General Strain Theory (GST) explains the fact that coping strategies like emotional, behavioral, and cognitive force an individual to commit criminal acts through illicit means (Stephen 13). Agnew also talks about victimization which can occur due to different factors amongst which the most common one is to experience victimization because of the male counterparts. Females experience negative strain due to family pressure, societal pressure, and patriarchal pressure. Therefore, they are more likely to get involved in the human trafficking network to support their families and they think this they will achieve success in society. According to the study, most of the human trafficking victims come from weaker background and vulnerable populations who have experienced negative emotions, abuse, and their basic necessities are not fulfilled, therefore, juveniles are especially targeted. The purpose behind targeting juveniles is that they can be easily trapped; they agree with less, faces family rejection due to poverty, have an unstable family life, and faces discrimination by society (Martin 22). Traffickers or pimps are considered the strongest candidates who exploit the vulnerabilities to enmesh and entrap the strain of homelessness to gain more profit until the demand remains (Stephen 14). In the present study, the researcher applied the strain theory on both the victims of the trafficking understand more clearly how do they indulge in this strain and what are the reasons behind the negative strain development, which is not being discussed in the study by Carly Stephen.

According to a Nigerian-based study, human trafficking is considered a complex developmental issue; however, it is also considered an economic problem that can lure women to adopt an illicit way out of their poverty and to find an escape from their miseries (Abiona 31). They are also attracted to this illicit network due to false promises by the traffickers who encourage them to find economic benefits and gains (Abiona 32-35). Another factor that forces women to get involved in human trafficking is the unequal power relation and gender inequality that does not enable women to achieve their actual status in society. Therefore, they are given secondary status in society. On the other hand, victims are stripped of their human rights and

lack the ability and courage to address their legal problems or crimes committed against them.

The research study by Carly Stephen has included different social and psychological theories that indicate clearly how traffickers and victims get trapped in the network of human trafficking and how they satisfy themselves while being an active part of it. The study included the General Strain theory by Robert Agnew, Demand Theory, Social Exchange Theory, Economic Theory, Theory of Prostitution, Labeling Theory, Motivation, and Integrated Theory. The main concept of these theories is to explain how vulnerability encourages the victims and traffickers of the human trafficking network to get involved in it. As well as, how they take this work as their profession to get rid of economic deprivation and poverty (Stephen 30). The GST is being applied to the texts belonging to the genre of Young Adult Fiction to emphasize on how adolescents are involved in developing the strain due to which they take poor decisions, which results in severe consequences.

A research study elaborates Agnew's general strain theory that was built on the work of Robert Merton's strain theory. The study states the fact that individuals adopt illegal measures to achieve their desired goals (Carey 2). Agnew actually expanded on Merton's definition of general strains that can be associated with economic, social, and other related crimes. Agnew's general strain theory is not only associated with financial crimes only rather than it also explains other crimes like sexual assault, drug use, and domestic abuse (Stephen 35). The development of negative stimuli due to the loss of positive stimuli is also considered two additional sources of strain as explained by Agnew. Agnew also believed that crime should not be associated with the lower or middle class only as explained by Merton's strain theory. According to Agnew criminality is evenly distributed amongst all the classes of society (Carey 4). The strain theory might engage both men and women in violent crimes, but the coping strategies used by both genders can somehow be difficult. Agnew point towards the variation; experienced in criminal behavior in both men and woman. Agnew's theory has been used to explain a variety of criminal acts and criminological phenomena along with explaining the disparities between female and male behavior and the way they cope with the strain. Likewise, in the network of human trafficking, strain theory plays a vital role in introducing negative strains to encourage the individuals to become part of an illicit agency.

A research study conducted in 2005 included the methodologies to study human trafficking from the scratch and how the study investigates the robust technique of studying trafficking differing from region to region. There are UN Protocols available on the trafficking of children and women to combat this network and stop the illegal migration of people from one country to another. In different European countries or in the West, trafficking humans have become a high-profile issue, besides, global efforts, it is becoming difficult for the authorities to stop the spread of trafficking programs (Anand 1-10). According to this study, there is a high rate increase seen in the researches made on this subject to understand the development of the illicit network across borders instead of launching various anti-trafficking programs. In the year 2002, a 73% increase was calculated in research on trafficking (Anand 7). On the other hand, Europe was the region that conducted 44% of massive research studies on human trafficking more than Asia-Pacific, America, Africa, and Middle East. The study focuses on the approaches and methodologies that were applied to this subject to study it in depth, these methods include an action-oriented approach and an applied research method. The conclusion of the research states that the evaluation and collection of data related to human trafficking are often considered vague. Therefore, a lot of efforts and procedures need to be followed to collect authentic data from all parts of the world, where human trafficking is on the verge of rising uncontrollably. Additionally, agencies that are authorized to collect data should be encouraged to continue the systematic collection of data while keeping a record of counter-trafficking databases. Data collected from a wide range of sources, who's sharing can further be promoted to help the higher authorities in combating trafficking (Anand 15). The present study has applied general strain theory on the characters of the novels to briefly study the actions and thinking of the trafficked victims.

In a research article, research has been done on the 'Human Trafficking' taking place in Nigeria and how children are being sold as a mere commodity. International organization on migration (IOM), Ambassador William Lacy Swing says that "human trafficking global network rakes in between \$35 billion to \$40 billion annually...." (Abiona 18). It is the biggest growing crime after guns and drug trafficking. This remains a deadly and inhumane business that has been brought into the spotlight by different agencies, news channels, authorities, human rights organizations, and United Nations. Apart from Nigeria, trafficking and victim exploitation is very common in



America, Europe, and Central Asia. Human trafficking most common preys are those individuals who are marginalized, poor, weak, isolated, and overall subalterns (Abiona 19).

## **2.7 Exploitation of Humanitarian Activities by White Men**

A recent study researched the factors causing human trafficking and how they are being combated to reduce the number. This study also gives an idea about the atrocity of the crime, human trafficking as a crime, victims of abuse, and modern-day slavery. As human trafficking is now considered modern-day slavery, therefore, the entire world is taking measures to eliminate this crime that terribly exploits human rights (Stephen 2). The United Nations is taking drastic measures by launching protocols, signing treaties, making legislation, and passing or submitting reports against the heinous crimes like human trafficking. According to the study, human trafficking is not only an agency but, it is the reason behind a cause of inflicting damage to individuals, their families, and society as well. Likewise, as a victim of human trafficking the victims have lost their identity and voices this should be brought back to those victims by the legislation, the state's rules, and laws, sure to give them a chance to live (Stephen 10). To enlighten the reader with the knowledge about human trafficking and how humanitarian activities are being trafficked along, it is important to understand the various aspects that lead to massive sex trafficking all around the world. While this is also happening because of the inclusion of power structures of different developed states and agencies, which seems like they are helping humanity or the victims, but sadly they are not. The present research depicts the dual nature of white European/American men who at one side are helping the trafficked subaltern victims while on the other side they are involved in trafficking the subalterns across the border.

Human rights are designed by the state to punish criminals and combat criminal activities with the help of political norms and other official norms. The study shows that government does not strictly follow intersubjective social norms that are particularly designed to mold the behavior and conduct of criminals, no matter who they are (Thomas and Epple 8). Human rights are known as international laws, but local governments or decision-makers do not follow the appropriate standards because they are not competent enough to deal with legal issues due to corruption, fraud, and

other cultural issues. The UN Convention on the Elimination of all forms of Discrimination against Women (CEDAW), which was made in 1979, defines the right of women and how to take care of their rights in every part of the world. It provides a foundation to secure a woman's right and protect them from the exploitation of society and other colonizers who were once their masters. It is actually difficult for human rights agencies to calculate the exact number of sexual abuse and human trafficking happening all around the world. Even the World Health Organization is unable to identify the exact sexual violence risks; however, they succeeded in estimating that 73 million boys and 150 million girls under the age of 18 have faced forced sexual intercourse or other violence (Thomas and Epple 9). War rape was the most common sexual activity in the 20<sup>th</sup> century that was because of several social, political, and historical conflicts happening in society at that time. The present study sheds a light on the corruption of white men and their agencies such as CASE and how they are being assigned all the prestigious roles that can never be given to the brown/ black men.

According to a study, wars and illegal mass migration also result in an increase in human trafficking as seen in WWII, the Bangladesh war, the Rwandan genocide, Sierra Leone, and even the United States military has been the victim of war rape due to different factors (Thomas and Epple 8). Wartime perpetrators are also very difficult to identify. In a research study, where more emphasis has been given to the places like India and West Bengal because of the colonial era and colonization likewise, a region like this has witnessed large-scale women involved in human trafficking along with experiencing the culture of child trafficking (Sanyal 76). The government, NGOs, human rights offices, and other combating agencies are struggling to control the increasing human trafficking in this region, but they are unable to do so. Even the growing awareness in society is not helping to reduce the number. UN Palermo Protocol explains the causes behind human trafficking across the border. They say that transfer, transportation, harboring, recruitment, and trafficking of people by means of threat or force are some major reasons behind the increase in this illicit migration. This research study also explains the main causes behind the development of the network like human trafficking. Those causes are poverty, social and cultural practices, political instability or conditions, child marriage, demand for cheap labor, and sex tourism. All these causes enable the white men to exploit the people,

especially children, and, women and traffic them to other parts of the world through bribery, threat, or other method (Sanyal 77).

According to a case study, the addressing of trafficking problems is directly associated with international pressures, which creates a huge gap between laws and enforcement of these laws (Gupta 12). Colonialism and its power dynamics have largely shifted the advantage of this movement certainly in favor of the global north. While the global south is left to provide cheap labor and play the role of the 'courtesans' that foster global capitalism to its full glory (Gupta 30-35). This give-and-take relationship during which the global south performs the role of providing a smooth supply of cheap labor along with contributing to the global economy by commodifying people is also the reality of modern times. The present study explores the hijacking of the humanitarian activities in the field of human trafficking, giving a new dimension to the research perspective.

## **2.8 Work Done on the Novel 'Sold'**

Greta Nelson in the book review of 'Sold' by McCormick, says that sexual slavery or other forms of child trafficking are found commonly in South Asian countries such as Nepal, India, Bangladesh, and other neighboring countries. Besides, women in these regions are treated as commodities who are deprived of independence, and that limits the women to perennial victimization (264). A study was conducted on the novel 'Sold' written by Patricia McCormick, where the researchers analyzed the text of the novel while applying Bronfenbrenner's Ecological System Theory. Thus, to study the character of the protagonist to understand the behavior of the victim of human trafficking, and further analyze how her identity changed due to a sudden drastic change in her life. The researcher targets the child in this novel because it belongs to the 21<sup>st</sup> Century Young Adult Literature and it is also thought that women and children are easily targeted by human traffickers as compared to men. Moreover, different ecological and environmental systems are taken as a model in which the character of the novel is placed to analyze the identity transformation and the pain as well as the sufferings of the protagonist who has been exploited, tortured, beaten, raped, abused, and sold (Alobeytha, Mohamed and Rahman 134). In the present study, the novel 'Sold' has been analyzed through a different perspective under the theoretical lens of postcolonial feminism can the subaltern speak and othering, where

the protagonist of the novel is studied to know how the trafficked subaltern victims' voices are silenced.

The novel *Sold* has been studied under the theoretical lens of neocolonialism and gender discrimination given by Simone de Beauvoir. During the research, the researcher analyzed the women who were the victims of gender discrimination acts. In this study the entire plot of the novel, including characters, climax, and events was discussed to analyze the issue of gender discrimination. The conclusion of the research showed that the protagonist of the novel; Lakshmi was a victim of gender discrimination and she went through marginalization, double burden, stereotype, violence, and subordination (Putri and Wahyuni 134-140). The research was conducted on the novel *Sold*; in the year 2020 was to analyze the character of the novel who was the victim of gender discrimination act. The researcher explained the phenomenon of gender discrimination in the form of inequality. The study also focuses on the domination and superiority of men and women while the research analysis was conducted on the basis of feminist theory such as gender discrimination. The elements that were studied included narrator, setting, and characters. The conclusion of the study proved that women face marginalization, violence, and stereotypical behavior, undergo subordination and the double burden to satisfy the inner voice of the patriarchy (Putri and Wahyuni 137-140). The present study has a completely different approach of postcolonial feminism incorporated in the study. The theoretical framework related to subalternity and othering applied on the literary text *Sold* shows the uniqueness of the study. In this study, marginalization and subalternity of trafficked victims is being analyzed to determine the women's oppression by the hands of traffickers and white men.

Recently a research study was conducted on the novel by Carbon Addison's, *A Walk across the Sun* which was studied through the lens of Freud's psychoanalytic theory. The research deals with the literary representation of the issues of human trafficking and its impact on the lives of human beings (Vinoy 25). The study explored the psychological and traumatic conditions of the trafficked victims and the destruction it causes to the families and social structure. The researcher has shown the constant struggle of the character's id, ego, and superego during the traumatic situation which further leads to the destruction of the whole system. Both the authors of the novel were compared in the study where the conclusion was drafted that the

exposition of the human trafficking world is growing like a cancer that can shake the foundation of a civilized and a peaceful society (Vinoy 45). However, the present study analyzes the same novel written by Corban Addison through a postcolonial feminist perspective where the role of the white men is viewed as the rescuers of the trafficked subaltern victims who needs a voice that will help them to get recognized. Moreover, the relevant research also studies the concept of othering given by Spivak applied to the literary texts to figure out how white men are hijacking the humanistic activities while on the other hand, they are involved in rescuing the brown/ black trafficked victims from the network of human trafficking. The study is unique in nature as it represents that American writer's depiction of the east is quite biased when it comes to writing about the east.

On the novels written by Corban Addison, no proper research work has been done. Moreover, no research has been conducted and found on the novel included in the study, *'The Garden of Burning Sand'*.

## **2.9 Finding and Filling the Gap through this Research Study**

This specific study helped the researcher to contribute in the field of postcolonial and feminist discourse, where the study highlights different aspects of subalternity, othering, and voiceless consciousness referring to the characters and situations in the selected literary texts. The role of white men is studied in detail to find out the answer why brown women need white men to rescue them from the brutalities of the society and patriarchy specifically in the global south. Brown/ black women who are forcibly involved in human trafficking also faces the same oppression and marginalization as experienced by the ordinary women of the Third World country, therefore, this study is conducted to fill the research gap that how white men treat the subaltern trafficked victims, how white men traffic the human rights of these subaltern women through hijacking humanitarian assets as well as the roles of the rescuers and activists. The study also finds out why the role of the rescuers of the voiceless brown women is specifically associated with the white men by the western academia as well as hegemony.

## CHAPTER 3

### Research Methodology/ Theoretical Framework

#### 3.1 Research Methodology

Trafficking is a form of racism that is nowadays known as modern slavery, which is increasing because of gender intolerance, xenophobia, and racial discrimination (Angathangelou and Ling 134-136). The researcher has chosen the textual analysis method for this study. According to Catherine Belsey definition of textual analysis that is considered as one of the research methods, she claims that in any cultural criticism field or discipline like cultural studies, English studies, or cultural history, researches are conducted while focusing on the texts and seeking the understanding of the inscription of any culture represented in the literary texts considered as a piece of artifact (Griffin 172). The reason of conducting a research is to contribute to the existing knowledge to uncover something new. Likewise, in this specific research, researcher has read the texts, highlighted the relevant portion from the texts and interpreted the texts through analysis which is supported by the theoretical lens. According to Goodman's definition of conducting qualitative research it is to analyze and interpret a text under a normally given setting (Schonfeld and Dreyer 47). However, the researcher has applied the textual analytical approach, to observe and evaluate the characters of the novel and text along with its meaning. The researcher has read the selected literary texts and highlighted the relevant portion like dialogues, paragraphs, and quotes for analysis and discussion in the data analysis and interpretation chapter. The texts of the novels and relevant references are further determined with the help of the theoretical underpinnings as per the relevant theorists. The data is collected through reading the literary texts along with textual evidence, dialogues, and explanations of events. Furthermore, the validity and reliability of the research study can be figured out while including authentic references from the texts as included in the study. Primary data is collected from the literary texts while for secondary data collection other sources like research articles, past studies, and books are used to make this study authentic so that it can be replicated by future researchers.

The researcher has made sure that any of its personal assumptions, perceptions, and thoughts are not part of the conclusion. With the help of thorough understanding of the texts their contexts, dialogues and events the researcher has analyzed the conclusion of the study and filled the research gap.

### **3.2 Theoretical Framework**

In this research study, the researcher applies a postcolonial feminist theory presented by GayatriSpivak in her essay ‘Can the Subaltern Speak?’ (1988) along with the concept of ‘Othering’ (1985) given by Spivak, and General Strain Theory (1992) given by Robert Agnew from the ‘*Journal of Research in Crime and Delinquency*’. Through this theoretical framework, the researcher analyzes the role of western domination within the agency of human trafficking and how women and children are subjected to marginalization, oppression, and gender inequalities when forcibly pushed to become a part of illegal trafficking.

#### **3.2.1. Postcolonial Feminism, Postcolonial Aspects, and Subaltern Theory**

Theories applied to the texts reflect the traditions of patriarchy and colonialism in a broader aspect. Postcolonial feminism is a wider theory that is primarily concerned with the representation of women first in colonized countries and second in western locations (Tyagi 45). Postcolonial feminism covers different aspects such as the women living under the rule of patriarchy and colonization suffers from various social issues like inferiority complex, identity crisis, oppression, marginalization, muted voices, double colonization, and exploitation in the discourse (Tyagi 45). Likewise, she is being misrepresented by the western academia as well as in the nationalist discourse. Postcolonial, as a term, suggests the resistance from the ‘colonial’ setup and power. Whereas, postcolonial theory focuses on subverting the colonizer’s discourse that distorts the reality. Colonizer’s draft their discourse in such a way, where they can show their superiority and helplessness of the colonized people (Tyagi 45-46). Postcolonial feminist theory highlights the relationship between White feminist and her indigenous counterparts. Theory of subalternity given by Spivak also talks about marginalized women who need a voice to speak while White feminist are eager to voice their concerns. Spivak also talks about social, economical, financial, racial, and historical specificities that have worsened the situation of the colonized

people especially women. Spivak always criticizes the White feminist/ Western feminism that ignores colonial context and regard the colonized women as the 'Third World' women. Likewise, according to Spivak, subaltern is a term, that refers to a lower rank or weaker bodies such as women and children who are under oppression. The theory of subalternity refers to the disappearance of voices that shifts from lower class to the higher class. Moreover, subalternity is conceived when there is an intersectionality found in the variations of gender, race, culture, class, religion, ethnicity, colonialism, and nationalism. The concept of othering also arises from here. Othering is a way in which one group marginalizes the other one. Subaltern studies have criticized elitist approaches that include (British/ colonialist, Indian (neo) nationalist/ bourgeois, Marxist). Likewise, the General Strain theory also showcases the value of strain and coping strategies which shows how weaker subjects of the society take certain decisions that leads them to illegal activities.

This study highlights the postcolonial aspects of the *'Binary division between East/West and They/We'*. This concept helps the researcher to try to find the answers to the questions mentioned above while applying the theoretical framework. Through this theoretical framework being applied to the fictional characters, the study confirmly investigates the characters of the novels and explores the dual side of the writers who are at one point writing about the victims of human trafficking and giving them their rights and lost dignity while on the other side, they are giving the roles of the rescuers to the white Euro-American males, hence, limiting the humanistic roles and humanitarian activities to the West/White men only. This study also showcases the exploitation of the east by the west or American writers while analyzing the text of the novels along with the characters.

### **3.2.2. Spivak's Idea of Subalternity & Disappearance of Voices**

Spivak's concept of 'Subalternity' enlightens the notion of the 'disappearance of voices' due to the rituals and customs of the society and during which the two discursive groups; British humanist discourse and Hindu/ African native policy forcibly enable the oppressed brown/black women to lose their voices and not make conscious decisions. According to Spivak's post-colonial feminist theory, western academia recognizes brown/ black woman as a 'subject of insurgency' no matter what the situation or the surrounding is, thus, it can be a non-coercive assertion. In



Spivak's view, subaltern studies implicitly suggest that archive never returns a 'pure' subaltern voice; therefore, they need a representation through the words of the elite.

As Spivak in her book talks about the ritual of the widow sacrifice and how the Bengali Woman committed suicide because of the 'failed attempt at Self-representation' and how their voices were unheard and not supported by the patriarchy. Likewise, in this specific study, the researcher applies and analyze the same concept within the 'Human Trafficking' system in this case the trafficked subjects are the subalterns and marginalized people struggling to get a 'Space to Speak' in the 'Hegemonic discourse'(Spivak 50).

Spivak's postcolonial theory of 'Subalternity' also refers to the viewpoint that how the west in their literary context or discourse represents the position of east/ subalterns/ oppressed/ and trafficked or forced laborers. Plus, the researcher keenly observes Spivak's idea of 'How truth is constructed' and 'How errors or the reality of the society stays undercover'. In this study, the researcher focuses on Spivak's theory of 'Subaltern' and how the third world trafficked woman's voice has been shifted and overshadowed because they are taken for granted by the society and White men.

### **3.2.3. Western Academia and Human Trafficking**

Spivak also criticizes the way in which Western writers write about the Eastern world or the Third World countries (subalterns) specifically in their academic discourse. Therefore, the researcher in this study applies this point to the chosen texts and finds out how the writers from the west treat knowledge as a commodity that is being exported to the east and other parts of the world.

Moreover, by applying the concept of Spivak the researcher analyzes how western writers have portrayed that society and traffickers have 'overshadowed the voices' of the women/victims belonging to the global south, who are stuck within the network of an illicit agency. White men have the privilege to exploit the image and reputation of eastern societies by sharing their own points of view, perspectives, and narratives in their literature, which foreground the human consciousness and how they 'construct subaltern identities'. This theoretical lens applied to the study enables the researcher to develop an understanding of how third world women are represented by the writers from the west and how White men are given the dominant role; coming to the rescue

of these victims in their time of need. This study also highlights the point of the subalternity that the natives are divided by the differences in class, gender, caste, and other hierarchies.

#### **3.2.4. General Strain Theory and Human Trafficking**

To study the characters involved in human trafficking like traffickers and victims of human trafficking more deeply in the selected texts the researcher applies the General Strain Theory by Robert Agnew (1992) as through committing crimes these traffickers cope with their negative emotional states that are recognized as the 'Coping Strategy' to their problems and to get engaged in a crime. Whereas, to cope with their issues; these traffickers try to find illegitimate ways to improve their class and financial status. Agnew's general strain theory is applicable to the members of almost all social classes rather than just the poor. This theory applied to the selected text analyzes the characters, especially protagonists and finds out that those individuals, whether they are the victims or criminals belonging to any social class can also experience the loss of positively valued stimulus.

This specific research is conducted on three texts: *Sold* by Patricia McCormick (2006), *A Walk Across the Sun* by Corban Addison (2012), and *The Garden of Burning Sand* by Corban Addison (2014). All three novels belong to the genre of young adult literature (fiction) in which novels and stories are written for the younger generations and adults to make them aware of the things happening in the world around them. This genre of fiction directly targets adolescents.

## CHAPTER 4

### **A Feminist Analysis of Human Trafficking, Humanitarianism, and the Selected Anglophone Literary Texts**

The data analysis chapter encompasses a comprehensive examination of various interconnected themes. It delves into the intricate web of human trafficking while exploring the critical dimension of trafficking humanitarianism through shedding light on trafficking pattern, prevalence, and its impact. Furthermore, scrutinizing the strategies structured by organizations and humanitarian activists to exploit trafficked victims and hijack their humanitarian rights is analyzed in the distinct vein. The chapter hones in on the role of White American men and American writers in shaping these narratives. The multifaceted analysis seeks to provide understanding regarding the dynamics surrounding the human trafficking and trafficked subalterns entities, from culture, literature, context, and texts to broader societal as well as theoretical implications.

#### **Summaries of the Literary Texts:**

##### **I. ‘Sold’**

‘*Sold*’ is a novel written by an American writer Patricia McCormick in 2006, who is also a journalist and writes fiction books for the adults. It is a story of a thirteen year old village girl named Lakshmi, who journey starts from a rural, pastoral village in Nepal and reaches to the gritty brothel also known as a ‘Happiness House’ located in Kolkata, India. This novel signifies the role of the traffickers who are actively participating in the heinous crimes like human trafficking and child abuse and how they are involved in fencing the young subalterns whom they think have no voice. The novel also shows the brutality of child trafficking, which has affected billions of children, especially young girls around the globe every year, leaving them in the state of being recognized as trafficked subaltern victims. McCormick shares her stance on the sexual slavery taking place in the Third World country like India.

## II. 'A Walk Across the Sun'

'*A Walk Across the Sun*' is a novel written by an American writer Corban Addison, which covers a major theme such as human trafficking. The novel also deals with other topics like child exploitation, child abuse, and cultural discrimination. The novel composes of two narratives. It is actually a story of two orphan girls named Ahalya and Sita. They both are sisters and belong to a well-off family, but after their parents' death, they come across the reality of life and eventually their life changes. One of their father's friends sells them to the traffickers who further sell the two sisters to the brothel owner in Mumbai. The sisters in the brothel are discouraged and disheartened. The novel explores the underside of human trafficking and power of conviction. The brothel life unfolds the scene of a nightmare for the two sisters. In the middle of the story both the sisters get separated that contributes to Ahalya and Sita timely story. The novel explicates the complexities of international legalities, extent of human trafficking business, and the role of internet in the horrifying complicated world.

## III. 'The Garden of Burning Sand'

'*The Garden of Burning Sand*' is the novel written by American writer Corban Addison about combating the epidemic of child abuse, child trafficking, and child assaulting in Lusaka, Zambia, southern Africa. Zoe Fleming who is a young, idealistic, American lawyer is working with an NGO that helps the adolescent girls to survive after facing sexual assault. The story is a mystery, thriller, and suspense that sets a connection with the young girl with Down syndrome who is sexually assaulted in a Lusaka slum. Joseph Kabuta and Zoe Fleming are involved in the investigation of the rape case. The story of the novel revolves around the clash between the forces of power and justice. Zoe and Joseph are the real heroes of the story who dedicate themselves to the cause of finding the attacker and bringing the case into court and giving justice to the victim.

### 4.1 Human Trafficking in the Global South

Human trafficking in the global south is a demand-led problem, which depends on the demand, requirement, and expansion of the sex market. While the demand side of the trafficking is growing, therefore, traffickers work best in the region like global

south, where men sell their women, maids, housekeepers, kidnapped women, children, and young girls to the traffickers in exchange of a great amount of money. As shown in the novel *'Sold'* which is a story of a Nepali girl Lakshmi, whose stepfather sells his stepdaughter to a pimp who smuggles her across the border to India to transform her into a prostitute. At one instant, a woman asked the stepfather, *"How much do you want for her?"* While the stepfather answers, *'One thousand rupees,'* (McCormick 52). At another instant the woman says, *"She has no hips, and she's plain as porridge. I'll give you five hundred"* (McCormick 52). This shows the value of the sold girl in the global south. The global south is considered a consumer market where the state plays a vital role in what people buy and what is being sold by the traffickers. AyushmanBhagat identified in his research paper the illegal border crossing where he also explains the reality that borders are being crossed even after strict restrictions and negotiations are imposed. His research study embarks on the usage of mobility routes that is considered a huge target of trafficking discourse (2) Likewise, Spivak essay *'Can the Subaltern Speak'* also shed light on the experience of people especially women who have always been excluded from the agenda (Spivak 68). This stance can also be related to Spivak's idea of subalternity who thinks that there is no actual representation of the subaltern women in the region like India and due to the disappearance of voice these women are objectified and treated as the low-class citizens. At one instant, Lakshmi shares her views about the crossing of borders, moving out of her village, passing by different villages, and finally reaching a big city in India. As she says, *"We are in India no?"*(McCormick 75). Forced labor and forced migration also is included in the development of the human trafficking during which weaker genders are forcibly pushed to do things that they never have ever thought as explained by Gayatri in her essay, *'Can the subaltern speak'*, where she clearly targets the conditions of the brown/black woman in the global south and how they are being used as an object(Spivak 90-100). At one instant when Lakshmi is brought to the brothel also known as *'Happiness House'* she witnesses something very strange. As she says, *'There is a mistake,'* I tell her, *"I'm here to work as a maid for a rich lady"* (McCormick 93). Women or young girls like Lakshmi are sold to the traffickers so that they can be treated as the commodity who will earn a good amount of money for them and they cannot be freed until they do not pay the debt. As explained at one instant, Miss Mumtaz says to Lakshmi, *"You belong to me,"* she says, *"And I paid a pretty sum for you, too"* (McCormick 94). She also says, *"You will*

*take men to your room,” she says, “And do whatever they ask of you. You will work here, like the other girls, until your debt is paid off”*(McCormick 94). Feminism and feminist theorists apply feminist approaches to human trafficking because it is considered an essential form that enable the researcher to combat and understand the phenomenon(Lobasz 320). Human trafficking is a name of exploitation that includes sexual exploitation that is clearly seen in the novel ‘*Sold*’. As Lakshmi shares the thought about other girls in the brothel who were tortured, exploited, and used as sex workers like her, and during this thought she reminded herself that ‘*she has also become one of them*’ (McCormick 108). The demand for paid sex is increasing worldwide and in the global south as well. Human trafficking is not only exploitation, but according to Patricia McCormick, it is recognized as the ‘*Family Trade*’ and because of that, the family falls under the trap of this business followed by generations (144). Human trafficking in the global south is growing at a faster rate and this crime has been discussed in almost every context, but it remains the most heinous crime up to today's date. The smuggling of humans, such as women and children across international borders has increased rapidly. As shown in the novel at one instant when Harish taught Lakshmi, her name and a few things in English and she says, “*My name is Lakshmi, I am from Nepal. I am thirteen years old*” (McCormick 164). This explains the fact that this novel is written to highlight the subject of human trafficking, where teenage girls are being trafficked across borders, and they usually belong to the global south region. It is estimated that due to adolescent and women’s exploitation 73 million boys and 120 million girls have become a victim of sexual exploitation and violence. Although this heinous crime has become an international outcry and has received unanimous condemnation, it remains part of different underdeveloped and developed societies (Linares 8-10). Spivak in her essay focuses on subalterns and categorized them as those individuals whose voices are being shifted because of their presence in the subaltern groups such as (children, women, tribal people, emigrants, and Third world orient) by the political historiography (Spivak 69-72). So, this stance further weakens the role of subalterns in the society. Moreover, when trafficked subaltern victims are brought into this category they also receive similar treatment from their masters as well as owners.

Corban Addison in his novel ‘*A Walk across the Sun*’ included in the context the locations like global south followed by Chennai, India and global north as well. The

protagonist of the novel Ahalya is compared to the bird with shattered wings and her voice has disappeared just like the voices of the subalterns as soon as she is forced to join the prostitution business while staying in the brothel with her sister named; Sita. However, after losing their parents in a tragic accident that totally changed the lives of the two sisters they were left at the mercy of the cruel world consisted of violence and criminal injustice. The writers described Ahalya's situation differently by saying '*joy was gone from her voice*' (77). Trafficked subalterns had no voice as they could not stop anyone from violating their respect and selling them to the traffickers without their consent. Ahalya thought of herself as '*Awara*'. As she thought it was her destiny to live in perpetual shame from now on (78). The novel also discloses the reality of the trafficked subalterns in the words like, "*a beshya could expect nothing more from life than air in the lungs, food and water in her stomach..... to survive in such a world, she would have to sever her heart from her body*" (78). In this novel, human trafficking is associated with the global south as shown in the novel '*Walk Across the Sun*' at one instant, "In the trafficking literature, he entered a world as astonishing as it was troubling, a subterranean realm inhabited by pimps and traffickers, corrupt officials, crusading lawyers, and a seemingly endless supply of women and children captured, brutalized, and transformed into slaves..... of the many cities known for the trade in human flesh, Bombay was among the worst" (80). This clearly shows how the American writer connects human trafficking with the global south and distinguishes it from the west. Trafficked subalterns were not only forcibly sold to the pimps or brothel owners who would indulge them in the prostitution business, but there were various other dimensions associated with the human trafficking subjects as well. Corban Addison in his novel has explored different dimensions that were included in the network of human trafficking and which helped the network spread far and wide. Such as some girls like Sita were being sold to the pimps who transferred them from the global south to the western countries through illegal migration. Sita in the novel is forcibly involved in drug trafficking while other girls she knows are also involved in different activities like pornography, sex trafficking, sex trade, illegal child labor, and child abuse. According to Spivak, subalterns are referred to 'lower rank' bodies whose voices are muted in which the Third world women will lay at the forefront. Euro/ Americans' see them as marginalized awkward guests as well as a Third World subject (Praveen V. 48). Spivak in her essay publicly denounces the harm done to the Third world, non-European women who fall prey to the unjust and

unequal domination and power structures. Therefore, she wants to give voice to the ones who are silent (Praveen V. 49). While in this case, Spivak's idea of subalternity and *Can the Subaltern Speak* is applied to the characters who are Third world women, belongs to global south, lacks resources, voices, and representation, moreover, they are trafficked subalterns.

Human trafficking has been considered a heinous crime, but little or no efforts are being done to stop it or prevent traffickers from committing this crime. Victims of trafficking are being moved around the world as a source of benefit or commodity. Likewise, in the novel, one of the girls is being transferred from India to Europe and then to North America. As Sita thought to herself, '*She had left Asia for Europe believing that someday she would find a way to return..... Now she was about to leave Europe for North America*' (236). This shows that once an individual has been trafficked they probably have no escape or returning back option because they are enslaved and have no communication medium through which they can transfer their voices. Thus, their voices are also being attacked by the egocentric and Eurocentric attitudes by the patriarchal culture and the west (Praveen V. 48). Furthermore, if any of them tries to escape, they have to face the consequences in the form of ruthless behavior by their masters. Their masters treated them like animals while commenting on their bodies, figures, and skin color were not a big deal for them. At one instant, a man says, "*The color of her skin is dark enough to be exotic but light enough to be enticing. She will command a high price*" (266). The pimps and traffickers speak about the women they sell as an animal being sold in the market, moreover, they also treated them like that. These victims were sold through different transactions by the hands of the strangers who were added into their lives as their next destined masters. This also results in losing their actual identity similar to the third-world women. Likewise, Spivak also emphasizes on 'brown women' which marks femininity as a metaphor for colonization (Spivak 387-390). Trafficked subalterns were also considered the population that was socially, politically, and geographically outside the hegemonic structures of the colonial homeland and the colony. As they were denied all the means in the society through which they could be heard or their voice could travel, therefore, they always feel neglected as revealed by the society (Praveen V. 49).



In the novel *'The Garden of Burning Sand'* by Corban Addison it is discussed that black and brown women were used to the idea of facing suppression by the hands of their own men and society. However, when women were forcibly involved in the business of human trafficking or prostitution, they were left helpless and unattended. In their culture, involving police or other authorities was surely considered a fool's idea. At one instant, Zoe says to Doris, "*The officer I work with is a member of the Victim Support Unit. He can file a report.* " Doris replied, "*It wouldn't do any good.*" Zoe thought, 'In all likelihood, the woman was correct: involving the police was a fool's errand in a culture in which men considered it a privilege, even an obligation, to abuse women' (Addison 79). This shows that women living in the global south faced multiple difficulties and issues when fighting for their rights, but they had minimum courage to raise a voice against those people who exploit them and treat them badly. According to Spivak, subaltern history is filled with scenarios like these, where the woman is abused and she cannot raise her voice against the crime. As Spivak mentions that subalterns require 'piece of the pie' but they are not granted or not being allowed, therefore, for that they must use the hegemonic discourse that might help them speak (Praveen V. 50). Nevertheless, they were supposed to endure and bear everything with patience without complaining. Human trafficking in the global south like Africa and other countries is now considered quite a common activity. But, it has left severe remarks on the mind of the women who are now considered trafficked subalterns. They are being victimized and instead of sympathizing with them, society blames them for all that happens to them or happens with them. As Zoe says at one instant, "*I know that now. Men take what they want and women get the blame. It's happening today all over the world*" (Addison 179). This example explains the helplessness of the victimized women who are always looking for someone else to help who would raise voices for them and rescue them. According to Linares, these women are even deprived of human rights as well as human dignity due to which they do not enjoy gender equality to the fullest (11). Moreover, subalterns are excluded from the mainstream society, perhaps, they are characterized as subaltern trafficked victims because of the exploitation that they endure.

## 4.2 Western Fiction Writers & Their Depiction of Human Trafficking

Patricia McCormick is an American journalist and a writer of different fictional books such as *Sold*, *Cut*, *Never Fall Down*, and many others. She is a writer of fiction books, specially written for young adults. In her novel ‘*Sold*’ she shares the views at one instant about the White Euro-Americans while saying that “*The American lady is kind. He says Anita is wrong about the Americans, that they do not shame the children’s of the brothels*” (McCormick 134). As Patricia is an American fiction writer, she mentions a lot of American things in her novel ‘*Sold*’. Just like at one instant the writer explains the appearance of the White American Men who visited the Happiness House (a brothel). He is described in words like, ‘*He is too friendly, this pink American man. He looks like one of the people in Harish’s storybook*’ (McCormick 173). Postcolonial feminism explains that brown women were frequently saved by the white men because white men were considered the life saviors due to hierarchical discourse. At the end of the novel, the authors write a note about the gradual increase in sexual slavery and human trafficking in the global south amongst which the top most countries are Nepal, India, and other neighboring underdeveloped countries. Patricia claimed that almost half a million children are trafficked and forced into the sex trade. The author is also a social activist and a journalist who visited places like India and also visited all the brothels in Calcutta, India. She interviewed the girls who were traded from small villages and were brought to the red light district of Calcutta while some of them were also forced to cross borders and trafficked to other developed countries. Patricia observed that all these women are little girls who have grown suddenly due to facing the harsh realities of life at such a young age which has outgrown them. Their lost dignity, vague family memories, and muted voices have suppressed their existence in the society, which makes their survival difficult and they are also categorized as the subaltern subjects of society who needs a voice to speak for them similar to the third world woman. Spivak’s line of reasoning is further explained in *Geographies of Post-Colonialism* (2008), where it is proposed that west relegates the idea of non-westerns acquiring and knowing knowledge, as they only accept that knowledge, which includes their form of intellectual discourse. Therefore, if non-westerners’ (Africa, Latin America,

South Asia) wants to be heard or known they must adopt western ways, their language, their culture, code of conduct, and reasoning.

In the novel, *'A Walk Across the Sun'* Corban Addison highlighted the fact that how higher authorities and organizations are involved in the development of the network known as 'Human Trafficking'. Corban Addison himself is an American novelist and a lawyer who has specialized in corporate law and litigation. He has been a supporter of numerous noble causes such as human rights, and abolishing modern slavery, and he wanted to address the issues of global human rights. At one instant in his novel, the writer writes that "*It might not have been an ordinary kidnapping. We've seen a spike in trafficking cases in the past years*" (40). Thomas in return asked his father about the high rise in human trafficking cases and how Fort Bragg is involved in the entire game. So, his father replied, "*It's simple, really. The fort offers the pimps a steady client base*" (40). This evidence shows that even higher-status organizations in the United States were supporting the pimps all over the world to accomplish these types of heinous activities. This also highlights the fact that white men were recognized as the saviors and the rescuers of the trafficked victims while they were also involved in their exploitation and trafficking. Apart from white men being the supporters of the pimps, these activities are also shored up by the higher authorities in the global south. As shown at one instant, "*Do what they say without questions. Speak to no one or there will be consequences. And do not think of approaching the police. The deputy commissioner is a friend of mine*" (48). Likewise, the history of colonialism shows that it has endorsed drastic effects on the world and especially the land it colonizes. Imperialism is responsible for destroying innocent lives just like white men have done it. Fanon says in his book that colonialism does not only control economics, politics, or mental peace, but it also controls people's culture to conquer their ability of self-defining and raising their voice against the oppressors (Praveen V. 49). This shows how along with humanitarian activities, higher authorities are also involved in corrupting society and encouraging pimps to traffic innocent people. According to Addison and his knowledge about human trafficking, he mentions in the novel at one instant, "*What you have experienced is difficult. The shame is natural. All feel it the first time. But you will survive. You will learn to accept it*" (76). This shows that women have to endure the pain caused by their own men by violating their rights, respect, dignity, and

gender as well as brutally exploiting them while forcibly involving them in illicit migration. Trafficked subalterns are the victims who cannot challenge their masters and they are forced to endure everything that is pushed towards them. According to Addison as he mentioned in his novel, *“This whole town is a brothel”* (110), this shows that western writer shares their biased opinion about the global south and how they perceive it. The writer also mentions, *“The White Orchard didn’t feel like a brothel. And the girls didn’t look like slaves”* (110). The writer shares his stance that women who are employed in the dance clubs showcase a deceiving appearance because from the outside, they look happy, but from the inside they are all forced to be part of this business. Western feminist scholarship describes the third world woman as a slave whether she was colonized or she was trafficked. As at one instant, it is mentioned that *“They’re Bedia girls. Women from their caste have been prostitutes for centuries. Their blood is a mystery. Their parents groom them for this..... They live on their own..... but it is hard to say they’re free”* (111). This shows how western writers represent the women involved in human trafficking in their writings. Western writers have engaged the audience in reading about the greatness of America. They want that all the people who belong to different parts of the world should value their language, culture, and lifestyle, and follow their pattern. Such as at one instant girl asks Sita how her English is so fluent and why does she not speak her own language, to which Sita replied, *“because the whole world speaks English..... And that’s because America’s the best country on Earth”* (289). This statement actually depicts how much the world is influenced by the west and how they can rule the world with the help of their designed strategies and orders. The colonized state believes that white men are superior in power and dignity, therefore, blacks/ browns must follow their footsteps and endure the pain caused by the white’s(Fanon 100-115).

The depiction of the western writers shows that whether it’s Bombay in India or Atlanta in the United States they both have much in common. Western writers have depicted similarities between the two locations, in terms of commonalities related to human rights violence and exploitation. In addition, most of the things about human rights exploitation and violence regarding woman who are victims of human trafficking were the same (Lobasz 320-325). In both places, women who were the

victims of human trafficking, gender-based violence, and labor exploitation were not permitted to resist.

### 4.3 White Men Recovering the Voices of Subalterns

The novel *'Sold'* highlights the aspects and events where white men are visiting the brothels to recover the voices of the trafficking subalterns who are the victims of human trafficking and are sold by force as well as kept by force. The novel is full proof evidence that shows how white men think they are superior to the others. In addition, Karanja believes that white supremacy will never end due to their influence in every agency and English power is invincible. At one instant, the white stranger man asks Lakshmi about her *'Will'* her *'Consent'* of living in the place known as a *'Happiness House'*. So he says, *"How old are you?" "Are you being kept here against your will?" "Do you want to leave here?" "I can take you to a place where you will get new clothes," he says. "And good food. And you will not have to be with men"* (McCormick 173-174). This conversation shows how White American men are claiming the rights of brown woman and giving them voices in terms of providing shelter to them, keeping them away from their own men that want to exploit them, and trying to give them new clothes and lost identity so that they can regain their identity and get their own freedom to survive in this cruel world this evidence also supports the idea of Spivak, who says brown woman are being saved by white men (Spivak 88-100). This white man is a reflection of the superior society or higher power who wants to safeguard the rights of the subaltern women while further exploiting their situation and identity. Here, in this novel, the *'Strange Men'* are recognized as the White American men who have been given the role of the rescuer who asks Lakshmi those questions which even her own family have never asked her or even the people of the brothel never have tried to ask. At another instant, the strange man asks other questions like, *"Do you want to go there?" "It's a clean place"*(174). Apart from this, even the brown woman believes in the sentiments and intentions of the white men who want to be their saviors. Such as at one instant, Lakshmi shares the strange man's secret with Shahanna while saying, *"Can you keep a secret?" "I had an American customer the other day," I say. "He said he would take me away from here"* (176). After the visit of a strange American man, another man visited the brothel in India, where Lakshmi and the other girls were living. He

also asked similar questions from her and who also shared with her the pictures of the shelter where young girls who were rescued were living normal and respectful life. As at one instant, the American man asks Lakshmi, *“What the fat woman does here to you is bad,”* he says. *“Very bad”* Lakshmi replied. *“She cannot force you to do these things, he says* (211). White men prove to be an ultimate savior for the trafficking subaltern women who are trapped within this network of illicit crime and they cannot find an escape for themselves without the help of these White American men who have the power and the authority. At one instant, an American stranger says to Lakshmi, *“I will come back for you,”* he says. *“I will come back with other men, good men, from this country-fathers and uncles who want to help-policemen who are not friends of Mumtaz. We will take you away from here, you must believe me, hesays”*(211). The white American finally gives a voice to the subaltern Lakshmi as at one instant she says, *“It is an American,” “He is a good man,” “He will take us to a clean place,” “I’ve seen pictures. The girls there are safe”* (221). According to Linares, freeing subaltern women from the network of traffickers and giving them back their identity as well as dignity is also a priority of the international development organizational agenda. But, to ensure sustainable development of the victims of violence, exploitation, and trafficking White man's role is used to rescue the brown/black women that is why they are linked to corrupting the humanitarian activities as well(Linares 12-15).

Corban Addison in his novel explains the ground reality of subaltern victims and how they are being rescued by the White men. At one instant the writer states that *“Well, we are still here and, by God, we’ve made a difference. The pimps are afraid of us. The police are starting to think twice about accepting bribes. Girls who were once being raped in the cages fifteen times a day are recovering in our private homes”*(105). This shows that white men are struggling hard to recover the voices of the trafficked subalterns while suppressing the activities of the brown men. Likewise, these roles are specifically allotted to the white men as it determines their superiority. To support this statement, Frantz Fanon has penned down in his book *‘Black Skin, White Mask’* about foreigner power, contrasting regions, loss of tradition, and loss of identity issues. Furthermore, Spivak wrote in her book of postcolonial theories, *“ I have a mother and that’s Calcutta, and I have a nurturing stepmother and that’s the United States, Both are ugly”* (83). She speaks to educate the world that global

northerners' are still ruling over global southerners' without any sense of responsibility and admiration for the global southerners'. In her essay, 'Can the Subaltern Speak?' she tries to overthrow the binary oppositions between self and other, subject and object, majority and minority, center and marginal, and the Occident's and Orient's'. In addition, she was the only theorists who introduce the question of sexual difference and gender inequality in her work. According to Spivak, subalterns were those who belonged to third world nation or global south (100).

It is seen that on one hand, white men like Thomas in the novel are rescuing the girls from the brothels and other women who were being trafficked while on the other hand, white men are also involved in carrying out transactions by selling the women to different masters and exploiting humanitarian aids. Such as at one instant when girls in New Jersey are being shifted to the hotel along with Sita the white man say, "*They'll work all right. We have thirty-two customers lined up and the convention hasn't even started*"(267). This shows the hypocrisy of the white men, or we can say that not all white men are good. As global south or east was known as an exotic part of the world because of the widespread human trafficking, but the Eastern part of the United States have also been one of the examples of exoticness as claimed by the writer himself. At one instant, a girl says, "*In the past year, the trafficking network had taken her all over the eastern part of the country.....*" (288). It was understood that Thomas, CASE, and other highly functional as well as authoritative teams like SWAT were Americans and were trying to rescue the women who belonged to the global south and had no voice. Although she was treated like a subaltern, but slavery and trafficking both restricted her from speaking for her rights. Another basic reason behind her muted voice or voicelessness was that she belonged to the third world nation that means she was subaltern as stated by Spivak in her essay. Therefore, it was impossible for the subalterns to speak for themselves as they were divided by class, gender, caste, religion, region, and other narratives (Spivak 89-105). At another similar instant, upon the questions asked by Dietrich Klein, '*she wanted to scream harder and tell people about her transactions from Kanan's truck to Chako's flat, which ended up her fate falling into the pit of slavery after being sold. But she didn't scream because she had no voice*' (314). This instant also refers towards Spivak's idea about subaltern voices and how these divisions between third world and first world regions prevent them from getting equal rights which does not

allow them to stand up in unity (104). At another instant white man is trying to give a voice to the subaltern, such as Thomas was the one who rescued Ahalya and now he and his team rescued Sita. After rescuing Sita, Thomas introduced himself to her by saying, “*We rescued Ahalya from Suchir’s brothel. She is waiting for you at an ashram in Bombay*” (322). This shows how white men were rescuing the trafficked subalterns while giving them back their identity, rights, and respect that they deserved or they have lost. The western academia is in full swing representing the ‘Third World’ woman as a singular and monolithic subject (Tyagi 48). This evidence also indicates the concept of ‘Truth construction’ by Spivak as she uses the ‘concept of deconstruction’ to analyze how truth is constructed. This concept also helps in finding out the British/ White man tactics to rule and to secure their position in the global south.

In the novel ‘*The Garden of the Burning Sand*’ written by Corban Addison, he mentions the era of the ‘Great Depression’ and how it strikes Africa and its people. As Hartman at one instant says, “*The test of our progress, is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little*” (15). This shows how White men think of themselves and how they think of the ones who are less in power than them. American White men believe that they have the right to safeguard the rights of the brown or black women who belong to the global south like Africa and they are actually the only means for them from whom they should expect kindness. However, as being unfortunate and subaltern people of Africa especially black women must rely on the help and voices given to them by the outsiders like Americans. These social relations draw the ways through which Western feminist discourse judges the constitution of women in the third world country. According to the British perceptions, who says that, ‘White men saved brown women from brown men’ means that Indians/ Africans are barbarians and on the other hand, British were civilized and they deserved to rule over global south. Nevertheless, Spivak says that this was the false construction of time, matter, and thoughts to shape human conscious because as per western academia, we (global southerners’) are not allowed to construct our agenda or identity, as we have this already written for us (78-80). Spivak in her way criticizes other theorists in her work who accepted the western agenda that was portrayed through western academia on which the entire world believed as she calls it ‘epistemic violence’. Eurocentric



knowledge was produced to support their economic interests that can be sold to the third world countries (70-100).

#### **4.4 First World Intellectuals as Rescuers and Saviors of the Oppressed Global Southerners'**

First world radical individuals are involved to act as the rescuers and saviors of the oppressed global southerners'. They overcome the odds to take on position of higher authorities to maintain the elite status(Shani 20-25).The indigenous elites along with White Euro-American males are also discussed in the novel '*Sold*'. As at one instant, one of the girls says to Lakshmi, "*The Americans will try to trick you into running away, says Anita. Don't be fooled. They will shame you and make you walk naked through the streets*"(McCormick 124). This shows how Americans wanted to become their savior and rescue them from the traffickers like Mumtaz who abused and sexually exploit the young girls in the name of giving shelter, offering food to them, and paying off their debt. As part of saviors like white men or security agencies there are some agencies who try to rescue the victims of the trafficking from their traffickers as well as exploiters, but they are also exploited and sold when money is offered to them. At one instant when Lakshmi saw a man with a gun about which she asked that "*Is that man a goonda?*" But Shahanna replied, "*He's worse,*" she says. "*He's a policeman*" (137). "*Policemen are supposed to stop people like Mumtaz from selling girls,*" she says. "*But she gives this one money each week and he looks the other way*"(137). This mindset also explains that traffickers, victims, and agencies all are involved in this network and all the anti-trafficking paradigms are largely violated with the help of money, corruption, influence, authority, and fraud. The privacy, identity, and integrity of the victims are not being observed the legal proceedings related to the abolishment of the network have not been implemented because of the involvement of the agencies and humanitarian activists like policemen, who makes the entire situation worse. Therefore, the entire situation gets out of control, which also supports the idea that there is more demand of girls and women in south Asian countries (Mohajan 30). As at one instant Lakshmi speaks to herself and says, "*I don't understand this city. It is full of so many bad people. Even the people who are supposed to be good*" (137). This shows the corruption of the society, agencies, organizations, and higher authorities as well as indigenous elites. In the novel '*Sold*'

white men have come to rescue the girls from the house where they live under the ownership of a fat woman named 'Mumtaz'. White Americans and other people raided the house and asked for the '*Young Girl*' who they came to rescue. White men with the help of local individuals try to rescue brown girls like Lakshmi to show their power and opportunist mindset. Spivak mentions about the role of westerners' in her writing, where she says that it is a fact that subalterns will get dependant on the Western intellectuals to speak for their condition rather than allowing the subalterns to speak for themselves. In addition, this conduct will pave way for colonialism (77).

The novel highlights how an international organization like CASE is trying to safeguard the rights of the subaltern trafficked victims or prostitutes who are being rescued and shifted to rehabilitation centers. At one instant the writers write about Bombay and its suburbs and how the team of White men from the global north helping the weaker bodies like women is highlighted in the text. "*Bombay's full of bad guys - street thugs, traffickers, pimps, gangsters, drug dealers, brothel owners. The police are another story. About the most corrupt and incompetent lot I've seen*" (93). In another instant, the writers write about the way they treat the rescued women from the brothel, "*We work closely with the Child Welfare Committee to ensure they get proper education, health care, supervision, and attention*" (93). This shows that White men are given the role of the rescuers and they have hijacked the role of the saviors working for the survival of the trafficked victims and giving them their lost identity is their foremost agenda. Moreover, the writer has also shown the bad image of brown men while giving them the roles of pimps, policemen, and other traffickers who cannot be trusted and who do not belong to a decent lot of the country. This evidence also shows how Western writers are constructing truth without the consent of third world citizens, hence, proving that subalterns cannot speak. The protagonist of the novel '*A Walk across the Sun*' has been rescued by white men and some workers of the CASE organization along with some highly influential members of the police. Ahalya was shifted to an ashram, which was a recovery center for all the girls who were rescued from prostitution. In another instant, Priya's father talks about the '*White man's burden*' while stating, "*Yet another westerner who thinks he can fix all that is broken in India. My friend, you are neither the first nor the last to carry the white men's burden*"(160). This evidence shows that white men were playing the role of rescuers and saviors to protect brown women from all the brown men. Therefore,

even the global southerners' were aware of the trafficking happening in their region that was associated with white men in particular. White men like Thomas and people on his team are always on the lookout to rescue minor girls like Sita and others from any pit of the trafficking network, such as the NCMEC was involved in figuring out and tracing the existence of her as well as analyzing transactions being made between the pimps and traffickers like *Dietrich Klein* to involve girls from all over the world especially the global south in the child porn business. Thomas and his friend say at one instant, "*Dietrich is running one of the most extensive trafficking rackets in U.S. history. All points bulletin. Just about everyone who works on the issue of child exploitation in the United States was instructed to watch for her*" (300). This shows how White American men are rescuing Asian women from the trap of the highly-influential white men and also from the brown men. According to Spivak's concept of subalternity, women are under the influence of class, history, and geography, where they always find themselves beneath the sphere of Eurocentric constitution and an easy target of white men. Such as, as stated in the text, after Thomas, DeFoe another white American man was all set to rescue Sita from the trafficking prison in the United States. As, on the rescue mission DeFoe explains the reason behind his arrival by saying, "*My name is DeFoe and I'm here to rescue you. A police raid is about to happen. Continue to play your role. The danger is great, but it will soon be over*" (310). This show the conformity that upon the arrival of white men in power everything will fall smoothly into its place and soon everything will turn to normal as well as all the dangers faced by the oppressed global southerners' will also decline due to their arrival. This evidence points towards Spivak's concept that global northerners' prevent the global southerners' or non-Europeans from occupying positions as fully human subjects, however, most of the western writers exclude subalterns from their text as well as discussions to show how insignificant they are (Shani 50-80).

In the novel, *The Garden of Burning Sand* by Corban Addison describes the matter of white American men who are actually proving to show them they are their only well-wishers and saviors and without their help or aid, global southerners especially women will not be able to survive or speak for themselves in this corrupt world. Therefore, at one instant, Ms. Fleming replies to the American media, "*This isn't about politics or the elections. It's about America's relationship to a billion people*

*around the world who lives in conditions we would never tolerate for our own children*” (285). This shows the hypocrisy and dominance of the white men and women who are helping the global southerners or brown/ black men and women just to compare their lifestyle with the lifestyle of those who are under privilege and suppressed from all sides. The story of child sexual assault, women, prostitution or human trafficking all are linked to the black/brown women being forcibly involved in the situation by the perpetrators like human traffickers who go undiscovered and are freed without getting punished. It is commonly known as a worldwide epidemic that largely hits the low-status, low-class, socially oppressed, and subaltern individuals of the society. Furthermore to further heal their wounds they only require white man or indigenous elites who will safeguard their rights and can become their voice. Whereas, for this cause, the developed world and American societies are being approached so that they can rescue the underprivileged ones who need their help. Most of the western programs and organizations like UN, WHO, UNODC, and UNICEF who is involved largely to rescue children, women, and other minors from different forms of exploitation are being approached by the third world countries to help them.

#### **4.5 Trafficking Humanistic Activities by the White American Men**

Humanistic activities or humanitarian tasks are supposed to be hijacked by a White American man when it comes to human trafficking. Corban Addison novel ‘*A Walk Across the Sun*’ targets the White men whose name is ‘*Thomas Clarke*’ who belongs to North Carolina, USA and is an advocate, but he travels all the way to India to safeguard the rights of women, especially the two girls, Ahalya and Sita, who were forcibly involved in the human trafficking. Addison has claimed in this novel about many highly-functional organizations working to rescue trafficked subalterns and who are performing tasks in different parts of the world to give them the voices to get recognition as well as fight for their rights. As explained at one instant, “*CASE, is a legal aid organization. They combat forced prostitution in the developing world*”(Addison 84). White men are considered responsible for giving women; belonging to the global south, their rights, but they are also considered the traffickers of humanitarian activities. In the novel ‘*Walk Across the Sun*’ white men like Thomas, have left their country and has travelled to south (India) to help the victims of the

trafficking network while on the other hand, his fellowship or elite friends who belong to similar agency are violating and challenging the chastity of the women in the dance club. At one instant Thomas explains the scenario of the dance club where women are paid to dance as well as they offer sexual pleasure to their customers. Thomas believed that every night these women/ girls are forced to engage a client so that the clients can pour their passion into them. Moreover, in return the women will take the money to feed their children or they might buy themselves a suitable outfit. *'Then she would dance again. Tomorrow, probably and then the next day and the day after that. The ritual will continue'* (108). These references clearly explain that white men not only act as if they are the saviors of the brown men, but they are also exploiting them along with trafficking humanitarian activities – taking help of money. At another instant, the novel describes the involvement of western men and their influence on the global south especially India. Even people of India believe that America and other western countries will help them recover the voices of the trafficked subalterns or other helpless individuals like Sita and Ahalya. As the member of Interpol, the United States continuously published research papers on topic like human trafficking to spread the information worldwide, in order to construct the truth. The Interpol's Child Abuse Image Database is mentioned in various articles through the database that is collected to post pictures of missing children from all around the world (Mohajan 35). This shows the hypocrisy of the white Euro-American men as they are always making efforts to represent a soft image of West to the rest of the world.

White men are being involved in the trafficking of humans as well as in humanitarian activities. In one place humans are being trafficked by the people while on the other hand, they are being rescued by the west. At one instant Thomas says, *"She was trafficked in early January."* In return, Leon says, *"You know, I am sure, that France has a certain problem with illegal immigration."* To this Thomas replies, *"We have the same problem in the United States"* (213). This shows that trafficking is not only the problem of the global south, but it is an issue of the whole world. When it comes to the authorities and the burden of a white man it is considered that they will put everything in order and find these minors or trafficked victims who are being abducted. At one instant, Julia asks Thomas, *"I know your chances are slim. But promise me you'll do everything in your power to find this girl"*(214). Apart from Thomas, who is an American and wants to save the minor girls from getting into the

hands of the traffickers, there are other high-profile authorities from the west as well as from the east, who are involved in trafficking humans across the border. Such as at one instant in the novel, Thomas questions Vasily and Tatiana Petrovich, who were involved in human trafficking. Julia replied to his question, “*Ukrainian. Possible connections to organized crime groups in Eastern Europe. They might be high-profile targets*” (232). This shows that not only westerners’, but easterners’ are also involved in this heinous crime and they all belong to a higher status where they have power, authority, and support of the officials. That is why the research questions target the indigenous elites’ involvement in trafficking humans as discussed in the analysis chapter. This further helps them to traffic humans along with trafficking humanitarian activities. People like Dietrich Klein in the novel belongs to other parts of the world, but they are working all around the globe while different people are working for them to enhance the network of mafia involved in human trafficking, child pornography, child abuse, sexual assault, and drug trafficking business. As at one instant, it is said that, “..... *He’s running an American gang, not an Eastern European gang..... Criminals are always finding new ways to work the system..... traffickers will exploit the immigration process*” (302). The exploitation of the state’s policies and human rights is also conducted by the white men who have money, power, and resources. Therefore, they remain out of reach from the hands of the lawmakers and police. Not only global south, but the demand for cheap commercial sex is also highly common in the United States. Additionally, markets are established to promote human trafficking that will prevail and the traffickers will work hard to innovate the needs and meet the demands of the customers by all means (Mohajan 42). In the novel ‘*Garden of Burning Sand*’ the writer clearly highlights the role of white men who were also involved in exploiting brown women with the help of their money and power. At one instant Bella writes in her diary, “*Men stopped and talk to me. One was white. He sounded British. We did business in the car. He paid me a hundred pin*” (Addison 59). The men who steal the innocence and dignity of the naïve women and involve them in the prostitution business where they lose everything they had; were morally corrupt while they also were responsible in contributing to add their share in the growth of the network like human trafficking. According to Spivak’s essay, subalterns are categorized as poor, brown/black, and females who lose persuasive significance in the first-world context (91). So, the women’s voice

consciousness was a great deal for British Missionaries at the colonial time period while it still remains the cause of attention for them.

#### **4.6 General Strain Theory & Subaltern Victims (Coping Strategy)**

Robert Agnew has embarked on the situation when people get involved in bad things like human trafficking to cope with the circumstances which enable them to develop negative stimulus. He also discusses the fact that victims and traffickers get involved in the network and are exposed to criminal behaviors. At one instant in the novel *'Sold'* by Patricia McCormick, the protagonist (Lakshmi) says that *"Let me go to the city," I say. "I can work for a rich family like Gita does, and send my wages home to you."* (McCormick 13). This shows the development of desire and a struggle to earn a better living and to achieve a goal. The existence of harmful impulses due to circumstances and conditions in an individual life whose life events and miserable lifestyle has forced the protagonist of the novel to remove positive impulses and think about alternatives to overcome all the miseries she and her family is facing due to different strains like poverty, patriarchy, discrimination, gender inequality, and lack of resources. As at one instant, Lakshmi thought that *"..... or how many nights until my stepfather comes home with another debt to repay..... how long until the money in Ama's waistcloth runs out "* (McCormick 41). Lakshmi always thought of improving the lifestyle of her family by working and visiting a city, where she would be able to find a job. As she mentions a new woman she met in her village who gave her an offer, saying, *"Would you like to come to the city with me?" she says, "I will be your auntie"* (46). Lakshmi eventually found hope and possibility in this offer for her family and herself. Girls who carry positive stimuli are always striving to do something good for their family and can also develop negative stimuli to achieve their goals and become successful just like others. Lakshmi in the novel *'Sold'* wanted to go to the city like her friend Gita so that, 'she can send money back to her parents from which they can have new clothes to wear, buy shoes for the cold season, buy the shawl made up of the finest yarn, her brother can have fruits and curds twice a day, her stepfather can buy new spectacles and a vest, and they can build a new tin roof that will protect them from the monsoon rain'. All these strains and desires forced Lakshmi to become a part of an illicit migration by force and stay its part until rescued. The traffickers who sold her from one person to another promised her a good

life by paying her enough money, which she can send back home as well. Her desire to earn something puts her in the pit of crime and distress from where there was no escape. General strain theory exhibits an idea about the victims of the trafficking who are involved in this network to provide for their families back home. Such as at one instant in the novel *'Sold'* Shahanna says, "*My little girl can write.*" she says. "*I am paying her school fee.*" "*I paid for her medicine,*" Monica says. "*And for an operation for my father. And for a pair of spectacles for my sister*"(McCormick 154). This existence of harmful impulses arises due to the failure in achieving the goals which directly affects the behavior of the person (Agnew 319). Even the trafficker in this novel seems to be a victim of strain who for the sake of money can buy and sell women to gain benefits.

The GST is applied on the novel *'A Walk across the Sun'* by Corban Addison. Different event highlights the two girls (protagonists) who are being trafficked from Delhi to Tamil Nadu to Chennai and then to other parts of the world as trafficking victims. These girls belong to a well-off family, but after the death of their parents in a natural disaster they found no reliable help. Eventually they were being kidnapped by the ones from whom they asked for help. Thus, they were transported from one place to another which resulted in their forcible involvement in this network. Therefore, they were being sold to different traffickers who used them as drug trafficking objects and prostitutes to earn money after selling them to different traffickers. Here, the evidence shows the development of negative stimulus in the traffickers who for the sake of their own good and well-being were forcing weaker subaltern subjects like women and children to work for them illegally. The novel also states the fact that minor girls were being trafficked from one country to another for the sake of earning money and to feed their families back home. Such as at one instant when Sita asked Natalia how she was brought here, in reply, she said, "*I come for work. I apply at the agency. Men take passports and bring here*" (183). This shows that trafficked victims are bribed to do things to take care of their families and the money they will earn will eventually improve their conditions. Girls or women who have become a victim of human trafficking have been sometimes trapped in this network by their own family members or friends for the sake of earning a good amount of money. In that case, they let go of their positive stimulus and think about doing something great for their families. Such as at one instant, Sita asked Olga about



her profession and how she ended up in New Jersey to which she replied, *“I have a family in Novgorod. I go to university in St. Petersburg, but I leave when my papa got sick. He needs money for medicine..... Then I met a man..... He says I could be a good nanny..... He was a liar”* (251). The theory explains the fact that individuals try to achieve their goals through illegitimate means if they are not achieved through legitimate means (Agnew 2). In the novel, *‘The Garden of Burning Sand’* characters like Bella have been defined as a trafficked subaltern who was involved in the prostitution business. They entered into this business because of multiple strains that pulls them to earn in excess amount and they would be able to pay their bills and other expenses from the money they earn. As Bella was focusing on her needs and finding ways how she could charge a client with millions to fulfill her expenses when she thought, *‘She looked towards the dance floor, doing a calculation in her mind. She had doctor bills to pay. Kuyeya needed medicine for her heart’* (Addison 90). These instances and examples perfectly show how negative impulses or strains can take over the positive impulses or strains due to which many people get involved in activities or businesses which they might have never thought about. The struggle to achieve their goals while becoming better than others can be a source of developing negative strains. The negative strain actually leads to reduce social control and further cultivates social learning that increases the likelihood of crime (Linares 30-45). The criminal who forcibly assaulted the little girl Kuyeya and other traffickers who were involved with her mother were also looking for the various benefits that are also part of the positive strains that humans develop to achieve something better and greater. Robert Agnew declares that there are some individuals who resort to crimes to cope with the negative stimulus or emotional states. Moreover, according to Merton’s five adaptations to strain amongst which the most common one that is to be applied to the trafficking victims is the adaptation made by the innovator and the rebellious ones. They try to achieve certain goals but they adapt illegitimate means such as Lakshmi the protagonist of the novel, *‘Sold’*. Although she strives hard to fulfill her family needs but circumstances changes her directions and forcibly involved her in human trafficking. Likewise, in the novel, *‘A Walk across the Sun’* Ahalya and Sita were also the victims of circumstances as mentioned in the novel, *‘The scope of catastrophe was unimaginable’*(29). While befitting the circumstances protagonists’ of the novel were not allowed to rebel against the wrongdoers because of their minor status and silent voices. There were

variations seen in the coping mechanisms as proposed by Agnew in the characters as they can be categorized into behavioral and emotional mechanism as depicted by the texts. Emotional mechanism can be interpreted through the character of the novel, ‘*The Garden of Burning Sand*’ that is Kuyeya’s mother Bella. She was the one who was experiencing the feelings of injustice, emotional outrage, and anger distortion by the hands of the powerful ones. However, her anger distortion fueled her ability to show revenge and take extreme measures to cope with the negative stimulus. Bella was the victim of high magnitude strain as mentioned in the text, ‘She charged foreigners’ more than Zambians, and colored more than blacks, Zambians with nice watches more than those without’ (88). As per Agnew’s theory individuals with high magnitude strain always search for illegal means of emotional coping as a result, they also gets involved in heinous crimes like drug abuse, trafficking, and sexual abuse similar to Bella. At another instant of the novel, writers write that, ‘The come-on meant nothing to her now. It was business, the job that kept Kuyeya and her alive’(89). The instant shows how deeply as well as emotionally Bella was involved in the illegitimate business that helped her effectively cope with her problems.

Agnew focuses more on developing criminal as well as incentive behavior to get involved in the criminal behavior as a result of criminal offensive strategy (9). Furthermore, adolescents are considered more vulnerable to adapting illegal means and getting involved in the illegal agencies because their minds can easily be manipulated as shown in the text of the novel. The desire to achieve greater things, desire to fill the supply need demand, the desire to reduce peer pressure, the desire to gain respect, and desire to spend a healthy life, all these are the elements that aid in developing negative strain in an individual and encourage them to commit crime(Agnew 9). In addition, there are other strains that lead to the development of different types of designated strains that results in criminal behavior such as inconsistent parenting, unpleasant occupation, child abuse, parental rejection, criminal victimization, homelessness, and racial as well as gender discrimination (Agnew 11). Conclusively, negative strains can genuinely have a severe impact on certain individuals who experience them quite often but the findings of the theory explain that not all the individuals encounter similar strain development. However, Agnew acknowledges that individuals who are experienced in developing negative

strains can be positively correlated with a greater likelihood of criminal behavior (Agnew 12).

## **CHAPTER 5**

### **Conclusion and Recommendations**

This chapter deals with the findings extracted from the analysis and interpretation chapter to prove the authenticity of the thesis statement. Whereas, the chapter concludes with the findings that brown/ black women are always in need of the voices of white men who will rescue them from the brown men. Moreover, the trafficked subaltern voices can be rescued by the White Euro/ American men to show to the world their dominant status and superiority that is considered a part of ground realities embedded in the literary texts. The international divisions of capitalism and labor shows relevance with the concepts of Marxism that have transformed the analysis of colonialism similar to the essay can the subaltern speak. Spivak talks about the relationship between the colonizers and colonized, which represented the British dealings with all the colonized or subaltern states as well as subaltern trafficked victims that needed a voice for them to survive. This chapter is further divided into three parts that explain every question accordingly; answers are given to the relevant questions to further elaborate the authenticity of the research study.

#### **5.1 Findings of the Depiction of Human Trafficking in Global South in all Novels**

The idea of ‘depiction of human trafficking in Global South’ generated from the concept of abolishment of the ritual of Sati in the Indian culture by the British. As the British claimed that ‘White men are saving brown women from brown men’, similarly the text included in the research also indicated the issue that how white Euro-American males are involved in saving the brown/ black subaltern/ trafficked women from the harshness of the society and from getting involved in the heinous crime like human trafficking. The selected texts point towards the ‘Global South’ and how human trafficking is affiliated to this region. On the other hand, the study also sheds light on the point of view how white Euro-American males are themselves involved in the trafficking of humans, humanitarian activities, and humanistic acts as shown in the analysis chapter. Their involvement in corruption, violation of human rights, and exploitation of subaltern women, children, and girls, shows how they play the

authority cards at a higher level and how silently they intervene in the trafficking of human activities. Spivak's statement enables the readers to understand the fact that effects of imperialism are felt by the weaker bodies or colonized states even after the colonizers have left (Ross 385). Likewise, the global north is still actively participating in exploiting the colonized states in one way or another because they still think that all the colonized states are inferior to them and still under their influence. Moreover, depiction of human trafficking is also shown via western writers, western mindsets, and western texts to educate the world about the western agendas and barbarism conducted by the west in the global south, in terms of hijacking humanitarianism.

Brown/ black women and other subordinates in the South Asian society were referred to as subalterns while in the case of human trafficking the victims of the trafficking, especially brown/ black women and children who are considered an inferior race, caste, and bodies which can be easily exploited are also referred to subalterns in this specific study due to similar traits and characteristics of the two. The data interpretation and analysis chapter along with the textual analysis of the selected literary texts and the research has confirmed that sex trafficking of brown/ black women is the most desired industry and because of their subordinate position in society they are considered the most marginalized gender who have no platform to express and raise their voice (Ross 390). The study also concludes that woman, whether black or brown is unable to get a fair share in the society's resources and goods, therefore, these women are unable to make clear decisions for them, stand for their rights, or speak for themselves (Riach 20). The patriarchy and postcolonial world are damaging effectively the characters of the women in the southern region; hence, they need someone to speak on their behalf or someone who can interpret what they want to speak. All the novels included in the study point towards global south that depict the spreading network of human trafficking that is spread worldwide. This pervasive issue can vary widely with respect to context, specific region, and media coverage. But in this study the question refers to the western discourse as well as textual and contextual analysis of human trafficking and trafficking victims.

Subalterns are being considered those voiceless and powerless subordinates who have no right to speak and are stuck between the rituals of traditions, values, and societal pressures because of which they cannot find any escape. Likewise, the

trafficked subaltern women are unable to escape from the expectations associated with the danger. Therefore, they are being exploited, ridiculed, and trafficked across the border because they are quite an easy target. The researcher after analyzing and interpreting the literary texts has come to the conclusion that Spivak's statement and concepts about the white men saving the brown women from brown men was somehow right, but white men due to colonial hegemony are still exploiting the brown/ black women. They are indeed rescuing these trafficked subaltern women, giving them their voices, but on the other hand, white Euro-American males are trafficking their rights along with carrying out human trafficking. Furthermore, this role is specifically given to the white men because according to Spivak, brown/ black women are unable to save themselves; therefore, white men come to the rescue (385). Human trafficking depiction in the global south can shape policy decision as well as influence public perceptions as per findings of the questions.

## **5.2 Findings of the Western writer's portrayal of White American males recovering the Voices of Trafficked Subaltern Women**

Western fiction writers depict human trafficking in the global south by adding relevant characters, context, background, and language in the novels that point towards trafficked subaltern women who are powerless and have limited rights. The human trafficking discourse is itself so wide that western writers have associated it with the global south massively because of its exotic image that western writers' and media has created. However, they have shown how brown men or the uncivilized society like Orientals on whom they have ruled, can sell their children, daughters, and women for the sake of money, whereas, their primary agenda is to humiliate global southerners' and marginalize them completely on the basis of their culture, traditions, patriarchal mindset, and criminal record. This is one of the prime reasons why western writers portray white American males as the exclusive medium that can help trafficked subalterns raise their voice. Their depiction shows that brown/ black women have no dignity, no voice, and no power to speak. Therefore, they need a white man to rescue them and give them a space/ voice to speak. All three novels include context and background related to the global south such as Asia and Africa where the westerners have ruled. Besides, the novels also target the women from the global south who are helpless and suppressed by the patriarchy and societies as well

as they are being exploited without their will. Furthermore, all these weaker women are being made part of the network of human trafficking where they are further exploited, used as a commodity, and abused for the rest of their lives with no bright future. Not only this, the novel also shows the bad image of brown men who are actively involved in trafficking women as well as children for achieving greater benefits. This image is created by the western writers to make the world believe that they are the only valuable rescuers' of the third world women that will facilitate them as well as combat human trafficking through organizing legislative measures, building international partnership, and taking the responsibility of rescuing and rehabilitating trafficking victims.

Western writers have the privilege that the entire world listens to them and admire what they show. Therefore, in their literary texts they portray that male white Americans are recovering the voices of brown/ black trafficked subaltern women who are stuck within the human trafficking network. The British/ American presence in the global south also gives them an upper hand in understanding the customs of this region and how they can take advantage of the situation. Novels like *Sold* and *A Walk Across the Sun* is the perfect example to analyze how western writers shed light on the performance of white men who as a part of human trafficking also rescues the subaltern subjects and give them hope to survive. The white American rescuers in their characters show that their authority and voice make them eligible to take a stand for the trafficked subalterns and give them their rights through humanitarian contributions made by different organizations in this specific part of the world. Human rights activists and rescuers are playing a vital role in rescuing these trafficked subalterns plus they are also highly involved in trafficking humanistic acts that are designed for the betterment of the people. Western perspectives show in the novel that brown/black women merely have any voice and they have no representation as framed by the writers. This also traces back to the ideology of Western and British rule at the time of colonization; unveiling the faces of brown/ black trafficking subaltern women. The western perspective is always considered superior compared to that of the subalterns. They disclose that the truth is the power to speak, and they speak for those who cannot speak for themselves (Ross 387) similarly to the white males in the novels, who are seen as fighting for the rights of the trafficked subalterns. Subaltern women's are unable to share their own stories because of their voicelessness, but

western writers are themselves predicting their stories and putting them forward on the world reading forums (Mohajan 35).

### **5.3 Findings of the First World Radicals who acts as Saviors of the Oppressed Global Southerners'**

First-world radical intellectuals are held responsible for giving the voices to the oppressed global southerners' so that they can survive on their own. As for these white Americans, illegal human trafficking is not a crime, but for them the global southerners'who invokes the subalterns like women and children in this network forcibly, is a crime. Therefore, they are trying to give the trafficked subaltern their voices, so that they can talk back and fight for their rights with the help of white men. According to western perspectives, Indian practice like Sati was considered a heinous crime, but on the other hand, northerners'who are themselves involved in committing heinous crimes like trafficking humanitarian activities as well as trafficking humans and playing their part in illegal migration is not a crime. So, the study findings claim that white men are playing a double game with the victims of trafficking, as at one place they are giving them the voice to speak, while on the other hand, they are abusing and exploiting human rights when being in power. This act of white men justifies Westerners' presence in the global south to rescue the trafficked subalterns as per Stephen Morton (Ross 386). The novels also show the disempowerment of trafficked subaltern women as they are being targeted and blamed as the major cause of sexuality. Therefore, they need to save themselves from the oppression, socialized capital, division of gender, epistemic violence, imperialistic laws, and assimilation. Besides, they should fight for their own freedom and voices without taking help from white men and brown men (Durham 153-155).

High-class organizations like the United Nations, WHO, Amnesty International, Human Rights Watch (HRW), and many others agencies are working hard to investigate and deal with human rights violations, including human trafficking, prostitution, sex trafficking, organ trafficking, child abuse, drug trafficking, and cross border trafficking all around the world (2-10). They are addressing the nations about the dreadful crimes, but the fact is that some of their own officials and authority holders are involved in this crime, which makes it impossible for the agencies to prevent human trafficking in different parts of the world. Likewise, it gives an open



edge to the traffickers to persist human trafficking and exploit human rights. The white men and the institutions conveniently fill the void while becoming the rescuer of the brown/ black women as they are someone who can speak and blow all the foul activities committed by society against the weaker bodies (Ross 386). The humanitarian intervention developed to protect human rights is also the factor of power dynamics shown by the west to intervene successfully and completely in regions like the Middle East, South Asia, and the global south (Xypolia 2). Moreover, with the western agenda of 'Responsibility to Protect' (R2P), the west actually justifies their military, political, social, and humanitarian intervention, which then leads to the trafficking of humanitarian activities. The late 18<sup>th</sup> and early 19<sup>th</sup> century marks the implementation of humanitarian intervention by the west that included (Britain, Russia, and France) against the Ottoman Empire. The history also tells us about the military and humanitarian intervention by the European powers to put an end to human suffering, especially within the humanitarian plight (Xypolia 10-12). So, this concludes that humanitarian intervention and trafficking by white men are not only limited to the postcolonial world or discourse, but the traces of this can be traced back to the period of WWI or even before, as it defines the orientalist gazes of the Europeans.

The present research has addressed the gap identified in the literature review in such a way that it has analyzed three texts written by American writers who have written for the adolescents and whose major themes are human trafficking, child abuse, drug abuse, and prostitution. However, no research study in the past has been conducted on two of the novels written by Corban Addison, which shows the originality of the study. Moreover, the study highly contributes in finding out why subaltern trafficked victims are not given any voice similar to those women's who faced double-colonization under the colonial rule.

The present study addresses the postcolonial feminist theory of subalternity; Can the subaltern speak and Othering by Spivak in a different way. The theories were applied to the victims of human trafficking to show how they are being treated by the brown men, society, and the foreign masters (white men). The study also addresses most critical aspects of western academia and hegemony discourse while applying the concept of othering given by Spivak to define the role of white Euro/ American males in the lives of the trafficked subaltern victims in the third world country. Furthermore,

present study embarks on the criteria on whose basis white men are shown the rescuer and well-wisher of the brown women by the American writers. Moreover, this aspect shows the hypocrisy and corruption of the agency like white men within the network of human trafficking which was vaguely explored before.

The study also recommends suggestion that can be further explored by future researchers to study Spivak's idea and how her idea can be rephrased that 'brown women need saving from both brown men and white men.' Because brown men, patriarchy, and society are exploiting them in another way while white men are exploiting them in a different way. Furthermore, in the future, different study can be conducted on the idea of anti-slavery and anti-trafficking campaigns held by the west to portray their soft image along with peacekeeping strategy to the world. Future researchers can also analyze the role of organizations and social/political leaders or activists who are involved in providing humanitarian aid and how they manipulate the needy people and hijack their needs through their cooperation, speeches, actions, and activities. The study conclude with the idea that utterly West act as the historical and most influential force responsible for shaping human identity in the global south when viewed through the lens of othering, race and segregation (Anderson 782).

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