



# Study on Improving Livelihood Opportunities for Jogini Women in Anantapur District of Andhra Pradesh

Administrative Staff College of India, Hyderabad

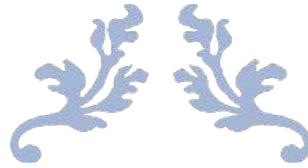
आर्थिक विश्लेषण एवं अनुसंधान विभाग

Department of Economic Analysis & Research

राष्ट्रीय कृषि और ग्रामीण विकास बैंक, मुंबई

National Bank for Agriculture and Rural Development, Mumbai





---

Study on improving livelihood opportunities for Jogini women in  
Anantapur district of Andhra Pradesh through SHG and other  
promotional schemes

---

Final Report



*Submitted to:*



*Submitted by:*

**Dr. B. Lakshmi**

Director

Centre for Poverty Studies & Rural Development

Administrative Staff College of India

Email: [lakshmi@asci.org.in](mailto:lakshmi@asci.org.in)



**Administrative Staff College of India**

*Leadership through Learning*

## DISCLAIMER

This study has been supported by the National Bank for Agriculture and Rural Development (NABARD) under its Research and Development (R&D) Fund. The contents of this publication can be used for research and academic purposes only with due permission and acknowledgement. They should not be used for commercial purposes. NABARD does not hold any responsibility for the facts and figures contained in the book. The views are of the authors alone and should not be purported to be those of NABARD.

## **About NABARD Research Study Series**

The NABARD Research Study Series has been started to enable wider dissemination of research conducted/sponsored by NABARD on the thrust areas of Agriculture and Rural Development among researchers and stakeholders. '*Study on Improving Livelihood Opportunities for Jogini Women in Anantapur District of Andhra Pradesh*' completed by Administrative Staff College of India (ASCI), Hyderabad is the sixteenth in the series. The list of studies in the series is given at the end of this report.

Devdasi means the servant of God or the temple. This practice dates back to the eighth and ninth centuries in India, where certain virgin, unmarried women were dedicated to God. This, over a period of time, has acquired many characteristics and has consolidated into an oppressive practice that relegated women to institutionalized victimhood. This rampant practice has kept many women, especially those belonging to lower castes, as servants of God, the temple, and men. It is known by various names in different places – Basavins in Andhra Pradesh and Joginis in Telangana, Mathammas in Tamil Nadu, sane and devadasis in Karnataka. The practice and the principles behind it remain the same, differing in a few rituals.

Through a mix of both primary and secondary data analysis, this report brings out the present position of Joginis and women affected by trafficking in Anantapur district. The study recommends the establishment of a Basavin Rehabilitation Programme among other measures in order to mainstream the women and rehabilitate them.

Hope this and other reports we are sharing would make a good reading and help generate debate on issues of policy relevance. Let us know your feedback.

**Dr. KJS Satyasai**  
**Chief General Manager**  
**Department of Economic Analysis and Research**

## Table of Contents

<b>ACKNOWLEDGEMENTS</b> .....	4
<b>ABBREVIATIONS</b> .....	5
<b>EXECUTIVE SUMMARY</b> .....	6
EXECUTIVE SUMMARY .....	7
1. INTRODUCTION AND BACKGROUND .....	15
a. History of the Devadasil/Jogini practice.....	15
b. Literature Review .....	15
c. Rationale for the Study .....	17
2. THE STUDY .....	18
a. Main Objectives .....	18
b. Approach & Methodology.....	18
c. Tools & Evaluation matrix .....	18
d. Sampling framework .....	20
e. Limitations of the Study .....	21
f. Team composition.....	21
3. RESULTS OF THE PRIMARY SURVEY .....	22
a. Profiles of sample Basavin women.....	22
b. Socio-economic status of the sample women .....	23
c. Status of awareness of livelihood related activities and WSHGs .....	27
d. Status of welfare schemes from the state government.....	27
e. Efforts and feedback on mainstreaming .....	29
f. Analysis of secondary data from DRDA office, Anantapur.....	30
4. CASE STUDIES: .....	33
a. Samakka* .....	33
b. H Vanakka* .....	34
c. Pinnamma .....	35
d. Malemma* .....	36
e. Rangamma* .....	37
f. Mangamma* .....	38
g. Sarakka* .....	39
h. H Ravamma .....	40
i. Manemma* .....	41
j. Lakshamma* .....	42
5. RECOMMENDATIONS & CONCLUSIONS .....	43
a. Establishing a Basavin Rehabilitation Program (BRP):.....	43
b. Social awareness campaigns and community participation.....	44
c. Income generation activities & strengthening SHGs.....	45
d. Mental Health Camps.....	46
e. Conduct a detailed census for exact numbers .....	46
f. Other General recommendations .....	47
g. Action Plans .....	48
ANNEXURE I – REFERENCES.....	50
ANNEXURE II – SCHEDULES AND TOOLS USED FOR THE STUDY.....	52

## List of Tables

TABLE 1 – EVALUATION MATRIX .....	19
TABLE 2: ASCI TEAM COMPOSITION .....	21
TABLE 3: MANDAL-WISE DISTRIBUTION OF SAMPLE .....	22
TABLE 4: CLASSIFICATION OF VARIOUS PROBLEMS.....	24
TABLE 5: PREFERRED ECONOMIC ACTIVITY .....	27
TABLE 6: DETAILS OF GOVERNMENT SCHEMES.....	28

TABLE 7: EXPECTATIONS FROM THE COMMUNITY .....	29
TABLE 8: EXPECTATIONS FROM THE GOVERNMENT .....	30
TABLE 9: MANDAL-WISE POPULATION OF THE JOGINI & BASAVIN WOMEN .....	31
TABLE 10: HOUSING STATUS OF THE JOGINI & BASAVIN WOMEN .....	31
TABLE 11: MONTHLY PENSIONS STATUS OF THE JOGINI & BASAVIN WOMEN.....	31
TABLE 12: MANDAL-WISE POPULATION OF THE JOGINI & BASAVIN WOMEN .....	32

## List of Figures

FIGURE 1 – AGE-WISE DISTRIBUTION OF SAMPLE WOMEN .....	22
FIGURE 2 – HOUSEHOLD POPULATION OF SAMPLE WOMEN .....	23
FIGURE 3 – HOUSING STATUS OF SAMPLE WOMEN .....	24
FIGURE 4 – PERCEPTION OF VARIOUS PROBLEMS .....	25
FIGURE 5 – ANNUAL INCOME OF SAMPLE WOMEN.....	25
FIGURE 6 – INCOME SOURCES OF SAMPLE WOMEN .....	26
FIGURE 7 – GOLD ASSET OWNERSHIP OF SAMPLE WOMEN.....	26
FIGURE 8 – PENSION STATUS OF SAMPLE WOMEN.....	28
FIGURE 9 – CHALLENGES FACED BY WOMEN.....	29
FIGURE 10 – PROPOSED HIERARCHY OF PROJECT TEAM .....	43

## **ACKNOWLEDGEMENTS**

The study team from Administrative Staff College of India (ASCI) expresses its gratitude to the APRO, NABARD for awarding the study to ASCI. The study team would like to place on record that the positive support received from the office of NABARD was instrumental in conducting the study seamlessly.

The study team is grateful to the government officials of Anantapur district of Andhra Pradesh and the DRDA officials for their positive and constructive backing. The team is also grateful to the local SHG leaders & officials from the NGO MEOS for their efforts in field data collection during these challenging pandemic times.

Finally, the study team acknowledges with gratitude the support it received from senior management at ASCI and officials from the administration for the smooth and successful conduct of the study.

And last but not the least, all the Jogini women who have participated in the survey and those have shared their stories of resilience, we sincerely hope that our efforts in documenting their stories are fruitful and result in their successful rehabilitation.

## ABBREVIATIONS

APRO	Andhra Pradesh Regional Office
ASCI	Administrative Staff College of India
BRP	Basavin Rehabilitation Program
CBO	Community Based Organisation
CRP	Community Resource Persons
DRDA	District Rural Development Agency
DRP	Devadasi Rehabilitation Program
DWCD	District Women and Child Department
Gol	Government of India
GoAP	Government of Andhra Pradesh
GP	Gram Panchayat
KII	Key Informant Interview
MEOS	Mass Education & Organisation Society
MFI	Micro Finance Institution
MoU	Memorandum of Understanding
NABARD	National Bank for Rural Development
NGO	Non-Government Organisation
SHG	Self Help Group
ToR	Terms of Reference
WSHG	Women Self Help Group
YSR	Y.S Rajashekar Reddy (Late CM of AP)

# STUDY ON IMPROVING LIVELIHOOD OPPORTUNITIES FOR JOGINI WOMEN IN ANANTAPUR DISTRICT, ANDHRA PRADESH



## Executive Summary

**Report by:**

Dr. B. Lakshmi,

Director,

Centre for Poverty Studies & Rural Development



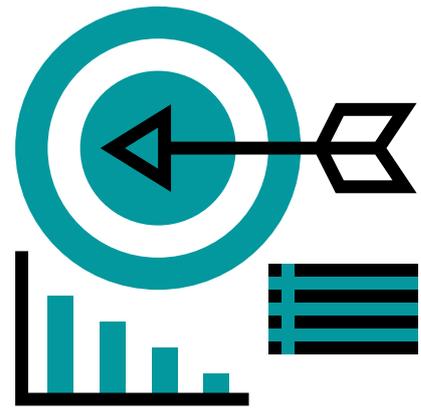
**Administrative Staff College of India**

*Leadership through Learning*

## BRIEF HISTORY OF Jogini/ Devadasi practice

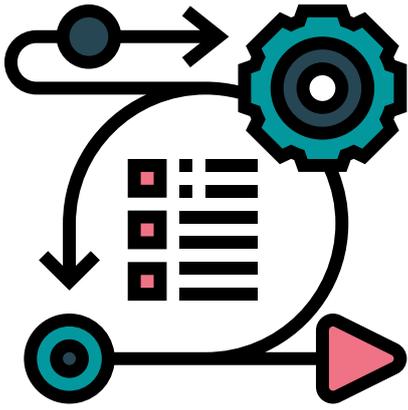
Devadasi means the servant of God or the temple. This practice dates back to the eighth and ninth centuries in India, where certain virgin, unmarried women were dedicated to God. This, over a period of time, has acquired many characteristics and has consolidated into an oppressive practice that relegated women to institutionalized victimhood. This rampant practice has kept many women, especially those belonging to lower castes, as servants of God, the temple, and men. It is known by various names in different places —Basavins in Andhra Pradesh and Joginis in Telangana, Mathammas in Tamil Nadu, sane and devadasis in Karnataka. The practice and the principles behind it remain the same, differing in a few rituals.

**The current issue is not mere abolition of the practice, but livelihood generation & welfare programs for the affected women and their children and how these can help them in sustaining themselves with dignity and respect.**



## STUDY OBJECTIVES

- To study the present position of the Joginis and women affected by trafficking in the district.
- To study the ways to bring them out from the present position to the mainstream.
- To examine number of people affected with this system prevailing in the district.
- To study the awareness of the people as far as WSHGs are concerned, whether they have joined SHGs or not.
- To come out with case studies/success stories and the measures to overcome.
- To examine the existing GoI/GoAP schemes currently available in the study area;
- To suggest steps to be taken by the State Government/other stakeholders in order to mainstream Joginis and rehabilitate them.



## APPROACH & STUDY TOOLS

## RESULTS OF PRIMARY SURVEY

Average age of the sample women

**40.87**

Illiteracy rate

**100%**

Average household population

**5.9**

Women with own house

**60%**

Average annual income

**32666 ₹**

Women depending on prostitution

**92%**

- The study has adopted a methodology that is mostly qualitative in nature. Hence, the primary focus for the study was only two mandals in Anantapur district - Bommanahal and Gummagatta where the issue was reportedly rampant in nature.
- For the purpose of the study, ASCI has partnered with a local NGO – Mass Education and Organization Society (MEOS) for data collection. The study has enumerated structured schedules (questionnaires) from 50 affected women to comprehend on their social and economic standards of living, status of their health, access to education and other basic facilities, financial inclusion.
- The sample of 50 respondents were drawn using “Convenient Sampling” methodology with a diagnostic view of existence and prevalence of the Jogini practice in Anantapur district. Apart from this, informal discussions were held with local SHG leaders and at least 10 Jogini women to understand further details about their personal stories of abuse and resilience.
- These stories are documented as case studies in the full report. As part of the study, secondary data was also obtained from the government officials of the District Rural Development Agency (DRDA) in Anantapur and discussions were held regarding the current status of the women.



## RESULTS OF THE PRIMARY SURVEY

### SUMMARISED FINDINGS

#### Perception of problems & SHGs

- All of them have responded that they are facing physical, verbal and sexual abuse on a regular basis
- Safety & mental health were considered as the biggest problems among the women with a majority of them acknowledging the same. These were followed by ill treatment from communities and financial independence, for which 38 women have acknowledged it as a big problem or somewhat of a problem.
- All of them were aware of the SHG concept but only 39 of them were part of some SHG with an average group size of 10 members.
- Out of the remaining 11 women, 8 of them have responded that they were unable to join an SHG because of their Jogini background and resistance faced from other members. And 3 women have mentioned that they do not see any significant benefit in joining an SHG.
- Among the women who were part of SHGs, none of the groups had any common group economic activity.

Percentage of sample women without any land asset

**90%**

Percentage of sample women without any gold asset

**48%**

Percentage of sample women not receiving any pension

**38%**

Percentage of sample women with Aadhar card & Ration card

**100%**

Percentage of sample women not part of any SHG

**22%**

Average annual savings of SHG groups of sample women

**12900 ₹**

# SUMMARISED FINDINGS

## Efforts and feedback on mainstreaming

**Although all the women had replied that they were willing to come out of prostitution, if shown an alternate livelihood, it was disheartening not to hear any success stories among them.**

### Expectations from the community

- Respect
- Children should not be harassed
- Normal life
- To be recognised as a victim of social practice

### Expectations from the government

- Financial support
- House
- Land for agriculture
- Pension
- Police protection from clients

- If a Jogini woman does not depend on prostitution for their main source of income and is living a dignified life in the society, free from any kind of abuse and past references to the practice, then we can imply that the woman has been successfully rehabilitated.
- However, during the survey we have found that none of the women knew any woman in their village or mandal who was successful in rehabilitation.
- What was even more surprising was the fact that none of the women made any real efforts to come out of the system.
- There are 3 main reasons according to the surveyed women which restricts them from coming out of the system - family won't accept, community won't accept, & income source will stop.
- Majority (52%) of them have mentioned that the community will not accept for them to come out of the system.
- This shows that there is an urgent need for massive sensitization programs in the villages where the practice previously existed.



# SECONDARY DATA ANALYSIS

- During the course of our primary research, secondary data was also obtained from the government officials of the District Rural Development Agency located in Anantapur.
- As noticed in our preliminary survey in the Gummagatta mandal, a large sect of single/widowed middle aged women were calling themselves as Joginis and were also officially certified as the same by the government.
- These matted hair women were neither married to a deity or a temple at a young age, nor were they forced to dedicate themselves. Once a year, they make a visit to the Huligamma temple to seek blessings from the goddess and then return to their villages for begging alms among their communities. There were no significant instances of trafficking or prostitution in this practice.
- Women who were into this practice were also considering themselves as Joginis and were also listed as the same in an earlier survey done by the government. For the purpose of this study, we have not included this target women group as Joginis and hence excluded the mandal of Gummagatta from the survey.

**The officials have claimed that there were no dedications of young girls in the recent times. Similar opinions were resonated during our discussions with the women.**

Number of children	Jogini	Basavin	TOTAL Women	Total Children
0	40	16	56	
1	69	43	112	112
2	142	47	189	378
3	100	33	133	399
4	57	17	74	296
5	19	9	28	140
6	12	2	14	84
7	2	0	2	14
8	3	0	3	24
9	1	0	1	9
Unknown	10	12	22	
<b>TOTAL</b>	<b>455</b>	<b>179</b>	<b>634</b>	<b>1456</b>

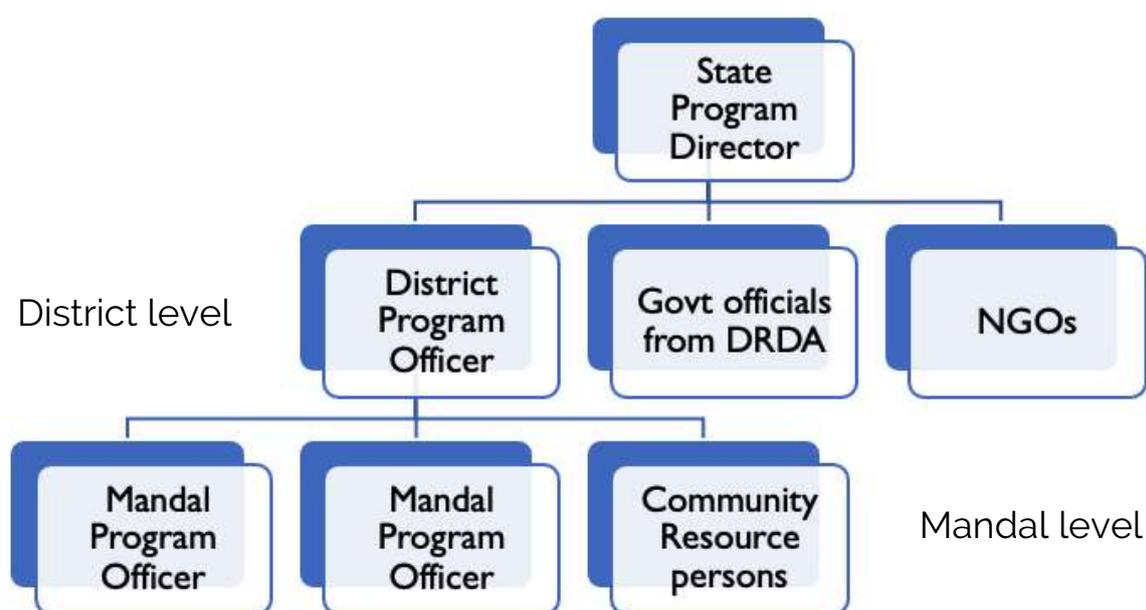
*Population of Jogini & Basavin women and their children in the district, as per the govt. census conducted in the year 2009. Source: DRDA, Anantapur*

# RECOMMENDATIONS & CONCLUSIONS

- Establish a Basavin Rehabilitation Programme
- Community sensitisation programmes
- Strengthening SHGs
- Mental Health Camps



It is recommended that a dedicated state level committee is formed to oversee various aspects of the current welfare programs and ensure that the benefits are reaching all the eligible Basavin women. This newly formed committee should address the issues of the lack of developmental support and provide effective backup for the women at all times. The devadasi system was a deeply rooted social evil because of its wide social acceptance in the rural and economically backward regions. Eradicating such a system would require well-coordinated efforts from various stakeholders in the community including government officials, NGOs, and community-based organisations.



*Proposed Hierarchy of BRP Project team*

- It is also proposed that a **rehabilitation centre** is established. This place can act as a knowledge centre for the illiterate women to learn about their entitled benefits and legal rights. With funds from state and central government agencies, the centre can be transformed into a **small scale industrial unit and also impart training for various skill development activities.**
- A **massive social awareness movement** needs to be instigated from the grass root levels of the society involving key stakeholders like village heads, local WSHG leaders, government officials from social welfare department, few Basavin family members and NGOs. Awareness campaigns can be conducted in the form of street plays, cultural activities, and through **social media.**
- Most of the women interviewed in our survey were involved in low skill, labor intensive activities for earning their livelihood. This should be changed by the **promotion of skill-based and market linked projects through sensitization of the SHG members.**
- Currently, all the welfare schemes sponsored by the state government are financially oriented and there are no schemes to address the physiological and psychological wellbeing of the Basavin women.
- Therefore, it is strongly recommended that **counselling sessions need to be arranged for the affected women,** with the help of staff at the primary health care centres.
- A comprehensive study examining the current socio-economic status of all the women, needs to be conducted in the state which could form a basis for developing the rehabilitation program.

## OTHER GENERAL RECOMMENDATIONS

- NGOs and bankers need to coordinate for forming groups and credit linkage, over time. **Sensitisation programmes to be considered for NGOs and bankers** to take up and hand hold the case of Joginis as without such support, these uneducated women would not have opportunities for alternative livelihood options.
- **Providing a permanent dwelling** may be made a priority under government schemes as many of the women were left out of them.
- **Adult literacy and digital literacy training** may be made one of the components of the BRP.
- It may be recommended to State government that **filling of paternal data may be made optional** in various forms.
- Skill training to be imparted under **MEDP & LEDP initiatives** after appropriate skill mapping and diagnosis study of local market.
- Cluster formation may be considered under **LEDP intervention on "My pad my right"** to provide sustainable livelihood for the women. Training on this project can be imparted for the existing SHGs.
- WSHG funds for Anantapur district may be utilised by NGOs for handholding support to form SHGs covering all Jogini women,

## I. INTRODUCTION AND BACKGROUND

### a. History of the Devadasi/Jogini practice

In a democracy, equality and dignity and the right against discrimination stand as crucial values for citizens, based on the spirit of constitutional principles. In the fight for these values to be realized, the oppressed and the marginalized have faced various forms of violence at social, political & cultural levels, which became a hindrance in claiming their entitlements. Especially for women, the categorical oppression has institutionalized the varied forms of violence which disempowered them systematically. In this process, they have become second-class citizens and are being denied access to equality. This layered notion of equality is complex to understand owing to the multifaceted-ness of the problems that women are going through. One such deeply rooted, institutionalized issue is the social menace called the devadasi system. Devadasi means the servant of God or the temple. This practice dates back to the eighth and ninth centuries in India, where certain virgin, unmarried women were dedicated to God. This, over a period of time, has acquired many characteristics and has consolidated into an oppressive practice that relegated women to institutionalized victimhood. This rampant practice has kept many women, especially those belonging to lower castes, as servants of God, the temple, and men. One of the pioneers in this process of eradication was Muthulakshmi Reddy, who vociferously opposed this age-old practice of suppression and control of women.

However, there are several aspects to this practice. It is known by various names in different places—Basavins in Andhra Pradesh and Joginis in Telangana, Mathammas in Tamil Nadu, sane and devadasis in Karnataka. The practice and the principles behind it remain the same, differing in a few rituals. The aspect of caste, religious practices, and Brahmanical patriarchy at its play is a triple burden on women besides already existing oppression of caste, class, and male dominance. This age-old practice with the social sanction of religion, caste, and patriarchy made this practice stronger and held control over women's sexuality. This systemic control over women's sexuality, honor, the concept of chastity, and their existence shows the patriarchy and its power over women's agency. Considering these, the devadasi abolition act came into force in 1947, however its implementation needed many things beyond the mere law.

### b. Literature Review

Many feminists have contributed to this body of knowledge, which gave a deep theoretical, panoramic view of this practice, which is enriching a researcher's experience. Catherine Rubin's recent work in **Servants of the Goddess, The Modern-day Devadasis** 2014, a study on devadasi women in Karnataka, has highlighted the lives and sufferings of these women. Her study yet again highlighted how Dalit women live their whole life providing sexual services in the name of religion.

Priyadarshini Vijaisri's<sup>1</sup> work on temple prostitution drew attention to the temple patriarchy, which is restricting and regulating the sexuality of devadasi women. Her critique of caste patriarchies highlights the triple alienation through religion, caste, and patriarchy, which is the reason behind the existence of this practice. According to her, Rigid caste hierarchies and its oppressive tendencies have outcasted women and made it sacred prostitution. Vijaisri also argues how certain upper-caste feminists have ignored the deeply rooted caste oppression and how only Dalit women were into this practice. She highlights the existence of Brahmanical patriarchy and its sanction by caste hierarchies. Vijaisri underlines how temples are key institutions of caste power and hierarchy and the formation of social communities in terms of symbolic and material sources.

This brings us to the heart of the debate how these women are denied their equal share in a society not only by other communities but by their own community members shows how certain values of chastity, purity, and pollution run through the castes. Ranganayakamma, a Telugu writer and Marxist feminist, in her critique of epics like Mahabharath and Ramayana clearly mentions how these religious epics created a categorical division of women into mainly one section as whores and the others being pathivrata, the one who prays her husband and celebrates her subservience. This religious ethos of dividing women on such traits as honor, chastity remained in the society and easily translated into unquestionable control over women by men. Ranganayakamma argues, the category of good women has been created by these epics, which naturalized the discrimination in order to wear that badge of honor of being a good woman.

S. Anandhi's<sup>2</sup> work traces the struggles of devadasi women and how the eradication of it has been a problem both from the society and the communities that they belong to. Devadasis being oppressed, they had very limited choices in terms of questioning this oppressive practice, as she mentions how these women acquired economic status by being a devadasi, would be left with no choice, so they had not only to participate it but forced to continue it for their economic dependence. The moment devadasi women refused to be devadasi, she would lose her income too. The logic of this being the age-old practice was also prevalent; however, this has been questioned, citing the abolition of sati in spite of being an age-old practice. The state intervention is crucial in this regard, which is clearly stated by Janaki Nair<sup>3</sup> about how the princely state of Mysore was keen and eradicated this practice. Nair argues and differentiates between the reluctant modernizer who were not interested in the change. The Mysore state achieved it by mere administrative fiat and responded surprisingly.

Lucinda Ramberg<sup>4</sup> argues this marriage with God, of the sacred prostitution, is a technology for the transaction of sexuality into different economies of value. The lack of

---

<sup>1</sup> VijAISRI, P. (2010). "Pursuit of the Virgin Whore": Writing Caste/Outcaste Histories. *Economic and Political Weekly*, 63-72.

<sup>2</sup> Anandhi, S. (2005). Recasting the Devadasi: Patterns of Sacred Prostitution in Colonial South India by Priyadarshini Vijaisri; There Comes Papa: Colonialism and Transformation of Matriliney in Kerala, Malabar c 1850-1940 by G. Arunima. *Economic and Political Weekly*.

<sup>3</sup> Nair, J. (1994). The Devadasi, Dharma, and the State. *Economic and Political Weekly*.

<sup>4</sup> Ramberg, L. (2011). When the Devi Is Your Husband: Sacred Marriage and Sexual Economy in South India. : *Feminist Studies, Inc.*

agency for women is something that is making their citizenship problematic. With the view of the legal reforms and institutional response, Kalpana Kannabiran<sup>5</sup> focuses on the social reform and the judicial interventions in colonial India that show intersectionality of gender, caste, and colonial responses to the devadasi system and how the saga of legal reform took many phases to recognize the problem.

The Sampark study, 2005 commissioned by ILO has made a report on the situation of devadasi participants where 85 percent of the respondents belonged to Dalit communities, and 95 percent of them are unable to register the name of their partners as parents of their children in the school admission. The report by the Centre for law and policy shows various facets of a lack of data, which is a huge challenge in the abolition of this practice. According to this report, there is a lack of accurate data, which is affirmed by the national commission for women.

The significance of the study includes highlighting the intersectionality of caste, religion, and patriarchy and its impact on the continued existence of this system. The already existing relative subordination of women has helped in keeping this system intact. The complexities of sexuality, caste, and power politics are leading to extreme powerlessness in everyday life and low levels of bargaining power for devadasi women to quit this system.

### c. Rationale for the Study

The reform agenda and its politics needs a critical appraisal. The Andhra Pradesh Devadasi Abolition Act of 1986 had minimal impact on the condition of these women. The varied aspects of this, entrenched way of oppression needs a multipronged & specific innovation in realizing the condition of these women. A policy support and its failures and addressing them is the need of the hour. The policy implementation has had many implementational lacunae. The issue here is not mere abolition but recognizing the problem and its normalcy needs to be questioned and assessed. The issues of livelihood generation & welfare programs and how these can help them in sustaining themselves with dignity and respect has to be assessed on a granular level in every state & district of India.

Solving the issues of employment, education to devadasi women and their families, providing housing, old-age pension, ensuring political participation & awareness of legal and economic rights can make them transcend the oppressive nature of their treatment.

It is in this context that the AP Regional office, NABARD had awarded the “Study on Improving Livelihoods of Joginis and Women affected by trafficking in Anantapur district of Andhra Pradesh through SHG and other Promotional Schemes” to Administrative Staff College of India (ASCI) vide sanction No.2472 dt. 9th March 2020. This draft report is being submitted as part of the final report submission due on 31<sup>st</sup> December 2020.

---

<sup>5</sup> Kannabiran, K. (1995). Judiciary, Social Reform and Debate on 'Religious Prostitution' in Colonial India. *Economic and Political Weekly*.

## 2. THE STUDY

### a. Main Objectives

Major objectives of the study are listed below.

- To study the present position of the Joginis and women affected by trafficking in the district.
- To study the ways to bring them out from the present position to the mainstream.
- To examine number of people affected with this system prevailing in the district.
- To study the awareness of the people as far as WSHGs are concerned, whether they have joined SHGs or not.
- To come out with case studies/success stories and the measures to overcome.
- To examine the existing Gol/GoAP schemes currently available in the study area;
- To suggest steps to be taken by the State Government/other stakeholders in order to mainstream Joginis and rehabilitate them.

### b. Approach & Methodology

- The study has adopted a methodology that is mostly qualitative in nature. Hence, the primary focus for the study was only two mandals in Anantapur district - Bommanahal and Gummagatta where the issue was reportedly rampant in nature.
- As the exact population of the study (number of Joginis in Anantapur district) is not available from official records, a "Convenient Sampling" methodology was adopted for the study.
- For the purpose of the study, ASCI has partnered with a local NGO based in Anantapur – Mass Education and Organization Society (MEOS) for data collection. This NGO is experienced in working with victims of commercial sexual exploitation and trafficking in the district of Anantapur.
- The respondents for the study were identified using snowballing method where the leads were generated from local SHG leaders, other NGOs, CSOs involved in women and child development and rehabilitation.

### c. Tools & Evaluation matrix

The study has enumerated structured schedules from 50 affected women to comprehend on their social and economic standards of living, status of their health, access to education and other basic facilities, financial inclusion etc. The structured schedules were developed in English in consultation with officials from NABARD, and later translated to the local language Telugu for easy interpretation by the enumerators. Apart from this, informal discussions were held with local SHG leaders and at least 10 Jogini women to understand further details about their personal stories of abuse and resilience. These stories are documented as case studies in the later sections of this report.

## Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

*Table I – Evaluation Matrix*

Objectives	Indicators	Sources of Data
To study the present position of the Joginis and women affected by trafficking in the district	<ul style="list-style-type: none"> <li>○ No of years since they are affected by the Jogini system</li> <li>○ Means of their livelihood</li> <li>○ Annual income and source</li> <li>○ Social status of Joginis and the stigma faced by them</li> <li>○ Details of assets owned by them if any</li> </ul>	Primary Data – Structured interviews of women affected by Joginis and trafficking
To study the ways to bring them out from the present position to the mainstream	<ul style="list-style-type: none"> <li>○ Explore on leveraging upon the welfare schemes of the Government</li> <li>○ Identifying means of livelihood (in the local, regional, cultural context)</li> <li>○ Willingness of the women in undertaking livelihood activities</li> <li>○ Sustainability aspects</li> </ul>	<p>Primary Data – Structured interviews of women affected by Joginis and trafficking</p> <p>Consultation with local stakeholders in Anantapur from NABARD, District Administration, GPs, Department of Social Welfare, Department of DRDA</p> <p>Secondary data on existing policies with other State Governments such as Karnataka/ Tamilnadu</p>
To examine the number of people affected with this system prevailing in the district	<ul style="list-style-type: none"> <li>○ Approximation on no of women in the study mandals</li> <li>○ Extrapolation</li> <li>○ Geographic and Demographic insights where possible</li> </ul>	<p>Consultation with local stakeholders in Anantapur from NABARD, District Administration, GPs, Department of Social Welfare, Department of DRDA</p> <p>Secondary data</p> <p>Triangulation and Approximation</p>
To study the awareness of the people as far as WSHGs are concerned, whether they have joined SHGs or not?	<ul style="list-style-type: none"> <li>○ Levels of awareness</li> <li>○ If aware, sources of information</li> <li>○ Existing member in a SHG?</li> <li>○ If Yes, details of the group and economic activity</li> <li>○ If No, reasons for non-participation</li> </ul>	Primary Data – Structured interviews of women affected by Joginis and trafficking

## Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

	<ul style="list-style-type: none"> <li>○ Details of membership in similar groups and village level organizations if any</li> </ul>	
To come out with case studies/ success stories and the measures to overcome	<ul style="list-style-type: none"> <li>○ Change stories of how a woman could overcome the women trafficking issue</li> <li>○ What are her current economic activities</li> <li>○ If she continues to talk to Joginis and inspire them to become independent economically</li> <li>○ What are the challenges that she faced while she tried to come out of the Jogini system?</li> </ul>	Most Significant Change Method / Key Informant Interviews with Joginis
To examine the existing Gol/ GoAP schemes currently available in the study area	<ul style="list-style-type: none"> <li>○ Means of assistance</li> <li>○ Pattern of assistance (includes frequency, periodicity)</li> <li>○ Involved agencies/ Departments/ local governments</li> </ul>	<p>Secondary data and review of literature on exiting schemes and programmes to mainstream such affected women</p> <p>Consultation with local stakeholders in Anantapur from NABARD, District Administration, GPs, Department of Social Welfare, Department of DRDA</p>
To suggest steps to be taken by the State Government / other stakeholders in order to mainstream Joginis and rehabilitate them	<ul style="list-style-type: none"> <li>○ Triangulation of the above data</li> <li>○ Literature review</li> <li>○ Study on best or proven practices in other states</li> <li>○ Suggest an action plan to the Government and other stakeholders to rehabilitate Joginis</li> </ul>	

### d. Sampling framework

Preliminary research was conducted in the mandals of Direhal, Bommanahal, Gummagatta, Kanikal, Rayadurg, Kalyandurg & Bellaguppa. As per the results of the preliminary survey, we have discovered that the population of the Jogini women, as well as the issues associated with it, was significantly higher in two mandals – Bommanahal and Direhal. Hence, the field research was confined to these two mandals. Accordingly, the sample of 50 respondents were drawn using “Convenient Sampling” methodology with a diagnostic view of existence and prevalence of the Jogini practice in Anantapur district.

e. Limitations of the Study

The information presented in this report may be read considering the below limitations.

- In light of the COVID-19 pandemic related travel restrictions, the interactions with the government officials were restricted to virtual/online or telephonic consultations.
- Latest census was unavailable with any of the government officials from Social welfare department or DRDA. The secondary data presented in the report was based on a survey conducted in the year 2009.

f. Team composition

The study team from ASCI comprised of the following resources (Table 5). The team was a cross-functional one, bringing in requisite expertise in Poverty Studies and social sectors.

Table 2: ASCI Team composition

Name	Designation	Position
Dr. Lakshmi B.	Professor Director, Centre for Human Resources Development, ASCI Director, Centre for Poverty Studies and Rural Development, ASCI	Team Leader / Principal Investigator
Dr. Harsh Sharma	Professor Centre for Human Resources Development	Team Member
Dr. P. Subhashini	Associate Professor Centre for Poverty Studies	Team Member
Dr. Balbir Singh	Assistant Professor, Centre for Human Resources Development, ASCI	Team Member
Dr. Ashutosh Murti	Consultant, Centre for Human Resources Development, ASCI	External Expert
Mr. Santosh Banpur	Consultant, Centre for Poverty Studies and Rural Development, ASCI	External Expert

### 3. RESULTS OF THE PRIMARY SURVEY

#### a. Profiles of sample Basavin women

This section of the report explains the basic details of the sample like their current location, average age, educational qualification and number of people living in their household.

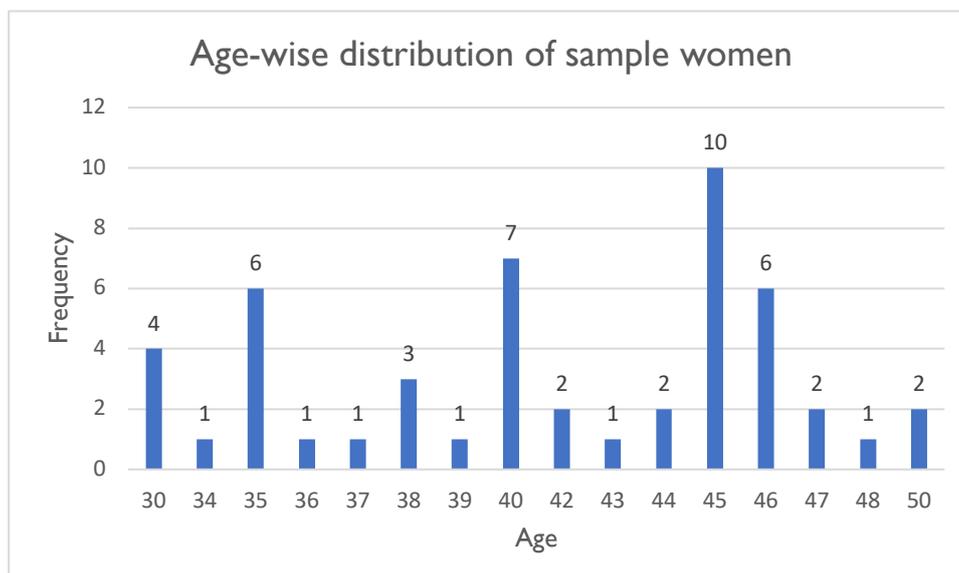
Table 3 below shows the mandal and village-wise distribution of the sample.

Name of Mandal	Name of Village/GP	Number of women	Total
Belugappa	N Gundlapalli	1	3
	Sreerangapuram	2	
Bommanahal	Bommanahal	1	34
	Bonduru	4	
	Sridharagatta	3	
	Uddehal	9	
	Unthakul	12	
	Upparahal	2	
	Uppuralu	3	
D Hirenhall	D Hirenhal	9	13
	Hanumpuram	1	
	Pulakurthi	3	
Grand Total			50

Table 3: Mandal-wise distribution of sample

Average age of sample women is 40.87 with the lowest being 30 years and highest being 50 years. Figure below shows the age-wise distribution of the sample.

Figure 1 – Age-wise distribution of sample women



Regarding the educational qualification, none of the women surveyed had received any kind of education since they were dedicated to the practice at a very young age. It can be concluded that **100% of the women surveyed were illiterate.**

Among the sample, the average household population is 5.9. There were only 4 single women households. Regarding the composition, most of the households with less than 4 people consisted of the women and her children. With households above 4 people, the women were staying with their mother, daughter, sons and the son's families. Figure below shows the household population among the sample women.

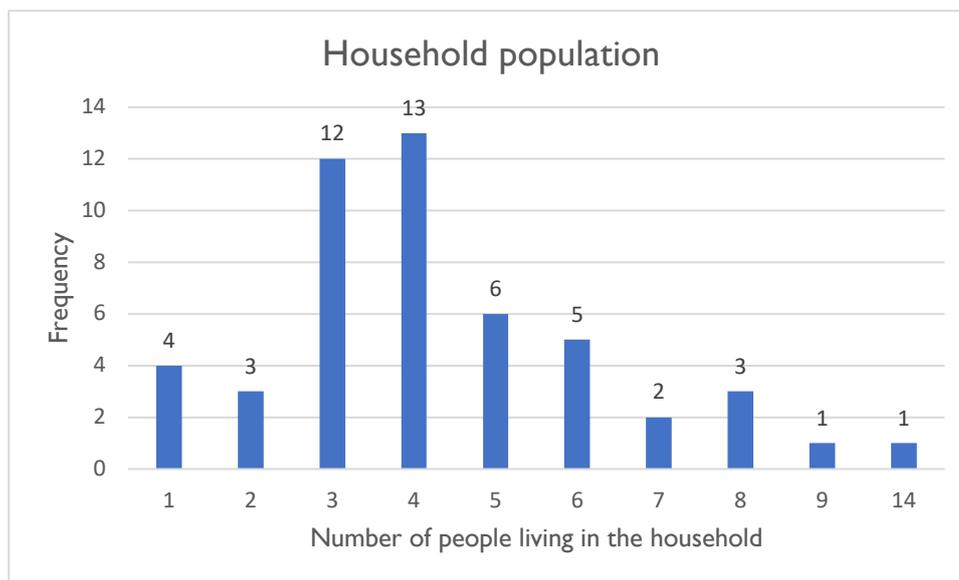


Figure 2 – Household population of sample women

b. Socio-economic status of the sample women

- According to the results of the survey, we have observed that all the women were married to a deity or a temple at a very young age. Since the lowest age among the women was 30 years, **dedication of all the women had happened more than 10 years ago.**
- None of the women surveyed were staying in a temple, since such a practice does not exist in the region.
- Among the women, 30 of them have responded that they live in their **own pukka house**. The remaining 20 of them have responded that they live in a rented house. Figure below shows the housing status distribution.

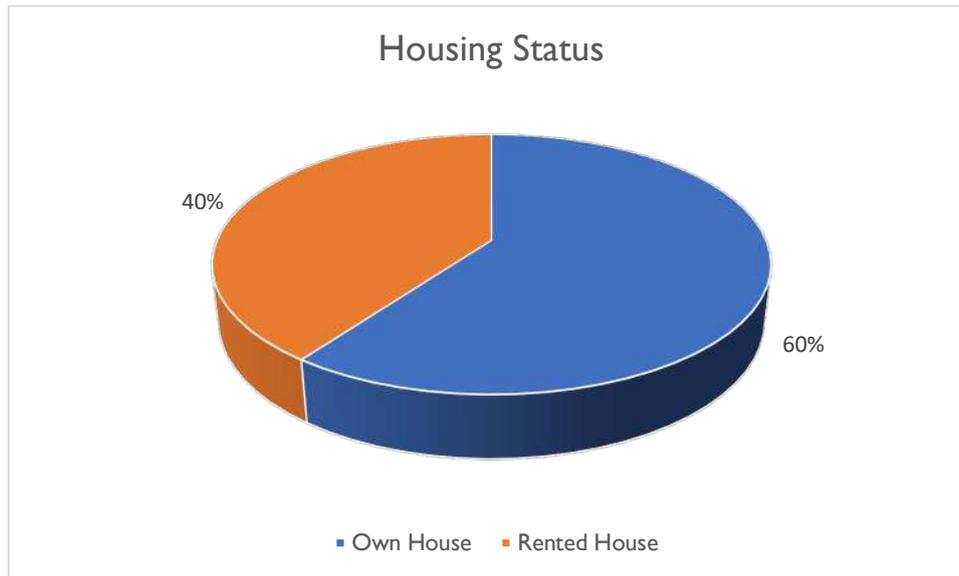


Figure 3 – Housing status of sample women

- Jogini women have always been socially excluded and stigmatized leading to depression among them. This social exclusion has also resulted in various forms of abuse from the communities they live in. The women in the survey were asked about the different kinds of abuse which they face regularly. **All of them** have responded that they are facing **physical, verbal and sexual abuse** on a regular basis.
- In order to assess the perception among the women about the various problems faced by them in their daily lives, we have identified the most significant problems like physical health, mental health, safety, ill treatment from communities, financial independence, and access to basic amenities. The respondent women were asked to rate each of these problems on a scale of 1-3, where 1 indicates that they consider it as a big problem, 2 indicates somewhat of a problem, and 3 indicates that it is not a problem. Table 4 below represents the results of the survey.

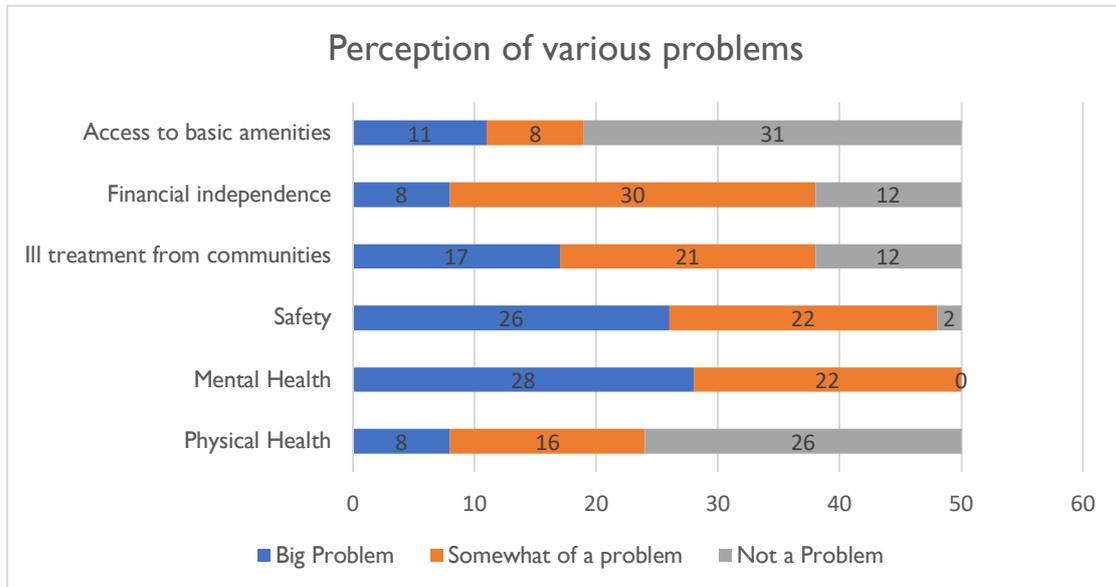
Type of Problem	Frequency		
	Big Problem	Somewhat of a problem	Not a Problem
Physical Health	8	16	26
Mental Health	28	22	0
Safety	26	22	2
Ill treatment from communities	17	21	12
Financial independence	8	30	12
Access to basic amenities	11	8	31

Table 4: Classification of various problems

Figure 4 below is a graphical representation of the perception among the women about the various problems. Safety & mental health were considered as the biggest problems among the

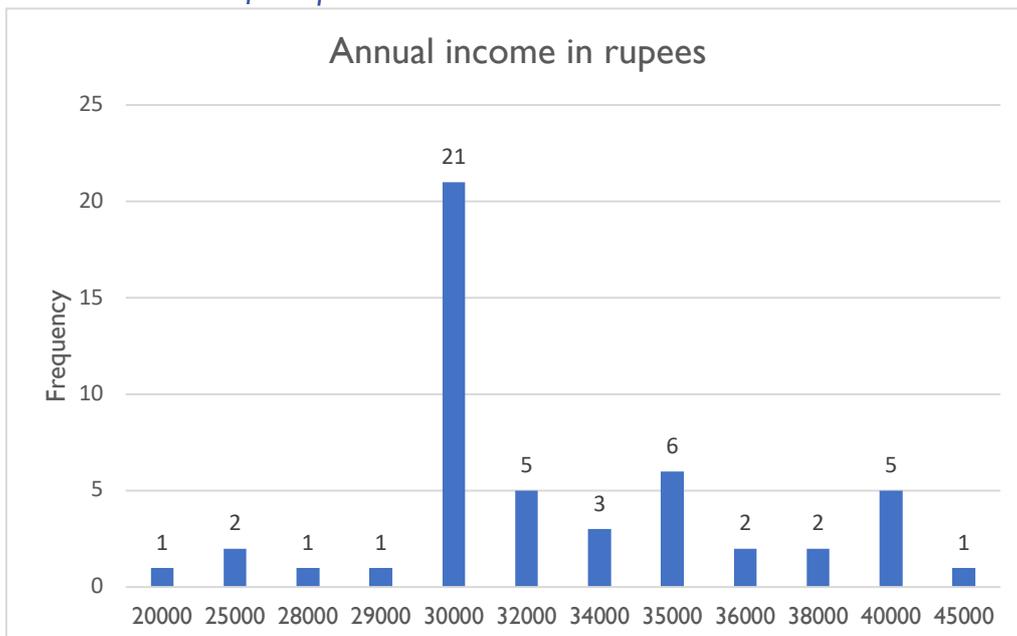
women with a majority of them acknowledging the same. These were followed by ill treatment from communities and financial independence, for which 38 women have acknowledged it as a big problem or somewhat of a problem.

Figure 4 – Perception of various problems



- The average annual income of the women surveyed was 32666 rupees. Figure below shows the detailed income profile of the sample. It can be inferred from this data that all the Jogini women live below the poverty line and many of them are struggling to make ends meet.

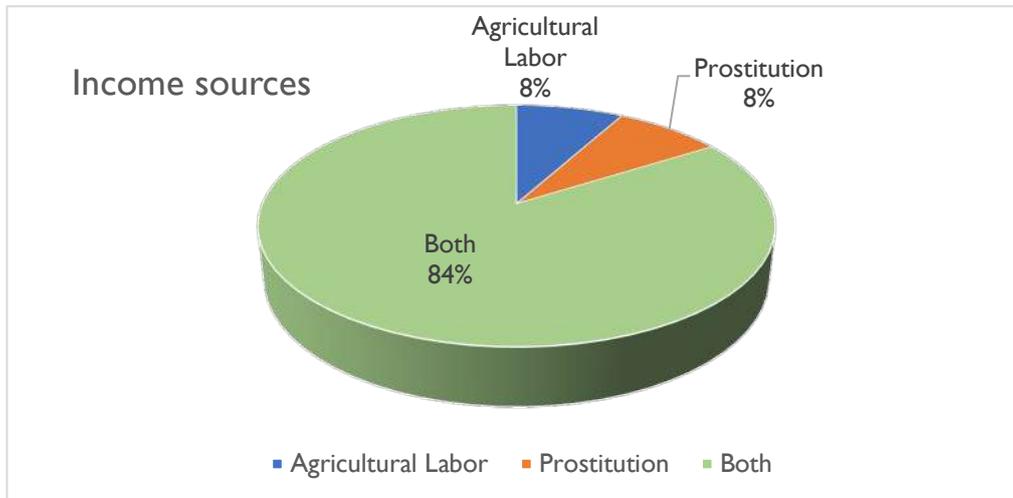
Figure 5 – Annual income of Sample women



- When enquired about their major sources of income, a significant percentage of women mentioned prostitution and agricultural labour as primary sources. Out of the 50 women surveyed, only 4 of them have indicated that they don't depend on

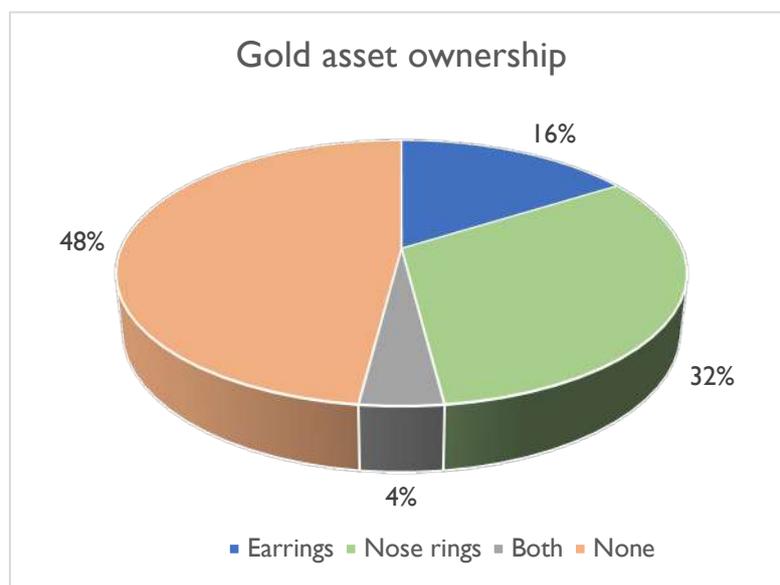
prostitution and work exclusively as farm labour. Another 4 of them indicated that they depend only on prostitution. The remaining 42 respondents have indicated that they rely on both sources of income. Figure below represents a graphical diagram of these results.

Figure 6 – Income sources of sample women



- Regarding land asset ownership, only 5 women have replied that they own land under their name which was inherited. All these 5 women were owning land of less than 2 acres. Remaining 45 women have replied that they do not own any kind of land asset.
- Regarding gold asset ownership, out of the 50 women, 8 of them have responded that they own earrings, 16 of them have responded that they own nose rings and only 2 of them have replied that they own both. Remaining 24 women have indicated that they do not own any kind of gold.

Figure 7 – Gold asset ownership of sample women



c. Status of awareness of livelihood related activities and WSHGs

- Women Self Help Groups also known as WSHGs are informal groups of 10-20 women with similar socio-economic background who come together to find ways of helping each other improving their living conditions. They are usually associated with a common economic activity to encourage self-employment and alleviate poverty. SHGs are also an effective mechanism for the delivery of micro-finance to the poor and marginalized sections of the society, since they rely on group dynamics and peer pressure for collateral. In the case of the Jogini women who participated in the survey, all of them were aware of the SHG concept but only 39 of them were part of some SHG with an average group size of 10 members. Out of the remaining 11 women, 8 of them have responded that they were unable to join an SHG because of their Jogini background and resistance faced from other members. And 3 women have mentioned that they do not see any significant benefit in joining an SHG.
- Among the women who were part of SHGs, none of the groups had any common group economic activity. Average annual savings of the groups was 12900 rupees.
- None of the women have reported any significant income through these savings or as part of their membership with the WSHG.
- Since the objective of this study was to evaluate various livelihood opportunities for the Jogini women and bring them to the mainstream economy, we have asked the participating women about their most preferred economic activity. Table 5 below displays the results of this query.

Economic activity	Frequency
Cloth Business	2
Dairy business	5
Farm	2
Kirana Shop	1
Petty Shop	12
Poultry business	1
Sheep rearing	10
Tailoring	2
Vegetable Business	15

Table 5: Preferred Economic activity

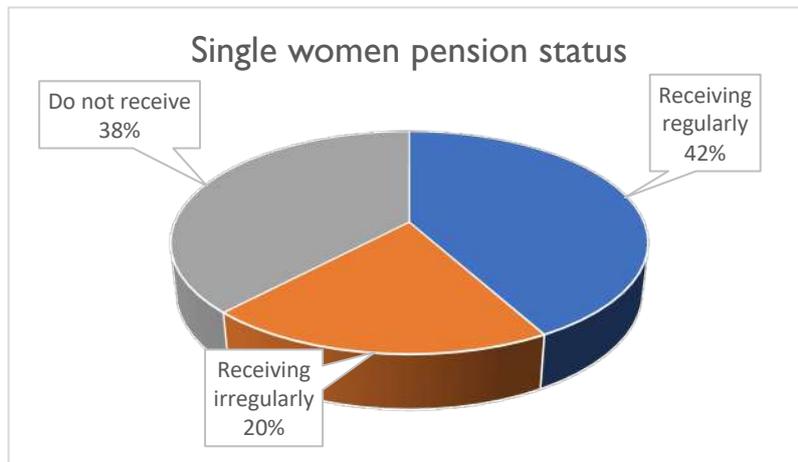
- All the women who participated in this survey were also ready for participating in any Government training programmes for livelihood improvement. None of them could recall any such initiative organised in the recent times and hence were looking forward to any assistance received from the government side.

d. Status of welfare schemes from the state government

- As part of YSR Pension Kanuka, AP government provides a monthly pension of 2250 rupees to single and widowed women above the age of 30 for BPL families holding a

white ration card. Among the 50 women, only 21 of them were receiving the amount on a regular basis. Also, 19 women have responded that they do not receive any pension for unknown reasons, in spite of being eligible for the scheme.

Figure 8 – Pension status of sample women



- All women surveyed were holding an Aadhar card and the family ration card which are prerequisites for being eligible for any scheme. However, the irregularity and inconsistency in receiving the welfare money shows that there is need for a more efficient implementation of the welfare program.
- Table 6 below shows the details of various state government schemes which were received by the women involved in the survey.

Name of Scheme	Amount received	Frequency
Amma Vodi	15000	6
YSR Aasara	18000	3
Basavini Loan	20000	18
None	NA	23

Table 6: Details of government schemes

- Amma Vodi scheme provides financial assistance of 15000 per annum, to each mother of a BPL household family which contains school going child/children from Class 1 to 12. The scheme was launched on 10<sup>th</sup> June 2019 and was effective for the 2019-2020 academic year. Among the sample women, 6 of them had received the welfare money in the year 2019.
- With the primary aim of socio-economic empowerment of women, YSR Aasara programme was launched on September 11<sup>th</sup> 2020. As part of the scheme, state government shall reimburse all the outstanding bank loans of women self-help groups as on April 11<sup>th</sup> 2019, in four instalments. According to the sample surveyed, 3 of the women have mentioned that they have benefitted an amount of 18000 through this scheme.

e. Efforts and feedback on mainstreaming

- If a Jogini woman does not depend on prostitution for their main source of income and is living a dignified life in the society, free from any kind of abuse and past references to the practice, then we can imply that the woman has been successfully rehabilitated. However, during the survey we have found that none of the women knew any woman in their village or mandal who was successful in rehabilitation. Although all the women had replied that they were willing to come out of it if shown an alternate livelihood, it was disheartening not to hear any success stories among them.
- What was even more surprising was the fact that none of the women made any real efforts to come out of the system. Figure below shows the major challenges faced by them in order to overcome the system. There are 3 main reasons according to the surveyed women which restricts them from coming out of the system - family won't accept, community won't accept, & income source will stop. Majority (52%) of them have mentioned that the community will not accept for them to come out of the system. This shows that there is an urgent need for massive sensitization programs in the villages where the practice previously existed.

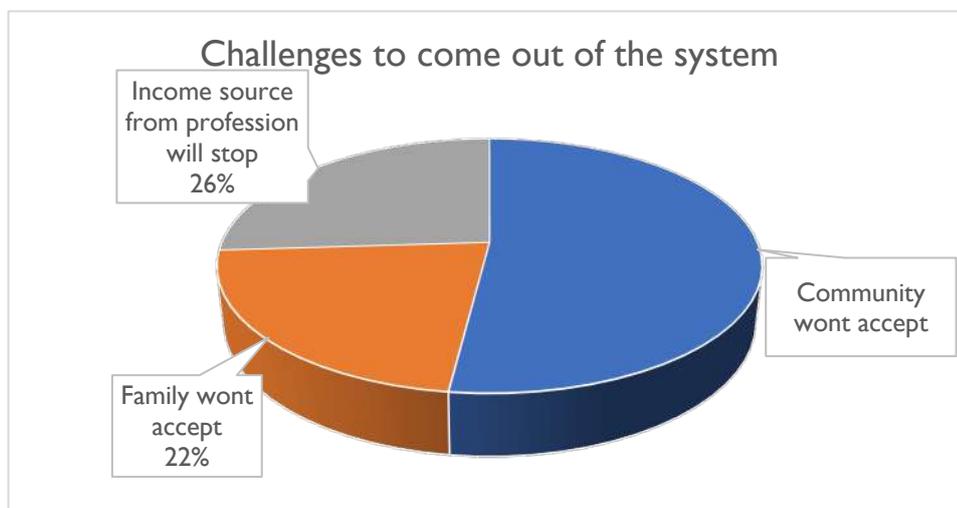


Figure 9 – Challenges faced by women

- The women were also asked about their expectations from the local communities and the kind of support they are seeking from them. Table 7 below shows the major requests from the women with regards to their expectations from the society.

Expectations from the community	Frequency
Respect	32
Children should not be harassed	9
Community shouldn't harass	5
Lead a normal life	10
Recognize as victim of social practice	14

Table 7: Expectations from the community

Around 64% of them were asking for respect and humane behaviour towards them. 14 women were also expecting that they be recognized as a victim of a social evil practice.

- Since it's the government's responsibility to successfully rehabilitate the women affected by this system, our last query in the survey was to seek feedback regarding their main expectations from the government. Table 8 below shows the major expectations of the women from the government. 47 women had requested for financial support, 16 of them were seeking a house allotment, 12 of them were looking for land allotment, and around 11 of them were looking for monthly pension.

Expectations from the government	Frequency
Financial support	47
House	16
Land for agriculture	12
Pension	11
Police protection from clients	2

*Table 8: Expectations from the government*

f. Analysis of secondary data from DRDA office, Anantapur

During the course of our primary research, secondary data was also obtained from the government officials of the District Rural Development Agency located in Anantapur. Based on the discussions with the officials, some of the important findings are noted below.

- The officials have claimed that there were no dedications of young girls in the recent times. Similar opinions were resonated during our discussions with the women. Although there were no officially reported cases, the chances of dedications of girls happening in a clandestine manner within closed walls cannot be completely ruled out. The officials have also mentioned that because of Anantapur district's close proximity to the Karnataka state border, if the dedication happens outside of their district it becomes very difficult to track and probe such cases.
- As noticed in our preliminary survey in the Gummagatta mandal, a large sect of single/widowed middle aged women were calling themselves as Joginis and were also officially certified as the same by the government. These women were dedicating themselves to the Huligamma temple located at Munirabad, near Hospet in the State of Karnataka. These matted hair women were neither married to a deity or a temple at a young age, nor were they forced to dedicate themselves. Once a year, they make a visit to the Huligamma temple to seek blessings from the goddess and then return to their villages for begging alms among their communities. There were no significant instances of trafficking or prostitution in this practice. However, women who were into this practice were also considering themselves as Joginis and were also listed as the same in an earlier survey done by the government. For the purpose of this study,

we have not included this target women group as Joginis and hence excluded the mandal of Gummagatta from the survey. The mandal wise details of the earlier census performed in the year 2008-2009 are noted below. The total number of Jogini and Basavin women in the Anantapur district stands at 634.

Name of Mandal	Jogini	Basavin	TOTAL
Bommanahal	60	67	127
D.Hirehal	27	67	94
Gummagatta	242	2	244
Kanekal	37	34	71
Rayadurgam	89	9	98
Grand Total	455	179	634

*Table 9: Mandal-wise population of the Jogini & Basavin women*

- The details of the housing status according to the previous census is noted below.

Type of House	Jogini	Basavin	Total
Own House (Pukka Housing)	391	151	542
No House/Rental House	63	28	91

*Table 10: Housing status of the Jogini & Basavin women*

- Details of the receipt of monthly single woman pension is as per below.

Receiving monthly pension	Jogini	Basavin	TOTAL
Yes	236	137	373
No	219	42	261
Total	455	179	634

*Table 11: Monthly pensions status of the Jogini & Basavin women*

Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

- Details of the children of the women is noted in the below table. As per the census, a total estimated number of 1456 children are living in the Anantapur district.

Number of children	Jogini	Basavin	TOTAL Women	Total Children
0	40	16	56	
1	69	43	112	112
2	142	47	189	378
3	100	33	133	399
4	57	17	74	296
5	19	9	28	140
6	12	2	14	84
7	2	0	2	14
8	3	0	3	24
9	1	0	1	9
Unknown	10	12	22	
<b>TOTAL</b>	<b>455</b>	<b>179</b>	<b>634</b>	<b>1456</b>

*Table 12: Mandal-wise population of the Jogini & Basavin women*

#### 4. CASE STUDIES:

##### a. Samakka<sup>\*6</sup>

Name of the Basivini : Samakka  
Age : 45 years  
Village : Srirangapuram,  
Mandal : Beluguppa  
District : Anantapuramu  
State : Andhra Pradesh

My name is Samakka. I am a Basivini. My mother's name is Elamma and my father's name is Rangappa. I am the only child to my parents. Though I strongly refused to become a Basivini, my parents and my Aunty tortured me and forcefully married me to a deity in the village at the age of 13 years. For formality sake the poojari (priest) has tied a Mangalasostram (marriage neckles) to me. Later on my parents married me against my will to an aged maternal uncle. But I didn't like to lead my life with this old man (maternal uncle), so I left him and started living on my own.

After the marriage, I was labeled as a Basivini, literally it means that I was a common property of all men in the village. Basavins are supposed to oblige the call of any person in the village to satisfy their sexual desire. We don't have option to refuse for their demand.

I am having regular sexual contacts with 2 partners. In course of time I gave birth to a daughter. Whenever I go to my clients, they pay me Rs.100/- to 150/-, after they are satisfied with the sex. At present only one partner comes regularly to my house for sexual activity.

I am having a land asset which is saline and not fit for cultivation. I am in Shiva Leela Self Help Group in which there are 10 members. I can lead a better life, if government gives financial assistance to start some livelihood activity.

---

<sup>6</sup> Names changed to protect identity

b. H Vanakka\*

Name of the Basivini : H Vanakka  
Age : 45 years  
Village : Jajirikallu  
Mandal : D Hirehal  
District : Anantapuramu  
State : Andhra Pradesh

My name is H Vanakka. I am a Basivini. My mother's name is Marabakka and my father's name is Elappa. My father has having 4 daughters but no son. Out of 4 daughters my parents decided to dedicate me to a deity, so that I became a Basivini. At the age of 12 years my parents took me to a temple where poojari (priest) tied a Mangalasostram (marriage neckles) for formality sake. Since then I have come across innumerable problems.

Our villagers tortured me physically and psychologically. They have raped me several times when I was alone. They also used to thrash me whenever I refuse for sexual activity. When I explained the sufferings I was going through to my mother, she decided to marry me to my maternal uncle. In fact my maternal uncle was not interested for the proposed marriage. On the request of my mother finally he agreed for the marriage. After the marriage he left me and went away to his village. As I was not having any feasible livelihood, I started prostitution. I used to go to Bellary town for my profession. My clients used to give me Rs.100/- to 200/- for each sexual encounter. Sometimes the wives of my clients used to come to my house and fight with me with abusive language. They also beat me several times. So almost every other day I come across this kind of embarrassing incidents.

The villagers ill-treated not only me but also my children. Even in the school my children are abused. My children used to feel embarrassed when the teachers and students ask the name of their father, because they didn't know the name of the father. I faced many difficulties in getting children married. Even when I go for labour work, under Employment Guarantee Scheme, the field officers wants to know my husband's name, but I was not having any answer for their questions. I have been suffering regularly because I was a Basivini. My parents and age old Basivini tradition are responsible for my sufferings. Sometimes I feel disgusted with my parents because they have thrown me into a vicious circle.

I am in Maruthi Self Help Group and saving the money every month. If government or SHG gives me financial support, I can buy some Sheep and rear them to earn money for my livelihood.

c. Pinnamma

Name of the Basivini : Pinamma  
Age : 34 years  
Village : N Gundlapalli,  
Mandal : Beluguppa  
District : Anantapuramu  
State : Andhra Pradesh

My name is Pinamma. I am a Basivini. My mother's name is Pinnuramma and my father's name is Rebappa. I am the only child to my parents. At the age of 12 years my parents married me to a local deity. On behalf of deity poojari (priest) tied the Mangalsootram (marriage neckles) for formality sake. After sometime later my parents got me married to my maternal uncle, who was already married and also having children. After marriage he had physical relationship with me for some time and then went back to his village leaving me alone.

In desperation I had to start sex work to support my family and myself. Some people dislike my life profession and started hate campaign against me in my village stating that I'm a shame for our village because of my profession and ruining the youth and married men by distracting them with sex appeal. So they attempted to boycott me socially and also drive me out of the village. Keeping my family and my future in mind, I stopped the activity in my village, but going to the neighbouring villages and Bellary town. Now-a-days most of the time, I have been living with a single person.

I am in Bhagyasri Self Help Group. Hope the government will give necessary support to me, so that I can stand on my feet independently.

d. Malemma\*

Name of the Basivini : Malemma  
Age : 50 years  
Village : Srirangapuram,  
Mandal : Beluguppa  
District : Anantapuramu  
State : Andhra Pradesh

My name is Malemma. I am a Basivini. My father's name is Basavappa and my mother's name is Mangamma. I am the only child to my parents. So my parents decided to dedicate me to local god and converted me as a Basivini. So that I can stay back at home and support them for life-long. At the age 12 years they married me to a local deity. My maternal uncle had tied Mangalasotram to me. After staying with me for some time he went back to his wife.

I remember that when I was a child I was not allowed to play with other children, because I was a daughter of a Basivini (my mother) and hence I was labeled as a Basivini. Their parents use to take their children away from me. At that young age, I didn't know what is the meaning of Basivini. When I asked my mother why everybody is calling me as a Basivini, she said as she was not having a male child. After my mother explained under which conditions they made me Basivini, after knowing the facts I felt very depressed and miserable.

During a marriage function in my neighbor's house, one of the members of the function pointed towards me and asked who I was. My neighbours immediately explained that I was a Basivini and nobody is supposed to marry me as per the tradition. It was a sorrowful moment for me. When I strongly protested not to continue as a Basivini, my parents married me again to another aged maternal uncle. After a few years of the marriage this old man deserted me and went away. Since then I have lived with only 1 person and gave birth to 3 children. When I decided to come of this profession my parents became curious and scolded as well as hammered me several times.

I am in Mother Theresa Self Help Group. I received a loan of Rs.20000/- from the government. I have 2 acres of ceiling land, which is an uncultivable land. My father is also having 3 acres of land.

e. Rangamma\*

Name of the Basivini : Rangamma  
Age : 50 years  
Village : Pulakurthy,  
Mandal : D Hirehal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Rangamma and I'm a Basivini. My mother's name is Kamamma and my father's name is Mangappa. My parents didn't have a male child, so they had decided to keep me at home, in order to look after them in their old age. With this selfish motive, my parents had got me married to a deity. On behalf of god, the poojari (priest) tied the Mangalasootra (marriage necklace) to me. Though I strongly refused for this marriage they got me married by force. From that day onwards I became the property of several men in my village and anyone could have sexual contacts if they desired so.

After this marriage I started living in a separate house. Then my parents came and requested me to come back home. When I resisted, they took me home by force. When I was young, my fate had compelled me to practice sexual activity. When I was with my clients, their wives used to frequently get into arguments and also mocked me. Sometimes they have manhandled me mercilessly. As time passed away, through this profession I gave birth to 3 children. I was unable to identify who the father of these children was, because I was having contacts with many men. When the children had grown up and started questioning, who their father was, I was unable to answer to them. When the children go to school, they feel humiliated because they can't answer the question of the teacher and the children. I often go to Bellary on the call of my clients and in return they give me Rs.200/- to 250/- per encounter after the activity. When the partners feel that they didn't get the desired pleasure in the activity they give lesser amount or sometimes refuse to give any money.

Even when I go to do labour work the other labourers heckle and insult me. Sometimes they suggest me to continue my Basivini profession and not to come for labour work. They also call me a shameless lady who wanders around without any fear. When they humiliate me like this I feel like I am living in hell and I curse my parents because of my present status.

I am in a Maruthi Self Help Group. There are 10 members in the group. Every member saves Rs.100/- per month. The total amount saved by the group of 10 members would be Rs.1000/- per month. When the savings are accumulated into huge amount then the SHG gives loans to the needy members. If the governments gives financial support, I can start either a small poultry or a petty shop or a diary to become self-sufficient, so that we need not depend on the mercy of others.

f. Mangamma\*

Name of the Basivini : Mangamma  
Age : 46 years  
Village : Unthakallu,  
Mandal : Bommanahal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Mangamma and I am a Basivini. My parents had dedicated me to a local deity immediately after my birth. My mother, my grandmother and her mother were also Basivins.

I am having a regular contact with a married person who treats me as his mistress. He comes to my house whenever he wants to take pleasure with me. One day his wife came to know that her husband is having sexual contact with me and then she came to my house along with a group of about 10 persons and attacked me. They badly manhandled me and took away her husband. I felt so insulted and insecure after this incident. I also felt that me and my children's lives would have been different and respectful if I had gotten into a normal marriage just like any other woman in the village.

Clients frequently visit my house. So I have admitted my children in a residential school and keeping them away from everything, so that they should not suffer because of my profession.

The villagers look down on me and criticize me because of my profession. Every minute I feel so sad.

I maintain the family with the amount I receive from my clients. I received an amount of Rs.18,000/- under YSR Aasara welfare scheme and used this money to repay my long pending loans. I have also taken a loan from Self Help Group and paid to my paramour (male mistress) on his request, but he never returned the money. I am repaying the loan amount with great difficulty. Every day I come across innumerable problems, which cannot be resolved even after sharing with anyone.

g. Sarakka\*

Name of the Basivini : Sarakka  
Age : 40 years  
Village : Unthakallu,  
Mandal : Bommanahal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Sarakka. I am a Basivini. The reason for becoming Basivini was the tradition of my family to dedicate their daughters to a deity at the young age immediately after attaining puberty. My mother was also a Basivini. I have 2 children, one son and one daughter. My son is a differently abled (Handicapped) person.

I arranged a marriage for my daughter at a tender age. Her husband had understood our background and married her without any problem. Now they are doing very well. At present I am living with my aged mother and my son. I am the only earning member in the family. Though I am not interested I am compelled to indulge in sex work. I go to a nearby town and surrounding villages to practice this profession. My clients pay Rs.100/- to 150/- per encounter. All my clients have my mobile number, so that they contact me whenever they want to take pleasure with me.

One day an unknown person called me and he enticed me to pay a large amount of Rs.500/- if I go to a particular location in the outskirts of Bellary town for sex work. I felt that it was a huge amount, so I immediately agreed and went to the location he sent me on my mobile. When I reached the place he mentioned, there were 2 more persons along with him. In spite of my resistance they used me forcefully one after the other. After the activity they left me alone in the remote place and went away without paying any amount that they promised. In spite of being raped, I felt a little happy for the fact that they at least left me alive. I was not having any money to go back to my village. Luckily I met some known people from my village. Upon requesting, they paid the bus fare for me to go back to my village. This incident was devastating for me. These kind of harassment and violence occur frequently on all Basivins. After this incident I have stopped going to Bellary town, but I continue to practice my profession in my own village and the nearby villages. The Basivins life is miserable and depressing. The Basivins and their families have to suffer, without their fault, throughout the life due to an age-old, horrible practice.

I am in a Self Help Group, but I have not taken any loan so far.

h. H Ravamma

Name of the Basivini : Ravamma  
Age : 39 years  
Village : Uddehal,  
Mandal : Bommanahal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Ravamma. My parents got me married to a deity at the age of 12 years. Since then I am a Basivini (Jogini) and practicing sex work. As I am a Basivin, I should be available to all the men who ever to want to use me for sex work. There were instances, where a father and his son had been my client and used me on different occasions.

Everybody in the village treat me only as a Basivini but not as a normal woman. This kind of treatment is very insulting and painful to me. At times, I feel that I should have been married just like any other woman in the village. I feel so sorry for my fate. I was married to a deity at the tender age when I was not aware of the consequences of being a Basivin.

I have 2 children, one son and one daughter. Finding a groom for my daughter is a huge problem, because of my Basivin background. To my surprise, one day my daughter had eloped with her lover, who is from Bellary town in Karnataka. When he came to know about the background of my daughter and that I am a Basivin, he started insulting and manhandling my daughter. He suggested that my daughter should return home and practice sex work like me. My daughter had informed me about the serious problems she was facing with that boy. Then I went to Bellary and brought my daughter back to the village and she is living in a separate house. She is working in a NGO as a Peer Educator (PE). Myself and my daughter have joined in a Self Help Group and each of us are saving Rs.100/- every month. But so far we haven't taken any loan from the SHG.

When I go to my clients they pay Rs.100/- to 150/- per encounter. We also work as wage labourers. Me and my daughter's lives have been destroyed by this age-old Basavini practice.

i. Manemma\*

Name of the Basivini : Manemma  
Age : 38 years  
Village : Untakallu,  
Mandal : Bommanahal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Manemma. I have become a Basivini at the age of 13 years and I was dedicated to the local god called Uligi. My family got me married to my maternal uncle in a temple at Hospet, Karnataka. My uncle stayed with me until I gave birth to a daughter. Now he rarely comes to my house. My Basivini profession has become a main source of livelihood. I have to go to many men for sex work and in return they give me Rs.50/- to 200/- per encounter. I practice prostitution not only in my village but also go to a nearby town called Bellary in Karnataka based on the client's request.

I have 2 daughters and 1 son. One daughter is already married. Second daughter is studying a Degree course and she fell in love with a boy and eloped with him. We have searched for her for many days and finally she contacted me on the 11<sup>th</sup> day and told me that her boyfriend had dropped her in Rayadurg bus stand and went back to his village called Yerragunta. We came back to our village and then made a complaint in a nearby police station. Police went to his village and brought him to the station. When I asked him about the reason for deceiving my daughter after having relationship with her for many months, he replied that it was insulting for him to marry a Basivin's daughter. He said that he would have married her if she had come from a respectable family.

I have explained to the police and requested them to do justice to my daughter. The police threatened him that there would be serious consequences if he doesn't marry her. Under the pressure of police, he and his family finally agreed for the marriage on the condition that I should never be in touch with my daughter again. I agreed to the condition to secure my daughter's future and signed an agreement with a heavy heart. When my elder son-in-law came to know about the story of my younger daughter, he became furious and deserted my elder daughter. Now she is living with me along with my aged mother. To take care of my family I bought a sewing machine with a cost of Rs.10,000/- from my savings. Now I am continuing my profession and also earning by sewing the cloths to maintain my family. Now and then I also go for labour work. The entire burden of family is on me because I am the only earning member in the family. I have joined a newly formed Self Help Group and saving the money regularly. Soon, I will be eligible to take loans from the SHG.

j. Lakshamma\*

Name of the Basivini : Lakshamma  
Age : 35 years  
Village : Bonduru,  
Mandal : Bommanahal  
District : Anantapuramu  
State : Andhra Pradesh

My name is Lakshamma\*. I am a Basivini / Jogini. The reason for me becoming a Basivini was the tradition of our family to dedicate a daughter to a local deity. In our family my mother and grandmother were also Basivins. At present I am living along with my son, mother and my mother's partner. The priest (Poojari) of the deity tied a Mangalsoothra (marriage thread), when I was 13 years old. Since then I have become a Basivini and become the property of all the men of my village. Anybody could use me as a sex worker. Since the time I have become a Basivini, I have been through many psychological & physical harassment from my clients, and all the villagers including women. I never wanted to be a Basivini. I am practicing this profession only because of my family tradition.

When I go for sex work my clients give Rs.50 to 200/- per encounter. Apart from being a Basivini, I also go for labour work. I use the money earned to maintain the family and also for medical expenses. I used to live with a person few years ago. But now he left me and I'm all alone. The villagers treat us as untouchables and we are prohibited to participate in any functions. It is not just me but all the Basivins face similar problems. So I always feel sad about my life and desired for a normal life just like any other women. Because of the mistake done by my mother, I became a Basivini and I feel that I am living in hell.

My son is studying in a college. His friend doesn't like to come to our house, because I am a Basivin. Earlier my son used to hate me. Since then I have explained about my life, he understood my background and stop hating me. I am worried about the future of my son and his marriage, because nobody comes forward to have an alliance with the Basivin family.

I am in a Self Help Group and have taken a loan of Rs.5000/- to used it for my son's education. I am repaying the loan from the money I earn from my profession and labour work.

## 5. RECOMMENDATIONS & CONCLUSIONS

### a. Establishing a Basavin Rehabilitation Program (BRP):

It has been observed through our discussions with the women and the stakeholders involved in the survey that the dedication of new girls to the practice has more or less stopped in the region. However, there is an urgent need to rehabilitate the women who were entrenched in the practice previously and are still relying on sex work as their main source of income. Strategies for rescuing such women and providing them with alternate livelihoods to overcome their economic disadvantages has been the primary objective of this study. The government of AP is well known for its various welfare schemes like single woman pension, Amma Vodi, YSR aasara, Housing schemes, etc. for the poor and marginalized sections of the society, irrespective of their caste and creed. However, based on our survey we have identified that there were quite a few women who were left out of these benefits for unknown reasons. Illiteracy and powerlessness among the Basavin women have resulted in the loss of essential benefits for this extremely vulnerable group.

Hence, it is recommended that a dedicated state level committee is formed to oversee various aspects of the current welfare programs and ensure that the benefits are reaching all the eligible Basavin women. This newly formed committee should address the issues of the lack of developmental support and provide effective backup for the women at all times. The devadasi system was a deeply rooted social evil because of its wide social acceptance in the rural and economically backward regions. Eradicating such a system would require well-coordinated efforts from various stakeholders in the community including government officials, NGOs, and community-based organizations. Below is a basic working structure for the proposed rehabilitation program.

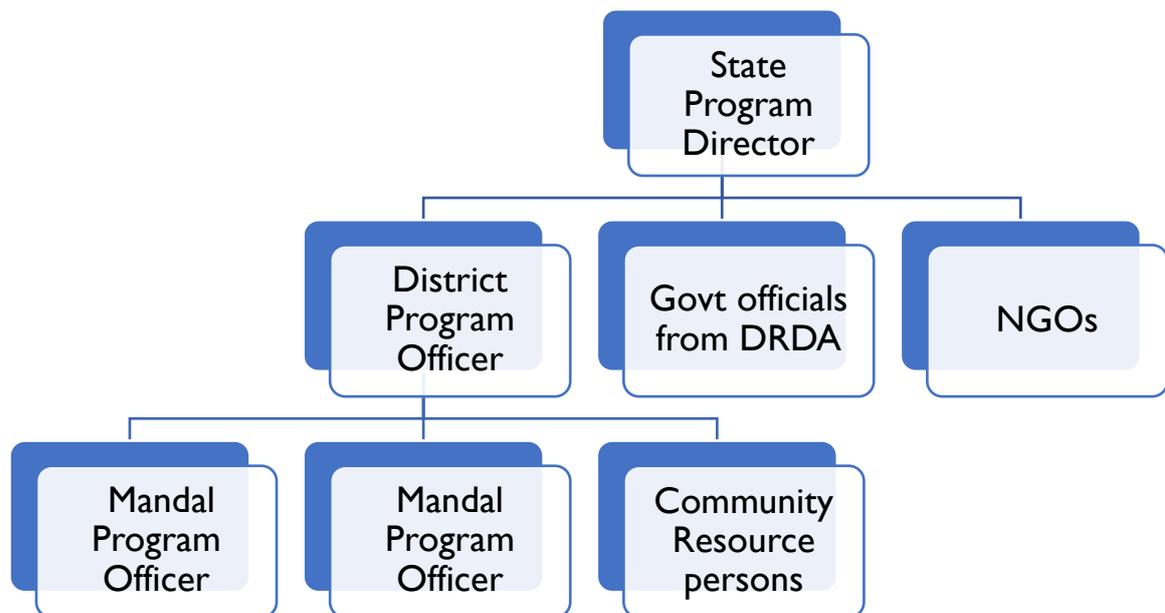


Figure 10 – Proposed Hierarchy of Project team

The program can be headed by a State program director who shall oversee the concerted efforts of the people involved in the project. Every district of the state can be headed by District program officers who will be responsible for proper implementation of various schemes through an efficient and transparent system. By working in conjunction with the NGOs at the grass root level, state government officials from DRDA and the Women & Child department, the district officers shall promote full-fledged rehabilitation of the Basavin women. These district level officers can also be supported by various mandal level officers and community resource persons or volunteers based on the population of women in their district.

The Department of Women and Child Development (DWCD) in the government of Karnataka had developed a similar Devadasi Rehabilitation Program (DRP) in their state, which is known for its highest population (46660) of Devadasis in India. The program was started in the year 2009 and according to an evaluation study conducted in 2016-2017, a significant 78.8% of the respondents in the survey have indicated that the DRP interventions have helped them to lead a life of dignity.

As part of the program, it is also proposed that a rehabilitation centre is established in a few districts where the population of Basavin women is more. This place can act as a knowledge centre for the illiterate women to learn about their entitled benefits and legal rights. With funds from state and central government agencies, the centre can be transformed into a small scale industrial unit and also impart training for various skill development activities. This will help the women earn livelihood by the means of respected and meaningful employment.

In addition to implementing the financial schemes, the proposed program can also undertake various other initiatives like social awareness campaigns, health camps, strengthening and capacity building of the SHGs, vocational training, etc. Some of these initiatives are explained in detail in the later sections.

#### b. Social awareness campaigns and community participation

The successful integration of the Basavin women in the community is not possible without an active participation from the community itself. According to the results of our primary survey, 32 women were expecting respect from the community and 14 of them were asking to be recognized as a victim of social practice. Hence, the involvement of the community is of paramount importance in reducing the social stigma associated with this evil practice.

It was also observed that most of the women were married to their maternal uncles in the childhood who later abandons them. The reason for this is the easiness in abandoning a relative compared to an outsider. Outsiders fear that the girl may claim benefits from them after crossing the age of 18 years. A massive social awareness movement needs to be instigated from the grass root levels of the society involving key stakeholders like village heads, local WSHG leaders, government officials from social welfare department, few Basavin family members and NGOs. Awareness campaigns can be conducted in the form of street plays, cultural activities, distributing pamphlets, and through visual media. Social media can also play a major role in educating the masses and promoting civil society intervention.

Numerous studies in the past have pointed out that mere legislations can never eradicate the system. Strong legislative amendments may control the practice, but sensitising people and

the society can go a long way in building self-confidence among the affected women. According to the study by Sathyanarayana & Giridhara (2012), a psychosocial working group framework needs to be adopted which focuses on human capacity, social ecology, and culture & values. Through community participation and balanced approach of each core area of the framework, it is possible to eradicate the system.

India is a land of superstitions, and religious beliefs are deeply embedded in the mindsets of our people. Hence, the eradication may not happen overnight. However, there is an urgent need for large scale coordinated social reform movements in order to accelerate the successful rehabilitation of the affected women.

### c. Income generation activities & strengthening SHGs

Economic empowerment and financial independence form the basis for social empowerment. With the absence of alternate livelihood options for the women, it becomes very difficult for them to sustain and is one of the major contributing factors for relapse into the system. The SHGs have been very successful in the rural areas of India and are perceived as informal community-based microfinance institutions, since they rely on trust and peer pressure for the loan collateral. In some areas, well-established SHG networks have formed cluster level federations and with the help of social capital, turned into small business enterprises. In addition to this, the SHGs can also function as an effective tool for combating social problems since they involve regular meetings of women who are working together in harmony.

Based on the results of our primary survey, we have observed that none of the SHGs associated with the Basavin women were involved in any viable economic activity. Unfortunately, the group's activities were limited to small savings and loan giving activities at a personal level only. Although it does provide a common platform for social awareness and regular interaction, the absence of sustainable group economic activities restricts the growth of such networks.

Hence, we strongly recommend the strengthening of such existing SHGs in terms of capacity building and vocational training for the group members with the help of NGOs and other successful groups in the nearby regions. We have also observed that 11 of the women surveyed were unable to join any of the groups because of the social stigma associated with the Basavin practice. This should be immediately addressed by the NGOs by collaborating with the local groups and inducting networking exercises through key stakeholders in the community. Initiating such advocacy on a larger level can surely help the Basavin women to merge into the regular community life.

Most of the women interviewed in our survey were involved in low skill, labor intensive activities for earning their livelihood. This should be changed by the promotion of skill-based and market linked projects through sensitization of the SHG members. The needs of the society and the local market should also be taken into consideration while developing the vocational training modules for such projects. Focus should be more on collective cooperative initiatives with market linkage, since they have a better chance of survival than regular individual activities without any marketing plan.

The government of AP has also recently announced the launch of YSR Aasara scheme, with the aim of socio-economic empowerment of women. Under this scheme, the government

shall reimburse all the outstanding bank loans of SHGs until April 11<sup>th</sup> 2019. Such schemes show the intention of the government in prioritizing women empowerment and hence should be channelized appropriately to reach the grass root levels of the society.

#### d. Mental Health Camps

According to the Sathyanarayana & Giridhara study (2012), because of the social exclusion and stigmatization of the Devadasi women, depression and change in behavioural patterns can be a common phenomenon among them. If not addressed in the early stages, some of the women are likely to get psychotic disorders and may go unnoticed in the community.

Based on the results of our primary survey, we have observed that mental health was considered as the biggest problem among the surveyed women, with 28 of them indicating that it was severely affecting their day-to-day lives. Currently, all the welfare schemes sponsored by the state government are financially oriented and there are no schemes to address the physiological and psychological wellbeing of the Basavin women. Therefore, it is strongly recommended that counselling sessions need to be arranged for the affected women, with the help of staff at the primary health care centres. Those in need of such services should be quickly identified and immediate help should be rendered in the way of psychosocial support through regular interactions. Hence, a formal meeting or camp can be organized at the local healthcare centre to address all the health issues currently affecting the Basavin women.

#### e. Conduct a detailed census for exact numbers

According to our discussions with the government officials of the DRDA office at Anantapur, the last official survey was conducted in the erstwhile state of AP in the year 2008-2009. Since then, there were no efforts in estimating the exact number of Basavin women in need of rehabilitation services. A comprehensive study examining the current socio-economic status of all the women, needs to be conducted in the state which could form a basis for developing the rehabilitation program. The claims of the government officials that there were no dedications of young girls in the recent times needs to be substantiated with latest official data and statistics.

Also, there will be many non-Basavin women claiming themselves as victims of this practice to avail such benefits. Although there is no harm in providing livelihood opportunities to all the deserving women irrespective of their history, the inclusion of such groups of people may dilute the efforts of a tailor-made rehabilitation program focused on the Basavin women.

Hence it is recommended that a new survey to be conducted in the newly formed state of AP to estimate the exact population and assess the many needs of the Basavin women.

f. Other General recommendations

- NGOs and Bankers need to coordinate for forming groups and credit linkage, over time. Sensitization Programmes need to be considered for NGOs and Bankers, to take up and hand hold the case of Basavin women, as without such support, these uneducated women would not have opportunities for alternative livelihood options.
- Awareness on micro pension and micro insurance schemes like Atal Pension Yojana, Pradhan Mantri Surakhsha Bima Yojana, Pradhan Mantri Jeevan Jyoti Bima Yojana must be created among the women and participation may be encouraged.
- Under the proposed rehabilitation programme, providing permanent dwelling may also be a priority under National/State government schemes as many of the women were left out of them.
- Adult Literacy and digital literacy training may be made one of the components of the rehabilitation programme. The programme may facilitate the women and their children to avail of reservation etc., which is available under the State Govt. schemes.
- It may be recommended to State Govt. that filling of paternal data may be made optional in various forms, especially for schooling.
- Skill training (under MEDP and LEDP) can be imparted to these women by the AP regional office of NABARD. The women are ready to participate in any Govt. training programme for livelihood improvement. Skill mapping of these Joginis is essential before imparting training under MEDP or LEDP so as to ensure successful implementation of the programme with a better settlement rate. Collective cooperative initiatives will help with market linkage rather than individual activities. Tie up with supply chains would ensure demand for products of the activities taken up by the Basavins.
- Cluster formation may be considered under the LEDP intervention on 'My pad my right' being implemented by NABFOUNDATION across the country to provide sustainable livelihood for the women. Few suitable SHGs of these Joginis which have been in existence and have taken loans may be considered for training under the project "My Pad My Right" to ensure health and hygiene.
- Anantapur district is one of the backward districts covered under WSHG Fund scheme. The objective of WSHG Fund aims at promoting and supporting livelihood development programmes for poor through SHGs. As stated, not all Basavin women are part of SHGs. NGOs may be encouraged by giving handholding support from this fund to form the groups covering all the women under SHGs and bring them into the banking fold.
- Review of the rehabilitation programme may be done by State Commission for women on a regular basis.

g. Action Plans

<b>Goal: Set up a Tailoring Skill development Centre for Basavins in Anantapur</b>				
	<b>Step 1</b>	<b>Step 2</b>	<b>Step 3</b>	<b>Step 4</b>
<b>Action Step</b>	Identification of a local NGO	Identification of trainees & conduct of workshops	Handholding support for sourcing raw material	Support for appropriate market linkage
<b>Responsible Stakeholder</b>	NABARD - APRO	NGO	NGO	NGO
<b>Resources Needed</b>	Fund for training	Classroom, Sewing machines	-	-
<b>Estimated time required</b>	7 days	60 days	1 year	1 year
<b>Evidence of Success</b>	-	3 Batches of 25 women each	100% of women trained have knowledge about sourcing material	100% of women trained are able to sell the finished products at market rates

<b>Goal: Establish a Basavin Rehabilitation Program (BRP)</b>				
	<b>Step 1</b>	<b>Step 2</b>	<b>Step 3</b>	<b>Step 4</b>
<b>Action Step</b>	Propose a detailed working plan to State govt. along with financials	Conduct a detailed census of Basavin women in the state	Identifying govt. officials & departments and formation of committee	Ensuring reach of state/central govt. schemes, livelihood creation, sensitisation programs, etc
<b>Responsible Stakeholder</b>	NABARD	State government	State government	BRP
<b>Resources Needed</b>	-	-	-	-
<b>Estimated time required</b>	30 days	30 days	30 days	2 years
<b>Evidence of Success</b>	Acceptance of proposal	Census results	Formation of committee	100% rehabilitation of Basavins

Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

	<b>Goal: Strengthening of SHGs</b>		
	<b>Step 1</b>	<b>Step 2</b>	<b>Step 3</b>
<b>Action Step</b>	Identification of successful SHG clusters in the mandal & federations in the district	Training on SHG formation & income generating activities by utilizing the WSHG fund scheme	Market & Credit Linkage
<b>Responsible Stakeholder</b>	NABARD - APRO	Federation leaders	Federation leaders & Banks
<b>Estimated time required</b>	15 days	30 days	6 months
<b>Evidence of Success</b>	-	All women included in SHGs	Credit linkage for 100% of women in need of credit

	<b>Goal: Community Sensitisation &amp; Awareness Programme</b>			
	<b>Step 1</b>	<b>Step 2</b>	<b>Step 3</b>	<b>Step 4</b>
<b>Action Step</b>	Identification of villages and mandals with Basavin population	Creation of content for online and offline distribution	Formation of psycho-social working group framework	Roadshows/stage shows during festival gatherings. Online campaigns utilising Facebook, WhatsApp, etc
<b>Responsible Stakeholder</b>	NABARD - APRO	BRP	BRP	BRP
<b>Resources Needed</b>	-	Graphic designer	Local contacts	Fund for publicity
<b>Estimated time required</b>	15 days	30 days	30 days	6 months - 1 year
<b>Evidence of Success</b>		Content is appealing and sensitising to the locals	Participation of any local community leaders	Change in mindset of community and their perception about Basavin women

## ANNEXURE I – References

1. VIJ AISRI, P. (2010). n Pursuit of the Virgin Whore": Writing Caste/Outcaste Histories. *Economic and Political Weekly*, 63-72.
2. Anandhi, S. (2005). Recasting the Devadasi: Patterns of Sacred Prostitution in Colonial South India by Priyadarshini Vijaisri; There Comes Papa:
3. Colonialism and Transformation of Matriliney in Kerala, Malabar c 1850-1940 by G. Arunima. *Economic and Political Weekly*.
4. Nair, J. (1994). The Devadasi, Dharma, and the State. *Economic and Political Weekly*.
5. Ramberg, L. (2011). When the Devi Is Your Husband: Sacred Marriage and Sexual Economy in South India. : *Feminist Studies, Inc.*
6. Evaluation of Rehabilitation of Devadasi Programme of Karnataka, March 2017.
7. Exploitation of Women as Devadasis and its Associted Evils, by Dr. V.Bharathi Harishankar & Dr. M. Priyamvadha



ANNEXURE II – *Schedules and Tools used for the study*

# Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

Unique Code : .....

STRUCTURED INTERVIEW SCHEDULE		
Study on improving the livelihood opportunities for Joginis and women affected by trafficking in Anantapur district of Andhra Pradesh through SHG and other promotional schemes		
Name of the Enumerator	Date of the Structured Interview	_  _  _   /  _  _  _   /2020

Part 1: Location and respondent's identity			
1.1	Mandal Name	Mandal Code	D   ML   -   _   _   _
1.2	Gram Panchayat (GP) Name	GP Code	D   ML   GP   -   _   _   _   _
1.3	Village/ Habitation	V/Hab Code	D   ML   GP   V   -   _   _   _   _   _
1.4	Name of the Respondent	Beneficiary Code	D   ML   GP   B   -   _   _   _   _   _
1.5	Age of the Respondent (in completed years)		
1.6	What is your highest educational qualification?	<input type="checkbox"/> None = 1 <input type="checkbox"/> Primary = 2 <input type="checkbox"/> Secondary = 3 <input type="checkbox"/> Vocational = 4 <input type="checkbox"/> College/ University = 5 <input type="checkbox"/> College/ University = 6 <input type="checkbox"/> NA = 7	
1.7	How many people, including you, live in the household?		

Part 2: Present status – Social and Economic						
2.1	Are you married to a deity or a temple?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2				
Continue the enumeration only if the answer is Yes						
2.2	How long you have been married to the deity or temple?	<input type="checkbox"/> Less than a year= 1 <input type="checkbox"/> 1-5 years = 2 <input type="checkbox"/> 6-10 years = 3 <input type="checkbox"/> More than 10 years= 4 <input type="checkbox"/> Don't know = 5				
2.3	Do you stay in the temple?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2				
If no, where do you stay?						
2.4	Do you undergo any kind of harassment from the villagers?	Verbal <input type="checkbox"/> Physical <input type="checkbox"/> Sexual <input type="checkbox"/>				
2.5	Please indicate whether you consider these issues to be "a big	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <th style="width: 60%; padding: 5px;">Issues</th> <th style="width: 40%; padding: 5px;">Rating scale of 1 -3</th> </tr> <tr> <td style="padding: 5px;">Physical health</td> <td style="padding: 5px;"></td> </tr> </table>	Issues	Rating scale of 1 -3	Physical health	
Issues	Rating scale of 1 -3					
Physical health						

## Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

	problem-1", "somewhat of a problem-2" or "not a problem-3" due to the Jogini practice	Mental health Safety Ill treatment from the communities or society Financial independence Access to basic amenities such as clean drinking water, toilets etc.																																												
2.6	What is the annual income of your household?																																													
2.7	What are the major sources of your household income?	<b>Source of income</b> Agriculture and Allied = 1  Farm Labour = 2 Migrant Labour = 3	Pls ✓ <input type="text"/> <input type="text"/> <input type="text"/>	<b>Source of income</b> No Farm workers =4 (Pls mention) Own business=5 Others (pls specify) =3	Pls ✓ <input type="text"/> <input type="text"/> <input type="text"/>																																									
2.8	HH Asset ownership	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 15%;">House</th> <th style="width: 10%;">Pls ✓</th> <th style="width: 15%;">Land (1)</th> <th style="width: 15%;">Acres</th> <th style="width: 15%;">Livestock (2)</th> <th style="width: 10%;">No.s</th> <th style="width: 10%;">Allied (3)</th> <th style="width: 10%;">Production in MT</th> </tr> </thead> <tbody> <tr> <td>Pucca house</td> <td><input type="checkbox"/></td> <td>Owned</td> <td></td> <td>Cattle</td> <td></td> <td>Fisheries</td> <td></td> </tr> <tr> <td>Kutcha house</td> <td><input type="checkbox"/></td> <td>Assigned</td> <td></td> <td>Goat/ Sheep</td> <td></td> <td>Sericulture</td> <td></td> </tr> <tr> <td></td> <td><input type="checkbox"/></td> <td>Leased in</td> <td></td> <td>Poultry</td> <td></td> <td>Mushroom cultivation</td> <td></td> </tr> <tr> <td></td> <td><input type="checkbox"/></td> <td></td> <td></td> <td></td> <td></td> <td>Apiary</td> <td></td> </tr> </tbody> </table>	House	Pls ✓	Land (1)	Acres	Livestock (2)	No.s	Allied (3)	Production in MT	Pucca house	<input type="checkbox"/>	Owned		Cattle		Fisheries		Kutcha house	<input type="checkbox"/>	Assigned		Goat/ Sheep		Sericulture			<input type="checkbox"/>	Leased in		Poultry		Mushroom cultivation			<input type="checkbox"/>					Apiary					
House	Pls ✓	Land (1)	Acres	Livestock (2)	No.s	Allied (3)	Production in MT																																							
Pucca house	<input type="checkbox"/>	Owned		Cattle		Fisheries																																								
Kutcha house	<input type="checkbox"/>	Assigned		Goat/ Sheep		Sericulture																																								
	<input type="checkbox"/>	Leased in		Poultry		Mushroom cultivation																																								
	<input type="checkbox"/>					Apiary																																								
2.9	Do you have a source of income on your own?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2																																												
	If yes, please provide details along with the income																																													
2.10	Do you own any asset personally (including gold) ?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2																																												
	If yes, please provide details																																													

### Part 3: Livelihood related activities-awareness and willingness

3.1	Are you aware of Women Self Help Groups (WSHG)?		<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
3.2	If yes, are you a member of any WSHG?		<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2

## Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

3.3	If 3.2 is Yes, Details of the group and economic activity	
3.4	If 3.3 is Yes, Savings from WSHG annually	
3.5	If 3.2 is Yes, Income earned from WSHG membership annually	
3.6	Have you received any training on SHGs and economic activities?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
3.7	If 3.2 is No, reasons for non-participation	
3.8	If 3.2 is No, Are you willing to be part of any of these SHGs?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
3.9	If 3.8 is Yes, What is the nature of economic activity you would like to undertake?	Farm related <input type="checkbox"/> Non farm <input type="checkbox"/>
		Pls specify the details
3.10	Are you willing to participate in Government training programmes for livelihood improvement?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2

<b>Part 4: Welfare from the Government</b>		
4.1	Do you receive any monthly Pension from the Government?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
		Pls provide details
4.2	Do you have an Aadhar Card?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
4.3	Do you have a family ration card ?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
4.4	Do you receive any other benefit from the Government ? If so, can you provide details ?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
		Pls provide details

<b>Part 5: Mainstreaming</b>		
5.1	Are you willing to participate in Government training programmes for livelihood improvement?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
5.2	Approximately how many women are affected by this Jogini system in your village/ GP?	
5.3	Do you know of a woman who has come out of this Jogini system successfully?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
		Pls provide details of the woman

## Study on improving livelihood opportunities for Jogini women in Anantapur district of AP

5.4	Are you willing to come out of it if shown an alternative livelihood	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2
5.5	Did you try to come out of it earlier, If yes, how far were you successful ?	<input type="checkbox"/> Yes=1 <input type="checkbox"/> No=2 Please discuss
5.6	What do you think are the major challenges to overcome the system ?	
5.7	What are your expectations from the community? What support can they extend?	
5.8	What are your expectations from the Government?	

\*\*\*\*

## NABARD Research Study Series

S. No.	Title of Study	Agency
1.	Whither Graduation of SHG Members? An exploration in Karnataka and Odisha	National Bank for Agriculture and Rural Development (NABARD)
2.	Study on Strengthening the value chain of TDF Wadi Projects in Andhra Pradesh	Administrative Staff College of India, Hyderabad
3.	Developing a roadmap of Social Enterprise Ecosystem- as a precursor for a viable Social Stock Exchange in India	Grassroots Research and Advocacy Movement (GRAAM)
4.	Sustainability of Old Self Help Groups in Telangana	Mahila Abhivrudhi Society, Telangana
5.	Impact Assessment of RuPay Card on Weaker and Marginalized Sections in Bihar and Uttar Pradesh	Rambhau Mhalgi Prabodhini, Mumbai
6.	Getting More from Less: Story of India's Shrinking Water Resources	Indian Council for Research on International Economic Relations (ICRIER)
7.	Identifying the Most Remunerative Crop-Combinations Regions in Haryana: A Spatial-Temporal Analysis	Centre for Research in Rural and Industrial Development (CRRID)
8.	Climate Change Impact, Adaption and mitigation: Gender perspective in Indian Context	ICAR- National Institute of Agricultural Economics and Policy Research (ICAR-NIAP)
9.	Achieving Nutritional Security in India: Vision 2030	Indian Council for Research on International Economic Relations (ICRIER)
10.	Development of Iron Enriched Spent Hen Meat Products for Boosting Layer Industry and Entrepreneurship	Assam Agriculture University, Guwahati
11.	Farmer Producer Organizations and Agri-Marketing: Experiences in Selected States, Relevance and their Performance in Punjab	Centre for Research in Rural and Industrial Development (CRRID)
12.	A Collaborative Study on Agriculture Marketing Infrastructure in Kerala	Centre for Agroecology and Public Health, Department of Economics, University of Kerala
13.	Construction of State-wise Rural Infrastructure Indices (RIIs) and A Scheme of Rural Infrastructure Development Fund (RIDF) Allocation	EPWRF, Mumbai
14.	Action Research on Sustainable Agricultural System	XIMB
15.	Study on Efficacy of Micro-Irrigation System in Drought Prone Parts of Haryana	Society for Promotion and Conservation of Environment (SPACE), Chandigarh
16.	Study on Improving Livelihood Opportunities for Jogini Women in Anantapur District of Andhra Pradesh	Administrative Staff College of India, Hyderabad



राष्ट्रीय कृषि और ग्रामीण विकास बैंक, मुंबई

NATIONAL BANK FOR AGRICULTURE AND RURAL DEVELOPMENT

[www.nabard.org](http://www.nabard.org)

[f](#) [t](#) [v](#) /nabardonline