CHAPTER - VII

THE SETTING
7.0 INTRODUCTION

Devadasi means a woman enslaved for the service of some deity or sacred object. The term is the feminine from of ‘Devadasi’ a man who is enslaved for the service of a deity. Though the term has its origin in Sanskrit, the word means ‘god’s slave. The prevailing custom and practices are in no way related to the gods or deities mentioned in Sanskrit Literature, especially the Trinity. Today, however, it is not an exaggeration there is not temple in any part of the country without a devadasi attached to it. In fact, a few temples have more than one Devadasi attached to them to render several types of services to the deities and sacred objects. Several other factors are said to be responsible for the origin and existence of the Devadasi custom in India. One among them is that a few another is that the devotees themselves offered men and women to a deity for the service expecting something in return.

The Mathammas/Devadasis are living in pathetic conditions. They do not have pucca houses and do not have any decent work and means of livelihood. Under these conditions, they are struggling their life with social stigma and poverty. This study will highlight the main social and economic problems of Mathammas especially in Chittoor District of Andhra Pradesh. The Mathammas are untouchables but they are treated as wives of local deity. Any one in this village can intercourse with that virgin girl as she is poor untouchable/virgin girl/child dedicated to the services of god or local deities. The poor helpless and innocent Mathammas/Devadasis have been facing many social and economic hurdles as they are born in poverty, live in poverty and are leading a life of darkness under the barbaric Mathamma system. The study will explore the successful implementation of the government policy towards the development of the Mathammas and its impact on income and employment generation of Mathammas/Devadasis. Against the background the following objectives are out lined.

The present study is a pioneering attempt to undertake a systematic investigation with reference to the socio-economic conditions of the Mathammas. The Mathamma/Devadasi system is presently vogue in many parts of the state and elsewhere in India but with different names.
The poor helpless and innocent Mathammas/Devadasis have been facing many social and economic hurdles as they are born in poverty, live in poverty and are leading a life of darkness under the barbaric Mathamma system. The study will explore the successful implementation of the government policy towards the development of the Mathammas and its impact on income and employment generation of Mathammas/Devadasis. Against the background the following objectives are outlined.

7.1 ORIGIN OF DEVADASI SYSTEM IN INDIA

In India, the status of women is based on religious and political factors. The first historical accounts of Indian women date back to nineteenth century and are a product of the colonial experience. These accounts represents in ancient time when women were held in high esteem followed by long period when their status declined. The Europeans were came on the scene. The foreigners, according to those narratives, introduced new ideas about women’s roles enlightened Indians adopted capability and these ideas. Therefore, the study of modern women shows that men to educate women, and it demonstrates that how education has changed their lives and enabled them to take part in public life.

Archaeologists and historians who indulged in through studies of excavations of Harappa-Mohenjodaro sites, confirmed that the religion of these people was of the type practised by many other early agricultural civilizations Mediterranean area and the middle east. Such religion laid emphasis on fertility rites and the worship of mother Goddess.

Among such other evidence, the bronze ‘dancing girl’ figurines needs out attention. The figurine is of a girl, naked wearing a heavily studded necklace and a series of bangles covering almost an arm. She has dressed her hair in a complicated design. She is standing in a provocative posture with one arm on her hip and one lanky leg half bent. This young woman has an air lively alertness quite different from those of works of other ancient civilizations. Her thin boyish figure and those of uninspiring mother-Goddess, indicate criteria of female beauty between Harppa and Mohenjodaro. People were strikingly different from those of later India. Referring to this bronze figurine, Basham, with certain reservation jumps to the conclusion, that
this dancing girl is a representative of temple dancers and prostitutes, such as existed in contemporary Middle Eastern civilization and was an important feature of late Hindu culture, but this cannot be proved. One can note that Historians remained silent about existence of temple or commonplace of worship in Harappa and Mohenjodaro civilization.

7.2 DEVADASIS IN NORTH INDIA

During the reign of Mohammedan sultanate at Delhi (1175-1340), the Hindu temples faced complete destruction. Many upheavals like bloody battles, enforced slavery, etc., adversely and continually affected the Hindu religious practices. This trend continued even during the era of Moghul Empire. Abul-Fazl records the condition of prostitutes, both sacred and secular, during Akbar reign (1556-1605) in his famous work Ain-1-Akbari thus:

During the reigns of Emperor Aurangzeb (1659-1707) thousands of Hindu temples were demolished by his orders, and every effort was made to wipe out prostitution and everything pertaining to it. He even issued public proclamations, prohibiting singing and dancing; at the same time ordered all the dancing girls to marry or be banished from the kingdom. After the death of Aurangzeb the British rule in India came wide spread. This period became notorious because the standard of morality among princes and public men sank to the lowest level. Their sensuality affected their court and through them it reached the general populace. Owing to this, prostitution increased to huge dimensions. Hence partly due to foreign conquest and partly to the general spread of immorality, the "religious" elements in the temple dancers dropped out and they became ordinary prostitutes, who danced when occasion demanded. They would naturally be called upon if any dancing was wanted for a wedding feast or other private entertainment, for dancing and prostitution had been inseparable in India since the earliest period.

In north India the institution dedicating to temple dancing is very rare. This may be due to Mohammedan rule, which destabilized temple administration, and alien plunderers frequently attacked sacred complexes. However, dedicated dancers were not attached to any temples as such. Mohammedan Puritans like Aurangzeb treated this institution and other Hindu cults with contempt. He wanted to do away with such
cults. In fact, he succeeded in his endeavors to some extent. Accomplishments were to be found in the courtesans. Such courtesans were well equipped with education and conversational ability.

It has been said that the devadasi custom served many purposes in the Hindu society at individual, family and community levels. The important one among them is religious. The devadasi performed a number of rituals and religious roles in the temples. They also acted as priestess for a few castes, especially the lower ones, who were not permitted by tradition to have priests of their own. Socially, the devadasi, mostly belonging to ritually and economically lower castes, served as a link with the higher ones, by serving as the sex objects. Devadasi also helped in maintaining moral order in the society. Men who needed extra marital sex, owing to some personal or familial problems, found a way out through these women without any social or ritual stigma to them or their families. This also protected women with a good family background, and this helped in maintaining law and order in the society. Further the children from wedded wife.

The Devadasi system is still flourishing in parts of India, especially in the south and specifically in the states of Maharashtra, Andhra Pradesh, Tamil Nadu and Karnataka. Ironically, these are the techno-savvy states now synonymous with Indian progress in the global market.

7.3 MATHAMMA SYSTEM IN ANDHRA PRADESH

The prevalence of the system of Jogins or Basavins or Mathammas which is a part of Devadasi system has been noticed in several parts of Andhra Pradesh. In Chittoor District of Rayalaseema in the state of Andhra Pradesh, these women are known as Mathammas. The following is the genesis of the Mathamma system.

The Devadasi system is prevalent all over India known by different names such as Bhavinis in Goa, Devaradiyal or Mathammas in Tamil Nadu, maithrees in Kerala, Natis in Assam, Muralis in Maharashtra, Basavins, Jogins and Mathammas in Andhra Pradesh and Jagatis and Basivins in Karnataka. The word ‘Devadasi’ is derived from the joining of tow words ‘Deva’ meaning ‘God’ and ‘Dasi’ meaning woman ‘servant’ or ‘slave’. So every Devadasi is a servant of god. Devadasi male counter part. The word ‘matha’ is derived from Telugu language means ‘mother’
(Tallii in Telugu). Mathamma is the name of local deity or goddess who protects the lives of the people like mother. The Mathamma temples are appeared in all most all dalit wadas especially Arundathi or Madiga wadas in most of the villages in Chittoor district.

The practice of Devadasi is often equated with "temple prostitution," a feature of religious life in many ancient civilizations. The idea of dedicating girls as 'brides' to a god or sacred figure was taken forward into more powerful religions which replaced earlier belief systems, including Christianity. Traditions vary and overlap as to whether 'religious brides' had to be pure and chaste like nuns, or were obliged to provide sexual services to priests or devotees. This confusion of pure and impure a unified embodiment of sacred and profane, pervades the practice of Devadasi or Mathamma. According to Mara whose conveys the dual status, 'Devadasi devachi bayako, Saryagavachi'. 'servant of god, but wife of the town.' However, it is important to note that neither in the past nor in the present were Devadasi expected to make a living from trading in sex, and that they cannot therefore be described as prostitutes in the usual meaning of the term. But Devadasi or Mathamma or Jogin are becoming prostitutes at the hanals of the influential upper caste people in the name of god or goddess. Any one in the village can inter course with her.

In Chittoor, Nellore and Other Coastal Districts of Andhra Pradesh, the term used for a girl dedicated to the Mother Goddess is Mathamma. This is the name of a reincarnation of Renuka, who allegedly told the Madiga people that she would be reborn among them as their particular goddess. The girl dedicated to the goddess in Telangana region is called jogins. The jogins are also came from the Madiga Community which is one of the main dalit groups in Andhra Pradesh. The base line survey was conducted for Mathammas and jogins under the Velugu, a programme of the State of Government of Andhra Pradesh run by the Society for Elimination of Rural Poverty (SERP) for the 14 (out of 22) districts in the state where the practice is known to occur.

A slight increase in the number of Mathammas/jogins from 16799 to 16867. There is a considerable increase in the number of Mathammas from 332 to 400 in Chittoor district and also in Ranga Reddy district. Chittoor district stood sevenths place in the state. The last position is placed by Nalgonda district.
7.4 PROFILE OF CHITTOOR DISTRICT

The district occupies an area of 15,152 sq.kms, with the population density of 247 per sq.km. The total population of the district is 37,485, of which 29,34,845 in rural and 8,11,030 is in urban. The percentage of rural population in the district is 78.3 while that of urban population is 21.7 percentages. The Schedule Caste population in the district forms 18.75 percent of the total Population while Schedule Tribe accounts for 3.42 percent. Out of 210 towns in the state, 15 towns 7.14 percent are located in the district.

The population in Chittoor District has been increasing steadily from Census to Census. In 1901, the total population of the district was 11.18 lakhs and it has been increased to 11.72 lakhs by 1911 registering an increase of 4.73 percent. The total population of the district increased by 2.74 percent in 1921 over 1911, the total population has increased by 10.05 percent and 12.49 percent between 1921-1931 and between 1931-1941 respectively.

That tube wells, filter points and dug wells are the predominant sources of irrigation in the district, accounting for 90.01 percent of the net area irrigated in 2009-2010 as against 51.94 percent to 1979-80. Tanks also constitute a major sources of irrigation accounting for about 9.69 percent of net area irrigated in 2009-2010 as against 68.23 percent. Net irrigated area has increased from 82794 hectares in 1991-1992 to 162721 hectares in 2007-2008 which has increased 1.92 times (79927 hectares) over period of 17 years later it increased to 191222 hectares. The major crops of the district are paddy, groundnut, sugarcane, bajra and jowar are rags, coarse gains and pulses. Among these crops, groundnut, bajra and jowar are also raised as dry crops. In terms of area, paddy stands first in the district, occupying 27.57 percent of total cultivated area in 2009-2010.

The total geographical area of Chittoor district is 14.98 lakh hectares. Out of this area, 29.83 percent of the total geographical area is under forests. The barren and uncultivable area covers 10.80 percent of the total geographical area and land put for non-agricultural uses, cultivable waste land, permanent pastures and land under miscellaneous tree crops and groves covers 9.53 percent, 2.30 percent and 2.54 percent respectively of the total geographical area during the 2007-2008 in the
district. Whereas, the net area shown has increased from 24.36 percent in 2003-04 to 24.07 percent in 2007-08 of the total geographical area of the district.

There are 289 bank branches are working in Chittoor district, of which, 189 constitute Commercial banks. 75 Regional Rural Banks, 24 Co-operative Banks and one APSFC as on 31 March, 2007-2008. Commercial bank branches account for 65.39 percent co-operative the banks accounting for 0.35 percent and RRBs constitutes percents. The commercial banks have played a significant role in the district. Diagram 3.2 shows the bank branches in Chittoor district.

The Chittoor district is one of the developed the district in terms of the growth of the self-help groups and there membership.

7.5 SOCIO-ECONOMIC CHARACTERISTICS OF MATHAMMAS

More than 97 percent of the Mathammas are belonging to the scheduled caste (SC) community. The Mathammas belonging backward caste (BC) community 2.29 percent of the total Mathammas in the district. Scheduled tribe (ST) and forward caste (FC) forming a nominal that is 0.29 percent each respectively this analysis shows that most of scheduled castes have been practiced the Mathammas system in Chittoor district. The poor innocent and illiterate families how are affected with ill health and epidemics have dedicated their children to the Hindu devotees.

About 41 percent of the sample Mathammas are from the age group 35-45 years. 13 percent are from below 25 years. The young Mathammas forms about 39 percent are from the age group of 25-35 years. The sample Mathammas in the age of above 46 percent are 18.29 percent. This analysis shows that the middle aged Mathammas are in majority engaged in Mathammas profession. The sample Mathammas have electrified houses in Chittoor revenue division but about 67 percent have electricity connections in Tirupati revenue division.

50 percent of the sample Mathammas have pucca houses, of those 31 percent of the pucca houses are built by the government under rehabilitation Programme and indhiramma housing scheme. 14 percent of the Mathammas are having semi-pucca houses but about 35 percent are living in kutchha houses. 19 percent of them do not have their own houses and they are living in rented tached houses.
The majority 31.41 percent of the sample Mathammas have been involved in cultivation agricultural and wage labour. About 52.0 percent are engaged in domestic work as of the sample women have been involved in the self-employment activities like petty trade and small business and tailoring respectively. Per cent of the Mathammas have engaged in the tailoring shoe / chappals stitching and making activities 6 per cent them are in the profession of flash trade which is more gainful.

More than 37 percent of the respondents have the outstanding debt with the commercial banks including with Grameena bank. The indebtedness of Mathammas to the money lenders is high 22 percent when compared with that of land lords 4.27 percent who are still have dominant role in encouraging and maintaining the Mathammas cult.

The highest numbers of Mathammas i.e. 35 percent have debt between Rs.5001 to Rs.10000, 25 percent are having the debt between Rs.10001 to Rs.15000 and 18 percent have to debt worth above Rs.15000. It shows that a considerable number of Mathammas have burdened with debts more than Rs.15000. Only about 6 percent are not indebted to any source.

7.6 IMPACT OF THE REHABILITATION PROGRAMS ON SOCIO-ECONOMIC DEVELOPMENT OF MATHAMMAS

The government of Andhra Pradesh has announced and implementing number of rehabilitation and socio-economic uplift programmes for the wellbeing of the mathammas and their children in the district as well as the State of Andhra Pradesh.

The government of Andhra Pradesh has released an amount of Rs.27.38 lakhs to the Chittoor District Administration for the rehabilitation of Mathammas Women in Chittoor District by (1) Making Fixed Deposits in Commercial Banks on behalf of the Child Mathammas below the age of 12 years (2) Financial Assistance provided to Mathammas to establish petty/small business/provision shops and (3) Financial Assistance for others to set up domestic divorce. This economic rehabilitation package is aimed at creating additional self employment on their own. The rehabilitation programme is consisting of five sub-schemes for implementation with a view to generate employment and income for the welfare of the mathammas: The following schemes are taken up in the district.
1. Economic Support Scheme;

2. A fixed deposit of Rs. 10,000 Scheme;

3. Land purchase Scheme;

4. Housing facility Scheme; and

5. Livelihood and welfare programmes with support of DRDA, SC/Co-operation, Banks through SHGS.

The mathammas rehabilitation programme was started in 1995-96 by the district scheduled castes cooperative society (SC Corporation) which was provided financial assistance through economic support scheme to the mathammas. There are 328 mathammas who have obtained financial assistance of Rs.45.85 lakhs from 1995 to 2005 for taking up income generating self employment ventures. The corporation too provided assistance for training and skill formation to the beneficent. About 54 per cent of the mathammas have taken financial assistance of Rs.24.10 lakhs, on an average Rs.13,695 was given to the mathammas during 1995-96, 13 per cent of the mathammas have obtained Rs.3.30 lakhs during 1996-97. Thereafter, the number of mathammas who benefited from this scheme was gradually dwindled to 2000-01. In 2001-02, Rs.20,000 each has given to 30 mathammas in the district. More or less the same amount of financial assistance was provided by the SC Corporation to another 30 mathammas during 2002-03 and 2003-04. After 2004-05, the economic support scheme was not in force due to facility of funds at SC corporation level.

The number of recipients of FDR the government i.e. SC Corporation has been declaring since 1995. The child mathammas who where one leading an impoverished life FDR at the rate of Rs.10,000 each (Rs.25.00 lakhs) sanctioned to 256 Mathammas who have been given economic support scheme already by the SC Corporation in the District.

The government has given 6.88 acres of cultivated land to 146 mathammas who are continuously living in deplorable conditions without their parents/elders in their community support in Vijayapuram mandal during 1999-2000 for Rs.2,68,320. One acre of dry cultivable land has been purchased at an amount of Rs.23000 by the SC Corporation and provided it to one Mathamma in the Penubaka Village of Srikalahasti Mandal during 2000-01. On the whole the total mostly dry 7.88 acres of
land have been distribution to by the government 17 Mathammas (5.18 per cent) in
the district. After 2001, the land purchase scheme has not been implemented for the
welfare of the mathammas in the district.

The mathammas who are living in urban areas do not have the permanent
houses but they live in rented houses, out of 328 mathammas 309 (percent) have got
the housing pattas from Government. Only 15 houses were constructed during 1999-
2000 and 2000-2001. 6 houses were constructed by the government and handed over
to the 6 mathammas in 2005-2006 and another 8 houses were given to the
mathammas during 2006-2007. Of the total houses constructed by the government 40
percent of the houses were constructed under Indira Avas Yojana scheme. Under this
scheme, house unit cost is of Rs: 20,000 with hundred percent subsidy but the
beneficiary should contribute their labour under Indiramma Housing Scheme.

The rehabilitation programmes are negligible in Chittoor district. However,
the mathammas have been covered by the economic, social welfare and development
programmes/scheme sponsored by the governments. About 44 percent of the old age
mathammas have been getting monthly pension regularly. About 94 percent of the
mathammas have given house pattas since they do not have their own houses in their
villages. More than 26 percent of them are having individual sanitary latrines, 15
percent of the mathammas have benefited through getting widow pensions. A notable
feature is observed from the table that 12 percent of the mathammas have involved in
the works and getting wages under the mahatma Gandhi Rural Employment
Guarantee Scheme which is being implemented during the slack seasons in the
district. More than 89 percent of the sample mathammas have been benefited with the
subsidised rice scheme in Chittoor district. The rest of them do not have ration cards
so that they did not the subsidised rice.

The mathammas have obtained loans from various Commercial Banks and
Grameena banks in 24 mandals in Chittoor and Tirupati Revenue Divisions in the
District. 75 per cent of the Mathammas have got financial assistance (loans) from the
public sector banks. The highest number of Mathamma are found in providing loans
for various income generational activities from the Sapathagiri Grameena Bank
followed by State Bank of India (24 percent), Andhra Bank (20 percent) whereas
Corporation Bank has covered the lowest number of beneficiaries followed by Indian
Overseas Bank and Canara Bank which have operated their branches in the urban and semi-urban areas.

The male workforce constitutes about 10 percent children and female constitute 10 percent and 80 percent in the workforce respectively in Chittoor district. About 18 percent of the earners in their families fall under the age group of 0-25 years. Among them children are formed about 13 percent, male 6 percent and female 82 percent. This analysis shows not child labour is prevalent among the scheduled castes in general and mathammas families in particular.

The highest number of both adult female and adult male earners fall under the age group of 37-50 years. The very youngest mathammas constitute about 18 percent. More than 27 percent of the mathammas have been found in the age group of 26-36 years. It seems that more than 45 percent of the mathammas are considered to be young and involve in both dancing in rituals / festivals of god/ goddess and in prostitution occasionally. Prior to joining the SHGs, majority of the young female mathammas are used to staying in towns or cities and involve in the prostitution and participation in the Jatharas or festivals of mathamma or goddess Yellamma, Poleramma etc.

More than 5 per cent of the mathammas have engaged in cultivation as the government has given them free land for cultivation under rehabilitation programme. Among the mathammas who are in agricultural allied activities, 8 per cent animals, 7 per cent are dependents on sheep and goat rearing. It is seen from the table that of the total sample mathammas, 195 who constitute about 60 per cent are engaged in secondary occupations like fish vending, fruit and flower vending, petty business etc. Among the secondary occupations, petty/ small business forms more than 20 per cent. The artisan activities (11 per cent) have also been taken up by the mathammas for their livelihood.

The highest incremental income has been derived from this occupation. Hence, around 60 per cent of the business. The second occupation is agriculture which is the main stay for others in the village. The allied activities of the agriculture are more remunerative so that the second highest incremental income is available. There is a considerable shift in the traditional occupations of mathammas. The rural
(11 per cent) have achieved the lower level of incremental income (49.9 per cent) during the post-loan period. However, it is observed their traditional occupation is prostitution which generates about 68 per cent of growth in the incremental income during the study period. On the whole, there is a significant growth in the incremental income of mathammas in agriculture and its allied activities and small and petty business activities.

The average income generation of all sample mathammas has been comport ability increased during post−loan period. The highest average income generation is found with cultivation of agricultural lands followed by small business, sarees and cut pieces, vegetable vending, fruit vending and rearing milch animals whereas it is lower in the case of Tailoring and shoe making, beedi rolling and the wages of agricultural labour. The incremental income is very high in the business ventures like selling of sarees and cut pieces (218 per cent) small business (215 per cent), vegetable vending (210 per cent) and selling of milk and milk products (180 per cent) but it is very low in the activities which are traditional in nature such as making and selling chappals and making and repairing of shoes (48 per cent) followed by Tailoring and embroidery (23 per cent) and beedi rolling/making (73 per cent). The above analysis shows that the incremental income has considerably increased with the financial support from self help groups and developmental agencies like banks and DRDA.

The expenditure on food constitutes more than 50 percent during pre and post−loan periods. In fact, the major portion of income is spent on food, the second item consumption of liquor, tobacco, and pan paranparg etc. gets 91.40 per cent and 8.60 percent on health care. After these, maintenance of the family received considerable amount of expenditure. The other items include social and religions functions and festivals and other inescapable occupations.

A family budget of a mathammas contains expenditure on food, clothing medicines, health and sanitation drink, tobacco, tea, lighting and fuel etc. This is common type of family budget which is found in nearly 93 per cent of scheduled caste families turn where the Mathammas came. In most of the cases, people do not include education as they feel that it is worthless. Very few of them include education in their family budget. A common family includes 44 per cent expenditure on food
and 54 on the non-food expenditure in a case of Mathammas during the post-loan period against 41 percent and 59 percent respectively in the pre-loan period.

More than 51 percent of the Mathammas have contributed small savings to the SHGs. More than 20 percent of them have paid at fund the rate of Rs. 150 per month to the SHGs as thrift. But about 16 percent of Mathammas have paid Rs. 200 per month. Only 13 percent of the women who have additional sources of income and they are able to pay more than Rs. 200 as thrift to the SHGs. This analysis shows that they are forcible paying the saving amount to the SHGs. It is dismaying to note more than 71 percent of Mathammas living to note that 27 percent of them have borrowed the amount in order to pay regular monthly saving amount to the group leader of SHGs every month without fail. If they fail to so they are not allowed to take loan or get any benefit from the government. Monthly other some women members of the SHG, have compelled to pay saving amount. In the group have assisted to the women who are not able to pay saving amount to the SHGs.

More than 86 percent of the Mathammas have agricultural assets like land, agricultural equipments etc. The cultivation class do not have much more housing and business premises, business assets, gold and financial 5 types of assets and consumer durable groups. The Mathammas who are involved in agriculturally allied activities have five categories of assets lower that of cultivators and rural artisans.

14.36 percent of the Mathammas have been affected with Tuberculosis (TB) which is dreadful disease of the helpless poor who do not have sufficient diet and money. These T.B patients are getting medicines every month but they do not have required nutritional food so that T.B continued to be a major killer disease of these poor Mathammas. About 12 percent of Mathammas suffering from chronic Venereal Disease (VD) which sometimes lead to T.B. HIV and crevice cancer. 0.53 percent of them are affected with pelvic inflammatory diseases.

The Mathammas have positively responded to all the statements which the investigator posed them. The highest intensity value is found in the first statement i.e. promoting social equality and participation in the meetings of SHGs, Gramasabha and the general meetings conducted by the village leaders. The intensity value has been
ranked second in case of the third statement i.e. harmony and mutual cooperation. It is observed that Mathammas have enjoyed the social status and equality in the society.

In the case of Mathammas, the highest intensive value (first rank) found in improved in decision making in economic affairs both at household level and self help group level. The second highest value is noticed in reduced vulnerability of Mathammas to crisis. Majority of Mathammas have a financial self reliance (rank third) and improved values and control over resources at household level (rank fourth). The last rank indicates their greater access financial resources outside is to be enlarged with a view to achieve financial inclusiveness as desired by the government.

SUGGESTIONS

1 The government should initiative the measures to prevention, rehabilitation and reintegration of matha in their own community.

2 A scheme meant for the prevention and development of child in Matha cult.

3 The housing construction under indiramma programme or grants for home improvements (such as water taps outside their houses) for mathammas but not in separate colonies which reinforce stigma.

4 The scholarship to main stream scholars or provision of special educational facilities like bridge courses or residential scholars for the children of mathammas

5 Income generating programmes including well managed savings and micro-credit for mathammas via self-help groups on a large scale.

6 Capacity building and empowerment for such self-help groups, including through inform education programmes and participating techniques should be encouraged for mathammas.

7 The state pensions for mathammas will be provided to all mathammas is respective of age.
8 Promotion of maternal and child health services the vulnerable communities to disspel superstitions about illness the small children, special encouragement to attend reproductive health clinics and take preventive measures against sexually transited diseases.

9 Ensure that the children of mathammas are to be taken to primary centres for vaccinations etc.

10 Educate the community (Madiga) about the available resources and avail of the government programmes and other facilities.

11 Incentives for delaying the massages of young girls especially daughters of mathammas and keeping them in school at least until the school final (SSC).

12 Vocational training and short courses for business and entrepreneurial skills specially targeted to Devadasi and discriminated groups.

13 Residential camps for adolescents, especially daughters of Devadasi, at which they learn life-skills such as how to look after personal and child health, how to manage sexual relationships and married life, conflict resolution, livelihood issues and human rights, as well as sports, artistic activity and recreation.

14 Sensitisation efforts with local government officials, police, relevant NGOs and media to change attitudes towards Jogini, Mathamma and Devadasi Women and English societal support in delivering their rights and entitlements;

15 Spread of information about the damaging nature of the practice to elders, caste leaders and parents in vulnerable communities to help prevent further dedications and the entry of adolescent girls into the commercial sex trade;

16 Sensitisation of educational, health and other local service staff to ensure that Devadasis and their children are not subject to discrimination or denial of services;
Work with self-help groups and others to dispel blind faith in supernatural forces as the source of illness and family misfortune; this needs to be done in a way that respects religious belief systems as far as possible.

Reduction of prejudice and discrimination against single women; similarly, efforts should be made to reduce prejudice, discrimination and harassment against children without formally recognized fathers.

Vigilance committees should be formed in villages in relevant areas, with membership from local leaders and Devadasi themselves, to work pro-actively to avoid dedications and initiations, child marriages, and trafficking of vulnerable children.

Efforts should be made to ensure that no Jogins or Mathas are called by anything other than their own names; those who have lost their names need to be encouraged to choose new names and these should be respected.

Special awareness campaigns should be undertaken in advance of key festivals, with their organizers and among leading devotees, to avoid all practices which debase women or encourage their sexual exploitation.

In all awareness-building activities concerning Devadasi issues the principle of participation should be respected, and those who have been dedicated as Devadasi, Jogini and Mathamma should be closely involved, both in terms of developing messages and in presenting them to chosen audiences.

The government should try to bring mathammans out of the sex trade and fully use the resources allocated in the budget for main streaming of mathammans and massages etc.