



HUMANITARIAN AID RELIEF TRUST

VISIT

INDIA : KARNATAKA STATE

17TH – 20TH NOVEMBER 2010



The Devadasi of Karnataka : Courage & Hope from Despair

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1. **INTRODUCTION**

1.1 The team was led by Baroness Caroline Cox, the CEO of HART and comprised the following people:

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| Mr. Jonathan Hett | - | Deputy CEO HART UK |
| Rev. David Thomas | - | Project Logistics Co-ordinator HART UK |
| Mr. Andrew Phillips | - | Cameraman / Film Producer |
| Dr. Beryl D'Souza | - | Operation Mercy India (OMI) |
| Dr. Alison Malcolm | - | Operation Mercy India (OMI) |

1.2 Authorship – The report was written by Jonathan Hett assisted by Caroline Cox & David Thomas

1.3 Acknowledgements – The team is grateful for the support of many people in Karnataka State who made this visit possible. In particular we would like to thank the OMI team in Bangalore who arranged our schedule and specifically Dr. Beryl D'Souza and Dr. Alison Malcolm from the OMI headquarters in Hyderabad who joined us for the visit to Hubli and introduced us to the work with the Devadasi.

1.4 Quotations – Where possible all quotations used in the report have been placed in *italics*. Some names have been changed to protect identity.

2. **OBJECTIVES OF THE VISIT.**

2.1 To visit the work of Operation Mercy India (OMI) to learn about the situation with the Devadasi (Temple Prostitutes) and to assess how HART could be involved in work amongst this vulnerable and voiceless group.

2.2 To learn from a wide range of Christian, human rights and business leaders, about their perspectives on abuse through human trafficking and gender based prejudice.

2.3 To develop HART's strategy for work in Karnataka State and to establish a potential partnership with OMI.

3) **EXECUTIVE SUMMARY**

- HART is privileged to maintain & develop its partnership with Operation Mercy.
- The previous partnership, involving support for the work with HIV+ Dalits in Dhamapouri, Tamil Nadu, was successfully concluded when the Clinic developed into a hospital capable of providing for the clinical needs of this very vulnerable group – the doubly ‘Untouchables’; as well as being outside the caste system and therefore ‘Untouchable’, as HIV+, they are also deemed ‘Untouchable’ within the local culture.
- Discussions earlier this year with Dr. Beryl D’Souza, resulted in a request for HART to enter a new partnership, supporting programmes for another intensely vulnerable group: women and girls trapped in various forms of sex trafficking and exploitation.
- They include the ‘dedication’ of young children to a life of service in temples, which involves sexual exploitation from an early age, sometimes soon after the onset of puberty.
- The majority are young girls, who become “Devadasi”, identifiable by a necklace of red and white beads which they are given at the time of ‘presentation’.
- Parents often ‘dedicate’ their daughters as a result of acute poverty, which prevents them from being able to provide for their girl children in any other way.
- Once they reach puberty, they are trapped in the system of enforced prostitution; they may have to ‘service’ many men each day.
- Other problems inevitably follow: STD, HIV/AIDS, pregnancies and responsibility for the children born from these abusive sexual relationships.
- The women are therefore unable to leave their role as “Devadasi”, as they have to provide for their dependents.
- They are also doomed to a life of helplessness: they will almost never be able to marry and their children may reject them, as they cannot tell them the identity of their fathers – a serious problem in Indian culture, where the father’s identity is important for marriage.
- The children are therefore also stigmatised by their mother’s identity as “Devadasi” and therefore many of the girls have no option but to follow their mothers into the same lifestyle.
- There are other forms of sexual trafficking, including the selling of children into prostitution by very poor families.
- It is estimated that many boys and young men are being exploited and that they may constitute as many as one third of this form of sexual exploitation.
- The Indian Government has introduced legislation to try to address these problems.
- However, implementation of the law seems to be inadequate. For example, police were visibly present at the temple the HART delegation visited, but the efficacy of their operations is deemed to be questionable.
- OM has established a centre for the rescue and rehabilitation of “Devadasi” near Hubli in Karnataka. HART is privileged to consider ways in which to support this very important initiative and has offered to respond positively to a proposal for financial assistance.
- HART female personnel interviewed some of the “Devadasi”. Their stories, included in this report, illustrate the extreme tragedy of their predicament and the urgent need for supportive intervention, in fulfilment of HART’s dual remit of practical aid and advocacy.

4) **2010 Context for Human Trafficking & “Slavery” in India**

- 4.1 The situation in India for the thousands of very vulnerable groups, particularly women and girls, is increasingly complex, involving trafficking of children and young girls into a form of modern day slavery and sexual bondage. Hundreds of thousands are essentially without a voice and are trapped in a very unjust and cruel system from which the poorest, the outcastes (Dalits) and the lowest caste find it very difficult to escape. All of these activities are “legitimised” through the religious and social systems.
- 4.2 There are approximately 170 million Dalits in India, with a further 80-90 million tribal people, external to the caste system. The Federal Government itself states that approximately 100 million people in the country are affected by human trafficking, of whom 70% are Dalits. Of the other 30% the majority are low caste. International organisations working with this vulnerable group include the Dalit Freedom Network and the Dalit Solidarity Network.
- 4.3 The Government in India is taking positive steps with its statement that the greatest scourge on the country is the human trafficking issue and itself published the figure of 100 million people. Judges have declared against it and in a number of states are trying to establish stronger laws against it, most notably Maharashtra and Andhra Pradesh, the latter of which is the epicentre of human trafficking. However, at present there is not an overall law specifically targeting human trafficking and prosecutions are made under various criminal laws such as rape. Politicians and groups in India are working on this in order to establish laws that are comparable to the situation in other countries. The Federal Government appears to be sympathetic to this and the hope is that such legislation will be passed as soon as possible. *“If India is over the next 10 years to remove this scourge, then to have appropriate laws is very important, although so much is dependent on whether state and local authorities make use of them.”* (Joseph D’Souza – Head of AICC)
- 4.4 Some states have shown sympathy in offering support to the Dalits by supporting schooling, including providing free land for the construction of schools. This is very important *“as it sends out a message that daughters need not be sold in order to earn money and another future is possible. This is especially so when micro-credit and job creation goes hand in hand with the schools.”* (Joseph D’Souza)
- 4.5 Recent reports indicate that 30% of those placed into prostitution are male. It is thought that the majority who abuse them are from outside India, particularly the Middle East and Western countries.
- 4.6 It is also suggested that practitioners of paedophilia are increasingly taking advantage of the situation in India. Perhaps the increasing clampdown on this trade in Thailand is causing it to shift to India instead.
- 4.7 It is now recognized that Moslem girls are being trafficked to the Gulf and there is a growing movement amongst Moslem women to work closely with groups from other faiths also involved in this area. However, the religious and social identity of those trafficked is mixed; the majority are Hindu; smaller numbers are Christian and Moslem. The Christian number includes those trafficked from the tribes in the north east.

4.8 It is also suggested that internal militancy is being created in India as tribal groups and others have no confidence in the social system and they “*have had enough*”.

5) Programme Perspectives - Karnataka

5.1 The visit to Bangalore and Hubli provided an opportunity for the HART team to link with a potential new partner in OMI, which has been working for some years with very vulnerable groups of women and girls trapped by the kind of systemic and structural violations of human rights outlined above.

5.2 Tarika Women’s Centre – Located in Bangalore, this is a rescue and rehabilitation centre for girls and young women who have been trafficked or are vulnerable to being so for a variety of reasons. The centre is run by Operation Mercy India (OMI) for around 100 women with the aim of providing prevention rehabilitation counselling and skills in Tailoring, Computing, Embroidery and spoken English. The Centre was started early in 2010 and at the first graduation ceremony in October, 72 women were given their certificates in tailoring and computing, after six months of training.

Many of the women who attend the Centre do so as a result of abuse within families, frequently caused because of poverty or even religious teaching. Girls are linked into the programme through OMI’s extensive network of workers throughout southern India, who at a community level are in touch with those living in situations of uncertainty or potential abuse. Frequently traffickers lure vulnerable girls and young women with false promises, encouraging them to cut their ties with families where they may have been abused. Consequently, there are many disempowered young women, who often feel trapped and unable to escape from those who are abusing them.

5.3 Some statistics

- It is estimated that there are 15-20 million bonded slaves throughout India
- 95% of the children who are born to prostitutes end up as prostitutes themselves and the problem then becomes self-perpetuating
- Once rescued through initiatives such as Tarika, around 5-10% return to their old way of life although even for those who don’t, frequently there are set-backs and for each of the girls the way forward is often hard
- Rescue is made more difficult owing to corrupt police who may be operating with the traffickers

5.4 The girls at the Centre spoke of “being loved” back to a more normal existence and of the increased sense of dignity and self-esteem that came from learning new skills with the consequent potential of obtaining a job in the longer term. Many of the recent graduates had obtained work in local clothing factories, with those doors having been opened through the skills training that they had received through the Centre. “*We were treated like rubbish....but today we can hold our heads up high*” was one comment made by a recent graduate of the tailoring course, whilst another spoke of her pride at being able to speak English as a result of the course. “*We ladies were treated like rubbish, but you have honoured us*” was another comment made by a young woman.

5.5 A senior staff member spoke of the “huge and evil system” that existed throughout India, entrapping young women and which resulted in a loss of hope and despair. The staff at Tarika, were therefore keen to develop links with other organisations in Bangalore, who were involved with similar work and contacts had been established with Oasis and the International Justice Mission.



Young women & girls of Tarika after a show of music and dance

At separate meetings the following stories were shared with HART staff by three of those who had benefited from attending the Centre

S – Aged 20

“I was born in Mumbai and came from a Hindu background. My mother died when I was six leaving me with my brother (aged 14) and my sister (aged 5). We were largely rejected by the wider family except by my aunt and one of my mother’s friends who looked after the three of us. My life has been very difficult but God has worked within me after I first heard the Gospel explained to me when I joined the Centre. I greatly value what I have learnt at the Centre, especially in being able to speak English. The friendships that I have made with other girls at the Centre mean so much to me. My desire is to be a teacher and I want to help those who have been through similar experiences to me.”

5.6 Next, one of the youngest girls at the Centre, who was very articulate for her age and who spoke movingly of the challenges that she had faced during her young life:

D – Aged 12

“I was born in the town of Shimoga, about 200 miles from Bangalore. Members of my family practised witchcraft and I was largely brought up by my grandparents who beat me. I often wasn’t sent to school and I only very recently came into contact with the Centre. I attend the “Good Shepherd” school (run by OMI) and want to become a doctor when I am an adult. Much of my early years were spent living in a slum where there was no adequate supply of drinking water and only 3 toilets for every 100 households.”

- 5.7 Finally, the oldest girl of the three who came from a different background from her two friends, but whose story again highlighted the fractured families, where so often the route into the hands of the traffickers first starts:

Y – Aged 27

“I was born into a wealthy family but my father lost everything through drinking and gambling, when I was 12. His job ended and he was unable to pay school fees for me, although my mother tried to help me where she could. I became a Christian in 2005, but my brother was very hostile to what had happened to me. My mother is in Bangalore and I occasionally see her, but I haven’t seen my father for many years. I have completed my computer training & I would like to work in Christian ministry.”

- 5.8 Conference : “Working Together to end Spousal Abuse” – Given the issues that emerged from the visit to Terika, it was valuable to be able to call briefly at a conference being run at SIAC (South Asia Institute of Advanced Christian Studies), a local seminary, on this topic with representatives from Indian NGOs and other relevant agencies. There was a focus on issues of abuse with the comment being made that the context in India was characterised by *“women frequently finding themselves in abusive situations that went on for years leading to great despair and a sense of hopelessness”*. It was important that programmes should be identified that were working in these kind of areas and one delegate described a tool known as “Context Based Strategic Planning” where the emphasis was less on an organisational approach to the problem and more on a network approach, that leverages the local context and situation. Through this methodology shared learning is utilised that is able to generate more accurate pictures of what is going on in that context and the best and most appropriate ideas can be harvested.

6) Meeting with Local Leaders on Human Rights Situation in Karnataka & more widely

- 6.1 The meeting had been organised by the All India Christian Council (AICC) and was attended by local Christian leaders as well as senior representatives from the Bangalore business community, the judiciary and senior NGO representatives working within this sector. Those who attended were:

- His Honour Judge Michael F. Saldanha
- Head of All India Christian Council (Chair of Meeting)
- Ashok Mathews Philip - Executive Director South India Cell for Human Rites Education & Monitoring (SICHREM)
- Mr. James Arun - Local Advocate
- Ms. Brinda Adige - Head of Global Concerns India
- Mr. B.G. Koshy - Managing Director of Koshy Holdings PVT.Ltd
- Mr. J. Varada Raj - National Director, Alpha

- 6.2 The reports that were given outlined the situation in Karnataka State, where two years previously the Bharatiya Janata Party (BJP) had taken control of the state government following the most recent election. In some ways their electoral success in the region, which had never been under their control in the past, was unsurprising given the joint control that they had exercised in the state with the Congress Party since the previous election four years earlier. The overall impression given by the group was of increased force against Christian activities within the state, something that had never been experienced before. *“Most of the repression in this country comes from Government agencies”* was an early comment made during the meeting and it was claimed that every day there were reports of attacks on Christians. The view was strongly expressed that an attempt had been made since the BJP came to power *“to repeat what had happened in Orissa & Gujerat...with state supported attacks”*. However, the difference in Karnataka was that a united group, comprising members of the clergy, NGOs and other citizen groups confronted the Chief Minister and spoke out against what was happening within the media. As a result *“a disaster was averted in the state and strong resistance was put up against the hate campaign that took place”*.
- 6.3 One participant spoke of the *“one man inquiry”* that he had instigated during this period that had not as yet been published, looking into what he described as *“state terrorism”* that had been unleashed and that the threat that this represented was ongoing with *“at least a thousand attacks against the Christian community taking place in Karnataka alone.”* He described a situation whereby *...“Government authorities (represented in his view as the police) have unleashed violence generally against minorities including Moslems”*. Many false charges had been brought against Christian groups but it was felt that the media had not brought this to light. Additionally two other comments were made that highlighted a deteriorating situation:
- a) Bangalore has the highest number of atrocities against women of any state in the country
 - b) It was claimed that the state Government had undertaken a planned campaign of attacks against minority groups, particularly Christians, Moslems and other minorities. A bill was introduced to Parliament and pushed through to prohibit the eating of beef and the slaughter of cows with serious penalties against those who offended. The aim was to try and attack religious groups including Christians and Moslems. It was emphasised that there was no legal sanction for such actions and the Bill was prevented from becoming law by the actions of HE Bharadwaj the Governor of the State, who all agreed had acted very bravely.
- 6.4 Another participant emphasised the dismal picture of human rights within the country and the need for the Government itself to be better educated on human rights. A comment was made about the systematic destruction of institutions created by the state, with even the State Human Rights Commission being attacked by the Government. It was claimed that the police had been used as a tool by the state, with police stations used as places of torture. The story was told of one woman who was tortured for three hours using such brutal methods as electric shock treatment, but who at the end of the whole process was found to be not guilty. Throughout the incident her child, who had accompanied her was forced to listen to her screams. She was released without charge and was told to go home, where she arrived in a deeply traumatised state and was supported by her neighbours.

6.5 The consequence of this deteriorating situation was that there was no longer any faith amongst the general public in the justice system and within such a context it was frequently the poor who became marginalised and victimised. One story was told of a high profile political leader within Karnataka making a statement that “*Christians must be exterminated*”, yet no action was taken against him following such an emotive statement. A story was also told of the Methodist Church in Balgaum, where there was a dispute over a land issue and an attempt was made to seize all the land owned by the church; the situation was only saved through the willingness of a local judge to stand firm against those seeking to seize the land and prevent its ownership being changed, ruling in favour of the church. Examples were given of human rights abuses in the state that were very common:

- a) Frequently it was women and members of the Dalit who are marginalised more than other groups
- b) 200 Dalit deaths are reported every month in Bangalore alone
- c) Rapes are very common with only five in every hundred ever reaching court
- d) Comments were also made about the numbers of women and children being trafficked and during the month of September the numbers reported missing greatly increased, it is believed largely because of the Commonwealth Games that took place in Delhi at that time
- e) Too often the police are unwilling to respond quickly to reports of trafficking and there appeared to be little desire on the part of the Government to look seriously at this whole issue.
- f) There was evidence of large numbers of people being systematically tortured with no desire on the part of Government to investigate the issue
- g) Further comments were made about the police being unprepared to respond rapidly when reports of trafficking emerged (It was alleged that within the last week a 19 year old girl had been rescued who had originally been bought at the age of 8; there was much fear)
- h) There was a clear challenge in that it appeared the authorities were unwilling for these kind of issues to be discussed
- i) A point was also made that too much bureaucracy killed off initiatives that were taken against the traffickers, with an example being given of the Child Help Line that came to nothing and frequently actions were taken against those NGOs that became too visible
- j) The issue of child abuse was often heightened where homes and families were broken and too often children found themselves being used as scape-goats

6.6 The formal meeting ended with brief comments made about the lack of an international response on these issues. Too often the judiciary within India had been centralised resulting in bias and the lack of a willingness to engage with the issues. Too frequently it was the poor who were more impacted than other groups and the need for political leaders in countries like the UK to speak out in international fora on such issues was crucial. (NB: In a subsequent informal conversation with one of the participants who had a national Christian ministry within India, the comment was made that he felt some of the points that had emerged during the meeting were somewhat overstated and that the influence of churches was greater than some were willing to say).

7) Visit to OMI Devadasi Programme : Ghataprabha

The team were accompanied by Dr. Beryl D'Souza & Dr. Alison Malcolm, both of whom work out of the OMI Headquarters in Hyderabad for this visit to what was in effect an HIV/AIDS programme centered on the issue of the Devadasis, amongst whom HIV infection rates are increasing. The Devadasis are one of the most disempowered groups within the whole of India and in order to understand the challenge it is appropriate that the problem is reviewed in a fuller way to set the context of an issue that impacts on the whole trafficking problem referred to in the previous section.

7.1 The meaning of the word Devadasis is “maids of god”, that refers to very young girls who are set aside by their families for dedication to Hindu temples. It is estimated that there are around 250,000 girls who have been dedicated to the goddess Yellamma, which is basically a cover for religiously sanctioned work as prostitutes.

7.2 Devadasis predominantly come from very poor families and once these young girls (sometimes aged as young as 8) enter the system, they frequently find themselves trapped, with no means of getting out and returning to their families, who anyway have placed them there in the first place owing to their need of maximizing their family income. Predominantly these girls are Dalits or come from the lowest caste.

7.3 Laws have been enacted to try and prevent this inhumane practice, but in reality there are ¹too many vested interests who gain from the system so that it is allowed to continue unhindered and “below the surface”. Frequently such girls end up in the sex trade that is based within large cities. There is a particular focus on this system within the region straddling the states of Karnataka and Maharashtra, where many of the Yellamma temples are based.



Yellamma Temple

7.4 One of the consequences of this system is an increase in the numbers of HIV/AIDS infections, particularly in Karnataka State that has one of the highest levels of infection of any state in the country. No treatment, counselling or other support is offered to such women, whose human rights are being abused owing to their very low caste status and the unwillingness of any of the authorities to become involved. As a recent OMI document (see footnote) put it, “Overall, the Devadasi system has become one of the largest sources of exploitation of women in the lower castes”.

7.5 OMI are seeking funding support towards the budget of this programme over the next few years and it would appear that the majority of HART’s criteria are met to enable “a voice to be heard, for the voiceless women of the Yellamma temples”.

¹AICC/DFN/OMI Proposal document – “Good Shepherd Healthcare : Belgaum HIV/AIDS Centre” – March 2010

8) One to One Meetings with Ladies from OMI Programme

8.1 Devadasi aged 29

She has 2 sons, a mother who is also a Devadasi and 2 grandparents.

'My mother doesn't know how old she was when she became Devadasi and I don't know what age I became a Devadasi. I was always called a Devadasi when I was little. The practice began when I reached puberty. When I was 12 years old, I was sent to the Devadasi's house. I went to the temple, but I can't remember what happened there. When I was 12 years old, I started my 'business' under my mother's patronage in our own home.'

8.2 *When I was 12 years old, I started as a Devadasi. I am the only daughter, so people came to our house, where my mother was also a Devadasi. Because my mother was a Devadasi, there was no-one to care for her and she needed help to care for her other children. I wanted to look after my mother, so it was for her sake that I took on this commitment. When I was 10 years old, I was at school and had reached 5th standard. My mother stopped me from continuing my education, because she didn't understand how important it was and because it isn't necessary for a Devadasi.*

When my mother made me leave school, I cried so much because I wanted education, but I have now lost the opportunity.

Every night, men came; if I rejected them, I didn't earn any money – and because I wanted to care for my mother, I had to accept them every night

Many men were very difficult. I did refuse some men, because I wanted to take care of my body – then they would make jokes and taunt me and try to force me, but I still managed to refuse some of them. I now have 2 children aged 9 and 12, I had to work as a Devadasi for 7 years.

I lost my life because I lost everything, but I live for my children. Because you have come and listened to our stories with interest, thank you very much. Because the people here, in the house next to us, reject us – but you have come from the other side of the world to comfort and love us - and that changes our lives.'

8.3 *The tradition began when I was very little. I was taken to the goddess at the temple. The priest asked the astrologer for a sign and the astrologer said that if I married, my husband would die, so my mother said if my husband were to die, there was no point in my marrying, so I should become a Devadasi. I didn't want to become a Devadasi, but when I was 8 years old, I was taken to the temple and dedicated to the goddess. The priest prayed and put the necklace with the red and white beads on me. I was delighted because I was given a gift.*

Then when I reached puberty, aged 10, I only stayed at home for 2-3 months and then I was sent to the town of Sangli [check name]. Back in my village, there are many Devadasis; my mother was ill and my siblings were very small, so I had to care for them. So I agreed to do what I had to, to help them. They were living in a small hut and the people offered to help them and sent me to Sangli.

I began 'work' when I was 12 or 13 years old. Then I went to the brothel, I didn't know what would happen. When I went inside, I was told to remove all my clothes and I started to cry. They said that if I didn't remove all my clothes, the men would beat me and I cried even more.

We had to work for 24 hours without any rest. The agents would bring 20 men in 24 hours and we had to submit. We never had any days' rest. We had to work all the time. I did this for 4 years.

Now I have 2 daughters. When I first became pregnant, I still had to work until 7 months into pregnancy. When I was 7 months pregnant, I returned to my village. Afterwards, I returned to the same place and the agent took care of my baby. My elder daughter was 2 years old when I became pregnant again and I stayed in the brothel until I was 5 months pregnant. Then I started bleeding, so I went back to my village for delivery. The bleeding continued for 6 months. I was so ill; I could only lie on the bed; I could not get up, I was so weak. There were so many difficulties, because I had to care for the children, I became so distressed. When I returned to the village, no-one took any care of us; they rejected us. No-one loved me. When I went to the brothel, money was given to my mother; without going to the brothel, I had nothing to give her.

I cannot count how many men have come into my life. There seemed no limit. It must be over 1,000. Sometimes, it was 25 a day.

I was once beautiful. Now I am worth nothing.

Now I am a Christian, I can do some field work and my 2 daughters can go to school.

But life is a struggle, because the children have no father, people mock them; when they ask me where their father is, I have no answer, so they are upset and we are very sad – because there is no answer.

I can't talk any more, because I AM TOO SAD; I AM REMEMBERING TOO MANY THINGS and I CANNOT TALK ANY MORE – I AM TOO SAD...'

- 8.4 When I was aged 7 or 8, I was taken to the temple and given beads by the priest. I now have 3 children, 2 sons and 1 daughter.

Men just use us and go. I have to take care of the family – of everybody, working in the fields.

After being taken to the temple, I went home; I started sexual activities at home.

I was the elder daughter and I had to care for my siblings and my family. I lived in a village of Devadasis, so everyone did this. I used to have 4-5 men every night for 40 rupees. If I was ill, or had a problem, they just gave me an extra 10 rupees.

If I had a husband and children with him, this would not happen in my life. I look at my neighbours and ask why this cannot be for me?

I can't express what has happened in my life or the pain I have been through. I am called Gorrava Handigund [she insisted on spelling out her name]...

Now I have to go to the fields to collect the gleanings.

I'm physically so tired; I have no strength to work. For 15 days I've had fever and tiredness.

But I have to work for my mother and father and work in the house every day.

My children won't look after me. They never come to me. They are very disappointed because they have no father and people criticise them and us because we have no place at all.

I am so sad in every way.

Why was I born a woman? I'm fed up with my life.

I don't know how to read, write – I am uneducated.

I have had 9 years of [gynaecological – my word] problems and I need surgery.

But I have to work in the fields, because if I don't work, we have no food.

My brother and his wife are dead. I have to take care of their children as well as my own,

Why was I born a woman?

I wish I had not been born. I want to die but I have to look after my family...'

APPENDIX I : DAILY SCHEDULE – NOVEMBER 2010

| | | |
|----------------------------|---|---|
| Tuesday 16 th | : | 14.50 : Depart Heathrow |
| Wednesday 17 th | : | 07.15 : Arrive Bangalore 10.30 : Visit Terika Centre 13.30 : Call at Conference - SIAC Theological Seminary "Working Together to end Spousal Abuse" 15.00 : Meeting with Women & Girls from Terika 18.30 : All India Christian Council Meeting with local human rights & professional Christian Leaders |
| Thursday 18 th | : | 09.00 : By road Bangalore – Hubli 17.30 : Meet Dr. Beryl De Souza & Dr. Alison Malcolm Night at Haris Hotel |
| Friday 19 th | : | 08.30 : By road Hubli – Ghataprabha Meeting with Devadasi women linked to OMI HIV / AIDS Programme Private Meetings with women Private Meeting with Pastor Manoj Visit to Yellamma Hindu Temple 19.30 : Flight Hubli – Bangalore |
| Saturday 20 th | : | 09.15 : Flight Bangalore – Kolkata |