

Know me:

A Self Exploratory Exercise to
Understand Vulnerabilities of
Adolescent Girls

A Northern Karnataka Experience



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Introduction

The adolescent stage is considered one of the most significant periods of transition in an individual's life. This period between childhood and adulthood spans 8-9 years usually and has great bearings on forming individual's opinions, choices and perspectives. The complexity of this age is marked by a range of physical, psychological, sexual, emotional and social changes. The adolescent age has the potential to be the most productive and significant in developing positive views and approaches affecting the overall development of an individual.

Also true of this age is that adolescents are often misunderstood or neglected and termed "rebellious" and the age "volatile". Individuals of this group often face a dilemma between needing to belong and having an identity of their own. Simultaneously, adolescents tend to lack the life experience to make effective choices. The desire to want to be in control and feel grown up are common emotions of this age.

However, with proper and cordial support systems, this group has the potential to be the most vibrant and creative. This is the age when individuals have the drive to make informed choices and the courage to face adversities that can lead to development of meaningful social roles. Adolescents have the ability to think abstractly and reason more effectively. The manifestation of this age can differ based on gender differences and social and cultural conditions.

In the Indian context, particularly looking adolescent girls, the dynamics in the social arena work very differently from other developed and western cultures. Socialization of the girl child in India has followed pattern of thrusting upon her the combined cultures of patriarchy and hierarchy. Women are a marginalized group because of their limited access to resources and opportunities and their systematic exclusion from the position of decision making. This process of exclusion tends to start at the family level influencing psychological development at an early age.

Awareness of nutrition, lifestyle related behavior and sexual health positioned in this phase can improve the health of adolescent girls and facilitate an easier transition to womanhood. Nutritional problems originating earlier in life as well as those occurring during this period can be addressed during this stage. More importantly, adolescent girls need to be viewed beyond their needs and rather as individuals who are to become productive members of society in the future.





Background on Adolescent Girls in India

According to the Census of India 2001, there are 225 million adolescents in the age group of 10-19 years, comprising nearly one-fifth of the total population of India (22%). Of the total adolescent population, 12% belong to 10-14 years age group and nearly 10% are in the 15-19 years age group¹. There are an estimated 105 million (47%) adolescent girls in the age group 10-19 in India.² About 18% of adolescent girls aged 15-19 years have completed at least 10-11 years of education while 22% have no education, compared to 25% and 7% boys respectively.

In India, among adolescent girls aged 10-19 years 27% are severely anemic and 49% are moderately anemic.³ More than 47% of girls were already married by 18 years. Currently, 27% of adolescent girls aged 15-19 years are married (almost 15% urban and 33% rural – NFHS-3).⁴ There are over 10 million pregnant adolescents and adolescent mothers in India, with one in six girls (17%) age 13-19 beginning childbearing. Nearly 20% of the 1.5 million girls married under the age of 15 are already mothers.⁵ Statistics show that 50% of maternal deaths in adolescent girls aged 15-19 years are due to unsafe abortions.⁶ Only 26% of adolescent girls aged 15-19 years use the public health services.⁷ Compared to adolescent boys, adolescent girls in India have lower levels of nutrition,⁸ poorer access to adequate, healthy food and requisite healthcare, and greater financial dependence on the family.

The current employment status of adolescents aged 15-19 years (NFHS-3) shows that almost 27% of girls compared to 47% boys are employed. 79% women in rural areas are agricultural workers of whom almost 50% receive cash payment while 33% may not be paid at all.⁹ While early marriage, lack of education and skills limit young women's access to employment opportunities, when employed they are less likely to be paid.

¹ http://fileaway.info/Read/_vp.cGxhbm5pbmdjb2ltaXNzaW9uLm5pYy5pbGg-_vp..qj.aboutus.qj_committee.qj_wrkgrp.qj_wg_adolcnst.pdf.html

² <http://nlpccd.nic.in/mch/lt/dom/erl1.pdf>

³ http://www.rchilps.org/pdf/rch2/National_Nutrition_Report_RCH-II.pdf

⁴ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf

⁵ http://www.mohfw.nic.in/NRHM/Documents/ARSH/Implementation_guide_on_RCH%20II.pdf

⁶ <http://nlpccd.nic.in/mch/lt/dom/erl1.pdf>

⁷ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf

⁸ <http://www.nfhsindia.org/pdf/India.pdf>, <http://www.nfhsindia.org/pdf/Karnataka.pdf>

⁹ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf



More than 20% women aged 15-19 years have experienced physical violence since the age of 15 (NFHS-3). 5% of adolescent females in the age group of 15-19 years experienced sexual violence.¹⁰ Gender inequities and biological differences increase the vulnerability of adolescent girls to sexual violence, sexually transmitted infection (STI) and HIV/AIDS. Adolescent girls/women's physiological susceptibility to STI and HIV infection is estimated to be at least two and a half times higher than in men. This risk is compounded by cultural practices in the Indian context such as the prevalence of child/adolescent marriages and forced marriages.

Thus, adolescent girls experience multiple axes of deprivation based on their low levels of and poor access to health, nutrition, education and livelihood opportunities. Their low status in the family as girls, adolescent wives and mothers denies them decision-making in areas that are vital to the quality of their life. This lack of power is further compounded in society by their low social status in case they belong to the Scheduled Castes (SC)/Scheduled Tribes (ST).

¹⁰ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf





Situation of Adolescent Girls in Karnataka

In Karnataka, 22% of girls (26% in rural areas) are married before age 18 and 50% of currently married women aged 20-24 years (54% in rural areas) were married before age 18. Births to women during age 15-19 are 10% out of total births.¹¹ School dropout rates for girls 6-16 years are 44%.¹² Among adolescent girls aged 10-19 years 15% are severely anaemic and 44% are moderately anaemic.¹³

In Karnataka, the risk to the quality of life of adolescent girls is further exacerbated due to the tradition of early marriage and the Devadasi tradition (Box 1) in North Karnataka that pushes the adolescent girl into making an early sexual debut without any control over partner selection and partner change. The denial of her right to make decisions that impact upon her life such as schooling, marriage, dedication, safe sex, beginning of child-bearing and family spacing greatly increase the health risks and vulnerability of her family/self and reduce her livelihood opportunities.

Gender and social norms limit girls' mobility, aspirations and participation in decision-making on matters that are crucial to their lives and livelihoods. Adolescent girls are regarded as "little women" who have to assume household, marital and child-bearing/rearing responsibilities while adolescent boys may not be similarly burdened. Some of these norms and stereotypes consider girls as "worthless" and do not value them either within the family or the community. These norms work to reduce their self esteem and limit their aspirations and desires.

Due to **traditional cultural practices**, early marriage is the norm in northern Karnataka. This means early sexual contact so that adolescent girls become wives and mothers before their bodies are fully mature posing risks during pregnancy and child birth, and increasing the instances of maternal and infant morbidity and mortality. Cultural taboos on sex and sexuality prevent women from seeking information or care for reproductive and sexual health.

Adolescent girls from among the Devadasi community in North Karnataka continue to enter into sex work, whether through initiation, or by virtue of being the daughters of Devadasis who find their options limited by their family/caste background, or the familial expectations of them as daughters of Devadasis who would follow in their mothers' footsteps and provide

Box 1: The Devadasi Tradition

The Devadasi tradition in India is centuries old, mentioned in written records since the twelfth century. In brief, the Devadasi tradition involves a religious rite in which adolescent girls are dedicated, through marriage, to different gods and goddesses, after which they become the wives or servants of the deities and perform various temple duties. Over time, these duties came to include provision of sexual services to patrons of the temples, and, owing to the sacred setting and the view that Devadasi women embody a form of divinity, this activity has been referred to by some as "sacred prostitution". The sex work associated with the Devadasi has become increasingly commercialized in many contexts. Today, the Devadasi tradition is widespread in certain districts of northern Karnataka among specific Scheduled Caste communities, and the sex work associated with it is socially and culturally embedded.

¹¹ <http://www.jsk.gov.in/dlhs3/karnataka.pdf>

¹² http://karnatakaeducation.gov.in/pdf_files/AREng0607.pdf

¹³ http://www.rchips.org/pdf/rch2/National_Nutrition_Report_RCH-II.pdf



economically for the family as de jure women-headed households. Hence, adolescent girls from the Devadasi community usually drop out of school early, and have limited access to health services.

In the three North Karnataka districts of Bagalkot, Belgaum, Bijapur, more than 22,000 FSWs are registered with Karnataka Health Promotion Trust (KHPT) of whom 49% are Devadasis. Devadasi are traditional sex workers, who initiate sex work early (15-18 years), are largely illiterate (66%) and often entertain more than 10 clients per week. Many adolescent Devadasis migrate to Sangli and Pune, towns in the neighboring Maharashtra state, where most brothel madams are originally from northern Karnataka. Cultural acceptance of the Devadasi practice, economic imperatives within poor families, and lack of other role models within the community, all contribute to the Devadasi practice and to the vulnerability of young girls.

Nutrition, healthcare and education at the family, community and state levels are not tuned to service the needs of this burgeoning population of adolescent girls. A lack of education for girls has a negative influence on child mortality, economic growth and fertility rates.

High **poverty** levels create economic pressures that force adolescent girls out of school and into marriage and/or the unskilled work force. The situation is particularly acute in northern Karnataka, which is drought-prone and suffers substantial poverty.

School dropout

The adolescent girls from the rural areas in North Karnataka, particularly the Devadasi community, are subject to a lack of prioritization for their education given the high rate of illiteracy among the mothers of adolescent girls, for example, 80% among mothers who are sex workers. Families prefer to keep girl children at home to help in the household chores as well as to be under their watchful eyes. Therefore, if the village only has a primary or higher primary school for girls, then it is likely that these girl children will simply discontinue their schooling as they enter into adolescence. Evidence shows that 34% of the girls drop out from school by age 10.

Poor nutrition and health

Mortality rates are much higher for adolescent women compared to adolescent men. The difference is especially glaring in the adolescent age group of 15-19 years reflecting the consequences of lower nutritional intake, early marriage and childbirth, low level of knowledge and information about reproductive health and insufficient access to health care among women of these age groups. A survey in the region conducted by KHPT revealed that 12% of unmarried girls reported having had an abortion in the past year.

Poor life skills and lack of autonomy

NFHS-3 reveals that 46% adolescent girls aged 15-19 years have no participation in decision making; 60% do not participate in decisions regarding their health care; 65% have no control over use of money; and 66% are not involved in decision-making for visiting family and friends.¹⁴

¹⁴ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf



Early sexual contact

The vulnerability of adolescent girls stems from the practice of dropping out of school either for early marriage and/or early initiation into sex work. In Karnataka, 41% of girls are married by 18 years.¹⁵ Overall 19% of the FSWs in the state started sex work when they were younger than 15 years.¹⁶ In a recent survey by KHPT, it was found that among families, although there are a large number of adolescent girls aged 12 years, the number drops considerably between 13-17 years. It is presumed that many of these missing girls have been initiated into sex work. Early sexual debut/contact and the lack of knowledge or power to negotiate safe sex within both marital and client relations makes them especially vulnerable to sexual violence, forced sex and consequently STI/HIV infection.

Childbirth/childcare

Adolescent childbearing is common in India and Karnataka despite the fact that pregnancy in adolescence is associated with higher risks than older ages. NFHS-3 shows that 12% of all women (married and unmarried) aged 15-19 years and 44% of currently married women in the same age group have begun childbearing. During NFHS-2, 22% had already borne a child at the age of 15 years.

The NFHS overall findings reveal that adolescent mothers (less than 15 years and 15-19 years) are more vulnerable to risks related to pregnancy and childbearing. They are also more disadvantaged in terms of health services like antenatal and postnatal care, delivery and assistance during delivery. They suffer higher levels of postpartum complications and risk of having low birth babies along with higher levels of neonatal, postnatal, infant and child mortality.¹⁷

Poor access to services

The mobility of adolescent girls/wives is severely restricted with 70% not allowed to go to the market alone, 77% are not allowed to visit the health facility alone and 83% not allowed to go outside the village/community. The lack of mobility and low educational levels due to gender and social norms, and low self-confidence hinder access to services. In North Karnataka, adolescent girls engage in sexual activity early on, but due to social and moral sanctions, do not access services in the formal sector.

Exposure to violence

More than 20% adolescent girls/wives aged 15-19 years have experienced physical violence since 15 years of age and 5% reported experience of sexual violence (NFHS-3).¹⁸ The problem analysis underscores the links between the structural drivers of gender inequality, traditional cultural practices, nutrition, health, education and poverty, and the resultant health risks and poor quality of life for adolescent girls in North Karnataka. The empowerment of adolescent girls is critical to reduce their health risks and improve the quality of their lives.

¹⁵ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf

¹⁶ ICHAP survey, 2001.

¹⁷ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf

¹⁸ http://mohfw.nic.in/NRHM/Documents/RSH_of_YP_in_India.pdf



Government/ Public Health Response

At the national level, the Women and Child Development Department has conceived of the Sabla – Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG) and Kishori Shakti Yojana (Adolescent Empowerment Scheme) sponsored by the Central and State Governments.¹⁹ The broad objectives of both the schemes are to improve the nutritional and health status of adolescent girls between 11-18 years of age, to provide literacy, numeracy and life skills that improve their decision making capabilities, to train and equip them to improve home-based and vocational skills, to promote awareness of health, hygiene, nutrition, home management, child care, and take all measures as to facilitate their marriage after attaining the age of 18 years, and to gain a better understanding of their social environment, public services and its impact on their lives. These schemes are being implemented through Anganwadi Centres and include the provision of supplementary nutrition. At the state level, the Sabla scheme is sanctioned for implementation in Bangalore, Bellary, **Bijapur**, Chikmagalur, Dharward, Gulbarga, Kodagu, Kolar, Uttara Kannada districts of Karnataka with improved financial assistance and coverage while the Kishori Shakti Yojana is applicable in the other districts of Karnataka. These schemes have a nutrition and non-nutrition component to be implemented through convergence with other departments and their schemes for adolescent girls.

National Rural Health Mission (NRHM) addresses the issues of adolescent girls aged 10-19 years through its launch of the menstrual hygiene program for adolescent girls in nine districts of Karnataka including six districts of north Karnataka and Chamarajnagar, Kolar and Chitradurga in south Karnataka. Under the one-year pilot project, estimated 1,000,000 girls aged between 10 and 19 will be given six sanitary napkins per cycle by their respective Primary Health Centers (PHCs).

Moreover, Reproductive and Child Health (RCH)-II and NRHM have a focus on adolescent reproductive and sexual health (ARSH). The ARSH RCH strategy focuses on re-organizing the existing public health services in co-ordination with outreach to meet the service needs of adolescents. Preventive, promotive, curative and counseling services are promoted for adolescents, unmarried and married, girls and boys.²⁰

Work by Civil Society Organizations in the Region

Samuha-UCSF is a collaboration working on the Adolescent Livelihood and Reproductive Health Project²¹ in Bangalore, Koppal and Raichur districts with the following objectives:

- To conduct research to understand the economic, reproductive and sexual health (RSH) needs of adolescent girls;
- To identify an existing intervention, or develop an intervention that links livelihoods, and reproductive and sexual health of adolescent girls;
- To implement and evaluate the intervention to test the hypothesis that interventions designed to increase young women's economic power will help to delay marriage, empower them within marriage, and ultimately reduce their risk of adverse reproductive and sexual health outcomes.

Additionally, they are collaborating with adolescent girls on creating a film narrative about the day in the life of one girl. The results of their interventions are not yet online.

¹⁹ <http://wcd.nic.in/KSY/ksyguidelines.htm> wcd.nic.in/schemes/sabla/sablalguidemar11.pdf

²⁰ http://www.mohfw.nic.in/NRHM/Documents/ARSH/Implementation_guide_on_RCH%20II.pdf

²¹ <http://www.samuha.org/ucsf.htm>



The Smile Foundation and Sisters of Charity work together to provide vocational training for adolescent girls in the Grihini School at Bijapur, in Mangalore, Karnataka. The project 'Grihini Residential Course' trains 40 adolescent girls in personal skills and health and hygiene along with cooking, gardening and sewing. 60% of the girls are expected to be well placed towards the end of the course²².

The Mahila Shikshana Kendra has 122 children enrolled in Bijapur, Chamarajnagar, Mysore and Koppal and has a range of activities for adolescent girls including: gender awareness, remedial teaching for slow learners, life skills training, vocational training, self defense through karate, yoga, sports, training in art, and exposure visits²³.

Work being done by KHPT

KHPT has been involved in working with adolescent girls from families with a history of sex work in Bijapur and Bagalkot with funding from the World Bank and Bill and Melinda Gates Foundation. The work is more intensive in villages where there is a practice of migration of young girls for sex work in various districts of Maharashtra. The project focuses on building agency among these girls and sensitises the school, family members and the community on the importance of education for girl children. The project is reaching around 3000 adolescent girls. The key project strategies are:

- Leveraging family and community support
- Life skills education program
- Keeping girls in school and providing career options
- Access to adolescent friendly services.

The range of services available for adolescent girls relies heavily on convergence between various government departments and NGOs. Issues of adolescent girls are only now gaining recognition as separate from issues of children or youth. KHPT, in the course of its interventions in North Karnataka finds that adolescent girls are the most marginalised, and disempowered population group. They are denied the enjoyment of their rights and entitlements and are prematurely made to shoulder the responsibilities of employment, marriage and child bearing. The lack of autonomy and mobility that confronts adolescent girls prevents them from accessing requisite health care and livelihood/life skills and opportunities that would improve their quality of life.

KHPT is working with a unique population of adolescent girls with projects in Belgaum, Bijaypur and Bagalkot. While broad based data on issues adolescent girls face in developing countries is being used to guide interactions with adolescent girls, there is also a need to hear directly from this population group and identify latent needs. The social structure adolescent girls are a part of both defines and limits their identities. It was hoped that through the course of a workshop engaging the girls this multidimensional context could be better understood and future interventions would be designed to be more effective.

²¹ <http://www.samuha.org/ucsf.htm>

²² http://smilefoundationindia.org/p_sister_of_charity.htm

²³ <http://www.mahilasamakhyakarnataka.org/publications.htm>





A participant oriented three day workshop was designed to understand the aspirations of adolescent girls by encouraging them to explore themselves, their wishes, their likes and dislikes, their dreams and life experiences. The girls were later asked to express these through drawing. The workshop was held separately for three age groups of adolescent girls. The first session was for adolescent girls aged 14-15, the second session was for 9-13, and the third session was for 16-17. These divisions were chosen based on the ages considered pre-puberty, puberty, and post-puberty.

The workshop design was divided into three processes:

Process 1 – Self exploration

Adolescent girls reflect on their likes and dislikes. They define their identity and consider who and what they value.

Process 2 -- Sharing of dreams and aspirations

Adolescent girls consider and express their wishes, dreams and aspirations. This area is considered neglected for these adolescent girls because of cultural norms in which the family decides their future.

Process 3 -- Creative expression

The girls will be encouraged to express what they shared in the last two processes through both drawings and skits. The goal of the artwork is to reflect themes based on individual and collective perceptions of their experiences and future. See Appendix A for the Agenda.

Profile of the Girls

The selection criteria for the girls included age, location, and social and economic background. The social and economic background of the girls was held similar. All of the girls came from the scheduled caste community with a family vocation of agricultural labor. Only girls from the districts Bagalkot, Belgaum and Bijapur were allowed. KHPT has worked with Devadasis from these districts and a significant percentage of the selected girls come from Devadasi families. Only a maximum of two girls from the same village were allowed in the same workshop in order to protect the privacy of the girls. Lastly none of the girls chosen had engaged in the Life Skills Education workshop held earlier by KHPT.

For the third workshop, adolescent girls from the Bagalkot district could not be mobilized to participate because most of the girls were already married and had a child or they were engaged and their fiancé did not grant permission for them to participate. 68% of the girls were either first or second born in their family. These girls may shoulder more of the household caretaking responsibility.

Implementation

The workshops were held 15 days apart at Gyan Niketan, Belgaum. Gyan Niketan is a remote spirituality center with lawns, trees and landscaped gardens that create a peaceful and tranquil environment. The first



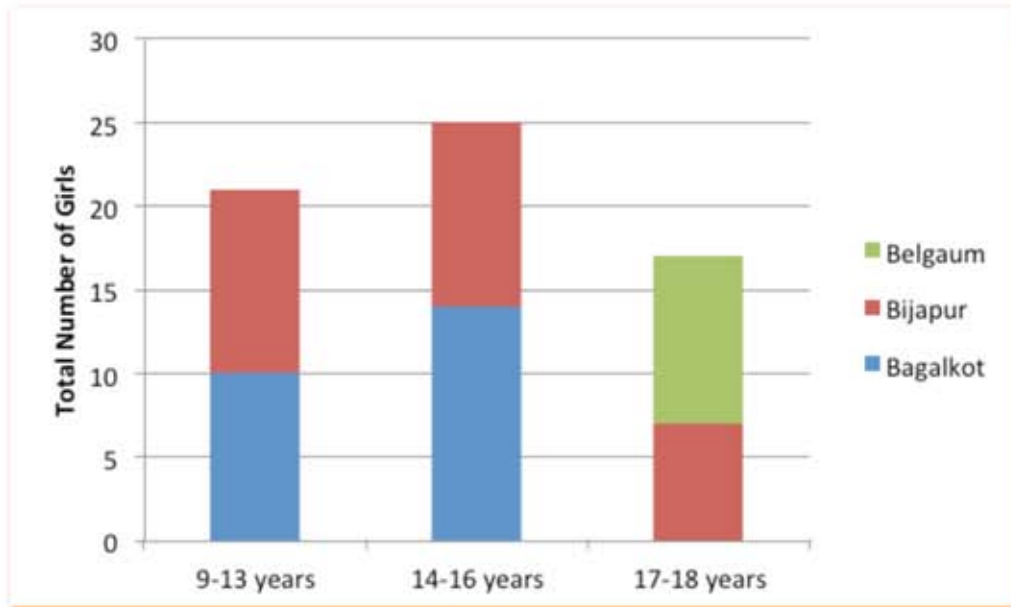


Figure 1. Number of girls that attended each workshop

workshop was held on January 4th-6th, 2012 for the age group 14-16 years, the second on January 23rd-25th, 2012 for the age group 9-13 years, and the third on January 30th to February 1st, 2012 for the age group 17-18 years.

First, all of the girls sat together in a circle where they were introduced to the objective of the workshop. At this time they were given liberty to play with the drawing materials and do a free drawing. The girls also recorded what their day looked like individually. The girls were then divided into groups of six with one adult facilitator. There was variation in the adult facilitators at each workshop and each facilitator was given the liberty to employ what setting he or she thought best to encourage the girls to open up. Some took the girls on a walk, some had tea with the girls and some sat around a tree in a garden. Each facilitator looked after their group for three days. Responses to the following questions were recorded for each girl over the course of the workshop:

- What is something you are proud about or an event when you felt happy?
- What is your dream for the future?
- Who is someone you like?
- Who is someone you dislike?
- What does your day look like?
- Who is your role model?

Each of these questions was treated as a separate session in which the girls explained their drawings and narrated their stories to the other girls present. There was also a session designed to understand the girls' experiences of situations that induced happiness, fear, shyness and anger in them. For this session a 10foot sheet of paper was spread out across two sides of the room. On both ends of each sheet there was an emotion drawn. For example, for one sheet an angry face was drawn on one end and a happy face on the other, both of which were labeled in the girls' native language Kannada. The same was done for shyness and fear. The girls were given forty minutes to move around and write situations they related to these emotions. These were then reviewed and documented. The outcome of this exercise is also discussed further in this report.



There was also a session specifically targeted to the social needs of adolescent girls. For this two boxes were placed in the room. One box was labeled with “should be” and the other with “should not be.” The girls were given unlimited chits to write and submit their opinions on what should and should not be in society. These were then analyzed to understand the girls’ perception of what is an ‘ideal’ society is in relation to their needs.

Each girl also had a private discussion with the facilitator about their background. Information about the name of their village, district, age, caste, number of family members, order of birth, education, parent’s education and family members in urban towns was recorded.

It was found that the girls really loved to sing, dance and act. Therefore, at the end of the workshop the girls were asked to design and put on a skit within their groups. They were encouraged to respond to the question: “What would you do in your village to help girls of your age?” These skits and performances were discussed by the larger groups. The objective of this session was to give the girls the space and opportunity to use their talents to convey their perception of the lives of adolescent girls in their village.

Limitations

After exposure to the questions in the group setting, the opinions of the girls became influenced by the responses of other girls. Because of this the opinions of girls who are introverts became less likely to be represented. Additionally, some girls exhibited attention seeking behavior and a desire to impress the facilitator with their responses. Lastly, the use of different facilitators across the workshops may have created some variation in the type of information collected. Overall the facilitators did their best to encourage the girls to be as vocal and expressive as possible. There were more girls from the age-group 14-16 so this group may be overrepresented in the analysis.



The typical day for a girl attending school was similar. 15 year old Salvitha Balavagola said her day looks like this:

6:00 am	Wake up, freshen up, wash vessels and clean house
7:00 am	Take bath and perform prayer
8:00 am	Eat breakfast and wash clothes
9:00 am	Fetch water
10:00 am	Go to school, attend prayer and classes, play with friends, and have food at school
4:00 pm	Come home, help mother with her work
6:00 pm	Do homework, assist younger brother in studies
7:00 pm	Watch TV
8:30 pm	Eat food
9:00 pm	Read and sleep

Viyayalaxmi Vadeyar is a 14 year old girl who does not attend school because she was needed at home for housework. She attends tailoring class, which she enjoys. Her day looks like this:

6:00 am	Wake up, take bath, perform prayer
7:00 am	Wash dishes and clothes, prepare and eat breakfast
10:00 am	Attend tailoring class
12:00 pm	Return from class and have lunch
2:00 pm	Household work, cleaning vessels, and other work at home
4:00 pm	Go to neighbor's house and chat with them. Visit relatives in the village
7:00 pm	Household work
8:00pm	Watch TV and have dinner
9.00pm	Go to bed

The most popular social need expressed by the girls was attending school. When the girls in the 14-16 age group were given the opportunity to develop a skit they enacted the following plotline:

There is a debate on sending the girl child to school. The girl child tries to persuade her father to send her to school. The father gets angry at her classmates for coming again and again to the house to discuss the issue. The father is very adamant and not interested in sending his daughter to school. He is more interested in getting her married. But the classmates persist arguing with him to send her to school. Then, the father starts to reconsider schooling. His daughter left school about 6 months back and her classmates took the responsibility to teach her the syllabus. The theme of the skit is sending the school dropout back to school and the group succeeds in it.

30% of the girls in the total sample group did not attend school. The majority of these girls still desire to attend school. Savitha Talawara is one such girl who was forced to discontinue her education after her parent's death. She takes pride in an incident where she persuaded her stubborn cousin to attend school despite his disinterest in attending school. She is now helping him attend school (Figure 2). Her story is indicative of a common trend where the son's education is prioritized over the daughter's.



School is an important safe space for the girls because many feel unsafe in their home and outside in their village. Of the girls in school, all expressed appreciation for school and took pride in their education. Shobha sabu Pavadi, for example, said that when she was in the 8th standard everybody in her family wanted her to discontinue school to take care of household work. Her brother especially demotivated her and insisted that 8th standard is enough for a girl like her. Shobha stopped eating for 2- 3 days and finally her mother supported her. Now she is in the 10th standard.



Figure 2. Savitha Talawara' s picture of her brother attending school and she is supporting him

Shobha is happy that along with doing household work she is able to go to school. She is proud to be the only girl in her family studying in 10th standard. Her mother used to go to different people to have anything read. Today, she no longer has to and in fact many in the village request Shobha to explain written documents (Figure 3). Moreover now her brother also appreciates and encourages her to continue studies. He has mentioned several times that he will help her continue her education. This gives her a lot of satisfaction and makes her proud. The person she does not like is her grandfather because he does not like her going to school.



Figure 3. Shobha Pavadi' s drawing of villagers coming

While most of the girls expressed a desire to attend school, a few others did not do this and instead took ownership and responsibility for their household chores. For example, Heena Shaikh, aged 14 years, stated that she wants to be a home maker and do household work only. She discontinued school when her father died and her mother had to go do agriculture work. Heena had to drop out to do house work and wishes to continue the same.

Vijayalaxmi Vadeyar had wanted to continue her education but had to discontinue it in the 7th grade because of her family situation and her uncle's insistence. Afterwards, she got the opportunity to join tailoring class and now wants to continue this. She is proud that she goes to tailoring class and has dreams of opening a shop (Figure 4).

Jyothi Hanumanth Hosmani is another girl who solely desires to become a good sister in-law for her in laws and a good housewife for her husband. She is 16 and dropped out of school in the 4th grade. Her dream for the future is to marry her mother's brother lead a good life looking after her parents (Figure 5). By doing this, shewants to bring a good name for her parents. She quoted a story of two girls in her village who left their husbands and go out to roam daily. The character of these women was disparaged by many in her



village. It was said that the women go to different towns, attend jatras (folk theater) and thus bring a bad name for their parents. Villagers blame the parents for not properly fostering their daughters.

Jyothi feels that she does not want to become like that and bring bad name for her parents; instead she wants to marry and settle and become a good house wife. Most of the girls in the 17-18 year group are already engaged. Girls from this age group could not be mobilized at all from Balgalkot because of sensitivity issues related to their being married already.

Girls who drop school face teasing from their peers. When Manjula Durgappa Madar returned to school after having dropped in 5th grade, her peers started teasing and calling her “shale bitta hudugi” (school dropped girl). Since then she has not gone to school again. In asking the girls about their social needs, one girl said that educators should distinguish orphans and girls from poor families and provide separate instruction to bring them to the same level as others.

When asked their opinions on their social needs, the most popular response from the girls was access to school and good teachers. The girls also popularly associate school and their teacher with happiness. Moreover, **the teacher was the most popular role model for the girls**. Unfortunately, the percent of girls who attend school decreased as the girls got older. 86% of girls aged 9-13, 68% of girls aged 14-16 years, and 53% of girls aged 17-18 were found to attend school in the sample group (Figure 6).

Girls who did not attend school often said they did not have a role model (Figure 8). Those who dropped out of school also most often said doing household work was their dream and something they felt proud about (Figure 7). Girls who do not attend school are restricted in their ability to form relationships and develop role models outside of their home. By not attending school, their knowledge of the outside world and ability to develop agency and access resources, such as other female friends, to protect themselves is limited. All human beings need affection, and the girls are then even more keen to please family members and less likely to resist the charted path.

Although school was overall found to be a safe space for the girls, some girls expressed experiencing discrimination based on caste by their school teacher. The girls listed caste discrimination as something that should not be in society. Younger girls also described fearing their math teacher and being beaten in



Figure 4. Vijayalakshmi Vadeyar' s drawing of her dream of a tailoring shop



Figure 5. Jyothi' s dream of marrying her mother' s brother and taking care of the house



in cases of giving a wrong answer. Nevertheless, the school teacher was much less frequently a source of fear than the girl's own family members, especially their fathers, brothers and uncles.

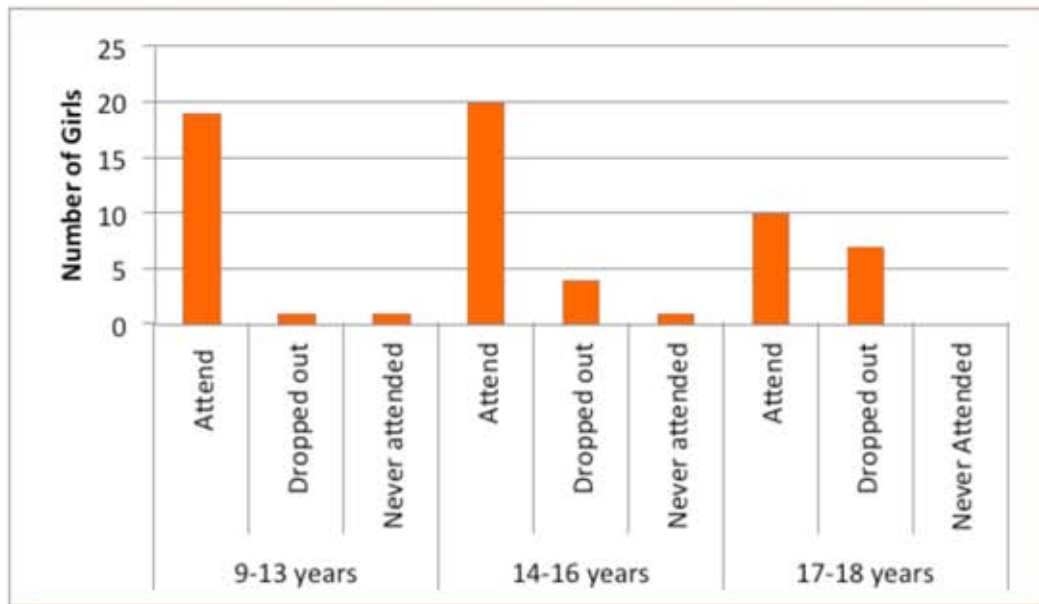


Figure 6. School attendance among participants

The uncle came up as a dynamic power center in the girl's lives. Towards the mother's brother, some girls harbored crushes, feeling shy in his presence and expecting to get married to him. The father's brother on the other hand came up frequently as a source of abuse. Bhagyashree Madar hates her uncle and his family because he cheated her grandmother (Figure 7). Priyanka Bableshwar dislikes her uncle the most because he drinks alcohol, scolds her mother, and even makes her feel like he wants her to leave the house. Savitha Talawara experiences pressure from her maternal uncle to shift to Goa. His son often visits and abuses her mother and her, saying things like: "your husband is not alive, how are you leading the life without earnings." Nagamma Durgappa Guddannavaa's maternal uncle is an alcoholic who beats his wife and Nagamma. Nagamma takes pride when she is able to protect his wife from beating, although as a result his anger gets directed at her.

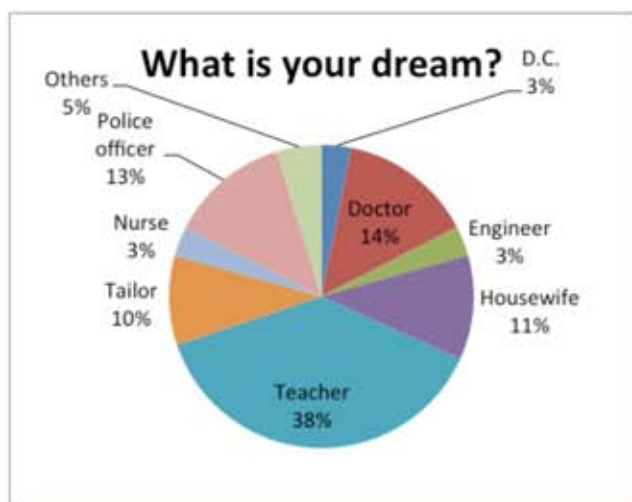


Figure 7. Popular aspiration of the girls

Although in the minority, there were a few girls for whom the uncle is a positive role model. Pooja Kanur says she likes her uncle "because he does not have children and also loving and encouraging her so much for her ambitions....he will purchase bangles, dress materials and study materials." Mahadevi Madar aspires to work in the Indian Army like her uncle, who receives a lot of respect from villagers. Kaveri Dundigeri aspires to be an engineer like her uncle and construct bridges and houses (Figure 8). A supportive male role model has the potential to build the girls self esteem and shape what the girls expect from men and the world at large. Many of the girls in the workshop did not have fathers. As a result, the uncle especially can be influential in empowering the girls in their future lives.



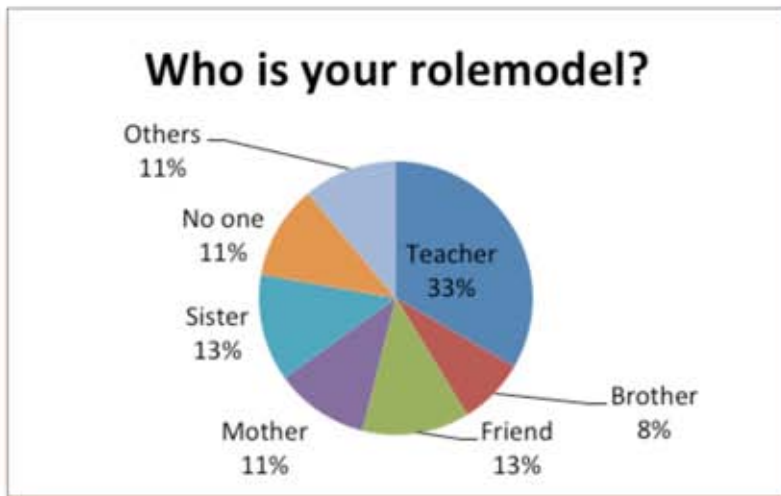


Figure 8. Popular role models

for the future is to become a good homemaker and get appreciation for that from all. When probed further she said she has plans to be on her own but she is unsure of the plans what her husband's family has for her. Reshma said she does not have any role model. The facilitator's impression was that Reshma is a homely introvert girl living in a world of her own.

44.4% of all the girls did not have fathers. A few of the girl's fathers were sick with HIV or died from the disease. Alcoholism is thought to be a frequent cause of death among the male population from this community. 15% of the girls mentioned at least one incident in which they were affected by an alcoholic adult. For example, Pooja Shivurai Hosmani's dream for the future is to become a police officer so that she can arrest her father. He left her family and she is very angry with him. "He comes once in three or four months, he drinks, beats and shouts at them and their mother. Ever since he married her mother, he has never taken responsibility for the family. Because of that the girls have been asked to leave school and they have to work." She will "become a police officer and never allow that to happen to anyone." Additionally, Pooja says that she has never seen a good lady police officer and she feels that the police never come on time even if you call them to help. When she becomes an officer she will be on time to help.

Finally, a significant number of the girls are daughters of devadasis (female sex workers), which may be why they do not have a father present. **32% of the girls have a devadasi relative (mother, sister, or aunt).**

Many of the girls are dealing with broken families. When asked what makes them happy, the most popular response was being with their parents. When asked about their social needs, many girls said they

Another important male figure in the girl's lives is the father. **Girls who had fathers were almost always described by the workshop facilitators as bold, while those who did not have fathers were found to be introverts.** Reshma R. Shaikh is one such girl who dropped out of school midway of 10th because her teacher scolded her very badly for not doing well in exams in front of her peers. She says that her father stays in another village and she has never met him ever in life. Her mother is a sexworker and Reshma likes her mother as she says she is the only one in her life. Her dream



Figure 7. Bhagyashree Madar's drawing of her grandmother, whom she likes, and her uncle and his family, whom she dislikes



should have parents present. Daughters of sex workers often do not have access to both parents because they do not know their father and their mother works in the city away from them. Additionally, some girls are raised by other family members because their parents are required to work long hours far from home.

Table 4. Who do you like and who do you dislike?

Age Group	9-13		14-16		17-18	
	Like	Dislike	Like	Dislike	Like	Dislike
Cousin	1	3	1	0	0	0
Brother						
Elder	0	2	2	2	3	2
Brother						
Younger	3	1	3	2	0	0
Brother						
Father	2	0	1	0	0	0
Mother	6	0	9	0	2	0
Grandfather	0	0	1	2	0	1
Grandmother	0	0	4	7	0	0
Cousin	0	0	1	0	2	4
Sister						
Maternal	0	0	1	0	1	0
Uncle						
Paternal	0	0	0	7	0	0
Uncle						
Friend/ Classmate	7	12	1	0	7	2
Brother-in-law	0	1	0	0	1	4
Others	2	2	1	5	1	5

Being related to a sex worker impacts the self esteem of the girls in a number of ways. Commercial sex work is both immoral and illegal. Considered vectors of the HIV epidemic to the general population, sex workers are frequently excluded from equal access to community facilities including housing, education and health care. The girls frequently stated facilities for devdasis' children are needed in their society.

Eight of the girls explicitly stated the devadasi system should not exist and three stated that one should not have a devadasi relative. Girls with a devadasi relative often face heavy pressure from family members to join the sex work industry. Pallavi is one such girl (Figure 9). Pallavi's family members have dedicated her to be a devadasi. They did this because in their community death ceremony and rituals are not performed for an unmarried girl unless she is a devadasi. Pallavi's uncle has insisted on her entertaining clients after her dedication ceremony, however she has resisted this. Despite being HIV positive, Pallavi does agricultural cooli work. She lost

her mother and two siblings due to AIDS. Pallavi's cousin is a man who has sex with men. He returns from masonry work late at night and expects Pallavi to feed him. He is a heavy drinker and tortures Pallavi.

The second most popular social need expressed by the girls was stopping child marriage. When asked about their social needs, 20 of the girls in the workshop spoke up against this. Manjula Madar is a 13 year old girl whose marriage plans are being discussed with her now. Although she wants to study till 12th standard and attend a teaching course, she believes she cannot study for long because it is very difficult for her family. Bhagyashree Madar is 14 years and said she is experiencing pressure to drop out of school and get married. She managed it by saying she will complain to the police if she is forced to marry early. This scared her family and now she is going to school regularly. It still seems her family is planning her marriage.



Figure 8. Kaveri's dream of her being an engineer

In the village community after the girl gets her first period, her family throws a coming of age ceremony. Marriage proposals start coming for the girl after this ceremony. Parents of adolescent girls say their greatest



desire is to have their daughter married and stay with her husband. They consider the husband's home to be where the daughter truly belongs. This is a reason why educating girls is not valued. After marriage, the girls have additional responsibilities and are further restricted within the home.

Using the National Family Health Survey, researchers have found that in India child marriage is significantly associated with no contraceptive use before the first childbirth, high fertility (three or more births), a repeat childbirth in less than 24 months, multiple pregnancies and abortion²⁴. These factors increase the risk of maternal and infant morbidity and mortality²⁵. The rate of maternal and infant morbidity is especially high for this region. In Karnataka the maternal mortality ratio was found to be 213 (SRS 2004-2006) and the infant mortality rate was found to be 45 (SRS 2008)²⁶.



Figure 9. Pallavi's drawing of her uncle, whom she dislikes, and her grandmother, whom she likes

Marriage can create barriers to access of education for adolescent girls. Sridevi

Basavaraj Padkoth is 17 and studying in PUC I. However, she does not attend college regularly as she was asked not go by her fiancée; so she only goes to give exams. She said she would like to study further, but believes she will not be allowed. Limiting child marriage has the potential to increase educational opportunities for the girls.

The next most popular need identified was dealing with boys who abuse them. One girl said: "There should not be boys in our village. They look at us nastily. If we inform parents they think negatively and they will not allow us to go to school, they arrange for our marriages. So we don't inform about this and keep quiet." In India girls and boys are restricted from interaction at a young age, limiting them from developing healthy relationships and respect for each other. Lack of communication between the sexes

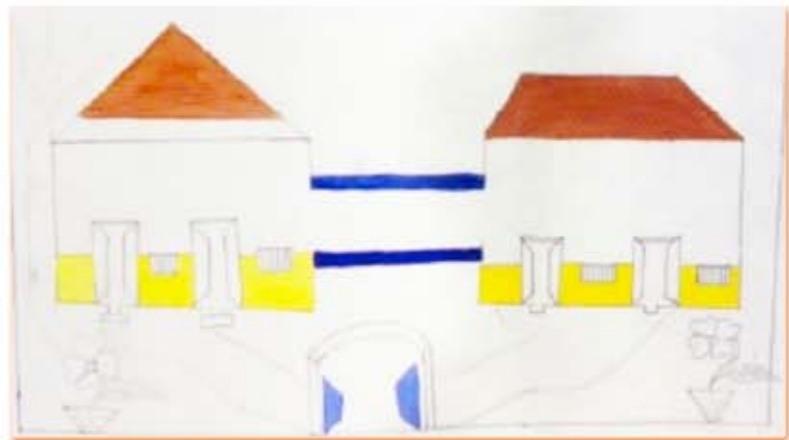


Figure 10. During Free Drawing, Sridevi drew her college

makes it easier for boys to generalize about girls and subject them to verbal and physical abuse. Girls in the 9-13 age group frequently said they fear getting scolded by boys and retaliating to boys. One young girl said she fears to "scold boys when they scold me." **Girls are patronized and made subservient to their male peers at a young age.**

²⁴ <http://www.sciencedirect.com/science/article/pii/S0140673609602464>

²⁵ http://www.unicef.org/progressforchildren/2007n6/index_41848.htm

²⁶ <http://mohfw.nic.in/NRHM/State%20Files/karnataka.htm>



Another girl said: “Teasing boys, quarrelsome colony people, uncles and drunkards should not there in our neighborhood,” indicating the girls are frequently victims of sexual abuse and are limited in their ability to prevent it due to the power structure of their society. The statements: “parents should have good faith in children and should not doubt them because of others” and “People should trust me, should not believe what others say” demonstrate that what other people think is of prime importance in the community and **girls are limited in their ability to defend themselves even to their own parents.**

Many girls even said that girls should not look or speak to boys, indicating that **they blame themselves for the sexual abuse that may follow.** “If we talk freely with men people will mistake us.” When asked what makes them angry, being beat was second most popular. In India 57% of adolescent boys, and 53% of girls in India think wife beating is justified²⁷. Physical abuse and violence is another controlling factor for adolescent girls. When asked what she fears, one young girl said: “when I am asked questions because I might get beaten.”

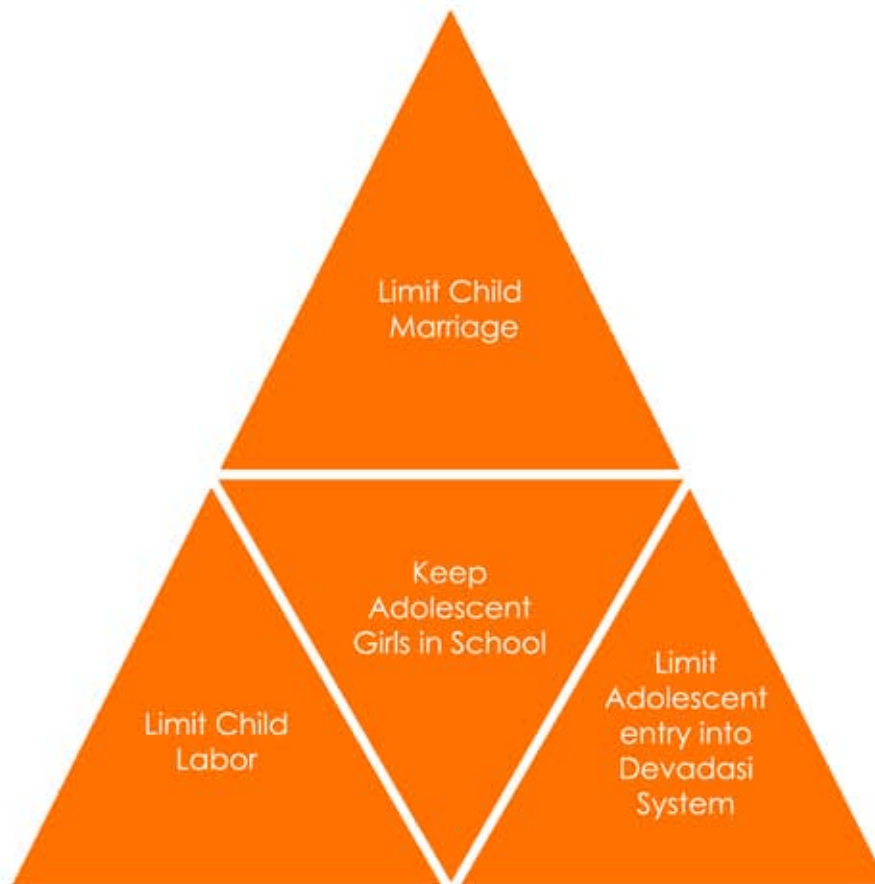


Figure 11. Popular social needs identified by the girls

Many girls said the child labor system should not exist. In the words of one girl, “Children between the ages of 10-14 should not go to work. Child labor system should not exist.” Girls take on household chores as their responsibility at a young age but do not identify this as child labor. Only when they are made to stay home and quit school do they consider their work child labor. For this reason going to do “coolie” work in agriculture is explicitly identified as negative by the girls. Many girls drop out of school first with the promise

²⁷ http://www.unicef.org/media/files/PFC2012_A_report_card_on_adolescents.pdf



from their parents that they can later rejoin when the economic hard times pass. However, as described earlier, **once the girls drop out of school it is especially difficult for them to rejoin** because they are no longer at the same level as their peers.

Tangible needs the girls identified in order of popularity include health services, greenery and gardens, toilets, water, a playground, a temple and electricity. One of their major fears is animals at night and going out in the night because the villages lack proper lighting for safety. A lack of toilets becomes especially problematic at night. If access to water is limited, adolescent girls often face the burden of carrying water for the family from distant water sources. Lastly, many girls mention **wanting facilities for the poor, orphans and devadasi's children**. The following table summarizes issues impacting adolescent girls:

Adolescent Girl Experience	
Visible Issues	'Soft' Issues
Infrastructural needs: Electricity, toilets, water, gardens, temple, facilities for poor, for orphans, and for children of Devdasis	Afraid to go out at night Having to carry water increases work burden Gardens and temples would benefit mental health and treat depression
Devadasi system	Stigma of relation to Devadasi Family expectatin to provide like the mother Exposure to men coming for service Family members restrict which girls daughters amy talk to
Alcoholic adults	Physical abuse Drain on income Deaths of males Lack of positive male role model
Physical violence	By family members, teachers and boys Makes girls afraid
Child marriage	Compromises education Increases dependence on husband and husband's family Poor health from early pregnancy
Broken families No father, Devadasi mother, both parents away for work	Lack of positive male figure Insecure about being loved and deserving love Low expectations for future relationships
Increased access to quality education	Girls can help illiterate parents read Allows for development of relationships outside home and develops support system Increases independence Facilitates responsible and informed decisions later in life Enables earning higher income and contributing more to community Girls will desire the same or better education for children





Conclusion

These adolescent girls have been exposed to a range of physical and psychological abuse that restricts their ability to stand up in the face of violation of their human rights. Girls are placed on unequal footing at birth itself as in Northern Karnataka, rural families typically wish to have a male child first and tell girls their maternal home is not their true home. Staying with the husband at all costs is of primary importance to the girl's parents according to Hindu culture. As a result, some break down the girl's self worth and restrict her access to education believing she will be better able to compromise and stay with her husband this way.

This unequal footing is a root cause for many of the societal problems that follow. If the cycle of disrespecting girls continues through mothers, girls are limited in their ability to resist realities such as malnutrition and child marriage. The psychological impact of discrimination against girls does not bode well for boys either as girls shoulder more of the responsibilities without due respect and boys learn to continue this treatment of women. Malnutrition and early marriage have been associated with a high morbidity for pregnant women, which creates an imbalance between the ratio of females to males within society, negatively impacting the ability of men to lead a healthy, and happy life. The high rate of alcoholism among the men of this community is an indication of this. Early child marriage is associated with higher fertility and giving birth to more children, which increases the economic burden the family has to bear.

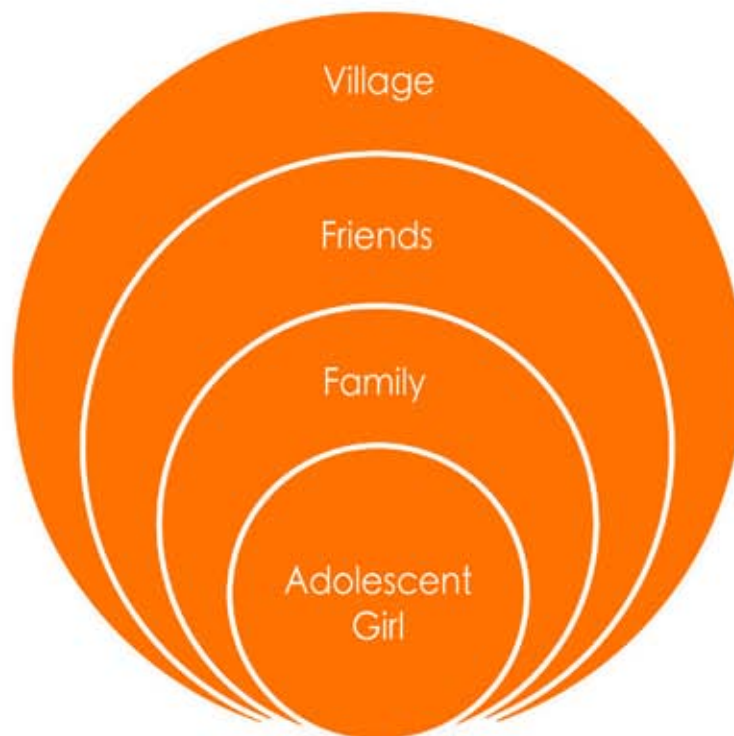
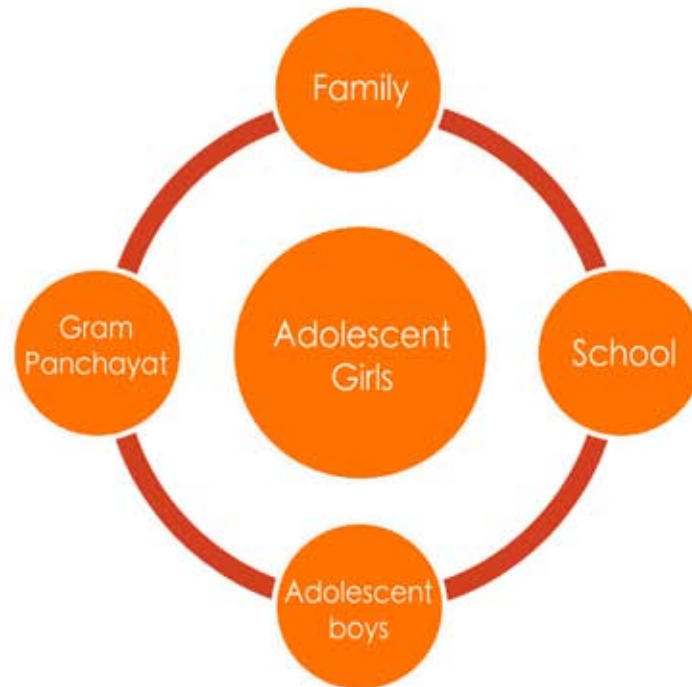


Figure 12. Social sphere and social controls of the girls



Figure 13. Places of intervention



Intervention on behalf of adolescent girls needs to occur at a variety of levels. Bringing the girls together in a workshop once in a while itself has the potential to allow adolescent girls to relate to each other and form ties and support each other within their communities. This would facilitate **a support system for adolescent girls among themselves.** More specifically, teaching the girls life skills knowledge on self awareness and coping with emotions and stress also has the potential to transform their self image²⁸. Self defense should be taught along with making the girls aware of resources within their community to help them, such as help hotlines and the police. Explaining the banking system to girls among other general knowledge related to the government has the ability to allow them to become leaders within their community. Designing workshops for teaching adolescent boys life skills may also be useful in developing a more supportive community.

Adolescent girls are mainly controlled by their family so it will be important to intervene at this level as well (Figure 12). This should start with talking to mothers and reasoning with them to support the girl child. It would be more difficult to access fathers and uncles but they can also be engaged by intervening at the village governance level, the Gram panchayat. Having the support of the Gram panchayat for empowering adolescent girls and demonstrating to them the positive impact the girls can have in the community will be critical to shaping the way society treats the girls. Poverty was a popular cause cited by family members for stopping girls from attending school. An intervention can be designed to assist families in accessing existing government schemes for those below the poverty line. Engaging family members in the villages on a case by case basis to advocate for keeping their daughters in school or preventing child marriage would also be beneficial. Each of these interventions has the potential to spill over and strengthen the other interventions. However, only intervening at one level without considering the others can not only be ineffective, but also detrimental by wasting villagers' time and creating conflict in a system not ready to change (Figure 13).

²⁸ <http://www.fhi360.org/NR/rdonlyres/edfce6xfgy3qij2niqelwvxcta2bdlb3d63qxffc|jm2o5ushjvtqntx2odpe2gsujitcspf3obfm/LSEToolkit2007IndiaHV.pdf>



When asked what they take pride in, the girls primarily listed helping others including their family and friends. Sharing an event when she felt happy, Bhagyashree Madar narrated a story about when she helped her mother (Figure 14). Her mother was going out and she said she may be late and that lunch will be delayed. Then Bhagyashree said that she will cook for her and her mother gave her the permission. By the time her mother returned Bhagyashree had made a sweet dish called holige – consisting of flour, jaggery and coconut. Bhagyashree said her mother was very happy about it and appreciated a lot.

Bhagyashree's tale of helping her mother in the kitchen is by no means a unique answer to the question posed by the facilitator. **Girls seek affection, appreciation and acceptance from their family and society at large.** One girl said "should not flee when mother left us" as her response to what should not be in society. The high percentage of girls without one or both parents creates a system where girls are especially needful of attention and care. In this environment girls are less likely to resist familial and societal pressures because of the human need to be loved. Additionally, **when a girl drops out of school, her social sphere is restricted in addition to having less knowledge about resources in society.** These create especial barriers to empowering the girls and giving them

the agency to protect themselves and facilitate later development into healthy adults. However, adolescence is a unique and important age in an individual's life. Positive impressions from interventions at this stage can both ameliorate some of the wrongs impressed in the girl's psyche in the past and empower them to tap into some of the "rebellious" and "volatile" characteristics associated with adolescence to strengthen them from their traditionally subservient role and combat pressures creatively.



Figure 14. Bhagyashree' s drawing of herself happy in her home





Appendix A

The following agenda was designed for each day of the workshop:

Time	Session	Activity
10:00 - 11:00 am	Introductory session - Meeting each other and understanding the objective of the workshop	Meeting in pairs followed by a plenary discussion on objectives
11:00 - 01:00 pm	Knowing themselves - What do you like most in you?	Dividing into groups of 6 with one facilitator
02:00 - 05:30 pm	What are their dreams – Personal life	Continuation of story telling
09:30 - 10:00 am	Previous day reflections	Plenary discussion
10:00 - 01:00 pm	Exploring professional dreams	Divide into groups and explore the ideas through story telling
02:00 - 05:30 pm	Art work	Draw the stories
09:30 - 10:00 am	Previous day reflections	Plenary discussion
10:00 - 01:00 pm	Continuation of art work	Explore the concept of drawing stories. Girls draw their dreams – personal and professional
02:00 - 04:30 pm	Document the narrative part of the pictures	Work in the group and discuss the narrative part of the pictures
04:30 - 05:00 pm	Conclusion	





Appendix B: Case Studies

Profile 1

Name	Bhagyashree Madar	
Village / District	Badagi / Bagalkot	
Age	14 yrs	
Caste	SC Madar	
No. of family members	7	
Order of the child	1	
Education of the child	8th std	
Parents education	Father	No father
	Mother	2nd std
Family members in Urban towns	Cousin sisters in Miraj and Kohlapur	

Free drawing

When asked to draw anything that she likes, Bhagyashree drew a peacock and butterfly. She also drew a flower pot with a plant and flower on it. She coloured these pictures well and exhibited good observation and imagination skills.



Something she is proud about



Her dream for the future

When asked to share an experience that brought her joy, she narrated a story about an incident when her mother was going out she said she may be late and that lunch will be delayed. Bhagyashree then decided to cook for her. Her mother gave her permission. By the time her mother returned Bhagyashree had prepared a sweet dish called holige, made from flour, jaggery and coconut. Her mother was very happy about it and appreciated her a lot. When asked to draw a picture of the same, she drew a home showing a kitchen. In the kitchen she drew herself and utensils. In the drawing she also showed some green plants around the home. She also drew a happy herself in it.

She says she wants to be a teacher in a school, and she wants to teach Kannada language, as she was impressed



with Karbar sir who taught her Kannada. She would also like to teach students who drop out of school. Because parents/guardians pressurize children, especially girls, to drop out as they are unkind to them and because the circumstances force them to do so.

During this interaction she also said that there was pressure on her also to drop out of school and to get married. She managed it by saying that she will complain to police if at all she was forced to marry early. The family members hence do not come in her way and she is regularly going to school. When asked to draw the same, she drew a picture of a teacher wearing a saree with a book in her hand and teaching some students in front of her. The drawing also had a black board.



Someone she likes and dislikes



She likes her grandmother. Her mother left Bhagya and ran away with her uncle. In the meantime Bhagya lost her father also. Her grandmother brought her up and hence she likes her a lot. When her mother came back to legally claim (in the court) her daughter, her grandmother did not give up and faced the court. She calls her mother "akka" (elder sister) and not "amma".

She hates her uncle (father's younger brother) and his family because He cheated them. Her grandmother used to send money for their expenses but he never repaid that money. And all his children behave indifferent to them.

Daily routine

Preschool time	Wakes up at 4 am and reads for about two hours and then will take bath and then visit temple. Eat breakfast after returning and wash clothes. Get ready for school, wear uniform, apply some powder and kumkum and leave to school.
School time	Regular class starts with prayer and then classes. The day passes with teachers and friends by playing or enjoying with them.
Post school time	After returning from school, change clothes and clean the house. After that freshen up and help mother in the kitchen and do homework. After dinner watch TV for some time and then sleep.

Profile 2

Name	Boramma Y Hosur	
Village	Kannur, Bijapura taluk and district	
Age	13 yrs	
Caste	SC	
No. of family members	11 (Father, mother, grandfather, grandmother, 4 sisters, 2 brothers)	
Order of the child	5	
Education of the child	7th std	
Parents education	Father	10th std
	Mother	7th std
Family occupation	Agriculture	
Family members in Urban towns	Uncle stays in Jath, Maharashtra	
If yes, relation to AG	Uncle (Father's brother)	

Background

Boramma is the 5th child of her parents. She lives with her father, mother and grand parents, 2 brothers and 4 sisters in Kannur village of Bijapura taluk and district. Her elder sister got married recently and lives with her husband. Her father has studied upto 7th standard and is professionally an agriculturist. Her mother has studied upto 7th too. All the children in the family are studying. One of her sister is studying in II PUC. Her Uncle (Father's brother) stays in Maharastra (Jath) and Boramma visited the place during her holidays.

Free drawing

Boramma drew a beautiful picture with lots of colors that resembled a rainbow.



Something she is proud about

Boramma is very proud of being liked by her teachers in her school. She possesses traits of talking fearlessly and openly, and is very proud of this. She is liked by her parents and brothers. She is also liked by her teachers as she does her home work and keeps the class room and school premises clean. She also shared that she gathers any waste materials like plastic in the school premises and disposes it safely. She is also good at sports and has participated in the state level athlete meet and got 3rd place in Long Jump.

She came first in District sports in events like Long Jump and 100 Meters running and 2nd in High jump. She is also liked by her school Head Master as she obeys his instructions.



In sum, Boramma is very proud because of her schooling and never misses school. She is also proud because she won sports honor at the District and State level.

Her dream for the future

Boramma wants to become a Police Inspector. She said she wants to join the Department as Inspector and not as Police. She wants to become Inspector, so that she can help the poor who do not receive justice because of corruption. She also narrated an incidence as example, which happened in her own family. When she was 5 years old, her maternal aunt was arrested in connection with a murder. Even though everyone knows she is not guilty, money played a big role and the Police Inspector arrested her and all the evidence were created against her. Finally, disappointed with the verdict, her aunt committed suicide. This incident has strongly motivated Boramma to become a Police inspector and to provide justice to the poor people (Boramma was very upset and was literally crying while narrating this incident).



Someone she likes and dislikes

She likes her sister Gayathri the most. She likes her sister because she takes care of all of her needs. She loves Gayathri and says she is a unique person for her in her life. Gayathri encourages and supports her in all her activities. In all the successes of Boramma, Gayathri has had a role to play. Gayathri has supported Boramma a lot to succeed as a sports person and to participate in the state level sports event.

She dislikes her Kaka (father's brother) as he always tries to control her success and tells his father not to allow her to go out. But she knows her father never listens to him.

Decision maker

Her father is the decision maker. She loves the decisions of her father as he makes the decision in the interest of his daughter. Her mother also involves in taking major decisions.

Profile 3

Name	Pallavi M Tamanagola	
Village	Baragi village, Mudhol taluk, Bagalkot district	
Age	13 yrs	
Caste	SC Madar	
No. of family members	2 males (cousin brother and mother's brother who stays sometimes) 3 females (myself, cousin sister (Devadasi dedicated) and grandmother)	
Order of the child	1	
Education of the child	5th std - discontinued	
Parents education	Father	Not known
	Mother	Illiterate
Family occupation	Cooli work (me) and masonry (my brother)	
Family members in Urban towns	Brother, who ges for masonry work	
If yes, relation to AG	Cousin brother	

Background

Pallavi stays in Baragi village of Mudhol taluk. She stays with her grandmother, cousin sister and brother. She is the first one in the family and has 2 sisters. Her mother was a Devadasi and she died a few years ago. Two of her sisters also died a few years ago and they were 7 and 11 years old respectively. Due to some sickness, she lost both of them and after a few years her mother as well. After her mother's death her grandmother took care of her. Her cousin sister is also a Devadasi and stays with them.



She discontinued her education a few years ago because her brother wanted her at home to do household work. He goes to work every day and returns at night. She too sometimes goes for agricultural labour. She shares that this is the first time she came to such a faraway place from her village.

Free drawing

She drew a colourful drawing with water colours and flowers (feedback received about Pallavi from Migration counselor who works with migrant sex workers):

Pallavi's family is a Devadasi family. Her mother died a few years ago because of HIV infection. She used to travel a lot and was a migrant sex worker who worked in Mumbai several years. Including Pallavi she had 3 children and unfortunately all 3 were HIV positive. Hence Pallavi is also HIV positive. The other two died for

the same reason, but Pallavi did not share this during the interaction. Pallavi's cousin brother is an MSM. He goes for masonry work and returns at mid night. He is a heavy drinker and tortures Pallavi. When he comes at night Pallavi has to feed him with omelet and rotis. If she doesn't, he scolds her. Migration counselors have expressed that Pallavi's situation is very pathetic and they are trying to accommodate her in Chaitanya office as an office assistant.

They also informed that Pallavi has been dedicated as a Devadasi with the consent of others in the family. Family members have planned a first night ceremony but due to the intervention of migration intervention team members this was not made possible. They prevented her just because she is HIV positive. The migration team said that normally if any unmarried girl dies in the SC community, the death ceremony and related rituals will not be performed. But if she is a Devadasi, even if the girl is unmarried, rituals will be performed. Hence their family has decided to dedicate her.



Something she is proud about

She is proud that she works in the field and does cooking at home. She helps her brother, who earns for them.

Her dream for the future

She stays with her grandmother and she dreams of taking care of the well-being of her grandmother. She has taken care of her when her mother was ill.



Someone she likes and dislikes

The person who she likes most is her grandmother. After her mother's death she is the one who provided her all the love and affection.

The person who she does not like is her uncle. He always scolds her and puts restrictions for not going out. He also sometimes creates problems if she talks to any other male. (She told lot of men are coming to house and it seems she should interact with them. She says her sister is Devadasi and hence lot of men comes in search of her).



The person who she does not like is her

uncle. He always scolds her and restricts her from going out. He also creates problems if she talks to any other male. She says a lot of men come home and she has to interact with them. Her sister is Devadasi and hence many men come in search of her.

(Migration counselors informed that she has a lot of dislike for sex work. After dedication, her uncle insists on her entertaining clients but she has denied it several times. Because of her mother's death, she might have developed an aversion for sex work. In spite of being HIV positive she goes for agricultural cooli work.)

Decision maker

Her brother takes all the decisions related to their family.

Daily routine

Time	Activities
06:00 am	Getting up
06:00 - 7:00	Personal hygiene, bath, rangoli
07:00 - 09:00	Preparing food, serving tea, other household work
09:00 - 11:00	Fetching water, washing clothes
11:00 - 04:00	Going for agriculture-related cooli work along with other village women
04:00 - 06:00	Other household work
06:00 - 08:00	Watching TV
08:00 onwards	Go to bed and again getting up when my brother arrives home and then serving food for him

Her role model

Her role model is her friend Yellakka. She was her classmate earlier and is now studying in Hubli.

Profile 4

Name	Pooja Shivurai Hosamani	
Village	Savalasanga, Indi taluk, Bijapur district	
Age	16 yrs	
Caste	SC	
No. of family members	2 males (younger brothers) 5 females (mother, herself, younger sister, 2 older sisters), one sister is married off	
Order of the child	3	
Education of the child	10th std - discontinued	
Parents education	Father	BA completed
	Mother	5th std
Family occupation	Cooli work	
Family members in Urban towns	Uncle in K R Pet	
If yes, relation to AG	Chikkappa (father's brother)	

Background

Pooja is a 16 years old girl from Navalasang in Indi taluk. Pooja completed her 9th standard, but conditions at home compelled her to drop out of school. She has two younger brothers, two older sisters out of which one is married, and one younger sister. Their father left them about ten years ago and visits them occasionally (once in three or four months). But everytime he visits them, he gets drunk and shouts and beats them. Pooja says she dislikes her father because he is responsible for her having to leave school. Her mother expects her to do all house work and she has no other choice.



Free drawing

Pooja has drawn a very bright and colourful picture of a house with a multi colored roof, trees next to it, a fence around it, garden in front of it with flower pots, birds flying in the sky and the sun shining bright.

Something she is proud about

Pooja says she feels proud when she protects her younger brother from being beaten by the mother. Everytime the younger brother is upto some mischief she protects him from being caught.



In her drawing she has drawn a house with two windows.

Outside she has drawn herself with her younger brother smiling. In front of her house she has also drawn stick figures of her holding her mother's hand when she tries to beat the younger brother.

Her dream for the future

Pooja drew the picture of a police. She wants to become a police officer, so that she can arrest her father. She really wishes to join the police force because the police are supposed to help people out whenever they are called. Pooja says that she has never seen a good lady police officer and in her experience she feels the police never come on time even if you call them for help but when she becomes officer she will be on time to help. She will ask all sorts of questions to the people and help them find a solution.

Pooja's father has left them and she is very angry with him. He comes once in three or four months, he drinks, beats and shouts at them and their mother. Ever since he married her mother, he has never taken responsibility for the family. Because of that the girls have been asked to leave school and they have to work. She will become a police officer and will never allow something like that to happen to anyone.

In her picture, Pooja has drawn an image of herself in police uniform saluting with one hand and holding a lathi in another.



Someone she likes and dislikes

Pooja likes her youngest brother Rajesh the most because he helps her buy stuff from the market to cook. He is the youngest of all the children and is in his fifth standard. He also takes her out when she wants to go out.

Pooja dislikes her ajja and ajji (Father's parents) because they support her father though he has been very irresponsible with them. When they were young her grandparents had asked them to leave the house. Pooja says that they don't like daughters because they will have to get married and go away in any case.

Decision maker: Mother

In her picture she has drawn her brother with a smiling face. She has also drawn images of her ajja and ajji whom she dislikes.

Daily routine

Time	Activity
06:30 am	She wakes up, she sweeps the house and washes vessels
07:30 am	She has bath and she cooks
08:30 am	She washes clothes and has breakfast
09:30 am	She leaves for the field for work and packs lunch when she goes
05:30 pm	She returns home after work
06:00 pm	She starts cooking again
08:00 pm	She has dinner and chats with her family
09:00 pm	She goes to bed

Profile 5

Name	Manjula M Poojari	
Village	Bargi, Mudhol taluk, Bagalkot district	
Age	12 yrs	
Caste	SC	
No. of family members	2 males and 4 females	
Order of the child	3	
Education of the child	No formal education	
Parents education	Father	Not known
	Mother	Not known
Family occupation	Kooli work	
Family members in Urban towns	Sister in Lokapur	
If yes, relation to AG	Sister	

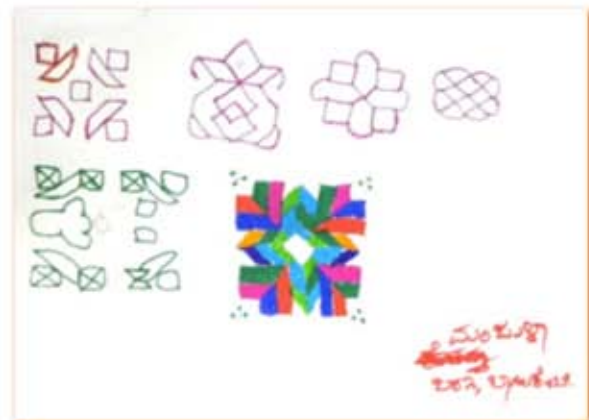
Background

Manjula is from Baragi village of Mudhol taluk, Bagalkot district. She stays with her parents, brother and two sisters. Her eldest sister is married but has now separated from her husband and since two years has stayed in her family. Her elder sister is dedicated to Devadasi and she is staying with her. She is presently working in Miraj brothel but comes home once or twice in a month. She is the youngest one in her family. Her parents do cooli work and go for sugarcane related agricultural labour work. No one in the family has gone to school and similarly Manjula never gone to school, though she always wanted to.

It took lot of time to break the silence of Manjula and she was merely observing things and was not speaking. When the group asked to draw the pictures (free drawing) she did not draw anything in the larger group. She started speaking and drawing pictures in the smaller group.

Something she is proud about

When asked what she thinks is the happiest moment she finds it difficult to find any one incident. The facilitators told her to take time and finally she expressed that it is for the first time she is coming to such a faraway place and being one with the other participants she said is the happiest time. She said the training venue is very nice she loves flowers.



She found it very difficult to draw the picture and repeatedly told that she has not gone to school. Finally after giving some idea she started to draw the picture and finally she drawn the picture of herself and the training centre.

Her dream for the future

With regards to the dream she was not able to clearly express herself. She continued to mention that she do not have a dream. Sometimes she mentioned that getting married to someone is her dream. After a while again she mentioned that being with parents and going as per parents wishes is her dream. When other girls of her group mentioned some jobs or profession being known that she has not gone to school she was finding it difficult to say anything clear. After consistent probing and friendly talk she was able to mention that she will remain at home, go along with her mother for work in the field and do whatever their parent say is her dream.

She has drawn the picture of a house and a sugar cane field nearby.



Someone she likes and dislikes

She says she likes one particular friend who also stays in the same village as her. She also comes with her for cooli work in the field. Normally they go together along with others. After coming home from work in the late evening she goes to her place (sometimes she comes to her place) for chatting. She likes her very much.

Manjula says she does not like her brother-in-law who is married her eldest sister. She says he does not take care of her and for some issue (as per other sources he is impotent), she came back to her parents' place. Manjula dislikes him because he made her sister's life miserable.

She has drawn the picture of her friend and brother-in-law.

Decision maker

Manjula's father takes most of the decisions. All others in the family including her other sister who is a dedicated Devadasi helps her father.

Her role model

She could not express anyone as her ideal person. She says her mother is most important for her and is hardworking.

Profile 6

Name	Ashwini Buddannavar	
Village	Shrihatti village, Athani, Belgaum	
Age	12 yrs	
Caste	Harijana	
No. of family members	6	
Order of the child	1	
Education of the child	9th std	
Parents education	Father	Illiterate
	Mother	3rd std
Family occupation	NA	
Family members in Urban towns	NA	

Background

Ashwini is from Shiratti of Athani taluka in Belgaum district. In the family of 6 members, 2 are men (her father and younger brother) and 4 women (herself and her mother). 2 younger sisters are living together. Her mother is a sex worker and is suffering from ill health since the past 3 years. Ashwini dropped out from school and goes instead to learn tailoring. Due to ill health, her mother is not able to work at home. So, Ashwini is taking care for her sisters and brother, while sacrificing her future. Her father's earnings are not enough to feed their family.

Free drawing

In the two free drawings that she drew, one had a beautiful house and a rangoli in front of the house which indicated four love symbols with 8 different colors. Then she drew a Indian national flag beside her house.



Something she is proud about

She is proud and happy to help her uncle and grandfather. In the drawing she has drawn herself, her Uncle, Grandfather and other family members. Her uncle and grandfather when they drunk at the time always quarreling with each other, when Ms Ashwini goes to release them from the quarrel and feeling she did a good job. If she does not intrude in time, there is definitely a chance of one of them getting injured.



Someone she likes and dislikes

She likes her mother, but her mother is suffering from ill health since 3 years. Her mother provides support for her daily activities and her tailoring class. When her mother's health was better, she used to purchase dress materials and jewellery for her.

She does not like her grandfather because he is always drunk and quarrels with her family and her uncle. He does not provide any help to Ashwini's family even when they really need him. Neighbours feel bad for her family because of this.



Her dream for the future

Ms. Ashwini wants to be support her poor family. She hopes to achieve this by becoming a ladies' fashion tailor in the village. In the drawing did drew a sewing machine, a table and the different types of dress materials she had prepared.



Her role model

I want to be like good ladies' specialist tailor in my village and stitch good dress materials for people and earn money to help survive my family.

Daily routine

Morning	Wake up at 6 am, brush teeth and take bath. Wash utensils, clean the house and prepare dinner for all. Take brothers for bath, get them ready and send them to school. Once this is done, eat breakfast, comb hair and wash clothes.
Afternoon	Clean the house again, keep the drinking water ready and go to wash clothes. After that at 1 pm, watch serials on TV. At 2 pm, serve food to parents and eat with them. Then go to bed till 4 pm and do art till 4:30 pm.
Evening and night	Go about doing some more household work till 5 pm which is when her brothers return from school. Prepare tea for them, change them out of their uniforms and freshen them up. At 6 pm, start cooking dinner and then watch TV. After dinner, at 9 pm go to bed.

Profile 7

Name	Bhagya Lakshmi Naduvinamani	
Village	Minajagi, Muddebihal taluk, Bijapur district	
Age	17 yrs	
Caste	SC (Madar)	
No. of family members	4 males and 4 females	
Order of the child	1	
Education of the child	10th std (studying)	
Parents education	Father	Not known
	Mother	9th std
Family members in Urban towns	No	

Background

Bhagya has failed in SSLC exams; two of her subjects are yet to be cleared. Her family has four females. One is her grandmother, then her mother, who is a Devadasi, her younger sister, who studies in second standard and herself. She does not know who her father is and has never met him in her life. Her mother became pregnant when she was in Mumbai (She broke down when she shared this). She says she has plans to marry someone and lead a normal life.

Free drawing

When asked to draw something that she likes, Bhagya drew a picture of a nice home in a very serene environment. She has drawn hills in the background with a rising sun, three trees; one of them a coconut tree which is right in front of the house. She also has drawn birds flying across the sky. Looking at the picture she seems to be craving for peace forever.



Something she is proud about

In this proud moment picture she has drawn two houses, an agriculture field and flowers. She has also drawn pictures of her friend holding a child and her husband, and herself with her friend and then her friend with her boy friend. Her friend was in love with a boy who used to work with her in agriculture fields. There was severe opposition at home for their love. Both of them decided to run away from home. Bhagya learnt about this and counselled her friend that she should not be running away but face it or leave him. Her friend then considered what Bhagya said and broke up with the boy, marrying another person of her parents' choice. She



boy, marrying another person of her parents' choice. She now has a cute daughter and has a happy family. Her friend always says to Bhagya that she did the right thing by listening to Bhagya and withdrew the decision to run away with her lover instead. Bhagya feels proud about having been such an integral part of changing her friend's life.

Someone she likes and dislikes

Bhagya likes her aunt, who is married and has one daughter. Her aunt has been a big support to her all her life. Her aunt generally gets buys things for Bhagya that likes and her aunt was the one who supported her when she failed in her 10th exams.

She doesn't like a lady who is her neighbor who must be around 40 years old. That lady picks up fight for every small thing of hers. Bhagya feels that the lady is jealous of her progress in life and she doesn't want her to talk to any of the boys in the village. Bhagya feels that she failed in 10th exams after her neighbor did some "black magic".



Her dream for the future

Bhagya wants to continue her education and take up some higher studies. She wants to go to college well dressed and also enjoy the college days. In the drawing she has drawn herself well dressed holding books and bag and then she has drawn a college building. When probed further, she felt that she want to become a police officer so that she can fight for justice. On further probing she could not reveal exactly why she thought there was injustice.

Her role model: None

Decision maker: Mother

Daily routine

Morning	Wake up at 6 am, clean the house and wash utensils. Take bath, help mother cook, wash clothes and dry them up, and then have lunch.
Noon to 4 pm	Watch TV and sleep till about 4 pm.
4 pm to 8 pm	Wash utensils, clean the house and start preparing dinner for all.
After 8 pm	Have dinner, watch TV and sleep.

Profile 8

Name	Reshma R Shaikh	
Village	Athani town, Belgaum district	
Age	17 yrs	
Caste	Muslim (Jatkar)	
No. of family members	2 females	
Order of the child	1	
Education of the child	9th dropout	
Parents education	Father	Not known
	Mother	Illiterate
Family members in Urban towns	Aunt in Sangli	
If yes, relation to AG	Mother's sister	

Background

Reshma passed 9th standard two years ago, and has dropped out of school midway 10th standard. She dropped out because the teacher scolded her for not doing well in exams in front of others and this affected her. She says that her father stays in another village and she has never met him in her life. Her mother is a sexworker and member of a CBO. She is now engaged with a small business man from Bagalkot and will be getting married sometime in April 2012. She stays with her mother in Athani town.

Free drawing

In free drawing, Reshma has drawn a picture of a boy playing with flowers and grass and a picture of a home with RCC roofing and coconut trees in front of the house. It appears she attempted to draw a bus in this free drawing but later erased it.



Something she is proud about

In this picture she has attempted to draw a home with RCC roofing, showing different rooms in that house. She has drawn herself involved in multiple activities in the house. She probably is trying to indicate that she is enjoying doing all those activities. In the kitchen she has shown herself helping her mother, while in other she has drawn herself. She has drawn two other homes near to her home. It seems she does all the household work when her mother is out for work and her neighbors appreciate her dedication towards household work. She spends a lot of time with her neighbors and they

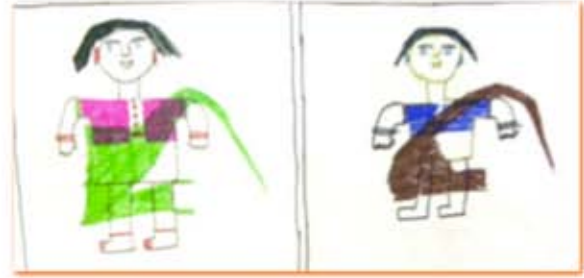


admire her for being such a grounded girl though her mother is a sexworker. She likes and feels proud of the same. Looking at her dedication to household work her neighbor brought her an alliance for marriage.

Someone she likes and dislikes

Reshma likes her mother (name: Roshan) and says she is the only one she has in her life. Also her mother likes her a lot and takes care of her and tries to buy her most of the things she wants.

Reshma hates her neighbour as she gossips a lot about Reshma and her mother. She says her neighbour also hates or feels jealous when they celebrate festivals. Reshma has not spoken to this neighbour for years now.



Her dream for the future

She has a beautiful dream for the future of her house with big rooms with lots of flowers and greenery around. She wants to be a good home maker and she wants appreciation for that from all. When probed further she said she has plans to be on her own but she is unsure of what her husband's family has planned for her. In the picture she has drawn a home with big rooms and flowers and trees around it. She has also drawn a small agricultural land nearby indicating that she wants to grow vegetables for her own use.

Her role model: None

Decision maker: Mother

Daily routine

Morning	Wakes up at 5 am, performs Namaz (prayers) and sleeps again. She wakes up later at 8 am and cleans up the house and washes utensils. She takes a bath after this and helps her mother cook, then wash clothes and dry them up.
Noon to 4 pm	Do some tailoring work at home, watch TV and then perform Namaz again. She has lunch and sometimes goes to her neighbors' house and spends time with them.
4 pm to 8 pm	Wash utensils, clean the house, perform Namaz and go learn tailoring. Then watch TV.
After 8 pm	Watch TV, cook food, have dinner, talk to fiancée over the phone and sleep.

Profile 9

Name	Nagamma Durgappa Guddannavar
Village	Katakola, Ramnagar Taluk, Belgaum district
Age	16 yrs
Caste	Madar
No. of family members	3 males, 5 females
Order of the child	2
Education of the child	3rd standard
Parents education	No formal education
Family members in Urban towns	No

Background

Nagamma lives in a joint family and there are 8 members in the family. Along with her parents, her father's brothers also live together. She dropped school at the age of 9 and for some time she was at home to take care of her younger sister. Now she goes to agricultural cooli work along with her family members and other villagers. Her father drinks a lot and scolds her unreasonably giving her a hard time.



Something she is proud about

Nagamma's maternal uncle stays close to her house. He has a wife and two kids. He is a drunkard and was used to beating his wife every evening after returning home, and Nagamma had been observing this for a long time. Then one day while he was beating her up as usual, she intruded and avoided the fight, and was successful. Since then, every time he starts beating his wife she immediately rushes there and stops him. There are many instances though, where when she is trying to avoid the beating, she has also been scolded by him.



Migration counsellors informed that Nagamma's father is also a drunkard and at times he beat his wife and Nagamma as well. There are also instances wherein her brother also beat her for talking to others or making friends with other girls. Through counsellors it is revealed that her brother wants to get her married soon and he does not want her to make friends with other devadasi girls in the village. He is afraid she may get into sex work if that continues.

Someone she likes and dislikes

Nagamma likes her sister because she goes to work along with her. She likes her company and is like a

friend to Nagamma. On many occasions her sister came to her rescue when her brother objects Nagamma talking to men, making friends with others etc. He does not like Nagamma going to town for any reason with her friends.

Nagamma dislikes her brother. She says he restricts her from doing so many things and at times beats her also.

Her dream for the future

Nagamma says her Her dream for the future is to become a teacher like her cousin sister. Despite knowing that she has studied only upto 3rd standard, she says it is possible provided she continues studying. The other dream for the future she has is to get married to someone and lead a peaceful life. She says her parents are also planning her marriage. She says she is always scared of her father.



Decision maker

In Nagamma's house her uncle (father's younger brother) takes most of the decisions related to the family.

Her role model

Nagamma's role model is Sharada, who is her cousin sister. She is a teacher and teaches in a local school.

Daily routine

Time	Activity
06:00 - 07:00	Getting up, cleaning, personal hygiene
07:00 - 09:00	Cooking, getting ready to go to work
09:00 - 07:00	Work in the field
07:00 - 08:00	Return from work, do some pending household work
08:00 - 09:00	Watching TV
09:00 - 11:00	Spending time with family and neighbor friends
11:00	Go to bed

Profile 10

Name	Durga Sharada Suryavansh
Village	Telsanga, Athani Taluk, Belgaum district
Age	18 yrs
Caste	Madar
No. of family members	1 male and 4 females
Order of the child	2
Education of the child	PUC II year (studying)
Family occupation	Cooli work
Parents education	No formal education
Family members in Urban towns	No

Background

Durga is from Telsanga village of Athani taluk. Athani taluk is one of the taluks in Belgaum district where there are many Devadasis. Telsanga is one of the prominent villages where a lot of sex work migration to Maharashtra takes place. Durga is studying in PUC and has a sister. As informed by Migration counsellors, Durga's two aunts (mother's sisters) are brothel madams working in Mumbai. Durga's mother is an ex-Devadasi sex worker.



Something she is proud about

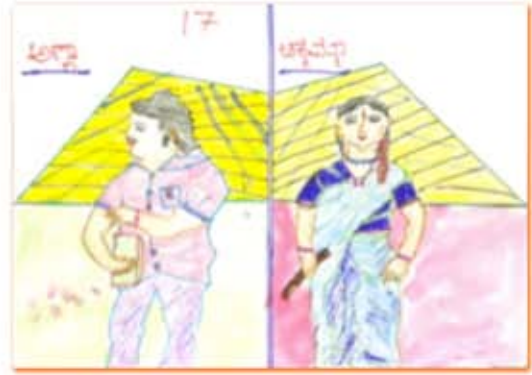
Durga narrated an incident wherein one holiday she along with other village women went to a nearby pond for washing clothes. Normally when women go there, their small children also accompany them and hence there were few children playing in the water while their mothers washed clothes. A one small child suddenly began to cry and, to everyone's shock, was drowning in the water. Everybody watched and no one knew what to do. Durga suddenly rushed to the spot and with the help of the cloth she was washing tied the boy and saved the child. She says she remembers this incident all the time and is very proud of herself for saving the life of the little boy.



Someone she likes and dislikes

Durga likes her brother very much. She says her brother is always supportive and encourages her to continue education. She says that it is because of him that she is now studying in PUC.

Durga does not like her aunty (mother's younger sister) and says her aunty does not love her and always comments on everything. During the discussion with Durga, somehow, the real reason for this dislike has not come up. Later when enquired with migration counselor, it is revealed that Durga's sister is a brothel madam. She probably might have insisted that Durga become a sex worker and upon turning down this request her aunty might have started disliking Durga and started commenting and mocking her for everything.



While drawing the pictures she drew the picture of her brother and aunty expressing her likes and dislikes.

Her dream for the future

Durga has two dreams for the future. First, she wants to become a good singer (she sang at least 2-3 songs every day during the workshop). Her second dream for the future is to become a government officer (she says DC), and as DC the first thing she would like to do is to help the poor women in her village who experience various forms of torture from their drunkard husbands. The problem of alcohol is very prominent in her village and every day she observes men come home drunk and abuse and beat women. She wants to make her village a model village where there are no arrack shops.



Decision maker

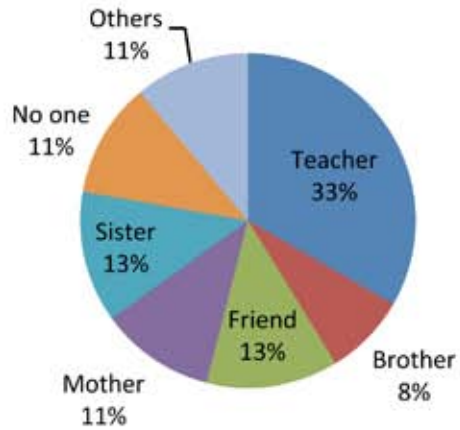
In Durga's house Durga's brother takes all decisions related to the family. He consults his mother and others in the family while taking the decision.

Her role model

Durga's role model is her brother.



Who is your rolemodel?



Age group	9-13	14-16	17-18	Total
Teacher	11	8	2	21
Brother	2	1	2	5
Friend	2	3	3	8
Mother	3	3	1	7
Sister	0	6	2	8
No one	2	3	2	7
Others	1	1	5	7
Total	21	25	17	63







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