

JABALI

PROJECT FOR THE LIBERATION AND REHABILITATION
OF CASTE BASED PROSTITUTES
IN MADHYA PRADESH

A young boy Satyakam went to Gautam Rishi because he wished to learn from him the Vedas. Before accepting him as his student, the Rishi asked the boy his caste.

The boy replied, without flinching- My mother Jabali was a prostitute who lived in this ashram and would service the visitors here. I therefore have no way of knowing my caste.

Greatly impressed by the boy's courageous honesty, the Rishi declared that the boy was truly of the highest caste, not by virtue of his birth but by his actions and he gladly admitted him into his ashram.

- A story from the Puranas

In several parts of Madhya Pradesh, a form of ritually sanctioned caste based prostitution is even today being widely practiced. In a system that is supported by a complex alternative matrix of social mores, the daughter of the family is introduced into prostitution by her own parents. The woman engaged in this profession is the principal income earner of the family, whereas the male members either solicit clients for their daughters, sisters or mothers, engage in petty criminal activities or remain idle. This is largely a form of rural prostitution, but in a few exceptional pockets, urban variations can also be encountered.

The principal castes in which such ritually sanctioned caste based prostitution is widely prevalent are the Bancharas and Bedias. In addition, there are other denotified tribes such as the Nat, Sansi and Kanjar, in which tradition and caste mores sanction and support the pursuit of petty criminal activity. In these castes, it is considered a matter of masculine pride to neither purchase nor raise the grain and meat which they consume, but instead to steal or snatch it. However, the castes norms do not support open

prostitution. Even so, instances of prostitution are also found in these castes, but as we have seen these do not have the support of ritual and caste mores and traditions in the same fashion as it does for the Bancharas and Bedias. Our project is therefore restricted to the Bancharas and Bedias.

A detailed demographic profile of the two former denotified tribes, Bancharas and Bedias, now included in the list of Scheduled Castes, is given in the appendix-I. Based on projections from the 1981 census data, (Table -1), it is estimated that in Madhya Pradesh there are a total of 17,341 Bancharas and 16,682 Bedias, or respectively approximately 3247 and 3124 families in these two castes groups. 99.42% of the Bancharas reside in the rural areas, whereas the proportion of rural Bedias is only slightly lower at 88.57%. The Bancharas are found mainly in the districts of Mandsaur, Ujjain, Indore, Shajapur and Ratlam. The Bedias are more widely spread out in over 16 districts, but here also the major population concentrations are in Guna, Sagar, Morena, Panna, Shivpuri, Vidisha, Rajgarh and Raisen. (The district-wise distribution of the population of these two castes is given in tables 4 & 5.)

There are no accurate studies available of the extent to which prostitution is being practiced within these two castes. In the occupational census of 1981 (table - 8), 49.32% Bancharas and 51.17% Bedias registered themselves as farmers, and 42.22% and 27.74% respectively as farm labourers. The remaining registered themselves as being engaged in cottage industries or other services. However, this is by no means an accurate picture of the actual prevalence of prostitution in these two castes. It is our experience that because of the social and ritual sanction accorded to this profession and the support to it of the male members of the castes on the one hand, and because of the severe social ostracism by the wider society of the members of these two communities and the absence of alternative sources of employment on the other, the practice of prostitution is extremely high among Banchara and Bedia families. Except for a very small minority, almost all the families are either actively engaged in the profession or are struggling to retrieve themselves from it at the periphery.

In the social system of both the Bancharas and Bedias, if a daughter is married she will not be engaged in prostitution. The daughter, sister and mother can be prostitutes, but it is taboo for the wife to be used for

the profession. Therefore, an estimate of the proportion of unmarried women in these two communities would give some idea of the proportion of adult women engaged in prostitution. The data based on 1981 census (tables 9 & 10) shows that 46.90% of the Bancharas women and 44.07% of the Bedia women are unmarried. This can be presumed roughly to be the proportion of women presently engaged in prostitution in these two castes. However, the proportion of families in which prostitution is practiced would be much larger. In the Bancharas at least one daughter is traditionally given in prostitution, whereas others can be married off. Even among the Bedias, the father marries off some of his daughters, whereas others are introduced into the profession. In this way, in the same family, some women are prostitutes and others married women. Therefore it can be estimated that the proportion of families dependent on prostitution is even higher than the proportion of women in the profession. Even those that are outside the profession today exist in a very vulnerable grey zone, always under social and economic pressure, always in the danger of lapsing again into the traditional profession. Therefore, any programme for the liberation and rehabilitation of caste based prostitutes has to cover virtually the entire population of the two castes.

ORIGIN AND PRACTICES:

There is no authentic recorded history of the evolution of caste based prostitution among the Bancharas and Bedias of Madhya Pradesh. However, there is evidence to suggest that this practice is of relatively recent origin and that the traditional occupation of Bancharas and Bedias in ancient and even medieval times was not prostitution. A complex series of historical circumstances led to the evolution of caste based prostitution among these two communities.

The princely states of India prior to the imposition of pax Brittanica, were frequently at war with one another. The large mobile armies raised by the warring princely states required major auxillary services or reconaissance, espionage and entertainment. For this, the nomadic tribes like Bancharas and Bedias were best equipped. These tribes were traditionally skilled in folk music and dance, rural acrobatics and gymnastics, jugglery, fortune telling and black magic. These skills made them ideal auxillaries to the mobile armies. They also engaged to some extent in prostitution, but this did not have ritual and social sanction, and was engaged in a covert fashion.

With the advent of British colonial power in India, during the close of the 17th century and the first half of the 18th century, both the power and the militancy of the princely states began to break down. After the crushing of the First War of Indian Independence of 1857 and the full imposition of pax Britannica, aggressive wars between princely states almost passed into history. The new military arrangements of the states were based on the principles of defence and displays of grandeur rather than aggression, and their control had passed effectively into the hands of the British. In such a situation, the military utility of the skills of the nomadic tribes became obsolete and the patronage and protection of the now powerless princely states also collapsed.

In these changed historical circumstances, these nomadic tribes, including the Bancharas and Bedias, took to organised loot and dacoity as their principal new means of livelihood. They came to be greatly feared, and commerce and trade which was conducted largely through caravans of camels, bullock-carts and mules, was seriously hampered by the terror of these criminal nomadic tribes.

In order to protect their colonial interests of commerce and trade, the British rulers launched a

campaign for the abolition of thuggie under the leadership of Colonel Sleeman. The campaign was extremely successful and organised thuggie came to an end. And with this once again these nomadic tribes lost their chief source of livelihood.

The British administration classified these tribes as criminal tribes, and their activities were closely monitored by the British police. For their own protection, these communities began to travel continuously, and eked out a livelihood by petty crime, making utensils and other domestic items, the sale of medicinal herbs, the taming of wild animals and using them for village entertainment displays, rural acrobatics, gymnastics and jugglery. Those groups that possessed some kind of production skills gradually got absorbed into the rural social set up as rural artisans.

However, those whose skills were in the area of services, were unable to establish an adequate stable alternative source of livelihood. Because of their identification in the campaign against thuggie as criminal tribes, the police would round them up with or without justification whenever any crime occurred. This not only reinforced their nomadic character, but also resulted in the males spending large periods either in

jails or as fugitives from the law, away from the families. The burden of protecting and supporting their families fell directly on the women. Because they lacked any skills except the increasingly outdated skills of traditional village entertainment, they were often forced to sell their bodies in order to sustain their families.

Initially the men resisted the entry of their women into this profession. However, in the social and historical circumstances described above, they came to compromise with their initial aggrieved masculine pride, and in time the community struggling for survival resorted to the defensive social mechanisms of ritual and tradition to transform prostitution into a socially acceptable avenue of family and group livelihood.

Among the Bancharas, the ritual sanction of prostitution has been even more effectively developed than among the Bedias. Bancharas women are divided into two categories : Khilwadi and Bhattekwadis. Khilwadis engage in prostitution whereas Bhattekwadis lead a normal married life. The mother of any girl has to declare during her childhood itself in the presence of the village diety 'Narsi ma' (folk form of Durga) whether she will introduce her daughter into prostitution or

give her in marriage. It is a mandatory caste rule and in fact perceived to be a divine command that at least one daughter in each family be reserved for prostitution and that the declaration of the mother about the future status of her daughter cannot be broken. A married women is fully debarred from the profession of prostitution, either by her own will or with the consent of her husband. On the other hand, the prostitute is debarred from having sexual relations with anyone of the Banchara community. All these castes rules are believed to have divine sanction, and their contravention invite severe caste penalties and social boycott.

Among the Bedia, prostitution does not have the same divine sanction but it still is supported by strong social sanctions. Traditionally all Bedia girls were debarred from marriage and it was mandatory that they enter the profession of prostitution, and any contravention of this rule would lead to the expulsion of the family from the community. If men wanted to marry, they had to seek out girls of other communities with which the Bancharas had affinity, like the Nats and Kanjars, or orphaned and abandoned girls. Even so many had to remain unmarried. The census of a Bedia settlement in Jabalpur at the turn of this century reports that only 8 marriages took place in the last 50 years among the entire settlement of 60 families.

Gradually, however, some daughters of the Bedia community are being married to young men of the community, and the decision regarding entry into the profession is taken after the girl attains puberty. Among the Bedias, the woman herself is relatively free to make the choice regarding her entry into prostitution or marriage. The Bedias are traditionally skilled in folk dances with sexual overtones. They are frequently taken as mistresses by the rural rich, in which case they remain monogamous and loyal to their main economic supporter. Other women engage in prostitution with several men. The initiation of a daughter into prostitution is an occasion for celebration on the scale of a wedding by the family.

It would be obvious that marriage would be an extremely difficult problem for both Bancharas and Bedia men; this situation prevails even today. The 1981 census (Table 9 & 10) shows that 53.04% of Bedia men and 48.81% of Banchara men remain unmarried. Therefore there is prevalent in both communities the practices of giving exorbitant brideprice by the groom's family to the girl's family, to compensate for the loss of an earning member. This practice, and the shortage of brides, reinforces the system of prostitution. This is because the families which have withdrawn from prostitution usually can no longer afford the

prohibitive rates of bride price, and therefore their young men remain unmarried, whereas those still in the trade are economically much more sound and can afford the high rates of brideprice to bring home the most eligible brides.

PRESENT SOCIO-ECONOMIC STATUS :

It is not possible to generalise about the economic status of the Bancharas and Bedias. They span much of the economic spectrum, ranging on the one hand from those engaged in urban prostitution, with high income and a visible upper middle class consumerist life style, to the very poor landless high-way rural prostitutes. There are several instances of women being purchased for red-light areas in the metropolises, or as mistresses. The infamous case of Kamala, a Bedia girl of Morena, who was purchased by a correspondent of the Indian Express, raised a storm but has been subsequently all but forgotten. Recently some groups of Bedia women have even travelled abroad for prostitution as part of so-called cultural troupes, especially to the Gulf Countries, and have returned with very substantial incomes. We have seen Bedia families in Morena for instances who used very expensive consumer durables like the most expensive Indian cars, VCR's,

refrigerators etc. The women who are adopted as mistresses by the rural rich enjoy greater economic security, but this practice is becoming much more rare and is increasingly being replaced by casual prostitution. On the other extreme, there are rural settlements of such traditional castes based prostitutes who live in very sparse hutments, with very few house-hold goods, little economic security and hardly enough income for the bare sustenance of their families.

The social status of the woman within the family is complex. There is no doubt that because the woman is the principal bread-winner, she enjoys a degree of independence and control within her family and social set-up that is not found in other caste groups. There being no taboo against prostitution, the social status of women practicing prostitution is often higher than that of married women. Among the Bancharas, the woman has full control over the property of the family and succession is on matriarchial lines, to the daughter's son, brother or maternal uncle.

This enhanced socio-economic status of the woman is reflected in the sex ratio being in favour of women

in these two communities (50.36% among the Bancharas and 54% among the Bedias) in sharp contrast to the adverse sex ratio prevalent in general in the Indian sub-continent, and even among the Scheduled Castes in general. This probably reflects better nutrition and health care of the female, in contrast to their neglect in other communities.

However, literacy levels are abysmally low in both communities, but even more so among the women. Literacy levels among Bancharas men is 15.07% and among women as low as 1.6%. Even among the SCs there are only two communities in which literacy is marginally higher among Bedia women, at 7.8%, but this is also much lower than that of Bedia men at 27.25%.

The men of these communities at present are largely engaged either in petty crime, especially robbing of grain and cattle, and soliciting of clients for the women of the family. However as compared to men of other communities, they have less control over both decision making and property within the family.

STIRRINGS OF CHANGE :

Prostitution is fabled to be the world's oldest profession, and it is likely to survive as a means of

livelihood as long as human society exists. However, in a fast changing world, with the breaking down of barriers of caste, ritual and tradition and sweeping winds of ideologies based on the equality of opportunity, a social system which requires the woman to adopt this profession only because of her birth in a particular community is becoming increasingly anachronistic. Our opposition, in this project, is not to prostitution as a profession, if it is adopted voluntarily, by the free unencumbered choice of the woman. Our objection is to an arrangement in which a woman is a prostitute solely because of the accident of her birth into a particular community, to a social system which determines one's occupation as a matter of fate at birth.

The stirrings of change among their two communities, which subsist in the shadow of our rural society in several regions and even in some of our towns is still not strong enough to develop into convincing movement for the transition of this community into the national mainstream. These impulses are a little stronger among the Bedias, because of the dedicated work of a few social workers and the relatively higher levels of education. Among the Bancharas even today the process of change does not even seem to have begun.

The socio-cultural reasons for the slow impulses for change in these two communities are several and complex. The strength of our caste based traditional social structure is that the exploited internalise the social consciousness of the exploiter in such a way that they regard their degraded social status as not only inevitable even socially desirable. The ritual and social sanctions strongly reinforce a system of exploitation against which there is no rebellion or movement for change.

As we have seen, no Banchara or Bedia woman is forced into prostitution against her will. From early childhood, the child observes the practice of prostitution by her mother or sister within the home, with the active support of the older members of the family. From her earliest socialization, she is taught that the principal responsibility rests on the shoulders of the woman to support her parents and brothers, and that the only readily available and socially sanctioned course available for this is prostitution. Therefore, there is no crude dragging of young girls into the profession against their will, but instead the consent of the woman is secured as a result of her socialization and internalization of the social mores to which she has been exposed from early

childhood. The men have had even less reason to seek change, because a system in which the woman earns an assured livelihood has the advantage of relative ease and security for the men.

Yet there are visible today a few impulses for change from within the two communities, particularly the Bedias. With education is coming the aspirations to join the mainstream, among some of the young boys and girls of community. However, any efforts to join the mainstream is harshly repused by the outside society, because of extreme social ostracism even today. All Bancharas or Bedias are always regarded as being the illegitimate children of prostitutes and are therefore despised. Children everywhere report extreme social discrimination from both teachers and fellow students from the day they try to enter mixed schools. This rejection, and exposure to the social mores of the mainstream society, are sowing the first seeds of rebellion among the youth against a social system that sanctions caste and family based prostitution. As stated earlier, these stirrings of change are more significant among the Bedias, because of higher spread of education and greater socially motivated leadership from both within and outside the community. Among the Bancharas even the youth do not as yet show the same longing for change.

The women of both the communities who are engaged in prostitution or have retired from it, are also gradually seeking change. Increasingly, the family which a woman supported through prostitution tends to neglect or even abandon her once she crosses the age when she is can earn. On the one hand this leads her to try to conceive and deliver a daughter through any client as early as possible, who can take up the task of supporting her in her age of retirement. But on the other hand, there is also the longing to free the daughter from this vicious cycle, by enabling her to move into social mainstream avenues of work and life.

STRATEGIES FOR CHANGE :

Whatever the minor stirrings of change, it must be understood that the process of transition is going to be a long and arduous one. It would be highly simplistic to suggest that the mere provision of economic alternatives would ensure their movement from their traditional occupation to diverse socially accepted professions. The problem as we have seen is not merely economic, but is far more basically the result of complex social, cultural and historical factors. Any effort for change would require action at various levels :-

- (a) No change is possible until the community itself wants change. This requires the identification and further motivation of the existing progressive leaders of the community, by sensitive voluntary workers and government officers. They also should identify the new educated emerging potential leadership in the younger generation which can be recruited as an effective vehicle of change.
- (b) This traditional and new progressive leadership of the community which is convinced about the need for change would have to discuss these issues in great depth in their traditional caste, panchayats, and to build up a consensus for a new alternative system of social sanctions. In particular the practice of brideprice must be given up. Under the new system of social sanctions, it should be agreed that marriages be undertaken only between families which have permanently given up the traditional profession without any economic transactions at the time of marriage and an effective system of social penalties and boycott of those families who persist in prostitution.

- (c) A major programme of education and alternative socialisation must be developed, and must be in fact the core of our action project.
- (d) Providing of secure socially acceptable alternative economic avenues, in consonance with the aptitudes and aspirations of the community.
- (e) Full health check-up and health cover for practising and former prostitutes.
- (f) Social security support to retired prostitutes who do not give their daughters in prostitution.
- (g) Strong enforcement of existing laws against trafficking in women and if necessary, action to frame new laws related to caste-related prostitution.

ACTION PROGRAMME:

In drawing up an action programme for the liberation and rehabilitation of caste based prostitutes, it would be useful to identify the different categories of person who require intervention and assistance, because the nature of programmes would differ widely for each group.

(i) Pre-puberty intervention:

For girls in the age group 6-14 years, it is a painful and harsh decision that must be taken that as long as prostitution continues as a social sanctioned activity within the family and community, girls would have to be separated at an early age in order to develop an alternative system of socialisation. What would be required is residential educational institutions starting from the primary level and continuing up to high school and beyond.

In brief our objective here is that until change in the community is established on a permanent footing, we would have to separate the girl child at an early age, develop an alternative system of socialisation more in consonance with mainstream social values, and educate her for entry into the outside world on more equal and just terms. It would be important to point out that in our efforts to liberate these women from the bondage of mandatory prostitution, we should not reduce the social status and independence and that they have gained as the principal income earners within the family and community. It is for this

reason that we wish to ensure that each girl is educated not only for marriage but for a suitable vocation that would continue to give her social and economic independence and status, but without exploitation.

For the most bright and ambitious, we would continue to support them in their pursuit of various professional courses of higher education. For the less bright and motivated, we should still equip them in appropriate vocational courses such as nursing, teaching, stenography, computer operation, para-medical services, physical training as preparation for entry into the police service, electronics etc.

It must be stated that our objectives would not be fulfilled if the girl continues to live in her traditional environment, because the socialisation and impulses to return to the traditional occupation both on the part of the parents and the child would often be too strong to resist. Ideally this early separation of girls should be based on persuasion and voluntary co-operation of the parents. However, if all such efforts fail, as a welfare state, legislation may have to be contemplated to

Because of the very high degree of prejudice that prevails against these communities in the mainstream society, it is also proposed that as far as possible, institutions should be run by educated young motivated and trained members of the same community. They may be expected to be more sensitive to the problems of the children placed in these institutions. Alternatively suitable voluntary organisations may be sought out, but care should be taken that their approach should not be moralistic and judgemental but sensitive and supportive.

(ii) Girls at the threshold :

This is the age group of 15-19 years, girls who have recently attained puberty and are in the greatest danger of transition into prostitution. For these girls, immediate evacuation to special protection homes is proposed. These protective homes should again be run by educated and motivated members of the same community, or by suitable voluntary organisations. These girls would largely be less educated or uneducated, because by and

large those who attain higher education resolutely refuse entry into the profession. These girls would have to be given a capsule of basic education and then suitable vocational training for entry into police or para medical services etc. or self-employment.

(iii) Women engaged in prostitution:

The age group of 20-49 years would comprise women who are actively engaged in prostitution, and a few who have already taken the decision of giving up the profession. These women need to be given secure economic alternatives, which are socially acceptable and are in consonance with their aptitudes and aspirations. The group that has already left the profession must receive our most urgent support because they would be the most vulnerable to pressures to relapse into the world they have left behind. The next group would be those who would wish to leave if they see the plausible prospects of securing alternative occupations. The last group would be of the most resistant women, unwilling to abandon their traditional source of livelihood. They would have to be counselled and motivated by volunteers of their community and other

social workers, and the active support especially of the younger members of their own family enlisted.

For those with agricultural land, economic programmes would generally concentrate on providing irrigation, and inputs for horticulture, sericulture or cash crops. Even for the landless rural families, sericulture and horticulture programmes on government wastelands may be explored. Alternatively community dairy and goatery estates may be attractive programmes for these families. For the urban educated, individual services ranging from beauty parlours to various self-employment vocations can be considered. But this should be decided only in consultation with the women concerned. Since the majority of these families are rural based, the majority of the programmes would naturally be land based. While selecting a self-employment vocation, care should be taken to ensure the economic viability and raw material and marketing linkages.

For this group, we would need to take up a major project of health care. Beginning with a diagnostic assessment of their health status and

the prevalence of AIDS, sexually transmitted diseases, and gynaecological and other health problems, they would require necessary curative and preventive services.

(iv) Women in Retirement :

This is the group of such former prostitutes who have retired because they have passed the practicing age, but who have taken the decision not to introduce their daughters into same profession, and are also not being supported by their own families. For such women, we would have to establish residential ashrams where they would be assured dignity and protection. In addition to their basic needs of food and clothing etc., they should be given a monthly pension of Rs. 100 each. Alternatively some productive activity may be introduced in the homes. These homes may be located in the same campuses as the residential girl's schools, to provide the women residents and the children mutual emotional bonding and support. The protective homes are necessary to enable such women to break out of the vicious cycle of drawing their daughters into this profession for their own economic security.

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It would be impractical to expect a project of such sensitivity to be implemented directly by the Government machinery. The responsibility would have to be placed on appropriate voluntary organisations, and where these do not exist, such voluntary organisations would have to be generated for this work. As stated earlier, these voluntary groups should not be moralistic or judgemental, but empathetic and supportive. The voluntary organisations must also draw their major strength from the progressive elements in the community itself, but should also be supported by the Collector at the district level, and senior officials of the Women & Child Welfare and SC Welfare Departments at the State level.

In the end, it would bear repetition that the problem is not basically economic but social, therefore any action plan to attack the problem must be drawn up and implemented principally by working through the community itself. All elements of the action outlined above have emerged out of our detailed series of interactions with Banchara and Bedia groups throughout the State, but the plan should be flexible in implementation in response to the needs of the community.

In Shivpuri, in the first ever gathering for shared group introspection of Bedia families, I remember a young boy who stood up and said - like Satyakam thousands of years before him - I am the illegitimate child of a Seth of this town who will never acknowledge me. My mother and now my sister have brought me up through prostitution. This must end.

And in a similar gathering at Morena, an even younger girl, barely in her teens, declared - It is not caste but one's actions and one's character that determines one's future, and I am going to prove this to the world.

It will no doubt be a long and painful struggle for the Banchara and Bedia women to break out of their bondage to a profession determined by their birth and caste. But in the voices of the young, one can already hear the breaking of chains.

(HARSH MANDER)

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APPENDIX - I

DEMOGRAPHIC PROFILE

TABLE NO. 1

Population & Number of Families of Banchadas

And Bedia

(Projected upto 1991)

S.NO.	Name	Population 1981				Population 1991			
		Male	Female	Total	No. of Families	Male	Female	Total	No. of Families
1	2	3	4	5	6	7	8	9	10
1.	Banchada	6998 (46.64)	7100 (50.36)	14098 (100.00)	2810	8608 (49.64)	8733 (50.36)	17341 (100.00)	3247
2.	Bedia	6887 (50.36)	6787 (49.64)	13674 (100.00)	2710	8471 (50.36)	8348 (49.64)	16819 (100.00)	3124
TOTAL		13885 (49.99)	13887 (50.01)	27772 (100.00)	5520	17079 (49.99)	17081 (50.01)	34160 (100.00)	6371

NOTE: Figures in Brackets depict the percentages

TABLE NO. 2
Rural-Urban Population And Sex Ratio
of the Banchadas And Bedia
 (Projected upto 1991)

S.NO.	CASTE	RURAL/ URBAN	MALE	FEMALE	TOTAL	
					No.	%
1	2	3	4	5	6	7
1.	Banchada	Rural	8557 (49.63)	8682 (50.37)	17239 (100.00)	99.42
		Urban	51 (50.00)	51 (50.00)	102 (100.00)	0.58
		Total	8608 (49.64)	8733 (50.36)	17341 (100.00)	100.00
2.	Bedia	Rural	7587 (50.93)	7310 (49.07)	14897 (100.00)	88.57
		Urban	884 (46.00)	1038 (54.00)	1922 (100.00)	11.43
		Total	8471 (50.36)	8348 (49.64)	16819 (100.00)	100.00

Note: Figures in Brackets depict the percentage

TABLE NO. 3

District Wise Distribution of
Banchadan In Madhya Pradesh
in hierarchical order
(Projected upto 1991)

S.NO.	DISTRICT	MALE	FEMALE	TOTAL
1	2	3	4	5
1.	Mandsaur	2867 (52.11)	2635 (47.89)	5502 (100.00)
2.	Ujjain	2320 (49.20)	2395 (50.80)	4715 (100.00)
3.	Indore	1435 (48.43)	1528 (51.57)	2963 (100.00)
4.	Shajapur	910 (49.75)	919 (50.25)	1829 (100.00)
5.	Ratlam	737 (51.39)	697 (48.41)	1434 (100.00)
6.	Dewas	268 (46.61)	307 (53.39)	575 (100.00)
7.	Dhar	84 (46.93)	95 (53.07)	179 (100.00)
	Total	8621 (50.13)	8576 (49.87)	17197 (100.00)

NOTE : (1) Figures in Brackets depict the percentage

(2) The percentage of these Banchada dominant districts is 99.16, in the total state population of the Banchadas.

TABLE NO. 4
District Wise Distribution of
the Bedias in Madhya Pradesh
in hierarchical order
(Projected upto 1991)

S.NO.	DISTRICT	MALE	FEMALE	TOTAL
1	2	3	4	5
1.	Guna	1170 (57.89)	851 (42.11)	2021 (100.00)
2.	Sagar	909 (51.71)	849 (48.29)	1758 (100.00)
3.	Morena	935 (53.52)	812 (46.48)	1747 (100.00)
4.	Vidisha	694 (46.20)	808 (53.80)	1502 (100.00)
5.	Rajgarh	658 (51.00)	632 (49.00)	1290 (100.00)
6.	Panna	610 (51.69)	570 (48.31)	1180 (100.00)
7.	Shivpuri	566 (51.36)	536 (48.64)	1102 (100.00)
8.	Raisen	510 (48.96)	540 (51.04)	1058 (100.00)
9.	Sehore	365 (49.79)	368 (50.21)	733 (100.00)
10.	Bhopal	351 (48.68)	370 (51.32)	721 (100.00)

Cont'd

TABLE NO. 5
Banchada Population According to
Age and Sex
 (Projected upto 1991)

S.NO.	AGE GROUP	MALE		FEMALE		TOTAL	
		No.	%	No.	%	No.	%
1	2	3	4	5	6	7	8
1.	0 to 4 year	1539	(20.04)	1469	(16.63)	3008	(18.22)
2.	5 to 9 year	1190	(15.40)	1113	(12.50)	2303	(13.84)
3.	10 to 14 year	1175	(15.20)	1092	(12.27)	2267	(13.62)
4.	15 to 19 year	854	(10.52)	803	(8.91)	1657	(9.84)
5.	20 to 49 year	2905	(38.31)	3049	(34.96)	5954	(36.52)
6.	50 to 59 year	469	(-5.73)	502	(5.42)	971	(5.58)
7.	60 year and above	575	(7.20)	587	(6.41)	1162	(6.78)
Total		8608	(100.00)	8733	(100.00)	17341	(100.00)

TABLE NO. 6
BEDIA POPULATION ACCORDING TO
AGE AND SEX
 (Projected upto 1991)

S.NO.	AGE GROUP	MALE		FEMALE		TOTAL	
		No.	%	No.	%	No.	%
1	2	3	4	5	6	7	8
1.	0 to 4 year	1338	(15.10)	1233	(14.78)	2571	(15.28)
2.	5 to 9 year	1328	(15.78)	1246	(14.92)	2574	(15.29)
3.	10 to 14 year	1083	(12.78)	933	(11.78)	2016	(11.98)
4.	15 to 19 year	810	(9.56)	685	(8.20)	1495	(8.90)
5.	20 to 49 year	2801	(33.07)	2984	(35.74)	5785	(32.62)
6.	50 to 59 year	531	(6.27)	535	(6.42)	1066	(6.33)
7.	60 year and above	630	(7.44)	680	(8.16)	1310	(7.80)
TOTAL		8471	(100.00)	8348	(100.00)	16819	(100.00)

TABLE NO. 7

Literacy percentage among the
Banchadas and Bedias

(Census - 1981)

S.NO.	NAME	PERCENTAGE		TOTAL
		MALE	FEMALE	
1	2	3	4	5
1.	Banchada	15.04	1.64	8.33
2.	Bedia	25.29	7.87	16.70
	Literacy percentage of the all SC's of the State.	30.26	6.87	18.97
	Literacy percentage of the All State Population.	39.49	15.53	27.87

TABLE NO. 8

Working Population and Industrial classification
of Banchadas and Bedia
 (Census - 1981)

(No. in percentage)

S.No.	Name	Industrial Classification			
		Agriculture	Agriculture Labourer.	House hold Industries.	Other Workers
1	2	3	4	5	6
1.	Banchada	49.32	42.22	1.67	6.69
2.	Bedia	57.17	27.74	2.94	11.95
	All SC's of the State	37.00	38.66	11.25	13.09
	All State Population	51.96	24.24	7.85	15.95

TABLE NO. 9
Marital Status of Banchadas
according to Sex
(Census 1981)

S.NO.	MARITAL STATUS	MALE	FEMALE	TOTAL
1.	Never Married	3727 (53.26)	3325 (46.83)	7052 (50.02)
2.	Married	3136 (44.81)	3248 (45.75)	6384 (45.30)
3.	Widower/Widow	12 (1.73)	498 (7.01)	619 (4.38)
4.	Divorcee	14 (0.20)	29 (0.41)	43 (0.30)
TOTAL		6998 (100.00)	7100 (100.00)	14098 (100.00)

NOTE: Figures in Brackets depict the percentage

TABLE NO.10
Marital Status of Bedia
according to Sex
(Census 1981)

S.NO.	MARITAL STATUS	MALE	FEMALE	TOTAL
1.	Never Married	3653 (53.04)	2993 (44.09)	6646 (48.60)
2.	Married	3038 (44.11)	3212 (47.30)	6250 (45.71)
3.	Widower/Widow	169 (2.46)	561 (8.26)	730 (5.36)
4.	Divorcee	27 (0.39)	31 (0.45)	58 (0.43)
TOTAL		6887 (100.00)	6787 (100.00)	13674 (100.00)

NOTE: Figures in Brackets depict the percentage

TABLE NO. 11

Numbers of Banchada and Bedia

Girls in the age group of

5 to 19 year

(Projected upto 1991)

<u>S.NO.</u>	<u>AGE GROUP</u>	<u>BANCHADA</u>	<u>BEDIA</u>	<u>TOTAL</u>
1.	5 to 9 years	1113	1246	2359
2.	10 to 14 years	1092	933	2025
3.	15 to 19 years	803	685	1488
	TOTAL	3008	2864	5872

TABLE NO. 12

Numbers of the Banchadas Girls in the age
group of 5 to 19 years in the
Banchada Dominant
Districts
 (Projected upto 1991)

S.NO.	DISTRICT	AGE GROUP			Total
		5 to 9	10 to 14	15 to 19	
1	2	3	4	5	6
1.	Mandsaur	329	323	235	887
2.	Ujjain	299	294	214	807
3.	Indore	191	187	136	514
4.	Shajapur	115	113	81	309
5.	Ratlam	86	86	64	236
6.	Dewas	38	37	27	103
7.	Dhar	13	12	7	32
TOTAL		1072	1052	764	2888

NOTE: The numbers of the Banchada dominant districts are 96.01 percent of the total Banchada girls of the age group of 5 to 19 years.

TABLE NO. 13

Members of the Bedia Girls of the age group
of 5 to 19 years of the
Bedia Dominant Districts

S.NO.	DISTRICT	AGE GROUPS			Total
		5 to 9	10 to 14	15 to 19	
1.	Guna	128	101	70	299
2.	Sagar	126	101	71	298
3.	Morena	121	98	66	285
4.	Vidisha	121	96	65	282
5.	Rajgarh	94	74	52	220
6.	Panna	85	67	57	199
7.	Shivpuri	80	63	44	187
8.	Raisen	81	63	54	188
9.	Sehore	55	43	26	124
10.	Bhopal	56	45	28	129
11.	Chhatarpur	35	28	20	83
12.	Gwalior	43	34	24	101
13.	Bhind	34	28	20	82
14.	Dhar	21	16	11	48
15.	Damoh	16	13	10	39
16.	Tikamgarh	17	13	10	40
TOTAL		1113	879	612	2604

NOTE: The numbers of the girls of the Bedia dominant districts are 90.92 percent of the total Bedia girls of the age group of 5 to 19 years.

APPENDIX - II

ACTION PLAN

ACTION PLAN

The action plan for the liberation and resettlement of Banchada and Bedia communities is given below :-

I. ECONOMIC DEVELOPMENT :

Total number of Banchada and Bedia families in the State are estimated (1991) to 6371. Due to the developmental efforts during the last four decades more than 1300 i.e. 21.52% estimated families have already been liberated and resettled and may not need assistance for their economic development. As such, 5000 families are proposed to be liberated from their age old traditional profession of prostitution and resettled in a better and respectful way of living. The schemes and programmes for the economic development of Banchada and Bedia Communities can only be decided after an intensive research, but self-employment in other respectful professions can only provide their salvation from the prostitution. For that, subsidy amounting Rs. 10,000/- per family will be needed. Under the Integrated Rural Development Programmes, subsidy

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of Rs. 5000/- per family is already provided. Thus additional subsidy of Rs. 5,000/- per family will be needed.

Keeping this in view, amount needed for the development of these communities for three years would be Rs. 250.00 lakhs. Yearwise details are as below :-

S.N. YEAR	NO.OF FAMILIES	(Rs. in lakhs) Amount
1. First Year	1500 families	75.00
2. Second Year	1500 families	75.00
3. Third Year	2000 families	100.00
TOTAL	5000 families	250.00

II. TRAINING FOR SELF EMPLOYMENT :

Total number of Banchada and Bedia persons in the age group of 20 to 49 year is 11739, out of these, 5000 persons are proposed to be trained for self employment during the next three years. The training will be imparted in

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the existing training infrastructure of the State Government, but for the training of youths an additional expenditure of Rs. 1000/- per trainee per session will be needed which includes expenditure on stipend, training implements and honorarium etc. Total amount proposed is Rs. 50.00 lakhs, details are as below:-

S.N.	YEAR	NO. OF TRAINEES	(Rs. in lakhs) Amount
1.	First Year	1500 trainees	15.00
2.	Second Year	1500 trainees	15.00
3.	Third Year	2000 trainees	20.00
TOTAL		5000 trainees	50.00

III. VOCATIONAL TRAINING FOR BANCHADA & BEDIA :

Number of Banchada and Bedia children in the age group for middle and higher secondary education is 8425. Out of these 3000 students are proposed for the vocational training for which an additional amount of Rs. 2000/- per student per session will be needed. Total expenditure for vocational training of 3000 students for 5 years is estimated to be Rs.

per beneficiaries per year for five years proposed under this scheme. After the expiry of 5 years total cost of running these Homes would become the liability of the State Government. Total cost involved under this is Rs. 360.00 lakhs.

	Rs. in lakhs
1. Banchada Shelter Homes (Rs. 9000x100x4x5)	180.00
2. Bedia Shelter Homes (Rs. 9000x50x8x5)	180.00
TOTAL	360.00

VII. HEALTH INSURANCE :

As stated above, Banchada and Bedia Communities are involved in prostitution to a very great extent, they are highly exposed to the venereal diseases, AIDS etc. To protect them from these diseases, it is necessary to cover them under some health insurance Umbrella. Number of Banchada and Bedia females in the age group of 15 to 60 is 4937 and 4199 respectively. To give them health, insurance cover, premium amount @ Rs. 300/- per annum per beneficiary will be needed.

Thus total amount proposed to provide premium subsidy to 9136 Banchada/Bedia females an amount of Rs. 27.40 lakhs per year would be needed. This subsidy is proposed for 5 years involving total expenditure of Rs. 137.00 lakhs. After the expiry of 5 years the State Govt. will run this scheme.

TOTAL FINANCIAL IMPLICATIONS

The total financial investments proposed for five years ~~is~~ are given below :-

		(Rs. in lakhs)					
S.NO.	PROGRAMMES	1st	2nd	3rd	4th	5th	Total
1.	Economic Development	75.00	75.00	100.00	-	-	250.00
2.	Self Employment	15.00	15.00	20.00	-	-	50.00
3.	Vocational training	10.00	10.00	10.00	15.00	15.00	60.00
4.	Model Ashram Schools	96.58	96.58	96.58	96.58	96.58	482.90
5.	Rescue Homes	60.00	60.00	60.00	60.00	60.00	300.00
6.	Shelter Homes	72.00	72.00	72.00	72.00	72.00	360.00
7.	Health Insurance	27.40	27.40	27.40	27.40	27.40	137.00
TOTAL		355.98	355.98	385.98	270.95	270.98	1639.90