

Economic Study of Education of Devadasis Children in Belagavi District

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Abstract: *The Devadasi System is Socio-Economic practice which has a long history in India. The Devadasi practice a Woman usually belonged to lower caste is sexually harassed by the Society in the name of God and religious practices. It is said that the devadasis are servants of God and view of community. Hence, in the name of devadasis practice considering the evil effects of devadasis Government of Karnataka Passed the Karnataka Devadasis (prohibition of dedication) Act in 1982 and also amended the same in 2010 to rehabilitate the existing devadasis. As such, there is considerable change in the socio-economic life of devadasis. There is change in the Education and Environment life of devadasis children. The Conducted as survey based on interview schedule Athani Taluka Belagavi District. Information collected includes devadasis status and devadasis children occupation, education Awareness on the social welfare schemes and programmes. It is suggested from study that there is need to devadasis children on the employment welfare programmes and rehabilitation schemes of the government.*

Keywords: Devadasi, Children, Socio Economic, Cult

I. INTRODUCTION

It's been back devadasi has been outlawed and the system is slowly out of the eyes devadasi practice is not only a social-economic evil but also a social stigma and heinous practice of specifically in south India. More than states largely practicing this hilarious culture from centuries. For instance Karnataka, Andra pradesh, Maharashtra, Tamilnadu. With different names as Devadasi, basavi muralis, jogathi, kuddikars etc. Simply we can define devadasi as 'Servant of god' in particular girl before crossing her puberty she dedicate to deity or God and lives without marriage rest of her life. Though the practice is outlawed some reports reveal that the dedication takes place secretly. The practice itself considered as social evil many social reformist and activists first against the system and try to abolish at the same time no one try to understand the miserable life of devadasi children and their social life, Economic status, Educational background. However the present study intends to throw light on this special children's of the Society. Children of devadasis are the outcome of ignorance lack of cultural background and lack of their Higher Education identity. Therefore the present studies try to understand socio economic life and educational status of devadasi children. The information more than enough to understand how devadasi system is going to takes place in Indian orthodox culture. But the present Research is mainly concentrating on not devadasi practice but concentrating on the devadasi children.

As we carefully look in to the present situation certainly the time has been changed and the new challenge, new circumstances present new challenge and possibilities. It is absolutely true in the present society typical Society. At the same time some stories reveals that Devadasi System alive in the Society changing in the nature it's a stigma of Indian social system .Keeping all these facts the study includes to find out the social and economic life of devadasi children.

The Indian fact of devadasi a religious practice which offers girls to the deities in Hindu temples. The dedication usually occurs before the girl reaches puberty and requires the girl to become sexually available for community members. Traditionally, it is believed that these girls are serving Society as ordained by the goddesses. Due to her sacred condition and her belonging to the divinity a devadasi cannot be married to one particular man a in the traditional idea of marriage women are transferable property gifted to husbands. Her to the whole community this concept is servant of God, but wife of the whole man.

II. OBJECTIVES

1. To study the socio-economic status of devadasi children
2. To study the Challenges of devadasi children in the rural areas
3. To study the educational background of devadasi children

III. METHODOLOGY

The Present study includes vital aspects including research design adopted for the study. The sampling technique statistical techniques for the analysis of data will be used. Descriptive method of research will be in the study. The design adopted is mainly the Interview technique with supported by observation and document analysis.

IV. DATE ANALYSIS

On the basis of primary and secondary data from various sources have been the present studies of Children of Devadasi in Belagavi district Athani taluka. Has been taken as my present Research in the present study there were 200 respondents were selected from Athani taluka of Belagavi District. For drawing a representative sample the researcher used random sampling method and selected 22 villages from each taluka.

V. HISTORY OF DEVADASI SYSTEM

Ancient and Medieval history originally of Devadasi traditional unknown The first known mention of devadasi is to a girl named Amarapali. Who was declared nagavvadhu by the king during the time of the Buddha devadasis were celebrate all their life. Reference to dancing girls in temples is unknown to jataka literature. The Arthashastra which describes in detail the life of Ganik is silent about it.

The 3rd century A.D. A reference to such dancing Girls in temples is found in the Kalidasas Meghaduta. It is said that dancing girls were present at the time of worship in the Mahakal Temple of Ujjain. Some scholars argued that dancing girls to temples was quite common in the 6th century. The purans containing reference to it (Chawala Anil - 2002) during this medieval period. They were regard as part of the normal establishment of temples. The status of the devadasi can be seen by parallel to the popularity of Devadasis seems to have reached its pinnacle around 10th and 11th the century A.D. the rise and fall of Hindu temples.

Many scholars are now of the opinion that the devadasis practice has no sanction of the scriptures. These scholars treat devadasi practice as sacred or religious prostitution and plead that Hindu scriptures do not have any mention of sacred prostitution various smritis have recognized prostitution and there are instances of being taxed.

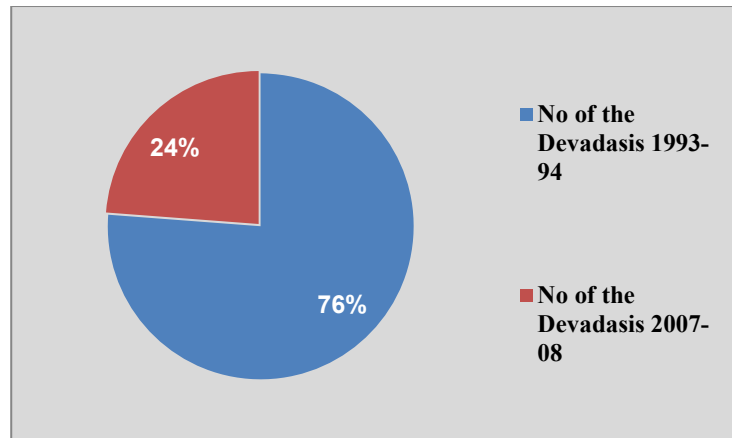
5.1 Social Status

Traditionally no stigma was attached the devadasis. To her younger girls and other members of their caste received them on terms of equality. The young girls of the devadasi enjoyed legitimacy and devadasis themselves were out wardly indistinguishable from married Women of their own Community. Furthermore a devadasi was believed to be immune from widowhood and was called akhanda Saubhagyavati. Since she was wedded to a divine deity. She was supposed to be one of the especially welcome guests at weddings and was regarded as bearer of fortune. At people would get a string of the tali (wedding locks) prepared by and she threaded on it a few beads from her own necklace. The presence of a devadasi on any religious occasion in the house of an upper cast member was regarded as sacred and she was treated with due respect and was presented with gifts.

The system of devadasi has been mostly found in dalit communities in India “According to the national commission of women over. Most of women belong the Dalit communities in dalit. Based Karnataka state the devadasi system in Maharashtra, Andrapradesh and Tamilunadu A 1993 – 94 Survey found there were 22.873 spread across 10 districts and a re-Survey 2007-2008 revealed that there are around 23.787 Devadasis in the 14 Districts. Total numbers of 46.660 devadasis in Karnataka

The number of Devadasi deduction and the total number of devadasi girls in south India is difficult to obtain because most of the traditional devadasi sex worker in now home based in rural villages and these girls continue to serve where they reside. Other reason the Devadasi System has not appear in upper caste. The above mentioned information shows that the practice backward Class communities.

| Name of the District | No of the Devadasis | |
|----------------------|---------------------|---------|
| | 1993-94 | 2007-08 |
| Belagavi | 3600 | 1124 |
| Total | 4724 | |



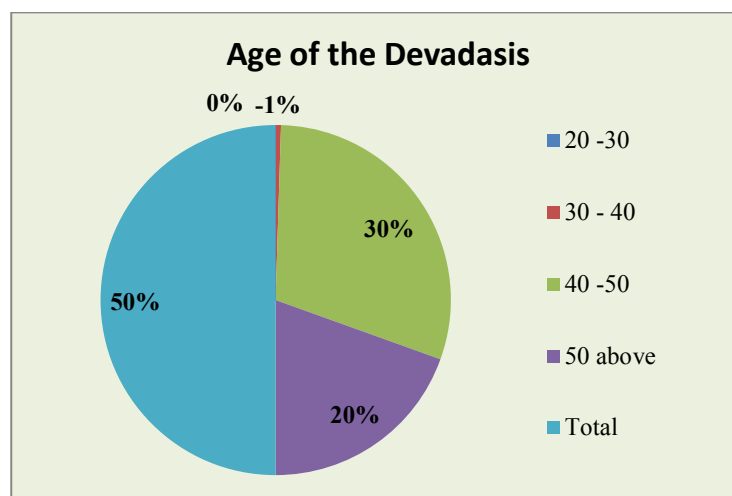
Status of Devadasis in survey Belagavi District in 1993 -94 and 2007 -2008 re survey Survey conducted by the women and Child Development Department 1993-94 and 2007-08

5.2 Date Analysis

The present study of devadasis children Education

Current Ages of the Devadasi

| Age Group | Age of the Devadasis | Percentage |
|-----------|----------------------|------------|
| 20 -30 | 00 | 00 |
| 30 - 40 | 02 | 01 |
| 40 -50 | 120 | 60 |
| 50 above | 78 | 39 |
| Total | 200 | 100 |



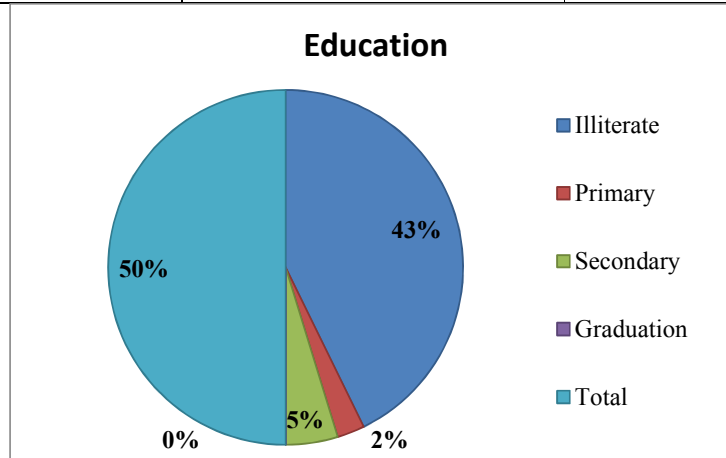
Sources: Field Survey.



Age is an important factor influencing on earning level of family. A large proportion of Devadasis comes under the age group of 40 to 50 and 50 above only 2 percent of Devadasis are comes under the age of 30 to 40. All Devadasi belong to Scheduled caste (SCs)

The present study of devadasis Education

| Education | Response | Percentage |
|------------|----------|------------|
| Illiterate | 171 | 85.50 |
| Primary | 10 | 5.00 |
| Secondary | 19 | 9.50 |
| Graduation | 00 | 00.00 |
| Total | 200 | 100 |

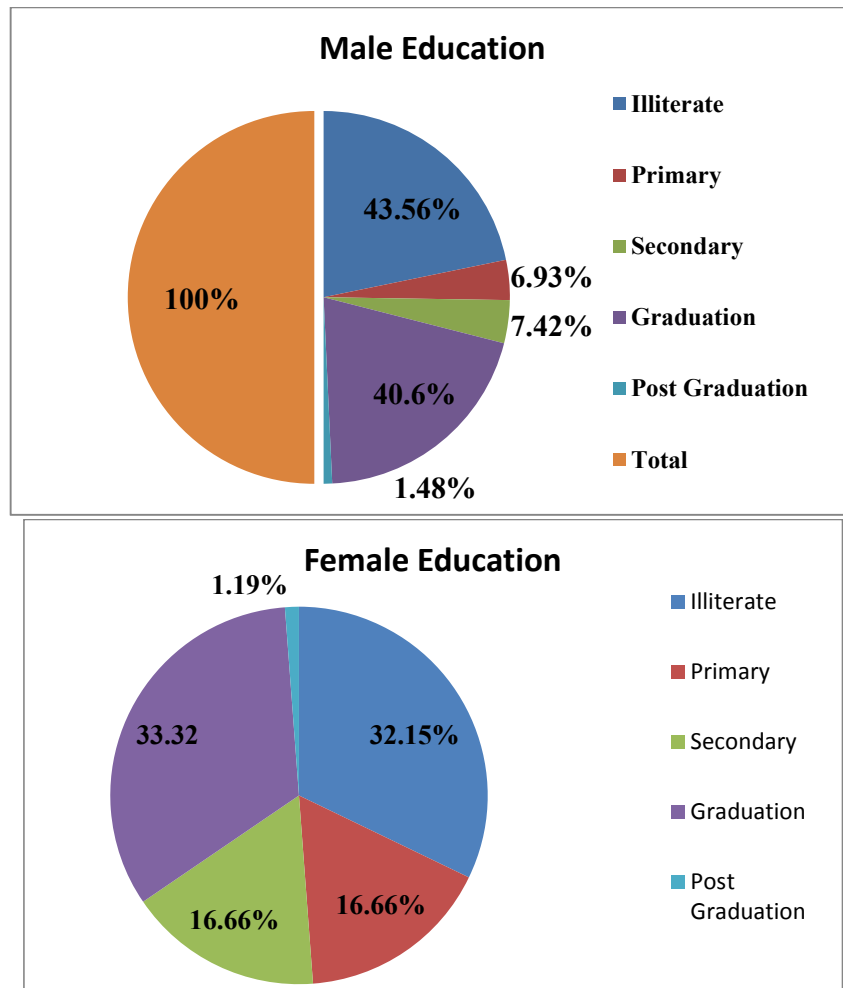


Sources: Field Survey.

The educational Status of devadasis in indicate that 85.50 present of devadasis are illiterates and 14.50 percent of Devadasi are literates i.e. primary, School level. The Education devadasis also felt that it is service of God.

Educational Qualifications of the children of Devadasis

| Education | Male | Female |
|-----------------|-------------|-------------|
| Illiterate | 88 (43.56) | 27 (32.15) |
| Primary | 14 (6.93) | 14 (16.66) |
| Secondary | 15 (7.42) | 14 (16.66) |
| Graduation | 82 (40.60) | 28 (33.32) |
| Post Graduation | 3 (1.48) | 01 (1.19) |
| Total | 202 (100) | 84 (100) |



Sources Field Survey:

This is a diagrammatical representation of the educational status of children of devadasis. As per the respondent opinion male children 67.85 % (100 %) and Female children 56.44 % (100 %) of the children of devadasis get Education like other children Male 32.15 % (100 %) and Female 43.56 % (100 %) of the children are Illiterate and not able pursue education as they are stigmatized. As devadasis children The Educational status of Devadasis children in indecent that It is also observed that most of the devadasis children continue their Education till UG or PG . Mostly they go till continue their Education.

VI. SUGGESTIONS

There is need of separate to study their background are backwardness. Because these children are socially economically weaker section of the Society

- There is requirement of provide good and quality education with special provisions
- The personalities Development Programmes are to be launched
- The separate reservation is needed for such children
- It is very essential to remove the stigma and also some measures have to be taken to remove the stigma of the Devadasi children
- It is also very essential to provide adequate facilities like loan or financial benefits to upgrade themselves.
- The employment separate reservation is needed for such children

- Many of the suggest that rather than providing many things for free. Let us give the job assurance for the children of devadasis.
- Training for devadasis is children in self employment Programme and Income generating activities

VII. CONCLUSION

The devadasi system is still flourishing in parts of India, especially in the South and in the states of Karnataka. This system is not only exploitation of women it is the institutionalized exploitation of women. It is the explanation of Dalits. The lower class of untouchables It is the religious sanction given to devadasis of helpless economically and socially deprived women. They are facing miserable condition. There is anger and disagree about the Society which causes for their current situation. Higher Education it can be concluded that majority of the devadasis and children have changed their life social economically and development and also living like other women in the society.

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