

DEVADASI WOMEN-AN EXPLORATORY STUDY

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1. INTRODUCTION

India is a country known for its temples. The God and Goddess were worshipped with dance and to dance regularly in these temples nobody came forward. So to find and get regularly girls for dancing in these temples they introduced a system called "Devadasi". The term "Devadasi" originally describes a Hindu religious practice in which girls were married and dedicated to a deity (Deva or Devi). Feminine "Devadasa" means a man who is enslaved for the service of deity.

In Sanskrit word "Devadasi" refers to a woman dedicated to a sacred object or a God for service. Devadasi means 'maid-servant of God'. Originally they were provided with houses to stay and lands to earn lively hood. Thus they were leading a decent life. In other words, the Devadasi system is a "system of pertaining to a vow that is offering of girls to the deities in Brahmanic temples".

The Devadasis were invariably women, typically resided in the temples and were educated in arts and literature. The original role of Devadasi was to serve as temple handmaidens dedicated to Yellamma or Renuka offering daily prayers and worship. Devadasi means a female servant of God trained in dance, literature, music and the playing of musical instruments.

Devadasis are mostly young girls given to the temple by their parents. There they are taught sacred dances and ceremonies pertaining to the God of the temple. Devadasi literally means God's female servant (Dasi), who are young, pre-pubertal girls 'married off' or 'given away' in matrimony to God or local religious deity of the temple. These girls are not allowed to marry as they were married to the temple God. She had to serve the priests, inmates of the temple, the Zamindars (local land lords) and other men of money and power in the town and village. The 'service' given to these men is considered as equal to service of God. The Devadasi is dedicated to the service of the temple deity for life and there is no escape for her. If she wants to escape, the society would not accept her.

The Devadasis are dedicated to God and priests who claim first rights and later everyone else. They are considered as public women of town in Gods court. A Devadasi cannot belong to any one particular husband, instead she is a common property. Devadasi system is not only exploitation of women, it is the exploitation of dalits, the lower class of untouchables, it is the religious sanction given to prostitution of economically helpless and socially deprived women. It is the glorification of humiliation to women. Devadasi system is deliberately created a custom in order to exploit a lower caste people of India by upper castes.

According to UNICEF (United Nations International Children's Emergency Fund), "There are over One Million child prostitutes in Asia." One ethnographic study by Treena Orchard (2007) explained that between 1,000 to 10,000 girls are introduced into the Devadasi each year by their parents, communities and priests.

Origin and History

The Historical and ethnographical material gives the clue that similar institution existed in the past also. Originally Devadasis were talented and were servants of God throughout their life. With reference to Kalidasa's "Meghadoot" dancing girls were found in temples. It is said that dancing girls were present at the time of worship in the Mahakal Temple of Ujjain. In Hinduism dedicating girls to temple became quite common in the 6th century who used to dance at the time of worship.

By the end of 10th century, the total number of Devadasis in many temples were in direct proportion to the wealth and prestige of the temples. They occupied a rank next only to priests and their number often reached high proportions. There were 400 Devadasis attached to the temples at Tanjore and Travancore. Local kings often invited temple dancers to dance in their courts, the occurrence of which created a new category of dancers, rajadasis and modified the technique and themes of the recitals. A Devadasi had to satisfy her own soul while she danced unwatched and offered herself to the God, but the rajadasi's dance was meant to be an entertainment. Furthermore, a Devadasi was believed to be immuned from widowhood and was called Akhanda Saubhagyavati ("forever a woman of good fortune"). Since she was wedded to a divine deity, she was supposed to be one of the special guest at



Plate.1. Yellamma devi temple



Plate.2. Devadasis singing songs and begging joga



Plate.3. Residential area of Devadasis

weddings and was regarded as a bearer of good fortune. At weddings, people would receive a string of the tali (wedding lock) prepared by her, threaded with a few beads from her own necklace. The presence of a Devadasi on any religious occasion in the house of an upper caste member was regarded as sacred and she was treated with due respect and was presented with gifts.

The popularity of Devadasis seems to have reached its pinnacle around 10th and 11th century AD. The destruction of temples by invaders started from the northwestern borders of the country and spread through the whole of the country. Thereafter the status of the temples fell very quickly in North India and slowly in South India. As the temples became poorer and lost their patron kings, and in some cases were destroyed, the Devadasis were forced into a life of poverty, misery and in some cases, prostitution. The Devadasi is a complex ritual and tradition. For most of those who have studied the Devadasi it was difficult to get anyone attached to the temples and to openly discuss their roles (Ashton1987). They were afraid of being viewed negatively as prostitutes and the stigma that goes with their position within the temple rituals.

The Devadasi system has changed nowadays because of urbanization and western influence in India. The Devadasi are in a very difficult position and are seen as entertainers. As per the survey conducted by the Department of Women and Child Development during the year 1994-95 it has identified the number of Devadasis in the following districts namely, Bagalkot, Bijapur, Raichur, Koppal, Bellary, Gulbarga, Dharwad, Gadag and Haveri. The survey also revealed that there were about 22,943 Devadasis in the state of Karnataka. With the active association of MASS (Mahila Abivrudhi Samuyakta Samshate), Devadasi practice has been stopped to some extent in Belgaum district. The Corporation is financially supporting MASS.

Devadasi System in Different States

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

They are known by different names in different areas. Shankar (1994) gives the names by which they are known in various parts, such as

Sl.No	States	Names
1	Orissa and Kerala	Maharis
2	Goa	Bhavanis
3	Andhra Pradesh	Jogin or Bhogam-Vandhi
4	Tamil Nadu	Theveardiyar
5	Maharashtra	Murali, Jogateen and Aradhini
6	Assam	Natis
7	Karnataka	Old Devadasis are called Jogati Young Devadasis are called Basavi

Reasons for Dedication

About a century ago, a campaign was launched to portray Devadasis as prostitutes and as immoral women. It has become customary to talk about abolition of the evil of Devadasi system. The system was legally abolished many years ago in all states where the practice was prevalent. Even after decades of legislation abolishing the practice of a Devadasis the practice of dedicating girls to temple, continues to the present day. It is important to understand the reasons given by parents to force their girls into a life of misery and prostitution.

In a recent study (2001-02) conducted by Joint Women's Programme Bangalore cited some of the reasons for dedication of Devadasis

1. Being a blind, a deaf or a dumb or a crippled girl
2. Well being of the family
3. No male issues in the family
4. Mother was a Devadasi
5. Only female child in the family
6. Followed from generations
7. Poverty
8. If a husband is sick and bed ridden
9. It was a religious ritual
10. To please God for well being

Asha Ramesh in her study (1993) gave the following reasons for dedication of Devadasis

- (a) If the parents were childless, they vowed to dedicate their first child if it happened to be a girl.
- (b) If there were no sons in the family, the girl child was dedicated and could not marry she becomes a 'son' for the family (earning the family's livelihood)
- (c) If the girl's family had some property, the family ensured that it stayed within the family by turning the girl into 'son' by dedicating her.

According to Shankar (1994) following are the reasons for dedication

1. As a substitute for human sacrifice, being and offering to the Gods and Goddesses to please and secure blessings for the community as a whole.
2. As a right to ensure the fertility of the land.
3. As a part of *phallic* worship which existed in India from early Dravidian times
4. Probably sacred prostitution sprang from the custom of providing sexual hospitality for strangers.
5. Licentious worship offered by a people, and to promote degraded interests of the priestly class in Devadasis.
6. To create a custom in order to exploit lower caste people in India by the upper castes and classes.

Devadasi - Legislative initiatives

Dedicating girls to a deity was prohibited after Independence in both Karnataka and Andhra Pradesh as per the acts of 1984 and 1988 respectively. Gradually the demand to end this practice increased and compelled the Karnataka government to pass an act banning the Devadasi system. Some of the provisions in the Karnataka are,

1. Anyone found guilty in helping a girl to become a Devadasi or even attending the ceremony is liable to get 3 years imprisonment and fined up to the maximum of Rs 2000/-
2. Parents and relatives would be fined upto the maximum of Rs 5000/- if they are found guilty encouraging the girl to be dedicated.

'Devadasi' system was so deeply rooted in the community and was a challenge to both NGOs and the Government. With the constant effort made by the police, voluntary organizations and media, awareness was created among the community members, but more than creating awareness, it was a great task for the Government to provide economic stability and social security to this vulnerable group of women.

The 'Devadasi' system depreciates the status of women. To eradicate this Government of Karnataka has come out with the 'Devadasi' Rehabilitation Programme. Complete eradication of this practice and implementation of the economic and social development programme for the old-'Devadasis' in the aforesaid ten districts is going

on. Creation of awareness by means of extensive awareness programmes, campaigning, people's movement, creation of SHGs ,health camps, etc is taking place. For SHGs bank loans are provided for income generating activities.

So it is necessary to study their awareness, opinion and knowledge level about income generating activities. The present study is an exploratory study and designed with the following objectives.

1. To conduct case studies of Devadasi women.
2. To study the personal characteristics of Devadasis.
3. To study the awareness and opinion about income generating activities
4. To organize need based trainings on income generating activities for Devadasis
5. To measure the knowledge gained through trainings
6. To study the benefits of Government programmes and trainings received by Devadasis
7. To establish association between selected independent and dependent variables.

Significance of the study

The social evil of Devadasi is still continuing specially in Karnataka and Maharashtra because of poverty, lack of education, caste, religious rituals etc. The social customs combined with economic pressures have pushed girls into the Devadasi system. The social reform movements by Ram Mohan Roy, Ishwar Chandra Vidyasagar, Govind Ranade, Karve, and other prominent social thinkers questioned the practice of Devadasi system and pleaded for its abolition.

Hence the study helps to identify Devadasi's existing situation. Also an effort is made to organize Devadasi Self-Help Groups. Researcher then gives need based trainings so that they can empower themselves socially, economically, educationally, technically and politically.

Limitations of the study

Due to limitation of the time and other resources of the student researcher, the present investigation was confined to Hubli, Navalgund of Daharwad district and Nargund of Gadag district. Hence the findings of the study will have generalizations applicable to Devadasi families of that particular area.

2. REVIEW OF LITERATURE

A comprehensive review on literature is an integral part of any investigation as it is not only gives an idea on work done in the past and assists in delineation of problem area and also provides basis of interpretation and discussion findings. A review of the existing literature relevant to study area helps the researcher to design the theoretical frame of the study and also access the nature and quantum of studies already undertaken in that particular area of research.

Feshman (1969) said, "Better ways are needed to generalize research findings from laboratory studies to operational setting from experimental study to another." Published literature on studies conducted on Devadasis by staff and students in universities are very limited. The proposed research is new in its subject treatment, as previous studies on this aspect are scarce. However to augment this scarcity an attempt is made here to put together some of the closely related research reporting on the area.

This literature reviewed which helps to gain insight into the past and present investigation is grouped under following headings.

2.1 Research studies on Devadasis

2.2 Research studies on lower caste people

2.1 RESEARCH STUDIES ON DEVADASIS

Dumont (1970) is a French sociologist and defined the Devadasi system. The caste system divides the whole society into a large number of hereditary groups, distinguished from one another and connected together by three characteristics

1. Separation in matters of marriage and contact, whether direct or indirect (food)
2. Division of labour, each group having, in theory or by tradition, a profession from which their members can depart only within certain limits
3. Hierarchy, which ranks the groups as relatively superior or inferior to one another.

Jacob (1972) in his study "The symbol of the Mother Goddess in Tamil Village, A parochial (narrow) Model of Hinduism' suggested that a synthetic approach to the study of Hinduism, which combines structural, historical and semantic level of analysis, would understand of how deities such as mother Goddess as a holy symbol of experiences.

Leach (1972) approves the study of view of concerning his reference to mother Goddess suggested that they serve as a mediators between man and supreme deities and equates them with Christian saints. As the objectives of his study being proven that complicated facts of Indian religion are reducible to an elementary structure and compare the structure of Hinduism with other religions, it is perhaps legitimate to make an analogy between Goddess and saints.

Harshad (1976) study deals with sacred exploitation of schedule caste women in Bijapur district. This part examines how women belonging to schedule caste community are encouraged to undergo ceremony and accept Devadasis way of life. Later on such women are forced to take up prostitution. Therefore in recent years the reason why poor harijan family desires to dedicate a daughter as Devadasi is to get reward through her visitors. The study only dependent upon knowledgeable persons for data. But being a pioneering study was welcomed by social scientist and social workers.

A Bangalore based voluntary Service Organization Samyukta Mahila Vedike (1981) conducted a survey. A survey revealed that 98% of households with Devadasi background belonged to schedule caste community and practiced prostitution. The study brought out a finding that there is a stage when religious prostitution blends into commercial prostitution. Yet the women concerned retain their identity as Devadasis clan. Socially Devadasis enjoy better positions than other women of their community. Their presence during auspicious function is a must even in upper caste home.

Edward (1983) in his study revealed that the mother Goddess cult in eastern Uttar Pradesh appears to have originated in non-Aryan groups and diffused into the villages as

their tribal proponents became integrated into Hindu societies. Mother Goddess worship accordingly plays a larger part in untouchable castes than in the higher castes. But in higher caste women also worship the Goddess as because she awards sons, wealth or if displeased cause much misery. Lower caste mediums are believed to have rapport with Goddess and during epidemic up per caste men as well as women worship the Goddess through them toward affiliation by diseases in which the Goddess is manifest.

Marglin (1985) in her study is based on field work conducted during 1977-78, 1978-79, and 1980-81. The data was collected in a piecemeal manner. During her field work she could identify only nine women dedicated to Jagannath Temple at Puri. Among them only four participated in some rituals in the temple. Being an ethnographic study aims were to understand the status of dedicated women in the context of auspicious –inauspicious, pure and impure axis. According to Marglin the Devadasis are called Auspicious Women (Mangalnari) and they sing Auspicious songs (Mangalgita).

The Devadasi system was set up (*Times of India* report dated 10-11-1987) as a result of a conspiracy between the feudal class and the priests (Brahmins). The latter, with their ideological and religious hold over the peasants and craftsmen, devised a means that gave prostitution a religious sanction. Poor, low-caste girls, initially sold at private auctions, were later dedicated to the temples. They were then initiated into prostitution.

Anonymous (1987) confirmed that the practice of dedicating young Harijan girls (Mahars, Mangs, Dowris and Chambhar) at childhood to a goddess, and their initiation into prostitution when they attain puberty continues to thrive in Karnataka, Andhra Pradesh and other parts of south India. This is largely due to social backwardness, poverty and illiteracy, dedicated girls formed 15% of the total women involved in prostitution in the country, and as much as 70% to 80% of the prostitutes in the border districts of Karnataka and Maharashtra.

Prasad (1990) wrote on Devadasi System in Ancient India in his study on Temple Dancing Girls of South India quoted that “the temple women came mostly from the low caste non-Brahmin families, although, the cases of Brahmin and other higher caste women are not unknown.”

Shankar (1990) conducted a study and prepared profile of Devadasi population of a village named Yellapura in Karnataka. He reports Devadasis are found among only three Scheduled Caste Communities namely holers, madars, and samgars. He also reported that, about 95 per cent of households of Holers practiced Devadasi cult which is the highest in the village followed by Madars.

Tarachand (1992) study revealed that, belonging to a lower caste is a kind of “prerequisite” to become a Devadasi. From the few studies that were carried out in South India, it resulted that almost all Devadasis belonged to the Harijan (Untouchable) group. The Devadasi system cannot in fact be fully understood if one does not examine the lower caste status (generally identified with the term Harijan, those who were defined “untouchable” or with the term Dalit, which means oppressed) and their role inside the Indian society. Positioned at the bottom of India’s caste, class, and gender hierarchies, largely uneducated and consistently paid less than their male counterparts, lower caste women make up the majority of landless laborers.

Mowli (1992) conducted a study on Jogan Girl Child Labour and revealed that the majority of Devadasis come from poor landless families. Many dalit women are dedicated to the Goddess at a very young age by poverty-stricken parents unable to pay their future dowries and hopeful that a pleased Goddess will make the next pregnancy a boy.

According to the research conducted by Ghatge (1996) the percentage of castes dedicating girls as Devadasis in Kolhapur district of Maharashtra is as follows:

Mahar (SC) - 53%, Maratha - 30%, Matang (SC) - 10%, Gurav (OBC) - 2%, Sutar (OBC) - 1%, Dhangar (OBC) - 1%, Parit (OBC) - 1%, Khatik (OBC) - 1%, Bhoi (NT) - 1% He reported that majority of girls dedicating as Devadasis are from scheduled castes.

Jordan quoted (1998) in her study on harijan community where 98 per cent of families participated in sacred prostitution.

The study was conducted by Anonymous (1998) in Kudithini village revealed that it is a distressing reality that families of Devadasis lead a hand to mouth existence and live under conditions of extreme poverty. Most children look underfed and malnourished. They live in thatched houses and are leaky and in bad shape, requiring immediate repairs. Being women who have multiple sexual partners consciousness/awareness on issues of personal/menstrual hygiene is very low. Consequently, most of the women (almost 75%) suffer from problems of reproductive tract infections and sexually transmitted diseases. The women perceive any such problem as a normal feature of their life cycle and never take their health concerns seriously.

Rozario (2000) in her study on Broken Lives, dalit women and girls in prostitution revealed that in addition to low social status, there are other factors with a crucial influence on the decision of parents to donate their daughter to the deity. The economic factor is important and is often closely linked to the low social status of scheduled caste and dalits.

A different picture of occupational status of the Devadasis is showed by the study of Joint Women's Programme (2000). The result revealed that majority of the Devadasis work as agricultural labourers. The studies cited confirm that all Devadasis are not prostitutes and majority of them engage in manual labour for livelihood

The study conducted by Joint Women's Programme (2000) illustrates the point, majority of Devadasis earn Rs501/- to Rs 1000/- per month (55.7%) followed by 38.10% of Devadasis earns less than Rs500/-.

Study conducted by Joint Women's programme (2000) revealed that 95.20 per cent of Devadasis are illiterate. Majority of the households do not have a history of previous dedication indicating the fact that they were first generation of Devadasis. About 38 per cent of the Devadasis reported about the previous history of dedication in the family either because their mother / grand mother or a distant relative was a Devadasi. Even though the majority of the girls dedicated in the past few years or decades come from families with no history of Devadasis.

Kapadia (2002) said in her introduction "Dalit women's struggle is much against male dominance within the family and caste community, as it is against up per-caste structures of humiliation". Gaining power within the household is an important step in Indian women's empowerment.

Deshmukh interviewed a Devadasi (2006) named Ratnamala of 50 years old of Maharashtra state, she remembers that majority of Devadasis are middle aged and poor.

Antislavery International organization (2007) conducted a survey by visiting the nearest Primary Health Care Centers in Andhra Pradesh to study the impacts of becoming Devadasi on girls and women health. Information on the health of Jogins and Mathas was collected during the survey. The major reported health problems experienced were alcoholism (87 per cent) , sexually-transmitted diseases (40 per cent) , body pains (25 per cent) , and menstrual bleeding disorders (35 per cent). Only two or three cases of HIV infection were reported during the survey in districts, and these were among young women who had gone to Mumbai on contracts as migratory construction workers, not as sex workers.

The NGO named KIDS (2007) survey data from Karnataka indicated a decline in dedications and initiations. Of the 430 women surveyed in 37 villages of Belgaum, only 27 per cent (118) were in the sexually active age groups (18-24 and 25-30) , only 6 per cent (25) in the younger group. This implies a marked reduction in the initiations in recent years. This information is taken from www.antislavery.org.in 2007.

Maria (2009) conducted a study on Abuse of Lower Castes in South India concluded that, the Devadasis dedicated to temples are mainly due to economic pressures, religion and social custom. One should therefore remember that in the *Devadasi* system, the social and the economic factors are interlinked and contribute to keep this practice alive. Although many steps have been taken to eliminate this system and rehabilitate *Devadasis* they are not enough to make a breakthrough economic and social discrimination and caste abuse continue to push lower caste families to dedicate their daughters still today.

2.2 RESEARCH STUDIES ON LOWER CASTE PEOPLE

2.2.1 Age

Sharma and Singh (1970) conducted a study on Participation of rural women in decision making process related to farm business found that farm women belonging to middle age group participated in farm operations in larger proportions than others in their study conducted in Jabalpur.

Bhatt (1979) conducted a study on Women agarbatti workers and revealed that 75 per cent of women agarbatti workers of Gujarat belonged to age group between 26 to 45 years followed by 15 per cent workers in the age group of 16 to 25 years.

Singh (1985) in his study on 'Attitude of farmers towards goat and sheep farming' pointed out that maximum number of farmers were in the age group of 38-51 years and above 51 years of age.

Ramakrishna and Subramanyam (1987) reported that, age of the women weavers at Andhra Pradesh had widely varied between 18 to 67 years. 28.61 per cent of the total weavers were in between 31 and 40 years age, 26.27 per cent of the total had varied between 41 to 60 years, only four respondents whose age was below 20 years.

Kapur (1988) reported that the highest number of female workers who were engaged in farm activities belonged to the reproductive age group of 25-34 years. The study stressed the active involvement of women of middle age group in the farm operations.

Prameelamma (1990) focused in the study on Knowledge and participation of rural women in agriculture operation in paddy and reported that majority of the women were (59%) were in non scheduled caste category and 41 per cent were in scheduled caste category.

Sumathi (1990) conducted a study on an ex post-facto analysis on the adoption behaviour of farm women in rice-post-harvest technology reported that 42 per cent of farm women belonged to middle age followed by 36 per cent of old age group and rest of the respondents were in young age group.

Kaur (1991) studied in Hissar district of Haryana on the agricultural labourers found that majority of the respondents belonged to the age group of 31-40 years followed by those up to 30 years and then followed by those above 40 years.

Indravati *et al.* (1992) conducted a study on 'drudgery reduction of rural women in household activities an action research' conducted in Hissar district of Haryana state, found that 2/3rd of the women were young (less than or equal to 35 years of age).

Shanmugavadivu (1992) stated in the study on 'role performance of rural women in farm and home analysis' conducted in Tamil Nadu and revealed that 37 per cent belonged young age 34 per cent belonged to middle age and only 28.50 per cent were of old age group.

Jutle (1999) carried out a study on involvement of rural women in household industries of Dharwad district'. The study revealed that out of 150 women, 44 per cent belonged to young age group, while 39.33 per cent and 6.67 per cent of the respondents belonged to middle and old age group respectively.

Chikkannavar (2000) conducted a study on 'impact of training on selected home science –technologies' and revealed that a higher percentage of rural women selected for study belonged to young age group of below 30 years.

Masali (2002) focused in the study on 'involvement of rural women in selected poverty alleviation programmes' and revealed that majority of the beneficiaries belonged to young age group (65.83%) followed by middle (29.17%) and old (5%) respectively.

Shettar (2004) conducted a study on 'role of rural women in animal husbandry'. The study revealed that half of the respondents (48.80%) was in the middle age group 28.80 per cent were in young and 22.40 per cent were old.

2.2.2 Education

Sharma and Singh (1984) conducted a study on rural women's level of knowledge and persuasion for acceptance of solar cooker device and found that majority (87 per cent) of the respondents were illiterates.

Singh and Kurzroo (1985) reported that the mean educational level of the goat and sheep farmers was 0.83 which means that the maximum number of the respondents were illiterates.

Ingale and Dharmadikari (1987) conducted a study on personal and socio-economic status of agricultural labourers in Akola of Maharashtra state on the female farm labourers and found that majority of labourers were illiterate.

Kaur (1991) reported in the study in Hissar district of Haryana on agricultural laborers and found that illiteracy was prevalent among agricultural labourers and only 50 per cent had been to school and none of them were educated above the primary level.

Singh (1991) focused in the study on 'tackling poverty through sheep rearing' and found through his study that most of the respondents were illiterate and only 17 per cent had education up to middle standard.

Jyothimani and Revanthi (1992) analyzed in the study on 'development of women and children in rural areas (DWCRA) in periyar district of Andhra Pradesh' and observed that 57 per cent of beneficiaries were illiterates.

Sivasankaraiah and Ramappa (1993) found in their study on 'impact of DWCRA on rural areas' revealed that out of the total 105 beneficiaries of DWCRA about 85 per cent were illiterates and remaining got primary level of education.

Rawat *et al.* (1994) conducted a study on socio-economic status of migratory sheep farmers in Bikaner area of Rajasthan reported that the per centage of illiteracy among adults and children was almost similar.

Singh *et al.* (1994) in an attempt to know the participation of women in agriculture, allied and household activities, concluded that participation of women involved in animal husbandry is affected by education

Tandon and Kumar (1994) reported in the study on 'employment status and income generating activities of socially privileged slum women, showed that 83 per cent of respondents were illiterates, 13 per cent were educated up to primary level and 4 per cent were attended up to secondary level.

Gupta and Gupta (1998) conducted a study on community wise involvement of farm women in agriculture found that the women involved in livestock rearing had lower level of education.

Jutle (1999) carried out a study on 'involvement of rural women in household industries of Dharwad district'. The study showed that majority of the respondents (74%) was illiterates. Primary education was received by 16.57 per cent and 9.33 per cent of respondents had education up to middle school.

Kundu *et al.* (1999) observed in the study on impact of personal and socio-economic factors on adoption of drudgery reducing technologies and reported that 77.70 per cent of respondents were illiterates.

Chikkannavar (2000) conducted a study on 'impact of training on selected home-science technologies' found that higher per centage of the respondents (42.86 per cent) of tailoring technology completed their high school education. In case of agarbatti making and candle making technologies, most of them were illiterates. Among literates majority of them completed their middle school education.

Gautum and Tripathi (2001) reported in a study on 'women in goat husbandry' and indicated that women involved in goat husbandry had lower educational status.

Masali (2002) carried out a study on 'involvement of rural women in selected poverty alleviation programmes' revealed that majority of the beneficiaries (69.17%) were illiterates,

where as 30.83 per cent of them were literates, among them 15 per cent had primary schooling 10 per cent had middle school and 5.83 per cent had high school.

Shettar (2004) conducted a study on 'role of rural women in animal husbandry' and indicated that majority of respondents (75.70%) were illiterates, 10 per cent of the respondents could read and write and 8.80 per cent of the respondents had gone to primary schooling and the rest of them attended middle school. None of the respondents had education above the middle school.

2.2.3 Occupation

Sharma and Singh (1984) conducted study on 'rural women's level of knowledge and persuasion for acceptance of solar cooker device' and concluded that 32 per cent of respondents said farm labour was their main occupation.

Singh and Kunzroo (1985) carried out a study on 'Attitude of farmers towards Goat and Sheep farming' and found that majority of the respondents in the study belonged to agricultural labourer category and most of them possessed sheep or goat farming as their enterprise.

Kulkarani *et al.* (1992) reported in their study on 'lifestyle of rural women' revealed that cultivation was the main occupation in majority (45%) of the families, followed by labour 25 per cent, service 15 per cent and 7 per cent business in Aurangabad district of Maharashtra.

Chikkannavar (2000) carried out a study on 'impact of training on selected home-science technologies' and revealed that majority (68.50%) of the respondents, 31.25 per cent, and 38.09 per cent of tailoring, agarbatti making and candle making technologies had their primary occupation as service followed by agriculture.

Manay and Farzana (2000) conducted a study on 'Socio-economic characteristics of rural family' and found that agriculture was main occupation of the village and 81 per cent of the families possessed dairy which is important secondary occupation.

Sinha and Singh (2000) observed in their study on 'Cost and returns of milk production –An economic analysis' and found that agriculture was the predominant occupation of respondents.

Masali (2002) reported in the study on 'Involvement of rural women in selected poverty alleviation programmes' and revealed that more than half (54.17%) of the beneficiaries engaged in dairy enterprise, 11.67 per cent business, 7.50 per cent tailoring and 10 per cent were raising a nursery and less than 1 per cent engaged in vermicelli making respectively.

Shettar (2004) conducted a study on Role of rural women in animal husbandry and revealed that majority of the respondents (68.80 per cent) were farm labour followed by housewives and negligible portion of the respondents worked in their own fields.

2.2.4 Caste

Kamble (1982) conducted a study in Tumkur district of Karnataka on bonded agricultural labourer and revealed that most of the labour families belonged to scheduled caste.

Ingle and Dharmadhikari (1987) carried out a study on personal and socio-economic status of agricultural labourers. The study revealed that majority (59%) of female farm labourers were from scheduled caste.

Reddy (1988) conducted a study on 'Development of women and children in Rural areas in Cuddapah district of Andhra Pradesh' and noticed that out of 1859 DWCRA beneficiaries, the scheduled caste and scheduled tribe women were 545 and 554 respectively which is more than 50 per cent.

Dhar *et al.* (1989) reported that tendu leaves were collected by rural poor, illiterate, backward and often belonging to scheduled caste or scheduled tribes such as Bhils, Saharias, Garasias and Meena etc in Madhya Pradesh.

Jain Hemchand (1989) conducted a study on 'Impact of NREP on employment and income beneficiaries in selected rural areas of Rewa district of M.P'. The study revealed that from the collected data of 280 beneficiaries there were 52.50 per cent, 28.20 per cent, and 18.60 per cent scheduled castes, scheduled tribes and others respectively.

Reddy (1990) carried out a study on TRYSEM programme –'A case study Samithi of Andhra Pradesh'. He expressed that from the total TRYSEM beneficiaries there were 38.09 per cent scheduled caste and 45 per cent scheduled tribes.

Chaterjee (1991) conducted a study in Birghum district of West Bengal on 'Poverty in equality and circulation of agricultural labour- A micro level study' showed that majority of the agricultural labourers belonged to the scheduled tribes followed by scheduled castes.

Kaur (1991) carried out a study in Hissar district of Harayana on the agricultural labourers and stated that the caste wise distribution showed that more than half of the respondents were Dhankas followed by Chammas, Nair, Chippi and Lohar all who belonged to scheduled caste or backward class.

Jyothimani and Revanthi (1992) conducted a study on Development of women and children in Rural areas (DWCRA) in periyar district of Andhra Pradesh and found that majority of the respondents were Hindus from whom 19 per cent was from scheduled caste and scheduled tribes.

Shanmugavadivu (1992) reported in study on ' performance of rural women in farm and home analysis conducted in Tamil Nadu' and found that majority of the respondents belonged to backward caste followed by scheduled caste and scheduled tribe.

Rawat *et al.* (1994) observed in a study on 'Socio-economic status of migratory sheep farmers in Bikaner area of Rajasthan and found that majority of the sheep farmers 91.50 per cent were belonged to other caste groups.

Singh *et al.* (1994) conducted a study on 'extent of participation of women in agriculture, allied and household activities' and found that participation of women involved in animal husbandry is affected by caste.

Singh and Riyazuddin (1996) carried out a study on 'Social status and role in agriculture of sheep farming women in semi arid regions of Rajasthan' and found that out of 34 families seven belonged to scheduled castes, five to scheduled tribes, and rest 22 to other castes.

Rajakutty and Guar (1997) observed in a study on 'Transformation of village society – A case of village forest protection committee' and noted that majority 28.30 per cent) of respondents were belonging to scheduled castes and scheduled tribes community in the Jagannathapur village of Madhya Pradesh.

Dasagupta and Senugupta (1998) conducted a study on 'Community wise involvement of farm women in Indian agriculture' and found through their study that involvement of women from scheduled caste families in livestock rearing was found prominent.

Jutle (1999) carried out a study on 'Involvement of rural women in household industries of Dharwad district.' The study revealed that more than half of the respondents 56.67 per cent belonged to scheduled caste and scheduled tribe category followed by forward 32.66 per cent and backward caste (10.60%).

Patki *et al.* (2000) conducted a study on 'Role performance of rural women in animal husbandry' and indicated that lower caste women played a dominating role in animal husbandry practices.

Gautum and Tripathi (2001) indicated in their study on 'women in goat husbandry' that majority of the women involved in goat husbandry belonged to scheduled caste.

A study carried out by Sarkar and Chattopadhaya (2001) in West Bengal reported that 40 per cent and 18.70 per cent of respondents belonged to scheduled tribes and scheduled castes respectively.

Masali (2002) carried out a study on 'Involvement of rural women in selected poverty alleviation programmes.' The results indicated that 64.17 per cent of beneficiaries belonged to forward caste followed by backward caste (13.33 per cent) and scheduled caste and scheduled tribes (22.50 per cent).

Shettar (2004) conducted a study on 'Role of rural women in animal husbandry.' The study revealed that 39 per cent of the respondents were from backward caste, which is closely followed by scheduled caste and tribes constituting of 35.50 per cent, upper middle and upper castes respondents constituted 16.60 per cent and 9.10 per cent respectively.

2.2.5 Size of the family

Ingle and Dharmadhikari (1987) conducted a study on personal and socio-economic status of agricultural labourers and reported that 90 per cent of the agricultural women labourers had family members up to 5 only out of which 40 per cent were 1-3 family members and 40 per cent with 4-5 members.

Shaguffa (1994) carried out a study on 'Women in Dairy development' and found that about more than 60 per cent families had more than 5 members.

Tandon and Kumar (1994) found that majority of 62 per cent of socially privileged slum women involved in income generating activities in Bombay had 4-6 members in their family where as 36 per cent had less than 4 members and rest had more than 6 members in their family.

Hemalatha (1995) reported in study on 'Development of women and children in rural areas –A successful case study' found that women in pottery had 3 to 4 children per family. The average size of family was 6.

Talikoti *et al.* (1995) conducted a study on 'Assessment of nutrition practices of rural neo-literate women in Jaipur district' reported that 66 per cent had family members between 5 to 8 constituting medium family group and 18 per cent formed small family group.

Mehta and Verma (1996) conducted a study on 'Evaluation of bakery training women.' They studied 50 women trainees of bakery course and concluded that all these women were having up to five members.

Ray and Chowdhary (1996) focused in the study on 'perceived constraints of the scheduled caste women in performing their role in crop husbandry, animal husbandry and poultry keeping in Hajo development block in Assam' found that a majority of the respondents had families of medium size.

Jutle (1999) conducted a study on 'Involvement of rural women in household industries of Dharwad district revealed that 57.33 per cent of the women had medium size families consisting of 5 to 7 members, however 27.34 per cent and 15.33 per cent women had large (8 members and above) and small (4 members) respectively.

A study carried out by Kundu *et al.* (1999) on 'Impact of personal and socio – economic factors on adoption of drudgery reducing technologies' and found that 51.38 per cent of respondents belonged to medium size.

Chikkannavar (2000) carried out a study 'impact of training on selected Home-Science technologies revealed that majority of the respondents of tailoring technology (54.77 per cent) and agarbatti making (45.71 per cent) consisted of 5 to 7 members i.e. is they belong to medium size family. In case of candle making 45.24 per cent of the respondents had small family size with less than 5 members.

Manay and Farzana (2000) reported in their study on 'Socio-economic characteristics of rural family' found that 25 per cent of the families had less than 5 members and 65.20 per cent of them had 3 to 7 members in their families which shows the reducing trend in the size of the family.

Sinha and Singh (2000) conducted a study on 'Cost and returns of milk production – An economic analysis' found that average family size of the majority of the respondents was 8 in number.

Masali (2002) observed in the study on 'Involvement of rural women in selected poverty alleviation programmes' and revealed that majority of the beneficiaries had small (54.17 per cent) size family followed by medium (31.67 per cent) and large (14.17 per cent) respectively.

Shettar (2004) conducted a study on 'Role of rural women in animal husbandry' and revealed that majority of the respondents had medium size family followed by 38.80 per cent had small size family and the rest 13.50 per cent had large family size. Medium size family included 5 to 8 members.

2.2.6 Annual income

Malathi (1985) conducted a study in Kusba block Bangalore on 'Nutrition knowledge attitude and practices of rural mothers trained by Anganwadi workers' and observed that 80 per cent of the trained mothers were in low income group and 20 per cent of them were in high income group.

Singh and Kunzroo (1985) observed in a study on 'Attitude of farmers towards goat and sheep farming' and reported that 62 per cent of the respondents were in low socio-economic status and socio-economic status showed statistically significant and positive correlation.

Madivananae (1990) carried out a study on training needs of farm women in Karaikal region of Pondicherry and reported that about half (48%) of farm women belonged to the low income group followed by about one-third (37%) high income group and a small number (15%) under the medium income group.

Namratha (1994) conducted a study on 'Role of women in poultry farming' and reported that 64 per cent of the respondents belonged to the medium income category and 30 per cent belonged to the low income category and increase in the level of income received had a negative and significant relationship with the involvement of rural women in informing activities.

Relxin (1994) reported in a study on 'women's participation in decision making on farm practices.' The study revealed that more than half of the total sample had low annual income.

Singh *et al.* (1994) carried out a study on 'Extent of participation of women in agriculture, allied and household activities.' The study revealed that income had an effect on the participation of the women in livestock production.

Ray and Chowdhary (1996) conducted a study on 'perceived constraints of scheduled caste women in performing their role in crop husbandry, animal husbandry and poultry keeping in Hajo development block in Assam' found that majority of the respondents of all the sub castes had low monthly income.

Jutle (1999) carried out a study on 'Involvement of rural women in household industries of Dharwad district.' The study revealed that more than half of the women had income more than Rs.11,500. However, 42.67 per cent had the income less than Rs.11,500.

Chikkannavar (2000) reported in the study on 'impact of training on selected home-science technologies' and revealed that 51.43 per cent of the respondents of tailoring technology belong to low income group more than 50 per cent and 45.24 per cent of respondents of agarbatti and candle making technology belonged to medium income group respectively.

Patil (2000) carried out a study on 'Impact of selected rural development programmes on self employment of rural women' revealed that 40 per cent of beneficiaries were in low income group followed by 35 and 25 per cent in high and medium income groups respectively.

Gautum and Tripathi (2001) conducted a study on 'Women in goat husbandry' and observed that a major portion of the women from lower economic status and the annual gross income from goat husbandry was directly related to overall employment status of rural women.

Masali (2002) conducted a study on 'Involvement of rural women in selected poverty alleviation programmes' and revealed that majority of the beneficiaries (52.50 per cent) were having annual income of Rs.11,500 followed by 47.50 per cent belonged to low annual income up to Rs. 11,500.

Shettar (2004) observed in a study on 'Role of rural women in animal husbandry' and revealed that about (45.50 per cent) of the respondents had low income followed by medium and high income constituting 28.80 per cent and 25.70 per cent respectively.

2.2.7 Extension Participation

Singh (1985) conducted a study on 'Farmers response towards goat production' and pointed out in his study that majority of the respondents were having no participation or membership in any of the rural organization.

Gavimath and Sethu Rao (1989) carried out a study on 'Knowledge level and adoption behaviour of improved practices of nutrition among Mahila mandal members' and revealed that the members were not able to participate in many activities (57.72 per cent) due to cultural restraint.

Parameelamma (1990) reported in a study on 'Knowledge and participation of rural women in agriculture operations with respect to paddy crop in Andhra Pradesh'. The study revealed that extension participation had influenced level of rural women in agricultural operations.

Sheela (1991) conducted a study on 'Knowledge and adoption of improved dairy practices of dairy practicing women in Bidar district of Karnataka State' and reported that majority of the dairy practicing respondents had no participation in different extension activities. Only 25 per cent of them had participated in extension activities.

Chikkannavar (2000) reported in a study on 'impact of training on selected home-science technologies' that larger percentage of beneficiaries had low extension participation i.e. 42.86 per cent, 43.75 per cent and 45.23 per cent of respondents of tailoring agarbatti making and candle making technologies had low extension participation.

Patil (2000) carried out a study on 'Impact of selected rural development programmes on self employment of rural women' and revealed that majority of the beneficiaries (52.15 per cent) had medium level of extension participation.

A study carried out by Sultan (2001) on 'Impact of selected non-governmental originations on rural women' and revealed that majority of the beneficiaries (82.66 per cent) had medium level of extension participation followed by high and low.

Masali (2002) carried out a study on 'Involvement of rural women in selected poverty alleviation programmes' and revealed that majority of the beneficiaries (48.33%) had medium level of extension participation followed by high (36.67%) and 15 per cent had low level of extension participation.

Nukapur (2002) conducted a study on 'Participation of rural women in wool production' she revealed that about 68.67 per cent of the respondents had low extension participation followed by high (26.67 per cent) and medium (4.66 per cent) participation respectively.

Shettar (2004) conducted a study on 'Role of rural women in animal husbandry' and revealed that a major portion of the respondents (59.00 per cent) had low extension participation followed by high (38.00 per cent) and medium (3.30 per cent) level of extension participation.

2.2.8 Mass media participation

Singh (1985) reported in a study on 'farmers response towards goat production' and pointed out that majority of the respondents had poor exposure to different mass media.

Nirmala (1990) carried out study on 'radio as a source of information for farm women –A critical analysis' and reported that two third of the farm women possessed medium level (66.67 per cent) followed by high (19.16 per cent) and low (14.17 per cent) levels of exposure to mass media.

Prameelamma (1990) conducted a study on 'Knowledge and participation of rural women in agriculture operation in paddy' and reported that 65 per cent of the rural women had low mass media usage where as 35 per cent had high mass media usage.

Sumathi (1990) carried out a study on 'An ex post-facto analysis on the adoption behaviour of farm women in Rice-Post-harvest technology' and reported that more than half of the farm women (56 per cent) had medium level of mass media exposure while 26 and 18 per cent of farm women had low and high levels of mass media exposure respectively.

Mahale *et al.* (1991) indicated that listening habit of radio programme of rural women was found to be more. This is because their low educational level which made them to divert seek information through mass media.

Namaratha (1994) reported in the study on the 'role of women in poultry farming' and revealed that farm women possessed medium level of mass media exposure followed by low and high.

Senthamarai *et al.* (1997) conducted a study on Socio-economic and psychological characteristics of farm women concluded that less than three fourth of 70.83 per cent of the respondents had low level of mass media exposure followed by medium (30%) and high (25.83%) levels.

Usha Rani (1999) conducted a study on DWCRRA and reported that 65.62 per cent of the women beneficiaries belonged to medium level of mass media participation category and 18.75 per cent belonged to low level and the remaining belonged to high level mass media participation.

Chikkannavar (2000) reported in a study on 'impact of training on selected home-science technologies' and revealed that majority of the respondents of tailoring (37.14%) agarbatti making (47.92%) and candle making (52.39%) technology had a low mass media participation.

Patil (2000) carried out a study on 'Impact of selected Rural development programmes on self employment of rural women' revealed that majority of the beneficiaries (43%) belonged to low level mass media participation followed by medium (34%) and high 23 per cent level of mass media participation respectively.

Pappachen (2001) focused on 'performance of self help groups in Dharwad district' and indicated that majority of the respondents did not listen to radio (51.55%) followed by 38.93 per cent and 9.92 per cent were occasional and regular listeners.

Masali (2002) carried out a study on 'Involvement of rural women in selected poverty alleviation programmes and found that majority of the beneficiaries belonged to medium level (42.50%) followed by low level (36.67 %) and high (20.83%) level of mass media participation.

Nukapur (2002) conducted a study on 'Participation of rural women in wool production' in her study she revealed that, majority of the respondents had low mass media participation.

Shettar (2004) reported in the study on 'Role of rural women in animal husbandry' that a majority of the respondents (62 per cent) had low mass media participation and 34.50 per cent had high participation followed by medium.

2.2.9 Type of house

Mehata (1979) conducted a study in Gujarat state on the 'agricultural labourers' and stated that about 95 per cent of the agricultural labourers lived in their own mud huts.

Koli (1990) conducted a study on 'socio economic condition of female beedi workers' and reported that majority of the respondents staying in wooden wall shelter.

Kaur (1991) made a study in Hissar district of Haryana on 'agricultural labourers' and stated that houses were owned by all the families and there were generally katcha houses with the exception of a few which were either mixed or pucca houses.

Jutle (1999) carried out a study on 'Involvement of rural women in household industries of Dharwad district' and reported that majority of the respondents (69.33%) were living in mixed type of houses followed by kachha (22%) and pucca houses (8.67%).

Chikkannavar (2000) reported in a study on 'Impact of selected Rural development programmes on self employment of rural women' that majority of the beneficiaries (45.83%) were living in mixed type of house followed by pucca (35.83%) and kaccha houses (18.34%) respectively.

Patil (2000) conducted a study on 'Impact of selected rural development programmes on self-employment of rural women' and explained that majority of the beneficiaries (45.83 per cent) living in mixed type of house.

Masali (2002) carried out a study on 'Involvement of rural women in selected poverty alleviation programmes' and found that majority of the beneficiaries (49.17 per cent) were living in mixed type of house followed by kaccha (35 per cent) and pucca (15.83 per cent) houses.

2.2.10 Social participation

Rexlin (1984) found that a majority (94.67 per cent) of small farm women were not participating in any organization. In case of big farm women 6.67 per cent were participating as office bearer in Mathar Sangam and 9.3 per cent as member in the same institution while 1.36 per cent were participating in co-operative society. Here also majority (82.67 per cent) of them were not participating in any organization.

Nirmala (1990) reported in a study on 'radio as a source of information for farm women –A critical analysis' that most of the farm women had medium (63.33 per cent) level of social participation followed by low level (31.67 per cent) and high (5 per cent) level of social participation.

Usha Rani (1999) conducted a study on women DWCRA beneficiaries and explained that 36.25 per cent of the rural women were members of mahila mandal.

Patil (2000) carried out a study on 'Impact of selected Rural development programmes on self employment of rural women' and expressed that majority of the beneficiaries had medium level of social participation followed by high (17.30 per cent) and low (1.92) level respectively.

Masali (2002) conducted a study on 'Involvement of rural women in selected poverty alleviation programmes' and found that about half of the beneficiaries (43.33 per cent) had medium level of social participation followed by low (40 per cent) and high (16.67) respectively.

2.2.11 Material possession

Chandrasekhar conducted a study in (1991) Nalgonda, Andhra Pradesh on 'beneficiaries of National Rural Development Project' and indicated that majority of the beneficiaries had a medium level of material possession.

A study carried out by Kaur (1991) in Hissar district of Haryana on the 'agricultural labourers' stated that the agricultural labourers had hardly any luxury items. Items like bicycle, transistors, chairs, sewing machines etc were rarely found.

Umadevi (1992) conducted a study in Bangalore, Karnataka on 'beneficiaries of WYTEP' and explained that majority of the beneficiaries had medium level of material possession followed by low and high possession.

Pappachen (2001) reported in a study on 'performance of self help groups in Dharwad district' that less than half of the families possessed radio, quarter of them own television, 18.74 per cent possess two in one system and 5.34 per cent possess sewing machine.

Masali (2002) carried out a study on 'Involvement of rural women in selected poverty alleviation programmes' and explained that majority of the beneficiaries (42.50%) were possessing radio, 20.83% were having two in one system while 12.50% and 9.50% were having

television and sewing machine respectively. About (15 per cent) possessing other materials like cycle, furniture and modern cooking equipments.

Research studies on Devadasis revealed that majority of the respondents belonged to the scheduled caste and the system was mainly practiced in lower caste dalit community. Most of them were illiterates, poor, middle aged and belonged to the low socio-economic status.

Research studies on low caste people concluded that majority of them were illiterates, poor, middle aged, agricultural labourers, belonged to the schedule caste and medium size family. Most of them lived in kaccha type of house and had a low level of material possession. They had low annual income, extension participation, mass media participation and social participation.

3. METHODOLOGY

Research methodology is a blue print of research architect. In this chapter, it is attempted to critically evaluate and explain the various methods and procedures followed in order to enable the researcher to answer the research problem. A detailed description of the methods and procedures followed in carrying out research is furnished under the following headings

- 3.1 Selection of the study area.
- 3.2 Selection of respondents.
- 3.3 Development of interview schedule and data collection.
- 3.4 Variables selected for the study
- 3.5 Statistical analysis.

The present study was action oriented i.e. trainings were given to the selected respondents based on needs.

3.1 SELECTION OF THE STUDY AREA

The research study was conducted in Hubli, Navalgund of Dharwad district, Nargund of Gadag district of Karnataka State. The three taluks of two districts were selected for conducting the present investigation. Hubli, Nargund and Navalgund were selected considering the convenience, resource constraints and familiarity of the student researcher with the study area.

3.2 SELECTION OF THE RESPONDENTS

It was decided to select a sample of 80 Devadasi women for the study. Accordingly 35 Devadasi women were selected from Hubli district, 25 Devadasi women were selected from Nargund of Gadag district and 20 were selected from Navalgund of Dharwad district. At the time of interview, single Devadasi woman was selected as respondent from each selected Devadasi family.

3.3 DEVELOPMENT OF INTERVIEW SCHEDULE AND DATA COLLECTION

Keeping in view the objectives and the variables under the study an interview schedule was prepared and pre-tested in a non-sample study area to locate any ambiguity in the questions. After pre-testing certain modifications were made in schedule by consulting the experts. The finalized schedule was used for data collection. Data were collected by personal interview method.

The schedule consists of mainly III parts. Part I consists of questions relating to case studies of Devadasis. Part II was used to know the respondents personal characteristics. Part-III was used to know the awareness, opinion, training needs, extent of participation of respondents in trainings organized, to measure the knowledge gained through trainings, to study the benefits given by the Government, trainings received and suggestions given by the respondents for the improvement of Government programmes.

3.4 VARIABLES SELECTED FOR THE STUDY

A variable means some characteristic of each member of the unit that is to be studied such as age, income, education etc. According to Galtung (2002), "A variable can be regarded as some kind of yardstick that gives us basis for the evaluation of the single unit analysis eg: dimension of education, task orientation. He further defines that "A variable is a set of values that turn a classification. A value is anything which can be a predicted unit".

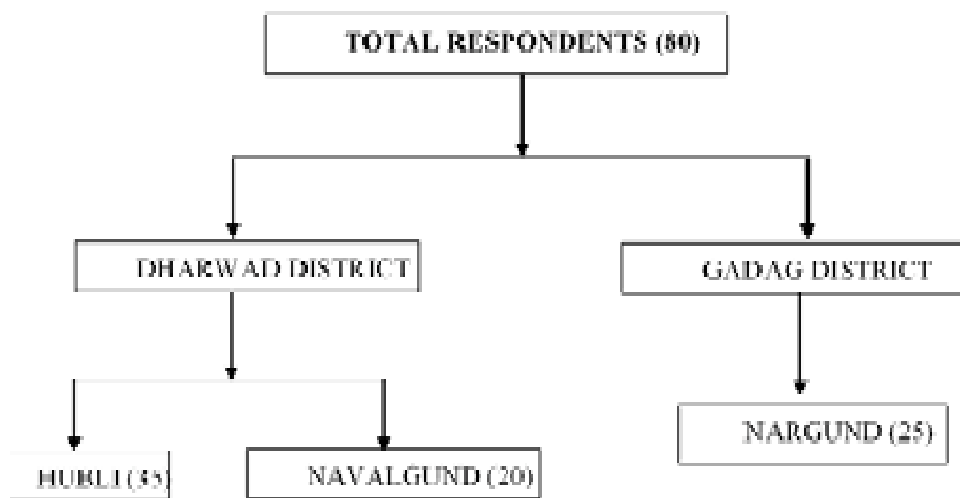


Fig.1. Selection of the respondents for the study

1. Independent variables:

Sl.No	Variables	Empirical measurements
1	Age	According to Joshi(1992)
2	Caste	Department of Social welfare, Government of Karnataka (2000)
3	Occupation	By the researcher
4	Family income	According to Chikkannavar(2000)
5	Type of House	According to Jutle(1999)
6	Education	According to Patil (1991).
7	Type of family	By the researcher
8	Size of the family	According to Mooley (1986)
9	Social participation	According to Hardikar(1998)
10	Mass Media Participation	According to Chandargi(1994)
11	Extension participation	According to Shashikumar(1999)

2. Dependent variables

Sl.No	Variables	Empirical measurements
1	Awareness about income generating activities	By the researcher
2	Opinion about income generating activities	According to Patil (2000)
3	Knowledge gained through trainings	According to Chikkannavar (2000)

3.4.1 Dependent Variables

1 Knowledge

English and English (1958) defined knowledge as “a body of understood information by an individual or by a culture.”

In the present study ‘knowledge’ refers to the amount of information retained or understood by the Devadasi women trained by the researcher about selected income generating activities

Construction of teacher made knowledge test

Teacher made knowledge test was developed to measure the knowledge level of Devadasi women gained through trainings. The training was given on five income generating activities namely

- 1 Candle making
- 2 Phenyle preparation
- 3 Vessel cleaning powder
- 4 Washing powder preparation
- 5 Agarbatti preparation

The knowledge test consisted of twenty five statements. Further the test was divided in to five statements for each income generating activity with multiple choice answers. The answers to the questions were quantified by giving one score to the correct answer and zero score to the wrong answer. Hence the maximum score one could obtain for each activity was

5, so for five activities $5 \times 5 = 25$. Based on the total scores, the respondents were classified into three categories namely low, medium and high. This procedure was followed by Chikkannavar (2000)

Category	Range
Low	Less than (mean-0.425 S.D.)
Medium	Between (mean \pm 0.425 S.D.)
High	More than (mean+0.425 S.D.)

Knowledge Index

Based on the total score obtained by all the beneficiaries knowledge index was worked out by using the following formula.

$$\text{Knowledge index} = \frac{\text{Scores obtained}}{\text{Obtainable scores}} \times 100$$

2 Awareness about the income generating activities

To study the awareness of respondents about income generating activities, a list of twenty eight income generating activities were prepared and asked the respondents to give the answer in the form of Yes/No and one score was given for yes answer and zero score was given for No answer. The maximum score one could get was 28 and minimum was zero. The results are reported in frequency and percentage.

Category	Score
Yes	1
No	0

Categorization of Awareness level

After adding the total scores of awareness mean, standard deviation were calculated. Based on the mean and SD values the awareness of the respondents were categorized as follows.

Category	Range
Low	Less than (mean-0.425 S.D.)
Medium	Between (mean \pm 0.425 S.D.)
High	More than (mean+0.425 S.D.)

3 Opinion of the respondents about income generating activities

According to common usage "opinion is a judgement or belief based on grounds short of proof, provisional conviction founded on probable evidence" (Bhatia, 1965).

Opinion statements about income generating activities were formed by discussing with teacher. After discussion 14 opinion statements were constructed. The opinion statements were administered to respondents. Every respondent was requested to give her judgment on three point continuum namely more favourable opinion, favourable and unfavourable opinion. The responses of the members were recorded. The scores of 2,1 and 0 were assigned for the statements.

The opinion score of each respondent was the sum of her scores for all 14 statements pertaining to the opinion towards income generating activities. The maximum score one would get was 28 and the minimum was 0. The procedure was followed by Patil (2000).

Categorization of Opinion

Opinion scores were added and then mean, standard deviations were calculated. Based on the mean and SD values the opinion of the respondents were categorized.

Category	Range
Unfavourable opinion	Less than (mean-0.425 S.D.)
Favourable opinion	Between (mean±0.425 S.D.)
More favourable opinion	More than (mean+0.425 S.D.)

Based on the total scores obtained by all the members opinion index was worked out.

$$\text{Opinion Index} = \frac{\text{Scores obtained}}{\text{Obtainable score}} \times 100$$

3.4.2 Independent Variables

1 Age

It referred to the chronological age of the respondents at the time of investigation. The age of the respondents was recorded as mentioned by them in complete years. The procedure was followed by Joshi(1992).The respondents were grouped in to the following three categories.

Category	Age
Young	18-35 years
Middle	36-50 years
Old	51 & above

2 Education of the respondents

It referred the number of years of formal schooling completed by the respondents. Education of the respondents was quantified using procedure followed by Patil (1991).The respondents were classified into four categories as follows

Category	Education
Illiterate	Do not read and write
Primary school	I-VII standard
High school	VIII-X standard
College	P.U.C and above

3 Family size

Family size of the respondents was operationally defined as total number of members residing in the family of the respondent. Family size of the respondents was quantified using procedure followed by Mooley (1986).The respondents were categorized as given below.

Category	Members
Small	1-4
Medium	5-8
Large	9 & above

4 Family Type

In this study 'type of family' was classified into three types as follows

1. Single -Only Devadasi is living.
2. Nuclear - Along with Devadasi her children are living
3. Extended - Along with Devadasi, parents and children are living.

5 Occupation

Occupation is defined as farming, business, tailoring, laborers, kasuti or any other means of livelihood which occupies major portion of the respondents. The Devadasis performs pooja, begging jogas that is collecting the grains from the families are some of the occupations of Devadasis.

6 Annual income

Annual family income refers to the income gained by all the members of the family of Devadasi women from different sources in a year. Family income was divided into three categories. The procedure was followed by Chikkannavar (2000). Categorization of Annual Income

Category	Range
Low	Rs <11,000
Medium Income	Rs 11,000 to 25,000
High Income	>25,000

7 Type of House

The respondents were asked to mention the type of their house as Kaccha (hut), Mixed (mud wall and thatched) and Pucca (brick wall and tiled and concrete house). The procedure was followed by Jutle (1999).

Category	Scores
Kachha	1
Mixed	2
Pakka	3

8 Caste

The name of the caste of the respondents was recorded and later classified following the norms prescribed by the department of social welfare, Government of Karnataka (2000) as mentioned below

- a) Majority: Brahmin, Lingayat, Vakkaliga and Goudas
- b) Other backward caste: Ambiga, Pattar, Madiwal, Kambar, Weaver, Muslims, Jains and Kurabas
- c) Scheduled Caste: Bovi, Harigan, Madar and Chaluvadi
- d) Scheduled Tribe: Valmiki, Talwar, Koruga and Lamani

9 Social Participation

Here social participation is referred to the degree of participation of Devadasi women in the social village organizations as a member or as an office bearer. Social organizations considered were mahila mandals, SHGs, Private Organization. Participation was measured as Regularly, Occasionally and Never. This variable was quantified by following the procedure suggested by Hardikar (1998) with slight modification.

Category	Scores
Regularly	2
Occasionally	1
Never	0

10. Mass media participation

Mass media participation referred to extent of exposure of the Devadasi women to mass media channels namely radio, television, newspaper and magazines. Listening to radio, viewing television and reading habit of newspaper, magazine of the respondents was asked and classified into regularly, occasionally and never. This variable was quantified by following the procedure suggested by Chandargi (1994) with slight modification

Category	Scores
Regularly	2
Occasionally	1
Never	0

11 Extension Participation

In present study extension participation referred to the degree of participation of Devadasi women in the various extension activities. This variable was quantified by following the procedure suggested by Shashikumar (1979) with slight modification. A list of extension activities were prepared and respondents were asked to indicate their participation in each of them and it is classified into regularly, occasionally and never.

Category	Scores
Regularly	2
Occasionally	1
Never	0

12 Material Possessions

It is the possession of materials like radio, television, two in one system and sewing machines and other amenities like furniture, gas stove, mobile phones etc by the respondents. The procedure was used by Pappachen (2001) with slight modification.

13 Training needs of Devadasi women

The respondents were asked to tell their areas of training needs of different income generating activities. Along with this they were also asked about the duration, place and type of training required. It is generally classified and presented in frequency and percentages.

14 Trainings organized and Extent of participation in trainings

Trainings were organized for Devadasi SHGs based on their needs

Sl. No.	Trainings organized	Group-I Date	Group-II Date	Group-III Date
1	Candle making	12-11-2009	10-12-2009	24-12-2009
2	Vessel cleaning powder preparation	12-11-2009	10-12-2009	24-12-2009
3	Washing powder preparation	20-11-2009	10-12-2009	28-12-2009
4	Phenyle preparation	20-11-2009	18-12-2009	28-12-2009
5	Agarbatti preparation	23-11-2009	18-12-2009	30-12-2009

The extent of participation of the respondents was noted and classified into Regularly Occasionally and Never.

Category	Scores
Regularly	3
Occasionally	2
Never	1

15 Benefits of Government programmes

Respondents were asked about various trainings programmes attended and benefits received. The result was expressed in frequency and percentages.

16 Suggestions for improvement of Government programmes.

The respondents were asked to give suggestions for improving Government programmes and the result was expressed in frequency and percentages.

3.5 STATISTICAL ANALYSIS

The collected data were quantified, categorized and tabulated. Analysis was carried out by using frequencies, percentages, mean, standard deviation and Chi square.

Chi-square

Chi-square-non-parametric test was employed to find out the association between dependent and independent variables using formula,

$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$

χ^2 Values are compared with table values for (r-1) (c-1) degrees of freedom.

Where,

E_{ij} = Expected frequency of (i, j) th cell

O_{ij} = Observed frequency of (i, j)th cell

r = number of rows

c = number of columns

χ^2 Values are compared with table values for (r-1) (c-1)degrees of freedom (df), 'r' denoting the number of rows, 'c' denoting number of columns in the contingency table.

Modified chi-square

Modified chi-square-non-parametric test of independence was applied to determine the association between dependent and independent variables, wherever the frequencies were less than five. Test of independence was applied to determine the association between dependent and independent variables using the formula,

$$\frac{[(1 - \frac{1}{n})(1-d^{-1/2})] \chi^2}{n}$$

Where,

$\chi^2 d (0.05)$ = Table χ^2 value at 'd' degrees of freedom for 5 per cent level of significance.

n = Sample size

4. RESULTS

In consistence with the objectives of the study, the necessary data collected from the selected places were analyzed and interpreted.

The results of the study were presented under following headings.

- 4.1 Case studies of Devadasis
- 4.2 Personal characteristics of the respondents
- 4.3 Awareness regarding selected income generating activities by respondents
- 4.4 Opinion of respondents about selected income generating activities:
- 4.5 Training needs of Devadasi women
- 4.6 Extent of participation in trainings by respondents
- 4.7 Benefits and trainings received form the Government by respondents
- 4.8 Suggestions for Improvement of Government programme by respondents
- 4.9 Knowledge level of Devadasis on trainings organized.
- 4.10 Association of personal characteristics of respondents with awareness level of income generating activities
- 4.11 Association of personal characteristics of respondents with knowledge gained through trainings.

4.1 CASE STUDIES OF DEVADASIS

Parawwa Halemani is 39 years old and was born in Nargund of Gadag district. Her parents were agricultural labourers. She completed her education up to 7th grade. She had 3 children, 2 boys and 1 girl. She is working as agricultural labour. She is also chairman of Self-Help Group named Matangi. There are 25 members in this SHG. Her monthly family earnings about Rs 3,500. She became a Devadasi when she was eight years old. Her small brother was extremely sick and her parents were advised by community elders to dedicate their eldest daughter to the Goddess Yellamma obtain her goodwill and to enable the boy to recover.



She belonged to a poor and illiterate family and having strong belief in Yellamma's power. But her brother did not survive through she was made a Devadasi. Her children are also working to support family income. Her girl child is going to school. She wants to give her good education. She doesn't want her daughter to become a Devadasi.

She expressed that government should provide

1. Janata houses for Devadasis
2. Employment reservation for their children
3. Scholarships and free education for their children.

Laxmawwa Nuduvinmani is from Nargund of Gadag district. She is 52 years old and revealed that she has faced extreme difficulties to manage her life. She had completed her education up to 4th class. Her parents made her Devadasi as they had no son in the family. She was 6th daughter for her parents. In her young age she was dedicated to the Goddess.

Now Laxmawwa is living with her four children in Nargund. She is working as agricultural labourer and her monthly earnings are about Rs 3,400/-. It was not enough for her to full fill her family needs as she is sending her three



children to school. She has 3 boys and one girl. Her younger son left the school at 7th grade and now he is also working as labourer in the agricultural fields of other villagers. When she was asked about future life of her children she says that she wants to give them education and make them independent.

She wanted more support from the Government. Although she is receiving the masashana of Rs 400 every month it is not enough for her family.

- 1 She expressed that government should provide a piece of land for them as they can grow crops for family.
2. Reservation for their children in schools as well as employments.
3. Free education for their children

Satyawwa Kalhal is 42 years old. She is from Hubli. She couldn't recall her age when she became a Devadasi. But she said that the main reason to become a Devadasi was poverty. There were 8 members in her family. They don't own any land or property to earn money.

Her father was only bread earner of the family. At that time her parents made her a Devadasi as she can earn for the family. Today her father is no more.

Now she is working as sweeper in corporation on contractual basis. She has three children, two boys and one girl. Her son is also working to support family. Her girl is going to school. Though she can manage her day today life. Some times like during illness, festivals it is difficult to manage the expenditure.

1. In her opinion Devadasi system should be completely stopped.
2. Reservation and scholarships should be provided for their children in schools.
3. Monthly pension should be given to all Devadasis irrespective of their age.
4. Janata houses should be provided to all Devadasis.



Mallawwa Muginal is 38 years old. She completed her education up to 7th class. She was dedicated as Devadasi at the age of 13 years when she was in class 7th. Her grandmother made her Devadasi because it was their family system. She has 2 children: one boy and one girl. Her monthly earnings are Rs 3000/-. Her son and mother were working to support the family income. Her daughter is going to school. She wanted to give her daughter better education and be married to a good man.

When she was asked about benefits taken from government she told that her mother is getting masashana that is monthly pension of Rs 400/-. At present she is working as Self-Help group Chairman which is constituted of 30 members.

1. In her opinion the Devadasi system should be completely stopped.
2. More and more facilities and benefits should be given to them to become independent in society.
3. Pension (masashana) should be provided for all Devadasis.
4. More and more benefits should be given to the self-help groups to become independent.



Kenchawwa is 40 years old, and has managed extremely difficult circumstances. She has completed her education up to 4th grade. She became Devadasi when she was 12 years old. The main reason to dedicate herself was the strong feelings of devotion. Her parents had a strong belief in Goddess Yellamma as they had more devotion towards God, they decided to dedicate their younger daughter to Goddess Yellamma to please her.

Kenchawwa is now living with her mother and children in a small house. She has 3 children 2 boys and one girl. She is the only source of income for her family. Now she is working as agricultural labourer and her monthly earnings are about Rs 1,800/- . It is not enough to meet their family needs.



1. In her opinion government should provide pension (masashana) for all Devadasis.
2. This system should be completely stopped.
3. More and more benefits should be given to them to become independent and to occupy respectful status in the society.
4. Reservation in emolyments and in schools for their children

Gangawwa Sullad is 50 years old Devadasi from Navalgund of Dharwad district and expressed her views as she was made Devadasi in her early age which she doesn't remember even. Gangawwa is illiterate. She does not know to read and write. She is living with her three children. Gangawwa is now not working. She is dedicated by their relatives for the well being of the family.

She has faced lot of difficulties in her life. She has 3 children 2 boys and one girl. Her girl child is going to school. She wanted to give her a good education for her better future. But now she is happy with her children. She gets monthly pension. Her sons are working and they support the family. Her family monthly earnings are about Rs 4500/- .She expressed her views as follows.



1. Government should provide a piece of land to meet their family needs.
2. Janata houses should be provided
3. More facilities should be given to them to improve their life style.
4. Reservation in employment for their children
5. More awareness campaigns should be conducted in Devadasi areas to stop this tradition

4.2 PERSONAL CHARACTERISTICS OF THE RESPONDENTS

An attempt has been made to know the distribution of Devadasis with respect to selected personal characteristics and results are presented in Table1.

4.2.1 Age

The data projected in Table 1 indicated that majority (72.50%) of the respondents belonged to middle age group of 36-50years followed by an old age group of 51 and above (25%) and young age group (2.50%).

4.2.2 Caste

Majority of the respondents belonged to the scheduled caste (70%) such as bovi, madar, chaluvas followed by scheduled tribe such as valmiki, talwar, lamani and koragu (30.00%). Nobody belongs to the other backward castes like ambiga, pattar, madiwal, muslim, jain kambar weaver and majority like brahmin, lingayat, vakkaliga and goudas.

4.2.3 Income

The income position of the family indicated that majority (85%) of the respondents belonged to the medium income group followed by high income group (10%) and low income group (5%).

4.2.4 Type of House

As far as type of house was considered majority (70.00%) of the respondents living in kaccha type of house followed by mixed type (22.50%) and pakka house (7.50%).

4.2.5 Education

Majority (86.25%) of the respondents were illiterates while 8.75 per cent had their primary education and 5 per cent had their high school education.

4.2.6 Type of family

Majority (55.00%) of the respondents were lived in extended family followed by nuclear (37.00%) and single (7.00%).

4.2.7 Size of the family

The data pertaining to the size of the family revealed that majority (46.25%) of the respondents belonged to medium size (5-8 members), 41.25 per cent from small families (1-4 members) and only 12.50 per cent were from large family (9 and above).

4.2.8 Occupation

Majority (45.00%) of the respondents were working as agricultural labourers followed by 35% of them working as sweepers, 16 per cent of them were begging jogas that is they go to houses to beg for money or any food grains and about 14 per cent of them were performing poojas and offering prayers.

4.2.9 Participation in social organizations

Table 2 showed the participation of respondents in social organizations such as mahila mandals, cooperative society, SHGs. This data was tabulated in terms of membership in organizations and participation. With regard to membership 28.75 per cent of the respondents were members of mahila mandal. About 10 per cent participated regularly in the activities followed by occasionally (25 per cent) and about 6.25 per cent were office bearers of mahila mandals.

With regard to participation in cooperative society 17.50 per cent were the members followed by 5 per cent office bearers. About 8.75 per cent of the respondents participated regularly followed by occasionally (13.75%). With regard to membership 65 per cent of the respondents were the members of Self-Help groups while 10 per cent of them were the office bearers. About 31.25 per cent of them participated regularly in activities followed by occasionally (43.75%)

4.2.10 Mass media participation

Data regarding mass media participation of Devadasi women is depicted in Table 3.

Regarding mass media participation about 43.75 per cent of the respondents possessed radio sets. Among them 38.75 per cent of the respondents listened to the programmes such as songs, drama occasionally followed by regularly (26.25%). Television was the most popular media and possessed by 52.50 per cent of the respondents. Out of this 42.50 per cent of the respondents viewed occasionally the programmes such as feature film, chitra manjari, serials and 26.25 per cent of the respondents viewed regularly the programmes.

Table 1. Personal characteristics of Devadasis

N=80

Sl.No	Variables	Category	Frequency	Percentage
1	Age Range	Young(18-30years)	2	2.50
		Middle(36-50years)	57	72.50
		Old(51years&above)	21	25.00
2	Caste	Majority	-	-
		Other backward caste(OBC)	-	-
		SC	56	70.00
		ST	24	30.00
3	Income	<11,000	4	5.00
		11,000-25,000	68	85.00
		>25,000	8	10.00
4	Type of House	Kachha	56	70.00
		Pakka	6	7.50
		Mixed	18	22.50
5	Education	Illiterate	69	86.25
		Primary	7	8.75
		High School	4	5.00
		College	-	-
6	Type of family	Single	7	8.75
		Nuclear	43	53.75
		Extended	30	37.50
7	Size of the family	Small(1-4 members)	33	41.25
		Medium(5-8 members)	37	46.25
		Large(9&above)	10	12.50
8	Occupation	Sweeper	25	31.25
		Agricultural labour	40	50.00
		Begging Jogas	15	18.75

Table 2. Membership and participation of Devadasi women in social organizations

N=80

Sl. No	Organization	Membership		Participation		
		Member	Office bearer	Regularly	Occasionally	Never
1	Mahila mandal	23 (28.75)	5 (6.25)	8 (10.00)	20 (25.00)	52 (65.00)
2	Cooperative society	14 (17.50)	4 (5.00)	7 (8.75)	11 (13.75)	62 (77.50)
3	Self-Help Groups	52 (65.00)	8 (10.00)	25 (31.25)	35 (43.75)	20 (25.00)

Note: Figures in parenthesis indicate percentages

Table 3. Mass media Participation by Devadasi women

N=80

Sl. No	Media	Extent of Participation Viewer/Reader/Listener		
		Regularly	Occasionally	Never
1	Radio	21 (26.25)	31 (38.75)	28 (35)
2	Television	21 (26.25)	34 (42.50)	25 (31.25)
3	News Paper	-	-	80 (100)
4	Magazine			80 (100)

Note: Figures in parenthesis indicate percentages

4.2.11 Extension participation

A cursory look at Table 4 gives an idea about extension participation of Devadasis. This includes the participation of respondents in various extension activities like demonstrations, trainings, meetings, krishi Mela, exhibitions and study tour. As it could be observed from Table 4 that about 28.75 per cent of the respondents participated occasionally in demonstrations where as 25 per cent of them participated regularly. Similarly in trainings about 22.50 per cent of respondents participated regularly followed by occasionally (28.75%).

With regard to meetings majority (43.75%) of them participated regularly, 33.75 per cent of them participated occasionally. With respect to participation in krishimela 22.50 per cent of the respondents participated occasionally and five per cent of them participated regularly. As far as exhibitions are considered 28.75 per cent participated occasionally followed by regularly (21.75%). A glance at Table 4 also showed that about 21.25 per cent of the respondents participated occasionally in study tours followed by regularly (5.00%).

4.2.12 Material possessed by respondents

A glance at Table 5 shows that majority (83.75%) of the respondents possess steel vessels, 52.50 per cent of them television followed by radio (43.75%) and 31.25per cent of them furniture such as chairs, cup-boards etc followed by cooker (26.25%), sewing machine (25.00%), Gas stove (18.75%) and equal per cent (15.00%) of them had mobile phones and mixer and 10 per cent of them two in one system.

4.3 AWARENESS REGARDING SELECTED INCOME GENERATING ACTIVITIES BY RESPONDENTS

A glance at Table 6 shows that all the respondents were not aware of income generating activities like paper bag preparation, envelope making, jerdosi work, tie and dye, candle making, phenyle preparation and others. It is clear from the table that majority of the respondents are aware about dairy enterprises (68.75%) followed by poultry (65.00%) sheep rearing (61.50%) and 46.20 per cent of respondents were aware of pickle and papad preparation, 32.50per cent know the preparation of vermicelli, 20 per cent know tailoring and 27.50 per cent know vermi composting.

Table 7 and Fig.2 depicts the awareness level of Devadasis on income generating activities. Majority of the respondents had medium level of awareness (51.25%) followed by high (27.50%) and low (21.25%) respectively.

4.4 OPINION OF RESPONDENTS ABOUT SELECTED INCOME GENERATING ACTIVITIES

The data projected in Table 8 indicated that most of the beneficiaries had a more favourable opinion towards the statements like raw materials, place, initial investment, package and marketing are very essential to start an entrepreneurial activity (65.00%), it gives financial security (48.80%), gives employment to unemployed (46.20%), to start income generating activities it needs financial support from institutions and banks (46.20%). Unfavourable opinion was observed for the statements like, it helps to increase self esteem (32.50%), and helps to attain power (30.00%).

The data projected in Table 9 and Fig.3 depicted the opinion of respondents about selected income generating activities. Majority (40.00%) of the respondents had a favourable opinion followed by more favourable (30.00%) and unfavourable opinion (30.00%). Over all opinion index was 57 per cent.

4.5 TRAINING NEEDS OF DEVADASI WOMEN

4.5.1 Training needs

Table 10 depicts the training needs of Devadasi women. Majority (90.00%) of the respondents needed training on phenyle preparation followed by candle making (71.20%), vessel cleaning powder preparation (66.20%), agarbatti preparation (57.50%), washing powder preparation (63.80%) followed by tailoring (48.80%) and jerdosi (47.50%).

Table 4. Extension participation of Devadasi women

N=80

Sl. No	Extension activities	Regularly	Occasionally	Never
1	Demonstrations	20 (25.00)	23 (28.75)	37 (46.25)
2	Trainings	28 (35.00)	23 (28.75)	29 (36.25)
3	Meetings	35 (43.75)	27 (33.75)	18 (22.50)
4	Krishi Mela	4 (5.00)	18 (22.50)	58 (72.50)
5	Exhibitions	17 (21.25)	23 (28.75)	40 (50.00)
6	Study tour	4 (5.00)	17 (21.25)	59 (73.75)

Note: Figures in parenthesis indicate percentages

Table 5. Materials possessed by respondents

N=80

Sl. No	Materials	Frequency	Percentage
1	Steel vessels	67	83.75
2	Television	42	52.50
3	Radio	35	43.75
4	Furniture(plastic chairs, cup-board etc)	25	31.25
5	Cooker	21	26.50
6	Sewing machine	20	25.00
7	Gas stove	15	18.75
8	Mobile phones	12	15.00
9	Mixer	12	15.00
10	Two in One System	8	10.00

Table 6. Awareness of respondents on selected income generating activities

N=80

Sl. No	Selected income generating activities	Awareness	
		Yes	No
1	Paper bag making	-----	80 (100)
2	Envelope making		
3	Vaseline preparation		
4	Mehandi cone preparation		
5	Jerdosi work		
6	Bangle making		
7	Coconut oil preparation		
8	Vessel cleaning powder		
9	Tie and Dye		
10	Shampoo preparation		
11	Embroidery work		
12	Phenyle Preparation		
13	Agarbatti making		
14	Candle making		
15	Pickle and papad preparation	37(46.20)	43(53.80)
16	Basket Weaving	-	80 (100)
17	Jam preparation	-	
18	Tailoring	16(20.00)	64(80.00)
19	Vermicelli preparation	26(32.50)	54(67.50)
20	Dairy	55(68.75)	25(31.25)
21	Woolen items preparation	-	80 (100)
22	Sheep rearing	49(61.50)	31(38.80)
23	Art piece preparation	-	80 (100)
24	Vermi composting	22(27.50)	58(72.50)
25	Poultry rearing	52(65.00)	28(35.00)
26	Washing Powder Preparation	-	80(100)
27	Foot mat Preparation	-	
28	Artificial jewellery making	-	

Note: Figures in parenthesis indicate percentages

Table 7. Awareness level of Devadasis on selected income generating activities

N=80

Sl. No	Categories	Frequency
1.	Low(<2)	17 (21.25)
2.	Medium(2-5)	41 (51.25)
3.	High(>5)	22 (27.50)
	Total	80 (100)

Note: Figures in parenthesis indicate percentages

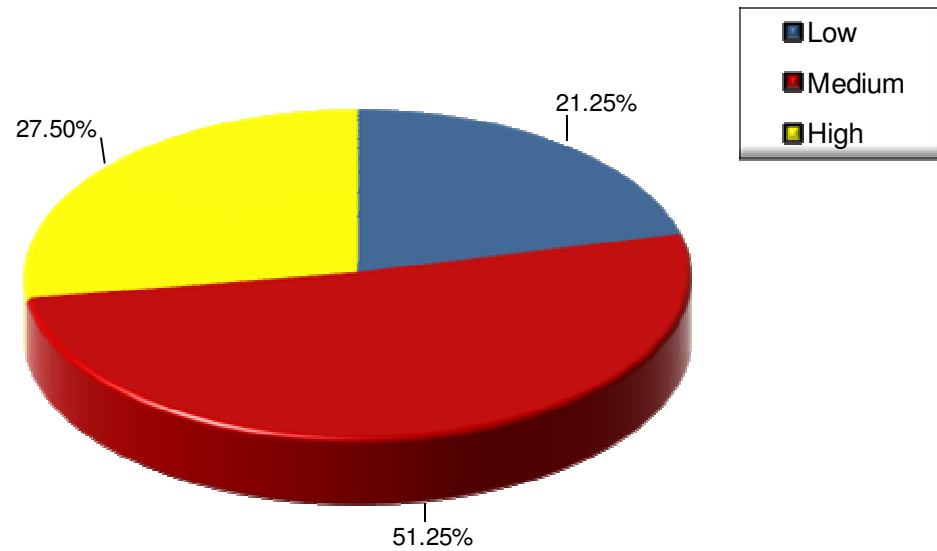


Fig. 2. Awareness level of Devadasis on selected income generating activities

Fig.2. Awareness level of Devadasis on selected income generating activities

Table 8. Opinion of the respondents about selected income generating activities

N=80

Sl.No	Statements	More favourable Opinion	Favourable Opinion	Unfavourable Opinion	Opinion Index
1	It gives financial security to family	39 (48.80)	29 (36.20)	12 (15.00)	66.25
2	It enhances the social-status	18 (22.50)	44 (55)	18 (22.50)	49.37
3	It helps to increase the self esteem	18 (22.50)	36 (45.00)	26 (32.50)	44.37
4	Helps for attainment of power	17 (21.20)	39 (48.80)	24 (30.00)	45.00
5	Add subsidiary income for the family	20 (25.00)	39 (48.80)	21 (26.20)	50.00
6	Helps the individual to become independent	21 26.2	37 (46.20)	22 (27.50)	50.00
7	Develops self confidence and leadership qualities.	25 (31.20)	39 48.80)	16 (20.00)	43.75
8	It can be done in leisure time by the family members.	26 (32.50)	34 (42.50)	20 (25.00)	53.12
9	Now a days these activities are very essential for middle class & poor class families	22 (27.50)	38 (47.50)	20 (25.00)	50.62
10	To start Income generating activities skill, knowledge and experience is needed.	22 (27.50)	38 (47.50)	20 (25.00)	65.62
11	Gives employment to unemployed	37 (46.20)	32 (40.00)	11 (13.80)	68.12
12	Institutional training is needed to start income generating activities	31 (38.80)	37 (46.20)	12 (15.00)	61.25
13	Financial support from institutions and banks were needed to start income generating activities.	37 (46.20)	30 (37.50)	13 (16.20)	64.37
14	Raw materials, place, initial investment, package and marketing are very essential to start an entrepreneurial activity.	52 (65.00)	26 (32.50)	2 (2.50)	80.25

Overall opinion Index = 57 per cent

Note: Figures in parenthesis indicate percentages

Table 9. Opinion level of the respondents about selected income generating activities

N=80

Sl. No	Opinion Categories	Frequency	Percentage
1	More favourable opinion	24	30.00
2	Favourable opinion	32	40.00
3	Unfavourable opinion	24	30.00
	Total	80	100.00

Note: Figures in parenthesis indicate percentages

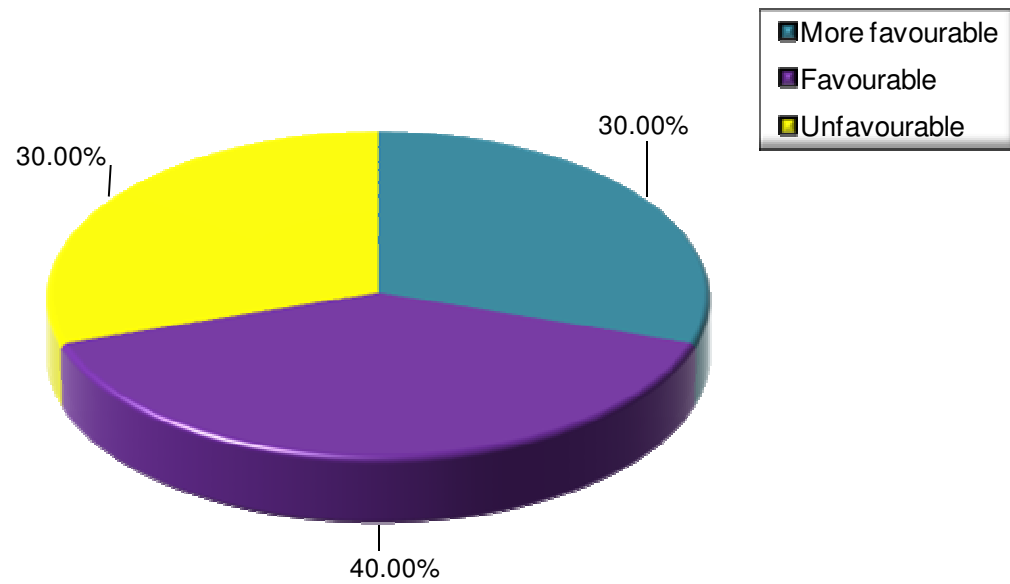


Fig. 3. Opinion level of respondents about selected income generating activities

Fig.3. opinion level of respondents about selected income generating activities

4.5.2 Duration, location and type of training preferred by the respondents

A glance at Table 11 shows that majority of the respondents (80.00%) prefer 3-4 days training followed by one week (20.00%). It can be observed from Table that 67.50 per cent of the respondents needed training in their village followed by training institute (32.50%). In case of type of training preferred by respondents revealed that majority (65.00%) preferred both theory and practical followed by only theory (20.00%) and only practical (15.00%).

4.6 EXTENT OF PARTICIPATION IN TRAINING PROGRAMME BY RESPONDENTS

Table 12 depicts the extent of participation of respondents in trainings organized. Majority of (42.50%) the respondents participated regularly in candle making followed by occasionally (32.50%) and never (25%). Regarding the participation in vessel cleaning powder preparation 35 per cent of them participated regularly, followed by occasionally (32.50%) and never (32.50%). As far as participation in the preparation of washing powder was considered 36.25 per cent of them participated regularly and about 32.50 per cent of them occasionally while 31.25% of them never participated.

A close examination of findings revealed that about 43.75 per cent of the respondents participated regularly in phenyle preparation followed by occasionally (31.25%) and never (25.00%). The data also projected the participation in agarbatti preparation about 35 per cent of respondents participated regularly followed by occasionally (33.75%) and never (31.25%)

4.7 BENEFITS AND TRAININGS RECEIVED FROM GOVERNMENT BY RESPONDENTS

A close review of Table 13 revealed that majority (46.25%) of the respondents received the benefits of BPL cards (ration cards) followed by rehabilitation facility (26.20%) and monthly pension of Rs 400/- (26.20%).

A glance at Table 14 encompasses the trainings taken by respondents from Government. Majority (65.00%) of the respondents obtained training on dairy enterprises followed by goat rearing (58.75%) poultry (53.75%), pickle and papad preparation (51.25%) and vermicomposting (48.75%) respectively.

4.8 SUGGESTIONS FOR IMPROVEMENT OF GOVERNMENT PROGRAMME BY RESPONDENTS

This part depicts different suggestions mentioned by the respondents for improvement of Government programmes Table 15 suggestions were classified into ten categories. Most of the respondents (92.50%) suggested that financial support should be provided followed by pension mashasana (87.50%) for all Devadasis and Janata plots for them (86.25%). Majority of the respondents suggested regarding employment reservation (83.75%) followed by awareness campaigns (72.50%) and free education for their children (60%). More than 50 per cent of the respondents suggested about trainings on income generating activities, marketing facilities for prepared products, land for cultivation and free regular health checkups.

4.9 KNOWLEDGE LEVEL OF DEVADASIS ON TRAININGS ORGANIZED

Data in Table 16 indicated the knowledge of respondents on candle making. The data revealed that Devadasi women had appropriate knowledge to a larger extent in items 1, 2 and 3. They are candle making requires raw materials like wax, thread and mould (88.80%), mould is used for candle making (73.80%) and twine thread is used in the mould for candle making (72.50%). They lacked knowledge in drying of candle requires 3-4 hours (38.80%) and coconut and Kerosene oil (in the proportion of 1:2) is smeared inside the mould (38.80%). Any how overall knowledge index was 78.17 per cent.

Table 17 depicts the knowledge of respondents on vessel cleaning powder preparation. The data showed that majority of the respondents had an appropriate knowledge

Table 10. Training needs of Devadasi women

N=80

Sl. No	Areas of Training	Frequency	Percentage
1	Candle making	57	71.20
2	Vessel cleaning powder preparation	53	66.20
3	Phenyle preparation	72	90.00
4	Agarbatti making	46	57.50
5	Washing powder preparation	51	63.80
6	Tailoring	39	48.80
7	Jerdosi	38	47.50

Table 11. Duration, Location and Type of training preferred by respondents

N=80

Sl. No	Duration	Frequency	Percentage
1	1 month	-	-
2	15 days	-	-
3	1 week	16	20.00
4	3-4 days	64	80.00
	Location		
1	Home town	54	67.50
2	Training Institute	26	32.50
	Type of training		
1	Theory	16	20.00
2	Practical	12	15.00
3	Both	52	65.00

Table 12. Extent of participation in training programme by respondents

N=80

Sl. No	Trainings organised	Extent of Participation		
		Regularly	Occasionally	Never
1	Candle making	34 (42.50)	26 (32.50)	20 (25.00)
2	Vessel cleaning powder preparation	28 (35.00)	26 (32.50)	26 (32.50)
3	Washing powder preparation	29 (36.25)	26 (32.50)	25 (31.25)
4	Phenyle preparation	35 (43.75)	25 (31.25)	20 (25.00)
5	Agarbatti making	28 (35.00)	27 (33.75)	25 (31.25)

Note: Figures in parenthesis indicate percentages

Table 13. Benefits of Government programme received by respondents

N=80

Sl.No	Benefits Received	Frequency	Percentage
1	Masashana	21	26.20
2	Rehabilitation facility	21	26.20
3	BPL cards(ration cards)	37	46.25

Table 14. Trainings taken by respondents from Government

N=80

Sl. No	Trainings	Frequency	Percentage
1	Dairy	52	65.00
2	Poultry	43	53.75
3	Pickle and Papad preparation	41	51.25
4	Vermicomposting	39	48.75
5	Goat rearing	47	58.75

Table 15. Suggestions for improvement of Government programmes by respondents

N=80

Sl.No	Suggestions	Frequency	Percentage
1	Masashana for all Devadasis	70	87.50
2	Janata houses	69	86.25
3	Employment reservation	67	83.75
4	Awareness Campaigns	58	72.50
5	Free education for their children	48	60.00
6	Marketing facilities for prepared products	45	56.25
7	Land for cultivation	45	56.25
8	Trainings on Income generating activities	45	56.25
9	Free regular health check up	40	50.00

Table 16. Knowledge of respondents about candle making

N=80

Sl. No	Statements	Knowledge Scores (%)
1	Raw materials needed for candle making are wax, thread and mould.	88.80
2	Mould is used for candle making	73.80
3	Twine thread is used in the mould as wick for candles	72.50
4	Drying of candle requires 3-4 hours	38.80
5	Mixture of coconut and Kerosene oil (in the proportion of 1:2) is smeared inside the mould	38.80
Overall Knowledge Index		78.17

to a larger extent in items 1, 2 and 4. To prepare vessel cleaning powder raw materials required are calcite powder, washing soda and liquid soap (71.20%), the quantity required for the preparation of 1 kg powder is of 800gms calcite powder, 200gms washing soda, 200gms liquid soap (61.20%) and fixing the price for the prepared cleaning powder is based on labour, quantity, quality, attractive packing and colors (57.50%). They lacked knowledge in sealing of the polythene bags (41.20%) and marketing of the prepared powder through wholesale dealers or retailer or at door steps. (50%). Overall knowledge index was 57.20 per cent.

The data projected in Table 18 indicated that majority of the respondents had appropriate knowledge on preparation of washing powder such as, based on quality, quantity, labour and colour pricing can be fixed for the prepared powder (78.89%), the perfumes like jasmine, lime, rose can be added to the washing powder while preparing (67.50%). They lacked knowledge in item 1,2 and 5. For the preparation of 1.5 kg of washing powder the quantity of materials required are washing soda 500 gms, TSP 10 gms, STPP 10gms, AOS 10 gms, salt 1kg, acid slurry 50 gms. (30.00%) and in addition to chemicals, perfumes and colours are required for the preparation of washing powder (50.00%). Overall knowledge index was 50.0 per cent.

Table 19 denotes the knowledge of respondents on phenyle preparation. The data revealed that majority of the respondents had appropriate knowledge to larger extent on 1,2,3 and 4 items. They are phenyle preparation requires the main raw materials like pine oil, turki red oil and water (90.00%), phenyle jel can be prepared by mixing the turki red oil and pine oil in 1:2 proportion (86.20%), for the preparation of 1lt of phenyle the jel required is 100gms (72.50%) and prepared phenyle can be filled in the plastic bottles or glass bottles (58.75%). Only in one item respondents had low knowledge i.e. pricing for the prepared phenyle can be done based on perfumes added or quantity (51.25%). Overall knowledge index was 71.73 per cent.

A glance at Table 20 encompasses the knowledge of respondents on agarbatti making. The data indicated that the respondents had appropriate knowledge in items 2 and 3. They are to make dough sticky gelatin is added (58.80%) and better the quality of perfumes better will be the price of agarbatti (56.20). They lacked in their knowledge in the items 1, 3 and 4. Agarbatti making requires the raw materials like charcoal powder, sandal wood powder, gelatine powder and wood powder (32.50%), pricing for the prepared agarbatti can be done based on number of sticks packed, size of the sticks and perfumes added (43.75%) and marketing of agarbatti can be made popular by giving gift offers and by maintaining good quality (47.50%). Overall knowledge index was 47.75 per cent.

The data projected in Table 21 and Fig.4 indicated that majority (43.80%) of the respondents had high knowledge level in candle making followed by medium (30.00%) and low (26.20%) respectively. With regard to vessel cleaning powder preparation about 43.80 per

Table 17. Knowledge of respondents about vessel cleaning powder preparation

N=80

Sl. No	Statements	Knowledge Scores (%)
1	To prepare vessel cleaning powder raw materials required are calcite powder, washing soda and liquid soap	71.20
2	The quantity of raw materials required for the preparation of 1 kg cleaning powder is - 800gms calcite powder, 200 gms washing soda and 200 gms liquid soap	61.20
3	Sealing of the polythene bags can be done easily through the sealing machine	41.20
4	Fixing the price for the prepared cleaning powder is based on labour, quantity, quality, attractive packing and colors	57.50
5	Marketing of the prepared powder can be done either through wholesale dealers or retailer or at door steps	50.00
Overall Knowledge Index		57.20

Table 18. Knowledge of respondents about washing powder preparation

N=80

Sl. No	Statements	Knowledge Scores (%)
1	Washing powder can be prepared by using the main raw materials like washing soda, TSP, STPP, AOS, salt and acid slurry	30.00
2	For the preparation of 1.5 kg of washing powder the quantity of materials required are washing soda 500 gms, TSP 10 gms, STPP 10 gms, AOS 10 gms, salt 1kg and acid slurry 50 gms.	23.80
3	The perfumes like jasmine, lime, rose can be added to the washing powder while preparing.	67.50
4	Based on quality, quantity, labour and color pricing can be fixed for the prepared powder.	78.80
5	In addition to chemicals, perfumes and colors are required for the preparation of washing powder.	50.00
Overall Knowledge Index		50.00

Table 19. Knowledge of respondents about phenyle preparation

N=80

Sl. No	Statements	Knowledge Scores (%)
1	Phenyle preparation requires the main raw materials like pine oil, turki red oil and water.	90.00
2	Phenyle jel can be prepared by mixing the turki red oil and pine oil in 1:2 proportion.	86.20
3	For the preparation of 1lt of phenyle the jel required is 100 ml	72.50
4	Prepared phenyle can be filled in the plastic bottles or glass bottles	58.75
5	Pricing for the prepared phenyle can be done based on perfumes added or quantity	51.25
Overall Knowledge Index		71.73

Table 20. Knowledge of respondents about agarbatti making

N=80

Sl. No	Statements	Knowledge Scores (%)
1	Agarbatti making requires the raw materials like charcoal powder, sandal wood powder, gelatine powder and wood powder.	32.50
2	To make dough sticky gelatine is added to it	58.80
3	Better the quality of perfumes better will be the price of agarbatti	56.20
4	Pricing for the prepared agarbatti can be done based on number of sticks packed , size of the sticks and perfumes added	43.75
5	Pricing for the prepared agarbatti can be done based on number of sticks packed , size of the sticks and perfumes added	38.00
Overall Knowledge Index		47.75

Table 21. Knowledge level of Devadasis on trainings organised

N=80

Sl. No	Trainings organized	Knowledge categories	Frequency
1	Candle making	Low(<50)	21 (26.20)
		Medium(50-74)	24 (30.00)
		High(>74)	35 (43.80)
		Total	80 (100)
2	Vessel cleaning powder preparation	Low(<39)	20 (25.00)
		Medium(39-65)	35 (43.80)
		High(>74)	25 (31.20)
		Total	80 (100)
3	Washing powder preparation	Low(<39)	17 (21.25)
		Medium(39-65)	41 (51.25)
		High(>65)	22 (27.50)
		Total	80 (100)
4	Phenyle preparation	Low(<53)	16 (20.00)
		Medium(53-78)	25 (31.20)
		High(>78)	39 (48.80)
		Total	80 (100)
5	Agarbatti making	Low(<28)	28 (35.00)
		Medium(28-54)	20 (25.00)
		High(>54)	32 (40.00)
		Total	80 (100)

Note: Figures in the parenthesis indicate percentage

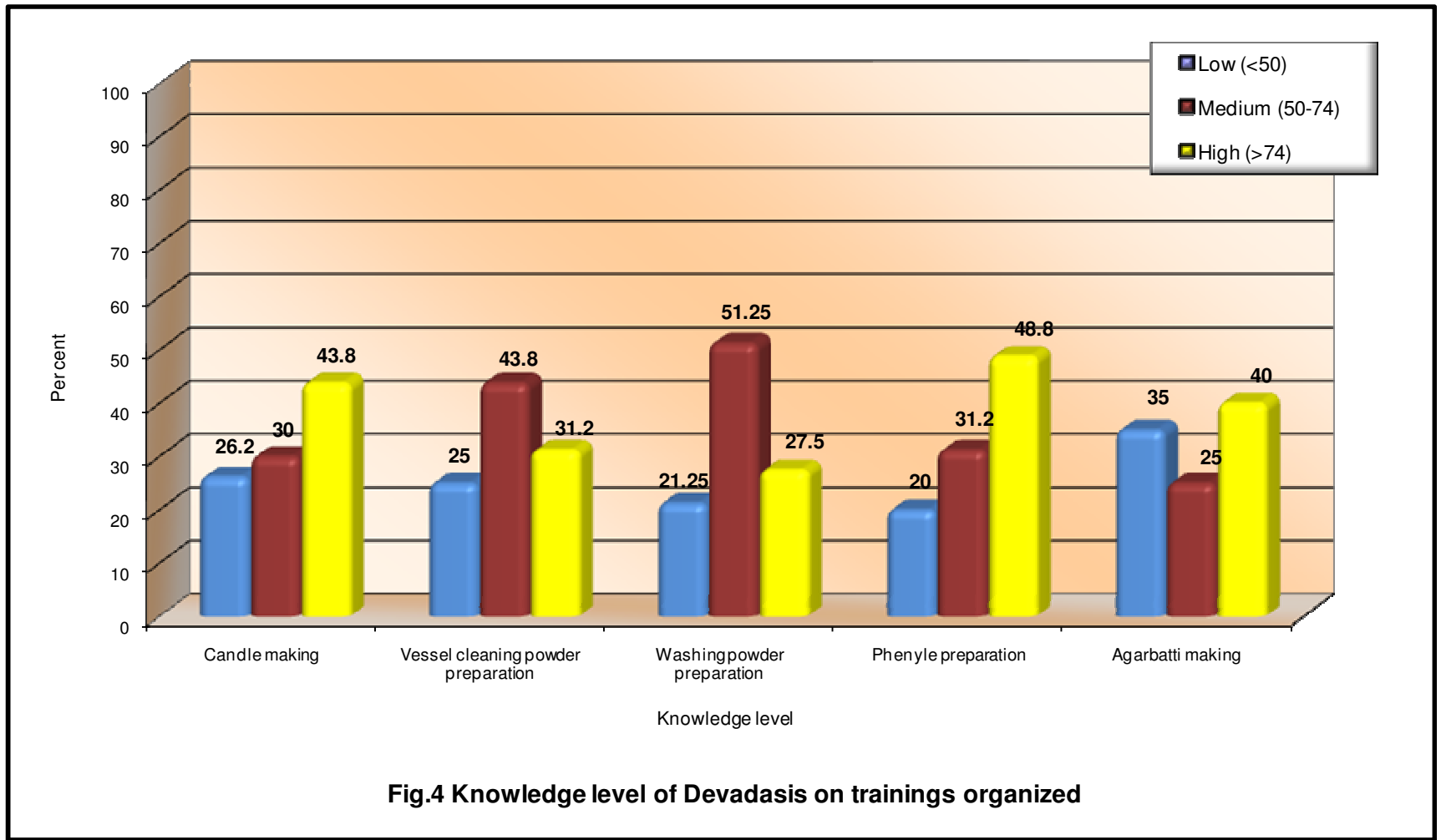


Fig.4. knowledge level of Devadasis on trainings organized

Table 22. Association of personal characteristics of Devadasis with awareness level of income generating activities

Sl. No	Personal characteristics	Categories	Awareness level				χ^2 -value
			Low (<2)	Medium (2-5)	High (>5)	Total (n=80)	
1.	Age	18-35	-	-	2 (100)	2 (2.5)	2.713 ^{NS}
		36-50	24 (41.37)	19 (32.75)	15 (25.86)	58 (72.50)	
		51 and above	9 (45.00)	6 (30.00)	5 (25.00)	20 (25.00)	
		Total	33	25	22	80	
2.	Caste	Majority	-	-	-	-	2.632 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	19 (34.54)	18 (32.72)	18 (32.72)	55 (68.75)	
		Scheduled Tribe	14 (56.00)	7 (28.00)	4 (16.00)	25 (31.25)	
		Total	33	25	22	80	
3.	Size of family	Small(1-4)	10 (30.30)	11 (33.33)	22 (66.66)	33 (41.25)	30.079 ^{**}
		Medium(5-8)	23 (62.16)	14 (37.83)	-	37 (46.25)	
		Large(9 &above)	10 (100)	-	-	10 (12.50)	
		Total	33	25	22	80	
4.	Annual income	Low(Rs<11,000)	4 (100)	-	-	4 (5.00)	9.927 ^{**}
		Medium Rs11.000 to 25,000	21 (30.88)	25 (36.76)	22 (32.35)	68 (85)	
		High>25,000	8 (100)	-	-	8 (10)	
		Total	33	25	22	80	
5.	Education	Illiterate	22 (31.88)	25 (36.23)	22 (31.88)	69 (86.25)	8.968 ^{**}
		Primary school	7 (100)	-	-	7 (8.75)	
		High School	4 (100)	-	-	4 (5.00)	
		College	-	-	-	-	
		Total	33	25	22	80	

Note: 1. NS-Non-significant
2. ** - Significant at 0.01 level
3. Figures in parenthesis indicates percentages

Table 23. Association of personal characteristics of Devadasis with knowledge level of candle making

N=80

Sl. No.	Personal characteristics	Categories	Knowledge level				χ^2 -value
			Low (<50)	Medium (50-74)	High (>74)	Total (n=80)	
1.	Age	18-35 years	-	1 (50.00)	1 (50.00)	2 (2.50)	2.278 ^{NS}
		36-50 years	14 (24.13)	15 (25.86)	29 (50.00)	58 (72.50)	
		51 and above	7 (35.00)	8 (40.00)	5 (25.00)	20 (25.00)	
		Total	21	24	35	80	
2.	Caste	Majority	-	-	-	-	0.144 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	14 (25.45)	16 (36.36)	25 (45.45)	55 (68.75)	
		Scheduled Tribe	7 (28.00)	8 (32.00)	10 (40.00)	25 (31.25)	
3.	Size of family	Small(1-4)	5 (15.15)	11 (33.33)	17 (51.51)	33 (41.25)	2.578 ^{NS}
		Medium (5-8)	14 (37.83)	9 (24.32)	14 (37.83)	37 (46.25)	
		Large(9 &above)	2 (20.00)	4 (40.00)	4 (40.00)	10 (12.50)	
		Total	21	24	35	80	
4.	Annual income	Low(Rs<11,000)	-	1 (25.00)	3 (75.00)	4 (5.00)	1.137 ^{NS}
		Medium Rs11,000 to 25,000	19 (27.94)	20 (20.41)	29 (42.64)	68 (85)	
		High>25,000	2 (25.00)	3 (30.00)	3 (30.00)	8 (10.00)	
		Total	21	24	35	80	
5.	Education	Illiterate	19 (27.53)	20 (28.98)	30 (43.47)	69 (86.27)	0.448 ^{NS}
		Primary school	1 (14.28)	3 (42.85)	3 (42.85)	7 (8.75)	
		High School	1 (25.00)	1 (25.00)	2 (50.00)	4 (5.00)	
		College	-	-	-	-	
		Total	21	24	35	80	

Note: 1. NS-Non-significant
2. Figures in the parenthesis indicate percentage

Table 24. Association of personal characteristics of Devadasis with knowledge level of vessel cleaning powder preparation

N=80

Sl. No	Personal characteristics	Categories	Knowledge level				χ^2 -value
			Low (<39)	Medium (39-65)	High (>65)	Total (n=80)	
1.	Age	18-35 years	-	1 (50.00)	1 (50.00)	2 (2.50)	0.644 ^{NS}
		36-50 years	15 (25.86)	24 (41.37)	19 (25.86)	58 (72.50)	
		51 and above	5 (25.00)	10 (50.00)	5 (25.00)	20 (25.00)	
		Total	20	35	25	80	
2.	Caste	Majority	-	-	-	-	0.827 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	14 (25.45)	22 (40.00)	19 (34.54)	55 (68.75)	
		Scheduled Tribe	6 (24.00)	13 (52.00)	6 (24.00)	25 (31.25)	
		Total	20	35	25	80	
3.	Size of family	Small(1-4)	7 (21.21)	13 (39.39)	13 (39.39)	33 (41.25)	1.501 ^{NS}
		Medium(5-8)	11 (29.72)	18 (48.64)	8 (21.62)	37 (46.25)	
		Large(9&above)	2 (20.00)	4 (40.00)	4 (40.00)	10 (12.50)	
		Total	20	35	25	80	
4.	Annual income	Low(Rs<11,000)	1 (25.00)	1 (25.00)	2 (50.00)	4 (5.00)	0.468 ^{NS}
		Medium Rs11,000 to 25,000	17 (25.00)	30 (44.11)	21 (30.88)	68 (85.00)	
		High>25,000	2 (25.00)	4 (50.00)	2 (25.00)	8 (10.00)	
		Total	20	35	25	80	
5.	Education	Illiterate	18 (26.08)	31 (44.92)	20 (28.98)	69 (86.27)	1.207 ^{NS}
		Primary school	1 (14.28)	2 (28.57)	4 (57.14)	7 (8.75)	
		High School	1 (25.00)	2 (50.00)	1 (25.00)	4 (5.00)	
		College	-	-	-	-	
		Total	20	35	25	80	

Note: 1. NS-Non-significant

2. Figures in the parenthesis indicate percentage

Table 25. Association of personal characteristics of Devadasis with knowledge level of washing powder preparation

N=80

Sl. No	Personal characteristics	Categories	Knowledge level				χ^2 -value
			Low (<39)	Medium (39-65)	High (>65)	Total (n=80)	
1.	Age	18-35 years	-	1 (50.00)	1 (50.00)	2 (2.50)	2.980*
		36-50 years	10 (17.24)	33 (57.89)	14 (24.13)	57 (72.50)	
		51 and above	8 (38.00)	6 (30.00)	7 (35.00)	21 (25.00)	
		Total	17	41	22	80	
2.	Caste	Majority	-	-	-	-	1.060 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	10 (18.18)	28 (50.90)	18 (29.31)	56 (68.75)	
		Scheduled Tribe	7 (28.00)	13 (52.00)	4 (20.00)	24 (31.25)	
		Total	17	41	22	80	
3.	Size of family	Small(1-4)	5 (15.15)	19 (57.57)	9 (27.27)	33 (41.25)	2.276 ^{NS}
		Medium(5-8)	10 (27.02)	19 (51.35)	8 (21.61)	37 (46.25)	
		Large(9&above)	2 (20.00)	3 (30.00)	5 (50.00)	10 (12.50)	
		Total	17	41	22	80	
4.	Annual income	Low(Rs<11,000)	-	3 (75.00)	1 (25.00)	4 (5.00)	2.031 ^{NS}
		Medium Rs11.000 to 25,000	15 (22.05)	36 (52.94)	17 (20.00)	68 (85.00)	
		High>25,000	2 (25.00)	2 (25.00)	4 (50.00)	8 (10.00)	
		Total	17	41	22	80	
5.	Education	Illiterate	25 (36.23)	28 (40.58)	16 (23.18)	69 (86.27)	2.503 ^{NS}
		Primary school	1 (14.28)	2 (28.57)	4 (57.14)	7 (8.75)	
		High School	1 (25.00)	1 (25.00)	2 (50.00)	4 (5.00)	
		College	-	-	-	-	
		Total	27	31	22	80	

Note: 1. NS-Non-significant
 2. Figures in the parenthesis indicate percentage
 3. * - Significant at 0.05 level.

Table 26. Association of personal characteristics of Devadasis with knowledge level of phenyle preparation

N= 80

Sl. No.	Personal characteristics	Categories	Knowledge level				χ^2 -value
			Low (<50)	Medium (50-74)	High (>74)	Total (n=80)	
1.	Age	18-35 years		1 (50.00)	1 (50.00)	2 (2.50)	1.502 ^{NS}
		36-50 years	10 (17.24)	17 (29.31)	30 (53.44)	57 (72.50)	
		51 and above	6 (30.00)	7 (35.00)	7 (35.00)	21 (25.00)	
		Total	16	25	39	80	
2.	Caste	Majority	-	-	-	-	1.084 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	13 (22.41)	18 (29.31)	25 (43.10)	56 (68.75)	
		Scheduled Tribe	3 (12.00)	7 (32.00)	14 (56.00)	24 (31.25)	
		Total	16	25	39	80	
3.	Size of family	Small (1-4)	9 (27.27)	7 (21.21)	17 (51.51)	33 (41.25)	0.293 ^{NS}
		Medium (5-8)	14 (37.83)	10 (27.02)	13 (35.13)	37 (46.25)	
		Large (9 & above)	5 (50.00)	3 (30.00)	2 (20.00)	10 (12.50)	
		Total	28	20	32	80	
4.	Annual income	Low (Rs<11,000)	1 (25.00)	1 (25.00)	2 (50.00)	4 (5.00)	0.219 ^{NS}
		Medium Rs11.000 to 25,000	14 (20.58)	21 (36.20)	33 (56.89)	68 (85.00)	
		High>25,000	1 (12.50)	3 (37.50)	4 (50.00)	8 (10.00)	
		Total	16	25	39	80	
5.	Education	Illiterate	14 (20.28)	21 (30.43)	34 (49.27)	69 (86.27)	0.290 ^{NS}
		Primary school	1 (14.28)	3 (42.85)	3 (42.85)	7 (8.75)	
		High School	1 (25.00)	1 (25.00)	2 (50.00)	4 (5.00)	
		College	-	-	-	-	
		Total	16	25	39	80	

Note: 1. NS-Non-significant

2. Figures in the parenthesis indicate percentage

cent had medium level of knowledge while 31.20 per cent had high and 25 per cent had low knowledge.

As far as washing powder preparation was considered 51.25 per cent had medium level of knowledge followed by high (27.50%) and low (21.25%) Regarding the phenyle preparation, majority of the respondents had high (48.80%) knowledge level followed by medium (31.20%) and low (20.00%) respectively. A close examination of the findings revealed that about 40 per cent of respondents had high knowledge level in preparation of agarbatti followed by low (35.00%) and medium (25.00%).

4.10 ASSOCIATION OF PERSONAL CHARACTERISTICS OF RESPONDENTS WITH AWARENESS LEVEL OF INCOME GENERATING ACTIVITIES.

Table 22 depicts association between personal characteristics of the respondents with awareness level of income generating activities. It was found that there was association between size of the family annual income and education with awareness level of income generating activities. It was marked that there was no association between the personal characteristics such as age and caste

4.11 ASSOCIATION OF PERSONAL CHARACTERISTICS OF RESPONDENTS WITH KNOWLEDGE GAINED THROUGH TRAININGS

- a) Association of personal characteristics of respondents with knowledge level of candle making

Table 23 denotes the Association of personal characteristics of respondents with knowledge level of candle making. It was inferred that there was no association between age, caste, size of the family, annual income, and education with knowledge level of candle making.

- b) Association of personal characteristics of respondents with knowledge level of Vessel cleaning powder preparation

Table 24 depicts that there was no association between the personal characteristics of respondents such as age, caste, size of the family, annual income, and education with knowledge level of vessel cleaning powder preparation.

- c) Association of personal characteristics of respondents with knowledge level of washing powder preparation

Table 25 elucidates the association of personal characteristics of respondents with knowledge level of washing powder preparation. It was marked that there was no association between the personal characteristics such as caste, size of the family, annual income, and education with knowledge level of washing powder preparation. But there was association between age and knowledge level of training at 0.05 level significance.

- d) Association of personal characteristics of respondents with knowledge level of phenyle preparation

It was noted from Table 26 that there was no association between the personal characteristics of the respondents such as age, caste, size of the family, annual income, and education with the knowledge level of phenyle preparation.

- e) Association of personal characteristics of respondents with knowledge level of agarbatti making

Table 27 denotes Association of personal characteristics of respondents with knowledge level of agarbatti making. It was inferred that there was no association between the age, caste, size of the family, education and annual income with the knowledge level of agarbatti preparation.

Table 27. Association of personal characteristics of Devadasis with knowledge level of agarbatti making

N=80

Sl. No	Personal characteristics	Categories	Knowledge level				χ^2 -value
			Low (<50)	Medium (50-74)	High (>74)	Total (n=80)	
1.	Age	18-35 years	-	1 (50.00)	1 (50.00)	2 (2.50)	2.657 ^{NS}
		36-50 years	21 (36.20)	11 (29.31)	26 (44.82)	58 (72.50)	
		51 and above	7 (35.00)	8 (40.00)	5 (25.00)	20 (25.00)	
		Total	28	20	32	80	
2.	Caste	Majority	-	-	-	-	1.489 ^{NS}
		Other backward caste	-	-	-	-	
		Scheduled caste	21 (38.18)	11 (20.00)	23 (41.81)	55 (68.75)	
		Scheduled Tribe	7 (28.00)	9 (36.00)	9 (36.00)	25 (31.25)	
		Total	28	20	32	80	
3.	Size of family	Small (1-4)	9 (27.27)	7 (21.21)	17 (51.51)	33 (41.25)	1.952 ^{NS}
		Medium (5-8)	14 (37.83)	10 (27.02)	13 (35.13)	37 (46.25)	
		Large (9&above)	5 (50.00)	3 (30.00)	2 (20.00)	10 (12.50)	
		Total	28	20	32	80	
4.	Annual income	Low(Rs<11,000)	3 (75.00)	-	1 (50.00)	4 (5.00)	2.109 ^{NS}
		Medium Rs11.000 to 25,000	22 (32.35)	17 (25.00)	29 (42.64)	68 (85.00)	
		High>25,000	3 (37.50)	3 (37.50)	2 (25.00)	8 (10.00)	
		Total	28	20	32	80	
5.	Education	Illiterate	22 (31.88)	17 (24.63)	30 (43.47)	69 (86.27)	2.365 ^{NS}
		Primary school	4 (57.14)	1 (14.28)	2 (28.57)	7 (8.75)	
		High School	2 (50.00)	2 (50.00)	-	4 (5.00)	
		College	-	-	-	-	
		Total	28	20	32	80	

Note: 1. NS-Non-significant
2. Figures in the parenthesis indicate percentage

5. DISCUSSION

The discussion of the results and findings regarding present study is explained under following headings.

- 5.1 Personal characteristics of the respondents
- 5.2 Awareness regarding selected income generating activities by respondents
- 5.3 Opinion of respondents about selected income generating activities
- 5.4 Training needs of Devadasi women
- 5.5 Extent of participation in trainings programme by respondents
- 5.6 Benefits and trainings received from Government by respondents
- 5.7 Suggestions for improvement of Government programme by respondents
- 5.8 Knowledge level of Devadasis on trainings organized
- 5.9 Association of personal characteristics of respondents with awareness level of income generating activities
- 5.10 Association of personal characteristics of respondents with knowledge gained through trainings

5.1 PERSONAL CHARACTERISTICS OF THE RESPONDENTS

Table 1 depicts the personal characteristics of the respondents. It was seen that majority of the respondents were middle aged (72.50%), illiterates (86.25%), lived in kaccha type house (70%), had a medium size family (46.25%), middle income group (85%) and belonged to scheduled caste (70%).

5.1.1 Age

The results showed that majority of the respondents (72.50%) were middle aged of (36-50 years). Because this is the age where they are independent to take their own decisions regarding their life. This is the period of playing prime role in the family as a mother for her children and as a care taker for her family members like parents, brothers and sisters.

5.1.2 Caste

Majority of the respondents were from scheduled caste (70.00%). The reason behind this might be that they are encouraged and sometimes forced to undergo ceremony of Devadasi because of the poverty, religious belief, strong feelings of devotion and family system. Bhakti and Harke are still very strong blind beliefs in the scheduled caste.

5.1.3 Education

Majority (86.25%) of the respondents were illiterates. The reasons behind this might be strong religious belief, tradition and poverty. Other contributing reasons could be the social environment wherein girl education is not considered so important.

5.1.4 Income

Majority (85.00%) of the respondents had annual income between Rs11,000 to Rs25,000. Although it is medium level income group they are below the poverty line. The respondent is the only person who earns for the whole family. So she gets less monthly income. Though in some cases her children are supporting it is also not enough to meet the needs of daily living.

5.1.5 Size of the family

The data pertaining to the size of the family revealed that 46.25 per cent of the respondents belonged to medium size (5-8members) as Devadasis have to take care of her parents, siblings and children. Hence the size of the family is big.

5.1.6 Type of family

Half (53.75%) of the respondents had nuclear type of family. The possible reason could be majority of Devadasis lived with their children as hers is a single parent family.

5.1.7 Type of House

Majority (70.00%) of the respondents lived in kaccha type of house. The reason might be their poor economic condition due to which they could not afford to build a better house. Their income is not sufficient to satisfy the basic needs of the family members.

5.1.8 Occupation

The data pertaining to the occupation revealed that majority (45.00%) of them were working as agricultural labourers where as some of the respondents (35.00%) working as sweepers on contract basis in city corporation. The possible reason could be that majority of the respondents are born and brought up in village situation and they have learnt all the techniques and practices of agriculture. Hence they choose the field of agriculture as their occupation. The daily wages paid to the Devadasis are Rs 60/- per day. Hence these earnings are very meager and not sufficient to lead happy life and during off season she will not get any labour work.

5.1.9 Participation of respondents in social organization

The data in the Table 2 revealed that majority (65.00%) of the respondents were the members of the Self-Help Groups. Self- Help Group and its activities are organized by NGO's in which 31.25 per cent of members participated regularly. Devadasi women might have actively participated in social as well as extension activities. Self –Help Group activities improved the leadership qualities of Devadasis, it gave recognition in society, improved the decision making capacity and friendly approach with other members.

5.1.10 Mass media participation by the respondents

Television and radio are the only media to which respondents were exposed. Nobody used print media as they are illiterates. The results in the Table 3 revealed that majority (42.50%) of the respondents viewed the television occasionally followed by never (31.25%) and regularly (26.25%). Majority (38.75%) of the respondents listened to the radio occasionally followed by never (35.00%) and regularly (26.25%). The habit of viewing the television and listening to the radio mainly depends upon the individual interest. This clearly indicated that majority of the respondents have not taken interest in mass media participation because as they were agricultural labourers when they return from the field they became tired and involved in household activities and do not get time this might be the reason for less mass media participation.

5.1.11 Extension participation of the respondents

Table 4 depicts the participation of the respondents in different extension activities. Majority of the respondents never participated in demonstration (46.25%), trainings (36.25%), Krishi Mela (72.50%), exhibition (50.00%) study tour (73.75%). The reason behind this might be illiteracy, lack of interest, awareness, money, time and knowledge.

5.1.12 Material possessed by respondents

Table 5 indicates that majority of the respondents (56.25%) possessed modern items like gas, cooker, chairs, furniture, mobile phones, television sets (52.50%) and radio sets (43.75%). This indicates that majority of the respondents are fond of entertainment. In these days televisions have become affordable electronic goods and now they are also available on installment basis. Therefore the televisions are becoming more popular audio-visual mass media. Today other modern materials like gas, cooker and mobile phone have become part and parcel of life.

5.2 AWARENESS OF RESPONDENTS ON SELECTED INCOME GENERATING ACTIVITIES

The findings of the Table 6 showed that the respondents were aware of the activities like dairy (68.75%), poultry rearing (65%), sheep rearing (61.50%), pickle and papad preparation (46.20%), vermicelli preparation (32.50%), vermi composting (27.50%) and tailoring (20.00%). But nobody is aware of paper bag preparation, candle making, jerdosi work and all other activities listed in the given table. The reason behind this might be that respondents did not participate in any advanced trainings like candle making, phenyle preparation, washing powder preparation due to lack of awareness money, interest, time and skill. Also their lesser extension participation, social participation and mass media participation might be the reasons for poor awareness and knowledge.

Table 7 measures the awareness level of Devadasi on selected income generating activities. Majority (51.20%) of them had medium level of awareness followed by high (27.50%) and low (21.20%). The reason could be that most of the respondents participated in the trainings like goat rearing, vermicelli preparation organized by NGOs, Government officials and taluk panchayats.

5.3 OPINION OF RESPONDENTS ABOUT SELECTED INCOME GENERATING ACTIVITIES

A critical evaluation of results of Table 8 predicted that 40 per cent of the respondents had favourable opinion towards the statements like raw materials, place, initial investment, package and marketing are very essential to start and entrepreneurial activity (65.00%), it gives financial security to family (48.80%) and unfavourable opinion was observed for the statements like it helps to increase the self-esteem (32.50%), helps for attainment of power (30.00%).

The findings of the Table 9 revealed that majority of the beneficiaries (40%) exhibited favourable opinion followed by more favourable (30%) and less favourable (30%). The reasons for majority of the beneficiaries fall in favourable opinion category which may be due higher interest in taking up selected income generating activities to satisfy their family needs. Even though some of them had expressed unfavourable opinion, it is due to their unawareness about the importance of income generating activities, lack of interest, knowledge and time in the activities.

5.4 TRAINING NEEDS OF DEVADASI WOMEN

Table 10 depicts the training needs of Devadasi women. Majority (90%) of them had expressed the training need of phenyle preparation followed by candle making (71.20%), vessel cleaning powder preparation (66.20%), washing powder preparation (63.80%) and agarbatti making (57.50%). They are also expressed the training needs of tailoring (48.80%) and jerdosi (47.50%). The reason behind this could be that women were interested in these activities and they wanted to start a small entrepreneurial activity to support their family income. Most of them expressed the training need of phenyle preparation and candle making because these products are essential for day today life and could be easily marketed. Also the technology of phenyle and candle preparation is simple, raw materials are available easily and there is demand in the market as they are needed in day today life.

Table 11 revealed the duration, location and type of training preferred by the respondents. Majority (80.00%) of them preferred 3 to 4 days training. This showed that even though they are interested to take training of long duration they have no time as they are the only earning member of the family. All most all of them are farm labourers and if they remain absent for one day, they will not get the wage of that day. So even though they are interested to take more trainings it will not be possible for them.

Most of the respondents (67.50%) preferred the trainings to take in their village only. Because it will not be possible for them to travel from their village to training institutions as it requires money to travel. Majority (65.00%) of the respondents preferred theory followed by practicals as it becomes easy to understand the subject matter and internalize the skills.

5.5 EXTENT OF PARTICIPATION IN TRAINING PROGRAMME BY RESPONDENTS

Table 12 depicts participation of the respondents in trainings organized. With regard to participation 42.50 per cent of them participated regularly in candle making, 43.75 per cent of them participated regularly in phenyle preparation followed by washing powder preparation (36.25%), agarbatti making (35.00%) and vessel cleaning powder preparation (35.00%). The participation percentage was noticeably high in phenyle preparation and candle making. The reason behind this might be that preparations of these two items are easy as compared to others. Also these items have high marketing value, technology involved is simple, raw materials are available easily and there is a demand in the market as they are needed in day today life. The preparations like washing powder and vessel cleaning powder requires certain chemicals like STPP, TSP, AOS which are difficult to remember as they are illiterates.

5.6 BENEFITS AND TRAININGS TAKEN BY RESPONDENTS FROM GOVERNMENT

It is revealed from the Table 13 that more than 35.00 per cent of respondents have not received any kind of benefits and trainings from Government. Only 26.20 per cent of the respondents have received the monthly pension of Rs 400/-, thirtyfive per cent them have received life time financial support of Rs 10,000/-, nearly 46.25 per cent of them had received the BPL cards (ration cards) to get food items like rice, wheat, sugar, palm oil and kerosene at minimum prices and 26.20 per cent of them had rehabilitation facility. The reason behind this could be majority of the respondents are not aware about benefits of Government. Hence unawareness of programmes, lack of knowledge, poor communication with beneficiaries might have made them to unavail the benefits. For this purpose of attaining benefits they need help from social, political leaders and from workers of NGO.

Table 14 depicts the trainings taken by the respondents from the Government. Above 60 per cent of them participated in dairy enterprise followed by goat rearing (58.75%), poultry rearing (53.75%), pickle and papad preparation (51.25%) and vermi composting (48.75%) The reasons for this might be that they are actively involved in the trainings given by KVK Hulkoti and Taluk panchayats. They showed interest and enthusiasm to start small enterprises. Two of the respondents have already adopted goat rearing as enterprise as an impact of the training.

5.7 SUGGESTIONS FOR IMPROVEMENT OF GOVERNMENT PROGRAMMES BY RESPONDENTS

It is noted from Table 15 that highest percentage (87.50%) Devadasi women suggested to provide masashana (pension) for all Devadasis followed by janata houses (86.25%), employment reservation (83.75%) and awareness campaigns should be conducted in all such areas. Other suggestions were free education (60%), land for cultivation (56.25%), free regular health check up (50%), more trainings on income generating activities and providing market facility (56.25%). They stressed these points to get better status, position and identity for their future generation in the society and to stop this blind belief.

5.8 KNOWLEDGE LEVEL OF DEVADASIS ON TRAININGS ORGANIZED

Data in Table 16 and Plate 4 indicated the knowledge of respondents on candle making. The data revealed that majority (88.80%) respondents had appropriate knowledge about raw materials, 73.80 per cent had knowledge about thread required and 72.50 per cent of the respondents had appropriate knowledge of iron mould used for candle making. The less knowledge was observed regarding drying of candle which requires 3-4 hours (38.80%), coconut and kerosene mixture used for smearing inside the mould (38.80%). The probable reason for less knowledge is the respondents might not have attended the training programme from first step to the last step.

Table 17 and Plate 5 depicts the knowledge of respondents on vessel cleaning powder preparation. The data showed that majority of the respondents had an appropriate

knowledge to a larger extent in items like requirement of raw materials (71.20%), mixing proportion of raw materials (61.20%) and method of price fixation (57.50%).

They had less knowledge in packing of the powder (41.20%) and marketing of the prepared powder (50.00%). The reasons for this could be the respondents were less attentive at the time of training and having less contact within the society and outside the society.

The data projected in Table 18 and Plate 6 indicated the knowledge of respondents on washing powder preparation. Majority of the respondents had appropriate knowledge on price fixing (78.89%), importance of adding odour (67.50%). They lacked knowledge in mixing the raw materials in different proportion (23.80%), names of raw materials required for washing powder preparation (30.00%) and importance of adding perfumes and colours (50.00%). The probable reason for lesser knowledge of the respondents may be the methodology of preparation of washing powder was difficult to understand as this preparation requires more materials and chemicals.

Table 19 and Plate 7 denotes the knowledge of respondents on phenyle preparation. The data revealed that majority of the respondents had appropriate knowledge to a larger extent about raw materials required (90.00%), jel preparation (86.20%), phenyle preparation (72.50%) and its preservation (58.75%). Only in one item i.e. price fixation (51.25%) respondents had low knowledge. The probable reason might be that this technology does not require much expenditure and raw materials are also easily available.

A glance at Table 20 and Plate 8 encompasses the knowledge of respondents on agarbatti making. The data indicated that the respondents had appropriate knowledge to larger extent in importance of adding gelatin to the dough (58.80%), importance of adding perfumes (56.20). They lacked the knowledge of raw materials required (32.50%), price fixation (43.75%), Increasing the marketing by attractive packing (47.50%). The probable reasons for this might be the enterprise which requires more finance investment of money. The preparation of kneading agarbatti requires special skill, patience and time to practice. Agarbatti cannot be prepared in the rainy season.

A critical evaluation of results Table 21 predicted that majority (43.80%) had a high knowledge level followed by medium (30%) in candle making technology. Majority of them (43.80%) had a medium level of knowledge where as (31.20%) had a high knowledge level in vessel cleaning powder preparation. With regard to preparation of washing powder 51.20% had a medium knowledge level followed by high 27.50% knowledge level. A close perusal of results elicits that majority (48.80%) of respondents had a high knowledge level in preparation of phenyle followed by medium (31.20%). It becomes clearly evident that 40.00 per cent of respondents had high knowledge in agarbatti making followed by low (35.00%). Knowledge can be overwhelmed with education, interest, experience and training. Understanding of the training is also an important factor for high knowledge level.

5.9 ASSOCIATION OF PERSONAL CHARACTERISTICS OF DEVADASIS WITH AWARENESS LEVEL OF INCOME GENERATING ACTIVITIES

Table 22 depicts the association of personal characteristics of Devadasis with awareness level of income generating activities. It was found that there is strong association between size of the family, annual income and education it means as the size of the family, annual income and education increases the awareness level also increases. The probable reasons are when family is big there will be more interaction between family members and hence more knowledge will be shared, as a result, awareness level increases. When educational level is high, the respondents are exposed more to the various mass media as result awareness level increases. When annual income is high the technology adoption and risk bearing also increases, which naturally leads to increase the awareness level about income generating activities.



Stage I



Stage II

Plate.4. Training on candle making



Stage I



Stage II

Plate.5. Training on vessel cleaning cleaning powder preparation



Stage I



Stage II

Plate.6. Training on washing powder preparation



Stage I



Stage II

Plate.7. Training on phenyle preparation



Stage I



Stage II

Plate.8. Training on agarbatti making

5.10 ASSOCIATION OF PERSONAL CHARACTERISTICS OF DEVADASIS WITH KNOWLEDGE LEVEL OF TRAININGS ORGANIZED

Table 23 revealed that there is no association between personal characteristics of respondents such as age, education, occupation, size of the family and annual income with the knowledge of candle making. The main reasons for no association between personal characteristics and knowledge level are the candle making technology is simple, useful for day-today life and has high marketing value. Irrespective of the age, education, caste, income and occupation the respondents may participate in trainings.

The data projected in Table 24 indicated that there were no associations between the knowledge of vessel cleaning powder preparation with the personal characteristics of the respondents such as age, education, caste, size of the family, annual income. Irrespective of the personal characteristics like age, education, caste, occupation and income the respondents may participate in trainings and gain the knowledge and skills. This technology is also useful in day today life. So one can take up this entrepreneurial activity.

It is noted from Table 25 that there is an association between the knowledge level of washing powder preparation with the age of the respondents. It can be predicted that lower the age lower the knowledge level. Higher the age higher the knowledge level. When age increase they become independent to take decisions independently. Respondents with higher age are not dependent in the family. They can take an independent decision that's why they can participate in trainings and social activities.

The findings of the Table 26 elicits that there is no association between the personal characteristics of respondents such as age, caste, education, size of the family and annual income with the knowledge level of phenyle preparation. The probable reasons for no association between the knowledge level and personal characteristics of the respondents may be that the phenyle preparation technology is very simple, consumes minimum time for preparation, very cheap, easily marketable and also useful in day to day life. So irrespective of age, education caste any one can participate in trainings and gain knowledge and skill.

Table 27 denotes that there was no association between the knowledge of agarbatti making with the personal characteristics of the respondents such as age, caste, education size of the family and annual income. The main reasons for no association are marketing of agarbatti is easy, it can be prepared at home during free hours hence any body can participate in training and gain the knowledge.

6. SUMMARY AND CONCLUSIONS

Devadasis are mostly young girls given to the temple by their parents. There they are taught sacred dances and ceremonies pertaining to the God of the temple. Devadasi literally means God's female servant (Dasi), who are young, pre-pubertal girls 'married off' or 'given away' in matrimony to God or local religious deity of the temple. Devadasi system is the institutionalized exploitation of women, it is the exploitation of dalits, the lower class of untouchables, it is the religious sanction given to prostitution of helpless economically and socially deprived women. It is the glorification of humiliation of women. Inherent in this system is the fascistic belief that a certain section of human population, the lower caste, is meant to serve the 'higher caste's superior men'. In Karnataka poverty, social pressures, heredity and custom were most often cited as the reason for dedication. The Devadasi system has changed nowadays because of urbanization and western influence in India. The Devadasi are in a very difficult position and are seen as entertainers.

Devadasi system is a religious practice in parts of so including Andhra Pradesh where by parents marry daughter to the deity or temple. In Karnataka the survey conducted by KIDS (Karnataka Integrated Development Service) were shown that majority of Devadasis belonged to a family where dedication was the custom (31 per cent). Further 16 per cent of the girls were dedicated as a result of family problem, for which dedication of daughter was advised as an antinodel known as harke hottu. Along with these religious reasons, social and economic reasons were cited but religion plays a significant role. Hence the present study on Socio-Economic status of Devadasis is delightful with following objectives

1. To conduct case studies of Devadasi women.
2. To study the personal characteristics of Devadasis.
3. To study the awareness and opinion about income generating activities
4. To organize need based trainings on income generating activities for Devadasis
5. To measure the knowledge gained through trainings
6. To study the benefits of Government programmes and trainings received by Devadasis
7. To establish association between selected independent and dependent variables.

The present study was carried out in Karnataka during 2009-2010 in Hubli and Navalgund of Dharwad district and Nargund of Gadag district. It was decided to select a sample of 80 Devadasi women. Thirty-five from Hubli, 25 from Nargund and 20 from Navalgund. Respondents selected were making a total of 80.

In the light of objectives set for the study variables such as awareness about income generating activities, opinion about income generating activities, and knowledge gained through trainings were studied as dependent variables and variable such as age, education, caste, size of the family, type of family, occupation, annual income, type of house, organizational participation, mass media participation, extension participation and material possession were studied as independent variables.

Teacher made knowledge test was used to measure the knowledge gained through trainings of Devadasi women. An interview schedule was formulated to collect the information. After pre-testing the interview schedule in non-sample area, suitable modifications were made and the structured schedule was used to collect the data from respondents by personal interview method. The data collected were tabulated and analyzed by using frequency, percentage, mean, standard deviation and Chi-square test.

Major findings of the study are as follows

1. Personal characteristics of Devadasis
 1. With respect to age of the respondents 72.50 percent of the respondents belonged to the age group of 36-50 years.
 2. With regard to education 86.50 per cent Devadasis were illiterates.
 3. It became clearly evident that 85 per cent of the respondents belonged to middle income group followed by high (10.00%) and low (5.00%).

4. With respect to caste 70 percent of the respondents belonged to scheduled caste followed by scheduled tribe (30.00%).
 5. As the type of house was concerned, 70per cent of the respondents lived in kaccha type of house, 22.50% in mixed type of house followed by pakka 7.50%.
 6. It became clearly evident that (46.50%) of the respondents belonged to the medium size family followed by small (41.25%) and large (12.50%).
 7. More than half of the respondents (68.75%) were agricultural labourers.
 8. Sixty per cent of the respondents were members of Self-Help Groups followed by mahila mandals (28.75%) and cooperative society (17.50%). They participated occasionally in Self-Help Group activities (43.75%) followed by cooperative activities (13.75%) and mahila mandal activities (20%).
 9. The respondents viewed television (42.50%) and listened to the radio (38.75%) occasionally. Nobody read newspaper and magazines as they were illiterates.
 10. Respondents participated in meetings (43.75%) followed by trainings (35%) regularly. But occasionally participated in exhibitions (21.25%).
 11. The respondents possessed the household materials like gas, cooker, mixer, mobile phones, furniture like chairs, cup board etc (56.25%) followed by television (52.50%) and radio (43.75%)
2. Awareness of respondents on selected income generating activities
12. Most of the respondents were aware about subsidiary income generating activities like dairy (68.75%), poultry rearing (65.00%) and sheep rearing (65.00%)
 13. All the respondents were not aware about selected income generating activities.
 14. Half (51.20%) of the respondents had a medium level of awareness followed by high (27.50%) and low (21.20%).
3. Opinion of the respondents about selected income generating activities
15. The respondents had a favourable opinion towards the statements like raw materials, place, initial investment, package, marketing and financial support are very essential to start and entrepreneurial activity (65.00%)
 16. The respondents had unfavourable opinion toward statements of increasing the self-esteem (32.50%) and self power (30.00%). Majority (40percent) of the respondents had favourable opinion towards the income generating activities and equal per cent (30%) of the respondents had more favourable and unfavourable opinion.
4. Training needs and suggestions given by respondents for improvement of Government programmes
17. Ninety per cent of the respondents expressed training need on phenyle preparation followed by candle making (71.25 percent) , vessel cleaning powder preparation (66.20 percent),washing powder preparation (63.80percent) and 57.50percent of them expressed need on agarbatti making.
 18. Most (67.50percent) of the respondents preferred the trainings in their village only and 80per cent of the respondents preferred 3-4 days training.
 19. Forty five per cent of the respondents had received the BPL cards (ration cards) followed by 26.20 percent of them had received state Government masashana and rehabilitation facility of providing janata houses (25.20%).
 20. Most of the respondents suggested providing masashana (87.50%), janata houses (86.25%) and employment reservation for their children (83.75%).
5. Extent of participation and Knowledge level of respondents on trainings organized
21. The respondents participated regularly in trainings on candle making (42.50%), vessel cleaning powder preparation (35%), washing powder preparation (36.25%), phenyle preparation (43.75percent) and agarbatti making (35%).

22. Respondents had high knowledge in candle making (43.80%) and agarbatti making (37.40%) and they had medium level of knowledge in vessel cleaning powder preparation (43.80%), preparation washing powder preparation (51.20%) and phenyle preparation (48.80%).
6. Association of personal characteristics of the respondents with awareness level of income generating activities and knowledge gained through trainings
23. There was a association between the personal characteristics of the respondents such as education, size of the family and annual income with the awareness level of income generating activities.
24. The results showed that there is no association between personal characteristics of the respondents such as age, education, size of the family, caste, annual income with knowledge level of candle making.
25. It was depicted that there is also no association between the knowledge level of vessel cleaning powder preparation with the personal characteristics of the respondents such as age, education, size of the family, caste and annual income.
26. There was association between the age and knowledge level of washing powder preparation.
27. In case of preparation phenyle there was no association between the knowledge level and personal characteristics of the respondents such as age, education, size of the family, caste and annual income.
28. The results showed that there was no association between the personal characteristics of the respondents such as age, education, size of the family, caste and annual income with knowledge level of agarbatti preparation.

Implications of the study

The implications based on the findings of current investigation are as follows

1. Majority of the respondents were not aware about the various existing income generating activities. Hence there is a need to organize more trainings for Devadasi women so that they can acquire complete knowledge and can start a small entrepreneurial activity. It also helps them to earn additional income for the family in addition to the agricultural labour.
- 2 To increase awareness, knowledge and skills of Devadasis about income generating activities more trainings should be organized from Government as well from NGO's.
3. The popular mass media should be used in proper manner to create awareness about health, pure drinking water, environmental cleanliness, sending children to the school, Government programmess for the poor people, public distribution system (BPL cards) etc.specially in areas where Devadasis exists.
4. To provide more facilities to Devadasis the Government institutions should consider their requirements such as pension,janata housing, BPL cards (ration cards), health care etc so that they can stop this Devadasi tradition.
5. Education and employment should be provided to their children especially for the female children so that they may not continue this Devadasi tradition.
6. Mahila Mandal and NGOs should conduct awareness campaigns so that they may not continue this Devadasi tradition

Suggestions for the future line of work

1. Similar studies could be taken in other districts to make fruitful generalizations.
2. It is necessary to identify their basic needs and also specific trainings so that extension efforts could be concentrated on those activities.
3. Training needs can be identified more thoroughly and more trainings can be organized to make them financially sound.
4. The study can also be conducted on health aspects of Devadasis.

5. Through KVKs the study can be conducted on rehabilitation programme of Devadasis.
6. The study can also be conducted on old-aged Devadasis and also about the settlement of children.

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APPENDIX

INTERVIEW SCHEDULE

Part-I

Case studies of Devadasi women

1. Full name of the respondents:
2. Address of the respondent:
3. Age of the respondent:
4. Occupation of the respondent:
5. Education of the respondent:
6. Number of children: Male: Female:
7. Monthly income:
8. Social participation of the respondent:
9. Age at which respondent became a devadasi:
10. Reason for becoming a devadasi:
11. Opinion about continuing devadasi system:
12. Suggestions for improvement of Government facilities for devadasis:

Part-II

Personal characteristics of Devadasis

1. Name of the village:
2. Name of the respondent:
3. Age of the respondent:
4. Caste:
5. Occupation:
6. Family Income per annum:
7. Type of House: Kachha/ Pakka /Mixed
8. Education: Illiterate/Primary/High School/College
9. Type of family: Single/ Nuclear/ Extended
10. Size of the family: Small/ Medium/ Large

11. Social Participation

Sl.No	Organization	Membership		Participation		
		Member	Office bearer	Regularly	Occasionally	Never
1	Mahila mandal					
2	Cooperative society					
3	SHG (Self –Help Groups)					

12. Mass Media Participation

Sl.No	Media	Extent of Participation Viewer/Reader/Listener		
		Regularly	Occasionally	Never
1	Radio			
2	Television			
3	News Paper			
4	Magzine			

13. Extension Participation

Sl.No	Extension activities	Extent of Participation		
		Regularly	Occasionally	Never
1	Demonstrations			
2	Trainings			
3	Meetings			
4	Krishi Mela			
5	Exhibitions			
6	Study tour			

14. Materials Owned at Home: Television/ Radio/ Two in One system/ Furniture/ Mixer/any other

Part-III

1. Awareness of respondents on selected income generating activities

Sl. No	Activities	Awareness about activities	
		Yes	No
1	Paper bag making		
2	Envelope making		
3	Vaseline preparation		
4	Mehandi cone preparation		
5	Jerdosi work		
6	Bangle making		

7	Coconut oil preparation		
8	Vessel cleaning powder		
9	Tie and Dye		
10	Shampoo preparation		
11	Embroidery work		
12	Phenyle Preparation		
13	Agarbatti making		
14	Candle making		
15	Pickle and papad preparation		
16	Basket Weaving		
17	Jam preparation		
18	Tailoring		
19	Vermicelli preparation		
20	Dairy		
21	Woolen items preparation		
22	Sheep rearing		
23	Art piece preparation		
24	Vermicomposting		
25	Poultry rearing		
26	Washing Powder Preparation		
27	Foot mat Preparation		
28	Artificial jewellery making		

2. Opinion of the respondents on selected income generating activities.

Sl. No	Statements	More favourable Opinion	Favourable Opinion	Unfavourable Opinion
1	It gives financial security to family			
2	It enhances the social-status			
3	It helps to increase the self esteem			
4	Helps for attainment of power			
5	Add subsidiary income for the family			
6	Helps the individual to become independent			
7	Develops self confidence and leadership qualities.			
8	It can be done in leisure time by the family members.			
9	Now a days these activities are very essential for middle & poor families			

Sl. No	Statements	More favourable Opinion	Favourable Opinion	Unfavourable Opinion
10	To start Income generating activities skill, knowledge and experience is needed.			
11	Gives employment to unemployed			
12	Training is needed to start income generating activities			
13	Financial support from institutions and banks were needed to start income generating activities.			
14	Raw materials, place, initial investment, package and marketing are very essential to start an entrepreneurial activity.			

3. Training needs of Devadasi women

1. Training needs of Devadasi women.

Sl.No	Areas of Training
1	
2	
3	
4	
5	
6	
7	

2. Duration of the training programme preferred.

- 1) 1 month
- 2) 15 days
- 3) 1 week
- 4) 3-4 days

3. Whether do you want training in your village or in the near by training institute?

4. Type of training preferred

- 1) Theory
- 2) Practical
- 3) Both

4. Extent of participation in Training programme by respondents

Sl. No	Trainings organised	Extent of Participation		
		Regularly	Occasionally	Never
1	Candle making			
2	Vessel cleaning powder preparation			

4. Pricing for the prepared powder can be done based on
- a) Labour charges and quantity
 - b) Quality and by adding attractive colours
 - c) Making packing attractive
 - d) All the above

5. Marketing of the prepared powder can be done
- a) Through wholesale dealers
 - b) Through retailer
 - c) At door steps
 - d) All the above

III. Washing powder preparation

1. Washing powder can be prepared by using

- a) Washing soda
- b) Salt and Acid slurry
- c) TSP, STPP & AOS
- d) All the above

2. For the preparation of 1.5 kg of washing powder the quantity of materials required are Washing soda 500gms: TSP 10gms: STPP 10gms: AOS 10gms: 1k.g Salt: Acid 50gms slurry.

- b) 300:600:60:5:10:25gms
- c) 600:300:25:30:25:60gms
- d) None of these

3. The odours can be added to prepare washing powder are

- a) Jasmine
- b) Lime
- c) Rose
- d) All the above

4. Pricing of the prepared powder can be done based on

- a) Quality & quantity
- b) Labour charges
- c) Coloured added
- d) All the above

5. Other than chemicals materials required for the preparation of powder are

- a) Perfumes
- b) Colours.
- d) Both (a) & (b)
- d) None of these

IV Phenyle preparation

1. Phenyle preparation requires

- a) Pine oil,
- b) Turki red oil
- c) Water
- c) All the above

2. The phenyle jel can be prepared by adding

- a) Tukired oil and pine oil in 1:2 proportion
- b) 2:3
- c) 2:2
- d) None of these

2. Are you getting monthly masashana (Pension from Government) Yes/No
If Yes Give details.

3. Have you taken any other trainings from Government? Yes/No
If Yes, On which aspects trainings have taken mention them.

4. Give your suggestions for Improvement of Government programmes.

APPENDIX II

PROCEDURE FOR PREPARATION OF SELECTED INCOME GENERATING ACTIVITIES

I Candle Making

Candle making is one of the easy and simple income generating activity. This activity helps the individual to earn more profits. The initial investment needed are also very less.

Materials required: Paraffin wax, thread, mould and lubricant oil.

Equipment required: Flat bottom vessel and gas stove.

Procedure:

Take the mould and smear inside with lubricant oil by using cotton. Then threading should be done neatly on both the sides of the mould. After threading is over keep the flat bottom vessel on stove and put the paraffin wax in it. Uniform heat is needed to melt the wax completely. After heating the wax when it looks like water slowly pour it into the threaded mould through small holes. Pouring should be continued until the holes in the mould are completely filled. Care should be taken while pouring that no bubbles should come out from holes of the mould. After pouring the melted wax into the mould leave it for 1-2 hours to set completely. After 2 hours cut down the threads tied on the handles using the scissor. Open the moulds slowly take out the candles from the mould and give them proper shape and allow to dry completely for about 3-4 hours. After this pack it in polythene covers based on market demand and sell it.

Cost calculation for 35 candles.

Paraffin wax - Rs 75

Wick or twine thread -Rs 05

Total amount -Rs80

In half kg wax one can prepare about 35 candles. Some times it may differ based on candle size. One can sell it for Rs 3 or 5 or 10 based on the candle size.

Total selling price for the 35 candles(ordinary size)= $35 \times \text{Rs}3 = \text{Rs}105/-$

Profit=Selling price-Amount invested

$\text{Rs}105 - \text{Rs}80 = \text{Rs}25/-$

One can earn about Rs 25 for the preparation of 35 candles which requires 2-3 hours of time. So one can prepare more candles based on time available and investment and can get better profit.

Shop address for raw materials: Ankola Stores

Near C.B.T. Dharwad

Karnataka.

II Vessel cleaning powder preparation

Materials required: Calcite powder, washing soda and liquid soap

Equipment required: Plastic tub, plastic spoon

Procedure: For the preparation of 1.00kg of vessel cleaning powder raw materials required are 800gms calcite powders, 200gms washing soda and 200gms liquid soap, Add calcite powder, washing soda, liquid soap in the plastic tub and mix it thoroughly. After mixing leave it to dry. Once the drying is over then pack it in attractive polythene bags and sell it at a reasonable price which includes price of raw materials, labour price and profit.

Amount spent on preparation of 1kg of Vessel Cleaning Powder =Rs12/-

Vessel cleaning powder can be sold at the rate of Rs15/-

Profit= Selling Price-Amount Spent

Rs15-Rs 12=Rs 3/-

One can earn Rs3 from the preparation of 1.kg of vessel cleaning powder.

At a time 10 kgs of vessel cleaning powder can be prepared very easily. So one can earn Rs 30-60/- per day.

Shop address for raw materials: Kirit Industries, Behind Lakshmi Plaza

P.B.Road. Hubli.

Contact Number: 9845710883

III. Washing powder preparation

Materials required: Washing soda, TSP, STPP, AOS, salt and acid slurry,

Equipment required: Plastic tub and plastic spoon.

Procedure: For the preparation of 1.50 kg of washing powder, raw materials required are washing soda 500gms, TSP10gms, STPP10gms, AOS 10gms, salt 1 kg and acid slurry 50gms. Add washing soda and salt in a plastic tub and mix it thoroughly. Then add TSP, STPP, AOS and Acid slurry in the proportion mentioned above. Again mix it thoroughly. One should wear gloves or plastic bags at the time of mixing to avoid skin allergy. One can add different perfumes for the attraction of market and better price. After drying pack it in an attractive polythene bags and sell it at a reasonable price which includes price of raw materials, labour price and profit.

Amount spent on the preparation of 1.5 kg of Washing Powder =Rs29 /-

Washing powder packet is sold at the rate of Rs35/kg

Profit=Selling Price- Amount spent

Rs 35-Rs29=Rs 6 /-

One can earn Rs 6 from the preparation of 1.kg of washing powder.

Shop address for raw materials: Kirit Industries, Behind Lakshmi Plaza

P.B.Road. Hubli.

Contact Number: 9845710883

IV Phenyle Preparation

Phenyle is necessary to clean the surroundings, house, hospital, offices and educational institutes. It prevents the germs and also the flies. It is also a very easy and simple income generating activity. It does not need more investment. Hardly Rs 100-200 is enough.

Materials required: Turki red oil, pine oil and water

Equipment required: Empty bottles to fill, plastic bucket and plastic spoon.

Procedure:

In the plastic bucket take one liter of turki red oil and two liters of pine oil. Mix it thoroughly with a plastic spoon or long wooden stick. Now the mixture looks like a brownish jel. Fill it in the plastic or glass container. Take 100 ml of that jel solution in to another container and add 1lt of water to it. Stirr the solution to get phenyle of one litre. Now this solution is ready to use.

Amount paid for turki red oil+pine oil jel= Rs 75 /-

In this mixture 15 liters of phenyle is prepared.

Phenyle is sold at the rate of Rs15 per bottle.

So total profit =15bottlesXRs 15=Rs225/-

Profit=Selling price-Amount invested

Rs 225-Rs75=Rs150/-

One can earn Rs 150 from the preparation of 15 liters of phenyle which takes hardly half an hour. But the total profit depends upon the demand of the product.

Shop address for raw materials: Kirit Industries, Behind Lakshmi Plaza
P.B.Road. Hubli.

Contact Number: 9845710883

V Agarbatti making

Materials required: Charcoal powder, wood powder, sandal wood powder, gelatin powder, perfumes, bamboo thin sticks and water.

Equipment required: Round bottom steel vessel and small wooden board.

Procedure: Add wood powder, charcoal powder, gelatin powder, sandalwood powder in equal proportion in a steel vessel and then add water, perfume to it. Mix it thoroughly and knead it like a chapti dough. Take small amount of that dough and keep it on a small wooden board. Take the stick and keep it the dough on it and slowly go on rubbing on the stick. After this dry it properly in the shade. Pack it in an attractive paper and sell it. From this dough one can also prepare a dhoop stick which is also used during pooja.

Amount spent on preparation of 100 agarbatti sticks=Rs15/-

Selling price of 100 agarbatti sticks = Rs20/-

Profit=Selling Price-Amount Spent

Rs20-Rs15=Rs 5/-

One can earn Rs 5/- from the preparation of 100 agarbatti sticks which takes only half an hour.

Shop address for raw materials:1. Kmankatti Dharwad
2. Venketesh Chemicals Stores
Old Hubli.

DEVADASI WOMEN – AN EXPLORATORY STUDY

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ABSTRACT

Research study was conducted on Devadasi Women in the year 2009-2010 in Hubli, Navalgund of Dharwad district and Nargund of Gadag District of Karnataka with a sample size of 80 Devadasi women. The data was collected on personal characteristics, awareness, opinion, knowledge and suggestions for improvement of Government programmes. This information was collected through pre tested structured interview schedule.

Devadasi women revealed that major reasons for dedication were poverty, social customs and religious beliefs. Majority of Devadasis belonged to middle age (72.50%) most of them were illiterates (86.50%) and belonged to scheduled caste (70.00%). Half of the respondents were agricultural labourers. Most of the respondents were aware about subsidiary income generating activities like dairy (68.75%), poultry (65.00%) and sheep rearing (61.50%). Forty per cent of Devadasi women had expressed favourable opinion towards the income generating activities. More than 90 per cent of the respondents expressed the training need on phenyle preparation followed by candle making (71.25%), vessel cleaning powder preparation (66.20%), washing powder preparation (63.80%) and agarbatti making (57.50%). After the training programme, in the high knowledge category of candle making there were 43.80 per cent of Devadasi women while in vessel cleaning powder preparation 31.20 per cent, in washing powder preparation 27.50 per cent, in phenyle preparation 48.80 per cent and in agarbatti making 40 per cent of Devadasi women were found.

Most (45%) of the respondents had received Below Poverty Line (ration) cards followed by state Government masashana (26.20%) and janata houses (25.20%). Most (87.50%) of the respondents suggested to provide pension for all Devadasis, janata houses (86.25%) and employment reservation for their children (83.75%). There was association between the education, size of the family and annual income with the awareness level of income generating activities.