

## Educational and Religious Status of Jogatis

Shridevi M & Dr. Krupalini H.S.

<sup>1</sup> Research scholar, Department of P.G. Studies and Research in Sociology, Kuvempu University, Shivamogga

<sup>2</sup> Associate professor, Department of Sociology, Sahyadri Arts College, Shivamogga

### Abstract:

*In multicultural countries like India, the worship of goddesses, especially Shakti, has flourished from ancient times to the present day. Diverse cultures contribute to a comprehensive understanding of human life, encompassing both its inner and outer aspects. Various groups in India maintain distinct traditions, cultures, and practices. Within these rituals and traditions, numerous practices tied to the exploitation of women, such as child marriage, the Jogati system, the Devadasi system, and Basavi, have significantly decreased in recent times due to social change and increased awareness. However, certain traditions, like the Jogati system, persist today. This study examines the educational and religious status of the Jogatis. To conduct this study, 50 respondents from Munirabad, Hubballi, in the Koppal district, were selected using a simple random sampling method. Data were collected, and the present analysis sheds light on their educational and religious status.*

**Keywords:** Jogathi, Education status, Religious Practices, Koppal District.

### Introduction

India, a country of unity in diversity, boasts a rich tapestry of religions, castes, cultures, and practices. Despite the apparent contradictions, it upholds its distinctive identity, fostering an environment where diverse cultures and religions peacefully coexist, nurturing one another's growth. Throughout history, a profound belief in cultural and religious practices has served as a unifying force,

binding people together. It is this unity in diversity that has earned India its esteemed status as one of the world's most culturally significant countries.

Indeed, India's cultural and religious landscape mirrors the diversity inherent in its society. Regrettably, the enduring presence of the caste system has historically perpetuated social and economic inequalities, relegating certain

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groups to lower positions in the societal hierarchy. Addressing these entrenched disparities remains a formidable challenge for the nation. Undeniably, despite strides forward, remnants of superstition persist in modern Indian society, deeply entrenched in cultural and religious beliefs. Overcoming these ingrained practices necessitates a multifaceted approach, encompassing education, awareness, and societal transformation, aimed at fostering a more rational and inclusive mind-set. As observed by M. N. Srinivas, the concept of 'Dominant Caste' continues to persist even today, underscoring the complexity of the issue at hand.

The issues, such as the Devadasi system, Sati, Basavi, Charu Basavi system, and other exploitative practices, indeed highlight social challenges deeply rooted in cultural and religious contexts. Societal divisions persist, and as Karl Marx pointed out, “religion is the opium of the masses,” which can be seen as a tool of control. Achieving social harmony requires addressing these practices, promoting education, and fostering inclusivity to ensure a more equitable and unified society. Ongoing efforts are essential for positive change.

#### **Meaning of word Jogathi**

It seems there might be a mix-up of terms. “Yellamma” is associated with the Hindu goddess Renuka or Yellamma, particularly in the Devadasi tradition. However, the connection between “Jogi” and “Yoga” is accurate. “Jogi” is derived

from the Sanskrit word “Yoga”, and it refers to practitioners of yoga. It means that who are the god on their head and telling the stories, myths related to Yallamma.

#### **Jogati /Jogatis**

The traditional rituals associated with female deities such as Sawadathi Yallamma, Kokatanur Yallamma, Mayavua of Chinchalli, Huligevva of Uchchangi Durga, and Renuka Yallamma of Chandragutti are still practiced.

#### **Traditions of the Jogatis**

The worship of Renuka Yellamma indeed holds ancient traditions, and it's noteworthy that these practices often transcend social distinctions. Many followers, including those from backward castes, participate in the worship of Yellamma, highlighting a sense of inclusivity within the tradition. The endurance of these ancient rituals reflects their cultural and spiritual significance.

Renuka Yellamma tradition involves individuals, known as Jogatis, who are initiated through specific rituals and carry out practices like spreading saffron on their foreheads. These Jogatis seem to engage in a form of devotional begging from house to house, singing songs that highlight the miracles and beauty associated with Yellamma, while emphasizing through this possession.

#### **Types of the Jogatis**

The institution of Jogatis, strictly speaking, cannot be equated with the institution of Devadasis, although there are certain common features. There are

two types of Jogatis, namely, the Mangalarati Jogati and the Muttukattida Jogatis. Of these, only the former may be regarded as a Devadasi; yet she differs from a Devadasi in many respects. Among the latter type of Jogatis, only a few are prostitutes, and they are clearly distinguished from other types of Jogatis within the group. Mangalarati refers to the sacred lamp. This sacred lamp is carried by the Jogati while the idol of Renuka is taken in procession; and at other times, she simply cleans and puts oil in it. Muttu means pearls, and Kattida means tied. However, actual pearls are not used; instead, stone beads are strung and tied around the neck of the person undergoing the initiation ceremony to become a Jogati. In other words, Muttu-Kattuvadu is an initiation ceremony conducted not in the temple, but in the quarters of one of the temple priests outside the temple premises. Both men and women may undergo initiation as Jogatis.

#### Literature review

Hucchappa Master (1997) worked on the Chandragutti Renukambe Jatre. The study reveals the historical and mythological background of Chandragutti Renukambe. Analyzing the birth of Renukambe and understanding the associated rituals would likely involve exploring cultural and religious practices, as well as the beliefs of the people involved. Regarding rituals tied to marriage, customs can vary widely across regions and communities. Specific details

about the rituals, such as the day on which they are performed or the significance of tying pearls, would depend on the particular tradition or cultural context. The devotees of goddess Guthyamma pray for solutions to their problems and maintain strong faith in the goddess.

Hunumanthappa (2008) conducted a cultural study on Uchangidurga Yallamma. In this research, he explained the geographical background of Uchangi, the historical background of Yallamma, the Devadasi tradition, and the rituals, especially the Muttukattuva ceremony of the Jogatis. He also discussed the social status of the Jogatis.

#### Objectives of the Study

1. To know the educational status of Jogathies.
2. To analyse the religious practices of the Jogathies.

#### Selection of Study Area and Sample

For the present study, 50 respondents from Munirabad Hobli in Koppal taluk of Koppal district were selected using a simple random sampling method for data collection.

**Table 1: Educational level of the respondents**

Educational level	F	%
Illiterates	29	58.00
Primary Education	13	26.00
Higher Primary Education	05	10.00
High School Education	03	06.00
<b>Total</b>	<b>50</b>	<b>100.00</b>

The above table shows the educational level of the respondents. The educational levels of the 50 respondents from Munirabad Hobli in Koppal taluk of Koppal district show a significant portion lacking formal education. The majority, 29 out of 50 respondents (58.00%), are illiterate. Following this, 13 respondents (26.00%) have completed primary education. A smaller group of 5 respondents (10.00%) have attained higher primary education, and only 3 respondents (06.00%) have completed high school education. This distribution indicates that most respondents have low educational attainment, with a noticeable decrease in frequency as the level of education increases.

**Table 2: Reasons for discontinuation of education**

Reasons for Discontinuation	F	%
Self-decision	09	18.00
Neglect from the society	08	16.00
Due to becoming a Jothi	03	06.00
Poverty	20	40.00
Marriage	10	20.00
<b>Total</b>	<b>50</b>	<b>100.00</b>

Above Table reveals information about reasons for discontinuation of education. Among 50 respondents interviewed, 18 per cent opined by self-decision they discontinued education, 16 per cent opined due to neglect from the society, 6 per cent opined due to becoming a Jogati, 40 per cent are deprived from the

education due to poverty and 20 per cent opined due to reason of marriage they discontinued education. Study reveals that 40 per cent are deprived from the education due to poverty. The history of education in India has unfortunately seen ongoing discrimination, particularly affecting girls. Various factors contribute to the continued disparity, including societal norms that separate girls from education. Neglect of education by elders or authorities within the family remains a significant reason why certain respondents are deprived of educational opportunities.

**Table 3: details of clan god and worshiped god of respondents**

Response	F	%
Yes	42	84.00
No	08	14.00
<b>Total</b>	<b>50</b>	<b>100.00</b>

The table depicts the respondents' clan god and worshipped god. Out of the 50 respondents interviewed, 84% stated that their clan god and worshipped god are the same, while 14% stated they are different. The majority (84%) opined that the respondents' clan god and worshipped god are the same, which suggests that there is no confusion between the clan deity and the worship deity. The rich cultural tapestry of India has indeed been shaped by diverse rituals and practices, including the worship of various deities. Different tribes and communities often have unique rituals rooted in their ancient traditions. The worship of clan deities adds to this

diversity, creating distinctions in the ways communities engage in spiritual practices.

**Table 4: Details about Respondents  
Worship Goddess**

Worship Goddess	F	%
Ucchangi Yallamma	08	16.00
Savadatti Yallamma	09	18.00
Huligemma	28	56.00
Chandragutti Renukamba	07	10.00
<b>Total</b>	<b>50</b>	<b>100.00</b>

The above table provides details about the deities worshipped by the respondents. Out of the total respondents interviewed, 16% worship Ucchangi Yallamma goddess, 18% worship Savadatti Yallamma goddess, 56% worship Huligemma goddess, and the remaining 10% worship Chandragutti Renukamba goddess. The results of the present study reveal that a high 56% worship Huligemma goddess. This predominance is deeply rooted in cultural and familial traditions, passed down through generations as part of their ancestral heritage. People often follow the religious practices of their ancestors as a way to connect with their cultural identity.

### Findings of the Study

#### *Educational Level of Respondents*

The study found that a majority, 58%, of the respondents are illiterate. This high illiteracy rate is primarily due to a lack of awareness about the importance of education.

#### *Reasons for Discontinuation of Education*

The main reason for discontinuation of education among the respondents is poverty, affecting 40% of the sample. The history of education in India has been marked by discrimination, particularly against girls. Societal norms often prevent girls from accessing education. Additionally, neglect by elders or family authorities is a significant factor in why some respondents are deprived of educational opportunities.

#### *Respondents' Clan God and Worshipped God*

A majority of 84% of respondents stated that their clan god and worshiped god are the same, which helps avoid confusion between clan deity and worship deity. India's rich cultural tapestry is shaped by diverse rituals and practices, including the worship of various deities. Different tribes and communities often have unique rituals rooted in their ancient traditions. The worship of clan deities adds to this diversity, creating distinctions in the ways communities engage in spiritual practices.

#### *Respondents Worshipped Goddess:*

The study reveals that 56% of the respondents worship Huligemma goddess. This practice is deeply rooted in cultural and familial traditions, passed down through generations as part of their ancestral heritage. People often follow the religious practices of their ancestors as a way to connect with their cultural identity, and this is evident in the continued worship of Huligemma by many respondents.

### Suggestions

- The Jogatis are often deprived of education due to poverty and family negligence. It is essential to create awareness about the importance of education among the Jogatis and provide them with basic educational facilities. Such initiatives will aid in community development and empowerment.
- Efforts should be made to eliminate superstitions and, where possible, make positive changes in the cultural practices of the Jogatis. Educating the community about the benefits of rational thinking and modern practices can help reduce the influence of harmful superstitions.
- The government should implement and provide facilities that support the economic development of the Jogatis. This can include vocational training, financial assistance, and other programs aimed at improving their economic status and self-sufficiency.

### Conclusion

The study reveals that the Jogatis face significant challenges due to their educational and religious backgrounds, which contribute to their socio-economic backwardness. Their families often fail to provide education due to poverty, leading to a cycle of limited educational and economic opportunities. Additionally, adherence to traditional cultural practices and certain Shastras without any modifications perpetuates their socio-

economic disadvantages. These factors underscore the need for addressing socio-economic disparities and promoting education and awareness to uplift the Jogatis and break the cycle of exploitation.

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