CHAPTER-II

REVIEW OF LITERATURE

2.1. Introduction:

As discussed already, the present study is made on problems and challenges faced by Devadasis in Bijapur district, it is essential to look into the problems and challenges faced by Devadasis at the national level, that is at different parts of country. The historical background of the study revealed that Devadasi practice was also exists in Orissa, Maharashtra, Tamil Nadu, Karnataka, Andhra Pradesh, etc. The nature of the Devadasi practice, myths associated with Devadasi practices at different places, may be different at these different places. Likewise, the problems and challenges faced by Devadasis at these different places are also different or of similar nature.

Further, many of the studies have been already made to look into the Devadasi practice, its religious process, myths associated with practice, advantages and demerits of Devadasi at different parts of the country. Hence, it is essential to find out the research gap of the present study. For this purpose, secondary literature was searched by using key words related to the research topic and the collected secondary literature published in books, research papers, journal articles, web based sources, etc are reviewed as under.
2.2. Review of Literature:

As discussed above, the collected secondary literature is reviewed as under.

**Mario Cabral e Sa (1990)** has written an article entitled “The Evolution of Community: Devdasis of Goa” in ‘Manushi’. Some of the Devdasis of Goa managed to use their traditionally inherited skill as musicians to build illustrious careers. More significantly, the community of former Devdasis has not been totally decimated - a portion exists as an identifiable and organized community, many of its members, men and women, being high achievers in various fields. How this transformation took place needs to be studied in depth. This article provides a few glimpses of their past and present.

**Erin Albritton (1993)**, a North American woman visited India and stayed at different parts of Andhra Pradesh and studied on Devadasi Practice and life of Devadasis. The author also helped to the activities of Samskar, an NGO attempting towards the empowerment of Devadasi and Devadasi rehabilitation in Andhra Pradesh. Though, the State has passed Prohibition of Devadasi through Act in 1988, still it has practical difficulties. Hence, the author is of the opinion that, more and more NGOs must have to function actively against the Devadasi practice in her
article entitled “Against Her Will: Devadasi Culture In South India” published in ‘Origins’.

**Misra (2000)** written on “Protecting the Rights of Sex Workers: The Indian Experience” in ‘Health and Human Rights’. Although India is a signatory to numerous international agreements on the rights of women and has a constitution that prohibits discrimination and exploitation by gender, as well as a plethora of related legislation, it has failed to satisfactorily protect the human rights of women, particularly those of sex workers. This is manifested in high levels of violence in the sex industry, child sex workers, lack of access to health care, and high levels of HIV infection. Policies that revolve around rescue and rehabilitation, or are based on the premise that sex work is immoral, are unlikely to effectively promote the well-being of sex workers. An alternative paradigm, which revolves around an explicit recognition of the human rights of sex workers together with an activist approach to achieve them, involving collaboration between NGOs and collectives of sex workers, has worked well to protect the human rights and health of sex workers in India. The article also highlighted the Devadasi practice in India and protection of human rights of Devadasis in India. Further, the papers also described the provisions of Devadasi Prohibition Act.
Blanchard, et al., (2005) have conducted a study entitled “Understanding the Social and Cultural Contexts of Female Sex Workers in Karnataka, India: Implications for Prevention of HIV Infection” in ‘The Journal of Infectious Diseases’. The objective of the present study was to compare the socio-demographic characteristics and sex work patterns of women involved in the traditional Devadasi form of sex work with those of women involved in other types of sex work, in the Indian state of Karnataka. Data were gathered through in-person interviews. Sampling was stratified by district and by type of sex work. Of 1588 female sex workers (FSWs) interviewed, 414 (26%) reported that they entered sex work through the Devadasi tradition. Devadasi FSWs were more likely than other FSWs to work in rural areas (47.3% vs. 8.9%, respectively) and to be illiterate (92.8% vs. 76.9%, respectively). Devadasi FSWs had initiated sex work at a much younger age (mean, 15.7 vs. 21.8 years), were more likely to be home based (68.6% vs. 14.9%), had more clients in the past week (average, 9.0 vs. 6.4), and were less likely to migrate for work within the state (4.6% vs. 18.6%) but more likely to have worked outside the state (19.6% vs. 13.1%). Devadasi FSWs were less likely to report client-initiated violence during the past year (13.3% vs. 35.8%) or police harassment (11.6% vs. 44.3%). Differences in socio-behavioral characteristics and practice patterns between Devadasi and other FSWs necessitate different individual and structural interventions for
the prevention of sexually transmitted infections, including human immunodeficiency virus infection.

Desai (2007) published a paper entitled “Exploitation of Scheduled Caste Women: A Devadasi Cult” in ‘Journal of Global Economy’. Devadasi cult is prevalent throughout India, more particularly especially in the districts of Belgaum, Bijapur, Gulbarga, Bidar of the South Karnataka and districts of Solapur, Kolhapur, Satara, Sangli of Maharashtra. It is in different forms and names such as Maharis in Kerala, Ivatis in Assam, Murali’s in Maharashtra, Basavis and Devali in Andhra Pradesh and Jogatis and Basavis in Karnataka State. With the spread of urbanization and commercial sex work, this cult is becoming more active with the new entrants. The backward areas of Belgaum district are more prone to this cult, where maximum number of Scheduled Caste women from all majority villages of Belgaum district is dedicated to Yellama Deity of Soundatti in Belgaum district. The author made case studies of four Devadasis living in Chinchali village of Belgaum district. It is concluded that, Devadasi cult is evil system where many backward women are exploited in the name of religion. It is more in the borders of Karnataka and Maharashtra States. Devadasi cult is one of important Prostitute Fitting Centre through which more number of devadasis are provided to the brothels of nearby towns. This is major cause to spread of
HIV Aids. Poverty and employment are the major factors to encourage the Devadasi cult. Hence, it needs to be tackled properly for its eradication.

Maggie Black (2007) has published a report entitled “Women in Ritual Slavery”. Anti-Slavery International undertook a research project in 2006 to look into the practice of Devadasi in southern India. The work was undertaken together with local NGO partners, Sravanti in Andhra Pradesh and Karnataka Integrated Development Services (KIDS) in Karnataka. The research identified different ritual sexual slavery practices in the areas examined: Devadasi in Belgaum district, Karnataka; Jogini in Mahbubnagar, Andhra Pradesh; and Mathamma in Chittoor, Andhra Pradesh. These practices include the dedication of the girl, her subsequent ‘marriage’ to the deity and her deflowering immediately after the ceremony or at puberty - usually by family members, village elders or a man who has paid for the privilege. Most girls are ‘married’ between the age of eight and 12 and initiated by the age of 15. After this they are considered available for sexual use by men of the community. Children of Devadasi are most at risk of being dedicated or becoming victims of trafficking because of their mother’s status and the fact that in some traditions the role is handed down through the generations. The absence of a father and their socio-economic status often leaves the family in dire poverty and consequently, daughters normally receive little or no schooling, start work at a very young age and are forced into marriage
soon after puberty. Hence, there is an urgent need for awareness raising among teachers, health workers, local officials and police to ensure that Devadasi women and their children are not subject to discrimination or denial of services. Greater engagement and commitment from state and local authorities, along with the media and relevant NGOs, to reducing discrimination and changing attitudes towards Jogini, Mathamma and Devadasi women would greatly help in enlisting societal support in ensuring Devadasi women access their rights and entitlements.

Thappa, et al (2007) writes an article “Prostitution in India and its role in the spread of HIV infection” in ‘Indian Journal of Sexually Transmitted Diseases’. Prostitution describes sexual intercourse in exchange for remuneration. The legal status of prostitution varies in different countries, from punishable by death to complete legality. The great degree of social stigma associated with prostitution, of both buyers and sellers, has lead to terminology such as ‘commercial sex trade’, ‘commercial sex worker’ (CSW), female sex worker (FSW) or sex trade worker. Organizers of prostitution are typically known as pimps (if male) and madams (if female). Brothels are establishments specifically dedicated to prostitution, often confined to special red-light districts in big cities. The Devadasi (handmaiden of god) system of dedicating unmarried young girls to gods in Hindu temples, which often made them objects of sexual pleasure of temple priests and pilgrims, was an established custom in India
by 300 AD. An estimated 85% of all prostitutes in Calcutta and Delhi enter the sex work at an early age. The causes of prostitution include ill treatment by parents, bad company, family prostitutes, social customs, inability to arrange marriage, lack of sex education, media, prior incest and rape, early marriage and desertion, lack of recreational facilities, ignorance, and acceptance of prostitution. Truck drivers engaging in unprotected sexual intercourse with multiple partners in rural India could be major vectors of HIV transmission. The commercial sex industry is a multibillion dollar Indian and global market which now includes strip clubs, massage brothels, phone sex, adult and child pornography, street brothel, and escort prostitution. So long as men want to buy sex, prostitution is assumed to be inevitable.

Tambe (2009) writes on “Reading Devadasi Practice through Popular Marathi Literature” in ‘Economic & Political Weekly’. This paper examines the popular Marathi literary works that are centred on the Devadasi practice prevalent in Maharashtra and looks at its day to day practice. In contrast to the Devadasis attached to the temple, those from the lower castes, especially the Dalits, neither have any right in the temple nor do they have any space to pursue artistic skills. The pattern involving these women who operate in the hierarchical division of labour within the village, as determined by caste, in continuities and discontinuities with those selling sexual labour in urban brothels is also explored in the analysis.
Torri (2009) has published a paper entitled “Abuse of Lower Castes in South India: The Institution of Devadasi” in ‘Journal of International Women’s Studies’. The ‘devadasi’ system has been the object of several studies and is quite controversial. Some authors, particularly in the past associated the ‘Devadasi’ with power and prestige, other, more lately, with degradation and prostitution. This article firstly explores the origin of ‘Devadasi’ practice and its evolution over time as well as its religious and ritual meaning, while attempting to identify the main factors explaining the signification of the ‘Devadasi’ system in the past. Secondly it analyses the social status and economic condition of ‘Devadasis’ and draws a global view of the reasons why young girls are still today consecrated in rural areas. Our argument is that the sanctions provided by social custom and apparently by religion are strictly combined with economic and social pressures. The social control and hegemonic masculinity of upper caste men is asserted and maintained through defilement and appropriation of lower caste and ‘Dalit’ women’s sexuality. The symbolic meaning of the Devadasis relies upon the gendering and sexualizing of caste relations of domination and subordination. In this logic, this article examines the intersections between gender, caste and violence.

Anna Feuchtwang (2011) writes on “Raising Awareness of the Devadasi Practice in India” in ‘Child World’. The practice of Devadasi,
meaning ‘a woman who serves god’, is an ancient Indian custom by which a girl is ceremoniously dedicated or married to a deity, or to a temple, to serve the goddess Yellamma. Traditionally, Devadasis had a particular status in their community but over recent years the practice has been made illegal and has degenerated so that low caste girls are being exploited and abused in the sex industry. The film produced by author looks at the complex reasons that drive poor families to dedicate their daughters to the practice. Girls from low castes such as the Madiga caste are particularly vulnerable to exploitation in the Devadasi system due to the abject poverty and discrimination Madigas routinely face. Every Child believes that the sexual exploitation of children which takes place with this practice is illegal and must be stopped. We believe that action is needed in India to strengthen child protection and tackle the root causes of poverty which drive families to dedicate their daughters. At the same time, Madiga girls need to be educated to break the cycle of poverty and given the confidence and support to resist the practice.

**Dalavi and Badiger (2012)** writes on “**Awareness and Opinion of Devadasis on Selected Income Generating Activities**” in ‘**Karnataka Journal of Agricultural Sciences**’. Devadasi system was formally prohibited since independence the practice of dedicating girls to a deity still survives in southern India in significant numbers. The latest available official figures for key districts in Andhra Pradesh are around 17,000 and
in Karnataka around 23,000. Hence the present study was conducted on devadasi women in the year 2009-2010 in Hubli, Navalgund of Dharwad district and Nargund of Gadag district of Karnataka. The results revealed that majority (72.50%) of them belonged to middle age group, belonged to scheduled caste (70%), illiterates (86.25%), lived in kaccha type of house (70%). The respondents were aware of the income generating activities like dairy (68.75%), poultry (65%), sheep rearing (61.50%), pickle and papad preparation (46.20%), vermicelli preparation (32.50%), vermicomposting (27.50%) and tailoring (20.00%). Majority (51.20%) of them had medium level of awareness regarding income generating activities. Majority of the beneficiaries (40%) exhibited favourable opinion towards the income generating activities. It was found that there is strong association between size of the family, annual income and education with awareness level of income generating activities.

Deveraj and Doddamani (2012) published their paper entitled “Socio-Economic Welfare Policies for the Rehabilitation of Devadasis in Belgaum District” in ‘Golden Research Thoughts’. Devadasi practice is an ancient practice which offers girls to the deities in Hindu temples. The girls should not marry and hence become prey for social evils such as forced prostitution. Realizing the disadvantages of Devadasi practice, the Government of Karnataka passed legislation the Karnataka Devadasi Act in 1982 to prohibit Devadasi practice. Still due to social
beliefs, the practice still prevailed in Karnataka, especially in the temples of Renuka Yellamma Temples of Saundatti and Chandragutti. The Government of Karnataka also formulated rehabilitation and welfare schemes for the overall socio-economic development of Devadasis. The present study is a survey of 400 Devadasis in Saundatti taluka of Belgaum district and the information was collected from interview schedule. It is suggested from the study that there is need for more social welfare and rehabilitation schemes for Devadasis and there is also need to increase awareness of the Devadasis on the rehabilitation and social welfare schemes, so as to get the benefits from the same.

Ghatage (2012) writes an article entitled “Devdasi System: A Superstitious and Devastated Life of Poor Dalit Men And Women In India” in ‘International Educational E-Journal’. Almost in all the parts of India, there is an ancient tradition of offering young boys and girls to deities; the tradition is prevalent in many rural areas. Particularly southern Maharashtra and northern Karnataka state young boys and girls of tender age are offering to the Goddess Yallamma (or Renuka), whose main Shrine is situate in village “Soundati” in the nearby Belgaum district of Karnataka State (South India). These living sacrifices are known as “Devdasi” and they lead a wretched life. The word ‘Devdasi’ might connote ‘Servant of god’, but in reality a girl child who is dedicated to the goddess is no more than a prostitute. For centuries the repressive tradition
of Devadasi system has been prevailing in many parts of India. Devadasi system is not only exploitation of men, women and impotents but it is the organizational exploitation of lower castes Dalits in the religious rituals. Sanction given to prostitution of helpless economically and socially deprived young girls and 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”. Inherent in it is the feudal-lord-temple-priest-nexus, where the priest, already having a psychological hold over the minds of simple people to the point of dictating their way of life, uses his power to give “religious sanction” to the practice by declaring it “sacred” and thus cajole and lure simple minded villagers into this worst form of prostitution. The Government of Maharashtra made legislative provisions against exploitation of Devdasi woman under the ‘Devdasi protection and rehabilitation Act 2005’, the implementation process of this Act being considered.

Jeevanandam and Pande (2012) writes on “Devadasis and Gift Giving in Medieval South India” in ‘Zenith International Journal of Multidisciplinary Research’. The male centric view of history writing in India is very biased. Women’s voices are not heard in such reconstruction of the past. Generally, women in Indian history are constrained to the “private” domain; on the other hand, recorded history focuses on their
participation in the “public” domain. Devadāsis played a prominent role in
the “public domain”: political and social events. The expansion of the
temple system and the growth of Bhakti movement created the class of
temple dancing girls. They were a very expressive semiotic unit who
signified the mythical- ascetic- cum- ritual object residing in the collective
consciousness of Hindu tradition. This particular research focuses on the
medieval south India since it is considered as a significant era in shaping
the cultural history of south India. Sanskrit religion took over Sramanic in
this time period. In this context, this paper discusses the charities, honors
and functions of the temple girls in medieval south Indian society. This
paper classifies Devadāsis into three groups based on the content of the
inscriptions procured. The first group “Gift of a Devadāsi to temple” deals
with the dedication of the girls to the medieval south Indian temples. The
second category “Gifts made by Devadāsis to temples” explains the wealth
and property owned by Devadāsis in medieval period. The final
classification “Gifts made to Devadāsis” provides information on the three
genres. One kind of gifts and orders were made to protect the Devadāsis,
the second was for the sake of good will of Devadāsis and the third was
donated to feed the Devadāsis. As they were very influential on account of
their wealth and social status; studying their contribution to the society in
the medieval period would help in a holistic reconstruction of history
which is multi-voiced.
Mishra, et al (2012) published an article entitled “Characterizing Sexual Histories of Women Before Formal Sex-work in South India from Cross-sectional Survey: Implications for HIV/STI Prevention” in ‘BMC Public Health’. Interventions designed to prevent HIV and STIs in Female Sex-Workers (FSWs) reach women after they formally enter the sex-trade. We aimed to characterize the pattern of sexual behaviour among FSWs from first-sex to when they identify as sex-workers (transition period) in a region with traditional (historically characterized by dedication into sex-work at first-sex) and non-traditional forms of sex-work. The authors conducted a cross-sectional survey of 246 traditional and 765 non-traditional FSWs across three districts in Karnataka, India. We performed univariate and multivariate logistic regression to profile FSWs most likely to engage in a commercial first-sex before identifying as a sex-worker. Sexual life-course patterns were distinguished using univariate and multivariate linear regression based on key events associated with length of transition period. Overall, 266 FSWs experienced a commercial first-sex, of whom 45.9% (95% CI: 38.2,53.7) continued a long-term relationship with the first partner. In adjusted analysis, traditional FSWs were more likely to experience a commercial first-sex (AOR 52.5, 95% CI:27.4, 100.7). The average transition time was 8.8 years (SD 3.9), but there was considerable variability between respondents. Among women who experienced a commercial first-sex, a
slower transition was independently associated with non-traditional sex-work, the presence of long-term partnerships during the transition period, and ongoing partnerships at time of entry into sex-work. In the absence of a commercial first-sex, a faster transition was associated with traditional sex-work and the dissolution of long-term partnerships, while a slower transition was associated with the presence of long-term partnerships and widowhood. Only 18.5% (95% CI: 12.7, 26.2) and 47.3% (95% CI: 32.7, 62.3) of women reported ‘always’ condom use with their long-term and occasional partners during the transition period, respectively. FSWs identify as sex-workers several years after becoming sexually active, even when the first-sex is commercial in nature. Long-term partnerships are common after a commercial first-sex, and are associated with a delay in formally entering the sex-trade. The findings call for a better understanding of HIV/STI risk before FSWs identify as sex-workers, and an adaptive programme to reach this period of vulnerability.

Arun Jaganathan (2013) writes on “Yellamma Cult and Divine Prostitution: Its Historical and Cultural Background” in ‘International Journal of Scientific and Research Publications’. The worship of Renuka, the mother goddess can be seen in many places of India. In the southern parts of India, Renuka is worshipped in the name of Yellamma or Mariamma. Renuka, as mentioned in Puranas is the mother of Parasurama who according to Indian mythology is considered as the
incarnation of Visnu and his cult also can be seen in many parts of India. But in the regions of Vindhya Mountains, worship of Renuka gets predominance. Although Renuka is considered as the mother of Parasurama in epics and Puranas, there are mythical stories, which made her a mother goddess. The rise of Renuka as a mother goddess was perhaps the result of a complex process including the merges of numerous personalities and myths. In south Indian regions like Andhra and Karnataka, there are many stories related to Renuka and she is being worshipped as Yellamma or Mariamma. The main thing to be noted in this cult is that Renuka has been more popular among the lower castes rather than among the Brahmanical groups. This may be due to the reason that the development of this cult largely occurred in the regions dominated by pastoral communities, who have several other deities with similar mythical structures. One of the interesting features in southwestern India is that the ritual performed by the community of Devadasis is associated with Renuka shrines. In this study an attempt is made to analyse how Devadasi system/prostitution is connected with the Renuka/Yellamma cult in and around Soundatti. The historical and cultural background of prostitution becoming divine in nature also will be examined.

In their paper entitled “Role of Devadasi Brothel Madams in the Promotion of Safe Sex Practices among Sex Workers in the Brothels of Maharashtra, India” published in ‘International Journal of
Sociology and Anthropology’, Gurav, et al (2013), examined the role of Devadasi brothel madams in promoting safe sex practices among sex workers. Qualitative, in-depth interviews were conducted with twelve brothel madams as a follow up of a larger cohort study that aimed to understand the patterns and determinants of sex workers migration from northern Karnataka to southern Maharashtra, in India. The research identified that madams were ex- sex workers, who entered into sex work through the traditional Devadasi system and currently manage Devadasi sex workers in their own brothels. The social and kinship relations between the madams and the sex workers form the basis on which these brothels function. Brothel madam’s role in the promotion of safe sex and their influence on sex workers in seeking health care is tied to reciprocal kinship relations, reveals an important area of opportunity for HIV prevention efforts to fully exploit these positive aspects of these relationships within intervention design and service delivery to achieve more desirable health outcomes and to effectively address HIV risk and vulnerabilities within the context of brothel environment.

Ashutosh Singh (2014) has written a paper entitled “Prostitution-A Necessary Evil: A Study on the Impact, Causes and Legal Status of Prostitution in India” in ‘International Journal of Research and Analysis’. Vedic texts give account of an ancient ruler Bharata, and prove that people were acquainted with prostitution through references to “loose
women”, female “vagabonds” and sexually active unmarried girls. There are certain temples in the State of Karnataka and Andhra Pradesh where Devdasi system is still being practiced but laws against Devdasi system have been passed in all states. Reports suggested that, every year near about 10,000 young girls belonging from poor families are dedicated as Devadasis to the goddess Yallama in a small temple of northern Karnataka. No women enter into the gate of prostitution on her free will. It is because of ‘evil circumstances’ that leads her to be a prostitute. The reasons for prostitution given by the author revealed that poverty, bad company, Devadasi, immoral trafficking, religious and cultural factors.

Mishra (2014) in his paper entitled “Tradition of Devadasi: A Conceptual Framework in India and Abroad” published in ‘Odisha Review’ mentioned that, Devadasi was popularly known as devoted temple dancer. She uses to perform her dances with a view to entertaining the Lords or Gods, but certainly not to the human beings. But because the people use to witness such dances, Devadasi became a source of entertainment for the folk. The devadasi tradition was prevalent in the Hindu Temples of Southern India. There was a custom amongst the Korea (weaver) community of Chigalput district of Madras that they had to donate or offer their eldest daughter to a temple. These girls were called “Basava” in Telugu and “Murali” in Maharastra. The practice was prevalent in Greece, Missore, Northern Coast of Africa, etc. The paper
described the historical developments of Devadasi since ancient age in different countries.

The paper of Patil and Mulimani (2014) entitled “Devadasi Children in the Indian Society: A Theoretical Perception of Social Consideration” published in ‘Research Front’, made an attempt to focus some of the issues related to the Devdasi Children the deprived and neglected class in the Indian Society. Devadasi and their children are the outcome from the ignorance, superstitions, cultural drawbacks, illiteracy and cultural identity practiced centuries together by the orthodox cult in the Indian society. In the modern world with the past changing scenario in the different facts of the society, such children are to be brought out in the main stream with the help of constitutional provisions and social responsibility. Therefore, an attempt has been made to focus about the existence of Devdasi Children and the possible means to uplift them is the main consideration. As a result, the suggested effective measures are to be implemented with due concern and responsibility probably such children may have to enjoy their existence in the society with a dignity as a citizen of India.

Ritu (2014) writes on “Feminine Beauty in Khajuraho Temples, India” in ‘International Research Journal of Social Sciences’. Sculpture art in India has leading place in the history of world art. The
sculptures of the ancient temples of Khajuraho represent the subtle warmth of classical Indian modeling. Large numbers of female figures were included in the sculptural strategy of the medieval temples of India. In Khajuraho sculptures, the women are sculpted from all the worlds. Here women appear in various themes. Ideals of feminine beauty in myriad forms and features are depicted in the temple. The sculptor of Khajuraho has tried to work out very carefully on every part of the woman’s body from physical penance to divine pleasure. No doubt, we find their sculptural representation adorned with exquisite jewellery and beautiful dress, making them look very beautiful by accentuating their forms. The Khajuraho women with sculptured body, rounded hips and clinging serpentine grace of limbs the feminine ideal gives impression of a spiritual divine beauty.

Satyanarayana Ramanaik, et al (2014) published on “Intimate Relationships of Devadasi Sex Workers in South India: An Exploration of Risks of HIV/STI Transmission” in ‘Global Public Health’. Global literature on female sex workers suggests that being in an intimate relationship is associated with barriers to practising safe sex behaviours. Condom use within intimate relationships is often seen as a sign of infidelity and fosters mistrust which could affect longevity, trust and intimacy within partnerships. Using qualitative data from Devadasi sex workers and their intimate male partners in Bagalkot District,
Karnataka, India, we examined both partners’ perspectives to understand the quality and dynamics of these relationships and the factors that influence condom use in intimate relationships. Our thematic analysis of individual interviews conducted in May 2011 with 20 couples suggests that many Devadasi sex workers and their intimate partners define their relationships as ‘like marriage’ which reduced their motivation to use condoms. Evidence from this study suggests that active participation in sex workers’ collectives (sanghas) can increase condom use, education and family planning services, among other things, and could be helpful for both Devadasis and their intimate partners to better understand and accept safer sexual practices. Present work has direct implications for designing couple-based health interventions for traditional Devadasi sex workers and their intimate partners in India.

Singariya (2014) published a paper entitled “Dr B R Ambedkar and Women Empowerment in India” in ‘Quest Journal of Research in Humanities and Social Science’. Dr. Ambedkar – the determined fighter and a deep scholar has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was first Indian to brake down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. The present paper is an attempt to highlight Dr. Ambedkar's view on
women problems in pre and post independent India and its relevancy in present scenario. Dr. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. He strongly advocated for family planning measures for women in Bombay Legislative Assembly. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.
Kalaivani (2015) published a paper entitled “Devadasi System in India and Its Legal Initiatives: An Analysis” in ‘IOSR Journal of Humanities And Social Science’. The Devadasi system was once prevalent right across India. It was known by different names in different places such as Devarattiyal in Tamil Nadu, Mahris in Kerala, Natis in Assam, Muralis in Maharashtra, Basavis and Muralis in Andhra Pradesh and Jogatis and Basavis in Karnataka. The word “devadasi” is derived from two words, “deva” meaning God and “dasi” meaning slave or servant-woman. Every devadasi therefore, is a slave of God. Almost in all the parts of India, there is an ancient tradition of offering young boys and girls to deities; the tradition is prevalent in many rural areas. Particularly southern Maharashtra and northern Karnataka state young boys and girls of tender age are offering to the Goddess Yallamma (or Renuka), whose main Shrine is situate in village “Soundati” in the nearby Belgaum district of Karnataka State (South India). These living sacrifices are known as “Devadasi” and they lead a wretched life. The word “Devadasi” might connote “Servant of god”, but in reality a girl child who is dedicated to the goddess is no more than a prostitute. For centuries the repressive tradition of Devadasi system has been prevailing in many parts of India. Devadasi system is not only exploitation of men, women and impotents but it is the organizational exploitation of lower castes Dalits in the religious rituals. Sanction given to
prostitution of helpless economically and socially deprived young girls and women; it is the glorification of humiliation of women.

Malagi and Sindhe (2015) have written on “Devadasi Practice in Karnataka” in ‘International Journal of Scientific Research’. Devadasi is religious and cultural based social evil practice to dedicate girls before puberty to temples in the name of deities. There are few myths behind Devadasi practice. Devadasi practice has become exploitation of girls of the lower castes by rich and priestly classes. Even many of the Devadasis have become sex workers now. Considering the demerits of Devadasi practice, the Government has passed legislations. Even NGOs are increasing awareness and started rehabilitation programmes for Devadasis. Still, Devadasi is practiced among lower castes in Karnataka, Maharashtra and Andhra Pradesh. Hence, it is suggested to increase education and knowledge against Devadasi practice among women.

Shwetha and Manjula (2015) have written a paper “Devadasi System and Its Impact on Their Children” in ‘Indian Journal of Applied Research’. The Devadasi system has existed in India for centuries. It is the practice of ceremonially offering an unmarried girl as a wife to god. Over a period of time this has become nothing more than commercial sex work in the name of god. Children born to such mothers bear the stigma of being ‘Devadasi’s Children’ and lack a father figure.
These children are often looked after by their grandparents or care takers because most of them can’t stay with their mother. These children miss out on parental care and guidance during crucial periods of their development. There is a need to understand these children’s feelings, their opinions about this practice and its impact on them. A purposive sample of three boys and four girls was selected for the study. Unstructured interview was used for data collection. Most of them report that the children got to know that their mother was a Devadasi around the age of 10 years and they felt very sorry about it. They do not blame the mother as they perceive her to be a victim of the system. Themes that emerged in the discussion are these: the children do not want to be labelled as ‘Devadasi’s children, they want this system to be eradicated and they get perturbed if people ask them about their biological family. Neither the boys nor the girls want their family members to become Devadasi and they feel that it is an oppressive practice. It is certain that there is anger and disapproval towards the society that is responsible for their current downtrodden status.
2.3. References:


**CHAPTER-III**