



**PERMANENT SLAVES OF GOD:  
UNTOLD STORY OF DEVDASI  
SYSTEM IN INDIA**

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***A CHILD SHOULD BE CAREFREE  
PLAYING UNDER THE SUN: NOT  
LIVING IN THE NIGHTMARE IN  
DARKNESS OF SOUL***

*-DAVID PLAZER( A CHILD CALLED 'IT')*

**ABSTRACT**

St. Augustin, Bertrand Russel the renowned philosopher has regarded prostitution is morally reprehensible but prostitution gave an outlet to certain individuals whose lust is dangerous to the stable family life. But today these profession are not look upon as the problem solver, but the ladies who are joining these profession are subjected to suffer from lifelong pain and exploitation. Devdasi system was prevalent in South India and the word 'DEVDAASI' has been derived from Sanskrit which means 'SERVENTS OF GOD'. The number of devdasi is highest in Karnataka and Maharashtra. These servants of god has faced illegitimate exploitation in their life. Devdasi system was the first system which has violated the human rights in past and it is still doing it in present. Today when a wave of feminism is all around the country still many of devdasi is exploited in the name of god. In spite of section 372 of IPC many of girl child was sold in the name of god for the prostitution. Devdasi is most common in lower cast because of many of reasons. This Article

aims to understand devdasi system in India. And concept of Devdasi in relation to violation of Human rights.

**KEY WORDS-** Devdasi, Yellama Cult, Prostitution, Government legislation, Sustainable development.

**INTRODUCTION**

India has always seen women reproductive organs as the symbol of purity and pollution. It started with the fact with second feminism wave when it was believed that men started to control the sexuality, social and economic status of women. Till the date for feminism prostitution has been seen as victimizing and exploitation. In India the feminists raised the prostitution movement where the question lies that the 'consent' of the women in this type of relationship. Devdasi was once seen as most prestigious position in Ancient India, however them also the women was subjected to the exploitation. Women enjoys the post but then she has to pay the cost for her position.

However in recent times the devdasi system looks like normal prostitution practice and so the Devdasi who once enjoyed the position and who was only exploited physically in present days she suffered from all type of problem which include physical, social, and economical losses.

The devadasi system is mixture and result of both the superstitious believe which prevalent from the ancient India, the economic insolvency the poverty which exist in India.



This paper will look how this practice started and the changes which exist today in this practice. This practice mostly followed in Andhra Pradesh, Kerala, Maharashtra, Telengana, and Tamil Nadu. Mostly it is spread in the state of Andhra Pradesh which have around 80,000 of Devadasi<sup>1</sup>. As per the National Commission of Women, more than 2.5 lakh young ladies, the greater part of whom have a place with the Dalit people group, are committed to sanctuaries in the Maharashtra-Karnataka fringe. Other than Karnataka, the Devadasi framework proceeds in Maharashtra, Andhra Pradesh and Tamil Nadu. A 1993-94 overview found there were 22,873 Devdasi spread crosswise over 10 areas. Also, a re-review in 2007, uncovered that there are around 30,000 Devdasi in 14 regions<sup>2</sup>.

Although the exploitation of women in the form of devadasi system was known to India at the time of 3<sup>rd</sup> Century A.D. During the period of the puranas and the system got stronger at the time of Pallava and Chola dynasties. But the exploitation of women was not new in the history. The research paper will unfold some of similar practices like devadasi system which have been existed the history. Also the outer factors like diseases which influences these practices will be seen.

### **HISTORICAL AND DEGRADATION OF DEVADASI SYSTEM**

<sup>1</sup> <http://timesofindia.indiatimes.com/india/Devadasi-system-still-exists-in-Telangana-AP-says-report/articleshow/46337859.cms>.

<sup>2</sup> Sindhuja Parthasarathy, *Slaves of circumstance*, Sunday Magazine, 2013, <http://www.thehindu.com/features/magazine/slaves-of-circumstance/article5028924.ece> (last visited May 26, 2017).

The authentic record of the devadasi framework is cloudy because of its initial inception. The primary affirmed reference to a devadasi was amid the Keshari Dynasty in the sixth century A.D. in South India. The practice started when one of the immense rulers of the Dynasty chose that keeping in mind the end goal to respect the divine beings, certain ladies who were prepared in established moving, ought to be hitched to the deities. The beginning of the practice was one that was pervaded with extraordinary regard as the ladies whom were progressed toward becoming devadasi were liable to two amazing privileges: in the first place, since they were truly hitched to the god, they were to be dealt with as though they were simply the Goddess Lakshmi, and second, the ladies were regarded in light of the fact that they were thought to be "those incredible ladies who could control characteristic human motivations, their five faculties and could submit themselves totally to God." As they were hitched to an unfading, the ladies were thought to be promising. Nattuvanars were the male dancer who trained the devadasi. At that time Devdasi enjoy major status it was said that they are essential guest at time of marriage without them there is no marriage to take place without them because they are *Akhand Saubhagyawati*.

For inception of Devadasi in Maharastra it can be found in the Rashtrakuta lords in the eighth and tenth Centuries. Be that as it may, the presence of devadasis in this district originates before these engravings by numerous years. The Yadava rulers of Daulatabad ousted the Rashtrakuta rulers in 973 A.D. Be that as it may, the devadasis proceeded with moving before sanctuary



icons and in the bedchambers of the new rulers, the Yadavas. Pune went under the administer of Shahaji Bhonsale in the seventeenth Century. At this point, in Pune, for example, Shaniwarpeth, Ravivar Peth and Somwarpeth had developed. By 1818, devadasis had decayed to undermining themselves for cash. Devadasis remained performers yet their stimulation now was through their bodies. They developed into honing prostitutes gifted in the craft of affection making. Sometime in the past devadasis were considered to promising and sacred that their nearness was mandatory at each wedding for the making of the mangal sutra. This depended on the conviction that a devadasi is an interminably hitched suhagan<sup>8</sup> who is never widowed. It was trusted that in the event that she made the mangal sutra with her own hands, the lady of the hour who might wear it would likewise bite the dust a sumangali. Those days have gone. Misused by well off and capable classes of men from one viewpoint and plague with neediness on alternate, devadasi changed to divine prostitute. There are six categories of devdasi<sup>3</sup>

- Dutta,
- Hruta,
- Bikrita,
- Bhrutya,
- Alankara
- Gopika or Rudraganika

So Dutta devdasi are those women who are voluntarily donated by their fathers to the temple. Hruta devdasi is the women who are kidnap and employed in the temple. Bikrita

<sup>3</sup> . Kalaivani, Devadasi System in India and Its Legal Initiatives – An Analysis, 20 IOSR Journal of Humanities and Social Science 50 (2015).

devdasi are those who are sole administrator of the temple. When a women full of devotion voluntarily denote herself to the god she is known to be Bhrutya devadasi. Alankara devadasi are those women who are well qualified and scholar and are donated to temple with ornaments. Young girls who are trined in Music and dance are known as Gopika or Rudraganika.

The degradation of devdasi system started with when the Islamic rulers began to destroy Hindu temples for the purpose of religion<sup>4</sup>. Now Devdasi sing and dance but not in front of god but kings and at party for money as they are left with no choice. Their degradation got worse with British rule. The foreigners are unable to understand the custom of young and attractive girls donated to god. So they term them nurth girls. They tried to abolish the system but they rigid the system of hierarchy which is present in India this lead them to suffer more, as higher cast demand lower cast family to donate their girl child. the British chain of importance dislodged benefactors and rulers who were steady of the conventional Devdasi framework, prompting the proceeded with underestimation, and therefore misuse, of the Devdasi gathering.

### **CURRENT PROBLEM**

India is the land of tradition and culture. The people of India is family oriented and any kind of sexual relation between a man and women is consider to be a deviant behavior in society. Indian family is family oriented. Tradition change according to the society, the correct example for this can be devadasi

<sup>4</sup> Hyun Jin Lee, Temple Prostitutes: Devadasi Practice And Human Trafficking In India, 8 Regent J. Int'l L. 1, 2 (2011).



system in India. This system start with Kshatriya dynasty when queen decided to dedicate some lower cast girls to god who will be trained dancer. At that time they enjoy great status in the society. Today time has change, devadasi who once are consider important for the society had lower their status in the society. According to National Commision for women today 2.5 lakh young ladies are dedecated as devadasi. This devadasi system is prevalent in today's India because of its multi dimension aspect, because of poverty and increasing population young girls unable to support their family choose this path where they think their dedication will help their family to deal with the problem. The next important factor for persisting this system is because of religioouse endorsement. It is believe that by dedicating a girl family will be blessed. Also this dedication is seen as solution for medical problem so if anyone is suffering from medical problem people will not take the help of medication they will choose to give their older daughter as devine prostitute.

The next main problem which this devadasi system is causing to society is it is increasing the risk of spreading sexual disease like AIDS. At the end of 2013, there were an estimated 4.8 million people living with HIV across the region. And we are talking about the sex worker they are estimated population size of sex workers is 868,000, of which 2.8 per cent is HIV—positive<sup>5</sup>.

<sup>5</sup> The Hindu, India has 3rd-highest number of HIV-infected people: UN, 2016, <http://www.thehindu.com/sci-tech/health/india-has-3rdhighest-number-of-hivinfected-people-un/article6220483.ece> (last visited Jun 12, 2017).

Since the girls who are dedicated as divine prostitute is very young they raise the question of child sexual abuse. They are have deep physiological effect. Devdasi system also rigid the practice of social discrimination on cast because the girls who are dedicated as devdasi is mostly lower cast.

### PROSTITUTION IN HINDUISM

In Hinduism do not allow sex for pleasure sex should only happen between married couples for the process of procreation but not for the process of pleasure. If a man does the sex for pleasure then he has to pay price for doing so. Pre Vedic society forbidden man to have any kind of relation whether it is emotional or physical with an unmarried women. Sexual relation between a man and a prostitute is seen an Adharma<sup>6</sup>. As Hinduism consider the body as temple of divine so if care is not taken the human body will become home for the wild desires and will harm the society. Prostitutes are forbidden they are the women who commerce on the looks they are consider to be a women who are deviated from ideal life and they are a hurdle for the peaceful mind and performance of Dharma.

According to the Hinduism the sex is undivine but lust is definaty. The Hinduisms against the sex which is injUNCTION to dharma it is against the sex which is harmful to the society and the individual and the

<sup>6</sup> Jayaram V., hindusite.com Hinduism and prostitution (2015), [https://translate.googleusercontent.com/translate\\_c?dpth=1&hl=en&prev=search&rurl=translate.google.co.in&sl=id&sp=nmt4&u=http://www.hinduwebsite.com/hinduism/h\\_prostitution.asp&usg=ALkJrhghLGEAizzlOjMiy1FWOJpS7socoA](https://translate.googleusercontent.com/translate_c?dpth=1&hl=en&prev=search&rurl=translate.google.co.in&sl=id&sp=nmt4&u=http://www.hinduwebsite.com/hinduism/h_prostitution.asp&usg=ALkJrhghLGEAizzlOjMiy1FWOJpS7socoA) (last visited May 30, 2017).



family. As far as the prostitution is concerned the Hinduism is against it because the core principle of the prostitution is based upon the sensual pleasure for the sex.

Though Hinduism do not support prostitution but expects that every prostitutes to be treated with love and compassion. As mentioned earlier Hinduism believed that prostitution is result of bad Karma<sup>7</sup>. It condemns the prostitute but it consider adultery as most heinous act then prostitution. People enter into prostitution because of survival but enters into adultery because of lust which is more harmful to the society. However if a prostitute has entered into prostitution because of her own pleasure she will defiantly suffer from the negative consequences. Therefore it is prostitution is reflecting the social condition of the society.

As far as Devdasi system is concerned it was established as part of tantric believe to give the female equal opportunity to serve in the temple. The changing dimension of the Devdasi system makes this practice a web of prostitution<sup>8</sup>.

### THE TRADITION OF DEVADASI

Dvadasi or the nruth girls have long history behind them. Term devdasi in Sanskrit means “slaves of god”. So usually this practice is concerned with marriage of young girls belongs to lower cast with god. This practice is very interesting as it does not only arises the out of economic problem of person but social problem is also responsible to turn a young girl into Devdasi. There are many theories on which

how this practice came into existence these are differ from one state to another but in this article theories are given which is most supported.

According theory it started with Keshari Dynasty in the 6th century A.D<sup>9</sup>. In South India. It started with when one of the queen ordered to honor the god by donating the young girls who will be trained dancer in bharatnatyam. This was considered as great honor because first of all they are married to god second they were consider to be treated as goddess Lakshmi and also since they are equivalent to be goddess Lakshmi they were considered to have control their five sense.

The second theory yellama<sup>10</sup> it started with Renuka, consort of sage Jamadagni, The earliest references to Renuka occur in Mahabharata at two places. One is in Anusasanaparva, where the origin of sandals and umbrella and another is in Vanaparva where Renuka’s death and her rejuvenation is explained<sup>11</sup>. Renuka was a very pure lady she was that pure that she can carry water in freshly molded pot. Every day she visited the river to fetch water. One day she finds the Gandharva couple bathing in river she was struck by the handsome looks of the male partner she saw his reflection in the river, immediately the pot which was freshly molded break the mythology says that it is the result of the breaking of the vows which

<sup>9</sup> Ankur Singhal, *The Devadasi system: Temple Prostitute in India*, 22(1), *UCLA Women Law Journal*, 107, 109, 2015.

<sup>10</sup> R. Kalaivani, *Devadasi System in India and Its Legal Initiatives – An Analysis*, 20 *IOSR Journal of Humanities and Social Science* 50 (2015).

<sup>11</sup> Arun Jaganathan, *Yellamma Cult and Divine Prostitution: Its Historical and Cultural Background*, 3 *International Journal of Scientific and Research Publications* 1 (2013).

<sup>7</sup> Ibid

<sup>8</sup> Ibid



Renuka has taken at the time of marriage which forbids Renuka to look at Stanger men. As a result of this Jamadagni caught Renuka in the “act of adultery” Jamadagni think that Renuka has committed a “sinned” she has desire for a man who was not her husband which breaks the vows of marriage. This instance was surly a puncture to the ego of Jamadagni He was very angry and ordered his twelve year old son Parasuram to decapitate her own mother, Parasuram without any question decapitate his own mother, seeing the loyalty of his son Jamadagni gifted Parasuram with boon and Parasuram asked Jamadagni to bring back his mother to life. They saw matangi passing by so father decapitated her and attached Renukas’s head to matangi body. Husband thus wished to make amendments to his deed which he has done in fury. But Renuka ended up with the head of an upper cast and body of lower cast so Jamadagni give her a boon that young girls will marry her and during their life they will stay committed to her.

Prepared to fulfill every single sexual request made on them by her child Parasuram, present as he seemed to be, inside each man. The young ladies, would take a gander at each man as Parasuram in human shape and would in this way promptly fulfill his sexual needs without requesting anything consequently – marriage in any frame, or any sort of changeless holding, or anything in real money or kind. These young ladies, Jamadagni supported, would have no privilege to turn back a man regardless of the possibility that he was a pariah requesting sexual favors. Their wellspring of work would originate from asking for contributions from way to entryway on the Friday of consistently for

the sake of Yellamma<sup>12</sup>. However according to this concept there were also male accompanist they were called Nattuvanars<sup>13</sup>.

### **THE YELLAMMA CULT**

#### **THE MYTH**

Worshipping of deities is not new to Indian culture. This worshipping is for both male and female god and goddesses. Although the worshipping is dominated by the male god like Siva, Vishnu and Rama, they are known to the great god, however there are Gramadevata also which help the villagers in the time of natural calamities or any other calamities and this Gramadevata will protect whole village. So Gramadevata is local deity of a village or any particular area.

As mentioned above the story of Yellama which is mentioned in different puranas. From the story it is clear that Renuka was a pure women who got totally submissive to her husband. That is why she is still worshipped in many parts of India especially in Maharastra, Andhra, Karnataka and Tamilnadu.

Now according to another story Renuka was gifted with chaste and because of the power of chastity she believe to have a power from which she can carry water in hands, she didn't require any compartment or container to get water. She could hold water in her palm like a ball and after her shower the

<sup>12</sup> Andrew Creighton & Andy Capper, Prostitutes of God (Documentary) (2010).

<sup>13</sup> . Arun Jaganathan, Yellamma Cult and Divine Prostitution: Its Historical and Cultural Background, 3 International Journal of Scientific and Research Publications 1 (2013).



fabric would fold and get dried noticeable all around over her head, taking after her as she strolled. One day while she was taking bath she observed Gandharvas while doing this she breached the marriage vows angry with his wife deeds Jamadagni ordered his twelve year old son Parasuram to behead his own mother. For this Parasuram take his mother to the forest and has do behead his mother on his way Renuka meet an out casted women who try to protect her from her from Parasuram, Parasuram try to separate them but failed he give a Sevier blow for beheading his mother he used force because of which both women and Renuka was beheaded. When Parasuram reached home Jamadagni was very happy with his son unquestioned loyalty towards him. Jamadagni gave his son a boon, the clever son asked for rejuvenation of his mother. For this Jamadagni gave her son the water which should be sprinkled on the neck which will join the body and head of his mother. Parasuram reached to her mother corpus but in hurry he joined the head wrongly, i.e. Rebuke's head was joined to the corpus of out casted women and Renukas body was joined by head of out casted women. They both were rejuvenated. When this news spread in the forest the villagers started to parse both as Gramadevata. The one with the head of Renuka was named as Mariamma and other one came to be known as Yellamma. Another nearby form of this same story saved by the fans of Renuka is in this manner. Here a lady having a place with Mang community had compassion for Renuka and in light of this she prevented Parasurama from cutting the head of

Renuka. Here likewise Parasurama cut the heads of both the ladies<sup>14</sup>.

As indicated by a myth renowned in Maharashtra, when Kartaviryarjuna slaughtered Jamadagni and injured his better half Renuka, Parasurama, before delivering retribution on Arjuna, chose to take the dead body of his dad for doing burial service ceremonies. He found that Mahur close Sahyadri goes as a legitimate place. Renuka choose to consume herself in burial service fire and requested that her child leave the place. He cleared out the place yet in the wake of traverse some separation, returned to spare his mom yet found that the whole collection of Renuka with the exception of the head had consume. In that place itself the head of Renuka was adored by the nearby individuals considering her as the Sati Devi. Renuka is venerated in various parts of south India having diverse names in various districts. She is worshipped as Yellamma, Ekavira, Yamai, Mariamma et cetera. As these goddesses ended up noticeably well known with a specific name and specific place or locale, different myths and people stories step by step created around the divinity in that specific range. Such stories are found in the generally safeguarded writing including people melodies. Through these stories it is evident that the Renuka moves toward becoming goddess or achieve heavenliness. This is a direct result of head change occurrence in the main myth and because of the head staying episode in the second one. Renuka is

<sup>14</sup> Arun Jaganathan, Yellamma Cult and Divine Prostitution: Its Historical and Cultural Background, 3 International Journal of Scientific and Research Publications 2 (2013).



venerated as Yellamma and as Mariamma in south Indian locales.

There is another conviction likewise that Yellamma speaks to mother earth. There is a particular ritual performed on the full moon days interfering with December and January and amongst March and April. The previous full moon day is considered to the day of dowager hood and the later to be of conceiving conjugal status. This custom speaks to that by gathering of corps, the earth loses its flourishing and this condition is believed to be like widowhood. Again in the Caitra month the spring begins with new bloom all over the place and this should be recapturing the conjugal status. This custom is performed by the Devadasis in the regions of Andhra Pradesh and Maharashtra. In this manner Yellamma faction in these regions and Devadasi framework in these regions and in numerous zones of Karnataka are interrelated. Devadasi framework, prostitution or sex work hence is associated with the Yellamma faction curiously.

### **HISTORICAL BACKGROUND OF YELLAM CULT**

The celebrated sanctuary of Yellamma in Soundatti at Belgaum region in Karnataka manages this clique and Devadasi framework. As per history, Soundatti is a place controlled by a lord had a place with Jaina faction. Prior to their control this was under the nearby boss where venerating Yellamma as their mom goddess and there Virgin ladies were named as the clerics. Later by eighth century, when Jaina kingdom assumed control over the run, they began selecting nuns to do customs in this sanctuary. Be that as it may, in ninth century, when this kingdom lost its energy

and power in the religion as well, the Saktas assumed control over the holy place of Yellamma at the end of the day. In tenth and eleventh hundreds of years, Saiva lords had a place with Kapalika faction oversaw this zone. Amid this time, female ministers were supplanted by male clerics who additionally had a place with Kapalika organization. They began reveling and utilizing before ladies ministers of the sanctum for sex. In twelfth century when Virasaivism wound up plainly overwhelming and these clerics were supplanted by Jangama priests. When Virasaivas got the control here, they restricted all the evil practices and presented more refined ceremonies and conviction frameworks. Amid the late twelfth century, Virasaivism began declining inferable from religious revolt in it. Politically likewise Soundatti zone went under the Vijayanagara rulers who were fundamentally Vaisnavites. They again changed over this place of worship in a Vaisnava one by designating Brahmana clerics there. These clerics introduced the icons of Vaisnava divine beings, for example, Jamadagni, Dattatreya and Parasurama. Different myths were created both to bolster their confidence and to debilitate the prior divinity and custom too. However till the finish of fifteenth century they proceeded with the organization of the sanctuary and duties towards the fans. Toward the start of sixteenth century, at the end of the day this sanctuary went under the nearby rulers and they gradually began naming the people of lower ranks as the ministers of the sanctuary. They were otherwise called Joiggayya and Joggamma, who were the admirers of goddess Bhavani. They made gifts and offered assurance to the hallowed place. It was amid that period, endeavors



were made by Brahmanical ministers to assume control over the sanctuary from non Brahmanical clerics. Be that as it may, as officially noted, they just prevailing with regards to introducing and doing offerings to the icons of Parasurama, Dattatreya. They even introduced Lakshmi as well. Amid this time Yellamma's names changed as Renuka. It is additionally eminent that numerous nearby myths are like Renuka's myth as stories in the Puranas. The myths were joined with the minor or nearby myths of Yellamma to make the Yellamma as same as Renuka itself.

There are a few clues about the association of prostitution with Yellamma religion. However, a watchful investigation is needed to fine out the reality. Yellamma turned out to be free from skin ailment in light of serving Ekayya and Jogayya. She likewise turned into a man having an indistinguishable incentive from those heavenly people. She additionally took a couple of ladies into her administration, who had promised to serve her by spreading her radiance and gathering individuals to serve them. After Yellamma's demise might be she excessively turned out to be sacred individual and all trusted that any promises taken in her name can take care of the issues including sicknesses on people. There are a few sorts of homeless people appended to the hallowed place of Yellamma. They are male, female and both youthful and old ones. They are known to be Yallappa or Yallavva. Their fundamental occupation is to spread the transcendence of Yellamma. They convey with them a couple questions, for example, Chowri (pack of hair), metal pot, wicker bin, picture of the divinity and so forth. Likewise they took many promises

which can be called as custom and not as convention. Pledges for the most part contain three components. They are going to the god to maintain a strategic distance from or beat troubles or to concede a help, promising the god to offer something consequently and satisfaction of pledges. These promises can be again partitioned into two sorts, those including offerings or endowments and those including the discipline of the divinity. The previous is again isolated into two those having changeless nature and having impermanent nature. In this sort of offering any endowments, offering young lady to the divinity additionally is incorporated.

### THE PRACTICE OF YELLAMA IN PRESENT DAYS

The initial dedication starts when the parents or young girl take a vow to be a devine prostitute. To protect the family from any calamities, sometime parents of unborn child vow to dedicate their first girl child as the devine prostitute. After the girl is matured then she has to be sold to a man she is send to temple where the 'union' of occur. Before the union man has to pay the price for purchasing the girl. According to this believe after the union the family of girl will have all possible prosperity in their life and whatever the problems which they are facing in their life will solve if they give their first child as prostitute. The girl will stay with that man from one night to one weak and after that she has to practice the mourning. Till she get a new man in her life.

This practice is called as 'divine' because it start with as religious practice and later become a custom. Most of the girls which are dedicated as Devdasi is from the cast of



Mahar, Mang Dowani and Chambhar which means as most of the girls belong to lower caste and this dedication will help the family economically, and socially. The girls are dedicated to god because of the ordering of higher cast people or the rich person. Once the dedication is done this rich man pays the family of girl in cash and he is first one who contribute to make the girl in 'divine prostitute'. Girls are not only dedicated on the order of rich people but because of some physical problems also for example Jata, dry hair, white patch, leprosy and even mental problems have been traditionally interpreted as signs of the call of the goddess Yellamma to join her.

The main identity of the devdasi who are dedicated to yellama is the beads and necklace they wear. There are mainly three type of Devdasi which are dedicated to yellama they are Gati Muttu, Sule Muttu and Jogati Muttu. These are devadasi who are classified according to their virginity. They represents three level of prostitute. The first one are those who remain virgin throughout the life. Second one are those who continues to maintain sexual relation with one man and the third one is that women who becomes a Devdasi or a divine prostitute for pleasure and excitement of sexual relation.

There is yet another type of devadasi which is known as Gati Muttu which means they offer their virginity to goddess, and after completion of the vows undergo some ritual by which she ready to be an active prostitute.

These gatherings once in a while after the promised period experience another custom

and go as sex accomplices of men who enable them to perform to the holy place and culmination ceremonies and make installments to the sanctum and the ministers. The individuals who go as business whores, experience the start custom of the request of wearing Sule Muttu sort. The devotion ceremonies and offerings to the divinity are the same in both cases. For the situation those wearing the Jogathi Muttu, are religious vagabonds. They constitute a few sorts of men and ladies who are sexually a useful are additionally specifically started into the administration of the divinity as religious homeless person functionaries. Notwithstanding these classifications there are likewise couple of men and ladies who have a place with this convention execute, wear the dress of inverse sex, i.e. men wearing the women's dress. They are likewise called as Yellavva and Yellappa. Maybe this might be begun when the female ministers were supplanted by the male clerics, and because of weight of local people; this practice was trailed by the male ministers to impact the neighborhood fans. As each Dasas these individuals likewise spread the wonderfulness of Yellamma by moving and singing different customary and people melodies identified with Yellamma or Renuka and in this way gathering cash for running their life.

### **GOVERNMENT LEGISLATION**

India has shown her intolerance towards this degrading system in the year 1924 when she made this type of dedication illegal, with the section of Sections 372 and 373 of the Indian Penal Code which makes the ultimate purpose of Devdasi system as illegal. It



forbids any person of 18 years below to engage in the prostitution.

Bombay Devadasi Protection Act 1934 this act was passed by British in the domain of Bombay, as the practice excited their the main feature of this act which help for the progress in the status of devdasi is it not only make devasi system as illegal but it also made valid for a devdasi to remarry. And the children of devdasi is to be consider as legitimate child.

Karnataka Devadasis (Prohibition of Dedication) Act 1982 Act reinforces the reformatory arrangements that were up to this point accessible under the 1934 Act. The greatest discipline was expanded to three years detainment and most extreme fine was expanded to Rs. 2000. In the event that the blameworthy was observed to be a parent or gatekeeper or relative of the committed lady, the reformatory arrangements are much more grounded. Detainment in such a case can reach out up to five years with a base term of two years and the fine can be dependent upon Rs. 5000-with the base fine being Rs. 2000 Karnataka Devadasis (Prohibition of Dedication) Act essentially gave that standards might be encircled to accommodate the care, insurance, welfare and recovery of the Devadasis. The recovery of the Devadasis must be key to the acknowledgment of the goals set out in the Act and due acknowledgment was given to this perspective in the Act itself. The Government to embrace enactment at an early date to put a stage to the act of devoting young ladies and young ladies to Hindu sanctuaries which has by and large

brought about presenting them to a shameless life.

Devadasi Abolition Bill December 20, 1947 The above all else and the main protest of the proposed enactment is that such a commitment of Hindu young ladies and ladies by and large brought about communicating them to a shameless life. This identifies with the fate of our womanhood and is for the most part against an unethical life. The people group which commits their ladies to sanctuary administration is known as Devadasis. Shudda Nritta is the move called "Bharatha Natyam". In the time of 1913, Government presented a bill for the security of ladies and young ladies. Facilitate in the year 1923, Sec 372 and 373 of Indian Penal Code Amended. Different names of devadasis are Devaradiyar, Devadasis, Kanigai, VilaiMathar.

### THE CONCEPT OF SUSTANABLE DEVELOPMENT

Transforming our world: the 2030 Agenda for Sustainable Development which is commonly known as sustainable development goals, in the year 1972 it was relies that human family needs a safe environment to sustain their life and for this industrialize country and developing country meet at Stockholm, Sweden, for the United Nations Conference on the Human Environment, after this united nation in the year 1983 decided to form a body which is known as world commission for environment and development which has define the sustainable development as "meeting the needs of the present without compromising the ability of future



generations to meet their own needs"<sup>15</sup>. The first agenda for the development of the environment is develop in Rio. In arrangement for the Rio+20 Conference, Indonesia held a July 2011 government withdraw in Solo, Indonesia. At this occasion, Colombia proposed the possibility of the SDGs. This was gotten by the United countries Department of Public Information 64th NGO Conference in September 2011 in Bonn where the result record proposed 17 economical advancement objectives and related targets. In the keep running up to Rio+20 there was much exchange about the possibility of SDGs. At the Rio+20 Conference, a determination, known as "The Future We Want" was come to by part states. Among the key topics concurred on were destitution destruction, vitality, water and sanitation, wellbeing, and human settlement.

Section 246 of the Future We Want result archive frames the connection between the Rio+20 understanding and the Millennium Development Goals: "We perceive that the improvement of objectives could likewise be valuable for seeking after concentrated and lucid activity on supportable advancement. The objectives ought to address and fuse balanced every one of the three measurements of feasible advancement (condition, financial matters, and society) and their interlink ages. The improvement of these objectives ought not to occupy center or exertion from the accomplishment of the Millennium Development Goals". Passage

249 states that "the procedure should be composed and cognizant with the procedures to consider the post-2015 advancement motivation"<sup>16</sup>.

Taken together, passage 246 and 249 made ready for the Millennium Development Goals (MDGs). The MDGs were formally settled after the Millennium Summit of the United Nations in 2000 and the understanding in the Future we want result archive. The Rio+20 summit likewise concurred that the way toward outlining practical improvement objectives, ought to be "activity arranged, brief and simple to impart, constrained in number, optimistic, worldwide in nature and all around appropriate to all nations while considering distinctive national substances, limits and levels of advancement and regarding national approaches and priorities".

Since the MDGs were to be accomplished by 2015, a further procedure was required. Talk of the post-2015 structure for universal improvement started well ahead of time, with the United Nations System Task Team on Post 2015 Development Agenda discharging the principal report known as Realizing the Future We Want. The Report was the primary endeavor to accomplish the necessities under section 246 and 249 of the Future We Want record. It distinguished four measurements as a major aspect of a worldwide vision for practical advancement: Inclusive Social Development, Environmental Sustainability, Inclusive

<sup>15</sup> United Nation Conference on Sustainable Development, <http://www.uncsd2012.org:80/history.html> (2012), <http://www.uncsd2012.org:80/history.html> (last visited May 28, 2017)

<sup>16</sup> Future We Want - Outcome Document. Sustainable Development Knowledge Platform, [sustainabledevelopment.un.org](http://sustainabledevelopment.un.org) (2012), <https://sustainabledevelopment.un.org/futurewewant.html> (last visited May 28, 2017).



Economic Development, and Peace and Security. Different procedures incorporated the UN Secretary General's High Level Panel on the Post 2015 Development Agenda<sup>17</sup>, whose report was submitted to the Secretary General in 2013<sup>18</sup>.

### **DEVDAASI AND SUSTENABLE DEVELOPMENT GOALS**

As the concept of Devdasi states that it is system in which young girls are married to deities which later degraded to the system in which the young girl was trapped into the web of prostitution. India has been seriously committed to the 2030 goals which includes the sustainable development goal. Indian's national development goal is '*sab ka sath sab ka vikas*'. India is not new to the concept of "*development of all*" father of nation Babu has already given the concept such as *Savodaya* (upliftment of all) and *Antodaya* (reaching to the poorest of the poor.), today India has been successfully trying to achieving all seventeen goals. NITI Ayog is the official mapping body for achieving these goals.

Goal number eight of sustainable development states that the job which ensure the decent work for all the decent work means the work should give social and economic security to the person. The work should recognize the importance of each and every worker working in the company. Also the work should be in accordance to Article 7 of the International Covenant on

Economic, Social and Cultural Rights. It also includes the safe environment for working force.

Since the girls at very early age is donated to god they are not able to achieve quality education which is very necessary for every child. Goal four of sustainable development does not talks about only giving education it believes in providing the education which is equitable, inclusive and provides a lifelong opportunities for learning for all.

### **CONCLUSION**

After the Delhi rape case India is more concern and careful with the security of women. But there are some cultures in India which contributing to exploiting women and their status. Devdasi is such culture which degrade with the time. Although statistic says that number of Devdasi which are their in India is very low but it raise the fact that this practice are still present in India.

Devdasi on the other hand suffer badly in India. They not only suffer from social and economic problem but this practice affect them physiology. In ancient period Devdasi was the community in which the lower cast girl enjoy status because they are consider to be god's wife. But now the real irony occur when this community is suffering the discrimination from the society.

It is not like India cannot curb this type of cultures, India has already put an end to the practice of tawaif. So devdasi practice also have end in near future.

<sup>17</sup> High Level Panel - The Post 2015 Development Agenda, High Level Panel (2017), <http://www.post2015hlp.org/> (last visited May 28, 2017).

<sup>18</sup> The Report - High Level Panel, High Level Panel (2017), <http://www.post2015hlp.org/the-report/> (last visited May 28, 2017).



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