

## Devadasi System In India 1st Edition

'Unfinished Gestures' presents the social and cultural history of courtesans in South India, focusing on their encounters with colonial modernity in the 19th and early 20th centuries.

This book is focused and systematic documentation of the incidence and extent of the practice of untouchability in contemporary India. Based on the results of a large survey covering 565 villages in 11 states, it reveals that untouchability continues to be widely prevalent and is practiced in one form or another in almost 80 per cent of the villages. Field data is supplemented by information about the forms of discrimination which Dalits face in everyday life, such as: – The 'unclean' occupations open to them – The double burden of Dalit women, who suffer both gender and caste discrimination – The upper-caste violence with which any Dalit self-assertion is met The authors also describe Dalit efforts to overcome deeply entrenched caste hierarchies and assert their right to live with dignity. While the evidence presented here suggests that the more blatant and extreme forms of untouchability appear to have declined, discrimination continues and is most prevalent in the religious and personal spheres. The authors show that the notion of untouchability continues to pervade the public sphere, including a host of state institutions and the interactions that occur within them.

Comprehensive study on marriage and prostitution in

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India, based on the Sanskrit texts from Vedic age to 3rd century A.D.

This is a comprehensive study on Devadasis in a very lucid and interesting style. The subject matter is divided into twelve main chapters- Introduction, Rise of Buddhist Nuns, was Buddha Against women, Glorious Epock of the Buddhist Nuns, Buddhist Nuns in other countries, Original Buddhism and Brahmanical interference, story of untouchability in India, Vajrayani Siddhas, Trantras and Bhakti, Deities of Varayani, Buddhism, what isl the Devadasis system, Devadasis system and Ancient foreign customs, and lastly summary and conclusion. A very interesting study deeply examined and analysed. The sociologists, the social reformers and students of sociology will find the book most referential and informative.

Study on the devadasis, female dancers and singers, traditionally attached to temples; with particular reference to Karnataka.

While Karnatic music, a form of Indian music based on the melodic principle of raga and time cycles called tala, is known today as South India's classical music, its status as "classical" is an early-twentieth-century construct, one that emerged in the crucible of colonial modernity, nationalist ideology, and South Indian regional politics. As Amanda J. Weidman demonstrates, in order for Karnatic music to be considered classical music, it needed to be modeled on Western classical music, with its system of notation, composers, compositions, conservatories, and concerts. At the same time, it needed to remain distinctively Indian. Weidman

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argues that these contradictory imperatives led to the emergence of a particular “politics of voice,” in which the voice came to stand for authenticity and Indianness. Combining ethnographic observation derived from her experience as a student and performer of South Indian music with close readings of archival materials, Weidman traces the emergence of this politics of voice through compelling analyses of the relationship between vocal sound and instrumental imitation, conventions of performance and staging, the status of women as performers, debates about language and music, and the relationship between oral tradition and technologies of printing and sound reproduction. Through her sustained exploration of the way “voice” is elaborated as a trope of modern subjectivity, national identity, and cultural authenticity, Weidman provides a model for thinking about the voice in anthropological and historical terms. In so doing, she shows that modernity is characterized as much by particular ideas about orality, aurality, and the voice as it is by regimes of visibility.

An intimate portrait of one of the great performing artists of the twentieth century

The WROCLAW COMMENTARIES address legal questions as well as political consequences related to freedom of, and access to, the arts and (old/new) media; questions of religious and language rights; the protection of minorities and other vulnerable groups; safeguarding cultural diversity and heritage; and further pertinent issues. Specialists from all over Europe and the world summarise and comment on

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core messages of legal instruments, the essence of case-law as well as prevailing and important dissenting opinions in the literature, with the aim of providing a user-friendly tool for the daily needs of decision or law-makers at different juridical, administrative and political levels as well as others working in the field of culture and human rights. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their capacities. The subject of empowerment of women has becoming a burning issue all over the world including India since last few decades. Many agencies of United Nations in their reports have emphasized that gender issue is to be given utmost priority. It is held that women now cannot be asked to wait for any more for equality. Inequalities between men and women and discrimination against women have also been age-old issues all over the world. Thus, women's quest for equality with man is a universal phenomenon. The sex ratio in India has improved from 930 in 1971 to 940 as per 2011 census. The female literacy has also increased from 18.3% in 1961 to 74% in 2011, in addition to decrease in male-female literacy gap from 26.6% in 1981 to 16.7% in 2011. These indicators may show improvement, however, the pace is not desirable. The economic empowerment of women is a vital element of strong economic growth

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in any country. Empowering women enhances their ability to influence changes and to create a better society. Empowering Women through Education: “Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process”. In the political field, the reservation for women is a significant step forward towards their political empowerment. When thirty-three percent reservation for women in Parliament becomes a reality, women’s voice will be heard in the highest forum of democracy. into lime-light the constraints and benefits of empowering women at the integrated process of development and social change. All the articles have been covering a wide range of issues relating to women, particularly women living at grassroots level, downtrodden and helpless. The Article on ‘Efficacy of Entrepreneurial Training Self Help Group Women’ presents the entrepreneurial training given to SHG women to equip them with all the skills required for the establishment and smooth functioning of their micro-enterprises and their responses during pre-training, training and post-training phases. I hope that this book is highly useful to the students and researchers in women’s studies and related fields. I derived encouragement and support from my Husband Mr. P. Muthukumar, Daughter Er. M. Sangeetha and Son Er. M. Vignesh for finalizing these papers. My

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thanks are due to Mr. Janarthanan of MJP Publishers, Chennai, Tirunelveli and New Delhi, for his constant support and meticulous care in publishing this book.

1. Introduction 2. Socio-Political Climate of The Madras Presidency during The Early Period of 20th Century 3. Abolition of Devadasi System 4. Child Marriage Restraint Act of 1929 - its Implementation and Success 5. Prostitution - Laws Relating to The Abolition of Prostitution 6. Conclusion

V. Sithannan, author of the title "Immoral Traffic - Prostitution in India", has marked it to the guardians of Law and Morals in India and the world. Standing firmly on the challenging locale of Indian Law and Legal System and drawing substance from his rich and varied experience as a Law Enforcement Officer of the Police Department of Tamil Nadu. Sithannan, in writing this monumental treatise, has fulfilled the longtime need of the Judicial Officers, Law Enforcement Authorities, Social Activists, NGOs, Gender Activists and the general public. In writing this volume, the academic quest of Sithannan has made him to cull out diverse facts and figures from various enactments, official documents and literature relating to Immoral Traffic and Prostitution. Further in this scholarly work, the author does not stop with expressing his sentiments of compassion for the Victims of Prostitution but he is concerned also with their rescue, rehabilitation and their decent

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placement in society, on a par with others. However, the agents, the brothel-runners and the traffickers in the trade of Prostitution come under his scathing attack and reprehensible condemnation, for these wolves, the world over, have made this ignoble profession into an industry, the third major lucrative global industry, next only to arms-smuggling and trade in narcotics. The Book contains 17 Chapters plus 3 Appendices. In these divisions, the author, talks about the types, causes and impact of prostitution, which result in various forms of harmful diseases. Further, a comparative picture of the legal status of Immoral Traffic in other countries is also given. Also, the author describes various instruments of Law, available for safeguarding the child victims of Trafficking and Prostitution. The Chapters on the Powers of the Police Officers and the Checklist(128) for Investigating Officers are path-breaking indeed! Judgment of cases on Immoral Trafficking and Prostitution, recorded in the Book, along with a list of the Powers of the Court, the Central and the State Governments would be a major source of reference material for the officials of Law and Governments. Apart from this, the 39 points on further role of NGO's and People's Organisations and other Social Activists in the field and would be of immense value, when they go for field work. The author has concluded the Book with suggestions and recommendations for arresting the menace of

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trafficking in persons and in this respect, he has made as many as 59 very valuable suggestions, besides giving 31 valid proposals and recommendations for effectively preventing child trafficking for purposes of prostitution and for engaging the child in worst forms of child labour. The Appendices have listed in a detailed way the Immoral Traffic (Prevention) Act, 1956, in detail in three aspects. This Title is a scholarly one appearing at the most appropriate time, when the scourge of HIV/AIDS is catching up in a developing country like India, as wild fire, capable of halting its economic progress. The author has rightly written in his Preface that when a Law Enforcement Officer reads this Book, he would ensure conviction for the offenders; when an Advocate goes through the Title, he will see to the acquittal of his clients; and when a Judicial Officer reads this Book and pronounces judgments on cases like these, he is sure to pronounce judgments marked by social concern and compassion for the victims-women and children. No wonder that this book is a must for all the advocates, social activists, gender rights workers, NGOs and researchers on Gender Studies and other guardians of Law and Morals.

This important volume is a major contribution to the interface between religion and law in independent India. The result of a cooperative International project, this multidisciplinary volume includes essays



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by eminent jurists, legal scholars, historians of religions, political scientists and Sanskritists from India and abroad. This revised and updated edition has new essays on subjects such as the structure of religion and law in India; legal issues affecting the Sikh community; public endowments; and issues relating to caste and conversions.

A Buddhist monk takes up arms to resist the Chinese invasion of Tibet - then spends the rest of his life trying to atone for the violence by hand printing the best prayer flags in India. A Jain nun tests her powers of detachment as she watches her best friend ritually starve herself to death. Nine people, nine lives; each one taking a different religious path, each one an unforgettable story.

William Dalrymple delves deep into the heart of a nation torn between the relentless onslaught of modernity and the ancient traditions that endure to this day. **LONGLISTED FOR THE BBC SAMUEL JOHNSON PRIZE**

Biography of a Carnatic musician and folk theater actress from Karnataka.

Servants of the Goddess weaves together the heartbreaking, yet paradoxically life-affirming stories of five devadasis—women, in the clutches of an ancient fertility cult, forced to serve the gods.

Catherine Rubin Kermorgant sets out attempting to make a documentary film about the lives of present-day devadasis. Through her, we meet and get to

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know the devadasi women of Kalyana, a remote village in Karnataka. As they grow to trust Kermorgant and welcome her as an honorary sister, we hear their stories in their own words: stories of oppression, discrimination, violence and, most importantly, resilience. Kermorgant becomes a part of these stories and finds herself unwittingly enmeshed in a world of gender and caste bias which extends far beyond Kalyana—all the way to Paris, where the documentary is to be edited and produced. *Servants of the Goddess* is a testament to women's strength and spirit, and a remarkably astute analysis of gender and caste relations in today's rural India.

The book 'General Knowledge 2019' has been developed keeping in mind the 1 requirement of the aspirants of various competitive exams like SSC, Banks, Railway, Police, NDA/CDS, RBI, LIC/GIC, UPSC and all other entrance and recruitment exams. The main aim of this book is to make the reader familiar with all the aspects of General Knowledge in a very systematic, simple, well-structured and useful way. The book covers almost all subjects and topics in all the areas of study. The book provides complete information through various sections on History, Geography, Political Science, Economics, General Science, Literature, Sports, Awards and Honours and Abbreviations at the last.

Written About A.D. 1520 To 1522 And A.D. 1535 To

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1537 Respectively.

Using the 2012 Delhi Nirbhaya rape case as a case study and keeping gender discourses at its core, this book explores the use of digital media for gender activism in India demonstrating how it has formed an alternate platform for dissent.

So often, it's the simplest acts of courage that touch the lives of others. Sudha Murty-through the exceptional work of the Infosys Foundation as well as through her own youth, family life and travels-encounters many such stories . . . and she tells them here in her characteristically clear-eyed, warm-hearted way. She talks candidly about the meaningful impact of her work in the devadasi community, her trials and tribulations as the only female student in her engineering college and the unexpected and inspiring consequences of her father's kindness. From the quiet joy of discovering the reach of Indian cinema and the origins of Indian vegetables to the shallowness of judging others based on appearances, these are everyday struggles and victories, large and small. Unmasking both the beauty and ugliness of human nature, each of the real-life stories in this collection is reflective of a life lived with grace.

In this book the author has first investigated the concept of the devadasi as found in the cultural history of South India, especially in Tamil Nadu. Hereafter the function and form of the devadasi

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tradition are examined within the Temple Ritual of Tamil Nadu. This is not the study of the fact of the devadasi tradition, but of its meaning and the mode of production of that meaning.

This book is a comprehensive critical history of women artistes in Indian theatre and dance of the colonial and post-colonial periods. Its underlying premise is that one cannot evaluate such performances in the Indian context without looking at dance and theatre together, unlike the course taken by traditional scholarship. The author weaves together issues of sexuality and colonialism, and culture and society to provide a holistic account of women performers in India. The distinguishing features of this book are: a close reading of archival materials, field surveys and extensive interviews that provide new information and insights. The book is divided into two sections, on the Actress and on the Danseuse, and displays how the two evolved in different ways. In doing this, it explores the theme of identity and body politics, while simultaneously balancing a historical narrative with emphasis on crucial individual topics. The book adopts a pluralistic approach combining history, economics, cultural studies, popular culture, anthropology, ethnography and feminist criticism. Archival photographs—some of which have never been published before—make it a collector's item. Through the use of epigraphical evidence, Leslie C.

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Orr brings into focus the activities and identities of the temple women (devadasis) of medieval South India. This book shows how temple women's initiative and economic autonomy involved them in medieval temple politics and allowed them to establish themselves in roles with particular social and religious meanings. This study suggests new ways of understanding the character of the temple woman and, more generally, of the roles of women in Indian religion and society.

### Women and the Law.

When thinking of India, it is hard not to think of caste. In academic and common parlance alike, caste has become a central symbol for India, marking it as fundamentally different from other places while expressing its essence. Nicholas Dirks argues that caste is, in fact, neither an unchanged survival of ancient India nor a single system that reflects a core cultural value. Rather than a basic expression of Indian tradition, caste is a modern phenomenon--the product of a concrete historical encounter between India and British colonial rule. Dirks does not contend that caste was invented by the British. But under British domination caste did become a single term capable of naming and above all subsuming India's diverse forms of social identity and organization. Dirks traces the career of caste from the medieval kingdoms of southern India to the textual traces of early colonial archives; from the

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commentaries of an eighteenth-century Jesuit to the enumerative obsessions of the late-nineteenth-century census; from the ethnographic writings of colonial administrators to those of twentieth-century Indian scholars seeking to rescue ethnography from its colonial legacy. The book also surveys the rise of caste politics in the twentieth century, focusing in particular on the emergence of caste-based movements that have threatened nationalist consensus. *Castes of Mind* is an ambitious book, written by an accomplished scholar with a rare mastery of centuries of Indian history and anthropology. It uses the idea of caste as the basis for a magisterial history of modern India. And in making a powerful case that the colonial past continues to haunt the Indian present, it makes an important contribution to current postcolonial theory and scholarship on contemporary Indian politics.

*Indigenous Roots of Feminism: Culture, Subjectivity and Agency* is an exploration of the historical sources across India's composite culture that have shaped the female self. Beginning with the Upanishads, it works with several foundational texts such as the epics and their retellings, Manusmriti, Natya Sastra and the literature of the Bhakti Movement in order to trace the histories of feminist questionings. The constant interweaving of literary and social texts and the tracing of both continuities and disruptions across time and space enables a

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perception of the way in which individual struggles have merged with collective resistance and allowed a questioning of relationships, institutional frameworks and traditional role models. Feminism as an ideology is invariably linked to culture as it works with both the body and the consciousness.

Indigenous Roots, without allowing itself to be submerged in excessive data, examines the validity of this belief across time to trace a connectivity with cultural formations.

?This volume situates Indians in the contemporary world and profiles the major facets of their thought and behaviour; then goes back to trace their roots to ancient thought to see how the past predisposes and the present guides Indians in their everyday life. The volume begins with a conceptual framework showing how the Indian worldview has encompassed and enveloped a variety of ideas and influences from divergent sources. As a result, Indians are both collectivists and individualists, hierarchically oriented while respecting merit and quality, religious as well as secular and sexually indulgent, spiritual as well as materialists, excessively dependent but remarkably entrepreneurial, non-violent in principle but violent in practice and comfortable in shifting between analytical, synthetic as well as intuitive approaches to reality. Such a coexistence of opposites often causes inaction, hesitation and perfunctory action, but also equips Indians to be innovative by

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continuously aligning their thought and behaviour to the demands of a milieu. The milieu has an inner layer consisting of desh (place), kaal (time) and paatra (person), which are embedded in the larger societal contexts of castes and classes, poverty, corruption, fragmenting politics, conflicts and violence and unfolding global opportunities and challenges. Cultural heritage permeates in all these. Indians function in this tiered, multifactorial, dynamic space. This volume draws evidence from ancient texts and the latest national and international research, many of which were conducted by the author and his associates. It does not, however, hesitate to indulge in anecdotal evidence, cases and speculative ideas in order to complete the picture. The author takes an in-depth view of the Indian mindset without getting the reader lost in either the intricacies of ancient philosophical abyss or the trivialities of present-day non-events.

This collection includes an appreciation of Wolpert's life and writings, and three of his previously unpublished essays. In addition it considers such subjects as premodern cities in South Asia, the Bene Israel in the Konkan, propaganda and the Raj in World War II, and linguistic nationalism and regional identity in Orissa.

The academic activity in relation to the performing arts is exploding at quite a fast rate. There are a number of old and new Universities and research



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centers offering a wide range of academic courses in the performing arts. However, traditionally the teaching-learning process in the performing arts field has been outside the ambit of the academic structure. The move of a traditional process to the academic circle has brought to the forefront some of the challenges of the move. These include both the teaching-learning process and the examination method.

Indian society is often described as one with 'unity in diversity' and as a composite culture. Since independence, India has also been termed 'democratic' and 'secular'. However, the discernible cracks that have appeared in recent years in these conceptualisations have led to contentious debates about the very nature of Indian society. Focusing on different facets of this exacerbating crisis, this book analyses the various issues confronting India's society and polity today which can assume crisis proportions if not tackled judiciously and expeditiously.

The definitive biography of free India's first Head of State Chakravarti Rajagopalachari (1878-1972), popularly called C.R. or Rajaji, is usually remembered as free India's Governor-General, or the first Indian Head of State. At one time considered Gandhi's heir, this brilliant lawyer from Salem was regarded in pre-independence years as one of the top five leaders of the Congress along with Nehru,

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Prasad, Patel and Azad. This biography written by Rajaji's grandson, the noted historian and biographer Rajmohan Gandhi, highlights Rajaji's role in the events preceding Partition. A statesman and conciliator of conflicts between stalwarts, he was perhaps the sole Congress leader in the forties to admit to the likelihood of Partition. He prophesied even then that Pakistan might break up in twenty-five years! Later, C.R. became a strident critic of Nehru and the Congress. As a founder of the Swatantra party in the fifties, he attacked the 'permit-license Raj' fearing its potential for corruption and stagnation, even while the tide was in favour of Nehru's socialistic pattern. Meticulously researched, using C.R.'s private papers, his contemporaries' archives, extensive interviews with eyewitnesses and contemporary accounts and newspapers, this intensely personal, yet objective account gives us an unparalleled portrait of one of the outstanding Indians of this century.

Passionate and forbidden love clashes with tradition and caste in a changing India. Kamala Kumari is more than a Gemini Studio starlet: she's a classical dancer trained in the age-old line of Devadasis, a caste set in place a thousand years ago when girls were first dedicated in south Indian temples to serve the gods and men. From the promise of art and devotion, the sacred dancers fell into the hands of priests who both exalted and betrayed them.

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Beautiful, brilliant and proud, Kamala struggles to escape the old ways, entangling her Indian assistant, Dutch lover, and his young American wife. With its turbulent passions amid social upheavals, *The Last Devadasi* takes readers on a sensual feast in the 1970s palm-shaded trading city of Madras.

The linguistic origin of the term Dalit is Marathi, and pre-dates the militant-intellectual Dalit Panthers movement of the 1970s. It was not in popular use till the last quarter of the 20th century, the origin of the term Dalit, although in the 1930s, it was used as Marathi-Hindi translation of the word "Depressed Classes". The changing nature of caste and Dalits has become a topic of increasing interest in India. This edited book is a collection of originally written chapters by eminent experts on the experiences of Dalits in India. It examines who constitute Dalits and engages with the mainstream subaltern perspective that treats Dalits as a political and economic category, a class phenomenon, and subsumes homogeneity of the entire Dalit population. This book argues that the socio-cultural deprivations of Dalits are their primary deprivations, characterized by heterogeneity of their experiences. It asserts that Dalits have a common urge to liberate from the oppressive and exploitative social arrangement which has been the guiding force of Dalit movement. This book has analysed this movement through three phases: the reformatory, the transformative

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and the confrontationist. An exploration of dynamic relations between subalternity, exclusion and social change, the book will be of interest to academics in the field of sociology, political science and contemporary India.

Women have witnessed acute socio-economic problems in male-dominated society in the annals of Indian sub-continent. However, they maintained their identity and consequently emerged as a useful partner in the household affairs. The theme has been comprehensively weaved into four volumes, viz., ancient, medieval and modern India with a thrust on freedom struggle for Swaraj. It has vividly described status of women during the phases of history; her rights and duties, standard of education, lives of Devadasi and widows, female slaves, divorce, remarriage system, the Muslim queens, participation of women in three major movements during Gandhian era, and their sacrifices, status of Dalit women, socio-economic regeneration, nuns in Kerala, women and family welfare, role in labour force and vision of Annie Besant. These Volumes would be useful for social scientists, researchers and students in India and abroad.

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