

**UNIVERSITY GRANTS COMMISSION  
BHADUR SHAH SAFAR MARH  
NEW DELHI - 110 002.**

Annexure : VIII

**PROFORMA FOR SUBMISSION OF INFORMATION AT THE TIME OF SENDING  
THE FINAL REPORT OF THE WORK DONE ON THE PROJECT**

1. Name and address of the principal investigator : TIBILE RAMESH DATTATRAY  
Dr. Ghali college, Gadhinglaj.
2. Name and address of the institution : Dr. Ghali college, Gadhinglaj.  
Dist- Kolhapur.416502 ( Maharashtra )
3. UGC approval no and date : File, 23-3040/11(WRO)
4. Date of implementation : 06/09/2012
5. Tenure of the project : 06/09/2012 to 05/09/2015
6. Total grant allocated : 50,000/-
7. Total grant received : 45,000/-
8. Final expenditure : 70,121/-
9. Title of the project : Rajan Gavas as Nativist: A Critical Study of  
his Novels.
- 10. Objective of the project :**

The present study, in its various facets,

1. be subjected to the most severe scrutiny of nativism in Rajan Gavas' novels,
2. strengths, virtues alongwith weaknesses of Rajan Gavas' work be identified,
3. The sources of his work be revealed,
4. The global significance of his work be identified, and
5. The nativistic literary values in his work are identified.

**11. Whether objectives were achieved :**

The present project is the result of the objective oriented study. The present study focuses the concept of nativism in regard with the literary contribution of Rajan Gavas. It also tries to focus some strengths and weaknesses of his literary production. The sources

of his work are also the important part of this study. The study tries to identify the importance of his literary contribution on global scenario. Finally the study focuses the nativistic values in his work.

In short, the study tries to achieve the objectives designed at beginning of the study.

## **12. Achievement from the project :**

The present minor research project helped to achieve the following matters –

1. The study of Rajan Gavas' literary contribution.
2. The life of rural people.
3. The study of different beliefs among the rural people.
4. The study of different tradition among the rural people.
5. The study of rural language.
6. The study of the concept – Nativism.
7. The study of different canons of nativism.
8. The study of pathetic life of marginal people due to the religious ideas.

## **13. Summary of the findings:**

Rajan Gavas is the representative of Bhahujan Samaj, who contributes to make up plurality of Indian civilization – background. By combining Jotirao Phule's ideology and Gandhian way of life, Nemade, successfully, established the term nativism, shaped by decentralized impulse, in Indian Literature within which Indian literary values have been discussed in Marathi literary scene. Rajan Gavas proves himself the perfect example of above ideology. He extended his contribution to make Nativism as a powerful thought and sensibility in the global scenario.

Rajan Gavas, being the leading creative writer in Marathi literature open the new parameter to his literary work that may play a vital role as it creates awareness among the common people about blind beliefs that are the sole causes of their critical situation. Here, we may locate him in the line of social reformers. He is the novelist, critic, poet and a short story writer. Being the resident of border area, he receives the mixed background Karnataka and Maharashtra. His growth is the witness of the typical local social and cultural background. He was live participant in the then great movement – “Anti-Devadasi” in Gadhinglaj area.

Being the man of sensitive mind, some basic doubts about the devadasi tradition proved him restless. His mind was greatly influenced by that movement. Observing the pathetic situation of affected people, he provided a platform to those people to open their mind in his writing. He was expecting superstition-free society.

Gavas is labeled as popular Marathi novelist as his novels reveal his rich personal experiences. The first group includes his novels – Chaundaka and Bhandabhog which are the products of his inner instinct. The second group includes Dhingana, Kalap and Tanakat in which we may observe the influence of the past and contemporary Marathi writers. His first two novels reveal the new and totally unknown personal experiences that were not reflected in any other novelists' work in the complete Marathi literary tradition. His live personal experiences made these novels purely rich and appealing one. In these novels, he depicts the pathetic and helpless life of Devadasis, the local evil tradition. His problem revealing novels helped him to achieve a distinguished position in the contemporary Marathi novel tradition. These two novels project the life-story of devadasis and jogatas.

In his first novel, Choundaka, he depicts the sad sufferings of the protagonist, Suli, the daughter of Baiyaza and Subhanya. It was the blind belief that 'Jat' (Long and estrangement of hair) is the will of God or Goddess as they prefer such typical hair. So she is forced to marry with God/Goddess. Thereafter, she is considered to be of whole world as like cattle grazing freely in the ownerless farm. It also presents the tensions and pressures in the field of farming.

In Bhandarbhog, the author points out the pathetic life of Tayappa being disturbed by evil social and cultural traditions. This novel is a fine example in which the author depicts the typical feature of the society that sucks the essence and identity of Tayappa. From opening to the end of the novel, we observe the detailed presentation of Tayappa's loneliness, anger, wrath and mute cry.

In his above mentioned two novels, we see the pathetic life of Devdasis and Jogatas whose original identities are challenged by social and religious systems. Some romantic ideologies are also indirectly focused in the novels. The author expects the new world in which such dirty and bad practices have no place. The protagonists express their anger against social customs in which the real life is objected in the name of Gads/Goddesses. They try to object their forced identities and expect the complete change where there will be no place for such superstitions and traditions. These customs and traditions make the author restless. His sad mind reacts very strongly and expects the positive change in farming and

religious rural life. He attacks the agricultural centred life, religious systems and exploiting systems in the rural life.

In his second phase, his choice of subjects and even language of his work reveal the impact of contemporary writers such as Bhau Padhey, Rangnath Pathare and Bhalchandra Nemade. Again in his novels, *Dhingana*, *Kalap* and *Tanakat*, the world of agriculture is at the centre. The agri-centred rural life is the basic thread of all these novels. The life of agricultural world is at the centre of his three novels. The realistic rural life with minute details is depicted in these three novels.

In the novel *Dhingana*, Gavas projects the inner mind of an educated but unemployed youth. The complexity in protagonist's mind is the main focus in this novel. The protagonist returns his native place as he fails to get the job. The hope in life springs in him when he participates in all social activities. To establish his power, he forms the group of youngsters to abolish old traditional power. Here, he feels some more happy but for a while.

In *Kalap*, Raghu Chilami, is the protagonist. He represents the sensitive youth of the new generation who struggles for self-identity. He is presented as the keen observer of the social and cultural happenings. The author attempts to depict him as a representative of the man who loses ones identity within the short span of twenty years. The author tries to focus the showiness in the contemporary social, cultural and educational world. Raghu is the product of this showy and corrupted world who wishes to change this situation. He reacts sadly at so called hi-fi or white collared culture that affects and destructs the rural integrity. He is restless at the pathetic social picture where common people are mostly victims.

His Sahitya Akademi Award winning novel, *Tanakat* is a finer example of rural life. The protagonist, Kabir Kamble struggles for social justice and equality. His sensitive mind does not accept the pretentious relationship between upper (savarna) and lower (dalit) class. He strongly believes in the philosophy of Ambedkar. During Abedkari Movement, he observes the huge gap between saying and doing among the people for social justice and equality. The antagonist, Shedbale is the symbol of seed of weeds that spreads rapidly in the society. The political field gets the wrong turn where corruptive thoughts spread to hammer the natural growth of good things. Gavas projects his protagonist, Kabir Kamble as a wrong man in the in corruptive world. By applying the image of the agriculture, the author focuses the weed like nature in human beings. He points out that such like people create an obstacle in the cultivation of good thoughts and ideas in the society. The writer uses the image of cloudy atmosphere where the clarity loses its original appearance. Here, the author attacks the

corrupted political transactions in the society. The complexity in the political field grows speedily resulting in fragments in the society.

All the novels of Rajan Gavas are the fine examples of new criticism as well as self-criticism of the present social life influenced by superstitions. He depicts the pathetic life of Jogatas and Jogatins (Men and Women offered to Gods/Goddesses) relating to agricultural world view. They project the changing dimensions in the social, cultural space. He deliberately and intentionally focuses on native values and new modernism. His novels are giving birth to variety of characters. There is a huge rush of characters in his novels which is the distinguished feature of his literary work. He rejected the traditional framework having a few characters, events and detailing. In short, the mind set of Gavas is designed with contemporary social, cultural surroundings. His active participation in Anti-devadasi Movement could help him to know the factual sufferings in the life of Jogatas and Jogatins.

Rajan Gavas's novels depict heartless superstitions, chaotic power of Gods and Goddesses and evil customs in the Indian tradition. It also focuses the destruction and doom ending of the family due to these types of evil traditions. His novels also reveal the life of poverty, superstitions and pathetic living of marginalized communities. His novels also are labeled as thought provoking while depicting the social and cultural problems.

Rajan Gavas keeps his connectivity with native tradition as his novels seem to be stories which follows the Indian native oral tradition. No doubt, all his novels are readable but the reader may feel more comfortable in the role of listener and somebody should tell all these stories. The total exploitation is another thread of nativism. In Indian society, exploitation is year long tradition based on the caste system. All lower class people are the victims of the exploitation triggered by upper class. For exploitation, even we observe the inner hierarchy in the lower castes too. Some lower class people are active participants in the exploitation process. They support for it if given a little importance and equality to them. Gavas presents very strongly another factor of exploitation. The co-operative societies again play as the dominant centre of exploitation in today's Indian society.

Rajan Gavas can be labeled as nativist as he goes to the root of social problem generated by superstitious mind and tradition. She expresses his sympathy for poor people who fall a prey to these blind beliefs and perform unwanted ritual function leading to them the life of misery and sufferings. They fail to manage the expenses of such programs and so take loans either from the society or the moneylenders. They keep their land as an asset to get loan and loose it if failed to repay their loans. By losing their land, they again enter into very

condition. This picture is very nicely projected by the author expecting to perform any positive action and get rescue from such dreadful conditions.

Rajan Gavas gives more importance to the life of common people. So the themes, subject matter, characters and setting are purely native one. His focus is on the sources of exploitation of poor and rural people. The religion plays the significant role in misdirecting the common people. The education of these people to create awareness among these people is also necessary. The lack of education is sole cause of all their sufferings.

15. Whether any Ph.D. enrolled /produced out of the project: No

16. No. of publications out of the project : No



**PRINCIPAL INVESTIGATOR**



**PRINCIPAL**  
**DR. Ghali College**  
**Gadhinglaj, Dist. Kolhapur.**