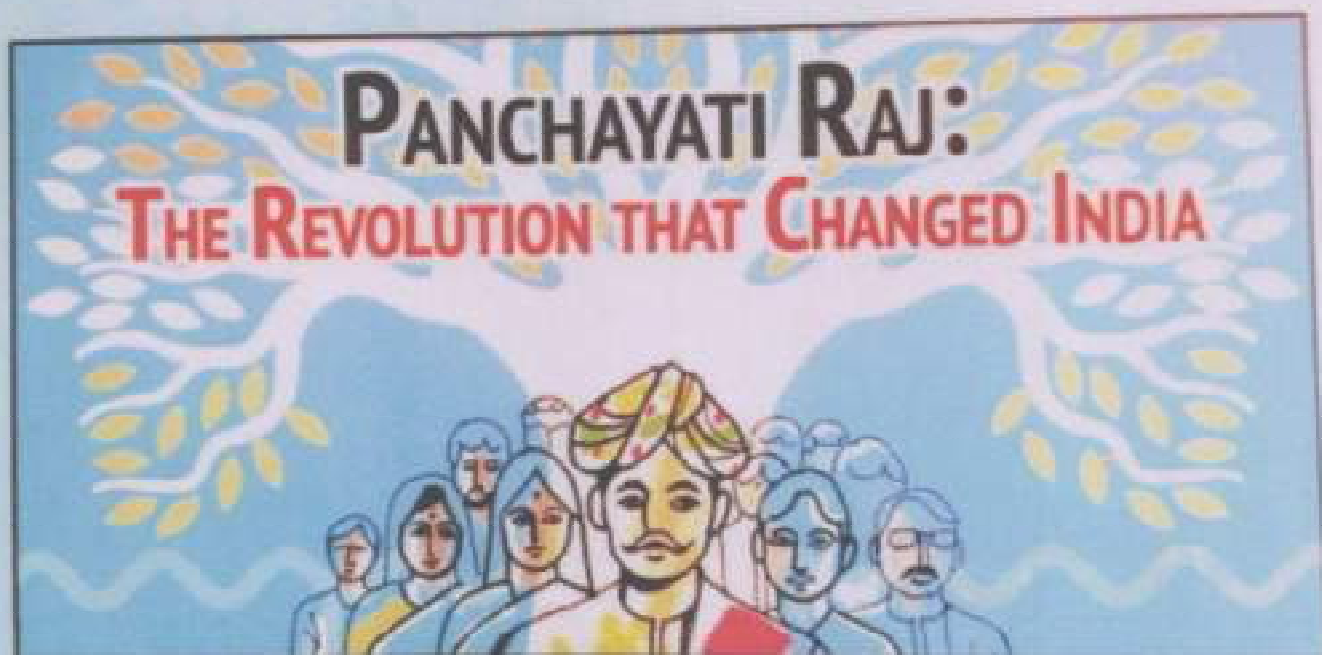


# **PANCHAYAT RAJ**

(STATUS & GOALS)



EDITOR  
DR. DNYANESHWAR S. SHAMBHARKAR

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## **(STATUS & GOALS)**

**Editor**

**Dr. Dnyaneshwar S. Shambharkar**



**Aadhar Publications, Amaravati**

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■ Dr. Dnyaneshwar S. Shambharkar

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**Role of Gramsabha in Rural Development; an  
Analytical Study**

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**Abstract:**

A small village is managed by a local self-government body called Gram Panchayat. This administration is looked after with the help of Sarpanch, Upasarpanch, GramSevak. The lowest but most important level in Panchayat Raj is called Gram Panchayat. It is also called the Executive Committee of the Gram Sabha. In the year 1992, the 73rd amendment was passed in the constitution of our country, due to this amendment Panchayat system of government was started in our country. In this panchayat state system, a system called gram sabha has been created in each gram panchayat.

Gram Panchayat Act was enacted in Maharashtra in 1958. This Act also created Gram Sabhas in each Gram Panchayat. They have now acquired constitutional status due to the 73rd Amendment. Also, the Government of Maharashtra passed some amendments in the Gram Panchayat Act 1958 in the Gram Sabha context and passed the Gram Panchayat 'Amendment Ordinance' on October 16, 2002. Therefore, Gram Sabhas have been given special importance and instead of earlier four Gram Sabhas, a total of six Gram Sabhas have been made mandatory. It is also mandatory to hold village meetings of women. Gram Sabhas have also been given other special powers due to this amendment.

**Keywords:** Gram

Panchayat, government, Panchayat Raj, Gramsabha, Sarpanch, Gramsevak.

**Introduction:**

Gram Sabha is a truly democratic institution. In order to make the affairs of the Gram Panchayat more transparent through the participation of the villagers, the voice of the people at the grassroot level should reach the government, a Gram Sabha was established for each village under Section 7A of the Bombay Gram Panchayat Act

1958. Gram sabha members should come together. Tell the Gram Panchayat what are the needs of the people and suggest what schemes should be taken up for the betterment of the villages. Advise and guide Gram Panchayat. In short, Gram Sabha members should participate in the development of villages. Apart from this, Gram Sabha, Gram Panchayat should inform and review the works done in the development of villages during the year. The village panchayat should take information about the development works that it has decided to carry out in the next year. The gram panchayat should calculate the expenditure incurred during the year and get information about the amount to be spent in the next year. The Gram Panchayat should know the doubts raised by the Auditing Officer while verifying the accounts and understand the answers given by the Gram Panchayat to those queries. Ask questions about the affairs of the Gram Panchayat and get information and give instructions to the Gram Panchayat. That is, it is expected that the gram sabha should control the affairs of the gram panchayat and encourage the elected members of the gram panchayat if they do good work and ask them to answer if they do not perform well.

**What is gram sabha?**

The Gram Sabha of every village is the platform of rights of the villages. It is the 'Lok Sabha' of the village. The people of the village should come together, tell the Gram Panchayat what are the needs of the people and suggest what plans should be taken up for the betterment of the villages, advise and guide the Gram Panchayat for the development of the village. In short, Gram Sabha is the platform of the people of the village where the villagers participate in the affairs of the Gram Panchayat. Under Section 7 and 8 of the Maharashtra Gram Panchayat Act, there is a provision for holding a Gram Sabha.

**Provisions regarding Gram Sabha of Maharashtra Gram Panchayat Act:**

- 1) Members of the Gram Sabha the electors of the village (villagers above 18 years of age who are named in the voter list) shall be the members of the Gram Sabha.
- 2) Gram Panchayats are obliged to hold at least six Gram Sabhas in every financial year (1st April to 31st March).

16) Gram sabhas minimum 100 or 15 percent of the total electorate, whichever is less will be considered as quorum.

17) The Minutes (Minutes) of the Gram Sabha will be prepared by the concerned Secretary (Gram Sevak) of the Gram Panchayat, or if not possible, be directed by the Deputy Sarpanch, shall form the staff of the Gram Panchayat.

18) The Gram Panchayat once in every six months, shall report the expenditure incurred on development works in the Gram Sabha and the information thereof shall be posted on the notice board of the Gram Panchayat.

19) All matters raised by the villagers in the Gram Sabha shall be discussed and considered by the Gram Panchayat.

#### **Schedule of Gram Sabha:**

According to Section 7 of the Maharashtra Gram Panchayat Act, it is mandatory to hold four of the six meetings on April-May, August-September, November and 26th January. The first meeting of Gram Sabha should be held within two months after the beginning of that year.

#### **Preparation of Gram Sabha:**

1. Notice of Gram Sabha must be given at least 7 days in writing.
2. The Gram Sabha should be publicized through publicity and by posting notices in public places in the village. Also, publicity should be done through mobile SMS.
3. Gram sabha instruction, notice should be given to all government and semi-government employees at village level.
4. Matters to be taken up in the Gram Sabha must be submitted in writing to the Sarpanch/Gram Seva two days before the date of the Gram Sabha.
5. It is mandatory for members to hold Ward Sabha in their respective wards before every Gram Sabha.

#### **Functioning of Gram Sabha:**

In the first gram sabha of the financial year, it is mandatory to take the administration report of the previous financial year, statement of accumulated expenditure, audit report, answers given to the audit and development program of the current year. (Under Section 8). If these matters are not taken up for approval in the Gram Sabha, action may be taken to remove the Sarpanch from the post.

Other gram sabhas are mainly responsible for the planning of development works, selection of beneficiaries under individual benefit

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schemes (houses, individual toilets etc.), financial plan of Mahatma Gandhi National Employment Guarantee Scheme as well as approval of the budget for the financial year and work to be undertaken under various schemes.

### **Powers and Duties of Gram Sabha:**

1. Approval of social or economic plans, programs and projects to be implemented in the village before the Gram Panchayat undertakes them.
2. Authorizing the Gram Panchayat to incur any expenditure on development schemes.
3. Gram Sabha to select beneficiaries for personal benefit schemes of State or Central Government.
4. Approve the budget for the financial year.
5. Before acquiring any land, the gram panchayat must seek the opinion of the gram sabha before expressing its opinion.
6. Gram sabhas have the power to elect committees like TantamuktiSamiti, Village Education Committee, Rural Water Supply and Sanitation Committee, Audit Committee etc.

### **Implementation of Gram Sabha resolutions:**

1. The resolutions passed in the Gram Sabha have to be implemented by the Sarpanch/Gram Sevak.
2. Gram VikasAdhikari (Gram Sevak) is responsible for correspondence with the concerned government departments regarding the decisions approved in the Gram Sabha within the prescribed time. Sarpanch should follow up on this.
3. The minutes of the Gram Sabha must be submitted to the PanchayatSamiti within 7 days.

It is mandatory to post the minutes of the Gram Sabha on the board

Dated 25th June, 2014 Government Decision No. As per Sangram-2014-P.K43/Sangram Room, from April 1, 2014, all Gram Panchayats in the state have made it mandatory to post the minutes of Gram Sabha/Monthly Sabha/MahilaSabha/Ward Sabha and various committee meetings on the gram panchayat board and publish it on the gram panchayat website. Also, instructions/notices of Gram Sabhas and other meetings should be given only in the prescribed format.

six Gram Sabhas in a year. There is no problem if you take more than six. But it does not seem to be implemented in reality. For that, it is necessary for the youth of the village to pay attention to how the Gram Sabha can be held efficiently. Voters have the right to speak in the Gram Sabha. Voters should speak with the permission of the Gram Sabha President. Only the Speaker can answer the questions of the voters in the meeting. Others have no right of reply. But in reality the voters are not allowed to speak in the Gram Sabha. Also other people try to answer. Therefore, to see whether the work of the gram sabha is really going on or not, it is necessary to ensure it at the highest level by shooting the video of each gram sabha. Prepare a statement of the issues you want to be resolved in the next Gram Sabha and submit the request to the Gram Panchayat eight days before the meeting and acknowledge it. A resolution should be presented in the Gram Sabha. A majority should be forced on it. The resolution is passed or failed, it should be read whether it is written in the proceeding book or not, whether the resolution is written as it is or it is changed. Otherwise there are many cases of not writing the proceeding book or wrongly writing it even after the resolution. It is compulsory to hold the first gram sabha of the financial year in the office of gram panchayat. Also the rest of Gramseva should be taken on other increments, settlements like the chairman of English alphabets. It is mandatory to hold Gram Sabha in the evening or early in the morning at the convenient time of the voters. A Women's Gram Sabha must be held one day before every Gram Sabha. The resolutions passed in that meeting have to be accepted by the Gram Sabha as it is. If our resolution is not recorded in the original minutes, we can check the video recording of the Gram Sabha from behind. Every village has highly educated persons. They should be appointed to the village education board and they should be directly involved in how to improve the quality of education in the village. By doing this, every village can get quality education. Every village should have an anti-corruption committee of village dignitaries and the direct involvement of this committee should be in the Gram Panchayat through the Gram Sabha. By doing this every gram panchayat can be free from corruption. Government should take initiative for that. It is necessary to get the benefit of various schemes to the poorest sections of the village. It is necessary to make Gram Sabha competent for that. In order to benefit the people of the village



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from various schemes, it should be verified whether they have actually participated in the Gram Sabha or not. It is necessary to control the gram sabha so that only the person who attends the gram sabhas gets the benefits of the schemes in priority order and the rich sections of the village do not get the benefits of the schemes.

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प्राध्व

मनुष्य

एकमेकांच्या विविधतेने नट भिन्न असतात धर्म, जाती, व तरी तो समान समाजातील 1 सुरक्षितेचा आणि प्रत्येक अवलंबून असतात. मान आणि मानवी राज्यघटनेतही अधिकारांच्या व्यवस्थेला या महत्ते आहे.

मानवी संविधान आणि हक्क मानवा सारसदक्षिके 1

मानवा दितेची बाब आहे. व्यक्ती समतेचा आणि अधिकार प्राप्त भारतात या अधिकारांचे दिवले. निम्न जैविक वैशिष्ट्य

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श्री. भोये सुरेश मुरलीधर

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मो.न. ९८६०२६१३२२, email- sureshbhoys1975@gmail.com

### प्रस्तावना :

संपूर्ण जगातील मानव समाजासाठी १९६८ हे वर्ष आंतरराष्ट्रीय मानवी हक्क वर्ष म्हणून साजरे केले. आज जगातील सर्व राष्ट्रांनी मानवी हक्कांची संरक्षण स्वीकारली आहे. त्यामुळे मतदान अधिकार निर्मिती झालेली आहे. आज मतदान अधिकार हा कायदेशीर अधिकार आहे. भारताच्या राज्यघटनेत मूलभूत हक्कांचा समावेश करून त्यांच्या संरक्षणाची जबाबदारी न्यायानुसार सोपवली आहे. भारतात इ.स. १२ ऑक्टोबर १९९३ रोजी 'मानवी हक्क संरक्षण कायदा' तयार केला आहे. भारतात केंद्रीय स्तरावर केंद्रीय मानवी हक्क आयोग, राज्यपातळीवर राज्य मानवी हक्क आयोग स्थापन केलेले आहेत. भारत मानवी हक्कांच्या संरक्षणात संवेदनशील असल्यामुळे आजपर्यंत भारतात लोकशाही टिकून आहे. मानवाने बागमावर निस्सीम वेम करावे मानवी हक्कांच्या संरक्षणासाठी पुढाकाराने दूर राहणे गरजेचे आहे. मूलभूत हक्कांच्या माध्यमातून भारतीय नागरिकांना मतदानाचा अधिकार मिळाला ही प्रत्येकासाठी अभिमानाची बाब आहे. मतदान हा निवडणूक प्रक्रियेतील महत्वाचा घटक असून मतदान करणे मतदाराचे आज्ञा कर्तव्य आहे. संतोषजनक पद्धती :

सदर शोधनिबंध हा दुय्यम माध्यमाच्या स्त्रोतावर आधारित आहे. यामध्ये सर्वत्र ईश, वर्तमानपत्रातील लेख, वर्षाभित्त, यांचा आधार घेतला आहे.

उद्देश :

- १) मानवी हक्क - अर्थ, स्वरूप आणि इतिहास अभ्यासणे.
- २) मानवी हक्क स्पष्ट करणे.

३) मतदान अधिकार अभ्यासणे.

४) मतदान अधिकार आणि मानवी हक्क महत्त्व अभ्यासणे.

मानवी हक्क :

जेव्हा माणूस जन्माला आला तेव्हापासूनच मानवी हक्क निर्माण झालेले आहेत. मानवी हक्कांची खरी मुळावत इ.स. १२१५ च्या 'मॅग्नो कार्टा' - इंग्लंडमधील महाधिकारपत्र - इंग्लंडचा राजा आणि जनता यांच्यात करार होऊन झाली, तसेच अमेरिकन राज्यघटनेतील बिल ऑफ राइट्स व हेबीकॉर्पोरल इ. कायदे म्हत्वाचे आहेत. २१वे शतक हे मानवी हक्कांचे आहे असे म्हटले जाते. इ.स. १३ व्या शतकात संत ग्रान्थधरांनी 'हे विश्वची माझे घर' यापासून विश्वबंधुत्व सांगितले आहे याचे मुसंडीची 'घरा तो एकही धर्म' ही प्रार्थना मानवतावाद सांगणारी आहे. Live & Let Live 'जगा आणि जगू दया' हे तत्वज्ञान मानवी हक्कांमध्ये अभिप्रेत आहे. मानवाला सुखी, अनंदी, निराश्रय आणि मर्यादित जीवन जगण्यासाठी मानवाला हक्क प्राप्त होणे आवश्यक आहे. माणसाने माणसाला माणसासारखी वागणूक देणे म्हणजे मानवतावाद होय. दुसऱ्या महायुद्धापूर्वी जर्मनीमध्ये हिटलरच्या नात्सीवादाने ६० लाख ज्यू लोकांची निर्धन हत्या करण्यात आली. तसेच दुसऱ्या महायुद्धात अमेरिकेने जपानच्या हिरोशिमा आणि नागसाकी या दोन शहरांवर केलेल्या बॉम्ब हल्ल्यामुळे लाखो लोक मारले गेले मानवी जीवनाची वाटाहत झाली. त्यामुळे जगातील मानवजात भयभीत होऊन मानवी संरक्षणाचा विचार करू लागली. संयुक्त राष्ट्रसंघाने १९४६ मध्ये मानवी हक्क अधिनाची स्थापना केली. मानवी हक्कांची जाणीव पुन्हा पुन्हा जाहीर, आपल्या कर्तव्याची जाणीव जाहीर म्हणून १० डिसेंबर १९४८ रोजी संयुक्त राष्ट्रसंघाने मानवी हक्कांचा जाहीरनामा प्रसिद्ध केला.

• मानवी हक्क अर्थ :

- १) 'मानवी हक्क म्हणजे असे हक्क की जे मानवी जीवन, मानवी स्वातंत्र्य, मानवी समानता व मानवी प्रतिष्ठा यांच्याशी संबंधित असतात'.
- २) 'अभिला आपल्या व्यक्तिमत्त्वाचा सर्वोत्कृष्ट विकास साधता येईल अशी परिस्थिती म्हणजे मानवी हक्क होय'.

३) 'मानवाला प्रतिष्ठेचे, जन्मानाचे जीवन जगण्यासाठी जे हक्क आवश्यक असतात त्यांना मानवी हक्क म्हणतात'.

• व्याख्या :

१) विश्वकोश : 'जे अधिकार मानवाला जन्मापासून प्राप्त होतात, सामानाने जगण्यासाठी आवश्यक असतात त्यांना मानवी हक्क म्हणतात'.

२) मॅकफार्लेन : 'जे अधिकार प्रत्येक व्यक्ती आणि पुरुषाला माणूस वा मात्वाचे प्राप्त होतात त्यांना मानवी हक्क असे म्हणतात'.

• स्वरूप आणि इतिहास :

पूर्व पूर्वीपासूनच मानवी हक्कांची कल्पना निर्माण झाली होती. कत्तोने सामाजिक करार सिद्धीत प्रत्येक व्यक्तीला जन्मापासून नैसर्गिक हक्क प्राप्त होत असतात असे स्पष्ट केले. १७८९ मध्ये फ्रेंच राज्यक्रांतीने स्वातंत्र्य, समता आणि बंधुता ही तीन तत्वे जगाला दिली त्या तत्वांमध्ये मानवावादा दिवून येतो. तात्काळीन अमेरिकन राष्ट्राध्यक्ष सस्पेन्ट यांच्या पुढाकाराने १० डिसेंबर १९४८ रोजी संयुक्त राष्ट्रांमध्ये मानवी हक्कांचा जाहीरनामा प्रसिद्ध केला. तेव्हापासून १० डिसेंबर हा दिवस 'जागतिक मानवी हक्क दिन' म्हणून साजरा केला जातो. या जाहीरनाम्यात ३० कलमांचा समावेश करून ६० पेक्षा अधिक मानवी हक्क स्पष्ट केले आहेत.

• मानवी हक्क : (१) प्रत्येक माणूस जन्माने स्वतंत्र आहे. (२) जीवन जगणे हा प्रत्येकाचा नैसर्गिक अधिकार आहे. (३) मानवा-मानवात कोणताही भेदभाव न करता (जात, धर्म, भाषा, लिंग, वंश) शोषणविरहित जगता याचे. (४) कायद्यापुढे सर्व व्यक्ती समान आहेत. (५) कायद्याच्या आधारशिवाय कोणताही अटक करता कामा नये. (६) प्रत्येकाला आपली वाढू पाहण्याचा अधिकार आहे. (७) कोणाचाही व्यक्तीच्या बाबती जीवनात हस्तक्षेप करू नये. (८) प्रत्येकाला माणस, वेधन, मुद्रण, सभा, कुटुंब व्यवस्थापन, नागरीकत्व याचा अधिकार आहे. (९) योग्य काम योग्य वेळ मिळणे (१०) प्रत्येकाला धर्म आचार विचार स्वातंत्र्य आहे. (११) गुलामगिरीची पद्धत बंद करणे. (१२) पती - पत्नी मधील समानता इ. अधिकारांचा समावेश आहे.

मतदान अधिकार :

भारतीय राज्यघटनेने संसदीय व लोकजाही शासनपद्धतीचा स्वीकार केलेला आहे. लोकांनी लोकांसाठी लोकांवर चालवलेली शासनपद्धती म्हणजे लोकजाही होय. जनतेने निवडून दिलेले लोकप्रतिनिधी जनतेला विचारात घेऊन राज्यकारभार करतील अशी अपेक्षा भारतीय राज्यघटनेत आहे. भारतीय राज्यघटनेने १९५० पासूनच २१ वर्षे वय पूर्ण करणाऱ्या सर्व स्त्री-पुरुषांना लोकजाही भेदभाव न करता मतदानाचा अधिकार प्रदान केलेला आहे. त्यानंतरच्या काळात जास्तीत जास्त लोकांचा राजकीय सहभाग वाढविण्यासाठी १९८९ साली ६१ वी घटनादुरुस्ती करून पंतप्रधान राजीव गांधी यांच्या काळापासून वयाची १८ वर्षे पूर्ण करणाऱ्या सर्व भारतीय नागरिकांना मतदानाचा अधिकार देण्यात आला. मताधिकारामुळे देशातील सामान्य जनतेला राजकीय प्रक्रियेत सहभागी होण्याची संधी प्राप्त झाली आहे. मतदार हा निवडणूक प्रक्रियेतील महत्त्वाचा घटक असून मतदान करणे मतदाराचे पवित्र कर्तव्य आहे. मतदानातूनच मतदारांची इच्छा प्रतिबिंबित होत असते. मतदानातून राजकीय सहभागारोबरच राजकीय जागृता वाढण्यास मदत होते. मतदान हे राजकीय सहभागाचे व्यक्तिगत साधन असले तरी, त्याचा राजकीय जीवनातही वृक्ष पावसा होतो. दिवसेंदिवस मतदानाचे प्रमाण वाढत चालले आहे. भारतात गुजरात राज्यामध्ये मतदान करणे सक्तीचे मानले जात आहे. मतदारांच्या सक्रिय राजकीय सहभागावरच लोकजाहीचे कस अवलंबून असते. भारतात इ.स. २०११ पासून २५ जानेवारी हा दिवस 'राष्ट्रीय मतदार दिन' म्हणून साजरा केला जातो. कारण जनतेला आपण मतदार असल्याची जाणीव करून देणे हा उद्देश आहे. लोकजाही शासन व्यवस्थेत मतदारांच्या वर्तनाचा महत्त्वाचे स्थान असते. मतदान वर्तनाचा अभ्यास केल्यामुळे मतदारांकडूनच्या पूर्वीच्या काळांमध्ये बराच बदल झाला. मतदार हा विचार करतो, या कल्पनेला गडा देला. कारण निवडणुकीच्या प्रचारात मतदारांपुढे मांडण्यात आलेल्या अनेक पर्यायांपैकी त्याला एका पर्यायाची निवड करवायची असते. परंतु निवडणुकीच्या प्रचारात सुटबाज होण्याच्या अगोदरच कोणत्या उमेदवाराला कस द्यायचा हे मतदारांनी ठरविलेले असते. त्यामुळे

मतदानाच्या संदर्भात निर्माण येण्याचा भाग कमी असतो. मतदाराच्या वर्तनावर वेगवेगळे पटकांचा प्रभाव पडत असतो. त्यामुळे जनतेच्या राजकीय सहभागाची दिशा ठरत जात असते.

समस्येप :

मानवी हक्क हे मूलभूत आणि नैसर्गिक हक्क आहेत. जे मानवाच्या विकासासाठी आवश्यक आहेत. हे हक्क कोणालाही हिरावून घेण्याचा अधिकार नाही. सर्वांनी मानवी हक्कांच्या जागृतीबरोबरच मतदान अधिकार जागृती करून आपले कर्तव्य पार पाडणे महत्वाचे आहे. आज ग्रामीण भागापेक्षा शहरी भागामध्ये मतदानाचे प्रमाण कमी दिसून येत आहे. लोकांमध्ये राजकीय उदासीनता दिसून येत आहे. अशिक्षित मतदारांना निवडणुकीच्या कार्यक्रमाचे महत्त्व समजावून सांगून लोकजाही प्रक्रियेचे महत्त्व पटवून देणे आवश्यक आहे. लोकजाहीत मतदार हा राजा आहे. मतदानाचा हक्क हा पवित्र हक्क आहे. प्रत्येक नागरिकाने मतदान करून आपले मूलभूत कर्तव्य पार पाडणे पाहिजे. प्रत्येक निवडणुकीत मतदानाचा हक्क बजावला पाहिजे. सरकार बनवण्यात देशातील प्रत्येक मतदाराची भूमिका महत्वाची असते. जगातील वेगवेगळ्या देशांमध्ये मतदान हक्कासाठी लोकांना संघर्ष करावा लागला. मात्र भारताला स्वातंत्र्य मिळाल्याबरोबर सर्व प्रौढ स्त्री - पुरुषांना मतदानाचा अधिकार दिलेले आहेत. प्रत्येक मत वमूज्य आहे. १- १ मताने सरकार बनवले जाते किंवा विघटित असते. कोणत्याही देशाचा मतदार देशाच्या विकासाचे निच ठरवत असतो. प्रत्येक मतदाराने देशाचे भविष्य पडवण्यात सहभागी होणे आवश्यक आहे. लोकजाहीच्या बळकटीसाठी मतदान करणे महत्वाचे आहे. मतदानाचा हक्क बजावले म्हणजे राष्ट्रीय कर्तव्य आहे तसेच ती एक सामाजिक जबाबदारी आहे ही जाणीव मतदारांमध्ये निर्माण करणे गरजेचे आहे. देशाच्या हितासाठी व विकासासाठी मतदान करणे आवश्यक आहे.



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प्रस्तावना :

आदिवासी समाज म्हणजे अगदी प्राचीन काळातील किंवा अगदी मुळचे रहिवासी असा अर्थ घेतला जातो. "आदिवासी समाज म्हणजे प्रगत, नागरी समाजापासून अलिप्त असलेला दूर रातावनात व डोंगरदर्यात राहणारा आणि धर्म, बोलीभाषा हाथारी बाबतील समानता असलेला सामाजिक समूह होय". गिरीन व गिरीन या विचारवंतांच्या मते- "एका विविध सुप्रदेशात वास्तव्य करणारा, समान बोलीभाषा बोलणारा आणि समान सांस्कृतिक जीवन जगणारा परंतु अजून ओळख नसलेला स्थानिक गटांचा समुदाय म्हणजे आदिवासी समाज होय". जगातील जवळपास सर्वत्र प्रदेशात आदिवासी आढळतात अपवाद फक्त युरोप आहे. जगात जेव्हा १५० देशात आदिवासींची लोकसंख्या आहे, सर्व आदिवासी हे त्या त्या प्रदेशातील मूळ निवासी आहेत, तसेच यातील काही जमाती स्वातंत्र्य मिळाले आहेत, आदिवासी आणि स्थानिक लोकांमध्ये फरक बघता त्यांना आंतरराष्ट्रीय कायद्यामध्ये विशेष स्थान आहे. भारत आणि उत्तर अमेरिका या देशातील आदिवासींना कायदेनीत मान्यता दिलेली आहे, आदिवासी लोकसंख्येच्या बाबतील जगात अफ्रिका खंडानंतर भारताचा दुसरा क्रमांक लागतो. आदिवासी जमाती भारतीय समाजातील सर्वात कमकुवत असून प्रचंड गरिबीत आपले जीवन जगत आहेत. भारतामध्ये आदिवासी म्हणून संबोधल्या गेलेल्या समूहांना अनुसूचित जमातींचा दर्जा देण्यात आला आहे, राष्ट्रपती अध्यक्षतेनुसार आदिवासी जमाती किंवा त्यांशी संबंधित काही गट किंवा समूह यांना अनुसूचित जमाती म्हणून जाहीर करू शकतात. भारतीय राज्यघटनेने आदिवासी जमातींना विशेष संरक्षण दिले आहे.

अदिवासी जमाती या मूळ भारतीय रहिवासी आहेत म्हणून त्यांना भारत देशाचा मूळ मानक म्हणतात. अदिवासींसाठी विविध चळवळी झालेल्या असल्या तरी त्यांचे बऱे अजूनही पुढेलेले नाहीत.

संशोधन पद्धती :

संदर्भ शोधनिबंध हा दुय्यम माध्यमाच्या स्त्रोतावर आधारित आहे. त्यामध्ये संदर्भ लेख, वर्तमानपत्रातील लेख, चर्चासत्र, यांचा आधार घेतला आहे.

उद्देश : १) अदिवासी चळवळ पार्श्वभूमी अभ्यासणे.

२) अदिवासी चळवळीचे स्वरूप अभ्यासणे.

३) अदिवासी चळवळीचा विकास अभ्यासणे.

\* अदिवासी चळवळीची ऐतिहासिक पार्श्वभूमी :

एखाद्या जमातीकडे ऐतिहासिक दृष्टीने पाहिले जाते. ऐतिहासिक दृष्टीने पाहता इतर कोणत्याही समाजाला जेवढा दिर्घकाळीन इतिहास लाभलेला आहे तेवढ्याच अदिवासी समाजाला मुळाव्या लाभलेला आहे. अदिवासींवर झालेला जाल्याचार, जुभुन, जबरदस्ती, परंपरागत वैयक्तिक स्वातंत्र्याचा संकोच, जीवनपद्धतीवरील आक्रमण याबिरोद्ध लढण्यासाठी अदिवासी चळवळीचा उदय झाला आहे. जगातील सर्वच अदिवासींचा इतिहास मुळाने व वेदनेने भरलेला आहे. भारतात एकूण ५५० अदिवासी जमातींचा उल्लेख अनुसूचित जमातीत केला आहे. भारतीय राज्यघटनेत त्यांना अनुसूचित जमाती संबोधले आहे. त्यांनाच पुळनिवासी, अदिम जमाती, जंगलचे रात्रे, भूमिपुत्र, मिरिजन, वनवासी, वननिवासी, वन्यजाती, अदिवासी अशी वेगवेगळी नावे आहेत. पूर्वीपासूनच अदिवासींचा उदरनिर्वाह हा जंगलावर व जंगलसंपत्तीवर होत असे. पण ब्रिटिश सत्ता भारतात प्रस्थापित झाल्यानंतर अदिवासींना जंगलावर उदरनिर्वाह करण्यास बंदी घालण्यात आली. इ.स.१९०१ नंतर अदिवासींचा जंगलावरील हक्क इंग्रजांनी काढून घेतला आणि त्यांना वेथील सुनिश्चित जागांची साथ दिली. या असहान व अन्यायकारक बंदी विरोधात ब्रिटीशांविरुद्ध अनेक अदिवासींनी विविध ठिकाणी उठाव व आंदोलने केली. त्यामध्ये कोलान, गोंड, कोली, भिल्ल, रामोली, मुंडा या अदिवासी

जमातीचा प्रामुख्याने समावेश होता. आपल्या मागण्या पूर्ण करण्यासाठी आदिवासींनी चळवळ सुरू केली. या चळवळीच्या पुढील प्रमुख मागण्या होत्या - (१) जंगलावर व जंगल संपत्तीवर अधिकार मिळावेत. (२) जंगलामध्ये होणारी उत्पादने गोळा करण्याचे अधिकार मिळावेत. (३) पत्रव्यवस्थेवर अन्य मागवड करण्याचा अधिकार मिळावा.

\* आदिवासी चळवळीचे स्वरूप :

आदिवासींनी त्यांच्या हक्कांसाठी व मागण्यांसाठी केलेली चळवळ म्हणजे आदिवासी चळवळ होय. आदिवासींची चळवळ जमीन व जंगल या दोन घटकांवर आधारित आहे. कारण आदिवासी भेदजमिनी इतकेच जंगलावरही अवलंबून होते. आदिवासींचा उदाव जमीनदार, मावकार आणि सरकारी अधिकारवांढिरूड केवळ लोचणामुळे नव्हता, तर ते परकीय असल्यामुळे होता. भारतीय आदिवासी चळवळीच्या बाबतीत अनीकदच्या काळात प्रामुख्याने कारणी चर्चा विचार विनिमय केला जात नाही. परंतु भारतीय आदिवासी चळवळ भारताच्या राजकीय आंदोलनाच्या इतिहासात वेगळा दगड ठरलेल्या आहेत. भारतीय आदिवासींच्या लढ्याला इतिहासात दुर्लक्षित केले गेले आहे. आदिवासींनी प्रस्थापित राजकीय व्यवस्थेच्या विरोधात बंड करण्यासाठी संचलित जमीनी ही अत्यंत महत्वाची असते हे ओळखले होते. भारतीय स्वातंत्र्य चळवळीच्या प्रभोदर आदिवासींनी १७५३ पासून ते आतापर्यंत आपला लढा सुरूच ठेवलेला आहे. भारतात इंग्रज राजवट असताना १८ व्या शतकात आदिवासींनी वेळोवेळी केलेल्या बंडांची एक माहिती आहे. १८८५ मध्ये सरदार वारड व १८९५ ते १९०० मध्ये झालेली मुंबा जमातीच्या लोकांमधील विरग चळवळ. १८३२ मध्ये मुंबाजीमध्ये झालेला संगानारायण हुंगामा, १८५०-५८ या काळातला संगानांनी केलेले बंड आणि १८८० मध्ये काचा लामांनी केलेले बंड या आणि असाय अनेक चटना घडलेल्या आहेत. भारतीय आदिवासी समाज विविध जमातीमध्ये विभागला गेला असल्याने त्याला संचलित करणे अवघड झाले आहे. आदिवासी समाजात कार्य करणाऱ्या काही संचटना सर्व जमातीतील लोकांना एकत्र आणण्यासाठी कार्य करत

आहेत. तर काही संघटना जातीनुसार आपली बात बळकट करण्याचा प्रयत्न करत आहेत. आदिवासींच्या एकीकरणात राजकीय नेत्यांचे हितसंबंध गुंतलेले आहेत. सर्वच आदिवासींचे एकीकरण करण्यासाठी विविध संघटनांच्या माध्यमातून प्रयत्न होत असले तरी त्यांना पाहिजे तसा इतिहास मिळत नाही.

\* आदिवासी चळवळीचा विकास :

Anthropological Survey of India यांनी १९७६ साली केलेल्या अभ्यासानुसार भारतात ३६ आदिवासी चळवळी होत्या. त्यापैकी १४ चळवळी उत्तर-पूर्व भारतातील असून त्या राजकीय स्वरूपाच्या आहेत तर पूर्व भारतात शानेच्या ७ चळवळींपैकी एका चळवळीने स्वतंत्र झारखंड राज्याच्या मागणीसाठी केेली होती. मध्य भारतात अगस्त चळवळ व गोड आदिवासींची राजकीय चळवळ होती. प. भारतात शिल्लोंची भगत चळवळ आणि नागा व मिशो या आदिवासींनी इंग्रजांविरुद्ध स्वतंत्र राज्याच्या मागणीसाठी चळवळ केेली होती. बिहारमधील आदिवासींनी झारखंड या आपल्या स्वतंत्र राज्यासाठी चळवळ केेली आहे. इंग्रजांच्या राजवटीत बोडोंनी आपल्या वेगळ्या राज्याची मागणी केेली होती. स्वातंत्र्यानंतर आगाममधील आदिवासींनी स्वतंत्र बोडोनाईटची मागणीही केेली दिवून देत आहे आदिवासी क्षेत्राला स्वायत्ता मिळावी हा प्रमुख उद्देश आहे. आदिवासी जातींचे प्रेरक शक्ती रघुनाथराहा यांनी भारतीय स्वातंत्र्याची चळवळ उभारली. जागतिक पातळीवर आदिवासींनी एक विचारप्रवाही प्रक्रिया सुरू झाली असली तरी तिचा अंमल गती मिळालेला नाही. जागतिक पातळीवर एकीकरणाची प्रक्रिया सुरू असून प्रत्येक देशातील आदिवासींनी प्रथम एकत्र येऊन आपला आदर्श घालून देणे गरजेचे आहे. आदिवासींच्या न्याय हक्कांसाठी संपूर्ण जगात सदा सुरू आहे. भारतातल्या आदिवासींकडे आदिवासी म्हणून न पाहता त्यांच्याकडे अनुसूचीत असली म्हणून पाहिले जात आहे. काही नांवांनी आदिवासींना जनजाती म्हणायचा सुरवात करून त्यांच्यासाठी 'जनजाती कल्याण अधिन' सुरू केले आहेत. म्हणजेच आदिवासींचा इतिहास, संस्कृती मुद्दामातून दृष्टीपाण्याचा प्रयत्न सुरू आहे. भारतातील आदिवासी आपल्या न्याय हक्कांसाठी अजून कारला जाणून झालेला दिवत



नाही. भारतातील आदिवासी जातींच्या गटागटाने विविध राजकीय पक्षांच्या मागे उभा आहे. राज्यकर्त्यांनी आपल्या स्वार्थासाठी त्यांचा फक्त वापर केला आहे. आज संपूर्ण भारतात आदिवासींच्या चळवळी सुरू आहेत. आरबंद, बोडोलेड, नर्मदा बचाव आंदोलन, वीरग हटाव आदिवासी बचाव संघटना, जालिमेना, ग्रामसंरक्षण समिती, चळकरी संघटना यामधून आदिवासी समाज आपले प्रश्न सोडवण्याचा प्रयत्न करत आहे. स्वातंत्र्यानंतरच्या बहुतेक चळवळी जंगल, जमीन, चतुरी, शोषण यावर झालेल्या आहेत. पण आदिवासींचे आर्थिक प्रश्न हे सांस्कृतिक व सामाजिक वर्षस्वातंत्र्य निर्माण झाले आहेत असे ग्रामरते वाटू लागले आहे. संपूर्ण राष्ट्रसंघाने १२ डिसेंबर १९९२ ते ११ डिसेंबर १९९३ हे वर्ष 'आदिवासी वर्ष' म्हणून जगात साजरे केले गेले. जागतिक पातळीवर आदिवासींना स्वाभिमान वाटावा अशी ही महत्वाची घटना होती. संपूर्ण जगात ९ ऑगस्ट हा दिवस 'आदिवासी शौर्य दिन' म्हणून साजरा केला जातो. महाराष्ट्रात मधुकर बायटो व प्रा.टी. मच्छिंद्र वगळे यांच्या नेतृत्वाखाली आदिवासी पारधी चळवळ, पारधी हक्क अभियान हे पारधी समुदाया समाजाच्या मुळ प्रवाहात आपल्यासाठी सुरू आहे. आदिवासींनी सर्वप्रथम प्रस्थापितांचे सामाजिक-सांस्कृतिक वर्षस्व गुणरूप कोणासाठी स्थायी, नसापिपासू राजकारणी लोकांच्या हाडमागीला वळी पडू नये. आदिवासी एका परिघदेच्या विमिश्राने आदिवासी एकत्र येत आहेत. सामाजिक स्वाय, आर्थिक समता, राजकीय प्रतिष्ठा व मानवी हक्कांसाठी एकत्र आदिवासी स्वाभिमानाची समर्थ चळवळ सतत सुरू राहणे गरजेचे आहे.

\* समारोप :

आदिवासी या संज्ञानेच भारतातील आदिवासी जमातींचे आदिम तत्व सामावलेले आहे. परंतु आदिवासींच्या आजच्या पिढीला या तत्वाचा विचार पडलेला आहे. देशाच्या एकूण लोकसंख्येच्या ८.२ % असलेला हा आदिवासी समाज एक संपन्न लोकपरंपरेचा भाग आहे. ब्रिटिश काळापासून विकसापासून कोणी दूर असणाऱ्या आदिवासींच्या विकाससाठी भारतीय राज्यघटनेत कलम ३६९(५) समाविष्ट करून आदिवासींना विकासाची संधी दिली. परंतु स्वातंत्र्यपूर्वकाळापासून

सर्वांगीण विकासापासून वंचित राहिलेला आदिवासी समाज आजपर्यंत फारसा विकासाच्या प्रवाहात जाविला नाही. भारतातील आदिवासी आजही आपल्या अन्न, वस्त्र आणि निवारा द्यायच्या मूलभूत गरजा पूर्ण करण्यासाठी अतिशय कष्टाचे जीवन जगत आहे. बहुतेक सर्व आदिवासी भागांमध्ये कुपोषण, दारिद्र्य, जन्मनाशिनता, वेरोजगारी, स्वतांतर, निरक्षरता अज्ञान, अंधधड्या, बेकारी, अस्वच्छता, रोगराई, कर्जबाजारीपणा आणि शोषणाच्या चक्रात आदिवासी भरडला जात आहे. आदिवासींना भूमिपुत्र मानले जात असले तरी निम्माहून अधिक समाज जात भूमिहीन झालेला आहे. शेतीच्या अत्यल्प उत्पादनामुळे आदिवासी सतत कर्ज काढतो व आधुनिक साधनांच्या कर्जात जगत राहतो. आदिवासींना रोजगारच उपलब्ध नसल्यामुळे त्यांच्यामध्ये कमायीचे दारिद्र्य असून कर्ज काढून तय, तय उत्सव साजरे करण्याची प्रवृत्ती आणि उपासमारि दिसून देत आहे. म्हणून भारतासारख्या देशात आदिवासी जमातीच्या विकासासाठी प्रयत्न करणे काळाची गरज आहे. भारतातील आदिवासी समाज राष्ट्राच्या मुख्य प्रवाहात सामील होणे आवश्यक आहे तरच चर्या जवळीक भारताचा विकास होईल. जगातील आदिवासी ज्ञानाची सोनू सांगले आहेत.

संदर्भ :

- १) दीपक पायकवार - आदिवासी बदलणारा स्वरूप व दिना, मुद्रावा प्रकाशन, पुणे.
- २) माधव मोरे - आदिवासी सोनू सांगले, मुद्रावा प्रकाशन, पुणे.
- ३) डॉ.बी.एन.क-हाडे -सामाजिक बदलणारी समाजशास्त्र,पिंपळपुरे प्रकाशन अमरावती
- ४) निवाजी विद्यापीठ - भारतातील सामाजिक बदलणारी, २०२२
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# FISHERIES, AQUACULTURE, ECOLOGY AND ENVIRONMENT



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# STUDY OF FRESHWATER FISH BIODIVERSITY FROM BANPADA DAM AT SURGANA TALUKA, DISTRICT NASHIK.

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**ABSTRACT:** The fresh water fish community of the Banpada Dam in Surgana, Nashik district of Maharashtra was studied for period of 2021-22. The Banpada Dam is on the Aamti River, dam was built for the main purpose of dam is accomplishes the irrigation demand. Ecological diversity of aquatic system is affected due to different environmental factors and manmade activities, it is necessary to record the diversity of system. In present study 26 species were recorded in study period. Twenty Six species belongs to 4 different orders, 8 families and 17 Genera. Cyprinidae was dominant then Siluridae and Percidae are also found.

**Keywords:** Banpada Dam, Aamti Rive, Fish, Biodiversity.

**INTRODUCTION:** The aquatic biodiversity of the world is getting depleted faster every day due to habit loss, pollution, introduction of exotic species, over exploitation, agricultural runoff and other anthropogenic activities [1]. The aquatic ecosystem is important and it has large economic importance. Fresh water ecosystems support large numbers of plants and animals.

There are positive correlations between biomass production and species abundance in ecosystems [2]. To know such faster depletion of biodiversity loss, it is necessary to catalogue it.

The fishes are one of the most important organisms in aquatic ecosystems as those occupy primary and secondary consumer levels. Though the freshwater bodies contribute only 0.1% of the total water of the planet, it harbours 40% of fish species [3]. Fishes have high nutritive value, especially omega 3 fatty acids, because of which they are heart-friendly and improve reproductive and nervous system development. FAO [4] predicted that in 2010 approximately 82% of fishes will be used as food world over.

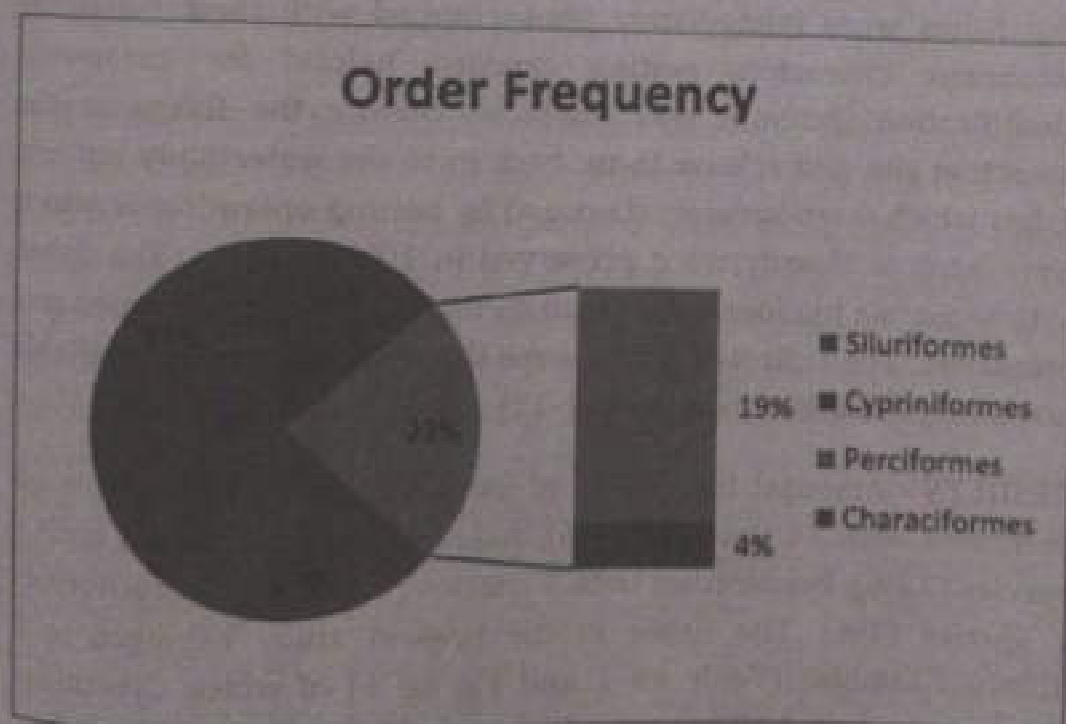
In Maharashtra state Nashik district is also rich in freshwater reservoirs. The fresh water reservoirs are use in multiple purposes, like Agricultural, Household, Fisheries, and Industrialization etc. In India various workers have studied diversity and distribution of freshwater fishes from different parts of country viz. A.D. Shelke recorded 05 order 11 families, 18 genus and 24 species in Girna Dam was built on the Girna River in 1969 which is located near the Nandgaon in the Nashik, Maharashtra [5]. S. M. Kumbar et al. recorded 13 species of catfish belongs to five families and 10 genera was recorded in the Krishna River at Sangali District [MS] [6]. Most of studies in Maharashtra is focused on large rivers and also showed Western Ghats of Maharashtra as rich freshwater fish fauna. Dipak V. Muley et al studied of endemic and threatened fish species diversity and its assemblage structure from Northern Western Ghats, Maharashtra [India] and recorded total 23 species belong 7 families and 19 genera [7]. S. S. Patole reported 32 species, 6 orders, 11 families and 24 genera at Nandurbar District [Northwest Khandesh Region] of Maharashtra [8]. 26 species of fish fauna belongs to 12 families and 6 orders were recorded by Jawale C. A. and et al in Osmanabad district [9]. Dr. Sachin N Tayade reported 30 species belongs to 10 different families and 5 orders [10]. The main objective of this study is to study diversity; distribution richness of fish diversity from Chankapur Dam was built on Girna River in Nashik District [Maharashtra]. The study was undertaken to catalogue the fish diversity from the project.

**MATERIAL AND METHODS:** Study site: Banpada Dam is one of the dams presents on the Aamti River near the village Surgana, in Surgana Tehsil, District Nashik [MS] India. Dam is accomplishing the irrigation demand of Surgana Tehsil. Geographically dam is lies between latitudes  $20.546517^{\circ}\text{N}$  and longitudes  $73.657265^{\circ}\text{E}$ .

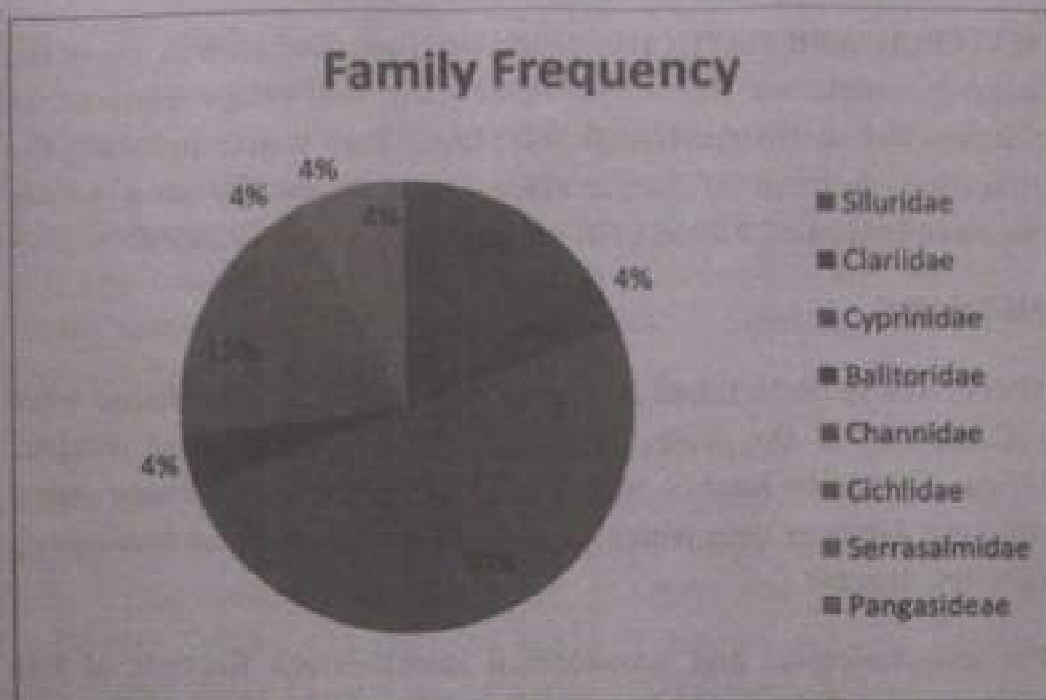
#### **METHODS:**

Fish diversity undertaken during period of 2021-22. The fishes were collected from the river Banpada Dam at Aamti River Project, Surgana District Nashik with the help of local fishermen using different kinds of nets which include gill net (of various mesh size), cast net, dragnet.

For morphological and taxonomical identification Records of The Taxonomical Fishes of India a handbook (Zoological Survey of India-Calcutta) by K.C. JAYARAM and Records of the zoological survey of India Occasional paper.



**Fig. 1: Order wise fish composition at Banpada Dam.**



**Fig.2: Family wise fish composition at Banpada Dam.**

The fishes were immediately photographed with their maximum taxonomic characters getting exposed helpful for taxonomic identification. Attempt was made to classify the fishes at the collection site and release those back in to the water body but few fishes which were severely damaged by netting operation or which were hard to classify were preserved in 10% formalin. The fishes with larger air bladder were given an incision in their abdomen and preserved. The collected fishes were then classified using available taxonomic identification keys [11-13]

**RESULTS** - Amongst the orders of fishes Cypriniformes were most dominant with 14 species (54%), followed by Siluriformes with 6 species (23%), Perciformes with 5 species (19%) and Characiformes 1 species (4%). The fishes in the present study belonged to 8 different families (Table no 1 and Fig no 1) of which Cyprinidae family contributed 13 species which included most abundant fishes: *Rasbora daniconius*, *Puntius ticto*, *Puntius sophore*, *Catla catla*. The

abundant Cyprinidae members were: *Puntius ticto*, *Puntius chola*, *Garra mullia*, *Cyprinus carpio carpio*, *Labeo rohita*. The less abundant were: *Puntius chola*, *Puntius stigma*, *Cirrhina mrigala*, *Cirrhina reba*, *Labeo calbasu*. And the rare was only one species *Ctenopharyngodon idella*. The family Siluridae contributed 4 species which includes *Eutropichthysvacha*, *Ompok bimaculatus*, *Ompok pabda* and *Mystus seengtee*. The family Channidae contributed 4 species which includes *Channa orientalis*, *Channa punctatus*, *Channa murulus* and *Channa striatus*. The family Balitoridae contributed 1 species which includes *Nemachilus botia*. The family Cichlidae contributed 1 species which includes *Oreochromis mossambica*. The family Serrasalminidae contributed 1 species which includes *Piaractus mesopotamicus* and the family Pangasidae contributed 1 species which includes *Pangasius larnaadil*.

The netting operations were carried out throughout the year and it was found that the fish diversity was more in monsoon than the summer and winter seasons.

**DISCUSSION:** Fish fauna is an important aspect of fishery potential of water body. This is the first attempt of indexing the fish biodiversity in the Banpada Dam. The present study includes more number of fish species (14). The dominance of family Cyprinidae was in fish biodiversity of Girna Dam (Girna River) dist. Nashik also reported by A.D. Shelke (2016). S. S. Patole studied fish diversity in Nandurbar District and reported 83 specimens they belong to 6 orders, 11 families, 24 genus and 32 species, were Cypriniformes order is dominant with 19 (59.40%) species followed by Perciformes and Siluriformes with 05 (15.60%) species. Belontiiformes, Clupeiformes and Osteoglossiformes contribute 01 (3.10%) species each (2014). Fresh water fishes provide food and a livelihood for millions of the world's poorest people, and also contribute to the overall economic wellbeing by means of export commodity trade. The Fish diversity is dependson biotic and abiotic factors. Fish communities are also work excellent as biological indicator. The fish Fauna is an important aspect of fishery aspect of fishery potential of

a water body. It was observed that distribution of fish species is quite variable because of geographical and geological conditions D. S. Kumbhar and et al (2018) (15).

The percentage of fishes occupying each trophic level is balanced implying the balanced ecosystem of the Banpada dam. Suggesting a dire need of its conservation and public awareness.

**CONCLUSION AND RECOMMENDATION** - This ichthyofaunal study is a very important aspect to understand the diverse fish fauna in the water body. Changes in the fish community directly or indirectly affect the physical chemical and biological characteristics of the riverine or pond system. Different types of habitat of fish fauna diversity should be monitored all over the world. Industrial effluent, over exploitation, pollution and anthropogenic activities had contributed towards the disturbance in the balance of the aquatic system. In order to maintain fish diversity certain conservative measures are recommended: (i) fingerling/fry should not be harvested (ii) prevent the introduction of new species (iii) no harvesting in breeding seasons (iv) prevent anthropogenic activities like pollution, contamination etc. (v) educate the people about the importance of biodiversity in maintaining ecological balance. Owing to increasing demand of fish as food the aquatic ecosystems are under constant pressure. In future, this work will provide strategies for monitoring, controlling, conserving and developing the diverse fish fauna of fresh water ecosystem throughout the country.

TABLE NO 1: The fish biodiversity and ecosystem tropic level of fishes of Banpada Dam:

Sl. no	Order	Family	Local name	Common name	Scientific name	Ecosystem Value	Status
1	Siluriformes	Siluridae	Ghogrya	Cat fish	<i>Eutropichthys gracilis</i>	PF	+
2	Siluriformes	Siluridae	Wauz	Cat fish/ Pabda	<i>Ompok bimaculatus</i>	PF	+
3	Siluriformes	Siluridae	Wauz	Pabda	<i>Ompok pabda</i>	PF	+
4	Siluriformes	Siluridae	Shingtya	Cat fish/ Shingada	<i>Myxus shingti</i>	PF	+
5	Siluriformes	Clariidae	Mangur	Mangur	<i>Clarias batrachus</i>	PF	+
6	Cypriniformes	Cyprinidae	Rav	Robu	<i>Labeo rohita</i>	FD	+++
7	Cypriniformes	Cyprinidae	Gevrya	Grass carp	<i>Ctenopharyngodon idella</i>	FD	++
8	Cypriniformes	Cyprinidae	Kalochi	Kalbani	<i>Labeo kalbani</i>	FD	+++
9	Cypriniformes	Cyprinidae	Mrigal	Mrigal	<i>Cirrhinus mrigala</i>	FD	+++
10	Cypriniformes	Cyprinidae	Mrigal	Mrigal	<i>Cirrhinus reba</i>	FD	++
11	Cypriniformes	Cyprinidae	Catla	Catla	<i>Catla catla</i>	FD	+++
12	Cypriniformes	Cyprinidae	Gomda	Saper	<i>Cyprinus carpio</i>	FD	+++
13	Cypriniformes	Cyprinidae	Mulya/ Mulya	-	<i>Gyrinocheilus mulya</i>	FD	++
14	Cypriniformes	Cyprinidae	Rasbora	-	<i>Rasbora daniconius</i>	WF	++
15	Cypriniformes	Cyprinidae	Dhobi	-	<i>Puntius ticto</i>	WF	+++
16	Cypriniformes	Cyprinidae	Tepali	Tepali	<i>Puntius sophore</i>	WF	+++
17	Cypriniformes	Cyprinidae	Tepali	Tepali	<i>Puntius stigma</i>	WF	+++
18	Cypriniformes	Cyprinidae	-	-	<i>Puntius chel</i>	WF	++
19	Cypriniformes	Balitoridae	Mooreh	Murli	<i>Nemochilus botia</i>	WF	+++
20	Perciformes	Channidae	Dokrya	Dwarf murrel	<i>Channa orientalis</i>	PF	+++
21	Perciformes	Channidae	Kala mata	Murrel	<i>Channa punctata</i>	PF	+++
22	Perciformes	Channidae	Murai	Murrel	<i>Channa muriei</i>	PF	+++
23	Perciformes	Channidae	Murai	Shuk	<i>Channa striata</i>	PF	+++
24	Perciformes	Cichlidae	Paplet	Tilapi	<i>Oreochromis mossambicus</i>	PF	+++
25	Characiformes	Serrasalminidae	Halva	Halva	<i>Piaractus mesopotamicus</i>	-	+++
26	Siluriformes	Pangasidae	Palva	Chopla	<i>Pangasius hypomelas</i>	PF	+++

+++ Most abundant, ++ abundant, + less abundant rare, WF- Weed fish, FD- Food fish, Predatory fish



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**National Conference On "A Multi Disciplinary Outlook In the field Of Sciences, Humanities & Commerce**

**Organised By:-**

**St. John College of Humanities & Sciences**

**19th May, 2023**

**List of Final Presenters**

Sr. No.	Name of the Participants	Field	Mode
	<b>Morning Session - I (Science , commerce &amp; Management)</b>		
1	Samuel Richmond Sarceta	Ecology	Online
2	Shraddha Anil Padiyar	Science	Online
3	Archana Narayan Poojari/ Jyotsna Poojari	science	Online
4	Jaydeep D. Jambhikar	science	Online
5	Shamir Mudakar	science	Online
6	Dr. Dhanya JS	Physical science	Online
7	Bushara Shaikh	Commerce	Offline
8	Hesna Bhavs	Commerce	Online
9	Ms. Shubhangi Kale & Dr. Geeta Avinash Rashinkar	Commerce	Online
10	Ravindra Muley	Commerce	Online
11	Masoom Zahoor A. Sayed	Commerce	Online
12	Rasika Suresh Tambe	Commerce	Online
	<b>Afternoon Session -Arts (Humanities )</b>		
13	Dr. Kamalakar Gokwad	Arts	Online
14	Shobhishi Bhowal / Juhik Kalita	Arts	Offline
15	Dr. Karen Miranda	Arts	Online
16	Shubali Pravin Bhade	Arts	Online
17	Yogesh Nandev Patil/ Dr. Gajanan Patil	Arts	Online

# A National conference Entitled "A Multidisciplinary outlook in the fields of Sciences, Humanities and Commerce"

19th May 2023

Time Slot	Flow of the Event
9:15 am to 10:00 am	<b>Off-line Registration and Breakfast for the guests and participants</b>
	<b>Inaugural session</b>
10:05 am to 10:15 am	Campus Prayer and Saraswati Vandana along with Lightening of the lamp
10:15 to 10:25am	Welcoming the Guests on the dais by Mrs.Treasa Francis & Ms.Vaishnavi Sankhe - 1) Mr. Albert W' D Souza 2) Dr. Ramesh Shriranga Yamgar 3) Prof. Mandar Bhanuse 4) Ms.Elvin D'Souza 5) Mr. Aldridge D' Souza 6) Mrs. Elaine D'Souza Buthello 7) Dr. G.V. Mulgund 8) Dr.Brajabandhu Das
10:25 am to 35 am	<b>Felicitation of the Guests</b>
10:35 am to 10:45 am	Welcome address by SJCHS Principal Dr. Brajabandhu Das
10:45 am to 10: 50 am	Introduction of Keynote Speaker <b>Dr.R.S.Yamgar</b> by Mrs.Namrata Jha
10:50 am to 11:20 am	Address by Dr.R.S.Yamgar -Keynote speaker
11:20 am to 11:25 am	Introduction of Guest of honour <b>Prof.Mandar Bhanuse</b> by Mrs.Namrata Jha
11:25 am to 12:00pm	Address by Prof.Mandar Bhanuse - Guest of Honor
12:00 to 12: 10pm	Speech by Chief guest - Aldridge D' Souza and declares the conference open
12:10pm to 12:20pm	Vote of Thanks by Dr. Ravi Shankar Mishra
	<b>Pre- Lunch Session</b>
12:20 pm	Invitation to Dr. Mulgund and Dr. Bala Murgan sir as Session Chair – by Ms.Treasa Francis
12 :25 to 1: 30 pm	Session 1- Paper Presentation ( approximate 8 papers will be presented in this session)
1: 30 pm to 2:00 pm	Lunch break
	<b>Post Lunch Session</b>
2:00 pm to 2:05 pm	Invitation to Dr.Eknath Patil and Dr. Ravi Shankar Mishra as Session Chair- by Ms.Vaishnavi Sankhe
2:05 pm to 3:15 pm	Session 2 of Paper Presentation (approximate 9 papers will be presented in this session)
3:15 pm to 3:30 pm	Tea Break
3:30 pm onwards	<b>Valedictory Function</b>

3:30 pm to 3:45 pm	Welcoming Dr. Yamgar, Prof. Mandar Bhanuse and Dr. Brajabandhu Das for Discussion of the National Conference
3:45 to 4:00 pm	Question Answer session
4:00 pm to 4:05pm	Summary of the national conference by Dr. Vijay Songire
4:05 pm to 4:10 pm	Vote of Thanks Ms.Namrata Jha
4:10 pm to 4:15 pm	National Anthem
4:15 pm onwards	Offline certificate distribution- Registration desk

***Convenors:***

Dr. Vijay Songire  
Dr. Harshal Poojari

***Principal (SJCHS):***

Dr. Brajabandhu Das

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## 11. Gender Intolerance and Identity Predicament in Kiran Nagarkar's 'Seven Sixes are Forty Three'

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Science and Commerce College, Surgana, Dist-Nashik.

### **Abstract**

Kiran Nagarkar (1942-2019) was one of the well known contemporary and the most admired novelists on the literary tenet of Indian Writing in English. Being an audacious and resourceful novelist, he has immensely contributed Indian Fiction with his inimitable portrayal of veracities in Indian society. His writing approach, theme, employment of references and exploitation of enunciation is indeed noteworthy. His place in the Indian English novel is stalwartly carved by his vigilant investigation of dedication. His English novels act as beacon for a varied Indian and western audience. He has courageously depicted the inconsiderate veracities of oppressed Indian society. The readers visualize his novels as thought provoking, combustible and luminous.

The main objective of this paper is to portray gender discrimination and identity crisis in Kiran Nagarkar's novel *Seven Sixes Are Forty Three*. Nagarkar reveals the tragic situations of the ordinary people in general and women in particular. He shows the victimization of women on the account of their gender. Here the women are the victims of gender discrimination, identity crisis and domestic violence in male patriarchy. They are humiliated and exploited in the dominant power structure of the society. This makes them inefficient in identifying their own identity and survival. It is the sincere attempt of the researcher to explore gender intolerance and identity predicament through several gender issues such as studies such as condition of male and female protagonists, poverty, gender and class discrimination, violence, conflicts, cultural biased gender inequality, identification, quest for identity, victimization, male patriarchy, male hegemony, eroticism, disloyalty fanaticism, pursuit for individuality, brutality etc. through Kiran Nagarkar's path breaking and experimental novel '*Seven Sixes Are Forty Three*'.

**Key Words:** Gender Discrimination, violence, identity crisis, poverty, conflicts, depression, humiliation, sufferings, disappointments, patriarchy, self-immolation

## Introduction

Kiran Nagarkar's *Seven Sixes Are Forty Three* (1978) is a path breaking and experimental novel based on an autobiography. It is basically the translated version of Kiran Nagarkar's one of the most contentious Marathi novels *Saat Sakham Trechalis* (1974). It is powerful and innovative due to its affluent enlightening and colloquial content of a language. Here Kiran Nagarkar express his concern mainly about the lives, experiences, viewpoints, approaches and practices of the populace who are sufferers of gender discrimination, familial violence, identity catastrophe, malnourishment, bereavement and absolute despondency.

These protagonists are constantly mortified and subjugated by the affluent class in the society. There is scarcely any optimism of deliverance for them. Adelman rightly comments, (2005: 194).

*Women are given corporeal as well as psychological torment. They can either endure any one of them..... sexual violent conduct, physical aggression and mental anguish to the mind.<sup>1</sup>*

Nagarkar has exposed a depressing appearance of actuality of the demoralized and disadvantaged people and their shocking certainty. He has depicted their dilemma and sufferings and exposed the gender discrimination and identity crisis in existing human society of lower stratum.

'Gender discrimination means a situation in which someone is treated mediocre because of their gender, typically when a woman is treated inferior than a man.'<sup>2</sup>

'Emotional abuse' refers to behaviours used by one person in a relationship to manage the other person. Associates may be wedded or unwedded, homosexual, gay or lesbian, living together, alienated or dating. We can say poignant, emotional and monetary mistreatment can lead to unlawful violence.'<sup>3</sup>

'Masselos asserts women's subjugation, (1981: Foreword)

*Women are dominated and it is shown that neither faith nor socio-political ideologies..... demise, and desperation.<sup>4</sup>*

Nagarkar renders the central idea of inequity, suppression and subjugation of women on the account of gender. He shows how women become prey of domestic cruelty in this novel.

'Domestic violence is actually the result of male patriarchy.'<sup>5</sup>

Nagarkar visualizes the despotic maneuver of patriarchal and masculine ideologies which creates the disproportion of supremacy in a given social system. In this male conquered society, women are the real sufferers who are denied to live a momentous and distinguished life. They are constantly grief-stricken and subjugated by males. Their voice is trampled down under the

heavy lumber of male patriarchy. The narrator draws special attention regarding gender discrimination and identity crisis through three foremost incidences of the prescribed novel.

### 1. Mr. Kathwate's ill treatment to his daughters

The malfunctioning of patriarchal ideology renders wives, mothers and daughters as insignificant and inferior. Mr. Kathavte, (Bhau), is Kushank Purandare's neighbour. He was a tough old bastard. He lives in a Mumbai chawl on the second floor. He always felt the itch to beat his daughters at night especially between ten and twelve. He had three sons and lot of daughters. His youngest daughter was in the fifth standard. She has quite a nice voice. He had white hair at the age of forty and was sixty-two when his youngest daughter was born. He beats his daughters, before marriage and after marriage too. When his married daughters come to visit, he starts his beating sessions. The two middle daughters have terrible voices. Rekha echoes like a predator being pulled along the earth and Meena has husky and scratchy voice. Her voice has stayed wrecked for twenty years. All of them were flattened quite neutrally. (SSAFT: 25) When Mrs. Kathavte interfered and implored her husband to discontinue beating their daughters, she also got her share.<sup>6</sup> (SSAFT: 26)

One day, one of his daughters named Rekha faded due to protracted corporeal mugging. Mr. Kathavte says that she was shaming.<sup>7</sup> Mr. Kathavte would be thoroughly insensible of the fact that the yelling and screaming.<sup>8</sup> (SSAFT: 27) It resulted from act of beating his daughters, might be worrying his neighbourers. Bhau seemed to take pleasure in beating the girls more and more as they grew older. Little Meena screamed on god for help, (SSAFT: 26)

*O lord, Anna, save me, you are the only one who can assist me now. Anna, how you no humanity, no consideration for me? pay attention to the cries of a poor lonesome girl, Anna.<sup>9</sup>*

Anna Pradhan, a neighbourer being disappoint at Mr. Kathwate's habitual trouncing of his daughters. Finally he raised his voice, (SSAFT: 27)

*Kathavte, that's sufficient for now, Kathavte. Have a rest, and let us all get some sleep. She is getting too mature for this; she's a big girl now.<sup>10</sup>*

Even Kushank is enthused by the contemptible circumstance of Kathwate's daughters and their unvarying incapacity to brutality and nastiness. (SSAFT: 27)

*I prayed for those girls to breathe their last. I still do, so that they can escape Kathwate's whacks and dribbles.<sup>11</sup>*

On the contrary, Mr. Kathwate's sons received overall dissimilar treatment from their father. Their fortunate gendered position by virtue of being sons enabled them to elevate their voice and protest against their father's domineering approach. When Rekha was ten, Bhau

stopped beating his sons. Only the girls were privileged from now on. The eldest son, Kishore, had warned his father, (SSAFT: 26)

*You lift up your hand against me and I'll demolish you to a pulp. .... Thus Bhau stopped beating him.<sup>12</sup>*

## 2. Self-immolation or Oblation of Pratibha

The word 'self immolation' refers to the offering of oneself as a sacrifice, especially by burning; such desperate action in the name of a cause or strongly held conviction. Nagarkar highlights the fact of Pratibha's oblation.

The novel opens with a shocking scene of violence and dominance. Ajit dominates his submissive wife Pratibha, (SSAFT: 1)

*One day, he came home in drinking situation. As soon as he crossed the threshold, Pratibha shut the door hurriedly after him so that internal matters should not disclose outside .... with whatever came to hand, wherever he could lay his blows'.<sup>13</sup>*

While beating to his mother and wife, Ajay felt like a king. He behaves as if he is the lord of the whole world. Here we observe his discourteous and egotistical behaviour. Being a member of simulated hierarchy of patriarchy, Ajit considers that it is his birth right to treat the women indecently and viciously. In fact, Ajit has to take care of his family, offer them shelter and security. Instead we find him persecuting his family. He proves a irritation for them; the master of malice and violence. Instead of treating Pratibha as a dignified human being and a citizen with equal human rights, Ajit regards his wife as a 'subhuman conjugal employee with a body to delight him.'<sup>14</sup> (Barker 2010: 442) Pratibha is treated as an object or a property by her husband. (SSAFT:1)

*Mounting her spongy body after the whipping would really excite him..... and he, worn out with all that endeavor.<sup>14</sup>*

Nagarkar delineates the tolerance and obedience of female characters. Despite of all anguish, Pratibha is acquiescent to her husband. Even Ajit's mother is a emblem of voiceless. Whenever she opens her mouth, she gets un pitying beating. Both these women act as silent spectators, robbed of their rights and substandard self-esteem in their own home. However Pratibha's persistence comes to an end. She is truly fed up with this customarily brutal treatment given by her husband. Finally, she raised her voice. She wrathfully says to her husband, (SSAFT: 2)

*You smack me once more and I will set fire to myself. I'm fed up. I've had enough..... I just don't care anymore.<sup>15</sup>*

Ajit ignores her voice and boasts about his right of patriarchy. He condescendingly taunts his wife and exhibits his male dominion. He burst out, (SSAFT: 2)

*Why you whore! Are you trying to intimidate me? So who's stopping you, you unintelligent bitch?....."I will teach you a lesson, just wait, you'll be sorry."*<sup>18</sup>

Soon she was overwhelmed into red flames. She begins to yell and tries to hold Ajit. She ran here and there for help. But nobody come for her help. Ajit was the genuine onlooker of the incidence. Being a husband, he should show favour for Pratibha. Instead he pushed her away and tried to get away from her and shouts, (SSAFT: 2)

*Get off me, you bitch. Don't come near me. You said you didn't care, right? I'm fed up.....Damn it, I don't want to bloody die"*<sup>17</sup>

Now her body was very shoddily burnt. But it was too late to be sorry. She hung on to the doctor's arm with all her strength. She kept on asking the doctor, (SSAFT: 3)

*I want to live. Doctor, I want to live. You will save me, won't you? They need me, my children..... when Jyotsna wets her bed - I'll be here. Always."*<sup>18</sup>

Three days later, Pratibha died. Her husband wept and shed tears for her. Here author highlights the victimization of Indian women despite their ill treatment by male dominated society. Pratibha's individuality is profoundly grounded in Indian attitude towards motherhood and marriage. She sees a woman's value in looking after her children and her duty in adapting to her husband. That's why she even goes to the extent of forgiving her husband, ignoring the fact that Ajit is accountable for her destiny. (SSAFT: 5)

*Before she went into a coma and ultimately died, she made an announcement that she had tried to commit suicide because of an inoperable illness."*<sup>19</sup>

Prof. Veena Das comments on self-destroying partisanship of Indian woman, (Das 1997: 85)

*Rather than bearing a spectator to the chaos they had been subjected to ..... can swallow all the soreness; take the deportment of stillness"*<sup>20</sup>

Mr. Kushank Purandare is sent to fetch Ajit's mother, who is staying with her brother away from her son. She is unaware of her daughter's-in-law catastrophic fortune. When Kushank tells her of Pratibha's demise, she expresses no sense of astonish and misery. She rather thinks that it is Pratibha who created confusion between her and her son Ajit. She says: (SSFT: 5)

*My Ajit was such a sweet boy until she arrived. He was even frightened of mice when he was a child. Still is."*<sup>21</sup>

The mother thinks that Pratibha's premature and aberrant death is a God's retribution upon her as she (Pratibha) was a foremost foundation of her quandary and miseries. (SSFT: 5)

*So be it: perturbing an old woman, and what did she get out of it? It's like a judgment from heaven..... It comes to all of us*<sup>22</sup>

She even refuses to come home back to lament Pratibha's death. As far as Ajit's mother's mental make-up is concerned, she is entirely ignorant about patriarchal ideology, which has turned her blind-folded to see any liability in her son. On the contrary, she fosters a strong sense of unfriendliness towards Pratibha and believes that Pratibha has had a bad influence upon her son. Ajit could have become a educated person if his mother would have kept a vigil on his emotional pattern, so that such a worst occurrence would not have been taken place. It is however to be noticed that Ajit's mother herself being deprived of all the enlightening resources and materials, she has to depend on her brother for her endurance if not on her son. Thus, on account of their gendered position in the society, they both Pratibha and her mother-in-law, have come to attain a marginalized status. Destructive behavior which is encouraged to be cultivated by all at home, including the women, will not be limited to men's behavior outside home.

It will finally permeate through to their relations with their wives, daughters and even sons and other male dependents. Mitapalli claims, (2009: VIII)

*Men acts as 'conjugal terrorists' and ascertain that women bear the impact of their aggression*<sup>23</sup>

### **3. Kushank and Chandani : Victims of Male Dominated Society**

Chandani and Kushank are the victims of male dominated Indian society. Though they feel affection for each other justly, their association is not accepted by Chandani's father. Chandani's father, a male patriarch in the novel does not want to tie the knot her daughter with Kushank. He does not believe in love and advices his daughter, (SSAFT: 142)

*Chandani, this is puppy love. You'll soon outgrow it. Then it won't be sufficient and you'll leave him behind one day*<sup>24</sup>

According to him, Kushank is an outcaste. It shows the outlook of in Indian society. Falling in love and getting married is not personal and easy concern in Indian culture. The obstacles like caste, class, region, religion, language etc. come in the way of lovers, who wish to get married. Nagarkar wanted to highlight the patriarchal and edifying norms which are obligatory to follow for new generation.

Through Kushank-Chandani episode, Nagarkar reflects on inequitable social practice of domineering and intolerant patriarchy, antagonistic to young lovers, that ultimately succeeds in breaking the affair and giving a full stop to the prospects of their love marriage. Her hallucination to marry with a man to whom she loves remains discontented on the ground of narrow confinements of social norms. Chandani's father rejects the proposal as he knows that

Kushank is not from a reputable family and is a fatherless child who lives with his aunt to whom he considers a prostitute. The issue of her marriage with Kushank takes a bad toll on her and she is secluded even in her own house. Her endeavor to intimate her situation to Kushank is blemished and she is destined by the family members for her act. As the novelist writes, (SSAFT: 148)

*For days no one spoke to her. When they did, they called her a slut, whore, bitch. If she was near enough, they would seize her by the hair and beat her blue*<sup>25</sup>

Through all the three episodes, Nagarkar has represented patriarchal gender relationships. Women in all the three different positions- as wife, mother and daughter have suffered domination. Their marginalized subject positions underprivileged them of their voice to be heard. They can implement little powers within and outside the structures of family. These women are considered to be guided by their emotions rather than reasons and supposed that they have innate predisposition suitable only for domesticity and motherhood. These patriarchal assumptions about women have justified the power relations of supremacy and subordination. The moment women come to stand firm their hopelessness and try to modify their lot by self assertion and by deciding to take their own independent decisions regarding their own matters, men tend to establish feeling unconfident and endangered. For example, when Chandani refuses to be auctioned in a marriage without her consent and desires to marry a man of her choice, she is subjected to several cruelties including abuses, substantial attack and emotional blackmailing by her patriarch father and other family members. Thus, it becomes pretty clear that men should revolutionize their stance towards women and treat them as human.

### Conclusion

To sum up, Kiran Nagarkar fruitfully represents the marginalized and subjugated sections of the post independent Indian society. He recounts the struggle for existence and endurance of women who deals with scarcity, squalor, felony, hostility desperation and indistinct human relations. Kiran Nagarkar in his writings has done a great social service by championing the cause of civilization, social impartiality and human well-being. The novel is linked to influence, history, prejudice and uniqueness. The cultural categories of caste, class, gender and religion have unfathomable effects on our subjectivities. Religion, class, caste and gender oppression operate in a social set-up as much through the institutions of culture- the family, educational and religious institutions and media, as through the exploitive and sadistic forces of the police and other state agencies. This novel asserts that the protagonist Kushank and other characters of the text are intensely rooted in their chronological contexts and they cannot flight the lumber of their histories. It distinguishes unjustness of exploitation and subjugation.



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**A STUDY OF GREED AND  
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'JOSEPH ANDREWS'**

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# Diaspora Writing

A black and white photograph of a person standing in a field, looking out over a body of water with trees in the background. The person is in the center, slightly to the right, looking towards the left. The background shows a line of trees and a body of water. The overall tone is contemplative and somewhat somber.

Critical Perspectives in  
Indian English Literature

Editor  
Rajesh S Gore



# Diaspora Writing

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Editor

RAJESH S GORE

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## Preface

Diaspora is one of the most significant areas in the research of Indian English Literature. Diaspora is a fascinating term but it is equally unique and complex. Diaspora was in existence from the ancient times. Diaspora writers or people who possessed double identity, by birth these writers are Indian but living in the foreign countries. Diaspora is a term divided into two types-the old and the new diaspora, the old diaspora suggests the legal migration of labour in the foreign countries for earning purpose. New diaspora advocates voluntary migration of Indian writers or people to foreign land for securing their bright future. Diaspora writers live outside of their native land but still they are writing about their homeland with the help of their imagination. There are many diaspora writers in Indian English Literature who settled in foreign countries due to the social, political, cultural and economic atmosphere created by the people in the power. The diaspora writers who became more creative after their settlement in the abroad. Diaspora writers write about their homeland with the help of their imagination and realism in their literary works.

The book aims to provide various issues of diaspora writing in Indian English Literature. It would encourage research scholars to share their innovate ideas, issues and recent trends of diaspora writing in Indian English Literature. The present edited book offers insightful emerging issues of scholarly research chapters on the diaspora writing in Indian English Literature. The book would be a great source of reference book for future researchers in the area of diaspora writing in Indian English Literature. The study of diaspora writing in Indian English Literature is so vast that it cannot be presented or tackled in a single book; still it is a sincere attempt of the editor to highlight the most at its best.

## DIASPORA WRITING: CRITICAL PERSPECTIVES IN INDIAN ENGLISH LITERATURE

The present book is an outcome of the scholarly book chapters written by eminent research scholars. The book chapters received from the research contributors on diaspora writing converted into the chapters and included in this book. Every chapter included in this book is distinct in its content and apt for the present day. The different kind of issues diaspora writers in Indian English Literature included in this book. It highlights the developments in the field of diaspora writing in Indian English Literature.

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Place: Sengaoon

Rajesh S Gore

## 10. Listening Now: A Diasporic Discourse

Kamlakar Gaikwad

The love relationship between husband and wife is especially undefiled and retained through the nourishment and harmony in the married life. This relationship should be well established within and without the maneuver of the marriage. Categorically, wedding is the only justifiable emancipation for the people to be friendly and intimate to each other. The society has summoned it as pseudo-ethical compromise. Such ostensibly illicit association in a modern society is not reprimanded as compared to ancient times.

The present book chapter explores immeasurable consequences and arguments within the relationship of husband and wife. In reality, this relationship deals with the impression of agreement and affection. However, it is a matter of doubt and question to retain the harmony in married life for husband and wife. Anjana Appachana has tried to deal with this complex stuffiness and several complications between two life partners. In this book chapter, the researcher wants to investigate intricacies and complex machinations of husband wife. Lack of love and trustworthiness between the husband and wife badly effects on their marital life. The book chapter focuses on the treachery, deception and never-ending afflictions and emotional psyche of husband-wife relationship.

**Keywords:** Diaspora, poignant consciousness, husband -wife relationship, human life, intimacy, treachery, deception



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EDITOR