The Study of Stress among Male and Female Diabetic Type –II Patients

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In today’s era, demands of globalization and new complex structure of society are continuously stressing the need for all round development of an individual, as development of one’s competence to deal effectively with conflicting life situations and stressful events has become a matter of concern for experts in the field. Research in this field will highlight the dynamic importance of stress and coping strategies among diabetes type II patients.

INTRODUCTION
Stress in the twenty-first millennium? Not something new, not anything unknown. Stress has been experienced since time immemorial, but its toll is higher than ever before. When we analyze visit to doctors, 75-90 per cent are for stress related problems (Pareek, 1999). Claims for stress are twice as high as those paid for non-stress physical injury at the workplace, incurring annual cost of about $ 200 billion (Byrum-Robinson, 1993).

STRESS:
In the last 50-60 years of life, we have changed. Our life styles have been changed to a great extent. We are moving ahead towards an instant era. With globalization, increasing population, over increasing expectations, continuous demands from family, workplace, society and self the pressure has increased above the threshold level. Hans Selye has defined stress as “the non-specific response of the body to any demands made upon it.” According to Lazarus, “Stress begins with the appraisal of the situation. Almost every system in the body is affected by stress. “Stress is the term used to describe the physical, emotional, cognitive & behavioral responses to events that are appraised as threatening or challenging”.

Relations between Stress and Social Factors:
Social factors such as poverty, stresses on the job entering a different majority culture, etc. may increases the stress.

Burnout: Person develops negative thought, emotions and behavior, extreme dissatisfaction with the job, desire to quit may leads to burnout.

Cultural Influences on Stress: Different culture perceive stressors differently. Coping strategies varies according to culture. Religious people cope better with stressful events. Gender differences have been studied by Gardiner and Tiggerman (1999), along with years of service (Male & May, 1998) in relation to stress. Results from these studies found females to rate higher in levels of stress than males (Gardiner & Tiggermann, 1999) though international Studies have been found to have mixed results (Usha sree, Seshu-Reddy, & Vinolya, 1995; Antiniou, Polychroni, & Walters 2000). Those with longer years of service and lower 10 levels of service were found to rate lower in their stress level (Male & May, 1998). Further studies are needed in these areas one study in the United Kingdom recently tied many of these individual factors into one study.

Concept of Stress in the Indian Tradition

Ayurveda
While there is no exact parallel for the term ‘stress’ in Indian society and culture, the ancient philosophical and religious texts provide considerable information. They contain references to the very many causes of stress-like states. As seen in the Yoga framework, klesha refers largely to the stressors aspect, while dukha refers to the phenomenon of the stress response.
itself. From the physiological point of view, Indian literature is replete with minutely detailed texts. All of them attempt to integrate the individual’s personal mental mechanisms. Physiological imbalance between the three constituents (i.e., the tridoshas) of the physical body, vata, pita and kapha, may produce any of the three associated mental states or trigunas. These are satva, tamas and rajas, which may be translated as lightness, dullness and activity, respectively. Normally consists of a balance between the doshas and the gunas. The yoga Vashista describes how mental disturbances produce physical disturbances. The proposed sequence of events follows closely the present ideas regarding psychosomatic ailments. Mental disturbances is said to produce a variety of symptoms, which eventually create an imbalance of the tridoshas causing disease. While ‘to heal’ in English means to make whole, the Sanskrit equivalent of health is not merely aarogya (absence of disease), it is swastha, i.e., being relaxed, maintaining one’s equanimity. The idea, therefore, is that health cannot be attained without mental peace. As one proponent has rightly said, the correct meanings of disease should be dis-ease, or lack of ease. In addition, the body (sharer), which is made up of five elements, should be kept pure and unpolluted.

Science has established a clear link between mind and healing. A panel of the National Institute of Health recently pronounced that relaxation therapies could effectively treat chronic pain due to arthritis, low back problems and head aches. More and more medical doctors are sending their patients to attend programmes that impart training in mental strategies for lowering stress and changing lifestyle to prevent disease. The priorities of a new programme developed by Benson focus on women’s problem–heart disease, menopause, breast cancer and high risk pregnancies. This boon in alternative modes of therapy is supported by sound scientific evidence. Brain scans show that during relaxation, there is an onset of tranquil waves and rapidly diminished mental alertness after a few minutes of practice of the relaxation technique (Elias, 1997).

**Concept of Stress in Western Tradition:**

As early as in the fourteenth century, the term stress was used to denote hardship, straits, adversity or affliction (Lumsden, 1981). In the late seventeenth century, Hooke (Hinkle, 1973; 1977) used the word stress in the context of the physical sciences (now famous as Hooke’s Law of Elasticity), although this usage was not made systematic till the end of the early nineteenth century. Much along the same lines, Walter B. Cannon studied the effects of stress on human beings and animals in terms of the well-known ‘fight or flight’ syndrome. He observed that individuals experiencing extreme heat of cold, lack of oxygen, or excitement tended to show increased levels of adrenaline secretion.

**Cognitive Model of Stress:**

The Cognitive Model of Stress is proposed by Lazarus and Folkman (1984) who define stress as a ‘particular relationship between the person and the environment that is appraised by the person as taxing or exceeding his or her resources and endangering his or her wellbeing’.

**Person-Environment (P-E) Fit Model:**

Person-Environment (P-E) Fit Model advocated by French, Rodgers and Cobb (1974) deals with how the characteristics of the person and those of the environment affect the wellbeing of the person.

**Systems Model of Stress**

The Systems Model of Stress proposed by Lumsden (1975) attempts to take into consideration all the salient features of the different models, and calls for a system analysis of stress. As the name suggests, the emphasis is on the word ‘system’, which signifies an interrelated constellation of parts. “Stress as a system is thought of as being an open system that is constantly interacting with the environment.”
Appley and Trumbull (1967) have posited a similar set of factors. According to them, the intensity of the reaction varies from person to person even under exposure to the same environmental event. Stress proneness of the person may be determined on the basis of his motivational structure and prior history. Levy-Leboyer (1982) emphasized the nonlinear relationship generally obtained between stressful physical parameters and the intensity of the reaction. “Three sets of variables interact with each other to produce stress: personality and experience of the person, his activities and present aims, and the socio-cultural conditions”.

“The medical model: getting rid of the pathogen will alleviate the disrupted body process”. A detailed analysis of the stress response reveals that it comprises four interrelated stages:

1. Stage of mobilization
   - Heightened emotional reactions
   - Activation of ANS
   - Mobilization of energy

2. Stage of rapid energy consumption
   - Use of adaptation energy
   - Increase in cortisol

3. Stage of action
   - Fight or flight

4. Stage of return to equilibrium

In today’s world, and especially in the world of work, the majority faces a never-ending stream of stress. Whether it is stress due to under load (monotony or boredom), as in the case of routine assembly line work, or work over-load (as faced by executives), the consequences are the same.

“Burnout: a personal energy crisis due to exhaustion of our adaptation energy”.

Kalimo (1987) has carefully delineated some of the effects of chronic work stress. Some of these are non-specific in nature. The majority of the highly educated, top paid executives are time stackers. Time stackers are people who do double or even triple duty. The more role people play, the greater the likelihood of their being time stacker. Thus, women are more prone to time stacking than men, but men do it too.

Cognitive Changes in Managers under Stress:
In a survey reported by Kalimo et al. (1987, p. 209), cognitive changes were observed among managers such as Overgeneralization, Selective abstraction, Arbitrary inferences, Magnification or exaggerated importance, Dichotomous thinking, Personalization.

Job Stress Associated with Different Professions:
Businessmen obtained the highest job stress scores, followed by engineers, doctor, advocates, and college teachers respectively. All differences were found to be significant (Tripathi and Bhatia, 1995). Numerous studies have delineated the nature and sources of stress among teachers in the West (cited by Ushashree, 1995). However, such studies in India are few and far between. Ushashree has conducted a study on a sample of school teachers from Andhra Pradesh. For both males and females, the first and foremost source of stress was the attitude of the students, followed by personal, other duties, management, work areas and colleagues in that order. However, significant differences were observed in the rank assigned to pay as a stressor by men and women. For men, pay ranked higher than for women. The reason could be that even today the salary of women is seen as a supplement rather than the core family income.

According to Lai (1995), work and family are the two major role domains for many adults. Studies have generally shown that stressors embedded in work or family roles are detrimental to psychological wellbeing. The permeable boundaries between work and family roles induce stress spillover promotes generalized wellbeing, an overall state of contentment and
mental health. Feminine Organization (Robbins 1996), this could be one reason why women are becoming part of the top management, and are being assigned positions and responsibilities that they had been erstwhile denied. This, however, does not detract from the fact that women do face considerable stress when they combine homemaking with a career. 

According to Margaret Coles, achieving the right balance between the workplace and the home is crucial for the efficient functioning of any organization.

Mental Health Status of Degree College Lecturers Based on Gender and Teaching Experience in Rayalaseema Zone, Andhra Pradesh, India, reported in the paper examines the effects of Gender and Teaching Experience upon mental health of Degree College lecturers in Rayalaseema zone, Andhra Pradesh, India. Professional characteristics of lecturers, is requiring good mental health. Lecturer’s position was loaded with job stress, tensions which later develop to depression and cause ill mental health status. The research outcome had shown that there is significant difference between female and male lecturers. Abrol (1990) had examined the strains experienced and coping strategies used by 27 male and 27 female teachers. Results indicated that subjects reported interpersonal and psychological stress. They used social support to deal with stress. Aminabhavi and Triveni (2000) revealed that managers experience significantly higher occupational stress than clerks. The fact is that managers have greater responsibility of his position than the clerks. Anitha Devi (2007) aimed at identifying the degree of life stress and role stress experienced by professional women. A total sample of 180 women professionals belonging to six occupations were chosen for the study. The result showed science and technology professionals and doctors experienced significantly greater life and role stress followed by administrators and self-employed. Teachers and bankers experienced comparatively lesser stress in both role as well as life. Byrnet (1998) and Bhagwan (1997) who emphasized that male experiences more stress than females as still in today’s era females income are known to be supplementary and males are more responsible for financial support. Gaur and Dhawan (2000) examined that the relationship between works related stressors and adaptation pattern among women professionals. A sample of 120 women professionals (30 teachers, 30 doctors, 30 bank officers and 30 bureaucrats) participated in the study. It showed that the four professionals groups have shared almost similar level of stress except in the categories of career development and stressors specific to working women. From the above studies, it can be concluded that the length of service has negative and positive relationship with stress. Even then more studies revealed that individual with lesser experience, experienced more stress as compared to the individual with more service years. Pandey and Srivastava (2000) had studied the female personnel working in railway, bank and teaching institutions. A sample of 96 females, 16 subjects in each professional area both from nuclear and joint family were taken. The study identified that respondents belonging to nuclear family had expressed more interpersonal work stress. Rosenblatt et al. (1999) reported that males were more insecure and emphasized financial concerns while females expressed concerns about intrinsic facets, which correlates males to have higher stress and anxiety than females (Brember et al.2002,Gursel et al.2002) Gender differences exists may be due to lack of job satisfaction, aspiration level, social acceptability, challenges, responsibilities and career development etc. Upadhayay and Singh (1999) studied the level of occupational stress experienced by the 20 college teachers and 20 executives. The executives showed significant higher levels of stress than college teachers on role over load, role ambiguity, role conflicts factor. Females are bounded with a so many stressors such as role-over-load, time-limitations, high self and social expectations, intrinsic factors and level of motivation etc. Hypothalamus pituitary adrenal axis and ovarian function may cause high level of stress in females than male. Social support from family, coworkers, supervisors and other people would minimize stress among the employee (Vashistha and Mishra 1998).
Type of family: Nuclear family creates more stress as compared to joint family. Joint family and support from the Joint family acts as buffer against stress. Vashishtha and Mishra (1998) observed that social support from the family, coworkers, supervisors and other people could minimize stress among the employees.

**Age**

Reddy and Ramamurthy (1991) analyzed the influence of age on stress experience of a person. The sample consisted of 200 executives. The results revealed that executives in the age group of 41-50 experienced more stress than the age group of 51-60. Moderating variables among executives experiencing stress include not only age but also the years of service in the employment. Beena and Pokuval (1992) conducted a study on sample of 80 (40 male and 40 female) executives in different organizations. They found that when age increases, experienced stress also increased due to the increase in the responsibility of the executives. Female executives showed higher rate of stress because women experience greater amount of work change than men do.

Recent research indicates prolonged chronic stress can contribute to metabolic syndrome by disrupting the hormonal balance of the hypothalamic-pituitary-adrenal axis (HPA-axis). A dysfunctional HPA-axis causes high cortisol levels to circulate, which results in raising glucose and insulin levels, which in turn cause insulin-mediated effects on adipose tissue, ultimately promoting visceral adiposity, insulin resistance, dyslipidemia and hypertension, with direct effects on the bone, causing "low turnover" osteoporosis. HPA-axis dysfunction may explain the reported risk indication of abdominal obesity to cardiovascular disease (CVD), type 2 diabetes and stroke. Psychosocial stress is also linked to heart disease.

**Diabetes**

Diabetes is an alarming disorder of the third world. The prevalence of diabetes is likely to increase by 35% by the year 2025 according to the World Health Organization (WHO) projections. Currently, India is the diabetic capital of the world. Diabetes mellitus, a group of metabolic diseases is characterized by hyperglycemia resulting from defects in insulin secretion, insulin action or both. Diabetes mellitus is generally categorized as type 1 (insulin dependendent diabetes or Juvenile-onset diabetes), type 2 (non-insulin dependent or adult onset diabetes) and gestational diabetes. Type 1 result due to autoimmunity and type 2 because of insulin resistance. There is yet another form of diabetes which phenotypically resembles type 2, but genotypically resembles type 1. This form of diabetes is known as type 1.5 diabetes or latent autoimmune diabetes (LADA). Type 1.5diabetes is often misdiagnosed as type 2 diabetes and hence, treatment for type 1.5diabetes is similar to type 2diabetes. As the path physiology of different types of diabetes varies, interventions for treating them should also be specific to its type. This essentialities the need for correct categorization of diabetes. Family history of diabetes was found to be closely associated with type 2 diabetes and family history of autoimmune disease was found to be associated with type 1 and type 1.5diabetes. Sedentary life style was found to be more pronounced in type 2 diabetics (70 %) compared to type 1 (38 %) and type 1.5 diabetics (27 %). The mean BMI of type 2 diabetic patients of all the three age groups and both sexes were found to be more compared to type 1 and type 1.5 diabetic patients.

Diabetes is one of the most prevalent chronic disorders in the world and more than 90% of the sufferers are affected with type 2 diabetes that is noninsulin dependent. The disease may provoke a number of serious and nonreversible complications in affected people. Therefore, pathogenesis of the disease and its subsequent short and long term infirmities are amongst the world’s most spotlighted health and medical issues. Agardh et al showed association of stress with type 2diabetes mellitus among middle aged Swedish women. Likewise Mooy et al in Netherlands have also shown that stressful life events like death of partner, moving from a house are associated with type 2 diabetes mellitus
There is no doubt on the association of diabetes mellitus type 2 with unhealthy lifestyle practices like physical inactivity, obesity, low fiber diet etc. Only these factors are stressed much most of the time, while evaluating the diabetic status and its management. On the other hand, several other factors are underestimated and overlooked, which in fact do carry very significant role in causation, manifestation and progression of diabetes. These factors include stress, environmental pollution, chemical exposure, occupation, ethnicity and low socio-economic status. Thus, these factors also need equal emphasis if we are to control and effectively manage diabetes.

Dr. Joshi Sunil Kumar, Kathmandu University Medical Journal (2010), Vol. 8, No. 1, Issue 29, 109-115 reported association of diabetes with physical, socio-economical and environmental factors. Diabetes Mellitus is a global health problem with a worldwide prevalence of 2.8% in 2000. Type 1 diabetes mellitus is an auto immune disorder genetically mediated, while type 2 is more of a life style induced disorder although the role of genetic susceptibility, infections are also equally strong. Many studies have backed up these statements. However, there have been very few researches that show association of diabetes with environmental factors like pollution, exposure to chemicals e.g. mercury, arsenic, psychological condition e.g. depression, stress, and socio-economic conditions e.g. occupation, earnings etc. Recently, the role of these factors in causation and progression of diabetes have received much attention.

**Diabetes and sleep:**

Studies have shown relationship between sleep and diabetes – both long and short sleepers being at greater risk for diabetes. Results showed that the adjusted odds ratio was 1.24 for diabetes associated with short sleep (five hours per night or less) and 1.48 for diabetes associated with long sleep (nine or more hours per night). Specifically, individuals sleeping for more than eight hours per night may be particularly vulnerable. The conclusions were based on a study that involved data from 29,818 individuals who completed the 2005 National Health Interview Survey.

**Diabetes, occupation and socio-economic status:**

There is little information about the prevalence of diabetes among workers in different occupations or people from different socio-economic backgrounds. S’anchez-chaparro et al did a study among 259,014 Spanish workers to look for the prevalence of metabolic syndrome and its components. They found that among female subjects, prevalence of metabolic syndrome was higher in manual workers than in non-manual workers, lowest prevalence among females being among general managers and government administrators. In contrast among male subjects, prevalence of metabolic syndrome was similar in manual and non-manual workers. The highest prevalence was however, found among machinery operators, installers and assemblers.

**Diabetes and environment:**

The effect of environment on inducing diabetes is not a new discussion now. These increases in prevalence were found to coincide with some factors which are determinants of diabetes. They are nutrition transition, physical inactivity, gene-environment interaction, stress and other factors such as ethnic susceptibility. Thus change in life style is a strong determinant of diabetes mellitus type 2. Effect of environment has been shown true even for type1 diabetes, which is mostly supposed to be autoimmune and genetic disease. Also, climate might have its role as diabetes seems rare in hot countries and is increasingly common in cooler northern European countries.

**Diabetes and ethnicity:**

There is little doubt that change in lifestyle – more urban style - induces higher incidence of diabetes. With regard to the process of burnout we found that for men burnout is triggered by depersonalization and by emotional exhaustion for women.
OBJECTIVES:
1. To observe the level of stress among female diabetes type II patients.
2. To examine the level of stress among male diabetes type II patients.
3. To assess the difference between male and female diabetes type II individuals regarding stress.

Hypotheses:
1. Female diabetes type II individuals would have greater stress than male diabetes type II patients.
2. Male diabetes type II individuals have lower stress than female diabetes individuals.
3. There would be difference between male and female diabetes type II individuals regarding stress.

METHODOLOGY:
Present research is comparative survey research. It consists of 30 male and female diabetes type II patients.

SAMPLE:
The sample size consist of 30 male and female diabetes type II individuals, out of which 15 male and 15 female individuals were selected randomly from Nasik region.

RESEARCH VARIABLES:
Stress
Gender: Male and female diabetes type II individuals.

CONTROLLED VARIABLES:
Age: 28 to 55 years
Onset: 2-3 years.

DEMOGRAPHIC DETAILS:
All participants were selected from Nasik Region only.

Operational Definition:
Stress: Composite score of the individual as measured by Stress Profile Inventory with respect to 15 areas such as stress, cognitive hardiness, health habits, coping style, exercise, rest / sleep, eating / nutrition, prevention, positive appraisal, negative appraisal, threat minimization, problem focus, social support, psychological wellbeing and Type-A behavior.

TOOL: NOWACH Stress Test.
Stress Profile Inventory developed by Nowach (1999):
It has been designed for use with 15-year’s individuals. The stress profile quickly identifies individual characteristics and behaviors that protect against or contribute to stress related illness. It measures all personal dimensions and lifestyle habits that have been shown to moderate the stress illness relationship. It is ideal for behavioral health. This self-report inventory provides scores in 15 areas related to stress and health risk: stress, cognitive hardiness, health habits, coping style, exercise, rest / sleep, eating / nutrition, prevention, positive appraisal, negative appraisal, threat minimization, problem focus, social support, psychological wellbeing and Type-A behavior.

Reliability and Validity: Satisfactory.
The scores obtained on standardized tools were analyzed by applying ‘t’ Test. Findings on the stress test are shown in table 1.

Group statistical table revels that there is significant difference between male and female DM2 regarding Stress esp. Habits, Prevention and Type A behavior as table value revels that Hab.(6.06), PRV. (13.34) and TYP (4.77) . Therefore their exist difference between male and female regarding these domain. As females are bounded with so many stressors such as role-over-load, time-limitations, high self and social expectations, intrinsic factors and level of
motivation etc. Hypothalamus pituitary adrenal axis and ovarian function may cause high level of stress in females than male. Social support from family, coworkers, supervisors and other people would minimize stress among the employee (Vashistha and Mishra 1998). On various aspects of stress profile Mean for male is 15.47 and SD. Is 3.72 whereas mean for females is 17.87 and SD. 3.55 as mean value of females is greater than male DM-2, female DM-2 individuals experiences more stress than male DM-2 individuals.

Table-1: Stress- Gender Differences:

<table>
<thead>
<tr>
<th>STRESS DOMAIN</th>
<th>GENDER</th>
<th>N</th>
<th>MEAN</th>
<th>STD.DEV</th>
<th>T</th>
<th>SIG.LEVEL</th>
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<tr>
<td>Stress</td>
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<td>15</td>
<td>16.27</td>
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<td>18.20</td>
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</table>

From the result table it is clear that t value for domain HAB. Is 6.06,PRV. Is 13.34 and TYPE A behavior is 4.77 are significant at 0.05 level thus third hypothesis that there would be difference between male and female DM-2 is accepted.

**Discussion:**

The present study was aimed to observe the difference between male and female DM-2 individuals regarding stress. Research in this field will highlight the dynamic importance of stress and coping strategies among diabetes type II patients. As there is no doubt on the association of diabetes mellitus type 2 with unhealthy lifestyle practices like physical inactivity,
obesity, low fiber diet etc. Only these factors are stressed much most of the time, while evaluating the diabetic status and its management. On the other hand, several other factors are underestimated and overlooked, which in fact do carry very significant role in causation, manifestation and progression of diabetes. These factors include stress, environmental pollution, chemical exposure, occupation, ethnicity and low socio-economic status. Statistical analysis applied for this purpose is "t" test. Various researches suggest that gender may be an important demographic characteristic to be considered in the experience of DM2 cases Statistical analysis applied for this purpose is ‘t’ test. Stress may varies with gender is supported by the research reported in the paper examines the effects of Gender and Teaching Experience upon mental health of Degree College lecturers in Rayalaseema zone, Andhra Pradesh, India. The research outcome had shown that there is significant difference between female and male lecturers.

Group analysis table shows gender difference among male and female DM2 individuals. As mean value for female 17.87 is greater than mean value for male 15.47 female DM2 individuals experiences more stress than male DM2 individuals. Thus first hypothesis is supported. This is supported by various researchers. Social support from family, coworkers, supervisors and other people would minimize stress among the employee (Vashishtha and Mishra 1998). Ushashree has reported a study conducted on a sample of school teachers from Andhra Pradesh. There were a number of gender differences regarding the sources of stress. For both males and females, the first and foremost source of stress was the attitude of the students, followed by personal, other duties, management, work areas and colleagues in that order. However, significant differences were observed in the rank assigned to pay as a stressor by men and women. For men, pay ranked higher than for women. The reason could be that even today the salary of women is seen as a supplement rather than the core family income. Controversial was suggested by Byrne (1998) and Bhagwan (1997) who emphasized that male experiences more stress than females as still in today’s era females income are known to be supplementary and males are more responsible for financial support. Some researchers suggested that stress is also influenced by demographic variables such as age, occupation, type of family and environment etc.

Type of family Nuclear family creates more stress as compared to joint family. Joint family and support from the Joint family acts as buffer against stress. Vashishtha and Mishra (1998) observed that social support from the family, coworkers, supervisors and other people could minimize stress among the employees. Reddy and Ramamurthy (1991) analyzed the influence of age on stress experience of a person and revealed that executives in the age group of 41-50 experienced more stress than the age group of 51-60. Moderating variables among executives experiencing stress include not only age but also the years of service in the employment. Beena and Poduval (1992) conducted a study on sample of 80 (40 male and 40 female) executives in different organizations. They found that when age increases, experienced stress also increased due to the increase in the responsibility of the executives. Female executives showed higher rate of stress because women experience greater amount of work change than men do.

Result table shows gender difference among the domain HAB.(6.06), PRV.(13.34 and TYP.(4.77). These values reveal that male and female DM2 individuals experiences different level of stress. Thus third hypothesis is accepted. This is supported by different researchers. Rosenblatt et al. (1999) reported that males were more insecure and emphasized financial concerns while females expressed concerns about intrinsic facets, which correlates males to have higher stress and anxiety than females (Brember et al.2002,Gursel et al.2002) Gender differences exists may be due to lack of job satisfaction, aspiration level, social acceptability, challenges, responsibilities and career development etc.

Result tables also reveals that ‘t’ values are not significant on other domains such as STRESS, XRC,REST,EAT,ARC,SOC, POS,NEG,THR,PRO,WEL etc., Thus male and female
DM2 individuals experience similar levels of stress. As in today's scenario both shares equal responsibilities, educational status and life principles are being changed with generations.

Excessive, prolonged stress and other demographic factors also contribute metabolic disturbances which affect glucose level and expressed in terms of disturbed glucose metabolism and DM2. Dr. Joshi Sunil Kumar, Kathmandu University Medical Journal (2010), Vol. 8, No. 1, Issue 29, 109-115 reported association of diabetes with physical, socio-economic and environmental factors.

Recent research indicates prolonged chronic stress can contribute to metabolic syndrome by disrupting the hormonal balance of the hypothalamic-pituitary-adrenal axis (HPA-axis). A dysfunctional HPA-axis causes high cortisol levels to circulate, which results in raising glucose and insulin levels, which in turn cause insulin-mediated effects on adipose tissue, ultimately promoting visceral adiposity, insulin resistance, dyslipidemia and hypertension, with direct effects on the bone, causing "low turnover" osteoporosis. HPA-axis dysfunction may explain the reported risk indication of abdominal obesity to cardiovascular disease (CVD), type 2 diabetes and stroke. Psychosocial stress is also linked to heart disease.

**Conclusion:**

1. From the above research researcher concluded that gender difference is one of the important demographic variable which shows difference in the stress among male and female diabetic mellitus type-2 individuals.
2. Female DM2 individuals experiences greater stress that male DM2 individuals.
3. Male and female DM2 individual’s shows significant difference on the domain habits prevention and type A behavior.
Subjective Well-being and Religiosity among Tribal Students

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Abstract:
Subjective well-being is the evaluated opinion of people about their own lives. These evaluations consist of happiness, life satisfaction, positive emotions and having very few negative or unpleasant emotions. The influence of religiosity on subjective well-being has been evaluated in this study. It attempts to gain information about the relation between subjective well-being and religiosity of undergraduate students in tribal area. In this study a major emphasis is placed on sex differences among these constructs. In the current study, sample of 60 students has been taken, i.e. 30 sample for males and 30 for females. The scales that have been used to measure these variables are The Ryff Scales of Psychological Well-Being and Religiosity scale by Dr. L.I Bhushan. Pearson’s correlation was applied for analyzing the data to study the association between subjective well-being and religiosity for students. The results revealed a positive relation among religiosity and subjective well-being in this study. Higher the religious level, greater the levels of subjective well-being. Among college students subjective well-being is found to be highest in female students as compared to male, students. Similarly, females are also found to be more religious than male students.

Introduction
Every human being expects pleasure and happiness. Happiness is a study matter of positive psychology. Positive psychology is a recent branch of psychology that studies the strengths and virtues that enable individuals and communities to thrive. Positive psychologists seek to find and nurture genius and talent, and to make normal life more fulfilling, not simply to treat mental illness.

Several humanistic psychologists such as Abraham Maslow, Karl Rogers, and Erich Fromm developed various theories and practices that involved human happiness. Philosophers and religious thinkers often define happiness in terms of living a good life or flourishing, rather than simply as an emotion.

Well-being is a multifaceted concept. It is often thought of as one of the hallmarks of the liberal arts experience, resulting from educational encounters that both guide students in the search for meaning and direction in life and help them realize their true potential. The present study examined the subjective well-being of students and its relation with religiousness.

Subjective well-being can be simply defined as the individual’s current evaluation of his/her happiness. Such an evaluation is often expressed in affective terms; when asked about subjective well-being, participants will often say, “I feel good” (Schwartz & Strack, 1999). Subjective well-being is thus, at least in part, a proxy for a global affective evaluation. These evaluations may be primarily cognitive (e.g., life satisfaction or marital satisfaction) or may consist of the frequency with which people experience pleasant emotions and unpleasant emotions.

Few people have ever doubted that happiness is very important. In fact, starting at least with the Ancient Greeks, the concept has been subject of unremitting debate. Surely this would not have been the case if people generally felt it did not matter.
Evaluating Subjective well-being:
Subjective well-being refers to how people evaluate their lives, and includes variables such as life satisfaction, lack of depression and anxiety, and positive moods and emotions. The idea of happiness has intrigued thinkers for millennia, although it is only in recent years that it has been measured and studied in a systematic way. A person's evaluation of his or her life may be in the form of cognitions, when a person gives conscious evaluative judgments about his or her satisfaction with life as a whole, or evaluative judgments about specific aspects of his or life such as recreation. However, an evaluation of one's life also may be in the form of affect (people experiencing unpleasant or pleasant moods and emotions in reaction to their lives). Thus, a person is said to have high Subjective well-being if she or he experiences life satisfaction and frequent joy, and only infrequently experience unpleasant emotions such as sadness and anger.

Components of Subjective well-being:
There are three primary components of Subjective well-being: satisfaction, pleasant affect, and low levels of unpleasant affect. Subjective well-being is structured such that these three components form a global factor of interrelated variables. Each of the three major facets of Subjective well-being can in turn be broken into subdivisions. Global satisfaction can be divided into satisfaction with the various domains of life such as recreation, love, marriage, friendship, and so forth, and these domains can in turn be divided into facets. Pleasant affect can be divided into specific emotions such as joy, affection, and pride. Finally, unpleasant or unpleasant affect can be separated into specific emotions and moods such as shame, guilt, sadness, anger, and anxiety. Each of the subdivisions of affect can also be subdivided even further. Subjective well-being can be assessed at the most global level, or at progressively narrower levels, depending on one's purposes. For example, one researcher might study life satisfaction, whereas another might study the narrower topic of marital satisfaction. Researcher has identified a number of attributes that correlate with happiness, relationships and social interaction, extraversion, marital status, employment, health, democratic freedom, optimism, religious involvement, income and proximity to other happy people.

Objectives of the study
• To study the relation between subjective well-being and religiosity of undergraduate students in tribal area. A major emphasis is placed on sex differences in the relationship between these constructs.
• To assess the cause of the happiness when compared with religiosity scale.
• To formulate recommendations plan for a happy and healthy conditions for living a better life and to suggest suitable measures for improving happiness.

Hypotheses
The following hypotheses are formed for testing purpose based on the empirical data:

i) Religiosity is significantly, positively related to subjective well-being.
ii) Females will report greater subjective well-being than males.
iii) Females are more likely to find meaning in religion than males.

Literature review
This section includes studies that show the relative effect of religiosity on subjective well-being. However, it should be noted that although over the past few years a lot of research involving Subjective well-being has been carried out, not much has been done in Indian context and research in these fields has a long way to go.
Studies on Subjective well-being

Since the emergence of the field over five decades ago, the Subjective well-being literature has progressed rapidly. Psychologists and other social scientists have taken huge steps in their understanding of the factors influencing people’s Subjective well-being.

King and Napa (1998) investigate how much value people attach to happiness by examining its contribution to the desirability of a certain hypothetical life and compare it with the contribution wealth and the presence of meaning make to the desirability of a given life. Their results confirm the folk wisdom developed over the ages: happiness and meaning make for the good life, and their effect on the desirability of a certain life is some five to six times higher than that of wealth.

Diener and Oishi (2004) asked a sample of college students from different countries to rate the importance of happiness and other values on a scale from 1 to 9. Happiness came out first with a score of 8.0, slightly above health and love and affection (7.9) but well above wealth (6.8) amongst others.

Subjective well-being, in fact, is ‘a broad category of phenomena that includes people’s emotional responses, domain satisfactions, and global judgments of life satisfaction’ (Diener et al., 1999). Subjective well-being consists of two distinctive components (Diener, 1994) an affective part, which refers to both the presence of positive affect and the absence of negative affect, and a cognitive part. The affective part is a hedonic evaluation guided by emotions and feelings, while the cognitive part is an information-based appraisal of one’s life for which people judge the extent to which their life so far measures up to their expectations and resembles their envisioned ‘ideal’ life.

Interpreted as a theory of welfare, this view holds that well-being consists in life-satisfaction, the presence of positive mood, and the absence of negative mood (Diener 2000).

Studies on Religiosity

Previous studies show the beneficent effects of religious attendance and private devotion. Individuals with strong religious faith report higher levels of life satisfaction, greater personal happiness, and fewer negative psychosocial consequences of traumatic life events. It seems reasonable to assume that if people believe religion provides a sense of direction and purpose in life, they will feel more optimistic about the future. In fact, this is one reason why Peterson (2000) argued that, "Religion lends itself particularly well to big optimism because of its certainty". Similarly, Seligman (1990) maintained that religious meaning enhances feelings of optimism by helping people see that their lives will follow a specific and beneficial plan that has been devised by God.

The research also suggests that those with a spiritual orientation are more likely to contribute to others, whether informally in daily life, giving money to charities or doing voluntary service with community groups. These results suggest that exploration of spirituality and wellbeing may be important to a healthy society. Satisfying basic needs in life should be associated with enhanced feelings of subjective well-being (Maslow, 1971). If finding meaning in life is a basic goal of human existence, and religion helps people find meaning, it follows that religious meaning should be associated with greater subjective well-being.

Data and Methodology

The data for tribal students was collected from a college in Silvassa (DNH). The subject for the present study comprises of 60 students, 30 boys and 30 girls. Survey method has been used to acquire response from the students for studying our problem. Questionnaires were used
to gather response from candidate with a sample of both male and female students on Subjective Well-being and student religiousness. Data will be collected through random sampling method. Subjective well-being will be measured with the help of The Ryff Scales of Psychological Well-Being and religiousness is measured with the help of Dr. L.I Bhushan’s Religiosity scale.

Analysis and Results
In this section the scores obtained are analyzed and results are drawn out to check the hypothesis.

Table 1: A relation between Subjective Well-being and religiousness

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>SD</th>
<th>r Value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective well-being</td>
<td>122.30</td>
<td>16.02</td>
<td>.72</td>
<td>0.01</td>
</tr>
<tr>
<td>Religiosity</td>
<td>72.34</td>
<td>11.22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A correlation between religiosity and subjective well-being was calculated. According to the above table it is found that the Pearson’s r value between Subjective well-being and religiosity of tribal students is .72 which is significant on 0.01 level. We hypothesized that “Religiosity is significantly, positively related to subjective well-being”. This hypothesis was supported in this study. A positive relationship was found between student’s well-being and religiosity.

Table: 2: Gender Differences in Subjective Well-Being

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>Mean</th>
<th>SD</th>
<th>t Value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective well being</td>
<td>Female</td>
<td>113.76</td>
<td>24.23</td>
<td>4.02</td>
<td>0.01</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>102.56</td>
<td>21.22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

On the basis of table number 2 it is observed that the t value for Subjective well-being is 4.02 which is significant on 0.01 level and indicates significant difference between male and female students. The mean value of female students is high on Subjective well-being. Thus the hypothesis that “Females will report greater Subjective well-being than males” is accepted.

Table: 3: Gender Differences in Religiosity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>Mean</th>
<th>SD</th>
<th>t Value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>Female</td>
<td>78.12</td>
<td>12.03</td>
<td>3.26</td>
<td>0.01</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>72.34</td>
<td>11.22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the above table number 3 it is observed that the t value is 3.26 for religiosity. This value is significant on 0.01 level. The mean value of female students is high on religiosity which interprets that high value represents the high tendency of the trait and concludes that females have high religiosity than males. Hence the hypothesis that “Females are more likely to find meaning in religion than males” is supported in this study.

Findings and Conclusions
This study looked to see if there was a relationship between religiosity and student’s subjective well-being. In past studies it was found that religiosity has been linked to a greater sense of well-being (Koenig, Smiley, & Gonzales 1999). The findings of our study also demonstrate such a relationship and results show that religiousness is an important correlate of subjective well-being.

It was found that women were more likely to have higher level of subjective well-being. It also sought to demonstrate a higher level of religiousness among women than men. In the past it has been demonstrated that women are more religious due to higher social and personal expectations placed upon them. This research was also supported in this study.

Undergraduate students will always experience stress. Religiousness is found to enhance subjective well-being and which would be highly useful to college students. This study had been performed in hopes of identifying ways for improving student’s well-being that would help them to live a more full-filled life by lower stress levels.

Limitations of the study

- Though the sample was chosen very carefully. It was obviously very small in size.
- Within this experiment, the religiosity of sample participants is not reflective of the overall population.
- Only one factor i.e. Religiousness, is studied to measure subjective well-being.
- Equal weightage was assigned to each statement while evaluating student’s religiosity and subjective well-being, which should be avoided since some statements, demand more importance and weightage than others.

Recommendation

- The study can be stretched to other educational institutions too, to give a clear picture of the relation between Religiousness and Subjective well-being.
- The parameters used to define subjective well-being can be expanded to give a more objective definition of subjective well-being.
- And of course, the study has to be carried out on a larger sample to give more accurate results.

References:


Diasporic Literature: An Expression of Disintegrated Psyche

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Abstract:
The paper aims to investigate the diasporic literature as an expression of disintegrated psyche. The diasporic experiences involve issues of isolation, dislocation, feeling of homelessness etc. diasporic writing has evolved as consciousness raising genre in the scenario of globalization in which political issues of culture, citizenship, cosmopolitan justice and global inequality are the major issues that reflected through the expression of nostalgia, imaginary reconstructions of the homeland and identities in the diasporic literature. The Indian diasporic literature expresses and explores complexities and ambivalences due to migration from homeland to foreign land. The narrative of the diaspora is thus a narrative of the ‘self’. It is marked with heterogeneities, instabilities and dislocations.

Keywords: diasporic literature, disintegrated psyche, isolation, marginality, dislocation, feelings of homelessness, contra-acculturation and hybridization, feeling of sandwiched state, spatio temporal’ dualities etc.

The present paper modestly attempts to investigate how diasporic literature is an expression of disintegrated psyche of diaspora. The diasporic experiences involve issues of isolation, alienation, marginality, dislocation, feelings of homelessness, loss, cultural displacement, and struggle for relocation, adaptation and assimilation. Expatriate minority communities share these experiences in common. They retain a collective memory, vision, myth about their original homeland and its physical location, history and achievement. They experience rootlessness, alienation chaotic restlessness and cultural clash. They attempt for contra-acculturation and hybridization in order to achieve synthesis of the two. Therefore they take support from their native culture as a moral resource to challenge the de-centered consciousness resulted thereto because of the migration to the foreign land. The attachment to the ancestral homeland varies considerably among the diaspora and it is inversely proportional to the degree of individuals and communities are induced to or are willing to assimilate or integrate with their new environment or remain wedded to ancestral customs, traditions, languages and religions. Those tending towards assimilation are less concerned with sustaining ancestral ties than with coming to terms with their new environment and acquiring a new identity. Thus they experience a feeling of sandwiched state between the two cultures, homeland and adopted country.

In the age of globalization diasporic writing has evolved as consciousness raising genre, where political issues of culture, citizenship, cosmopolitan justice and global inequality run alongside themes of nostalgia, imaginary reconstructions of the homeland and identities. The theme of identity crisis in diasporic writing is not merely an exercise in exploring multiplicities of location and dislocation; it is a larger political issue of global justice, cultural rights, self determination and cosmopolitanism. In his model of Diaspora, William Safran has illustrated six features of diaspora- dispersal, collective memory, alienation, respect and longing for the homeland, a belief in its restoration and self definition in terms of this “The diasporic experience must involve a significant crossing of borders. These may be borders of a region or a language,
but more often are multiple borders such as the loss of homeland would suggest.” (qtd. in Paranjape 5).

There is indeed semblance in the experience of people who migrate from village to urban area to earn money and wealth with people who migrate from one country to another country. Both of them experience diasporic displacement. In both the cases there is crossing of borders. But when a person migrates to different country away from his mother land, it is also displacement from his own religion, relatives, society, customs, traditions, culture and language, diaspora experience cultural conflict that raise the idea of loss of sense of belonging. Diaspora suffers from burden of exile. They feel alienated in the migrated land. They try to survive in the complex situation that leads to feeling of alienation. “Rushdie, for instance, imagines London as cobwebs in which the émigré gets lost in a perpetual wandering, which is a symptom of the burden of exile.” (qtd. in Esterino 18).

Thus Diaspora refers to the crisis of dual identity and various hazards experienced by the immigrants in the process of their settlement in the foreign country including their cultural dilemma, sandwiched feeling, alienation, displacement, generation differences, transformation in their identities with the new demands, longing for the ‘homeland’ etc. Today there are about one hundred and fifty million people in the word who are living as migrants in nations and cultures other than their own. According to Bhabha, these people are living in a sort of “in between state, when they are not fully accepted as nationals.” (Location 44) Thus the ‘in-betweenness’ is the characteristic of diaspora. The Indian immigrants away from the motherland suffer from the ‘in-betweenness’ syndrome. Their status results as severed and grafted on the ‘foreign’ culture. They are living as a parasite, and not being a part of the ‘other’ culture. The result is suffering of identity crisis, cultural hybridity and ethnic anxieties.

The Indian diasporic literature expresses and explores complexities and ambivalences due to migration from homeland to foreign land that results in tensions between localities and ‘Spatio-temporal’ dualities. The stupendous attempts of these migrants to maintain the ethnic identity and assimilate into the local norms of foreign land produce strong nostalgic as well as separatist tendencies. In the present study the dialectics of diasporic identity is an extension to explore the mixed or hyphenated identities of persons or ethnic communities. Evidently the understanding of dialectics and various issues of diasporic experiences help in critiquing the notion of sandwiched existence of diaspora which results in the better comprehension of the diasporic literature.

Indian diasporic literature reflects alienation of migrants, since they are uprooted from their mother land. Alienation and up-rootedness are intimately related to the loss of and quest for one’s identity. Donald Ken rightly suggests that “it is the loss of identity that results in alienation.” (qtd. in Ken 78) The Indian diasporic literature deals with the dispossessed personality’s search for identity in the context of cultural dislocation suffered by migration. The presentation of dichotomy between the individual’s wishes and his environments tend to depersonalizing relationships affecting his identity have been explored in the Indian diasporic literature. It deals with emotional problems that clearly reflect the pathetic condition of modern man. Getting uprooted from the native cultural traditions and values, the loss of indigenous language man’s position as a mere outcaste or an unaccustomed alien, together with multiple injuries and lacerations of the psyche all account for the theme of Indian diasporic literature.

Displacement/ Dislocation and Relocation:

The narrative of the diaspora is a narrative of the ‘self’ because the very act of migration implies a ‘bodily’ lifting out of the familiar and relocation in the new and the unfamiliar set-up. Diasporic presence is dispersal, scattering and flight and that has to take root elsewhere, especially if it seeks sustenance and growth. But it continues to depend on the bits and pieces of its origin to hold itself together in the face of the onslaught, rejection or domination by the
‘other’ by the world which both frightens and fascinates. Spatially speaking dislocation invariably means a move away from home. But in diasporic literature, it also means a move to words something, another destination, perhaps another home. This produces a narrative that is often caught between a de-territorialization (the loss of place) and a re-territorialization (finding a new place) Transplantation in a new place in post colonial diasporic writing is accompanied by the certainty that the old place has not yet released its hold-some roots still cling to the transplanted. Bharati Mukherjee described her stories as reflecting the ‘hurly-burly of the unsettled magma between two worlds’. (A Four Hundred-Year-Old Woman) The violent imagery in both these examples is imagery of de- and re-territorialization. Suddenly cultural absolutes- such as language or the mother tongue – are no more absolutes. One way of negotiating this de- and re-territorialization is through the active reclamation of their histories, traditions and customs. (qtd. in Nayar 193) The ‘diasporic’ or the ‘immigrant’ self is simultaneously open to two epistemologies, two histories and two social realities. Two systems of knowledge and two sets of cultural influences construct identity of the immigrant and the socio-economic reality of both the societies confronts the self.

To conclude the diasporic literature is marked with heterogeneities, instabilities and dislocations. There is also struggle for assimilation. Diaspora Indians are thrice alienated, first from India they left behind, from their new host country and from their children. Displacement accentuates the nostalgia of original homes left behind. It adds to the loss of longing for home country. The nostalgia of displacement results in hyphenated identities. The diasporic writer deliberately invokes community and conversation in the interface of the new homes with Indian homes as a way of creating a balance between the two sides of the hyphen of Indian-Americans (or British or Canadian). The interactive link with India and Indianness, a characteristic that distinguishes the second phase of diaspora from that of the earlier indentured labour phase, shapes these diaspora characters.

Works Cited
Exploitation of Women and Degradation of Nature in Silko’s *Ceremony*: An Ecofeminist Analysis

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Ecofeminist literary criticism has emerged out of ecocriticism and shares many of the same concerns. However, there are some fundamental differences between the two. While ecocriticism primarily deals with literature and nature, ecofeminism focuses on the double domination of woman and nature in a patriarchal society. Ecocriticism reveals how representations of the land in a variety of genres and from all periods are heavily loaded with ideological assumptions. Likewise, the close association of many feminist and ecological issues has led to ecofeminism, a term which incorporates not only literary and cultural theory but also political activism. That is why ecofeminism is being acknowledged as an activism and academic movement relating ecology with a feminist concern. The central attention of ecofeminism is to show how both women and land are exploited by patriarchal societies. Further, it strongly believes that the social mentality which leads to the domination and oppression of women then is directed connected to the social mentality which leads to the abuse of the environment.

Greta Gaard in *Ecofeminism: Women, Animals, Nature* describes the fundamental insights of ecofeminism:

[E]cofeminism’s basic premise is that the ideology which authorizes oppressions such as those based on race, class, gender, sexuality, physical abilities, and species is the same ideology which sanction the oppression of nature. Ecofeminism calls for an end to all oppressions, arguing that no attempt to liberate women (or any other oppressed group) will be successful without an equal attempt to liberate nature. Its theoretical base is a sense of self most commonly expressed by women and various other non-dominant groups- a self that is interconnected with all life. (1)

The ecofeminist epistemological claim follows from the connections noted between women and nature. The fact that women are most adversely affected by environmental problems makes them better qualified as experts on such conditions and therefore places them in a position of epistemological privileged; that is, women have more knowledge about earth systems than men. This means that these women are in a privileged position to aid in creating new practical and intellectual ecological paradigms. This kind of understanding is seen advocated by the Native American writer Leslie Silko in her novel *Ceremony*.

Leslie Marmon Silko, born in Albuquerque New Mexico, is a prominent Native American writer. As a novelist, short story writer, essayist and literary critic, Silko has contributed immensely in establishing Native American literature as a serious branch of literary studies in the American literature. What characterizes her writing is her remarkable devotion and commitment to her indigenous worldview and understandings. Writing within her indigenous cultural framework, Silko provides valuable insights into the Native American perspectives regarding life and literature. Remarkably, most of her works depict obvious undercurrents of ecofeminism although as her writing suggest, this characteristic trait is inherited by her as a legacy from the cultural narratives of the Laguna tribal community to which she belongs. Putting her cultural wisdom in the backdrop an ecofeminist analysis of her novel *Ceremony* (1977) provides us with useful insights that would help the readers to engage in a cross cultural dialogue adding to the scope and validity of ecofeminism in Native American context. Further, such a
study in the field of literature and environment is imperative in an age of accelerated and globalized technological development in the correlation between the domination of women and degradation of the environment.

Silko’s novels reflect multi-facets of ecofeminism. She emphasizes the power of women in her narratives. Her protagonists and female characters are depicted as revolutionary who are engaged in a journey to reclaim the lost traditions, the lost culture and the lost voice of the common people. In her novel *Ceremony*, Silko shows the conflict between the Native American and the white people. The novel explores how story-telling is vital in Native American and how white culture has made many attempts to destroy the culture of Native Americans. Moreover, it is the story of sacred relations of Native Americans with their land. The novelist aims to preserve the humanity and the Mother earth. She insists on equality for all living things and criticizes the Eurocentric capitalistic power structure of the society. In the present novel, Silko has handled very proficiently the issues of gender discrimination and sexual harassment.

In *Ceremony* women play very crucial roles. They prove through their role play that women are more valued than men as they have the capacity to transform the world. The women characters – Night Swan, Ts’eh, and Betonie’s grandmother show the strong power to cure the male protagonist, Tayo. Night Swan’s self-expression and cultural energies frees Tayo’s masculinity from selfishness, violence and prejudice which leads him to true maturity. She shows her close connection with nature through her strong love for clouds and mountains. Spider Woman, the female deity, is believed to be the weaver of ideas and a source of discursive authority. The thoughts of Spider Woman help Tayo escape from the patriarchal confinement. Spider Woman is the representative of the feminine principle to the Hopi. She is a combination of Eve and Lilith and believed as the guardian of the Mother Earth. She is the spirit that can lead human beings into the Earth’s womb.

One more significant female character is Ts’eh. She represents a Yellow Woman from a tale of the Native American people. She represents the mountain lion and stands beneath an apricot tree wearing a yellow skirt. Betonie, the medicine man, who has initiated Tayo’s healing ceremony, sends Tayo to Yellow Woman’s place in the mountains. Ts’eh invites Tayo inside her house and requests him to eat some food. She cooks meal like the earlier Yellow Woman. She feeds him chilly containing dried corn. To Lagunas, corn is a fundamental staple food with its welcome harvest in the fall. It is also associated with the creation of the universe. In the Native American’s tale, corn codifies the origin, maintenance, and blessings of life. Furthermore, it represents sustenance of life. Ts’eh knows very well what would nourish him. So she asks him to observe the sky and prepares herbs and medicine. She also teaches him the traditional ceremonies of ritual offering and the healing power of many plants and other natural objects. She is a symbol of Corn Mother and loves Tayo as he has never been loved before and gives him the power. Thus, she plays a vital role of medicine woman. Tayo learns about the roots and plants she has gathered. Ts’eh’s love for nature is seen in her sowing of seeds of apricot tree and taking care of those trees like a child. Further, in loving Tayo, she leads him to recognize female power or the power that can transform the world. Through love, she teaches him peace and hope and through a storytelling and plant husbandry, she teaches him about faith and respect for life. It is only because of Ts’eh that Tayo understands the witchery of white people and their destruction of the mountain for their own benefits. Finally she is successful in bringing the total transformation in Tayo. Tayo, after his complete transformation, rejects the patriarchal indoctrination which suppresses people under wrong ideas like ethnicity, class and gender or sexual orientation.

The Native American women are connected with nature. It shows the reflection of cultural ecofeminism in the novel. Spider Woman is the goddess of Native Americans. Though she is not present in the novel, her presence is felt throughout the novel. She is the guardian of
the Mother Earth. Ts’eh stays in the mountain ranges. She represents the mountain lion. She brings about a transformation in the central character Tayo. She creates awareness in Tayo about women, animals and nature. When he comes in her contact, he gets a good knowledge of environment. He begins to appreciate the members of his community, animals and nature. Ts’eh has a deep knowledge of herbs and plants and their medicinal uses. She prefers energetic food of corn. It seems that Native American women have a good knowledge about plants and they prefer energetic food in their diet. They are active farmers but their knowledge is always neglected by the mainstream of American society. Ts’eh resists the white people because she is disappointed over their activities of destruction of the mountains and land. Thus we can deduce women character in Ceremony are very dynamic, they are good farmers and they are closely connected with nature.

There are several instances in the novel to show how the Native American women are dominated by the patriarchal white culture. Due to their utter poverty the white society exploit them inhumanly. As the economic resources are not available to them, they are asked to do the menial jobs. The whites exploit those helpless women for their sexual pleasure. In Ceremony Leslie Silko shows how the Native American women’s poor and marginalized condition leads them towards prostitution. Laura, the female character, belongs to Laguna Pueblo community. However, she has an affair with the white man in order to get the high status in society, but she is rejected not only by her own Native but also by the White society. She deliberately keeps this affair with the hope that by having relationship with the white, she can avail equality and acceptability in the white world. But her attempts prove futile. She is not accepted in either of the communities. Consequently, she is forced into prostitution. Her need for money is also the reason for her taking into prostitution. Burdened at a young age with the birth of illegitimate son Tayo, and unable to provide him with love and care, she leaves him at her sister’s home.

The Native American women, who turned to prostitution, live under the bridge. They have no shelter. The white people treat them mercilessly. They call them whenever they want. Moreover, these women are also the victim of violence:

But late one afternoon some white men came and called until the women came out of the lan-tos, and then the men yelled at them threw empty bottles, trying to hit them. The woman with reddish hair threw the bottles back at them and screamed their own word back to them. The police came. They dragged the people out of their shelters-and they pulled the pieces of tin and cardboard down. The police handcuffed the skinny men with swollen faces; they pushed and kicked them up the crumbling clay sides of the arroyo. They held the women in circle while they tried to catch children who had scattered in all directions when they saw the police coming. (103)

The women enforced to turn to prostitution are homeless and have to suffer a lot for the want of food and water. The above quote is throws light on the inhuman exploitation of Native American women. The rich white people hate those women and throw stones at them.

Helen Jean, another female character in the novel, is from the town, Towac. She also belongs to Laguna Pueblo community. She comes to Gallup to find a job and is ready to do any kind of job. She wants to earn money to help her own family. She has learned typing and has acquired basic education to cater basic requirement for the job but is rejected by the white society. She gets a job of sweeping, cleaning and washing the clothes in a hospital. She gets the job of cleaning a movie theatre for seventy five cents per hour. The amount she gets is so meagre that she cannot pay even the rent of her room. When her boss expects sexual pleasure from her and starts harassing her, she quits the job. However, she doesn’t have any other option except to turn to prostitution. Desperately, in an attempt to earn money, she goes to the bars in town. She sees some Indians drinking wine. They invite her to have a drink with them. She tries to search
for another job but does not get any. They give her a little money. Initially, she tries to keep herself away and not have sex with the men in return for the money. But she is unable to resist their advances for long and decides to enter into prostitution.

Night Swan is an old woman but her poverty compels her to work as a prostitute. She has to offer economic support to her granddaughter:

“I’m a grandmother now. My daughter in Los Angeles has two beautiful little daughters. And when I dance now, I dance for them” (80).

Even in her old age, she has to dance in the various programs and manage her own and her granddaughter’s expenditure. It shows that the Native American women are not independent. They are denied in government jobs and deprived of various schemes of the government for their economic development. In the present novel, Silko shows how the Native American women have lower pay and less job security than men. They do not have an equal access to wealth. They are also victims of sexual violence. Silko gives the message that all the oppressions are interlinked with one another and therefore if patriarchy is not followed, the world would be free from oppression and ultimately the earth will be saved. Silko uses her own female, Laguna’s voice to present the troubles of the marginalized people.

Beside the exploitation of Native American women, the novelist focuses on how the white society dominated and degraded nature. When the American continent was discovered by the whites, its nature was intact and it was beautiful because its human inhabitants used to worship and respect nature. But the whites as invaders gradually began to destroy it. It is evident in the novel:

In the twenties and thirties the loggers had come, and they stripped the canyons below the rim and cut the great clearings on the plateau slopes. The logging companies hired full time hunters who fed entire logging camps, taking ten or fifteen deer each week and fifty wild turkeys in one month. The loggers shot the bears and mountain lions for sport. And it was then that the Laguna people understood that the land had been taken, because they couldn’t stop these white people from coming to destroy the animals and the land. (172)

This shows present state of environmental crisis of the Laguna reservation. The extract also illustrates how the white people have destroyed the plants, animals and nature. The stealing of the land has adverse effect on the lives of Laguna people. The white people’s action of destroying nature has resulted in draught. In this regard, Paula Gunn Allen rightly comments, “The land is dry because the earth is suffering from the alienation of part of herself; her children have been torn from her in their minds; their possession of unified awareness of and with her has been destroyed, partially or totally” (128).

The white people degrade animals. In Laguna Pueblo belief it is not right to hurt an animal because everything in nature is considered equal. They have the stories that explain how animals have helped the human beings for long and therefore they understand why they should not kill them. But the white people have a contrary view. They think that animals should be used for the use of man only. When Toyo, as a young boy, kills flies for sport, his uncle Josiah tells him how the particular kind of flies once saved mankind in one of the Laguna stories. But at the school, the white teachers teach Tayo to kill the flies because the white think that they spread diseases and are to be extinguished. The white teachers in the reservation school teach the students to kill the frogs for dissection. They laugh at the native beliefs that killing frogs brings terrible flood. Emo, Harley and Rocky begin to hate animals because of the internalized racism.

The white people ignore the instincts of the animals. Even though the Mexican cattle are strong and intelligent and find water even in the driest regions, the white people think it to be useless. The reason is that they do not get that much food out of them and kill them for sport. The petrol men capture Tayo for trespassing but they free him and ask him to hunt the Mountain
lion. The white men take pleasure in hunting the rare species. The rarity of Mountain lions never stops them to exploit them but increases their quest to hunt the lions. For the whites, animals, nature and women are their victims and therefore they are privileged to victimize women, nature and landscape of the Native America. Silko criticizes the anthropocentric ideology that the earth and animals exist only for sake of humans. Silko has shown that such an attitude results in environmental degradation and the mass extinction of animals.

Instances of destruction of the earth are also seen in Betonie’s story. Betonie tells Tayo about the witchery content. During that contest, one witch creates the white people that “grow away from the earth…then they grow away from the plants and animals” (Ceremony 125). At first, Tayo does not understand the significance of the story but later he recognizes its value. During the ceremony, Tayo wanders in the hills and comes to know that he is surrounded by the machinations of the developers of nuclear energy. To the southeast is Trinity Site and to the northeast is Los Alamos where they have exploded the first atomic bomb:

Trinity Site, where thy exploded the first atomic bomb was only three hundred miles to the southeast, at White Sands. And the top-secret laboratories where the bomb had been created were deep in the Jemez Mountains, on then land the Government took from Cochiti Pueblo: Los Alamos, only a hundred miles northeast of him now, still surrounded by high electric fences and the ponderosa pine and tawny sand rock of the Jemez mountain canyon where the shrine of the twin mountain lions had always been. There was no end to it; it knew no boundaries; and he had arrived at the point of convergence where the fate of all living things, and even the earth, had been laid. (228)

Tayo realizes that the bomb made from uranium from Laguna destroyed the Japanese in Hiroshima and Nagasaki and the people around Los Alamos. Ironically, the secret laboratories are in the very mountains he walks in. Tayo knows the significance of Betonie’s story of witchery. Betonie mentions how the bomb is made in the hills around them. Tayo understands how his kinsmen and the Japanese shared the same fate. The Nuclear bomb caused the death of millions of people. The radiation of the bomb caused the death of more than thousands of people. About the exploitation of Native land the observations of Ward Churchill are appropriate:

Native lands are the site of the most environmental destruction that takes place in this country. About 60 percent of the energy resources (i.e. coal, oil, uranium) in this country are on Indian land. (qtd. In Warren Karen, Ecological Feminist Philosophies: 23)

There is uranium mining in the areas like Four Corners, Black Hills and Laguna reservation which lies between Albuquerque and Los Alamos in New Mexico. Many companies have been established in that area. Indian people are facing skyrocketing incidents of radiation poisoning and birth defects. It has created adverse effects on the lives of animals and children. It has been found that the children growing up in that area have developed ovarian and testicular cancers. This miscarriage rate in women is six times higher than the national average. Native reservations are often targeted for toxic waste dumps.

Tayo comes to know the futility of war. He understands that waging a war is the oppressor’s game. He does not like to kill the Japanese. He does not fight in the war. When he comes to know about the death of his cousin, Rocky, he comes to the conclusion that war is useless. Here Tayo’s action persuades the young generation to throw away the culture of violence and motivates them to accept the one of peace. Tayo also notices the military exploitation of tribal people and their land. Tayo is very much shocked to know that such harmful weapons are made in his own region. Tayo understands that his illness is closely linked to the stealing and abuse of the Laguna land by patriarchal white people. Silko points out that if
the nuclear weapons are used in a destructive way, they are harmful to the environment as well as to the human race. Hence, Silko in this novel expects the world free from war and violence.

Ecofeminism stands against militarism. Ecofeminists think that a militarized culture is connected to violence, rape, power, imperialism, etc. Ecofeminism does not want any type of violence. It sees the invention of nuclear weapons, deployment of army as an immediate threat to continued life on the planet. It creates fear among people. It has been observed that many nations are unnecessarily spending money on defence. They reserve a large amount of money for defence sector. Ecofeminism prefers non-violent action and resistance considering the value of all life forms. It advocates for demilitarization and disarmament for the sake of peace in the world.

Silko through *Ceremony*, wants to end the dualistic aspects through which the patriarchal structure continues its domination over women, animals and nature. The novelist deconstructs the dualistic pair such as white people/black people. Through narrating the stories, she illuminates that Native American people are the real heritage of America. It also deconstructs the pair of men and women. Women characters such as Ts’eh, Night Swan, and Spider Woman are shown as prominent characters in the novel. There is the matrilineal family. Women handle each and every situation sensibly. They give an equal treatment to all and respect to animals. Therefore, we can deduce that matriarchal society is essential to sustain the environment.

Silko wants to end all the oppressions based on religion, race, class, gender and nations. She clearly states that all the elements on earth are interconnected and that every organism plays a unique role on this earth. Therefore, she creates awareness among the readers about the sense of environmental ethics and an urgent need to have global communication to end exploitation of women and degradation of nature. Silko successfully deals with the issues of ecology and feminism. Through this novel she offers her deep concern in regard with the issues pertaining to both women and nature.

References:


**Purple Hibiscus: A Silent Song of Freedom**

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Fiction in Africa has taken a new turn with the production of realities in fictional modes. The need to tell the story from the ‘inside’ could have been one of the reasons for these significant literary productions. In *Purple Hibiscus* by Chimamanda Adichie, there is a critical presentation of the oddities in Nigeria as well as Africa in general, as the continent trudges in the biting tyrannical trauma of the military and anarchical leaderships. This aspect is x-rayed beyond the micro setting (families) to the macro society (countries) as the inhabitants, represented by the naïve Kambili, perceive untorture in their experience of governance. Chimamanda Adichie has unraveled the problems of politics, freedom, gender and development within the threshold of governance in Africa.

The need for African people to experience true freedom becomes Kambili’s preoccupation. This novel tries to question rigidity in religion and wrong upbringing of children in a modern world that should allow room for dynamism and liberty. Kambili uses the draconic ruling pattern of his father, Chief Eugene Achike, to reveal the problems in the entire society. The unnecessary religious conflicts that make Kambili’s father to hate Papa Nnukwu; her grandfather shows the high-handedness of some African people who use religion as a means of creating discord in their families. This also serves as an attack on those leaders in Africa who allow religious sentiments to create problems in the country. The religious riots in the northern part of Nigeria and the neglect of African values and culture are attacked.

Kambili’s father Uncle Eugene allows religion to becloud his sense of fellowship with his culture and society. His children must comply with the tenets of Catholicism. They must not mingle with the ‘heathen’ society. They must not romance with non-catholic churches as they constitute the fall of man. They must comply with this ‘time table’ which almost looks like a ritual of daily living. This sounds almost derogatory. The time-table seems like a dogma, a very displeasing anarchy that redirects reasoning towards the merciful hands of ‘strict order’. It becomes surprising that a man who fights for the political freedom of his people through his journalistic ventures could apply what he attacks in his home. Eugene’s educational standards are not only placidly faulty, it is banal and unproductive; hence Kambili turns the entire academic enterprise to cramming and calculation. Eugene’s educational standards stress the training of the intellect without any complementary ties with the emotion and imagination. To him only the human reason is important.

Kambili and Jaja’s lives are reduced to facts and figures thereby subjecting them to mental torture. From Kambili’s account, her father though, stands for something repellent, nevertheless respectable. His utilitarian posture is what eventually leads to the crumbling of his family’s psychological configuration. Eugene is a symbol of rugged individualism. His entire world is woven around self-assertion, power and material success. He runs his home with a zero tolerance in its grossest and most intransigent sense, and this in-turn reduces his family to a resonating silence in almost all their endeavors, outside and inside the home. As the narrative develops, one notices varied forms of silence. Kambili, Jaja and their mother speak with their spirit. Sometimes they converse with their eyes. Kambili’s mother hardly talks and when she does, it is in monosyllables.
In *Purple Hibiscus* silencing is not only a mechanism or weapon of patriarchal control but of domestic servitude. Kambili, Jaja and their mother devise ways of survival within the utilitarian calculus Eugene has created for their minds. One of the strategies is the domineering silence with which they observe situations and the other is a filial bonding. Through bonding, mother and children are able to survive the domestic quagmire and the prescriptions of the religious zealotry of their father. The psychology of Kambili’s development and her brother, Jaja’s is unstable. They are deprived of any outlet for emotional life except for themselves. Ifeoma’s presence in Aba during the Christmas celebration is fumigating, because the vector of silence that has clipped Kambili’s lips and the cyst shielding rays of humanity from her life begins to shade into a mincing voice.

The conservative mindset of their father makes them observe anything he labels as evil abominable to them without any rational or dialectical questioning. Kambili’s doughty aunt, Ifeoma, becomes a symbol of the iconoclastic identity and demystifier of patriarchal and despotic establishments. Though a catholic devotee like Kambili’s father, she creates the leeway that would give her brother’s family leverage from domestic servitude. Since her perception of religion is at variance with her brother’s, it is not surprising that the conflict between the two of them subtly detonates on the dining table. Eugene almost blinds his family with prayers during lunch. It is only the ebullient Ifeoma who is able to express the implication of lengthy prayers at meals: “Did you want the rice to get cold, Eugene?” She belongs to the category of women who refuse to be compartmentalized into their chiseled up roles. Eugene only grants his children audience with their grandfather for fifteen minutes. Anything more is abominating and sinful and must be confessed before the priest for remission of sin. From their father’s prayers and remarks, they conclude that their grandfather must be very paganistic. Eugene would not allow his father into his premises because their religious beliefs are polar- a polarity which is characterized by a kind of inverse correlation. It is Ifeoma who gives Kambili and Jaja the exclusive benefit of knowing their grandfather beyond the atheistic portraiture their father has cartographed in their mind. Kambili observes her grandfather, Nnukwu with filial attachment from a distance because she has been zipped up by her father’s doctrinaire stance towards Papa Nnukwu, which is informed by Kambili’s father’s inebriated sense of religion.

“Things actually started to fall apart” when Kambili and Jaja embarked on the trip to Nsukka. Ifeoma’s house boisterously glows, yet it is not obstreperous. On arrival to Nsukka Kambili and Jaja are stunned by the polarity between the frolicking temperament that pervades the cramped apartment in Nsukka and their forlornly existence even in the midst of everything that should make life relishing. Kambili becomes confused by the untrammeled grace with which everybody carries himself or herself in the house. For Kambili, Nsukka does not only represent a town where her aunt leaves but a symbol of liberty as the concluding chapter evinces. Her teenage development becomes complete in this town because for the very first time her mouth performs almost all the functions associated with it. She smiles, talks, cries, laughs, jokes and sings. Through Ifeoma, Kambili discovers Papa Nnukwu’s sense of pantheism, as she watches him from a distance.

Love thrives where freedom blossoms. Kambili and Jaja never experienced ‘real’ love. It was Aunty Ifeoma’s home that provided the needed environment for them to experience love. Jaja falls in love with flowers and other chores. He expresses himself to his cousins. He visits scenes and places and exchanges gifts and experiences. He sees the love of a ‘heathen’ grandfather who tells them moral folk tales and the love of a reverend father who provides the needed atmosphere for peace and joy. Kambili sees the love of a sister who teaches her to cook meals, care for others and accommodate people around her. She ‘falls in love’ with Father Amadi. The love between Father Amadi and Kambili almost goes canal. Both of them realize
that love is the passageway to freedom. Kambili plays, talks and thinks affection because she sees a new ray of hope that breaks the silence in her rigid and fragile home at Enugu.

The rift in the novel begins when they returned home from Nsukka, while they were midway in their metamorphosis. Adichie recounts every other incident through flashback which she handles with expertise. Jaja asks for the key to his room, which has been in the possession of their father. The request marks the beginning of their quest for emancipatory rights. Both kids brought with them different items from their aunt’s. Jaja brings seeds of purple hibiscus while Kambili brings the uncompleted painting of their grandfather. Both items represent freedom from the rigid life style of their father’s world. With these items, they are to sustain a steady link with their aunt’s airy world en route liberation. With these items they hope never to plunge into the border of frustration, disillusionment, alienation, and the existential solitude of the world they know too well. The items will help cram the vacuum created in their lives. The symbol of the purple hibiscus bringing a new hope in their home is seen in Kambili’s new vision of tomorrow: “I reach out and place my arm around mama’s shoulder and she leans towards me and smiles...The new rains will come soon (307).”

For Adichie, literature goes beyond exhuming a socio-political/historical past; it is not a personal expedition; it is a private statement about a collective existential angst, the angst of the Nigerian people and Africa at large.

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REFERENCE:

Introduction

Translation has helped to connect India together as a nation throughout her history. It brought, and still brings languages closer to one another and introduces to one another through its diverse modes of imagination and perception and various regional cultures thus linking lands and communities together. Translations help to understand the ideas and concepts like empowerment, marginalization, subalterns, feminism etc. It also helps us to know different genres of literature, different cultures, traditions and the knowledge about the world. No doubt that translation also promotes the growth of indigenous literature and knowledge by bringing into our languages the great wealth of other literatures and cultures. By translating masterpieces from other Indian languages as also from foreign ones, we enrich our own literatures. The role of translation can hardly be over-emphasized in a multilingual country like India with 22 languages recognized in the eighth schedule of the constitution, 15 different scripts, hundreds of mother-tongues and thousands of dialects. One can very well say that India's is a translating consciousness and the very circumstances of their real existence and the conditions of their every day communication have turned Indians bilingual if not multilingual. One can even add without exaggeration that India would not have been a nation without translation and we keep translating almost unconsciously from our mother-tongues when we converse with people who use a language different from ours.

Today it is a dire need to understand the existing problems on earth and so translations can prove to be very helpful to one and all as it helps to understand works translated from other languages into English. Translations must be encouraged to reach across the globe. It should also touch upon the various issues and difficulties faced while translating that will help find solutions to foster more translated works in the literature world.

Women Empowerment through Translated Texts

Salma, a well-known name in contemporary Tamil literature, has published two volumes of poetry, Oru Maalaiyum Innoru Maalaiyum (One Evening and Another Evening), Pacchai Devadai (Green Angel); a novel Irandaam Jaamangalin Kadhai; and a short story collection Saapam (Curse). Her novel, translated into English as The Hour Past Midnight, has also been translated into several languages including Malayalam, Marathi, German, and Galician. "Salma" a film by Kim Longinotto based on the life of the poet has won awards at international film festivals. She was the sole representative of Tamil literature at the London Book Fair in 2009, and in 2007 the University of Chicago organized a two-day seminar on her work. Salma has also been a committed public servant. She was the President of the Ponnampatti Panchayat (2001-2006), the Chairman of the Social Welfare Board, Govt. of Tamil Nadu, and Member Dr Durgabai Deshmukh Award Selection Committee. In fact in her author’s note in the Tamil original Irandaam Jaamangalin Kathai, Salma says that one of the aims of her novel is to document women’s life. This English translation of a Tamil novel, The Hour Past Midnight, is set in the backdrop of Muslim community in central Tamil Nadu. Salma has made her mark as a
distinctive literary voice. Lakshmi Holmstrom’s English translation of her novel, entitled *The Hour Past Midnight*, was recently shortlisted for the Crossword Book Prize and longlisted for Man Asian prizes.

Translations help understand the social, cultural and political aspects of the society. Language does not remain a barrier in understanding the novel as it is translated into English. The problems of women exist everywhere but the voices remain unheard. Salma’s translated novel *The Hour Past Midnight* has been a noteworthy contribution that has helped understand the problems of women in different parts of the world. She had the courage to give voices to the voiceless and urges the readers to help to solve the problems of women. This paper aims to study the women characters in the translated novel *The Hour Past Midnight*. The study aims to highlight on how such translated novels help foster women empowerment.

This is a story that covers six Muslim families in a village in Tamil Nadu and moves along chapter by untitled chapter, revolving around the lives of Rabia and a few other Muslim girls over a period of one year. The author, Salma, herself is from a small-time town in Tamil Nadu (a south Indian state), with a very conservative society that expects women to be silent and tied to the kitchens of their homes. As the note the book says, she shocked this society when she published her first book of poetry. *The Hour Past Midnight* is not her life story, however, nor is it the story of any one woman. It is the story of the girl child in the deep South, the story of daughters and sisters and hapless mothers and grandmothers, all caught in an inexorable web of growing up, getting married, bearing children and dying. The novel tells the story of a community of Muslim women and men living in a Tamil village, from the perspectives of the women. The book sings with different voices, from the child Rabia, a girl who is about to come of age but as yet is still a young girl, her mother and aunt Zohra and Rahima, and the cousins, neighbours and women who make up their small and intimate community. It is a book that rings with laughter and female friendship, and yet can quickly turn heartbreaking and frightening.

The protagonists of this tale set in the 1970s and 1980s, are little Rabia and her 16-year-old cousin, Wahida. It tells the story of a time when little girls can watch fish in the mosque’s water tank, when the Hazrat (priest-teacher) says, "Rabia, come and sit by me. Your mother has sent word that I should teach you really well." Most little girls know this kind of a teacher, there’s a certain timelessness about it. This shows a girl if decides to acquire knowledge with determination she can put in as many efforts to acquire it and overcome the obstacles in her life. It’s very important for women to become independent in decision making and Salma is one of the best example to show how women can be empowered with knowledge and determination to do something in life and stand independently. Salma says, "It was for the first time I consciously wanted to be like someone else, speak English, travel, wear beautiful clothes. It was the time when I began to search for the world outside,"

Among Muslim societies in India, the Tamil Muslims are considerably progressive, with access to education and healthcare for women. "That is in the cities, in the villages, the mindset remains the same, a girl is taught until middle school and married off by 16 to the most convenient man available. Compatibility is of least consideration, love is frowned upon," reveals the talented writer. She also reveals that a woman "who has been happy" with her husband at night must have a bath, wash her hair and the bed sheets before five in the morning. Beyond childbearing within marriage and housekeeping, there is hardly any function a woman is thought fit for. This shows there is no personal space given to women.

*The Hour Past Midnight*, besides the young protagonists, it is also the story of mothers, Zohra, who has a dark fear in the centre of her heart; and the liberal Rahima. Zohra has to make peace with her husband’s Hindu concubine Mariyayi and sister-in-law Rahima. The past too weighs down on her Firdaus, her beautiful sister, left her older husband "with wolf-like features" chosen for her by Zohra’s husband. Firdaus is not the first in Zohra’s family to leave a husband.
Zohra’s maternal aunt, Maimoon, too, had done the same. Then suddenly one morning, Maimoon vomited. Grandmother Kadija, Mother Amina and a farm hand took Maimoon to a midwife who had scorpions tattooed on her hands and used a twig to dig out the foetus. Maimoon had died screaming. “The terrible memories” and their stories destroyed the women who lived but did not change their attitude. For Firdaus, the penalty for falling in love, again, is a glass of poison the mother raises to her lips. No call here for legal abortion at a time when the country has all the requisite legislation in place to prevent foeticide and access abortion legally.

The desire to bring about a change itself shows that whatever is existing needs change for better living of humans on earth. Salma has written what can truly be called a women’s novel, a novel that celebrates women, explores and delineates in great detail their lives, their thoughts, their struggles and their friendships. The novel immerses you in the life of these women, immerses you in the life of the village, examines the minutiae of the daily lives of the women and their relationships and inner feelings so fully.

Through the book we discover more about the oppression women suffer in the village, and the sense that in this community there is one rule for men and another rule for women. This comes through strongly in seeing the world through Rabia’s eyes, a child about to turn into a woman. She can’t understand why her male friend (who she is in love with) is allowed to go to the cinema whilst she is beaten for doing the same. The strict differences in the way the sexes are treated is brought sharply into focus with the return to the village from Saudi Arabia of Mumtaz’s husband, and the strict rules he insists the mosque lays down to restrict the freedom of the village women; from banning them from the cinema to far more damaging and violent repercussions for the transgressive, rebellious women who populate the novel. The double standards are also apparent in the women’s marriages. Mumtaz is afraid that her husband will take another wife when she doesn’t get pregnant; Wahida is dismayed that her husband has had affairs whilst she is a virgin; Firdaus is forced to live in disgrace for having left her old and wealthy husband who she didn’t love. Yet for all that the women are taught to be submissive and obedient, they are strong, daring and brave. They are resourceful and clever and loving.

The double standards between male and female behaviour culminates in a devastating and heartbreaking event with family and friendship betrayed. Salma demonstrates how religious morality can result in something of a twisted morality, where human rights and familial bonds are destroyed in the name of religion. She describes how the women who transgress are punished in the name of religion, when really all they are doing is standing up for their own selves and their own hearts. Because the story is told from the different perspectives of the women in the village, Salma can really exploit how the women view and react to the situations they are witness to and experience. We are given a real insight into the characters and their lives. We are also shown how through suffering and oppression, an anger is born that can only have destructive consequences.

A lot of the novel is painful and sad to read, as we live through the characters’ pain and struggles with their lives. But more than this, the novel is often a joyful study and celebration of female community and friendship. Some of the most wonderful moments in the novel are when the women are all together, talking about their lives and bodies and marriages and sex lives to one another, laughing and cooking and eating and sharing their lives with each other. There is some bitchiness and a lot of snide gossip, and a lot of laughing and teasing, just as there is whenever a group of female friends and relations get together and talk about their innermost lives. Although we cannot ignore the terrible events and betrayals in the novel, what one can take is that it was this real celebration of women’s friendships through the ages, from the children Rabia and Madina’s tender and loving relationship, to the close bond between Zohra and her sister in law Rahima. And what this book really highlights perhaps is that it is the intervention of
husbands, fiances, fathers and father in laws that break and damage the bonds of women’s friendships, often leading to tragic consequences

Conclusion
Salma’s poetry and fiction have carved an undeniable place in the Tamil literary terrain for the articulation of desire and sexuality as well as the emotions that animate the domestic space every day, subjects that are often considered beneath literary consideration. She is the strongest voice for women attending many women issues and debates fighting for gender equality and violence against women. Such translated works create awareness among the readers to understand the problems of women and pave way towards solving the problems of women. Women too feel empowered when they read novels of bravery and desire to emancipate themselves from age old bondages and inhuman treatment given to them. In *The Hour Past Midnight*, Salma has written what can truly be called a women’s novel, a novel that also celebrates women, explores and delineates in great detail their lives, their thoughts, their struggles and their friendships. And it is all done in the most beautiful and evocative language, with the greatest delicacy and complete lack of pretention.

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The Issues of Identity in Amitav Ghosh’s The Glass Palace

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Abstract:
Identity is one of the prominent human traits and has become a mandatory part of the experience of everyday lives. The impact of society, culture, politics and psychology on literature and identity cannot be ignored. The present article is an attempt to explore the issues from the larger point of view of social, cultural, political and psychological aspects of identity, in the light of present theories and approaches. In the long run, this will help us to understand human circumstances and the multiple dimensions of human existence in the contemporary era. This will also help to establish social harmony and peaceful coexistence of the masses, minimizing the wide gap between the typical Indian understanding of the terms like identity and culture.

Key Words: Identity, Crisis, Politics, Self.

PRELIMINARIES
One’s identity refers to how one defines oneself in particular context. Identity has its own practical significance and relevance as far as the accelerated changes are concerned. Everyone wants to have an identity or strives to preserve his or her sense of being an autonomous entity. The impact of society, culture, politics and psychology on literature and identity cannot be ignored. The present article explores the issues in Amitav Ghosh’s The Glass Palace (henceforth referred as TGP) from the larger point of view of social, cultural, political and psychological aspects of identity, in the light of present theories and approaches. In the long run, this will help us to understand human circumstances and the multiple dimensions of human existence in the contemporary era. This will also help to establish social harmony and peaceful coexistence of the masses, minimizing the wide gap between typical Indian understanding of the terms like identity and culture.

Before turning towards the novel, it is better to have a look at the different types of identity which form the theoretical base of the analysis. One of the types is social identity. It is established through the process of social identification which refers to the identification of an individual with particular social group. It is a process in which an individual identifies him or herself in terms and categories that s/he shares with the other members of the same group. The process connects the individual with others, providing social identity. Through the process, the individual understands who s/he is and who s/he is not. Everyone belongs to a culture or another. Individual cultural identity refers to the identity of an individual in the context of his or her own culture. The shared cultural identity refers to the collective self-awareness that binds the other members of the same cultural group in terms of a shared identity. These people share a common set of characteristics including shared beliefs, values, attitudes etc. beyond their individual differences.

The concept of political identity is used to refer the beliefs, values, attitudes and behaviour of the people in political sphere. It explores the relationship between political ideas and political grouping to reveal the role played by politics (political thoughts, movements,
organizations and processes) in shaping the life of an individual or a group of people. At social level, people come together and form a community on the basis of some shared national symbols, language, culture, history, religion etc. for social, cultural, political, economic or racial reasons. The region, shared cultural and historical experiences, commitment to government and other social institutions play an important role in binding the members of the community, establishing national identity. An individual’s identification with a nation has implications for personal identity.

The term ‘Psychological Identity’ is usually used to denote ‘Personal Identity’. It is primarily concerned with an individual’s perception, relation and behaviour towards him or herself and towards others. It does not only take into consideration the formation of personal self, but also the influence of others or the surrounding in its formation. Intellectual identity refers to the identity of the people who are ordinary but because of their abilities, skills, proper thinking and important actions they prove to be intellectuals. The intellectuals can provide the ordinary public with broader perspective and reality.

**Issues of Socio-Cultural Identities in Tgp**

The Glass Palace deals with the story of three generations in the backdrop of 1885’s Anglo-Burmese War between British and Burma as well as the Second World War between British and Japanese. Here, Ghosh depicts the traumatic effects of the war not only on the privileged class but also on the middle class families. The fall of Burma in the period of pre-independence India depicts the rootlessness and quest for identity of the South Asian families. Japan occupied Burma in 1942 turning the Burmeses into outsiders in their own country. Consequently, the thousands of refugee families migrated from Burma to Calcutta in search of peace and new identities. The novel can be considered as a biography of the royal family as Ghosh involves the history of the royal family of Burma. The family was moved to Ratnagiri in exile by the British, after the fall of Burma.

The process of formation of socio-cultural identities of the characters, like Thebaw, Supayalat and the princesses begins from the joint family. The family provides them with name, recognition, security and the sense of belongingness. Supayalat snatches the throne cunningly and becomes the Queen of Burma after her marriage with Thebaw. She violatestraditional hierarchy and snatches the throne to establish her identity. After the fall of Burma, Rajkumar spots Dolly and falls in love with her during the loot of the palace by the Burmeses. Instead of socio-cultural differences, Saya helps Rajkumar to establish his identity in the teak business in Burma which transforms Rajkumar from an orphan to a businessman, a capitalist. Rajkumar marries Dolly in India. It frees Dolly from the slavery of the royal family, establishing her own separate identity.

When Japan occupies Burma, hundreds of Indian troops change their loyalties and join the freedom movement. This raises a serious question in their minds about their identities. They are confused to choose between the colonizers, under whom they are working or to support the Japanese, for the freedom of their native land. Arjun represents these confused people. The ties with native country do not allow him to give up the native identity. Thus, he becomes confuse about his sense of belongingness and faces identity crisis. Later, Arjun joins Indian National Army and restores his native identity. The Indian troops serving in British army possess collective consciousness which triggers the struggle for independence. It helps them to preserve their native identities.

Ghosh denotes the effects of war and migration on the sentiments of the people. Rajkumar represents the thousands of people who suffer because of the war and migrate to other lands. The dislocation creates dilemma in the minds of the characters, questioning their identities. At the same time, it provides some of them with new identities. When Japan occupies Burma, Rajkumar with his family moves to India and restores his native identity. The families of
Rajkumar, Saya John and Uma Dey represent the future society based on human relations inspite of the differences. Even, the royal family gets mix with the common people in Ratnagiri. The cooperation among the three families belonging to India, Burma and Malaysia, suggests the society in future and the identities if its members. The society may be characterized with mutual trust, cooperation and human relationship among the members, inspite of diversity. They may have their own set of characteristics with all inclusive good things of other cultures.

**Issues of Politico-National Identities In Tgp**

The novel covers the period of almost a century which depicts the transition of Burma from monarchy to a republic, under the leadership of Aung San Suu Kyi. In actual world, Burma was a part of British India until 1937. It was under the rule of Japanese from 1942 to 1945 and then, it emerged as an independent nation in 1948. With the shifting of the government, the national identities of the people also changed. They became the citizens of an independent nation, throwing away the identity as colonized. Ghosh reflects the impact of political system on the lives and identities of the ordinary men.

He depicts the relationship between economics and politics which affects the lives and identities of the characters, in the novel and in real. He portrays the dispute between King Thebaw and the British. The timber business is at the base of it. The real politics behind the invasion is the greed for natural resources in Burma. The Chinese and Japanese are also attracted towards the same natural resources. During the Second World War, Japan defeats Russia and enters into Burma for the resources. The Japanese attack makes several changes in the political system of Burma. The Burmeses are dominated twice, first by the British and then, by the Japanese. The novel aptly portrays the ecological exploitation through the characters like Rajkumar and Saya John who function as British agents. The natural resources in Burma prove to be an indirect invitation to colonialism, transforming the identities of the Burmeses into the colonized people. It also shows how political system controls economic activities of the country.

The greed for extension of empire across the borders brings British to the east. They root themselves in eastern countries through trade and gradually, implement British Law. The western academic discipline makes them available with empire agents like the district collector Beni Prasad Dey, Arjun, Rajkumar and Saya John who exploit their countrymen for the sake of the colonizers. When British domination becomes unbearable, the colonies rebel and start their struggle for independence. India’s struggle for independence is one of the best examples of it. The novel also describes the futility of war, rise of new independent nations as well as the process and mediums of colonization.During the World War Second, Japan defeats Russia and enters in Burma. The Japanese attack made drastic changes in the political system of Burma. Due to the war, people start migrating to other countries. Rajkumar loses everything in the war and moves to India with his family and thousands of other refugees. The migration of the people raises various issues, including the issues of their identities in the host country. Rajkumar, who is born in India, becomes refugee in his own country, after his return from Burma. However, the same war ignites the feeling of nationalism and patriotism in the Indian soldiers in the British Army. It leads to the mutiny and struggle for independence.

Uma Dey and Aung San Suu Kyi can be considered as socialists. Aung San successfully establishes democracy in Burma, changing the politico-national identities of the Burmeses. Uma becomes a political leader and contributes in India’s struggle for independence. Supayalat maintains her native identity through the use of conservative ideology during the exile. Ghosh depicts the rise of nationalism in the east as well as the rise and fall of empires, questioning the national identity. He introduces us with the contribution of Indian National Army and Indian Independence Movement, in shaping of identities of the people involved in it. The identities of the defeated are determined by the triumphant. Those who fail to internalize the new identities get torn between the native identities and the new identities and thus, experience identity crisis.
Ghosh questions the rule of the colonizers and its perception by the colonized. He also draws upon the relationship among these countries, before colonization and after colonization, through the three generations of the characters depicted in the novel. While depicting it, he approaches history from political point of view and states the effects of world history on the lives of ordinary men, affecting their individual and national identities. Through the agents and agencies like schools, hospitals, churches, many reforms are imposed on the colonies under British rule. They changed the minds of Indian people, through western academic discipline. He also depicts the changes that take place in administration, in colonial period and at the same time; he deals with the re-shaping of boundaries in post-colonial period. In this way, he focuses the identities of the characters, who are the representatives of the real men in the society, before colonialism, during colonialism and after colonialism.

**Issues of Psycho-Intellectual Identities in Tgp**

In the novel, Ghosh tells a story of the three generations, depicting the socio-cultural changes and their impact on the minds of the characters, those who are involved in it, directly or indirectly. He touches upon the issues like displacement, uncertainty, journey produced by war and the overall impact of all these on the psyche of the characters. The quest of the characters for identity, settlement and the fulfillment of psychosocial needs forms the major plot of the novel, depicting the various psycho-intellectual strategies used by them, to survive in the new environment. Ghosh aptly portrays the changes in the perspectives, human tendencies and attitudes of the characters, exploring their individual histories. The factors like social institutions, self-assessment, positive self-concept, point of view, real life experiences help an individual to form, shape and reshape his or her psychological and intellectual identities, successfully. The other people surrounding an individual actively contribute in shaping the identities of the individual.

An individual’s perception of the world and response to it is based on his or her self-concept. It directs the behavior and also helps to explain the actions of the individual. An identity has existential implications for an individual. How and what an individual thinks about him or her self shapes his or her psychological identity. Supayalat and Uma Dey reflect positive self-concept while Thebaw and Dolly develop negative self-concept. The individuals with positive self-concept are more likely to maintain their psychological identities. They easily survive in the world with unfavorable socio-cultural conditions. Negative self-concept leads Thebaw and Dolly to chaos and destruction. Thus, Ghosh not only depicts the external behavior of the characters but goes deeper into their psyche, in order to trace the roots of their psychological identities.

The individuals with self-awareness can form, shape, reshape and maintain their psychological identities. Those who lack self-awareness are more likely to experience identity crises. For example, Rajkumar, Uma Dey and Raja Neel etc. develop self-awareness and survive in the new environment. Often, the lack can change or destroy the identity of the individual. However, self-awareness can be achieved by an individual at any stage of life. An individual with self-awareness can build high self-esteem which generates positive self-concept. It also helps the individual to attain the goals and strengthen his or her identity, establishing healthy relationships with others. S/he is less likely to experience role conflict and identity crisis. With the help of it, an individual can restore his or her native identity or can form new identity in the new environment. Arjun is the best example of it. He fails to find a balance between the old and the new identities and experience role conflict which leads to identity crisis for a short time. In extreme condition, the same crisis leads Beni Prasad Dey towards self-destruction. The fulfillment of psychosocial needs helps the Rajkumar and Saya to establish their psycho-intellectual identities. In the process, they form new identities in the new environment.

Alienation, frustration, anxiety and insecurity lead Beni Prasad and Manju to psychological disorders. They fail to maintain their identities. This not only affects their
individual identities but also that of the others, surrounding them. It is also paradoxical that the lack or excess of bonding and attachment can lead to disorders. Beni Prasad commits suicide because of the lack of bonding and attachment while Manju because of the excess of bonding and attachment. Therefore, it is essential to maintain a balance among the factors which shape the psychological identity of an individual. The best example of defense mechanism can be found in Rajkumar Raha who forgot his past and concentrates on future. He internalizes the western culture to extend his business as he is conscious about the fact that his business depends on the British policies in Burma. When he found that his business is in danger due to the war, he substitutes it with the rubber plantation and saves himself from being ruined.

Intellectual identity is directly or indirectly associated with the goal achievement, problem solving and formation of new identities in social fabric. The proper use of knowledge, experience and judgment forms and maintains the intellectual identities of Rajkumar and Uma Dey. Their self-awareness, wide consciousness, positive point of view, visionary attitude, proper decision-making and leadership qualities help them to establish their intellectual identities, producing positive outcomes. They influence the identities of the other characters. Inspite of formal education, Rajkumar learn from his experiences and establish his or her intellectual identity successfully. Leadership qualities help Uma to establish her separate identity. She not only possesses self-awareness but also makes other aware about their selves.

**Conclusion**

In this way, Ghosh reveals the multiple dimensions of human existence through the issues of identity in the novel. Through the socio-cultural, politico-national and psycho-intellectual aspects, he advocates multiculturalism and gives the glimpses of possible identities in future. The characters establish new relationships through the interaction among them which leads to cultural mixing. Ghosh delves deep into the identities of the people in globalized world. The homogeneous identities of the people have become hybrid. The relationship between characters and the intermingling of cultures provide new horizons for it. Though thecharacters lose their native identities, the traces of it can be found in their new identities. The novel can be considered as Ghosh’s attempts to make us aware about our roles in the ever-changing set up, with its local colour to the postmodern ethos with its varied implications.

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Developing Reading Skills in English

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Introduction
Listening, speaking, reading and writing are the basic skills of language learning. The focus should be given on the development of these language skills at school level. English should be regarded as a medium of use in the high schools of Marathi medium. Listening and reading are receptive skills whereas speaking and writing are expressive skills. When a teacher teaches skills, s/he is teaching ‘how’: how to listen, how to speak, how to read, how to write effectively. The reading skill in English is discussed as follows.

Reading skills
Reading skill requires practice in listening as well as speaking. If a person can speak English language then s/he can read also. A good speaker speaks well as well as reads well. Reading is important in the learning of English language. According to Lord Bacon, “Reading maketh a full man,…writing an exact man” (Pahuja, N. P.: 2005:164).

The reader has to recognize sound and written symbols. It is essential in order to read. Reading is a process in which a learner looks at the written or printed symbol and then translates it into suitable sound. The sound then turns into spoken symbol. Three elements -the symbol (written or printed), the sound and the sense are important in reading.

In reading the learner extracts the ideas from the printed page. Reading consists of physical, emotional and intellectual reactions. It is regarded as a decoding process.

In this process, the message is encoded by the encoder or the writer and it is decoded and understood by the decoder or the reader. Comprehension is also an important factor here. For decoding the message, the reader should have the knowledge of the language. There should be purpose in reading. The reader has the ability of interpreting the message. Thus reading involves interaction with a text, decoding the message and creating the meaning. Reading consists of various activities such as articulating, decoding, interpreting, speaking, constructing meaning of the text, etc.
Specific objectives of reading skills

The specific objectives of reading skills are as follows:

1. To enable the student to read aloud poem with proper rhythm.
2. To enable the student to read aloud with proper pronunciation, stress and intonation.
3. To enable the student to read aloud with adequate speed.
4. To enable the student to read aloud with proper pauses considering punctuation marks.
5. To enable the student to read silently with proper pace.
6. To enable the student to read silently the material in order to get a general idea (skimming), to get specific information (scanning), to understand in detail (intensive).
7. To enable the student to guess appropriate meaning while reading.
8. To enable the student to infer contextual meaning.
9. To enable the student to read news headlines, notices, advertisements, road signs in order to get information.
10. To enable the student to learn to refer dictionary.
11. To enable the student to read to get pleasure.
12. To enable the student to read to understand the ideas in the text and to respond properly.

Different kinds of Reading

Reading depends on the purpose for which it is read.

i. Skimming

When a reader looks (reads) quickly over a text in order to get a general idea of the subject matter; it is called skimming. The reader reads here for overall understanding of the text. The reader does not intend to read for details. In skimming, getting the gist of the content is important rather than looking for the details. This text enables the reader to read the text for details.

ii. Scanning

When a reader wants to find out the meaning of a particular word in dictionary, s/he does not read the whole dictionary from the beginning. S/he goes to the relevant page and finds the word and its meaning. It means the reader scans the directory. Scanning is reading the text quickly in order to get specific information. The teacher can practice such activity in the classroom. The teacher can ask some questions on a particular topic to the students and tell them to find out answers within ten minutes. Readers may scan an index of a book, a dictionary, newspapers, a telephone directory, a railway timetable, etc.

iii. Extensive reading

Extensive reading refers to reading for pleasure. The reader reads longer texts like a short story or a novel in order to get pleasure. Here, the reader reads for overall understanding of the text. It is called extensive reading. In such type of reading, students can read on their own without taking the help of the teacher. Students can enjoy reading in the library of the school. Teacher should encourage the students for extensive reading. But there are some Marathi medium high schools where libraries are not available. In such cases the teacher should give a list of books and ask students to get and read those books at their homes. Extensive reading is important in the learning of English language as it provides better exposure to English through various materials.

iv. Intensive reading
Intensive reading involves reading shorter texts in order to get specific information. It consists of reading for details and for mastering vocabulary and the structures. The objective of intensive reading is to enable the students to get the details and to cultivate the power of expression. The teacher should guide the students for intensive reading. It consists of understanding the details of the text in terms of ‘what’ and ‘how’ it conveys. It is helpful for the development of reading strategies such as decision making, drawing conclusions, explanation, assessment, etc. in the students.

**Reading aloud and silent reading**

Are the activities reading aloud and silent reading done in the classroom in reality? Most of the time readers read silently. Readers try to get meaning from the text in the process of reading. Reading aloud consists of reading the written or printed material by producing sounds loudly. Silent reading consists of reading the written or printed material silently without producing sounds loudly. When silent reading is done, the reader can get the meaning of the text more competently having concentration on meaning. When reading aloud is done, the reader has to give concentration on reading as well as speaking. Hence the reading becomes more difficult and the reader faces problems in comprehension. Sometimes the readers have to read aloud as it is essential. When the teacher has to teach pronunciation to students, the teacher has to ask them to read loudly. Hence silent reading is suggested in comprehension.

The teacher has to train the students to read aloud at the initial stages. It will helpful to learn appropriate pronunciation of the word. It will enable the students to learn stress, intonation and proper pauses. There are some drawbacks of loud reading at later stages. Others are disturbed by the noise of loud reading. Reader’s energy is wasted. On the contrary, silent reading is an effective, competent way of reading and it is useful to students. In it the reader’s energy is saved and the reader can give concentration on the meaning of the text. Hence the teacher should encourage the students for silent reading.

**The major sub-skills of reading**

While reading, different sub-skills of reading are used. Nuttall has presented the following sub-skills: (Saraswathi, V: 2006: 88-89)

1. To utilize non-text information like punctuation, bold type, italics
   - For example: punctuation
     - He is happy! (expressing surprise)
     - He is happy? (questioning, clarifying)
     - He is happy. (stating facts)

2. Word attack skills
   - For example: guessing the meaning of a word from the context.
     - He busked the food at the hotel and suffered from indigestion.
     - The word ‘busked’ could stand for ‘ate’.

3. To understand sentence syntax
   - For example: ‘He is hungry.’ is a statement. ‘Is he hungry?’ is a question.

4. To recognize and interpret cohesive devices
   - For example: He had money and so he gave it to the poor.
     - He had money but he did not give it to the poor.

5. To interpret discourse markers
   - For example: He had books and reference books; however he did not study them.

For example: Would you mind opening the window of the bus? (not question but a request)

7. To trace and interpret rhetorical organization
   For example: Why do students bunk classes? (exemplification)
   Students should not bunk classes.

8. To recognize pre-supposition underlying a text
   For example: I can’t believe that he stole the money.
   (pre-supposition: He is a good and honest person.)

9. To recognize implications and make inferences
   For example: All that glitters is not gold.
   (implication: Appearances can be deceptive.)

10. Prediction
    For example: Headline in newspaper- ‘Flood Situation Grim in Assam ’ (We anticipate a report on the flood situation and the problems it created.)
    Students have to do practice with patience in order to develop reading.

**Classroom approaches to reading**

The teacher has to enable the students to read familiar and unfamiliar texts on their own with proper speed and try to understand them in order to develop reading. Reading skills require practice. The teacher has to encourage the learners to do practice of reading. Hence, encouragement is the most important factor in learning English. The teacher should create awareness among the students to learn English. The teacher should tell them how English is important in their daily lives. If they are assured, they will try to learn English better. When the students are interested in learning English, it’s easy for the teacher to teach them reading.

A reading class can be divided into three phases as follows:

1) Pre-reading
2) While- reading
3) Post – reading

**1) Pre-reading stage**

In the pre-reading phase, the teacher has to create interest among the students regarding the topic of the text which is going to be read. The teacher has to enable the students to express their opinions on the particular topic. The teacher should prepare the students to answer the questions regarding their previous knowledge. This activity is the preparation for reading. Then the teacher has to give instructions to the students to open their books.

**2. While reading stage**

The teacher has to write two or three questions on the blackboard/green board and ask the students to read the text quickly and answer the questions. The questions should be related to global understanding. When the students give answer to the questions, they should be asked to read the passage or the text again and answer other questions in order to understand it in detail. Students could do it individually or pair work or group work and try to answer different types of questions. The teacher should motivate the students to give answers. There should be oral discussion of answers in the classroom.

**3. Post – reading stage**

In fact, reading is followed by some other activity. After reading the students have to reflect upon the text they read. So they have to express their opinions regarding the text.
The teacher has to take various post-reading activities in the classroom related to the text. The teacher can ask them to think on the idea in the text or a similar situation to that expressed in the text, to say if they agree or disagree with the opinion of the author, to express opinions regarding the subject of the text, to transfer the information in the text (put the information in tabular form, make pie-chart, make tree-diagram, paragraph writing, make a view and counterview section based on the texts).

Thus, the approaches to reading are important. The three phases of the approach makes the reading process simple and easy. However in some cases pre-reading or post-reading are not necessary. Then the teacher has to decide on them (to keep it or cut it).

Conclusion

Thus reading skill is an important language skill. It requires practice to develop reading skill. The teacher has to encourage the students for the development of reading skills in English.

References:

Introduction:

This paper attempts to study the benefits and drawbacks of government subsidies in India.1) According to Kishore Jethanandanini, “Subsidies are akin to steroids as prescriptions. Lazy doctors like to administer to their ignorant patients a dose of steroids to remedy the proximate cause of illness. Steroids provide quick relief but don’t promise an enduring cure.” 2) “Subsidy is an amount of money that the government or another organization pays to help to reduce the cost of a product or service.” (Macmillan English Dictionary for Advanced Learners, 2009 edition)

Objectives:

Subsidies, by means of creating a wedge between consumer prices and producer costs, lead to changes in demand/supply decisions. Subsidies are often aim:

1. To induce higher consumption/production
2. To offset market imperfections including internalisation of externalities
3. To achieve social policy objectives including redistribution of income, population control, etc.
4. To study achievements and failures of government subsidies in India

Methodology:

Used secondary data for the analysis of objectives of the paper

Mr. P. Chidambaram, former Finance Minister of India, put the discussion paper entitled ‘Government Subsidies in India’ in his budget speech for 1996-97. The estimation of subsidies was based on a standard classification into three categories

i) Public goods: national defence, police, general administration since these services are available to all.

ii) merit goods: infectious diseases, environmental protection and minimum level of education (primary education) for all, roads and bridges, flood control and research pertaining to agriculture space, atomic energy, etc.

iii) non-merit goods: These subsidies are beneficial for the individual consumers. Here are the ways of benefits to the individual consumer:

a) Cash Subsidies - providing food or fertilizers at prices lower than those at which the govt. procures the commodities.

b) Interest or Credit Subsidies- relate to loans given at the rate lower than market rates e.g. provided to small scale industries or priority sector loans to individuals to buy taxi, an auto-rickshaw or to set small enterprise.

c) Tax Subsidies – can be in the form of tax exemption of medical expenses, postponing collection of tax arrears

d) In-Kind Subsidies – provision of free medical services though govt. dispensaries, provision of equipment to physically handicapped persons.

e) Procurement Subsidies – a good example is the purchase of foodgrains at an assured price which is higher than the prevailing market price.

f) Regulatory Subsidies – fixation of prices of goods produced by the public sector at less than the cost with a view to providing inputs to industry or helping certain other categories.

Examples are making steel, coal, or other minerals available to industry, providing electricity to farmers at a rate lower than the cost.

The Indian government has, since independence, subsidised many industries and products, from fuel to food. However, the argument against subsidies in India does not consider
that just agricultural and fisheries subsidies from over 40% of the EU budget (see Agricultural subsidy) although in Europe less than 10% of the people compared to India will be affected. This is also true of United States and most other Western countries.

In India subsidies now account for a significant part of government’s expenditures although, like that of an iceberg, only their tip may be visible. These implicit subsidies not only cause a considerable draft on the already strained fiscal resources, but may also fail on the anvil of equity and efficiency as has already been pointed out above.

In the context of their economic effects, subsidies have been subjected to an intense debate in India in recent years. Issues like the distortionary effects of agricultural subsidies on the cropping pattern, their impact on inter-regional disparities in development, the sub-optimal use of scarce inputs like water and power induced by subsidies, and whether subsidies lead to systemic inefficiencies have been examined at length. Inadequate targeting of subsidies has especially been picked up for discussion.

Social security subsidies

The following table shows financial size of the social security subsidies in India funded by the Union government of India. The table does not cover other programs operated by various state governments, see public welfare in India. The social security benefits / subsidies offered by various state governments are estimated to be above Rs. 600 billion (US$10 billion). Thus total subsidies become Rs. 3,600 billion (US$60 billion).

Social security budget 2013–14:

<table>
<thead>
<tr>
<th>Region</th>
<th>Social security program</th>
<th>Billion Rupee</th>
<th>Billion US$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pan India</td>
<td>Total subsidy for FY-2013-14 (approx)</td>
<td>3,600</td>
<td>60.00</td>
</tr>
<tr>
<td>Pan India</td>
<td>Food Security (PDS) (subsidy)</td>
<td>1,250</td>
<td>20.83</td>
</tr>
<tr>
<td>Pan India</td>
<td>Petroleum (subsidy)</td>
<td>970</td>
<td>16.17</td>
</tr>
<tr>
<td>Rural</td>
<td>Fertilizer (subsidy)</td>
<td>660</td>
<td>11.00</td>
</tr>
<tr>
<td>Rural</td>
<td>NREGA (non-subsidy)</td>
<td>330</td>
<td>5.50</td>
</tr>
<tr>
<td>Rural</td>
<td>Child development (ICDS) (non-subsidy)</td>
<td>177</td>
<td>2.95</td>
</tr>
<tr>
<td>Rural</td>
<td>Drinking water and sanitation (non-subsidy)</td>
<td>152</td>
<td>2.53</td>
</tr>
<tr>
<td>Rural</td>
<td>Indira Awaas Yojana (IAY) (non-subsidy)</td>
<td>151</td>
<td>2.52</td>
</tr>
<tr>
<td>Rural</td>
<td>Maternal and child malnutrition (non-subsidy)</td>
<td>3</td>
<td>0.05</td>
</tr>
<tr>
<td>States</td>
<td>Various programmes of state govs (subsidy/non-subsidy)</td>
<td>600</td>
<td>10.00</td>
</tr>
</tbody>
</table>

Transfers and Subsidies:

Transfers which are straight income supplements need to be distinguished from subsidies. An unconditional transfer to an individual would augment his income and would be distributed over the entire range of his expenditures. A subsidy however refers to a specific good, the relative price of which has been lowered because of the subsidy with a view to changing the consumption/ allocation decisions in favour of the subsidised goods. Even when subsidy is hundred percent, i.e. the good is supplied free of cost, it should be distinguished from an income-transfer (of an equivalent amount) which need not be spent exclusively on the subsidised good.

Transfers may be preferred to subsidies on the ground that i) any given expenditure of state funds will increase welfare more if it is given as an income-transfer rather than via subsidising the price of some commodities, and ii) transfer payments can be better targeted.

Effects of subsidies:

Economic effects of subsidies can be broadly grouped into:
1. Allocative effects: these relate to the sectoral allocation of resources. Subsidies help draw more resources towards the subsidised sector.
2. Redistributive effects: these generally depend upon the elasticities of demands of the relevant groups for the subsidised good as well as the elasticity of supply of the same good and the mode of administering the subsidy.
3. Fiscal effects: subsidies have obvious fiscal effects since a large part of subsidies emanate from the budget. They directly increase fiscal deficits. Subsidies may also indirectly affect the budget adversely by drawing resources away from tax-yielding sectors towards sectors that may have a low tax-revenue potential.
4. Trade effects: a regulated price, which is substantially lower than the market clearing price, may reduce domestic supply and lead to an increase in imports. On the other hand, subsidies to domestic producers may enable them to offer internationally competitive prices, reducing imports or raising exports.

Subsidy issues in India:
In the context of their economic effects, subsidies have been subjected to an intense debate in India in recent years. Some of the major issues that have emerged in the literature are indicated below:

- Whether the magnitude and incidence of subsidies, explicit and implicit, have spun out of control; their burden on government finances being unbearable, and their cost being felt in terms of a decline of real public investment in agriculture
- Whether agricultural subsidies distort the cropping pattern and lead to inter-regional disparities in development
- Whether general subsidies on scarce inputs like water and power have distorted their optimal allocation
- Whether subsidies basically cover only inefficiencies in the provision of governmental services
- Whether subsidies like (food subsidies) have a predominant urban bias
- Whether subsidies are mistargeted
- Whether subsidies have a deleterious effect on general economic growth of sectors not covered by the subsidies
- Whether agricultural subsidies are biased against small and marginal farmers
- How should government services be priced or recovery rates determined?
- What is the impact of subsidies on the quality of environment and ecology

Methodology for estimation of subsidies in India:
The estimates of budgetary subsidies are computed as the excess of the costs of providing a service over the recoveries from that service. The costs have been taken as the sum of:
1. revenue expenditure on the concerned service
2. annual depreciation on cumulative capital expenditure for the creation of physical assets in the service;
3. Interest-cost (computed at the average rate of interest actually paid by the respective governments) of cumulative capital expenditure, equity investments in public enterprises, and loans given for the service concerned including those to the public enterprises. The recoveries are the current receipts from a service, which are usually in the form of user charges, fees, interest receipts and dividends.

Central government subsidies:
Trends in the subsidies given by Central Government (Year 1994-95):
- The bulk of the Central Govt's subsidies arise on the provision of economic services, which account for 88% of the total subsidies (10% on merit services and 78% on non-merit).
• The recovery rates in the social and economic services are very low (around 10%).
• Subsidies on non-merit goods are more than five times those on merit goods, which reflects on an unduly large and ill-directed subsidy regime.
• The bulk of subsidies on merit goods go for the construction of roads and bridges, followed by elementary education and scientific research.
• Amongst non-merit services, the biggest recipients are industries and agriculture and allied services.
• 78% of subsidies which go for non-merit economic services are amenable to economic pricing. Even if one allows for a part of these subsidies being given in the interest of redistribution or provision of human needs, a substantial part must be due to inefficiency costs of public provision of these services and/or inessential input or output subsidies.
• Subsidies to Central Public Enterprises are estimated separately as the excess of imputed return on the equity held and loans given by the central government to these enterprises, over actual receipts in the form of dividends and interests. Subsidy in this manner is calculated for each enterprise. They are aggregated according to cognate groups.

Recent trends:
Expenditure on major subsidies has increased in nominal terms from Rs. 95.81 billion in 1990-91 to Rs. 48.16 billion in 2002-03. It was budgeted to increase by 20.3 percent to Rs. 48,636 billion in 2003-04. Expenditure on major subsidies as per cent of revenue expenditure after declining from 13.0 per cent in 1990-91 to 8.7 per cent in 1995-96 started rising to reach a level of 9.6 per cent in 1998-99. In 2002-03, expenditure on major subsidies increased to 11.9 per cent from 10.0 per cent in 2001-02. With the dismantling of the administered price mechanism for petroleum products from 1 April 2002, subsidies in respect of LPG and kerosene distributed through the Public Distribution System are now explicitly reflected in the budget. This partially explains the spurt of 35.3 per cent in the expenditure on major subsidies in 2002-03. The spurt in major subsidies in 2002-03 was also because of an increase in food subsidy by Rs. 66.77 billion necessitated by the widespread drought in the country. Some of the major initiatives taken so far to rationalise the budgetary subsidies include targeted approach to food subsidy (BPL families) under Public Distribution System, allowing Food Corporation of India (FCI) to access market loans carrying lower interest rates, encouraging private trade in food grains, liquidating excess food grain stocks, replacing unit based retention price scheme with a group based scheme in the case of fertiliser subsidies and proposed phasing out of subsidies on PDS kerosene and LPG. (Economic Survey for the year 2004-05).

Benefits of subsidies:
The relative distribution of the benefits of a subsidy may be studied with respect to different classes or groups of beneficiaries such as consumers and producers, as also between different classes of consumers and producers.
• In case of food subsidy, PDS suffers from considerable leakage and apart from a low coverage of poor; the magnitude of benefit derived by the poor is very small.
• In case of electricity, the subsidy rates have been rising for both agriculture and domestic sectors because the unit cost has been rising faster than the relevant tariff-rate. Also, there is considerable variation in the level of per capita electricity subsidy indicates that, in the richer States, the per capita subsidy is substantially higher as compared to that in the poorer States.
• In case of public irrigation, water has a very high marginal productivity when used in conjunction with HYV of seeds, chemical fertilisers, power and other related inputs. It is the richer farmers who may derive relatively larger benefits because of their capacity to use these allied inputs.
Subsidies to elementary education form about half of the total subsidies on general education. However, this is not true for all individual States: the share of elementary education is lowest in the high income States and the highest in the low income States (Goa, Punjab and West Bengal actually give higher subsidies to secondary education than primary education). A negative correlation between the level of per capita income and the share of subsidies to elementary education is thus discernible. Most subsidies to higher education accrue predominantly to the better-off sections of society as they have an overwhelming advantage in competing out prospective candidates from the poorer sections in getting admission to courses that are characterised by scarcity of seats.

For subsidies of health, the greater emphasis on curative health care expenditure often reflects a bias towards the better-off people whereas preventive health care expenditure with much larger externalities would clearly be of greater help to the economically weaker sections of the society.

Suggestions:
- Reducing the overall scale of subsidies
- Making subsidies as transparent as possible
- Using subsidies for well defined economic objectives
- Focusing subsidies to final goods and services with a view to maximising their impact on the target population at minimum cost
- Instituting systems for periodic review of subsidies
- Setting clear limits on duration of any new subsidy schemes

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5. "From famine to plenty, from humiliation to dignity."
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10. Government of India procured almost 2 billion condoms in 2004 (p.9, pdf)
Abstract

This research is attempted to find out the gap between the number of fire stations in the city and the required fire station according to the norms of Standing Fire Advisory Committee (S.F.A.C.). As in the global context the Nashik city is the fastest growing urban centre in the Asia. The development leads to the demand for the services from the local government like facility of drinking water, solid waste disposal system, parking, Fire and other emergency services. The City Development plan is used for data collection because it gives the actual situation of development and future scenario of the development. The S.F.A.C. norms are used for the calculation of the number of fire stations in the city for the year 2015 and 2036. The result shows that in the city only 05 fire stations is functioning while there are the gap of 09 fire stations in the city in year 2015 and in 2036 there will need more 16 fire stations in the city.

Keyword – Fire station, Development, Requirement of Fire stations

Introduction

Fire service is one of the most important emergency response services. The mission of the fire service is to protect life, property, and natural resources from fire and other emergencies. (Shekhar 2012)¹ Urban fire is one of the most critical issues for the world. (Nisanci 2010, Forkuo et al. 2013)² In India, Fire services come under the 12th Schedule of the constitution dealing with Municipal functions. As far as the role of fire services is concerned, the primary job of fire services has been to attend to fire incidents. However, they also attend to other emergencies like rescue from building collapse, road traffic accidents, human and animal rescue etc., and other special service calls.

As indicated in the National Disaster Management Authority (NDMA) guidelines, Fire Services is one of the Emergency Support Functions (ESF). Based on DM Act 2005, various States have also formulated State Disaster Management Authorities (SDMA”s) and District Disaster Management Authorities (DDMA”s) both of which consider Fire Service as an ESF.

In most countries, the patrimony of fire stations has historically grown, one station at a time, as new needs and means for prevention and protection emerged.( Chevalier et. al. )³ Literature review shows that in the city there are Gap of 09 fire station, as the norms of S F A C considering the urban area of Nashik city as 117 sq km, the present scenario, population pattern and travelling time the total fire station requirement works out to 14 Nos. Existing 05 Fire Stations + 09 additional out of which three have already been proposed. The city has 118 sq km of ‘No-Development Zone’ which is as good as rural area. Thus, 3 more fire stations are required to cover this area.

Location & Extent of study area

The geographical location of The Nashik Municipal Corporation area is lying in between 19° 55' and 20° 05' North Latitude and 73° 41’ and 73° 54’ East Longitude with an area of 267.48 sq. Kms. Nashik is the Headquarter of Nashik Administrative Division (comprising of Nashik, Ahmednagar, Nandurbar, Dhule and Jalgaon districts), is situated about 180 kms; from Mumbai by the National Highway No.3, i.e. Mumbai–Agra Road which passes through the developed part of the core city area, while National Highway No. 50, i.e. Pune-Nashik road enters the city from Nashik-Road side and joins the Agra road near Dwarka circle. A new fly over-bridge is recently built over the Mumbai–Agra Highway to carry through traffic without disturbance to local traffic.

Significance of study
This study is aims to find out the gap between the current number of fire station in the city and the required fire stations as per the norms which is laid down by the Government of India. The proposed city development plan of the city and the current development of the study area is used for the research purpose so this is the important step toward to find out the gap between current fire stations and the future requirement of fire stations in the city. This research support is very useful in the planning of the fast growing city like Nashik.

Aims & Objective
1. To assess the land use land cover of the city.
2. To calculate the requirement of fire station in city.
3. To compare the current number of fire station and by S.F.A.C. norms.

Methodology
The data of the fire stations is collected from the Nashik Hazards Response and Mitigation Plan.

The data related to the development of the city is take from the City Development plan for 2016-2036.
The collected data is then used for statistical calculation for calculating the requirement of the fire stations in the city for current situation and for the proposed city development in the future.

For the calculation of the number of fire stations for Developed and Undeveloped area of the city the S.F.A. Norms, Government of India Annexure II. The calculated values are presented in the Tabulation form.

Table 1. - Land use / Land cover of the city.

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Land use/Land Cover</th>
<th>Area (Km²)</th>
<th>Percent</th>
<th>Area (Km²)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Residential</td>
<td>58.75</td>
<td>21.97</td>
<td>128.36</td>
<td>47.99</td>
</tr>
<tr>
<td>2</td>
<td>Commercial</td>
<td>2.19</td>
<td>0.82</td>
<td>1.19</td>
<td>0.44</td>
</tr>
<tr>
<td>3</td>
<td>Industrial</td>
<td>15.70</td>
<td>5.87</td>
<td>15.58</td>
<td>5.83</td>
</tr>
<tr>
<td>4</td>
<td>Public and Semi Public</td>
<td>8.27</td>
<td>3.09</td>
<td>10.59</td>
<td>3.96</td>
</tr>
<tr>
<td>5</td>
<td>Public Utility</td>
<td>1.68</td>
<td>0.63</td>
<td>2.93</td>
<td>1.10</td>
</tr>
<tr>
<td>6</td>
<td>Transportation</td>
<td>15.73</td>
<td>5.88</td>
<td>28.62</td>
<td>10.70</td>
</tr>
<tr>
<td>7</td>
<td>Garden Playground and Recreation</td>
<td>1.27</td>
<td>0.47</td>
<td>5.36</td>
<td>2.00</td>
</tr>
<tr>
<td>8</td>
<td>Military</td>
<td>9.44</td>
<td>3.53</td>
<td>9.44</td>
<td>3.53</td>
</tr>
<tr>
<td>9</td>
<td>CIDCO</td>
<td>3.98</td>
<td>1.49</td>
<td>3.98</td>
<td>1.49</td>
</tr>
<tr>
<td>10</td>
<td>Future Urbanise zone</td>
<td>-</td>
<td>-</td>
<td>4.42</td>
<td>1.65</td>
</tr>
<tr>
<td></td>
<td><strong>Total Developed area</strong></td>
<td><strong>117.04</strong></td>
<td><strong>43.75</strong></td>
<td><strong>210.48</strong></td>
<td><strong>78.69</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Total Undeveloped area</strong></td>
<td><strong>150.44</strong></td>
<td><strong>56.25</strong></td>
<td><strong>56.99</strong></td>
<td><strong>21.31</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Total Area</strong></td>
<td><strong>267.48</strong></td>
<td><strong>100</strong></td>
<td><strong>267.48</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>


Requirement of Fire stations

The total geographical area of the city is 267.48 square kilometer, out of this the developed area is 117.02 sq Km. and the remaining area is 150.46 sq Km. under the undeveloped area. This has been taken as a base for working out the requirement of fire stations (Note: Population has not been taken into consideration) as per S.F.A.C. norms-

1. 1 fire station per 10.36 sq. KMs. for Developed Area
2. 1 fire station per 50.00 sq. KMs. for No-developed Area

Year 2015 situation

The developed area in Nasik is 117.02 sq. KMs, so the number of fire station for developed areas is

Formula

\[
\text{Number of Fire Station} = \frac{\text{Developed Area (sq. Kms.)}}{10.36 \text{ sq kms.}}
\]

Number of Fire Station = \[
\frac{117.02 \text{ sq. Kms.}}{10.36 \text{ sq kms.}}
\]
Number of Fire Station = 11.29  
= 11  \hspace{1cm} (a)

So, 117.02 sq. Kms. of Developed area required 11 Fire stations

Number of Fire Station = \( \frac{\text{No - Developed Area (sq.Kms.)}}{50 \text{ sq kms.}} \)

\[
\text{Number of Fire Station} = \frac{150.46 \text{ sq.Kms.}}{50 \text{ sq kms.}}.
\]

Number of Fire Station = 3.00  
= 3  \hspace{1cm} (b)

Therefore the total number of Fire station in Nasik city is \((a + b) \) 14

**Year 2036 situation**

The developed area in Nasik is 210.48 sq. KMs, so the number of fire station for developed areas is

\[
\text{Formula} \quad \text{Number of Fire Station} = \frac{\text{Developed Area (sq.Kms.)}}{10.36 \text{ sq kms.}}.
\]

Number of Fire Station = \( \frac{210.48 \text{ sq.Kms.}}{10.36 \text{ sq kms.}} \)

Number of Fire Station = 20.31  
= 20  \hspace{1cm} (a)

So, 210.48 sq. KMs. of Developed areas required Fire stations 20

Number of Fire Station = \( \frac{\text{No - Developed Area (sq.Kms.)}}{50 \text{ sq kms.}} \)

\[
\text{Number of Fire Station} = \frac{56.99 \text{ sq.Kms.}}{50 \text{ sq kms.}}.
\]

Number of Fire Station = 1.13  
= 01  \hspace{1cm} (b)

Therefore the total number of Fire station in Nasik city will \((a + b) \) 21

**Results and Conclusion**

*Table 2 – Number of fire stations required in the City*

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Particulars</th>
<th>Present</th>
<th>2016</th>
<th>Gap between</th>
<th>2036</th>
<th>Gap Between</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No. of Fire Stations</td>
<td>05</td>
<td>14</td>
<td>09</td>
<td>21</td>
<td>16</td>
</tr>
</tbody>
</table>

The rapid economic development of the city increases the demand for the various services. As fire service is the transform to ‘Fire and Emergency service’. The industrial development in city is responsible driven force for the development of the city periphery outside the previous core developed area (Gaonthan area). In this paper the researcher analyze the current number of the fire station related to the city development then it is observed that the current number of fire station is not adequate as per the city development. The S.F.A.C. recommendation for the Fire services the number of fire station in Nasik city is not sufficient for the city, the number of the fire station according to S.F.A.C. in Nasik at current situation is to be below the norms. Today in Nasik corporation limit 5 fire station is functioning which is not cope the development of the city and demand of emergency services. So in the city limit there are needs of 9 fire stations to be established for to support the current demand of the city while as the development of the city is to be considered there will be 16 more fire station requires for future need. It is also important issue that where to develop the new fire station for this a study is to be
carried out to find out the best location for the establishment of new fire station with the help of GIS and Remote sensing techniques.

Acknowledgement
The researcher would like to express their gratitude to Board of College and University Development (BCUD), S. P. Pune University for granting fund for this research. Thanks are extending to Maratha Vidhya Prasark Samaj- Nashik.

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Challenges and Prospectus of Smart Cities in India- A Case Study of Nashik
(Maharashtra)

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Abstract-
India is the fastest growing developing country after China in Asian continent. India's Ministry of Urban Development has a plan of "Mission Smart Cities" India has a plan of mission making 100 smart cities in the coming next 5 years. The main objective is to promote cities that provide core infrastructure and give a decent life to their citizen's along with a clean and sustainable environment and application of smart solutions. Government has devised three models of area-based smart city development.

But there are many challenges to form smart cities in India due to many causes. This paper tries to assess the challenges and prospectus of smart cities in India with special reference to Nashik, which is the leading city in Maharashtra.

Keywords- Smart city mission, Master plan, CRISIL, SPV, MOUD.

Introduction-
This is an era of modernization. Everything is passing through this stage. World's rural and urban part is changing. Urban part is more dynamic than rural part. So modernization leads to urbanization. Around 60 to 70 million people are moving to cities every year for the next few decades. As per estimates, about 25–30 people will migrate every minute to major Indian cities from rural areas in search of better livelihood and lifestyles. With this momentum, about 843 million people are expected to live in urban areas by 2050. There is 65% urbanization in the world while India has 60% of urbanization. Due to the rapid process of urbanization many problems of urban area are increasing day by day. To solve these problems, urban planners, scholars and thinkers are concerned throughout the world. They evolved the four pillars of comprehensive development- Institutional, physical, social and economic infrastructure to solve these problems.

But whatever the selection process and scoring system is formulated by the Ministry of Urbanization of Govt. of India is very vague and general. Nashik City has applied twice for smart city, but still it is not selected as a smart city. So it is very difficult to get select as a smart city by this process and there many problems to create a smart city as follow.

1) Economic challenge-
To become a smart city, every city has an economic problem. Because the mission of smart city has not mention the source of funding and how much funds has to contribute by the city. To create a new smart city is rather easy than converting an existing city in a smart city. It is also more expensive. Breaking up the old streets causes much barriers and problems for commerce and transportation. Especially historic cities are difficult to optimize. Owners of historic buildings often cannot get planning permission to optimize their building. Particularly Nashik is a holy city, streets are very narrow in old city, some buildings are heritage buildings, some temples are ancient and unique, which is very difficult to break up. At the same time there is no any guideline to give a plan estimate of budget of expenditure i.e. no one knows, how much should be the total capital cost required for the smart city plan. User charges recovery is low in Nashik city.
2) Unavailability of master plan or city development plan-

In India, most of the cities don’t have master plan or city development plan, which is the basic necessity in the planning, implementation and development of smart city. Up to 70-80% cities don’t have the same. Similarly Nashik also don’t have a master plan. Nashik Municipal has prepared a development plan but still it is not implemented.

3) Technical Challenge-

Every city has this problem. Technical assistance is necessary to apply as a smart city. Geomorphological study, use of Remote Sensing and GIS, satellite data and variety of maps of city required technical supports. City which formulate better proposal and present it in better way, that city has a chances to get select as a smart city. Exa. Pune and Solapur cities are selected on the same criteria. At the same time due to lack of assistance of technical support, proposal of Nashik is rejected as a smart city. Nashik city has applied for the same by taking the help of CRISIL (Credit rating information services of India, limited)

Due to technical reasons Nashik Municipal Corporation has postponed their proposal for two times. Yet they have not submitted their proposal after rejection to the government. SPV (Special Purpose Vehicle) is one technical challenge for many proposals and for Nashik also.

4) Challenge of Utility Services-

To develop as a smart city, every city should have utility services. i.e. electricity, water, telephone services or broadband, etc. It is not possible to provide these utility services in each and every part of the city. Every smart city should provide 24*7 power supplies, which is not possible with the existing supply and distribution system. Cities should be shifted to renewable energy resources for electricity for green building and green transport. Nashik has only 3853 property holders, who using solar energy, which is prominently use for commercial purpose and very less used for domestic purpose. Most of utility services are not properly functioning. Collection of garbage and cleanliness in Nashik is not continuous and properly. Lack of functional airport, services level inequities, inadequate and poor quality of city bus services and traffic management is hindered in Nashik city.

5) Challenge of Space-

For the development of smart city availability of spaces is an essentiality of every city. Each city has occupied its most of spaces for many purposes. So there is a great challenge of spaces for the cities. It is required for cycle path, play ground, recreational facilities, parking, educational hub and gardens. If it is available in some cities, they have to pay more amounts for the same, because it is private land. In Nashik, some places are available nearby the bank of Godavari, but it completely private and at some places activity of farming is going on.

6) Challenge of Selection Process and Scoring System-

The selection process and scoring system of smart city by Government of India and particularly by MOUD is very vague and general. Because it is depend on the basis of merit and how we conceptualize the plan of smart city. The process is very lengthy and time consuming. It requires applying to State government, and then it will be sort out. Selected cities will be shortlisted and sent to the central government. Some parameters are so vague and scoring system is also vague, where one cannot answer properly and precisely. Exa. Use of solar energy- It is not mentioned by domestic or commercial use of solar energy. Some questions are not specific and particular in the proposal of smart city.

Prospectus for Nashik as a Smart City-

Nashik is fast developing city after Mumbai and Pune. Although there are many challenges for Nashik city for the formation as a smart city, there are some potential by which it can become a smart city. These are as follows.

1) Historic Background-
Nashik is an ancient city, which have a historical background from Ramayana. It has heritage of many medieval temples and British buildings. This is the city which has a history of Kumbhamela, after every 12 years there is a cultural and religious festival in Nashik. This city become global due to its historical nature.

2) Climate-
Climate of Nashik is cool and pleasant. Most of the people prefer to live in Nashik rather than Mumbai and Pune. So many people are migrating from Khandesh, Marathwada and Vidarbha to Nashik. Industrialization is flourishing in Nashik and nearby area. Agriculture is well developed in Nashik district, particularly wine yards. Nashik is a home of 66% of grape production in the country, which develops tourism and well-known as wine capital of India. So due to urbanization and industrialization, it has a caliber to become a smart city. It is located on the bank of Godavari River, which rises at Trimbakeshwar in Sahyadri ranges. Moderate rainfall and low temperature in summer is the characteristics of climate of Nashik.

3) Accessibility and Connectivity-
Nashik have accessibility and connectivity with Mumbai and Pune, which are metropolitan cities. It is connected with other cities by railway lines, airlines and roads. People are attracting toward this city by many ways. i.e. job opportunity, climate and education facilities available.

4) Industry and Infrastructure -
As compare to other cities in Maharashtra, Nashik has well developed in industry and infrastructure. Utility services and new industries have vital role in the development of Nashik city. Nashik has important national centre for agro-based trade; leading trading centre for onions and other agro products including grapes. Nashik has a diversified industrial base and has a presence of leading Indian and multi-national companies; produces 6.7% of the industrial output of the state. As per Survey of Industries Report released in January 2014, industrial productivity of labour of Nashik is higher by 56% as against that of Pune, 43% higher than that of Aurangabad and 39% higher than that of Thane. It is include in golden triangle of industrial corridor. i.e. Mumbai- Pune- Nashik corridor.

Conclusion-
There are many challenges and prospectus of smart cities in India. Nashik also has the same situation regarding the smart city. If the selection process and scoring system by government has been changed, it will be easy to get select by city as a smart city. Nashik have challenges of finance, master plan, technical, utility services and space. But at the same time it has a prospectus of historic background, climate, accessibility and connectivity, industry and infrastructure, etc.

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स्थी-पुरुष समाज के दो प्रमुख अंग हैं। समाज की रचना स्त्री के भिन्न संघभूमि नहीं और न पुरुष के भिन्न संघभूमि है। परंतु आयी आबादी में जो रिश्ते की है, उनका प्राचीन काल से शोषण एवं उल्टीशन होता आया है। जैसे, रामायण महाकाव्य में सीता जो राजकुमार होने के बावजूद भी अन्यथा को अपने अंतिम क्षणों तक सही रही। भारत में एक और तो नारी को पुजा जाता है, तो ही उस पर हर अन्यथा-अत्याचार किये जाते हैं। आज आवश्यक पदी-लिंगी नारी सभी समाज के इस अन्यथा अवसरों से उल्टीशन है। आज भी नारी अपने अवधारणाओं से विचार है। साहित्य ने प्राचीन काल से नारी के उल्टीशन का विचार किया है। आज साहित्य की ही आवश्यक नारद किता नुक्कड़ नाटक ने नारी के शोषण तथा उल्टीशन के लिए समाज के कुछ प्रमुख घटक किस प्रकार से जिम्मेदार है, उनका विचार तथा अभिव्यक्ति कर रहे हैं। इन नाटकों के द्वारा समाज यव्स्का के पूर्णे दोंगे का सच, उनकी गलत मान्यताओं, अस्पष्ट, पुरुषप्रवाह यव्स्का आदिदंश वहों को उजागर किया है।

नुक्कड़ नाटक की आवश्यक विषय है, जिसकी विशेषता यह है कि वह जनता से सीधे जुड़ जाती है। जनता से उनकी समस्याओं के बारे में सीधे बात करती है। नुक्कड़ नाटकों के प्रदर्शन से समाज की ज्ञात समस्याओं को, उनकी विषमताओं को, तथा उनसे जुड़े हुए उस तरह एक व्यक्ति को उजागर किया जाता है। नुक्कड़ नाटक के जन नाटक मंच (अंग्रेज़ी तथा) ने इस प्रकार परिश्रमित किया है—"हम अपनी वर्तमान स्थिति में नुक्कड़ नाटक का जो मतलब समझते हैं उसका परिचय विषय अनुसार यह होगा कि इसमें ऐसे समाजवादी, राजनीतिक या अर्थव्यवस्था का मसला उठाया जा रहा कि सामाजिक आम जनता और उसके शोषित वर्ग से हो।"—अपना जनम ने नुक्कड़ नाटकों के उद्देश्य को और अधिक ध्यान देते हुए। इन नाटकों के में अपने व्यक्ति की सामाजिक, आर्थिक, राजनीतिक क्षेत्र से जुड़ी समस्या, शोषण तथा उल्टीशन की अभिव्यक्ति को नुक्कड़ नाटक कहा है। नुक्कड़ नाटक किसी गली, चौराहा, चौक या सड़क, सागर, कॉलेज तथा तेज नाट्य आम लोगों को अपने जीवन से जुड़ी समस्याओं से अवगत करना होता है। इन नाटकों में समस्यामूलक जीवन की विषमताओं पर गहरा प्रभाव किया जाता है। शोषित जनता के उनके अविष्कारों के बारे में जानना होता है और उनपर भार किया जाता है।

उल्टीशन का अर्थ होता है— पीड़ा देना, किसी के बारे में उल्टोना, भड़काय निर्माण करना या फिर उपद्रव मानना करना। विचार प्राप्ति के बाद भी रिश्ते के विषय में लेख 21 वीं शती में कहीं तक समस्याएं वैसे ही हो बनी हुई हैं, जैसे पहले थी। परिणाम स्वरूप आज जो विधिवत्ताओं तथा समाज का महोल है, वह रिश्ते के लिए फिरता प्रतिकूल है? यह विवाहस्पद है। आये किसी ऐसे हड़प्पे समाचारपत्रों में छपते हैं जिनका संबंध आपसी से होता है। इन आपसी पर होनेवाले अन्यथा— अवसरों से संबंधित होता है। जैसे, दिसंबर 2012 विचार निर्माण हड़प्पे से आहट होते हुए जन नाटक मंच द्वारा महिलाएं पर होने वाली हिंसा के शिलालेख ‘ये भी हिंसा है’ नाटक का मंचन किया गया। उसमें प्राचीन काल से किस प्रकार भारतीय स्त्री को उल्टीशन का समान करना पड़ा उसे गीत के मध्यम से प्रस्तुत किया गया। वह यह प्रकार रचित है: ।

"इम्ने का पाप था
गौतम का गोर था
शिला बनी अहिंसा
यो महिला भी
पांछ महाराणियों की थी नारी
भरी श्रद्धा में सींही गई साड़ी
जुए का दाय या फिर चीरहरण।"
दो भी तो एक हिंसा थी।²
प्रस्तुत गीत के मध्यम से भारतीय परंपरा में स्त्री को ही समय—समय पर लाँचित होना पड़ा है, उसे ही अधिक भूमिका ढान है, उसका उदारित दिया है। अल्टिमा का क्या दोष था या फिर जुआ तो पांडवों ने खेला पर उसकी सजा दोषी को भूलताती पड़ी थी। स्त्री के इस स्थिति में आधुनिक सुग आते—आते कोई भी अधिक अंतर या परिवर्तन नहीं हुआ है। बल्कि नृत को केवल उपभोग की वसूल ही माना गया है। परिवार की जिम्मेदारियों को निम्नांकु तुषारां उल्लक्षित है, इस बात को ही स्त्री पर लादा गया है। सुबह से समय तक मेहनत करनेवाली स्त्रियों की ओर समाज ने भी ध्यान नहीं दिया। स्त्री का स्थान समाज में दोहरा ही रहा है। ‘ऑर्ट’ नुक़क़ड नाटक के मध्यम से स्त्री के इस संघर्ष को इस प्रकार बना किया गया है।

“अभिनेता : जिसके हाथों को दर्द की पैनी छूटियों ने घायल कर दिया है
एक ऑर्ट जिसका बदन तुप्पार अतीती है
शर्मातक और कम तोड़ काम से टूट चुका है।
एक ऑर्ट जिसकी खाल में
रेगिस्तानों की झलक दिखाई देती है।”³

जितनी मेहनत पुरात करता है, उतनी ही महेनद्र एक ऑर्ट भी करती है लेकिन अधिकारियों के बारे में पुरुषप्राप्तता को महत्व दिया जाता है। यहाँ से ही स्त्री उपभोक्ता प्रारंभ हो जाता है। परिवार के दोनों अंश महत्वपूर्ण हैं लेकिन एक अंश कमजोर मेहनत कर अपने जीवन की बलि ढ़ा देता है। ऑर्टों की इस दासता को बना करते नाटक के अंश इस प्रकार है –

“ऑर्ट : ताना बाना सूत कताई।
फंसकर इसे उंगर बिताई,
पी पतने से पहले बेड़े,
देव रात तक करत काल।”⁴

संघर्षमय जीवन व्यतित करने के बावजूद समाज आज ऑर्ट को उचित समान नहीं दे रहा है। आधुनिक सुग में स्त्री भूमि है की जा रही है। एक तरफ जीवन जीते हुए संघर्ष करनेवाली ऑर्ट है, तो दूसरी तरफ जन्म के लिए दुनिया देखने के लिए संघर्ष करनेवाला स्त्री भुग है। गर्भपात करने की मानसिक दृष्टि लोगों में निर्भर हो गई है। अन्याय की शुरुवात गर्म से ही प्रारंभ हो रही है। किसी ऑर्ट ने लड़कियों को जन्म दिया है, तो उसका दोष ऑर्ट को ही दिया जाता है। पढ़े—लिखे समाज में भी ऐसी घटनाएं घटित हो रही हैं। “विवाह के दो साल बाद रामदुलारीने एक कन्या को जन्म दिया, जो मर गयी या मार दी गई।”⁵ आधुनिक संकीर्ण समाज में ऑर्ट को लेकर विकृत धारणा निर्माण हुई है उसे ही नुक़क़ड नाटकों ने अभियुक्त किया है।

पुरुष प्राप्त संकेत में घर का प्रमुख पुरुष होता है, यही अपने परिवार में सबसे अधिक रूप से जमाता है। उनकी मर्जी ही घर में चलती है। इसलिए मुनियों को जन्म देनेवाली ऑर्ट को घर से बाहर निकाल दिया जाता है। यह समाज का भयानक स्थाई है। इसके साथ कभी—कभी ऑर्टों की जला दिया जाता है। भारत में बूढ़ा को जलाने की खबरे आए दिन अन्यायों में दिखाई देती है। कभी घन के लालव में तो कभी बेटियों को ही जन्म देते हैं, इसलिए बड़ा को जलाया जाता है। बहुत सारे परिवारों में बहुत सी नौकरी कराई जाती है। उनकी मेहनत के पैसों पर सास—ससुर या फिर पति अपनी सिंद्री काटते हैं। जब वह पैसे देने से इंकार करती है तब उसे जलाया जाता है। जैसे,

ससुर : ये तो जान की बावल हो गई है। क्या करें इसका?
सास : हो। न तलकयाह, न फुरवास और न घर से पैदा।
ससुर : उदय के लिए तो अभी भी सी रिस्तें पड़े हैं।
सास : ये आफत रातों से कैसे हटे? (बेटे से) तेरा क्या इरादा है?
पति : जैसा आप लोग उचित समझो।
ससुर : रसोईघर में बूढ़...।
सास : स्ट्रॉफ फटने से ...
पति : जल गई ....”⁶
रजनी: बांधुगी रिबन, पुढ़े कोई नहीं रोक सकता, जफर बांधुगी, मेरे रिबन है, किसी को न दूरती! (बोलती जाती है)
पापा: रिबन बांधुगी। अभी बंधवाता हूँ तुझे रिबन। (बालों को पकड़कर बाहर धकका देता है)"

इस तरह परिवार में बच्चों में मेद भाव किया जाता है। लड़कियों को सब सुनिश्चित दी जाती है और लड़कियों से घर के काम करवा लिए जाते हैं, यही समाज की विधवा है। आदर्श गुण में लड़कियों कुछ बदलाव चाहती है। पंजीकरण कर अपने दान-दान में बदलाव चाहती है परंतु कई परिवार इससे स्वीकार नहीं करते हैं। लड़कियों ने टी-वी में कॉमेडी कार्यक्रम देखना चाहिए? क्या प्रकार के कपड़े पहनना चाहिए तथा कौन कौन से कार्य करना चाहिए? इन्हें परिवार के सदस्य ही तय करते हैं। उस लड़की को अपना जीवन कैसे जीना है, यह भी तय करने का अधिकार नहीं है। इसका चित्रण 'ये भी हिस्सा है' नुककड नाटक में किया है।

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पात्र 2: दुपट्टा आदर्श क्यों नहीं आई? (थवड़)
पात्र 3: मैं रात को कितने बजे भी घर आऊँ, पूछने वाली तु कौन होती है? (थवड़)
पात्र 4: मेरी जीवन क्यों प्रेस कर दी? (थवड़)
पात्र 5: घर की बहू- बेटी ऊँची आयाम में बात नहीं करती। (थवड़)"

परिवार के सदस्यों की ओर से ही स्त्री का जीवन तय किया जाता है। यह तो हुई परिवार में घटित घटना परंतु अधिकों का उपदेश बाहर नीकरी के जगह भी होता है। नौरियों में उनके ऑफिस की जगह पर उनका शारीरिक, मानसिक शोषण होता आया है। नस्लवाह के दृष्टि से यह भी मेद-भाव दिखाई देता है। जबकी अधि पुरुषों के साथ उनके क़्रों से क़ांड मिलकर कार्य करती है। फिर भी उन्हें नस्लवाह कम दी जाती है।

"महिला १: इस ऑफिस में हमें पुरुषों से कम तनसाह मिलती है। इस ऑफिस में मालिक जब चाहें, हमें बाहर कर रखता है और जब चाहें, काम से निकालता है। इस ऑफिस में न जाने हमें कितनी जितलत बदलाव करनी पड़ती है।"

इस तरह नस्लवाह के साथ नीकरी का भी भरोसा नहीं रहा है। औरतें अपने अधिकार तथा हक़कों के लिए संघर्ष करने लग गई है। परंतु आज भी समाज में नारी उपरीडन की समस्या बैठी ही बनी रही है। नारी या लड़कियों को पढ़ाई-लिखाई से साक्षर बनाया जा रहा है। फिर भी नारी अपने पुरुष अधिकारों को प्राप्त नहीं कर पाई है। आज भी समाज में मानसिक शोषण करने की प्रृथित लोगों में रखिया देते है।

हिंदी नुककड नाटकों ने समाज की उन विकृत धाराओं तथा विपरित रिखियों का अंकन करते हुए नारी उपरीडन की जड़ को उजागर किया है। जब तक समाज की मनोगृहति नहीं बदलती तब तक नारी शोषित नहीं रहेगी वह यह कितनी भी पढ़ी-लिखी क़मयाम न हो। पुरुष प्रधानता रखनेवाला समाज जब तक नारी का भी समाज नहीं करेगा, तब नारी उपरीडन होता ही रहेगा। ऑर आवश्यकता यह है कि सब ने मिलकर समाज की बुराइयों को मिलाए का प्रयास करना चाहिए ताकि आयी आवादी समाज के साथ जी सके।

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या वर्षी सर्वदर्श समाजवादी कार्यक्रमासारख्या पाऊस झाल्यासारख्या असलेल्या तरीही असृष्टी समाजावर जगभर त्यांनी सावधान आहे. म्हणून सर्वांनी सामाजिक, विविध, वर्गीकरणाच्या निमित्तात अध्ययनासाठी सामाजिक प्रवृत्ती निर्माण करण्याच्या म्हणून महत्त्वाचे मदत करा. सर्वांनी इतिहासातील बांधकाम नीतीही हा साधन देखील आहे. विद्वान आणि विद्यार्थी साजिद येऊन सार्वजनिक आयोगात जगभरला आहे. पाणीपालनासाठी आयोगांच्या संबंधित कार्यक्रमात, प्रयोगात आधारित संगठनांनी नागरिकांना सावधानीदरम्यानच्या साधनाच्या शिक्षणाचे स्वरूप किंवा चारतांनावरून निर्माण करत आहेत. परंतु आयोगांच्या अध्ययनाचे निर्णय आपल्याकडे येऊन तरी हे आपल्याकडे प्रस्ताव केले जाते. पाणीपालनाच्या साधनांच्या विवेचन केले जाऊन स्वतंत्रतेच्या प्रभावाने सामुदायिक व सार्वजनिक स्वतंत्रतेसाठी सामाजिक व सामाजिक संवेदनशीलतेच्या जागीतील लोकसज्जा हे आता साधन करण्यास अभ्यास करतात.
कल्याण बाद सामोपाचारी मित्रविवाह क्रतव यांनून केलेल्या जाणे असेले, पाण्यावरून होणारे बाद अथवा संघर्ष सामोपाचारी मित्रविवाहाचे जाणे जाते होईल की ते अधिकाधिक चिन्ता ठेवते होते या प्रश्नांचे उत्तर भरिते होते गेल्याचा होता.

महाराष्ट्रात पेंसनवाच्या काळात जातिविवाहात रोकला पोहचल होती. बंधन भरावून पाण्यावरून अनुभवाना लागातार महात्म टर्मन करते होती. महात्मा मुलुणा माणकारी जातिविवाह चार्जुक्त माणकारी आपल्या परातात रोकला होता. १५० येथून प्रदर्श त्यांची करणी उडून केलेली होती. त्यांच्याबाबत तिथे त्यांना पाण्यावरून अनुभवाने केलेली होती. त्यांनी पाण्यावरून अनुभवात त्यांना उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती. त्यांच्या निवड षडयंत्र होती. पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते.

पूर्वी, कल्याण बाद सामोपाचारी मित्रविवाहाचे जाणे असेले, पाण्यावरून होणारे बाद अथवा संघर्ष सामोपाचारी मित्रविवाहाचे जाणे जाते होते. महात्मा मुलुणा माणकारी जातिविवाह चार्जुक्त माणकारी आपल्या परातात रोकला होता. १५० येथून प्रदर्श त्यांची करणी उडून केलेली होती. त्यांच्याबाबत तिथे त्यांना पाण्यावरून अनुभवाने केलेली होती. त्यांनी पाण्यावरून अनुभवात त्यांना उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती. त्यांच्या सहभागात भागात पाण्यावरून अनुभवात दक्षिण वर्षांच्या दुःखाचे पटक राहते. पाण्यावरून अनुभवात त्यांच्या उडून केलेली होती.

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साठविषयांच्या काम करावा हवे." बाहाल्या पाण्याचा संख खन ते ज्ञानीत हीरणयावरही ते भर देऊन. ल्यामुळे मुखलीची पातील बांधकाम मदत होत असल्याचे ल्यांच म्हणणे आहे. नाशिकमध्ये ही ओळख तेरियात पाण्याची कोंडी घडविण्याचे काम माझी आमदर बापू उपाध्यायांनी केले. त्यांनी शेतक्यांना एकू च करत सहकारी पाणी बापर संपूर्ण घडवणे केले. या संस्थेच्या मध्यमापूर्व समाजदारी आवश्यक तेव्हा पाणी जलाभयाचा तौरी बिघों घेत सर्वरतांना ते उपलब्ध करू दिले व सर्वरतांच्या घेत जपांतरांना बांडविले. दिलेल्या पाणी आवर्तनाचा ५० ते ६० हेक्टर क्षेत्र भिजत असल्याने पाणी बापर संस्थेच्या स्थापनेंदर्त स्यात बिलकुल बाध होत १२० हेक्टरवर गेल्याचा अनुभव पाटव्यांत विविधचे मिळून सच्च दी. एन. कुलकर्णी यांनी आपल्या पुनर्गत असलेल्या कैलास अनुभवात निवडत घडीला आहे. मूळेच तबल्या २० पट सर्वरता काळी कोंडी ओळखवा यांनी आवर्तनाचा घडीला आहे. स्थर्य रात्री रात्री आणण्याचा घडीला आहे. त्यांनी करत करत सर्वरतांना घडीला आहे. म्हणून एकू च करत सहकारी पाणी वापराचे साधन देतात.

पुढील अनुभवांचा विवरण देतात.

इने सवाळ जिल्हा देणे इत्यादी देणे महापालिका, अपणांचे मार्गदर्श आणि भवनदेशाने अनुसार वागले. पाणी पायले, डॉ. आंबेडकर यांच्याप्रमाणे ते हे जिल्हा महापालिका जिल्ह्यात आहे. महाराष्ट्रातील दागीत सर्वरतांनी केलेले सवया मदत देतात.

पुढील अनुभवांचा विवरण देतात.

पाणी वापरकर तर केलेला जिल्हा जिल्ह्यात आहे. महाराष्ट्रातील दागीत सर्वरतांनी केलेले सवया मदत देतात.

पुढील अनुभवांचा विवरण देतात.

हे घडीला आहे. त्यांनी करत करत सर्वरतांना घडीला आहे. म्हणून एकू च करत सहकारी पाणी वापराचे साधन देतात.

पुढील अनुभवांचा विवरण देतात.

यांनी केलेले सवया मदत देतात.
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प्रा.डी.टी.के.

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आजच्छा या विज्ञान युगाच्छा कालाच्छा लोकशाही हा लोकच्छय शासन प्रकार मानला जातो. जगातील बहुतेक राष्ट्रीय लोकशाही व्यवस्थेच्या स्विकार केलेला आहे. मान्य समाजपरते लोकशाहीसाठी स्वरूप मिन्न आहे. लोकशाहीच्या आज व्यापक प्रमाणात समान आणि स्विकार होत असला तरी लोकशाही हा एक प्राचीन शासन प्रकार आहे. लोकशाही एक प्रमुख नीती एक व्यवस्था, एक द्रूतकोण, एक जीवन मार्ग. एक तत्वांगनाळी असे तिचे स्वरूप घडत गेलेले आहे. परंतु बदलता व्याख्या वरील वरील परिस्थितीतील अपवृत्तीतील प्रयोग झाल्याने गुणावेशक संबंधेत महत्व, अन्तर्जनसंता, अकार्यसमानता, प्रभावार्थ, विलंबकारी, चर्चित, निवडपुकारी दोष, वाधी दृष्टांकने, व्यक्तीपुला अश्र अनेक आढ़ावणे भारतीय लोकशाही पुढे दिसून येतात आणि ती काढून उपयोग केली गेली स्वरूपांची होतानास दिसतात.

लोकशाही म्हणजे केवळ जंगलात कसळी परिस्थितीत वाहत जाणारे झालं सनातन ज्याची काळजीपूर्वक निगराणी करावी लागते, अशा मूळच्या रोपणाच्या लोकशाहीवर श्रद्धा असते परंतु, समाजाचा अनेक आवाहनाना ठोळ रस्ते लोकशाहीची जोपानना करावी लागते. मग ज्या घरात देगेला वृक्षात रूढ प्रकार होते याचे विषय म्हणजे लोकशाही ही काळी मूळच्या आधारस्थली शासन व्यवस्था आहे. स्वतंत्र, समाज, बहुत आणि न्याय ही ती मूळ होते. जो समाज या मूळचे कदर करतो, त्या समाजात लोकशाहीचा विकास होतो. हा विकास साध्य करण्यासाठी लोकशाहीच्या मार्गांतील अवधारणा दुर केली पाहिजेच. प्रगत लोकशाही देशास्वरूप या प्रवृत्तीत स्वरूपाच्या रूढात पण ज्या देखखालील लोकशाहीचा विकास साध्य करण्याच्या प्रवृत्त चालू असतात तिथे लोकशाही स्वरूप अनेक आढ़ावणे असतात, ती वेळीच सोडवले गेली पाहिजेत. सर्वसामाजिकपणे पुढील आढ़ावणे भारतीय लोकशाहीयूने आहेत.

1. सामाजिक आणि आर्थिक विस्तरण:

समतीती प्रशासनाने करणे लोकशाहीया उद्दिष्टे असते, परंतु वस, वर्ग, जात अशा करण्यादर्शन निर्माण ी सामाजिक उच्च-निधित्वाच्या नाती झाली पाहिजें व समाजातील सर्व घटकांना सभाकर, प्रतिभा, आर्थिक विकासाच्या सळे, रिसर्च आर्थिक गरज, व उपजिवकंची खाच निमाहित.

2. जमातवाद आणि जातिवाद:

बहुतांश देशात वसंत पंच धर्म अशा कळण्यावरील आधारात वसाजात काळी गट निर्माण झालेले असतात. एखाद्या धार्मिक किवा वार्षिक मद्याधे असूदर्शतेची भावना निर्माण होतून ती धार्मिक किवा वार्षिक गट आपले संस्कृत करण्यासाठी व धार्मिक हितसंबंध हेच सर्वचार हितसंबंध मानुन्हे ते जयपुरसारी सामूहिक क्रेडी करत लागतात. तेथे त्याचा जमातवाद असे म्हणता अशा या जमातवाद व जातिवादाच्या एक मोठे लोकशाहीला आवाहन आहे.

3. दहशतवाद:

हस्ताक्षराची संघटना, अमलीपद्धत आणि शर्यांचा चोरता व्यापार करणारे गुन्हेगारी, मुलदंडवाढ, धार्मिक पंथ, संघटना, काळी राष्ट्राचा गुप्तहर संघटना, सैनिकी अधिकारी यांचे वैश्वीक जाणे तयार झालेले आहे. अलकायाचा सार्वभौम काळी अंतरराष्ट्रीय संधनेत्रून न्यायसूचना अधिक राष्ट्रमये शाखा असून जपा परराष्ट्रीय कार्याच्या अधिकार्याचा बदल्या होतात.
त्यागप्रभाव अलकायदा प्रशिक्षित दहशतवादी या राष्ट्रीय दुस्सत्य राष्ट्रात हलविले जातात. अनेक 
राष्ट्रमंडल विकुदरलेल्या अत्याधुनिक प्रशिक्षण केंद्रातून या दहशतवादीयना तर्कें हेतु जाते. 
दहशतवाद्यांना साधारणांना हा मोठा बल घडून आला आहे.

विज्ञान तंत्रज्ञान, माहिती संपादन, व दहशतवाद क्षेत्रातील क्रांतीमुक्त आणि अपवर्धन काळात बाजारावरून दहशतवादी संघाने (वेप्स ऑफ मास्स हिस्ट्रीशन ) 
प्रात शास्त्राची शक्यता आहे. अलकायदा सर्वात अत्याधुनिक क्रांतीमुक्त जैविक शस्त्राते 
मिलविविध आणे संकेत आहेत. पाकिस्तानाच्या अपवर्धन कार्यक्रमाचे जनक अद्वितीय याचे 
अपवर्धनातील काळात बाजाराचे जांच नस २००४ मध्ये उघड शास्त्रानंतर ही शक्यता अधिक 
वाढती. परिणामी अशा अशा संघटनांकडून अतारणारा धीमी अधिक पटिते बाळवला आहे.

4. भारतीय लोकस्वासन कृत्तियां : 

1. प्रदेशिक अंतमताल 
2. जाल व धर्माचरण 
3. राजकिय पत्ताच 
4. लोकप्रतिनिधियाचा बांधक भ्रष्टाचार, लोकप्रतिनिधियाचे गुमेहारी सिवाशी संबंध 
5. प्रशासनातील भ्रष्टाचार 
6. भ्रष्ट व्यायामशास्त्र 
7. खरूल्ल्याने जटिल राजकिय व्यवस्था 

लोकस्वासन कृत्तियांची उपयोगीता : 

1. राईट २ रिकॉल : 

प्रत्येक व्यवस्थित गतिशीलता निर्माण करण्यासाठी परिवर्तन आवश्यक असते तर ती व्यवस्था 
टिकून राहते.यासाठी भ्रष्ट, अकार्यक्रम, अपात्र, तो लोकप्रतिनिधित्व मतदानांमध्ये परत 
बोलावणारा अधिकार असरता महणजेच निवडणुणेकीमध्ये कोणत्याही मांगणे निवडणून आत्मनिर्देश ५; 
वर्ष निश्चित मानून ते मनानित कार्यकर्ता. पद जातीय भित्र नसते महणून अशा 
प्रतिनिधियांना ‘राईट २ रिकॉल’ करण्याचा अधिकार असावा. हे के के तर कुशल प्रभावी व कार्यक्रम 
त्याची व्यवस्थेत गेल्यास व्यवस्था प्रभावी व गतिमान बनेल.

2. राईट २ रिजेक्ट :

या अधिकाराची स्वततील अनेक देशांमध्ये अंतरसंदर्भणी होत होते.मतप्रतिक्रियारूप उभेदार 
मतदानाना योग्य वादत नसेल. तर त्या सर्वांना नाकारणाचा अधिकार नाकारणे महणजेच ‘राईट २ 
रिजेक्ट’ची नौद मतप्रतिक्रिया असावी यातून अशोक, अपात्र व गुमेहार यांना मतदान नाकारतील. 
योग्य व्यक्ती जाकून व्यवस्थेत परिवर्तन होईल.

3. मतदान करणे हे जनरलांचे राष्ट्रीय कर्त्य याची जानीव ː

मतदान करणे हे जनरलांचे राष्ट्रीय कर्त्य आहे, परंतु मतदानाचा दिवस महणजेच सार्वजनिक सुट्टी 
सत्यपुन आळकिरत के पंत यां आणा घातकवादसाठी मतदान करणे आपले आध कर्त्य आहे. 
याची जाणीव भारतीयाच्यांना निर्माण कायी.यांमुळे लोकस्वासन बलातील होण्यास बाहेर मिळेल.

4. राजकीय पत्ताची नैतिकता 
5. लोकस्वासन लोकमतानुसार शासन 
6. लोकस्वासन शिक्षणाचा प्रचार व प्रसार करणे इ.

संदर्भ ː
1. भारतीय लोकस्वासन : स्थिरता व गती - डॉ. पंडित नलावडे
2. भारतीय शासन आणि राजकारण - प्र. श्री. बी. पार्टिल 
3. भारतीय गणराज्यांचे शासन व राजकारण- भा.ल.भीरे.
4. समवतील भारतीय राजवर्ध - सुहास पठाशिकर
Synthesis and Characterization of ZnTa$_2$O$_6$ Photocatalyst by solid state chemistry and study of photocatalytic degradation of methylene blue dye

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Abstract:
This article reports a green chemistry approach for the synthesis of ZnTa$_2$O$_6$ by solid state synthesis method. The synthesized photocatalyst was characterized by various investigative techniques, like Infra red Fourier Transform Spectroscopy, Diffused Reflectance UV-visible Spectroscopy, X-ray Diffraction and Scanning Electron Microscopy with EDAX. Average particle size of the photocatalyst shows particle size of 120 nm with band gap 3.20 eV. The study evaluated that, the synthesized ZnTa$_2$O$_6$ is orthorhombic polycrystalline in nature. The sunlight mediated Photocatalytic degradation of Methylene blue dye was studied scientifically using ZnTa$_2$O$_6$.

Key words- Photocatalyst, Green chemistry, Methylene blue, XRD, SEM

1. Introduction:
Water is essential requirements for all-living being of the existence. Water is contaminated by chemical substances arrived by various means to makes it unfit for human consumption. However, speedy industrialization has provided much ease to human life; horrible effects have appeared in the shape of environmental collapse. Small quantity of polluted water has capacity to contaminate much greater capacity of water. Synthetic dyes are toxic chemicals, which generate dark color to water and are hazardous to the environment. It must be note down that; variety of compounds can transform themselves into potentially dangerous substances during water treatment process. The dyes were detected in dissolved or in suspended state in wastewater [1] and for all researchers in the world are seriously facing problem of non-biodegradable pollutant present in wastewater.

Literature study shows that, different methods of purification have executed to eliminate dyes and pigments from polluted water, which includes surface adsorption, bio-degradation [2-4] etc. Light induced photocatalysis of hazardous substances have received considerable attention in last few decades. Photocatalysis is a reaction in which light is used to activate a substance that modifies the rate of a chemical reaction without involved itself. Recently, a photocatalytic reaction on semiconductors has been utilized for many applications, such as air cleaners, self-cleaning materials, and antibacterial materials [5-7]. The great importance of photocatalysis is that, it can degrade various complex organic substance [8]. The process of photocatalysis involves the phenomena originating from electrons and holes excited by absorption of photons with energy larger than the band gap of semiconductor oxide. The holes have a strong potential to draw electrons out of organic and inorganic contaminants, resulting in degradation. Literature survey shows that, very little attention is given to the heterogeneous oxide photocatalyst. The photocatalytic activity of TiO$_2$ widely studied and demonstrated [9]. ZnO is another widely studied photocatalyst for dye degradation [10]. Considering horrible pollution and the importance of photocatalysis for its control, there is a need to synthesize some inventive material that can be useful for environmental cleaning purpose.
In this article, the synthesis and optical properties of polycrystalline ZnTa$_2$O$_6$ powders synthesized by simple mechanochemical method using green chemistry approach and its application for the methylene blue dye. The synthesized photocatalyst is characterized by FTIR, UV-DRS, XRD and SEM with EDAX technique.

2. Experimental

2.1 Synthesis of ZnTa$_2$O$_6$ Photocatalyst

Various methods are available for synthesis of heterogeneous metal oxides such as; Sol-gel, Hydrothermal, Thin film vapor disposition method. These methods are complicated, cost effective and main disadvantage is that they cause environmental pollution. Solid-state, mechanochemical synthesis is a environmentally friendly method, easy and which gives less energy to the environment. A green chemistry approach has adopted for the synthesis of heterogeneous metal oxide photocatalyst. A.R. grade equimolar amount of ZnO and Ta$_2$Os mixed thoroughly and calcinated at 400 °C for five hours. The mixture obtained was crushed to obtain powder. Calcinated was continued further at 800 °C following grinding after each three-hour time interval with mortar and pestle, calcination was continued for next twenty hours with milling at the end mixture heated up to the terminal temperature. The product ZnTa$_2$O$_6$, thus obtained, was used for characterization.

2.2 Characterization of ZnTa$_2$O$_6$

The vibrational frequency of the synthesized catalyst was studied by FTIR-8400S (Shimadzu) in the range of 400–4000 cm$^{-1}$. The optical property of the synthesized product was studied by using UV–visible Spectrophotometer-λ-950. ZnTa$_2$O$_6$ photocatalyst was scanned over wavelength range of 200-800 nm. The structural properties of the material were studied using X-ray diffractometer-DMAX-2500 (Rikagu ) with Cu-Kα radiation, having λ = 1.5406 Å. The surface morphology and chemical compositions synthesized catalyst were analyzed using a Scanning Electron Microscope-JED-2300LA (JEOL) coupled with an Energy Dispersive spectrometer-JED-2300LA (JEOL).

2.3 Photocatalytic activity

Photocatalytic activity of synthesized ZnTa$_2$O$_6$ was evaluated by studying degradation of Methylene blue dye. Three types of observations were recorded. In one set 50 mL 20 ppm solution of a dye was irradiated using 0.25 g of photocatalyst, ZnTa$_2$O$_6$, in sunlight. A similar second set was kept in dark. The third set containing only dye solution was exposed to the sunlight. The decrease in absorbance due to degradation was recorded on double beam UV–visible spectrophotometer (Systronics) after every 30 min. Sunlight intensity was monitored by using Lux meter KMLUX (Kusam-meko).

3. Results and Discussion

3.1 Characterization of ZnTa$_2$O$_6$

The infrared absorption spectrum of the synthesized ZnSnO$_3$ catalyst is shown in Fig. 1. Vibrational frequency band around 425 cm$^{-1}$ indicates the presence of Zn–O vibrations and frequency around 550 cm$^{-1}$ indicates presence of Ta–O vibrations of ZnTa$_2$O$_6$. 
Figure 2 represents the UV-visible diffused reflectance spectra of the synthesized ZnTa$_2$O$_6$ photocatalyst. The diffused reflectance spectra shows that absorption goes into UV-visible region absorption edge cut-off at 390 nm with corresponding band in the visible region. The band gap energy ($E_g = \frac{hc}{\lambda}$) for the compound was found to be 3.20 eV. The broad absorption edge shoulder in the curve reveals the formation of ZnTa$_2$O$_6$. The result implies that the sample may possess excellent photocatalytic activity.

Figure 3 shows XRD pattern of ZnTa$_2$O$_6$ powder formed after heating. The structure of the ZnTa$_2$O$_6$ was found to be orthorhombic and all the d-line patterns match with JCPDS data card No-36-0862. The d line pattern at an angle 27.3, 31.6, 38.5, 40.42, 45.9, 49.6 and 56.3 matches with the planes of 112, 104, 015, 115, 142, 234, and 325 showing orthorhombic phase.
The surface morphology and associated chemical composition of synthesized photocatalyst was analyzed using a scanning electron microscope (SEM) coupled with EDAX and is shown in Fig. 4. It is clear that very fine particles of ZnTa$_2$O$_6$ are joined with each other forming the cluster of particles. It appears from SEM micrograph that the average crystalline size of pure ZnSnO$_3$ is nearly 120 nm. The EDAX data furnishes elemental composition in conformity with the respective molar proportions taken.

3.2 Photocatalytic property of ZnTa$_2$O$_6$

Photocatalytic property of ZnTa$_2$O$_6$ was evaluated by photodegradation of Methylene blue, as a representative dye. The photodegradation of the dyes were studied by measuring the absorbance after every 30 min on Systronics, double beam spectrophotometer. Figure 5 indicates graphical representation of percentage degradation of dyes. In the figure curve-a, in the graph represent the decrease in the absorbance of the methylene blue dye solution in presence of ZnTa$_2$O$_6$ photocatalyst when kept in dark. The curve-b in the graph represents degradation methylene blue dye solution in absence of catalyt when exposed to the sunlight. Curve-c in the graph indicate degradation of methylene blue dye solution in presence of ZnTa$_2$O$_6$ when exposed to the sunlight. The sunlight intensity was 730 $\times$ 50000 to 980 $\times$ 50000 lux. From curve-a indicates that there is no degradation of the dye in presence of catalyst when kept in the dark, whereas very little degradation takes place in absence of the photocatalyst when exposed to the sunlight and it is observed that very faster degradation was reported in presence of the
photocatalyst when dye solution exposed to the sunlight. The mechanism of the degradation can be explains as follows. When aqueous suspension of the photocatalyst ZnTa$_2$O$_6$ was irradiated with light energy greater than the band gap energy of the semiconductor oxide, conduction band electrons (e$^-$) and valance band holes (h$^+$) are formed. The photogenerated electrons react with absorbed molecular O$_2$ reducing it to superoxide radical anion O$_2^-$, and photogenerated holes can oxidize organic molecules directly or the •OH and the H$_2$O molecule adsorbed at catalyst surface to •OH radical. These will act as strong oxidizing agent and can easily attack on organic molecule or those located close to the surface of the catalyst, thus leading to complete mineralization, Eqs. 1—5 and Fig.6 represent the probable pathway of the degradation.

\[
\begin{align*}
\text{ZnTa}_2\text{O}_6 + h\nu & \rightarrow \text{ZnTa}_2\text{O}_6 + (h^+ + e^-) \quad (1) \\
\text{O}_2 + e^- & \rightarrow \text{O}_2^- \quad (2) \\
\text{H}^+ + \text{H}_2\text{O} & \rightarrow \text{H}^+ + \cdot\text{OH} \quad (3) \\
\cdot\text{OH} + \text{RH} & \rightarrow \text{H}_2\text{O} + \cdot\text{R} \quad (4) \\
\cdot\text{R} + \text{O}_2 & \rightarrow \text{ROO}^- \rightarrow \text{CO}_2 \quad (5)
\end{align*}
\]

![Fig. 5: Degradation study of methylene blue dye](image)

![Fig. 6: Path way of degradation of methylene blue dye](image)

4. Conclusion:
The polycrystalline photocatalyst, ZnTa$_2$O$_6$ was synthesized by green chemistry approach using solid state, mechanochemical method. Synthesis of ZnTa$_2$O$_6$ and degradation of methylene blue dye was carried out successfully. The band gap energy of the photocatalyst was 3.20 eV with average particle size 120 nm. In a sense, the effective photodegradation of dye by ZnTa$_2$O$_6$ photocatalyst under stimulated sunlight is a very exciting respect in Photocatalytic area, and this work may provide new insight into the development of novel sunlight photocatalyst.

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