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## **GREEN MARKETINGMIX: A STUDY OF STRATEGIES ADOPTED BY MNCs**

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### **Abstract:**

Green marketing is a highly debatable topic for laymen to highly educated and professional groups. Concept of green marketing is concerned with obtaining the ecological balance. Marketing is an activity which involves people and environment both. Marketing need to be green as "green" is a symbol of purity. For Example, if one asks about green advertising, it means advertising without adverse impact on society, green message means matured and neutral facts, free from exaggeration or ambiguity. In this paper we will discuss about the green marketing mix in detail taking into reference, various case studies on MNCs.

### **Introduction:**

#### **Green Marketing**

Growth in marketing activities have resulted into rapid economic growth, mass production with the use of advanced technology, comfortable and luxurious life style, severe competition, use of unhealthy marketing tactics and techniques to attract customers, exaggeration in advertising, liberalization and globalization, creation of multinational companies, retailing and distribution by giant MNCs, etc. crated many problems. Departmental stores, specialty stores and shopping malls are flooded with useful as well as useless products. These all have threatened welfare of people and ecological balance as well. Particularly giant factories have become the source of different pollutions. Production, Consumption and disposal of many products have affected environment adversely.

Excessive pollution has provoked the Nature and the Nature starts behaving in unnatural ways (in form of global warming v/s global cooling, heavy rains v/s draught, and other natural calamities like frequent earthquakes and tsunami, cyclones, epidemics, and so forth). Economic growth via production and consumption threatens peaceful life of human being on the earth. Green marketing is an attempt to protect consumer welfare and environment (the nature) through production, consumption, and disposal of eco-friendly products (S. Jaydeep).

According to the American Marketing Association, green marketing is the marketing of products that are presumed to be environmentally safe. Thus, green marketing incorporates a broad range of activities, including product modification, changes to the production process, packaging changes, as well as modifying advertising. Thus "Green Marketing" refers to holistic marketing concept wherein the production, marketing consumption an disposal of products and services happen in a manner that



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**DEPARTMENT OF COMMERCE  
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## Consumer's Green Purchasing Behaviour: A Study On India's Young Consumers

Ishpreet Kaur Virdi\*

### Abstract

The word "green", labeled with the product, entails a critical role in the process of customer's decision making and behavioral intentions; hence it creates an image to entice their potential customers.

There are emerging markets with respect to environmental products/services which promises prospects for green marketing. Therefore, this paper tries to explore the antecedents that affect consumers, especially adolescent and young consumers of India (specifically Delhi) on their purchase behaviour for green products.

About 167 responses (mostly from young females) in India (New Delhi) was collected through convenience sampling. They were surveyed on the factors affecting green purchasing behaviour, which are the base as dimensions for this study.

Multiple regression analysis and correlation tests were applied to analyze the result, which showed that Concern for environment is predominantly a significant contributor. This may indicate marketers to segment marketplace on basis of prospective consumers' level of environmental consciousness and concern. This would mean effective targeting.

This paper could be a useful source for worldwide green marketers, who intend to enter India in near future, about what works and what does not in appealing to the young consumers in India. It offers numerous guidelines for the worldwide green marketers planning to target the Asian markets.

### INTRODUCTION

The green marketing concept originally emerged in the late 1980s (Peattie & Crne, 2005) can be explained as "Green marketing refers to an organization's determinations to design, promote, price and distribute products that are safe and friendly for the environment" (Pride & Ferrell, 1993). "It is also explained as the holistic management process which deals with the customer and the society's environmental requirements in sustainable way" (Welford, 2000). (Polonsky, 2011) added some input to this definition of green marketing by emphasizing the need to integrate transformative change that results in value creation for individuals, society and the natural environment.

In the western countries, from mid-1990s, consumers instigated their interest in the awareness with respect to the environment and the society (Strong, 1996). During that period analytical consumers began to transpire as a rising force of green consumerism. Progressively, the upswing of green consumerism has

#### Keywords:

Consumer behaviour, Green marketing, Green purchasing behaviour, Factors affecting green purchasing behaviour, Environmental responsibility.

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focused our attention towards a widened concept called ethical consumerism (Uusitalo & Oksanen, 2004). During the same period, scholars began to realize the requisite for a new concept named "sustainability marketing", which anticipated the rising forces of consumerism. "Sustainability marketing refers to the building and maintaining of sustainable relationships with customers, social environment and the natural environment (Charter & Polonsky, 1999)".

Green marketing made an upswing in the Western markets from 2000 onwards (Ottman, Stafford, & Hartman, 2006). This uprising trend of "going-green" is now extending to the Asian region, where local governments and citizens are worried about the alarming threats of environmental degradation. Though, India seeks to become an Asian city that is developing at a progressive rate; however, its environmental quality is far behind its Western counterparts. India suffers from an alarming level of air pollution, poor water quality, and high intensities of exposure to severe traffic noise, high intensities of garbage disposal and rapidly diminishing landfill space. Recently, there remained rising awareness among the government and citizens of India about the seriousness of the environmental threats, and the dangerous economic and health problems. Now, the Indian society is more prepared than before to respond to appeals based on green issues. India seems to provide favorable opportunities for worldwide green marketers due to the evolving markets for environmental products/services and technologies.

### Conceptual Framework

While there was an uprising in the concept of green marketing and green consumerism, many consumers have criticized about the high price of eco-products (Johri & Sahasakmontri, 1998) and questioned the veracity of ecological claims (Polonsky, Carlson, Grove, & Kangun, 1997) despite company's efforts to promote green products. However, according to (Carlson, Grove, Kangun, & Polonsky, 1996), green advertising has been claimed to be credible by most customers, also previous studies of scholars have proved that green promotions and green products are witnessed with a more positive response from environmentally friendly people.

This part attracts us to go further into detail for discussion customer attitudes to green purchasing behaviour.

### Customer attitudes to green purchasing behaviour

According to (Carlson, Grove, Kangun, & Polonsky, 1996), several consumers are of the view that claims in green advertising are more credible, also that green promotions and green products are witnessed with a more positive response from environmentally friendly people. For instance, (Mathur & Mathur, 2000) found that such customers tend to respond more favourably to a green image and to perceive the messages in green promotions as credible. (Laroche, Bergeron, & Barbaro-Forleo, 2001) reported that consumers who care about their relationship with others have a predisposition towards environmental friendliness. They also found that those consumers who consider environmental issues when purchasing a product are more expected to spend extra on green products. As consumers become more ready to pay extra for green products it is anticipated that a green image will play an increasingly precarious role in their decision-making process and purchase intentions (Prendergast & Man, 2002).

On the other hand, some customers became confused by green claims, and had negative intention for green purchases since they perceive green products to be underperforming, and their corresponding promotional claims to be misleading (Wong, Turner, & Stoneman, 1996). (Ginsberg & Bloom, 2004) also stated that consumers may refuse to buy green products that are perceived to fail in delivering their environmental promises. According to previous researches, many consumers criticized about the higher prices as well (Johri & Sahasakmontri, 1998).

Assessing the conceptual framework of green marketing and understanding the pros and cons of green products in consumer's perception, there arise a need to explore factors affecting green purchasing behaviour and understanding whether these factors are applicable in the context of India.

Various evidences have been provided by Western literature that environmental behaviour is related to the following variables: environmental attitude (Kaiser, Wolfing, & Fuhrer, 1999), environmental concern (Schelgelmilch, Bohlen, & Diamantopoulos, 1996), perceived seriousness of environmental problems (Garcia-mira, J.E., & Jose, 2005), perceived environmental responsibility, perceived effectiveness of environmental behaviour (Manzo & Weinstein, 1987), concern for self-image in environmental protection (Lee, 2007), and peer influence (Ryan, 2001).

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## **Evaluating subjectivity in credit risk assessments in mid-market lending: an Indian experience**

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**Abstract:** This paper empirically evaluates credit risk assessment subjectivity in lending to mid-corporates by the Indian public sector banks. Mid-market lending has assumed significant importance because of its growing perspective. The study investigates banks' internal credit rating/scoring models in this specific segment analysing the combined use of quantitative and qualitative factors in financial, management, business and industry risk categories. The research carried over 337 credit analysts (belonging to 12 public sector banks) points out the high odds of human bias in credit risk ratings in such commercial loans. The chi-square analysis of 30 core credit risk factors has concluded that on 37% of such factors, the credit analysts have statistically significant association with different length of banking experience, levels of management, and size of their banks. The highest subjectivity has been observed in assessment of business and management risk factors like cost effective technology, marketing opportunities, labour relations, environmental risk/clearances, borrower type and management integrity.

**Keywords:** middle-market borrowers; risk pricing; credit appraisals; subjective assessments; collaterals; core risk factors; greenfield projects; India.

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## **Green Marketing and Corporate Social Responsibility as its aspect**

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### **Abstract:**

Society looks forward towards business as a resilient part of society which acts as a responsible member of the social community as well as provides its goods and services which contribute towards sustainability. This view entails a responsibility on corporate houses to perform its social responsibility by minimizing their negative impacts and increasing their positive impacts on the society not only to build their good image in the eyes of society but more importantly to exist in today's modern competitive era. In a present situation, consumers are becoming more conscious for their acts as well as business activities to protect environment. This expectation of society for going green has given birth to Green Marketing as a tool for Corporate Social Responsibility.

In this paper we have attempted to elaborate the concept of green marketing in context of Corporate Social Responsibility. Corporate Social Responsibility (CSR) is nothing but what an Organization does to positively influence the society in which it exists. It could take the form of community relationship, volunteer assistance programs, and special scholarships, preservation of cultural heritage and beautification of cities

**Keywords:** Green marketing, Corporate Social Responsibility

### **Introduction:**

While there may be no single universally accepted definition of CSR, each definition that currently exists underpins the impact that businesses have on society at large and the societal expectations of them. Although the roots of CSR lie in philanthropic activities (such as donations, charity, relief work, etc.) of corporations, globally, the concept of CSR has evolved and now encompasses all related concepts such as triple bottom line, corporate citizenship, philanthropy, strategic philanthropy, shared value, corporate sustainability and business responsibility. This is evident in some of the definitions presented below:

The WBCSD defines CSR as —the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the community and society at large.

According to the UNIDO, —Corporate social responsibility is a management concept whereby companies integrate social and environmental concerns in their business operations and

# DEPARTMENT OF ENVIRONMENTAL STUDIES

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P. Sharmila, P. Kusuma Kumari, **Kavita Singh**, N. V. S. R. K. Prasad, and P. Pardha-Saradhi. Cadmium toxicity-induced proline accumulation is coupled to iron depletion. *Protoplasma* (2016): 1-8. [ISSN: 0033-183X (print version), ISSN: 1615-6102 (electronic version)]

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ORIGINAL ARTICLE

### Cadmium toxicity-induced proline accumulation is coupled to iron depletion

P. Sharmila<sup>1</sup> · P. Kusuma Kumari<sup>2</sup> · Kavita Singh<sup>3</sup> · N. V. S. R. K. Prasad<sup>4</sup> · P. Pardha-Saradhi<sup>3</sup>

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**Abstract** Investigations were conducted to elucidate the key factor behind Cd<sup>2+</sup>-toxicity-induced proline accumulation in Indian mustard (*Brassica juncea*) by raising seedlings, independently in distilled water (DW) and mineral growth medium (MGM) in the presence of 0–500 μM CdCl<sub>2</sub>. Invariably, Cd<sup>2+</sup>-induced toxicity, measured in terms of growth, was significantly more prominent in seedlings raised in DW than those raised in MGM. Cd<sup>2+</sup> brought about a significant reduction in growth and photosystem II activity with a concomitant increase in proline levels, in a concentration-dependent manner. Interestingly, the level of iron in shoots of seedlings decreased proportionately with increase in Cd<sup>2+</sup> toxicity. Cd<sup>2+</sup>-promoted proline accumulation was significantly higher in seedlings raised in DW than those raised in MGM. Depletion of essential cations (viz. Ca<sup>2+</sup>, Mg<sup>2+</sup>, K<sup>+</sup>, and Fe<sup>2+</sup>) from MGM one at a time revealed that depletion of Fe<sup>2+</sup> leads to maximal proline accumulation under Cd<sup>2+</sup> toxicity. Interestingly, proline level in seedlings raised under Cd<sup>2+</sup> toxicity in DW supplemented with Fe<sup>2+</sup> was similar to that

recorded in seedlings raised in MGM. Our results convincingly demonstrated that Cd<sup>2+</sup>-induced iron deficiency promotes proline accumulation.

**Keywords** Cadmium toxicity · Iron · Proline · Photosystem II · *Brassica juncea*

#### Introduction

Cadmium (Cd) is among the most hazardous environmental pollutants that are released into the environment through industries, automobiles, power stations, mining, and agriculture. Owing to its high toxicity, Cd<sup>2+</sup> can be a potential threat to living systems as it interferes with various metabolic activities by influencing/inhibiting (i) micronutrient homeostasis, (ii) cellular redox reactions, (iii) activities of various enzymes, (iv) photosynthetic machinery, and (v) electron transport complexes (Alia and Pardha-Saradhi 1993; Atal et al. 1991; Chaffei et al. 2004; Clemens et al. 2002; Drazic et al. 2004; Jonak et al. 2004; Noriega et al. 2007; Sharmila and Pardha-Saradhi 2002). Cd<sup>2+</sup>-induced suppression in role of various cellular components/complexes is often associated with accelerated generation of reactive oxygen species (ROS) (Han et al. 2008; Khan et al. 2015; Liu et al. 2007; Podazza et al. 2012; Rodriguez-Serrano et al. 2009; Sharmila and Pardha-Saradhi 2002; Wang et al. 2004) and/or disturbance in ratio of NAD(P)<sup>+</sup> to NAD(P)H (Alia and Pardha-Saradhi 1993).

Living systems evolved various strategies to combat the negative impact of various heavy metals including Cd<sup>2+</sup>, on cellular metabolism. One of such strategies is the accumulation of a compatible solute, proline, which plays a vital role in (i) scavenging reactive oxygen species (Alia

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# Indian Journal of School Health & Wellbeing

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The Life Skills Education & School Health & Wellness Program

## Nurturing and Supporting Children with Intellectual Disability: Implications for Education

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### Abstract

*In this paper, the conceptual foundations of intellectual disabilities and their implications for education have been discussed by laying emphasis upon the nature and needs of children with this disability. The paper is an attempt to critically analyse the provisions and measures for the wellbeing of children with intellectual disability. The paper presents intellectual disability in an integrated manner together with the search for its implications in education. It can be reiterated that parents as well as teachers make a tremendous impact on the lives of children, especially those with intellectual disability. There is a significant need to intervene in the circumstances of such children in order to emerge as "better teachers", by evaluating the gross realities of the educational systems. The paper highlights the challenges and difficulties encountered by children with intellectual disabilities in inclusive settings, the implications for teachers, and the role of pre-service and in-service teacher preparation programs.*

*Keywords: Children with special needs, disability, inclusive education*

### Introduction

A person and his/her cognition consists of intellectual or cognitive processes which make the person understand their inner and outer world, emotions, aspirations, psychological needs, temperamental inclinations, habits and behaviours. Cognition refers to the psychological processes of acquiring knowledge and understanding through thought, experience, and the senses. The seven basic processes underlying cognition involve attention, perception, memory, concept formation, concrete and abstract thinking, planning and problem solving, and meta-cognition: which should be developed and enhanced in an individual (Auluck, 2007).

There is a strong inter-relationship between an individual's cognition and intelligence. General

intelligence refers to the capacity arising from the effectively working cognitive processes. According to Thorndike (1920), intelligence can be categorized into three major types - concrete, social and abstract intelligence. Concrete intelligence refers to the ability of an individual to comprehend actual situations and to react to them adequately and social intelligence involves the 'ability to understand and manage other people to act wisely in human relations' (Thorndike, 1920). On the other hand, abstract intelligence is human enquiry at the levels of neural, cognitive, functional, and logical from a bottom-up processing approach. Another eminent psychologist, Howard Gardener (2006), evolved a multiple intelligence theory which proposes that intelligence in any individual is multi-faceted and involves linguistic, bodily-kinaesthetic, spatial, musical, interpersonal,



## FLOW AND GRIT AS PREDICTORS OF LIFE SATISFACTION AND HAPPINESS IN MEDICAL PRACTITIONERS AND THEATRE ARTISTS

Neha Sharma

Ph.D Scholar, I.A.S.E, Jamia Millia Islamia.

### Abstract

The present study aims to focus on positive psychology's role in human flourishing. It contends that positive psychology is not just a repair shop for broken lives. It attempts to explore the possible predictors of life satisfaction and happiness based on theoretical study and empirical investigation. Flow is the mental state of operation in which a person performing an activity is fully immersed in a feeling of energized focus, full involvement, and enjoyment in the process of the activity. Flow experiences do not occur in passive moments but at times when one is intensely engaged in a motivating activity, intently focused, and challenged. Grit is trait-level perseverance and passion for long-term goals. Grit entails working strenuously towards challenges, maintaining effort and interest over years despite failure, adversity, and plateaus in progress. The gritty individual approaches achievement as a marathon, his or her advantage is stamina. Life satisfaction is the cognitive component of subjective well-being. It is an evaluative appraisal of something. The term refers to both 'contentment' and 'enjoyment'. It is a judgmental process, in which individuals assess the quality of their lives on the basis of their own unique set of criteria. Happiness is the average level of satisfaction over a specific period, the frequency and degree of positive affect manifestations, and the relative absence of negative affect.

The present study aims to investigate if flow, grit, life satisfaction and happiness are significantly correlated in medical practitioners and theatre artists. It also explores if flow and grit can predict life satisfaction and happiness in medical practitioners and theatre artists. Sample for the study consists of fifty medical practitioners (trained and licensed doctors) employed in government run hospitals and fifty theatre artists employed at National School of Drama. Tools used for data collection are: Flow Short Scale (Rheinberg et al. 2003), Short Grit Scale (Duckworth and Quinn, 2009), Satisfaction With Life Scale (Diener, Emmons, Larsen & Griffin, 1985), and General Happiness Scale (Lyubomirsky & Lepper, 1999). Data collected through the questionnaires is analyzed using SPSS 20.0 software. Descriptive analysis and inferential statistics are used. Pearson product moment correlation is carried out for the data to see the relation between the variables and multiple regression analysis is carried out to study the predictors of life satisfaction and happiness.

### Introduction

Martin Seligman made a plea for a major shift in psychology's focus from studying and trying to undo the worst in human behaviour to studying and promoting the best human behaviour. Positive psychology is more than just a repair shop for broken lives. In this light the present study attempts to explore new vistas in this field.

### Flow

Flow can be defined as a psychological state in which the person feels simultaneously cognitively efficient, motivated, and happy (Moneta and Csikszentmihalyi, 1996). Csikszentmihalyi and Csikszentmihalyi (1988) proposed that flow is experienced only when challenge and skill are both high. This is depicted in the "four channel model" or "the quadrant model".



Fig 1: Reformulated quadrant model (Csikszentmihalyi and Csikszentmihalyi, 1988)



## IN-BETWEEN THE BINARY GENDER DIVIDE: CHILDHOOD AND SCHOOL EXPERIENCES OF TRANSGENDERS

Neha Sharma

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### Abstract

Developing a gender identity for most of us is a smooth process. We are treated as a boy or a girl by people around us and without much trouble learn our gender as we grow up. But, the case may differ for a section of population whose biological and psychological realities are at odds with each other. This section of population known as the 'third gender' was recently provided legal recognition by the Supreme Court of India on April 15, 2014. As per the 2011 Census, the 'third gender' population in India is around 4.88 Lakh. A number of nomenclatures are used to identify individuals belonging to the third gender like Kothi, Aravani, Hijra and Kinnar. A few more, chakka, sixer, gaandu and fifty-fifty are commonly used to joke upon their sexual orientation. Innumerable stories and myths thrive in our society about this invisible population. In these stories, the transgenders have no voices, familial affiliation or history. These stories contribute in increasing the divide between 'us' and 'them'. There is a need to break this culture of silence and know their version of experiential reality. In the absence of which, the existing stereotypes and prejudice for the third gender may further strengthen. This paper attempts to study the childhood and school experiences of the 'third gender' in a heteronormative society as described in A. Revathi's book, 'Our Lives Our Words: Telling Aravani Lifestories'. Attempt has been made to unravel the myriad themes underlying their narratives like, gender identity formation, hostility, discrimination, victimisation, marginalisation and support mechanisms.

The present paper attempts to explore the childhood and school experiences of transgender or gender variant children, that is, those who do not fit within the binary gender divide 'masculine' and 'feminine.' 'Transgender is an umbrella term used to describe people whose self-identification or expression transgresses established gender categories or boundaries' (Sears, 2005). The book 'Our Lives, Our Words: Telling Aravani Lifestories' written originally in Tamil by A. Revathi and translated in English by A.Mangai serves as inspiration and source of information. This book is a compilation of narratives and ethnographies of hijras (South Asian generic term for transgender people). Revathi states that these stories are the stories of 'izzat' reasserting Gayatri Reddy's argument in 'With Respect to Sex' that 'hijras were most commonly described using the trope of sexual and gender difference, but hijras themselves did not understand their own sexuality or their community through this trope.' Reddy, argues that the hijra community has complex codes of izzat, implying 'respect' rather than 'honour'.

As described in the book, this section of population is both 'invisible' and 'hyper-visible.' They are considered invisible as the social structure assumes a binary classification of gender and hypervisible as homophobia is rampantly evident in masses. Innumerable stories and myths thrive in our society about this (in)visible population. In these stories, the transgenders have no voices, familial affiliation or history. 'Stories and myths abound: the singing and dancing; the power to curse; the power to shame by exposing the different body; the clap; the accusations of crime and theft; sex work; the stealing of children; stories of castration; the harassment for money at traffic lights, weddings, offices and new homes' (Bhan in Our Lives Our Words, 2011). The flip side of these stories is their need to deal with, explain and move away from visible sexual difference and non-conforming gender identity, that is, one that doesn't fit within the binary gender divide of 'male' and 'female'. Transgender presence is evident in ancient texts and epics, like for instance, Brihannala, Shikhandi and Krishna as a woman marrying Arjuna's son Aravan in Mahabharata; Shiva is depicted as Ardhanarishvara (half male and half female) in several paintings and sculptures; hijras were regarded as the most trustworthy servants, advisors and harem guards during the Mughal rule. Although, several references of their existence can be found, but, not much has been detailed in these texts about their lived realities. Revathi in this book tries to give voice to the lives of aravanis (term used for hijras in Tamil Nadu). Nagoshi and Brzuzy (2010) also mention that there is a need to understand the lived experiences of transgenders. They state, 'the whole idea is to construct a theory of gender identity that would include both *self-embodiment* and *self-construction* of identity which will include embodiment of transgenders in the context of social expectations and lived experiences'. In the preface of the book, 'Our Lives Our Words' Revathi (2011) illustrate the crisis of a *hijra's* life by questioning,

Are they Gods at all who create us with male bodies but give us female feelings? Are my parents responsible for this? Am I simply shameless to put on this garb? Who am I? Which gender do I belong to? Is it right or wrong to be thus?

She further asks hard-hitting questions:

A man and a woman love each other and get married. Why are the law and society denying me the right to marry a man? Why don't they accept our relationship? We understand you in all possible roles- as brother,



## IS THERE MORE TO SEXUALITY EDUCATION THAN AVOIDANCE OF HIV AND PREGNANCY?

Neha Sharma\* Manvi Arora\*\*

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\*\*Ph.D Scholar, Department of Education, C.I.E, University of Delhi.

### Abstract

#### Objectives

- To probe and locate the position of Sexuality Education in our Indian Education System.
- To explore what all is included in the curriculum, under Sexuality Education and how is this exceedingly important concept disseminated to the youth.
- An attempt to map the journey of sexuality as a human reality in Indian Education.

#### Method

Review of related literature covering up documents issued by NACO, NCERT and other leading agencies w.r.t. Sex Education or Sexuality Education or Adolescent Education.

#### Outcomes

The study clearly demonstrated the myopic vision of government and educational agencies w.r.t sexuality as major emphasis is on reproductive system, how to avoid adolescence pregnancy, facts about HIV/AIDS and other sexually transmitted diseases. A cursory mention of myths and misconceptions, gender roles, substance abuse and reproductive and sexual health can be found. A complete ignorance to sexual orientations and gender roles challenging heteronormativity, child sexual abuse, gender neutral rapes, and socio-emotional journey of an adolescent from childhood are clearly evident.

#### Implications

Suggestions and implications can be brought out for government, educational agencies, teachers and parents to give up instructional pedagogy and include many such unmentioned unheard voices.

**Keywords:** Sexuality Education, HIV/AIDS, Sexual health, Abuse.

#### Prevailing Nomenclatures Intertwining Education and Sexuality

There is a vast variety of nomenclatures used across the globe exemplifying the relationship between education and sexuality and hence linking the two together. Some of the most commonly used ones are Population Education, Sex Education, Family Life Education, Adolescence Education, Reproductive Health Education, AIDS Education, Abstinence Only Programme, Puberty Education etc. But the nomenclature that the authors of this article are working with is Sexuality Education.

The working definition of sexuality given by WHO (2006a) is:

‘...a central aspect of being human throughout life encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors.’

After deep analysis of all the above mentioned nomenclatures, authors decided upon Sexuality Education due to the wide scope and areas covered under the term 'sexuality'. All other prevailing nomenclatures had myopic vision and were restricted to one or the other key themes, but did not cover the entire arena of Sexuality.

According to Lal (2014), ‘Sexuality Education is not about teaching children how to have sex or promote use of condoms among teenagers. It is about implementing a well-researched, age appropriate, culture sensitive, life skill based educational framework that will empower and enable our children to safeguard and defend themselves against sexual vices of the society and make informed judgment’(Lal, 2014).

#### Tracing the History of Sexuality Education in India

India pioneered the use of sexuality education through art and literature. About 2000 years ago, Vatsayayana wrote his research based treatise 'Kamasutra'. Its content is not merely 'sexuality' but philosophy and spirituality too. Kamasutra remained the basis of sex education till the Ritikala (1600 A.D. to 1850 A.D.) in Hindi Literature. In this period, a section of society was dominated by women who used to provide sex education. For centuries artists, have painted and sculpted



## DE-CONSTRUCTING MENTAL ILLNESS: A FOUCAULDIAN ANALYSIS

Neha Sharma

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### Abstract

The present paper attempts to deconstruct the notion of mental illness from a Foucauldian perspective. Foucault is considered to be a prominent figure in critical theory. The assumption of critical theory is that theory and practice share a dialectical relation. Foucault's concern was largely related with the notions of power, knowledge and discourse. His popular book, 'Madness and Civilisation' raised several pertinent questions that remain almost unchangeable and of grave importance even in the present times. The focus of this paper is to study the underlying themes of power, oppression and alienation in Foucault's 'Madness and Civilisation' from the perspective of critical psychology. Attempt has been made to understand psychological distress as a socially embedded phenomenon. Some questions raised in this process of meaning making are: How is mental illness constructed? How do social factors contribute to the construction of mental illness? Is there a temporal dimension to mental illness?

**Keywords:** Foucault, Critical Theory, Mental-illness.

### Genesis of Critical Theory: The Frankfurt School

*'The nature of theory is to undo, through a contesting of premises and postulates, what you thought you knew, so the effects of theory are not predictable'*

(Culler, 1997)

The term critical theory was applied first to the work of the Frankfurt School. This group of leftist scholars gathered at the Institute for Social Research at the University of Frankfurt in 1923, many later emigrated to other countries because of the threat of Hitler and the Nazis. The critical theory that they developed was influenced by the work of several thinkers-Kant, Hegel, Nietzsche, Freud, Marx, and others. Central to the Frankfurt School's critical approach, however, is Marx's method of examining ideologies and showing their short comings. Some leading figures in the Frankfurt School were Max Horkheimer, Theodor Adorno, Herbert Marcuse, Jurgen Habermas, Foucault, Judith Butler, Giddens and others.

It is a vast and complex field of intertwined work that links contemporary poststructuralism, social constructionism, postcolonial theory, phenomenological hermeneutics, feminist psychoanalysis, critical race theory, multiculturalism, and so on. The critical theorists and philosophers emphasise on understanding how human beings construct 'reality' through a complex interaction of consciousness, language, power, and embodied social living. Critical theorists assert that theory and practice stand in dialectical relation to each other. Theorists use the term praxis to refer to this ideal synthesis in which theory informs practice and vice versa. The idea of praxis contrasts with the primary operative modes of dominant psychology.

Fox, Prilleltensky & Austin (2010) in their book, 'Critical Psychology: An Introduction' assert that, concerns that critical theorising raise about mainstream development theories (for example, those of Piaget or Erikson)-

- What does it mean to think of earlier or late stages as inferior to others? Whose perspective does this evaluation privilege? Who gains power over whom?
- What is the social scenario in which development takes place?
- When a theory defines specific stages or issues as built into the nature of social existence, does it impose a specific cultural frame on humanity in general?
- How can we reconcile a developmental perspective that points to increasing abilities as one matures with the idea that in modern societies we become increasingly alienated from nature and ourselves as we become socialised?
- What do institutions do to children or adults who do not move through the designated stages in 'normal' ways? How do schools, workplaces, and families treat such children?
- Do stage models have unanticipated practical implications in the lives of people to which they apply?

Doing theory critically means,

- Exposing and being suspicious of the assumptions that fuel a theory, especially when these assumptions reflect power relations and social processes that foster oppression or exclusion. Beyond exposing hidden assumptions in others' theorising, being clear as possible about one's own assumptions, privileges, and values is also part of doing theory critically.
- Questioning the analytic move that isolates individuals from their life contexts (cultural, historical, economic,



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RESEARCH PAPERS

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राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्  
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Self Added  
Anshika Srivastava

## VOUCHER SCHEME IN EDUCATION: EXPLORING THE DEBATE

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### ABSTRACT

The present paper explores the concept and policy of vouchers in education in detail and the debates pertaining to the implementation of the voucher scheme in general and in the Indian context in particular.

The paper is divided into 2 sections. The first discusses the voucher scheme in education in general reflecting upon the aspects like its rationale, guiding principles, the kinds of the voucher schemes that exist or have been proposed etc. The second section looks at the arguments in favor and against that have been put forth in general by the opponents and proponents of the same. This somewhere helps us to capture the debate around the issues. At the same time a reflection on the debate around the issue in India has also been made. This is followed by the conclusion.

**KEYWORDS:** Vouchers, Voucher Scheme

### INTRODUCTION

Education, as the countries across the world recognize, is a significant public good. It is a social investment for human development and a major instrument of equity besides being a measure of quality of life in itself (Tilak, 2004). In the view of such a significance of education for the individual personally and the economy and the society at large, it becomes important for the State that opportunities for education are provided to all the members of the society. One of the ways to ensure that education is available to most of the sections in the society is to subsidise it. Subsidies mainly aim at reducing the price of the public good like education, health services and others and make them available to the larger sections of the population. Thus, we find a dominance of the state subsidies as one of the outstanding features of most education systems and even in the cases where education is not publically provided it is subsidised by the state (Tilak, 2004).

As far as the Indian case is concerned, then education up to the elementary level is fully subsidized, while proposals are being made to reduce the scale of subsidies for the secondary and in particular higher education (Tilak, 2004). There exists a government run school system, where every child is provided with a free education. Though there are criticisms regarding this education as actually not being free in the full sense and involving indirect costs, but the cost of education still remains low for the student in comparison with the private schools which thereby become out of reach for many students especially those from the lowest socio-economic backgrounds. Thus, for a large number of such children it is the government schools that exist as the only or as a major option as far as schooling is concerned.

In view of the fact that a number of children are left with no other choice than to attend the government schools, these schools often come to have their local monopolies. But at the same time the quality of education as provided in these schools is abysmal and has been a central concern for educationists, policy makers, researchers and scholars of the subject.



## THE SELECTION FUNCTION OF EDUCATION: EXPLORING THE PARSONIAN VIEW

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Mata Sundri College  
University of Delhi, Delhi

*Self  
attested  
Anshika Srivastava*

### **Abstract:**

The present paper is a reflection on the Sociologist Talcott Parsons's analysis of education. His ideas on education have been explored and reflected upon by keeping the function of selection as the focus of the discussion and the other function of socialization has been looked upon in the context of the former. While Parsons accorded equal significance to both the functions, it is the function of the school as a selective agency that can be seen as encompassing or rather building upon its other function as a socializing agency. Thus it is through the discussion of the former that the latter is also reflected upon, thereby allowing for a holistic discussion of the Parsonian account of education, which this paper puts forth.

### **Introduction:**

Talcott Parsons was one of the most influential sociologists of his times and laid much of the groundwork for the Functionalist theory. Along with the discipline of Sociology in general, Parsons also left a considerable impact on the Sociology of education as well. He applied functionalism to the analysis of education and elaborated upon its functions with regard to the society. Functionalism is founded on certain basic assumptions which include, that every society is relatively stable and well integrated structure of elements, every element in the society has a function and that there exists a value consensus among its members. In the analysis of education, it is these assumptions within the framework of which, functions and role of education is looked at. These are very clearly reflected in Parsons's analysis of education which is most clearly stated in his work 'The School class as a Social System: Some of its functions in American society' (1959) in detail. It is with reference to this work that a discussion is made on his views pertaining to the subject at hand.

## Caste Stigma And Discrimination In Educational Institutions: Looking Through Goffman's Interaction Approach

By: Ms. Anshika Srivastava

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Mata Sundri College for Women

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Self Attested  
Anshika Srivastava

### Abstract:

*The present paper attempts to explore Goffman's interaction approach and his constructs like the ritualized interaction and stigma in particular, reflecting on the potential of these in helping to understand and explain the case of exclusion and discrimination of the stigmatized Dalit students in educational spaces. The paper explores specific aspects of his micro sociology that can be useful for the research around the subject.*

### Introduction

The caste system, has been one of the most rigid forms of stratification characterizing the Indian society. In practice, the caste system is marked by profound inequality between hierarchically arranged caste groups in terms of material resources and power. This inequality is most detrimental in its effects for the Dalits or the notified Scheduled Castes, placed at the very bottom of this hierarchy. They have been victims of caste-discrimination and exploitation in various aspects of social life. One of these has been their access to knowledge. The position of Dalits as 'untouchables' in the caste system has been a major factor which not only led to their historical exclusion from knowledge and education but the stigma of being an 'untouchable' continues to impact their educational access and experience in a detrimental way. This stigma has not only kept the members of the group away from accessing the schools and traditions of modern learning (Rao, 2013), but at the same time it also lies at the root of the discrimination of the former within the institutional settings.

The poor educational status of the group has drawn considerable attention of the researchers of the field. However, a very critical aspect is that despite the fact that the existing research in the field has broadly highlighted the role of caste in education, at the same time there have not been many studies that examine the manner in which stigmatization of the Dalits shapes the social relations within the educational institutions- both at the level of the school and further higher- and the institutional processes which explain the poor performance of the group. As scholars like Nambissan (2010), in the context of the schooling of Dalit children highlight 'though studies have pointed to the discrimination that Dalits in India have historically faced because of their caste location and the continued stigmatization of their identities as 'ex-untouchables', the manner in which the latter shapes the social relation within schools and the pedagogic practices and classroom processes and thereby learning is yet to be the serious focus of research attention' ( Nambissan, p 95). So, in order to understand the issue in depth, it is important that more and



**A STUDY OF CHALLENGES FACED BY ENGLISH TEACHERS WHEN TEACHING POETRY AT THE MIDDLE SCHOOL LEVEL IN DELHI GOVERNMENT SCHOOLS**

**ShubhneetKaurKharbanda**

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**Abstract**

*Poetry, as a component of literature, provides for rich resource for language learning. As a part of the school curriculum, poetry teaching serves an academic purpose enhancing expression in language use, introducing to poetic devices, enabling abstract thinking. But, apart from serving this academic purpose, poetry can purge, offer emotional relief, sensitise to harmony and beauty in life's lived experiences of joy and pain. This, however, is only possible if the students are provided with an opportunity to engage with poetry at a more personal level letting them explore the power of poetry.*

To realise fully the value of teaching poetry as a potent resource for language teaching and personal growth of students, it is imperative that it be taught in a way that allows for engaging deeply with the poem. This implies that the teacher plays a crucial role in the poetry classroom from which students can extract the maximum. However, any teacher who seeks to realise the efficacy of teaching poetry in a language classroom is likely to face challenges in the classroom situation. At the middle school level the learners are at a stage when they are still in the process of familiarising themselves with the English language. Poetry deviates from the regularities of language use, allowing for poetic licence to the poet. This can make poetry difficult to be understood by young learners for whom English is a second language.

The purpose of this research was to study the nature of challenges faced by English teachers while teaching poetry at the middle school level in Delhi government schools. The sample for this study comprised teachers from three Sarvodaya Vidyalayas, three Pratibha Vikas Vidyalayas and three Government Senior Secondary Schools. Three different types of government schools run by Delhi Government were studied because these schools typify a cross section of Delhi school system providing a gradient in terms of the differential in learners.

Questionnaire and interview were the tools used to collect data about how teachers teach poetry, their purpose of teaching poetry and the challenges they face while teaching poetry.

The findings of the research suggest that poetry is taught essentially through the traditional method. Teachers in all the three kinds of government schools follow the exam centric approach to teach poetry. The challenges that impede effective poetry teaching are the lack of infrastructural facilities in schools, lack of in-service workshops on how to teach poetry, non-academic work load on teachers, and no exposure of English language to the learners beyond classroom. For certain challenges to be resolved, changes at the systemic level would be required.

The study has implications for teachers and their classroom pedagogy, school Principals and policy makers. The research indicates that teachers also need to upgrade their ways of teaching poetry in order to make it more effective for their learners.

**Key Terms**

**Poetry:** For the present study, this means the poems prescribed in the English language textbooks for the middle school stage in the government schools in Delhi, along with English poetry other than the prescribed poetry, which is appropriate for middle school level.

**Middle School Level**

This comprises the grades VI, VII, VIII in the Indian school system.

**Government Schools**

For the present study, this means the three types of government schools i.e. PratibhaVikasVidyalayas, SarvodayaVidyalayas, and Government Senior Secondary Schools.

**Background and Rationale**

Literature constitutes a significant component of language teaching in schools. Its purposes in a language classroom are manifold. Literature illustrates language usage in different styles and registers in authentic situations as presented in literary texts. Literature texts are open to interpretation and offer ample opportunities for students' interaction and discussion in a language classroom. In addition to the above, literature provides emotional relief, helps in achieving aesthetic and efferent purpose and develops creative thinking.



## Interrogating the Dynamics of Children's Literature in response to Childhood

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### Abstract

*'Children' and 'childhood' are cultural concepts and adult construction that change over time and place. As suggested by social historians childhood is not fundamentally biological. Instead, it is socially and historically constructed. Defining children's literature is an equally slippery terrain since concepts of childhood and the texts written for them changes with time, place, and gender. Some of the obvious questions that one asks about these texts are whether these texts are simply directed towards children, are about children or are they written by children. No matter how one answer these questions, one must remember that since childhood is not a stable concept, therefore, the supposed relationship of these texts with its audience, i.e., children is also a dynamic one. This paper is an attempt to discuss the vast and porous genre of children's literature, its fluctuating definitions and complex dynamics of the adult narrator and the child reader, the implied reader and real reader that make children's literature an important genre to be studied not only for its literary value but to trace its changing contours in response to changing attitudes to childhood.*

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*Keywords: children, childhood, children's literature, genre*

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### Introduction:

Several attempts have been made by authors and critics to define children's literature, since the terms, children as well as literature "cover a huge range of possible meanings, synchronically and diachronically" (Hunt, 2011, p. 42). In order to understand what children's literature entails, it is important to look at the constituents of the term, i.e. 'children's' and 'literature'.

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## TEACHING POETRY TO YOUNG LEARNERS: WHY AND HOW?

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### ABSTRACT

While reading poetry, readers encounter new combinations of words, words that denote as well as connote and in order to understand it, the readers must go far beyond the information given in order to make cognitive or emotive meaning out of it. Also, poetry proves to be effective in enhancing reading skills in young children. The rhyming patterns and lyrical quality in poetry provides cues to a reader for predicting words and phrases. Poetry calls for interesting post-reading activities than can engage young learners in meaningful ways of expressing themselves through writing. This paper is an attempt to discuss the ways in which teaching poetry can help in affective, cognitive and literacy development of young learners and to suggest steps towards harnessing its potential in the classroom.

**KEYWORDS:** Poetry, Reader Response, Reading Comprehension, Writing

### INTRODUCTION

Poetry is the most ancient form of literature. Poetry stirs emotion and stimulates mind through its metrical rhythms, musical lines and its sense impressions and language. In a language classroom poetry reinforces word sounds, rhymes, patterns and pronunciation. It introduces to new vocabulary and figurative language as well as examples of synonyms, antonyms, puns, word play and coining of new words and expressions. It also provides practice for language development, listening and oral fluency.

Due to peculiar use of language in poetry, the words evoke, generate and help in associating the images created by them with one's own experiences. Words in poetry are not limited to lexical definitions and referential meanings. They carry plurality of meanings from their contexts, the various associations along with sensory qualities.

Poetry makes us aware of some idea or insight, evokes some lost emotion, and brings to mind significance of some detail. D.H. Lawrence (1931) claimed that "The essential quality of poetry is that it makes a new effort in attention and 'discovers' a new world within the known world."

### POETRY FOR COGNITIVE ENHANCEMENT

Since poetry makes use of elliptical writing, readers of poetry may find its language difficult to comprehend. In an essay titled "On Difficulty", George Steiner (1978) presents a classification of various barriers to comprehension of poems. He proposes four distinct categories of problems to be addressed when dealing with a poem and shows that meaning is not immediately understood.

These categories are: *contingent*, a lack of understanding of the vocabulary of the poem; *modal*, a disparity between the poet's and the reader's frame of reference; *tactical*, any unusual syntactical usage employed by the poet and *ontological*, poetry that does not conform to standard poetic concepts of the Western poetic tradition.

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**PRINT RICH ENVIRONMENT: CREATING PRIMARY CLASSROOMS CONDUSIVE FOR  
TEACHING WRITING**

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(University of Delhi).

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**Abstract**

Reading and writing are meaningful and goal directed activities. At home, children often see their significant others using reading and writing to fulfill some specific purpose such as writing grocery lists, filling up a form or consulting a manual to read specific directions. However, in classrooms they do not find reading and writing drills fulfilling any purpose. Writing tasks in classrooms do not establish the link between child's oral language resource and prior experiences. This paper highlights the importance of a print rich environment in teaching of writing to primary grade students and suggests some ways in which reading and writing can be brought together in meaningful contexts, based on the emergent literacy perspective.

**Index Terms:** literacy, print rich environment, primary classroom, reading, writing.

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## RATIONALITY: AS REASONED PURSUIT OF VALUES

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### AN ANALYSIS OF AMARTYA SEN'S CONCEPTUALIZATION OF RATIONALITY

"The idea of using reason to identify and promote better – or more acceptable – societies, and to eliminate intolerable deprivations, of different kinds, has powerfully moved people in the past and continues to do so now."<sup>1</sup>

Great themes of inequality, poverty, needs and (more recently) capabilities have echoed repeatedly in much of the works of Amartya Sen. But in his recent writings we find an elaboration of some of the very fundamental philosophical concepts like rationality and freedom. This phenomenon can be attributed to the very nature of these concepts. Indicating the interdisciplinary importance of these concepts, in the preface of his seminal work *Rationality and Freedom* (2002) Sen writes: the concepts of 'rationality' and 'freedom' are among the basic ideas in economics, philosophy and the social sciences.

As a member of philosophers' community, one can pose some pertinent questions at this juncture: How an economist (as Sen is popularly known) approaches a philosophical concept as abstract as rationality. Which are those philosophical theories that influence or inform his understanding. Are there some specific domains of philosophizing that he aims to debunk or endorse. What relation does

## Comparative Perspective on Dualism: Descartes and Samkhaya

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### Abstract

The present paper attempts to bring about the point of comparison between aspects of Cartesian and Sankhayan dualism. In order to arrive at this, first I shall discuss what ontology and metaphysics is and what is the difference between these two. Secondly, In brief I shall discuss what the various theories of "reality" are. And finally I shall compare the dualistic aspect of both Cartesian and Sankhayan Philosophy and present its brief analysis.

Comparative philosophy—sometimes called cross-cultural philosophy—is a subfield of philosophy in which philosophers work on problems by intentionally setting into dialogue sources from across cultural, linguistic, and philosophical streams. Comparative philosophers most frequently engage topics in dialogue between modern Western and Classical Asian traditions, but work has been done using materials and approaches from Islamic and African philosophical traditions as well as from classical Western traditions. It is important to note here that scholars have warned of three basic difficulties while doing comparative philosophy i.e. 1) *Descriptive chauvinism*: a fault which consists in recreating the other tradition in the image of one's own. This is reading a text from another tradition and assuming that it asks the same questions or constructs responses or answers in a similar manner as that one with which one is most familiar. 2) *Normative skepticism*: it consists of narrating the views of different philosophers and traditions and suspending all judgment about their adequacy. When teaching the history of Western philosophy, some philosophers never really offer any critical view that puts aside a thinker's claims. 3) *Incommensurability*: it was David Wong (1989) who has offered a view of the ways in which philosophical traditions may be incommensurable. One kind of incommensurability involves the inability to translate some concepts in one tradition into meaning and reference in some other tradition. A second sort is that some philosophical models differ from others in such fundamental ways as to make it impossible for the advocates to understand each other. Wong thinks that some forms of life may be so far from a person's experience and philosophical tradition that she is unable to see the merits in another view. The third version of incommensurability is that the traditions differ on what counts as evidence and grounds for decidability, thus making it impossible to make a judgment between them. Nonetheless comparative philosophy is a growing field of study for it helps in generating better knowledge about and across cultures.<sup>1</sup>

It is in this background of comparative philosophy that, here in this paper it is my attempt to bring about the point of comparison between aspects of Cartesian and Sankhayan dualism. In order to arrive at this, first I shall discuss what ontology and

<sup>1</sup> Internet Encyclopedia of Philosophy, *Comparative Philosophy*.

Richa

## SUBJECT-CENTERED EPISTEME IN MODERNITY AND ITS DECONSTRUCTION

RICHA SHARMA

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### ABSTRACT

A subject, Aristotle tells us, is "that of which everything else is predicated, while it is itself not predicated of anything else"<sup>1</sup>. Here, in the Aristotle's idea of subject we have the genesis of the western conceptualization of subject. But it was Descartes who's account of mind-body distinction led to the emergence of modern notion of subject. His dualism on one hand gave rise to idealism and on the other to materialism. And we have long list of philosophers in both the camps: Descartes, Galileo, Newton, Locke, Hume, Kant, Hegel, Marx etc. However much contending their views are, all of these philosophers together came to present a "subject-centered" account of epistemology, which is a hall-mark of modernity. Here in this paper, in the first part I shall unpack some of these philosophers' notion of "subject" along with the concept of "modernity", in order to arrive at the comprehensive understanding of "subject-centered episteme". Following which, in the second part, I shall briefly discuss the shortcomings of such an account and its criticism in postmodernism, with special reference to Derrida's account of deconstruction. In the third and the last section of the paper I shall present the conclusion.

**KEYWORDS:** Conceptualization, Philosophers, Modernity, Postmodernism

### INTRODUCTION

#### Part-I

The pre-modern western society is characterized by the feudal system. It was in the transition from feudal society to capitalist society that we find the seeds of modernity. Parallel to this transition was the spread of intellectual movement throughout the Europe. The 1688 revolution (the Glorious Revolution) and the French Revolution of 1789 marked the pinnacle of spread of this intellectual movement. This movement was multi-dimensional: spiritual, political, social, cultural and economic. This whole process can be best summarized as follows:

"The process lasted from all mid 18th to mid 19<sup>th</sup> century, and is still spreading geographically, encompassing all cultures which adopt the urban-technological-industrial system, with its capitalist mode of production, Calvinist- individualist value system, culture, medicine, communication system, educational system and political-economic institutions are all based on human sovereignty and autonomy."<sup>2</sup>

Modernity heralded by the transfer of authority from church to human reason. The famous Galileo-Bellarmino debate, in which Galileo appealed solely to human reason, initiated this change. Peter Berger in his book *Facing upto Modernity* (1977) put forth few essential features of modernity: abstraction, futurity, individualism, liberation and

<sup>1</sup> Ross, W.D. *Aristotle: Selections*, p.56

<sup>2</sup> Originally from Paulos Mar Gregorios, *Forward to Philosophy: Modern and Postmodern* By R.P.Singh, (Intellectual Publishing House, New Delhi, 1977, p. v.) Here it is been taken from the article "Modern and Postmodern Philosophical Quest" which appeared in *Indian Philosophical Quarterly XXVIII No 3*, p. 315 July 2001

## Making Sense of Moore's Non-naturalism

Richa Sharma

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### ABSTRACT:

*The main purpose of this paper is to unpack the significance of non-naturalism in Moore's analysis of moral properties and critically examine the feasibility of non-naturalism as an important thesis in the broader moral philosophical discourse. For this purpose I would first discuss why in first place a need was felt for non-naturalism in the moral philosophical discourses, and then I would discuss what non-naturalism, in general is. Having done that I would proceed to unpack Moore's account of non-naturalism and then would conclude on a critical note by bringing in the remarks of some of the prominent ethicists on Moore's account of non-naturalism.*

### Why non-naturalism?

Before Moore, it was Sidgwick's philosophy where we find elements of non-naturalism. It was the concept of 'ought' that Sidgwick declared as fundamental and he defines good in terms of ought. Though Moore took exactly opposite view and defined ought in terms of good, the basic inspiration remains the same i.e. to establish moral realism and the autonomy of ethics (In the main section we shall discuss these two in detail). Scholars, thus, in general defines non-naturalism in terms of an idea that moral philosophy is fundamentally autonomous from the natural sciences.

However, as far as Moore's analysis of good is concerned, it has also been argued that the larger aim of Moore's account of non-naturalism was to defend value-pluralism, the idea that there are many ultimate goods. According to Judith Jarvis Thomson, Moore is a foundational monist and normative pluralist. That is to say that, though believing in one absolute fundamental value i.e. good, Moore also believed that there are many different bearers of this value." Taking excessive demands for unity or system in ethics as bar to this kind of value pluralism Moore sought to refute this demand through his thesis of non-naturalism. It was Sidgwick who had used such demands to argue that only pleasure can be good, since no theory with a plurality of ultimate values can justify a determinate scheme for weighing them against each other."<sup>13</sup> But, writing in *Principia Ethica* Moore said that:

"to search for 'unity' and 'system,' at the expense of truth, is not, I take it, the proper business of philosophy.....main object is to arrive at some positive answer to the fundamental question of Ethics- the question: 'what things are goods or ends in themselves?' To this question we have hitherto obtained only a negative answer: the answer that pleasure is certainly not the *sole good*."<sup>14</sup>

Richa →

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# Indian Journal of School Health & Wellbeing

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## Glimpses of a Forsaken State and its People

Manisha Subba

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### Book Review

Bhonsle, A. (2016). *Mother, Where's My Country? Looking for Light in the Darkness of Manipur*. New Delhi: Speaking Tiger. (Rs. 499/- , pp. 250)

In the book, the author attempts to present the history of conflict, the various episodes of brutalities that people have long endured and the everyday struggles of the people of the state. Coming from a background of journalism, the author has done extensive research which has shaped the book with nearly nine years of fieldwork. She has conducted over two hundred interviews and studied documents and court testimonies to verify the accounts that have been recorded. She has tried to give account of all the stakeholders; the civilians, the army, the state bodies or the insurgent groups. While giving account of the civilians, the author has tried to give space to the many ethnic groups residing in the state. While reading the book, we get to know about the historical narrative of the state along with an unbiased description of the tensions that exists amongst the ethnic groups. This is a commendable portrayal that is usually missing in books of other authors on similar topics, where focus has been on the history or tensions of their own state or focus on the history and problems of their own ethnic group/ community only.

The book has 15 sections with an introduction and an epilogue. The sections do not form an uninterrupted flow. Each section focuses on different issues such as incidents of rape, the Malom massacre<sup>1</sup>, Irom Sharmila, her family, her fleeing to Delhi, history of the state, experiences of the insurgents at their camps, Manorama incident<sup>2</sup> and the protest by a

group of women at Kangla Fort<sup>3</sup>, and many more. The descriptions of the rape accounts and the court proceedings are heart wrenching. It vividly brings alive the images to anyone reading the book and makes one feel for the men, women and children in the state. There are descriptions given of people who have been caught up in the conflict and have been killed in encounters, facing extortion threats from the insurgent groups or checking in the name of security by the armed forces. The extreme experiences of the people and the mistreatment they face reflect the complete denial of human rights. The physical and mental trauma experienced by the people cannot be measured, one can only try and empathise with them.

The author brings to the forefront the hardships faced by the people and the everyday struggle for basic goods due to the numerous economic blockades in the state. The blocking of the National Highways could be called by any of the ethnic communities or the insurgent groups for voicing issues or for showing resistance to various decisions taken up by the state. This results in the complete absence of movement of vehicles. Goods could get stranded on the roads for months which results in the unavailability of many basic products such as medicines, cooking gas, petrol, kitchen products, among others (p. 169). The functioning of the banking system may get hampered due to the non-availability of cash. The whole country was in





## ORIGINAL RESEARCH PAPER

**PROBLEMS FACED BY SLUM CHILDREN IN COMPLETING THEIR EDUCATION: CONTRIBUTION OF NGOS IN CREATING EDUCATIONAL OPPORTUNITIES FOR THESE CHILDREN**

Education

**KEY WORDS:** Non Governmental Organizations, Slum Children, Universalization of Elementary Education, Education and Right to Education, problem

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## ABSTRACT

A country's progress can only be measured through the level of education of its individuals. Every child comes to school belongs to a different socio economic background in India; especially those are living in a slum. Most of these children come from a very low economic background where they work for the food. Education seems to be a never achieving goal for these children. Non Governmental Organization are the only way to educate these children as these organization works on the grass root level. This study examines the problems faced by slum children in completing their education. It also studies the kind of program which NGOs run to educate these children. Two NGOs namely Chetnalaya and Prayas were selected from North West Delhi as sample. 20 students, 4 teachers and 4 coordinators were selected for data collection. Interviews and focused group discussion were used for the data collection process. Finding of the study reveals that NGOs working in the field of education of children are a great help to improve the national literacy. These NGOs interact directly with the families of the children and convince them to send their children to study at NGO centre. Flexible timing, facilities provided to children and regular communication with the family make the task of teaching children possible in these areas. This paper examines the problems which slum children face in completing their education and various programmes run by NGOs in this field which help slum children in this regard.

## INTRODUCTION

A country's progress can only be measured through the level of education of its individuals. Every child comes to school belongs to a different socio economic background in India; especially those are living in a slum. Education is very important for an individual's success in life. Education has a vital role in the personal and the social development of a human being. Education generally works as the foundation of society which brings economic wealth, social prosperity and political stability. In agreement with the Constitutional pledge to ensure free and compulsory education for all children up to the age of 14 years, provision of universal elementary education has been working as a salient feature of national policy since independence. Universalisation of elementary education (UEE) in its totality is still an indefinable goal and much ground is yet to be covered. "Education for all" declares that everyone has a right to education. Its aim is to give everyone a chance to learn and benefit from basic education – not as an accident of circumstance, or as a privilege, but as a RIGHT. The Right of Children to Free and Compulsory Education (RTE) Act, 2009 as well as Article 21-A, inserted in the Constitution of India through the Constitution (86th Amendment) Act, 2002, became operational on 1st April 2010. Its implementation will directly benefit close to 10 million children who do not go to schools at present. The Non-Formal Education (NFE) scheme was initiated in 1979 for the children of 6-14 years of age, who remain outside the formal education system due to various reasons. NFE cater learning needs of working children and children in difficult circumstances. Non-Governmental Organizations (NGOs) have been playing a major role in education of marginalized groups in developing countries since 1980s. They came out as alternative providers of education against the backdrop of the State's failure to provide relevant and quality education for economically and culturally disadvantaged groups. Non-Governmental organizations also work for economically and socially deprived, physically and mentally challenged; deals with all communities, urban and rural from every caste and creed and provide right to all. These are the nongovernmental educational organizations that have brought a vast sign of relief in the country. They provide quality education for slum children and other social services in India for the enhancement of nation in all respects. There are many slum education NGOs that are not only give education for slum children but also provide home to orphans. Chetanalaya is a nonprofit organization in Delhi and Haryana. Initiated in 1970 as humanitarian response to the plight of people in the resettlement colonies and slum clusters of Delhi as well as the backward villages of Haryana. Chetanalaya reaches to over a million people through multi pronged interventions. Jahangirpuri being the first and the oldest intervention area of Chetanalaya is inhabited by a community of poor rag-pickers for whom rag-picking is their only

source of livelihood. To ensure betterment of their lives and that of their children Chetanalaya has constantly been working for their upliftment. The Project aims at different target groups within the rag-picking community. Prayas is one of India's largest non-profit organizations. Its goal is to protect the rights of marginalized children, women and young people. PRAYAS (NGO) having a non political, non religious and non commercial character and is mainly engaged in imparting completely free education to the children from the families belonging to Economically Weaker Section and backward class of the society.

Education is essential to economic development, especially for poor people in developing countries. Although many more children enroll in school today than a decade ago, enrollment does not guarantee mastery of even the most basic skills. "Education for All" is still an uncompleted task, since approximately 17% of children aged 5 to 14 are still out of the school in 2004/05 (Government of India, 2006). Here our study focuses on slum children in Delhi who don't even get chance to enroll in school. As All India Survey of Out-of-School Children shows 15.21% children living in slums are out of school in Delhi. The Constitution Act, 2009 has made free and compulsory education for all children of the age 6-14 a fundamental right. The Government has a significant responsibility for the provision of elementary education to achieve the goal of Universalization of Elementary Education (UEE). NGO partnerships can be besides fruitful in moving towards this goal. The NGO experiences reveal that there is a strong latent demand for education even among the poorest communities, and that poverty as a causal factor for low educational participation can be overcome with a responsive education system. In a large developing country like India, there are numerous gaps left by the Government in the development process. Many NGOs try to fill these gaps in modern India. Certain non-governmental organizations (NGOs) provide basic education for urban disadvantaged children, including children living in slums, child laborers etc. in various innovative ways (Chakravarty, 2002).

## OBJECTIVES OF THE STUDY

- To study the problems faced by Slum Children in completing their education
- To know the contribution of NGOs working in the area of slum in north west Delhi
- To study the problem that NGOs face in implementing their educational programs for Slum Children.

## REVIEW OF LITERATURE

The researcher used secondary data from journals, books, website and documents to study the problems and areas of this study.



*Meenu*

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**(Im)mobility in Sri Lanka: Interpreting Violence as Conceptual Frame in  
the Narrative Nonfiction of Samanth Subramanian and Rohini Mohan**

Meenu Chaudhary

**ABSTRACT:**

The island of Sri Lanka has been the receptacle of several contested histories and contending nationalist ideologies which have defined and overpowered any other interpretive frameworks to examine Sri Lankan identity. The unprecedented scale at which the civil war has been fought has engendered innumerable casualties and has produced countless dislocated selves. The paper is an attempt to examine the role performed by investigative journalism in registering violence amidst political turbulence and ethnic essentialisms in conflict zones like Sri Lanka. The works of Samanth Subramanian and Rohini Mohan seek to go beyond the celebratory re-engineering of war to highlight violence as an evaluative phenomenon which is deeply

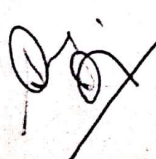


## Postfeminist Media Culture: A Response to Feminism

Shweta Duseja

### ABSTRACT:

There has been a change in the representation of men and women in contemporary media images. The image of an educated, independent, confident and career oriented woman as opposed to a shy, modest and quiet woman is rampant in the current media culture. Similarly, there has been a change in the way men have been shown. Instead of a bossy father or a bullying husband, one can find men who are ready to accept and support independent women in their lives. This paper problematizes the seemingly progressive images of men and women in the recent media culture while highlighting the superficiality of the reformist zeal in the advertisements. It intends to challenge the appearance of the dissolution of hierarchies by looking at specific adverts and showing

  
Self-attested

## **Possibilities and Limitations: The Political and Ethical Horizons of Postmodernism**

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### **Abstract**

This paper is aimed at delineating the problematics of postmodernism both as a theoretical as well as political stance by focussing on its refusal to acknowledge and assume any foundational ethical categories. It does this by drawing a contrast between some ideas of Jacques Derrida and some of those of Emmanuel Levinas. This refusal which does not allow one to assume stable categories of the self and the other is a product of postmodernism's focus on freeplay and difference. While the ethical drive of postmodernism is towards an acknowledgement of the other, it is my contention that by refusing any kind of categorisation, it deprives itself of the tools to do so.

**Keywords:** Postmodernism, Nietzsche, Levinas, Ethics, Other, Deconstruction, Political

The gradual turn towards postmodernism has been discussed in relation to a variety of social and theoretical phenomena such as architecture, literature and philosophy. This makes it difficult to delineate its many aspects and express all its themes in a coherent fashion. The 'postmodern problematic' (White, 1991) can be used as a background to provide an understanding of postmodern ethico-political concerns. This problematic can be seen in terms of four primary traits. Firstly there is a strong suspicion of foundationalist metanarratives of modern scientific and political projects. Second, an awareness of the dangers of rationalization. Lastly there is an availability of new informational technologies and a spurt in the growth of social movements. The ambiguity that is implied in the term postmodernism and its emphasis on ambivalence, multiplicity and paradox point to the fact that contemporary social reality can be characterised in these terms and cannot be understood through familiar cognitive and social structures.

The ethical ideas of postmodernism are based upon a number of other characteristics. Postmodernists invoke a Nietzschean critique of human morality and an affirmation of 'freeplay'. There is a scepticism regarding metanarratives such as progress and teleology, metaphysics of presence and ontology. This results in a tendency to negate any positive formulation of ethics in contemporary discourse. Secondly, postmodernism defines ethics in terms of sensitivity to 'otherness' and 'difference'. The deconstruction of metanarratives is thought to lead to the 'other' who is ordinarily suppressed. The assumption here is that marginalization in discourse also leads to suppression through violence in social reality. This

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# A Comparative Study of Delhi : A Monumental City & Chandigarh : The Urban Mosaic

Rupali Bhalla Mathur,  
Delhi University, New Delhi

Delhi is a historical city, a feast for a historian. We first hear of Delhi in Ancient times when it was called Indraprastha, a small settlement by Pandavas in Khandva forest around 800 B.C. This whole area was near Yamuna river. In 8th Century A.D. (early Medieval-India) Tomar dynasty established their political centre at Delhi. Anangpal Tomar was responsible for the construction of Lal kot a fortified wall around the city because of the Muslims inroads in the country. This is one of the oldest defence structures in Delhi. A fortified city was built in the 12th Century by Prithvi Raj Chauhan. Chauhans (Rajputs) had taken over the City of Delhi from Tomar (Rajputs). Prithvi Raj Chauhan enlarged the older settlement and renamed it Qila Rai Pithora. The Chauhan ruler was defeated by Muhammad Gori (Afghan) in the Battle of Tarain in 1192. "It was this fort that Qutab-ud-din Aibek occupied in 1192 and which became the nucleus of Delhi and of his successor Illutmish the Delhi known as Dihli-Kuhna or old Delhi in the 14th Century."

These Ghorian Turkish rulers build Jama Masjid, Qutab Minar and a new fort in the North of the Mosque called Hisar-i-Nau. The mosque next to Qutab was constructed "out of the rubble of 27 demolished temples. Hindu and Jain iconic motifs, some complete and many defaced idols are clearly out of context within the environs of the mosque. Hindu images and Muslim Masjids confirm Islamic iconoclasm and fanaticism. In fact Iron Pillar of Gupta period was another trophy of conquest placed within the center of the mosque by Muslim invaders". Due to lack of water in this area the tendency of future rulers was to shift towards river Yamuna which was 18 kms from Qutab complex. Ghayaspur was established by Ghayas-ud-din Balban. It was developed in the hinterland area around the Qutab enclave. In this suburb Nizam-ud-din Auliya the famous Sufi Saint established his Jammat Khana. Presently at that site his dargah has been established which is visited by thousands of Muslims every year and is one of the most severed

places of Delhi. This area is 7 miles from Qutub area as the crow flies.

"Between the two settlements Balban's Grandson and successor Muizz-ud-din Kaiqubad (1289) began building a walled palace which was either named Kilokhari or was on the site of a village of that name. It was at a distance of half a km from Ghayaspur." Though this area was further developed by Ala-ud-din- Khilji who established a park around this area but his main concern was to provide safety and security to his people from the Mongols who had started making inroads in India. The fervour with which the Mongols attacked India led Ala-ud-din to build a new palace at Siri. "Siri was a plain waste ground (Sahra) almost adjoining the old city of Delhi to its North-East. The statement in Yazdi Zafarnama states that the walled enclosure (sura) of Siri was circular and is broadly correct that it was not rectangular."

Tughluqabad settlement was developed by Ghiyasuddin Tughluq (1320-25) in 14th Century due to the increase in population in other developed parts of the city. This area is approx. 9 kms from Qutab Minar. This area was not developed with the aim to replace the Qutub area but for other purposes be it administrative or commercial.

Firoz Shah Tughluq took up a huge task of building a new capital which he named as Firoz Shah Kotla. The area came up on the banks of river Yamuna leaving the dry lands of Qutab because by this time many rulers had failed in their endeavour to provide water to the people in those areas.

Thus during the Delhi Sultanate six Delhis came up, each ruler leaving his imprint on the soil of Delhi. These monuments developed by them survive to this day and become a part of great heritage of Delhi. It also shows Delhi immense capacity to absorb outsiders and allow them to be part of it.

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# Royal Women and the Construction of Imperial Masculinity in Mughal Empire

Navendu Shekhar\*

The Mughal Empire has always been an important field of studies and research among scholars and academicians. The males have always found a place in the scholarly writings whereas women has been neglected. The women have not found the place in the scholarly writings and research related to this period. However, we have considerable information about the women who played an important role and had profound influence in Mughal polity and culture. Most of them were royal women<sup>1</sup> who were active in every field of life and as a member of royal and ruling families, they actively participated in the day to day administration of the Mughal Empire. This essay tries to examine the status of these royal women and the changes that was brought during Akbar's reign through the construction of imperial masculinity.

Both men and women were considered equal in accordance with Islamic faith, but it practice the position of women was subordinate to that men<sup>2</sup>. Mughal age was not immune from practicing this custom and tradition. Babur founded Mughal Empire in 1526; however, he alone can not be credited for this. Aisan Daulat Begum who was Babur's maternal grandmother played an important part in his success. Babur acknowledges her influence in his memoir. He says, "She was very wise and farsighted and most affairs of mine were carried through under her advice". During the initial years of Mughal rule, it was not only Aisan Daulat Begum who influenced Babur, but there were other women who contributed to empire building<sup>3</sup>. Humayun also got a mentor in his mother Maham Begum<sup>4</sup> who taught him basics of administration. Maham Begum was highly educated, intelligent, and broad-minded.

Babur's successor Humayun's faced political rivalry with Afghan ruler and spent most of his time in battles and conflict. He was forced to seek exile in Persia. Humayun was not alone in his struggle, as his wife supported him in his struggle, who even parted his son for years<sup>5</sup>. She was source of inspiration for Humayun. She had political acumen, which was very much visible during the rule of his minor son Akbar. She was instrumental in taking important decisions and thus helping his son in administrative work. She was also instrumental in making a marriage alliance between Akbar and the daughter of Munim Khan who was a trusted noble of Humayun. Thus due to political sagacity and determination with which she used her position as dowager queen, she had a position of great respect

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WEYL-TYPE THEOREMS FOR ADJOINTS OF UNBOUNDED OPERATORS WITH ASCENT 0 OR 1

ANURADHA GUPTA AND KARUNA MAMTANI

ABSTRACT. If  $T$  is a densely defined closed linear operator with ascent  $\rho(T - \lambda I) \leq 1$ , for all complex scalars  $\lambda$ , then several Weyl-type theorems and their variants are equivalent for  $T^*$  and  $T^*$  satisfies each of these variants.

1. INTRODUCTION

In [12], Weyl asserts that if  $T$  is a bounded hermitian operator, then  $\sigma_{\text{iso}}(T)$  consists precisely of all points in  $\sigma(T)$  except the isolated eigenvalues of finite multiplicity. Since then Weyl's Theorem has been extended to the class of bounded normal, hyponormal and Toeplitz operators [6], and to several other non-normal classes of bounded operators. Further in [3], Berkani proved that if  $T$  is a bounded normal operator acting on a Hilbert space  $H$ , then  $\sigma_{\text{iso}}(T) = \sigma(T) \setminus E(T)$ , where  $E(T)$  is the set of all isolated eigenvalues of  $T$ . This gives the generalization of the classical Weyl's theorem. Also, in [4] he proved this generalized version of classical Weyl's theorem for bounded hyponormal operators. However, the study so far has been limited to the classes of bounded operators. Recently, we have extended this study to the class of unbounded Normal operator (communicated), class of unbounded Hyponormal operators [9] and other non-normal classes of operators possessing the common property that the ascent  $\rho(T - \lambda I) \leq 1$ , for every  $\lambda \in \mathbb{C}$ . Further in 1969, Berberian [2] proved the Weyl's theorem for  $T^*$  when  $T$  is a bounded hyponormal operator and Duggal and Kubrusly [7] proved that  $T^*$  satisfies a-Weyl's theorem when  $T$  is a bounded totally p-positve operator with the additional condition that  $\text{iso } \sigma(T) \cap \sigma_{\text{iso}}(T^*) = \emptyset$ , where  $\text{iso } \sigma(T)$  is the set of isolated points in  $\sigma(T)$  and  $\sigma_{\text{iso}}(T) = \{\lambda \in \mathbb{C} : T - \lambda I \text{ is not Kato-type}\}$ . Note that totally p-positve operators were called "conditionally totally p-positve" in [7].

Let  $H$  be an infinite dimensional complex Hilbert space and  $B(H)$  and  $C(H)$  denote the set of all bounded linear operators and closed linear operators from  $H$  to  $H$ , respectively. We define a class  $\mathcal{N}$  of operators as  $\mathcal{N} = \{T \in C(H) : \sigma(T|_M - \lambda I) = \{0\} \implies (T|_M - \lambda I) = 0 \text{ for every invariant subspace } M \text{ of } T\}$ .

In this paper, we denote by  $\Theta(H) = \{T \in \mathcal{N} : \text{domain } \mathcal{D}(T) \text{ is dense in } H \text{ and ascent } \rho(T - \lambda I) \leq 1, \forall \lambda \in \mathbb{C}, \text{ with } \rho(T) \neq \emptyset\}$  and we study several Weyl-type theorems and properties for the adjoint  $T^*$ , whenever  $T \in \Theta(H)$ . The second section deals with the spectral theory for  $T^*$ , when  $T \in \Theta(H)$ . It is proved that an operator  $T \in \Theta(H)$  is a polaroid

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*Karuna*



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## Perfect codes in poset spaces and poset block spaces

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## ABSTRACT

The paper begins by giving a counter example to show that the algorithm for construction of new perfect poset codes from a given perfect poset code by removal of a coordinate as given by Lee (2004) [11] does not hold. The algorithm has been improved and generalized to obtain new perfect poset block codes from a given perfect poset block code. The modified necessary and sufficient conditions for the construction of new perfect poset codes have been derived as a particular case. A bound has been obtained on the height of poset  $P_r$  that turns a given  $\pi$ -code into  $r$ -perfect  $(P_r, \pi)$ -code. We show that there does not exist a poset which admits the binary Simplex code of order 3 to be a 2-perfect poset code. Also, all the poset structures which admit the extended ternary Golay code to be a 3-perfect poset code have been classified.

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## Construction of $m$ -Repeated Burst Error Detecting and Correcting Non-binary Linear Codes

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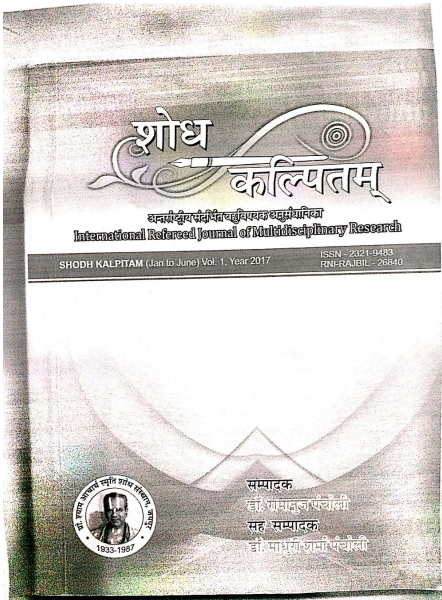
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### Abstract

Error correcting codes are required to ensure reliable communication of digitally encoded information. One of the areas of practical importance in which a parallel growth of the subject error correcting codes took place is that of burst error detecting and correcting codes. The nature of burst errors differs from channel to channel depending upon the behavior of channels or the kind of errors which occur during the process of transmission. The rate of transmission is efficient if the number of parity-check digits are as minimum as possible. It is usually not possible to give the exact number of parity-check digits required for a given code. However, bounds can be obtained over the number of parity-check digits. An upper bound for a linear code capable of detecting/ correcting burst errors or its variants is many a times established by the technique used to establish Varsharmov-Gilbert-Sacks bound by constructing a parity-check matrix for the requisite code. This technique not only ensures the existence of such a code but also gives a method for constructing such a code. The synthesis method using this technique is cumbersome and to the best of our knowledge, there is no systematic way to construct a parity-check matrix for a burst error correcting non-binary linear code. Extending the algorithm for binary linear codes given by the authors to non-binary codes, the paper proposes a new algorithm for constructing a parity-check matrix for any linear code over  $GF(q)$  capable of detecting and correcting a new kind of burst error called ' $m$ -repeated burst error of length  $b$  or less'. Codes based on the proposed algorithm have been illustrated.

**Keywords:** Error correcting code; burst error; repeated burst error; parity-check matrix

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शोध  
कल्पितम्



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### वर्तमान पाठ्यक्रम में परिवर्तन की आवश्यकताएँ

डॉ. सुरेश्वर और  
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माता सुंदरी कन्या महाविद्यालय  
दिल्ली विश्वविद्यालय, दिल्ली

परिवर्तन दृष्टि का विषय है। संसार की सभी जड़ में ध्यान सम्य अन्वसर परिवर्तित होती रहती है। परिस्थितियों के वर्तमान के अनुकूल परिवर्तित होना समय की आवश्यकता रहती है। अन्यथा समाज उसे नकार देता है। परिवर्तन की आवश्यकता एवं पुरातन परंपरा में सामंजस्य स्थापित कर दो तो वह निश्चय रूप से सुखद परिणाम देता है। हस्तकला प्राची के बाद भारत में शिक्षा का प्रसार काफी तेजी से हो रहा है। जिसमें संगीत शिक्षा का प्रसार काफी तेजी से हो रहा है। भारत एवं के सभी प्रांतों में संगीत शिक्षा के विशेष विद्यार्थ्य महविद्यालय व विश्वविद्यालयों की संख्या द्रारा स्थाना की हुई है जहाँ संगीत को भी अन्य विषय की भांति एक पाठ्य विषय की तरह धन्यता जाता है।

संगीत एक ऐसा विषय है जो शिक्षा के विभिन्न धरणी से गुजरता हुआ मनुष्य के मस्तिष्क के सारस्राव्य आत्मा को भी प्रभावित करता है। इस कला का प्रभाव सीधे मन पर पड़ता है काका कालेक्टर जी ने लिखा है

"संगीत शिक्षा का एक प्रथम अंग है।"

"ज्ञानमय या महानयन में विशेष अन्तर नहीं है।"

"संगीत वृष्य जीवन नीरस और अमर होता है।"

"संगीत मनुष्य को युद्ध में बल और साहस प्रदान करता है। अतः यह मानसिक और

भौतिक सुख है।"

"संगीत जीवन का सच्चा साथी है।"

संगीत एक ऐसी कला है। जिसका राष्ट्रीय एवं परंपरागत रूप शिक्षा के विना अस्मरण है। प्रत्येक कला में ज्ञान का होना अतिआवश्यक है किन्तु संगीत में ज्ञान के साथ बुद्धि का सम्पर्क होना भी आवश्यक है। सुनाता तथा बिसाल करने में शिक्षा का महत्वपूर्ण स्थान है। अतः संगीत का एक पाठ्य विषय के रूप में चयन जाना जति आवश्यक है और हमारे यहां विद्यालयों में संगीत की न्याताकोर कक्षाएं सुचारु रूप से चलाने जा रही हैं। महां पर संगीत की प्रवृत्ति रूप आवश्यकता संगीत संगीत शिक्षण एवं इस क्षेत्र में सफलता के बदले प्रोत्साहन के संदर्भ में निम्न बिन्दुओं को समझना आवश्यक है

is considered as much an Indian as anyone's birth.

But the problem is that she has very little chance to head the country because the Congress has lost its shine. No doubt, the BJP has Hinduised politics but that is the dominant thinking which has caught the public imagination at present, thanks to Modi's leadership. This thinking may not last long since the Indian nation is basically pluralistic. The BJP itself seems to be conscious of this because there is some evidence that it is moving from the Right-of-the-Centre to the Centre.

The predicament that plagues the party is that its cadres come from the RSS. Maybe, that

where he...  
Some of the ideas reflected in the policy which his government frames. This has torn asunder the fabric of the nation's secular temperament in the country and given rise to extremist groups in different regions. I only hope that this is a passing phase. But as long as it lasts the preference for sons of the soil will be casting a shadow on the idea of India. This is unfortunate. I hope that the Prime Minister will rethink his policies so that the basic structure of the Constitution is in no way affected.

## The Moksha Factory Unrevealed

GARIMA MANI TRIPATHI

Until a few years ago, Baba Ramdev and his Patanjali Yogpeeth were primarily into propagating and popularising yoga as a household practice. In the process, he gave a new lease of life to yoga, an ancient Indian method of physical discipline having meditative and spiritual elements. The Yogpeeth was hardly into any business and was limited to producing herbal and organic products for household requirements. However, in the last few years, Patanjali's business turnover has increased manifold and today it is selling most items consumed in households on a daily basis. Suddenly, the Patanjali group is more of a business house than a Yoga school meant to popularise yoga.

When Baba Ramdev started popularising yoga through his morning TV shows and camps in different parts of the country, yoga was being touted not only as a remedy for many day-to-day lifestyle diseases, but also as a means

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towards an end, that is, liberation from kinds of sufferings. In the classical philosophical text, yoga is perceived as a harmonious union of body and mind for perfection. Ancient Indian philosopher Patanjali in his book *Yoga Sutra*, propagated *Astanga* yoga that is about control over body, senses and mind. As per *Astanga* yoga, the stages of liberation is from *Yama* (meaning abstention and five precepts) through *niyam* (internal and external purification) to *asana* (discipline of body with right posture) and finally to *pranayam* (control of breath through inhalation, retention and exhalation).

However, Baba Ramdev and his group's emphasis is only on *pranayam* which is the first stage since it is very easy to practice. They could have been to make yoga popular among masses through the most practicable form of yoga without having to give up other comforts as required in other stages. Therefore, the first three stages were never taught to the masses that Gandhi taught in his daily life like adherence to *va* (truth), non-violence, non-stealing, celibacy and

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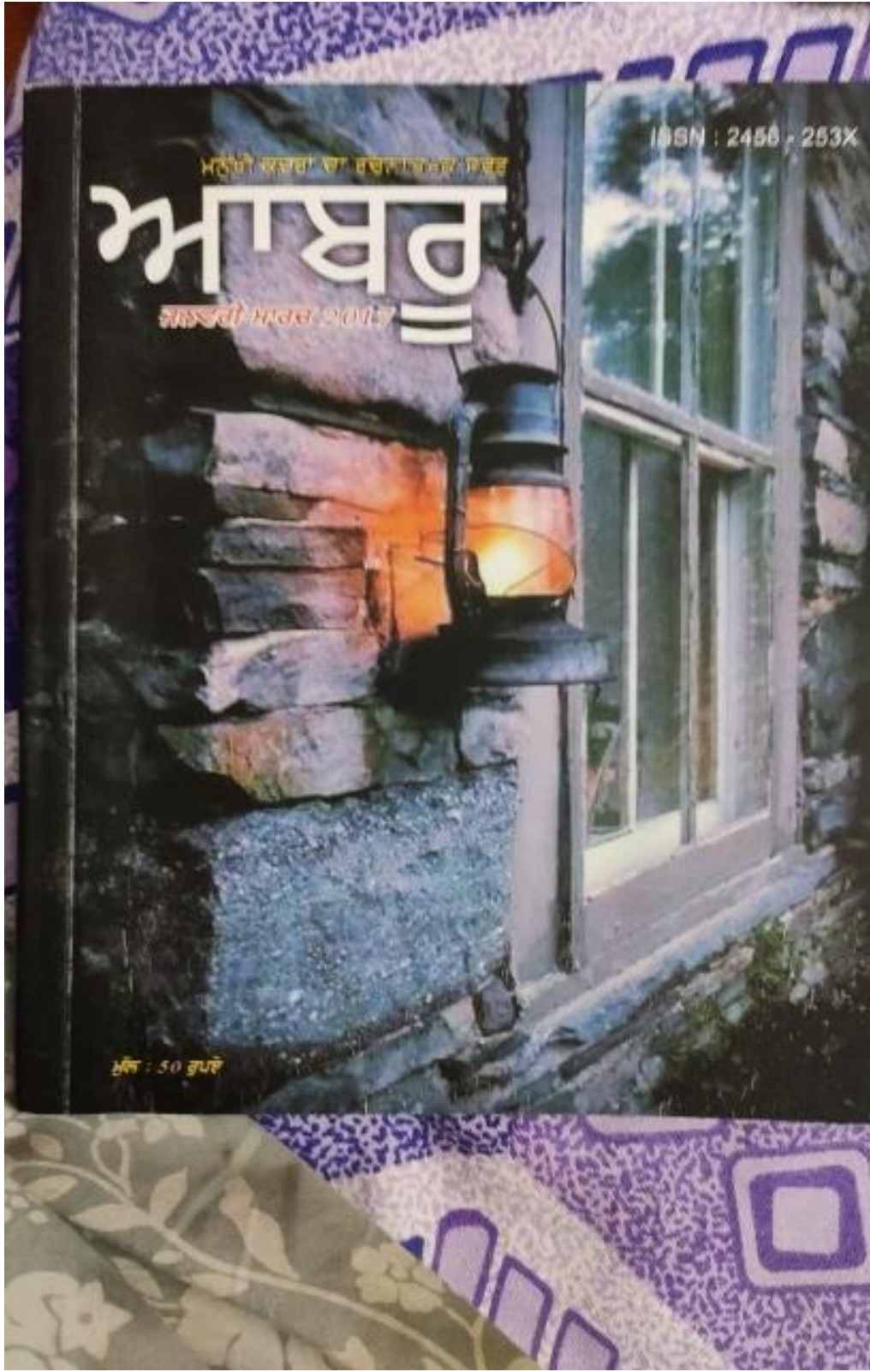
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## अज्ञातपुर की कहानियाँ

—डॉ. लोकेश कुमार गुप्ता

जमाने की तड़प को रचना में उपस्थित करना और उपस्थित विश्व में जिन्दगी के रंगों को तलाशना सृजन, कवित्व अथवा संवेदना की उर्वर भूमि है। कविता वर्तमान समाज में दुश्कर तो नहीं, लेकिन आज के दौर में जिन्दगी के ठहराव को रुककर परखने, पढ़ने और उसके साथ संयुक्त होने की फुरसत कम ही लोगों के पास है। कविता से क्रान्ति होना न होना अलग बात है, लेकिन क्रान्तियों में कविताओं का जन्म अवश्य होता है। क्रान्तिधर्मी समाज में कविता अपने पक्ष अवश्य उपस्थित करती है। क्रान्ति जितनी व्यापक और सशक्त होती है उसकी न केवल अभिव्यक्ति की भाषा अपितु प्रतीकों और मुहावरों की निर्मिति भी व्यापक और सशक्त हो जाती है। देश बदल रहा है। समाज बदल रहा है। कविता और क्रान्ति या आन्दोलन का स्वरूप भी निरंतर बदल रहा है। रूढ़िगत परंपराओं के साथ जद्दोजहद भी बरकरार रहती है। यह दौर समष्टि का है लेकिन व्यथित व्यष्टि का भी है। व्यक्तिगत पीड़ाओं और संवेदनाओं को अभिव्यक्ति में उतारना कवि के लिए कठिन है। इसी व्यक्तिगत को समष्टिगत स्वरूप प्रदान करना, कवि की कलात्मक जागरूकता का प्रयास है। कविता तो हर जगह है लेकिन उसकी संवेदनात्मक पड़ताल और रचना में प्रस्तुति मुश्किल है। कदम-कदम पर कविता है, संग्रहणीय दृष्टि, संवेदशील हृदय और जनजुड़ाव यदि है तो ! यों भी कह सकते हैं कि वैश्विक दृष्टि होना आवश्यक है।

कविता वैश्विक होती है अपनी विषयवस्तु, अपने

अंदाज और अपनी शैली में। किसी भी कवि की कविता रचनात्मक दुनिया में एक खास संवेदनात्मक अस्मिता के साथ उपस्थित होती है। कभी हरसिंगार के पेड़ के नीचे ठसकी हँसी बिखरी दिखायी देती है तो कभी किसी स्त्री के सोने के गहने अमलताश की टहनियों पर टंगे दिखायी दे जाते हैं। कविता ही गर्भस्थ शिशु की कला-कोठरी में समाकर एहसास करवा देती है कि 'वह सृजन का अंधेरा है/जो बड़ा है रोशनी से।' केवल कविता ही समझ सकती है जागती हुई कलमों की भाग-दौड़ और उनकी चिन्ताएँ। 'माँ चलती रहती है हमारे साथ उग्र-भर/अपनी रचना के मोह में बैधी/हर्मों में समाकर'—यह एहसास कविता का ही हो सकता है। दृश्य और अदृश्य जगत की तमाम अनुभूतियों को सहज सकती है तो कविता ही। अज्ञातपुर की कहानियाँ कहती हैं कविता।

कविता सामाजिक मन की बेचैनी को उकेरने का एक प्रयास है। वर्तमान संदर्भ में स्त्री के आँठ सिले नहीं हैं। वह स्वतंत्र है अपनी बात कहने के लिए। आज भी वह चीखती है और जब वह चीखती है तो वह हारती नहीं, कहती है 'मैं नहीं हूँ।' शायद यह स्त्री सशक्तिकरण का दौर है इसलिए। 'इस सिखाती है अपने बच्चे को प्रेम का पहला अलाप और 'इस सरगम की लौ से जलते हैं/किताबों की दुनिया के आदीये/और पृथ्वी मुस्कुराती रहती है।' यह पृथ्वी का मुस्कुराता तमाम तिरस्कार, पीड़ा, समस्याओं और दबावों के बावजूद बना रहता है। वह स्त्री ही है जो चाँद पर भी बैठा दी जाती है और नरक में भी धकेल दी जाती है। फिर भी वह पुरुषों के साथ नहीं छोड़ती-घूमती रहती है चकरघिन्नी की भाँति। लेकिन क्यों एक उँगली के उठ जाने से धराशायी हो जाती है स्त्री? वर्तमान की प्रोफेशनल लाइफ में गुम होती बेचैनी तड़प कविता में व्यक्त होती है, "अरे किसी को याद

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