



Efficacy of Centering Techniques for Creating Interaction Terms in Multiple Regression for Modeling Brand Extension Evaluation

Harleen Kaur

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AN EMPIRICAL STUDY ON IMPACT OF CORPORATE SOCIAL RESPONSIBILITY ON CONSUMER BEHAVIOR

Ishpreet Kaur Viridi

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Abstract: Despite the increasing emphasis on CSR in the marketplace, little is known about the effects of CSR action on consumers (Sen and Bhattacharya, 2001). It is not clear when and how CSR activities influence consumer evaluations (Yoon, 2003). Hence, the basic objective of this study is to study the factors/dimensions related to CSR affecting the behavior of consumers and to draw strategic marketing implications.

Data was collected through purposive sampling from 182 respondents on five point likert scale through a questionnaire. Cronbach's Alpha for reliability of questionnaire was analyzed. Further Factor Analysis with varimax rotation using Kaiser Normalization was applied to the data to know the key factors for consumer behavior.

Keywords: Corporate Social Responsibility, Consumer Behavior, Ethical Commitment and Social Accountability.

Introduction: Maignan & Ferrell, (2004) in their study highlighted that past research has not given any single definition of Corporate Social Responsibility (CSR). He further stated that CSR is the umbrella that covers a variety of theories such as Corporate Citizenship; Stakeholder Theory; Corporate Philanthropy; Corporate Responsibility; Corporate Social Policy. Though there are conceptual differences in these terms but more or less they interpret the similar meaning. Past studies have emphasized the requirement to sustain the corporate governance standards internally as well as externally, specifically in context of CSR (Perrini, Pogutz and Tencati, 2006; Rosam and Peddle, 2004; Grosser and Moon, 2005).

Dimensions of CSR: Corporate social responsibility holds that there are multiple dimensions that should affect a company's actions. Thus, the facets and dimensions of corporate social responsibility include:

Environmental and Social Concerns: CSR can be refer as a series of activities that are undertaken by the business firm for the public welfare beyond the mere compliance of laws and regulations (Ozanne & Menguc, 2000). It further suggests that CSR extends beyond the concept of profit-making and considers its obligation towards the society and the environment (Godfrey & Hatch, 2007). The prime emphasis remains on environment due to the growing environmentalism and increased awareness of society towards environment protection. Competitive advantage, brand awareness and value, value and norms, corporate marketing, cause related marketing are the various sub dimensions which enhance environmental and social concern of CSR.

The Meaning of CSR for Consumers: Morsing, (2008) pointed that consumers nowadays, feel that companies must engage themselves in some sort of CSR activities but do not indulge in publicizing their good deeds as that is generally taken negative by the consumers. Similarly, Vogel, (2006) in his study found that consumers become dubious about the firm involving themselves in marketing of their good deeds and making profit out of it. Thus, it is argued, "the idea that consumers should be a main target for corporate activities related to responsibility and reputation building may itself be inherently flawed" (Boulstridge & Carrigan, 2000).

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One Who Dares To Teach Must Never Cease To Learn



SHAH GOVERDHANLAL KABRA TEACHERS' COLLEGE (C.T.E.), JODHPUR

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Teachers' Perceptions Towards STS Approach to School Science

□ Divya Sharma ¹

Introduction

STS has been regarded as a *megatrend* in the field of science education (Yager, 1998). It started as a movement in science education in few countries somewhat in late 1970s, but it was in 1980s that STS perspectives began to gain a serious footing in science curriculum. STS movement in science education emerged out as an approach that would equip students to understand scientific developments in their cultural, economic, political and social contexts. National Policy on Education (1986) in India extended the first step towards the goal of "science for all" and hence paved a way for STS approach to science in Indian school education as well. With its constructivist approach to learning and cognition, latest National Curriculum Framework (NCERT, 2005) explicitly recommended to integrate "science, technology and society" with in science curriculum by ensuring 'environmental validity'.

Teachers, being the crucial agents for any reform in school education, are expected to have certain kinds of views, beliefs, expectations, perceptions and attitudes towards implementing any reform (Mansour, 2008; Mansour, 2009). Teachers' beliefs and values eventually impact their classrooms. Mansour (2010a) discussed that science teachers undergo a process of socialization during their preparation at university and they believe it to be their responsibility to socialize the students in specific science disciplines and therefore, they teach the canonical science traditionally. Teachers themselves grounded and trained in traditional modes of science curriculum may find it difficult to teach STS curriculum

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02

ROLE OF NON GOVERNMENTAL ORGANIZATIONS IN PROVIDING EDUCATION TO SLUM CHILDREN IN NORTH WEST DELHI

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

INTRODUCTION

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

ABSTRACT

India is a diverse country where people from different economic background legitimize this diversity in a real sense. Education for the poor people especially those are living in a slum is a major concern for the nation today. Different government policies are still unable to bring these students to school on regular basis as many of these children are working as child laborers. Non Governmental Organization is a ray of hope for these kinds of areas in order to improve their educational opportunities. This study focuses on the role of NGOs which are working to improve education of slum 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 & 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.

Ruchi Garg

06

IMPLEMENTATION OF BaLA (BUILDING AS LEARNING AID): A STEP TOWARDS QUALITY EDUCATION IN SCHOOLS

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INTRODUCTION

The word 'BaLA' in a hindi language is used for a girl but here it has been used a acronym which means Building as a learning aid i.e. using school building as a learning resource for teaching learning process. Here, the building word has been used in a wider sense which includes floor, walls, playground, and doors etc. The book 'Guidelines for Vidyalaya Kalyan Samiti including BaLA' defines the meaning of BaLA as: 'BaLA is an innovative way to look at the relationship of a child with the school space'

The importance of physical space as learning resource has never been considered in teaching learning process. BaLA has been used to enhance the value of school space for learning. As it is discussed above, school space including classrooms, rounding space, floor, roof, doors, windows, furniture and open space can be used innovatively in order to strengthen the process of knowledge construction among students. This source can be worked as complement with the knowledge given in the textbook and other supplement textbooks. A three dimensional space provide a better opportunity for students to learn because multiple sensory experience is involved in here whereas students were only interacting with the material which gives no challenge to students. However, it is quite visible through NCERT textbooks which are developed after NCF, 2005 that innovative activities have been introduced in those books. Subjects like language, mathematics and environmental studies can be taught and learnt through dimensions, textures, shapes, angles and movement given in BaLA designs. The objective of BaLA is to even use walls, polls, fans, stairs and trees as a resource in teaching learning process. For instance, a window can be used to teach the concept of fractions in mathematics and pre writing skills in language. Similarly, doors can be used to teach the concept of angles by opening and closing it on different angles. A poll can be used

ABSTRACT

Quality education in Indian schools has always been a great concern for policy makers. The nation is still working in the direction of bringing children to schools. Many schemes and policies have been implemented in this regard. Negligible numbers of steps have been taken to improve the quality of education and BaLA (Building as Learning Aid) is one of them. The study focuses on the implementation of this scheme. It studied the use of BaLA in teaching and learning process and to know the awareness of using BaLA design among teachers and students. The study also works to know the implementation of this scheme in Delhi schools. One school of Delhi has been selected to study this process. Observation and interview schedule were used to collect data for the present study. Findings of the study show that teachers do not use these designs regularly in teaching learning process. Some of the designs were found quite irrelevant and faulty from conceptual perspective. This paper examines the success and failure in the implementation of the BaLA scheme.

KEY WORDS: BaLA (Building as Learning Aid), Education, Quality Education, in- service programme, conceptual clarity

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South Asia Special Issue XXXII

The Book Review begins the New Year with a renewed sense of hope and assurance that the journal has indeed created a niche for itself in the world of books and book lovers. The crowd funding campaign that was launched for financing the Archives Update project in October 2017 not only achieved its target but far exceeded it. We hope to have completed the upload of all the issues of *The Book Review* from 1976 to the current issue by the middle of 2018. Back issues of *The Book Review* will now be available through our online archives, comprising a rich resource for students and scholars. We thank all those who have contributed so generously to this effort. A complete list will be published in the February issue of *The Book Review*.

The special issues on South Asia have sought to hold up a mirror to the existing realities in all spheres of human activity—economy, history, sociology and gender, international relations, literature—across the subcontinent. The December 2017 issue together with the current issue show deeply disturbing trends in mindsets at the individual and the political levels. Civilizational ethos and constitutional morality are no guarantors to deliver basic rights, as one of our leading intellectuals put it. Insecurities whether of the migrants or the minorities, states or individuals, breed fear and lead to what can only be described as world 'disorder'. Humanity seems to be going back to the anarchical principle of might is right and civilized behaviour in speech and action, whether at the level of the individual or the state, is being dispensed with as the 'new normal'. We hope to keep alive the debates on where the state and the individual are headed at almost the end of the second decade of the twenty-first century through the special issues on South Asia.

The Book Review team wishes all its readers a Very Happy 2018.

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Lived Experiences of Institutional Life

Manisha Subba

INDIGENOUS EDUCATION SYSTEMS IN NORTHERN INDIA

By Kuldip Kaur

Centre for Research in Rural and Industrial Development, Chandigarh,
2017, pp. 279, ₹550.00

The book gives a detailed account of four religion based educational systems, wherein the origin and development of the Gurukul, Monastery, Madrasa and Dera systems are traced. The text is based on extensive data collected by the author, covering the six States of Haryana, Himachal Pradesh, Jammu and Kashmir, Punjab, Uttarakhnad and Uttar Pradesh. 49 institutions in total, with at least 11 institutions representing each education system comprise the sample. Many primary and secondary literary sources have also been consulted. To build understanding about each educational system based on the lived experiences and realities of institutional life, data drawn from 100 teachers and 200 students across the four educational systems has also been used (p. x). The book traces the Gurukul and Monastery systems since ancient times, Madrasa and Dera systems since medieval times, the impact of colonial rule on all the four systems and their status in contemporary times. A chapter-wise description of the various features of each of the education systems, such as the different learning centers and their role, their organizational and financial status, the educational pattern that they follow, the subjects offered, the pedagogic stance, the status of teachers and their relationship with students, and the placement opportunities that students get in these institutions, provides a rich understanding about them. Almost 15 chapters are devoted to these aspects, drawing heavily upon the data that was gathered.

The author raises many issues related to the reason for establishment of these education systems. The common reason cited across the different regions is to impart religious and traditional education and to provide employment opportunities to students (p. 65). The institutions are autonomous in nature and patronized by religious bodies and charitable resources. In terms of management, most of the Gurukuls, Madrasas and Monasteries are privately managed; a few Gurukuls and Deras are managed by the public sector (p. 69). Only one Gurukul and one Madrasa each are managed by the government.

The pedagogic stance encompasses traditional teaching methods with lectures and self-learning taking precedence above all. Though basic infrastructural facilities are provided, most of the institutions still lack new technological advancement and teaching facilities. The mode of evaluation is written with the oral following as a close second (p. 130). Though the focus is on religious education in 43 out of the 49 institutions, in the remaining 6 institutions there is provision for vocational education and the pursuit of general subjects, along with religious education (p. 120). This exception is seen in each of the four systems. Another observation is that Hindi and English are the common languages being taught in all the four education systems. This seems to reflect the current trend of mushrooming of English medium schools and the demand for English for job opportunities. Most of the students are absorbed as teachers in the same institutions, or get placed as translators and guides in similar institutions.

Across the four systems, there is a trend towards preserving distinctive and separate identities, achieved through imparting religious

education that emphasizes religion based subjects and languages. The engagement with community varies. Enrolment in all the systems is based on religion, caste and class. Madrasas, Monasteries and Deras come across as more liberal as they are more open to all caste categories (p. 248). Interestingly, all the systems subscribe to the belief of separate gender based institutions rather than co-educational ones. The Sikh community is more liberal and open minded on the matter. In terms of gender distribution, the numbers of institutions for boys outnumber those for girls.

Though there is dense quantitative data to support the arguments being made, the collective representation of all the four systems is quite confusing. For example, State wise data are given to discuss some of the features such as location, financial source, aids, utilization of funds, etc. However, these may be confounding on account of Haryana, for instance, representing information of both the Gurukul and Dera systems. Likewise, Jammu and Kashmir may represent information of both the Madrasa and Monastery system. (pp. 61-62, 81-83, 91). This results in a somewhat inaccurate representation of data and sharing of information. Similarly, with respect to various other features, the quantitative data have again been presented in an aggregated manner which includes infrastructure, teaching hours, holidays, mode of finance, all merged together (pp. 85-86, 92-101). This makes it difficult to compare the working of the four systems of education. Though the differences and uniqueness of a particular education system have been discussed in detail by the author in the chapters, a nuanced understanding fails to emerge due to the overarching presence of quantitative data.

In the concluding part of the book, the author makes many recommendations to help bridge the gap between the traditional and the modern systems of education. Visualization of a common system that integrates both is what is needed. However, most of the findings indicate that much needs to be done if we want to have a more integrated system. There appear to be more gaps than opportunities for inclusion at present. During pre-colonial and colonial times, both religious and elementary indigenous systems of education coexisted alongside, and the elementary indigenous system was inclusive in terms of religious, caste, class and gender concerns (Naik and Narullah¹ 1962; Acharya,² 1978; Dharampal,³ 1983). Taking a cue from our evolutionary historical past, we should be giving prominence to all subjects be they the sciences, social sciences, languages, mathematics, technical, vocational or religious subjects. To cultivate secular attitudes and appreciation of all religions, introducing the study of all religions rather than one single religion would be a worthwhile pursuit. Finally, getting quality education should be a free choice, left to students rather than being governed by one's religion, economic and social status and/ or market concerns.

The book is informative, raises concerns and thus scaffolds critical thinking and perspective building.

¹ Naik, Jayant Pradurang and Nurullah, Syed (1962), *A Student History of Education in India*, Macmillan, Bombay.

² Acharya, Paromesh (1978), *Indigenous Vernacular Education in Pre-British Era—Traditions and Practice*, *Economic and Political Weekly* 13-48.

³ Dharampal (1983), *The Beautiful Tree: Indigenous Indian Education in the 19th Century*, Biblia Impex P. Ltd., New Delhi.

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Heeny

5

Troubled Identity and the Continuing Relevance of Cultural Studies

Special Issue Guest Edited by Susan Flynn and Jonathan Wright
University of the Arts, London

Neely

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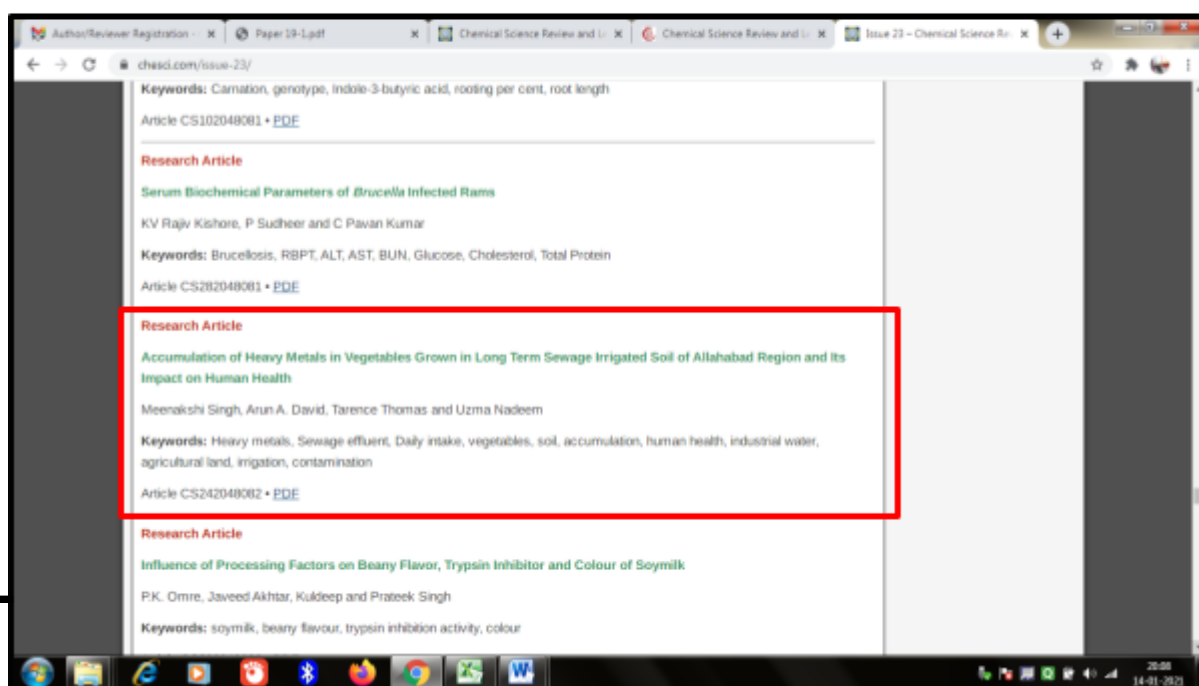
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Research Article

Accumulation of Heavy Metals in Vegetables Grown in Long Term Sewage Irrigated Soil of Allahabad Region and Its Impact on Human Health

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FACTORS INFLUENCING URBANIZATION IN THE POST-INDEPENDENCE PERIOD IN PUNJAB AND HARYANA

Rupali Bhalla Mathur*

The process of urbanization, the growth of towns both in numbers and physical configuration as well as the urbanscape or locational pattern over time is related to a series of interrelated factors. Though no single cause can explain the urban phenomenon which has engulfed our world today, 'the multiple factors bringing about urban development do change in the priority in which they affect towns and cities within a region, at different points of time.

Generally, three major factors have been recognized as shaping the development of cities or urban settlement—environment, technology and social organization. It can not be over emphasised that all three are necessary for urban development and that no single factor is sufficient.¹

Some forty years ago, a theory of urbanization put forth by an American sociologist, Louis Wirth included three necessary factors: physical structure, social organization and collective behaviour. By 'physical structure' Wirth meant population, technology and the ecological or geographical environment. By 'Social organization' he meant the institutions and the status and power groups within the community, and by 'collective behaviour' he meant the group attitudes and ideologies that confronted one another within the communal environment.²

A more recent generation of scholars principally the human ecologists, have rearranged and expanded Wirth's scheme into what they call the POET framework. They have argued for a study of the processes of urbanization based upon the variables of population, social organization, physical environment and technology.³

In addition to these theoretical explanations, historians have elaborated on the causes which bring about urban phenomena in different time frames. Causative factors behind urbanization varied from time to time, leading to not one but several urbanization processes at different points of time. In the pre-historic time the cultural process seems dominant in urbanization, from the early medieval

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1. As brought out by Gist & Fava, *Urban Society*, Thomas Y. Crowell Company, New York, 1934, pp.3, 4; P. Pandey, *Impact of Industrialization on Urban Growth*, Central Book Depot, Allahabad 1970; G.S. Ghaiye, *Cities and Civilization*, Popular Prakashan, Bombay 1962; Kingsley Davis, "The Origin and Growth of Urbanization in the World", *American Journal of Sociology*, Volume XI, No.5, March 1955, pp.429-437; Johns Emrys, *Towns and Cities*, Oxford University Press, London 1966; Arnold Toynbee talks of technology, politics and war as the factors affecting the process of urbanization: Arnold Toynbee, *Cities of Destiny*, Thames and Hudson, London, 1967, p.14.
2. Stanley K. Schultz, "An Approach to a Theory of Urbanization", (eds. - J.S. Grewal and Indu Banga, *Studies in Urban History*, Department of History, Guru Nanak Dev University Amritsar, p.14.
3. Stanley K. Schultz, "An Approach to a Theory of Urbanization", p.15.

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EMBEDDINGS AND C^* -ENVELOPES OF EXACT OPERATOR SYSTEMS

PREETI LUTHRA and AJAY KUMAR[✉]

(Received 29 December 2016; accepted 14 February 2017)

Abstract

We prove a necessary and sufficient condition for embeddability of an operator system into O_2 . Using Kirchberg's theorems on a tensor product of O_2 and O_∞ , we establish results on their operator system counterparts S_2 and S_∞ . Applications of the results, including some examples describing C^* -envelopes of operator systems, are also discussed.

2010 *Mathematics subject classification*: primary 46L06; secondary 46L05, 46L07, 47L25.

Keywords and phrases: operator systems, exactness, C^* -envelopes, Cuntz algebras, tensor products.

1. Introduction

Operator systems with universal generators for some well-studied C^* -envelopes have attracted considerable interest in recent years. Zheng [21] introduced the operator system S_n generated by Cuntz isometries and, later, in [17], Paulsen and Zheng explored tensor products and nuclearity for this operator system.

In 1977, Cuntz [5] introduced the C^* -algebras O_n ($1 \leq n \leq \infty$). These were the first explicit examples of simple infinite separable C^* -algebras. Cuntz proved that his algebras are simple and purely infinite and independent of the choice of generators.

These algebras played an important role in the classification theory of purely infinite, simple, separable and nuclear C^* -algebras, by Kirchberg and Philips. The classification theory for separable C^* -algebras with certain properties in terms of the Cuntz algebras O_2 and O_∞ was given by Kirchberg and Rørdam (see [19]).

Kirchberg established three fundamental theorems: the embedding of separable exact C^* -algebras into the Cuntz algebra O_2 and the tensor product theorems for O_2 and O_∞ . Many generalisations were later proved by Kirchberg and Rørdam. Recently, Lupini [15] established an operator system analogue of Kirchberg's nuclear embedding theorem involving the Gurarij operator system $\mathbb{G}\mathbb{S}$.

For $1 \leq n \leq \infty$, O_n is a simple C^* -algebra, so O_n is the C^* -envelope of S_n (see [21]). This motivates our study of Kirchberg's theorems on O_n ($2 \leq n \leq \infty$) in terms of the C^* -envelopes of operator systems.

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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 π -code into r -perfect (P_r, π) -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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ISOMETRIC COMPOSITION OPERATORS ON THE FOCK-SPACES

ANURADHA GUPTA AND POOJA SHARMA

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Abstract. In this paper a necessary and sufficient condition for a holomorphic self map ϕ on \mathbb{C}^N to induce an isometric composition operator on the Fock space has been obtained. Some necessary and sufficient conditions for a composition operator C_ϕ to be a quasi-isometric and m -isometric have also been explored.

1. Introduction

Let $z = (z_1, z_2, \dots, z_N)$ and $w = (w_1, w_2, \dots, w_N)$ be points in \mathbb{C}^N , $\langle z, w \rangle = \sum_{k=1}^N z_k \overline{w_k}$ and $|z| = \sqrt{\langle z, z \rangle}$. Let \mathbb{B} denote the open unit ball $\{z : |z| < 1\}$, $S = \partial\mathbb{B}$ the boundary of the unit ball \mathbb{B} , $dm(z) = r dr d\theta$ the Lebesgue area measure on \mathbb{C} , $dV(z)$ the Lebesgue volume measure on \mathbb{C}^N , $V_N = V(\mathbb{B})$, $d\sigma(z)$ the normalized surface measure on S and $H(\mathbb{C}^N)$ the space of all holomorphic functions on \mathbb{C}^N (entire functions). For $p, \alpha \in (0, \infty)$, the Bergman-Fock space [22] $\mathcal{F}_\alpha^p = \mathcal{F}_\alpha^p(\mathbb{C}^N)$ is the space of all entire functions f for which

$$\|f\|_{\mathcal{F}_\alpha^p}^p = \left(\frac{p\alpha}{2\pi}\right)^N \int_{\mathbb{C}^N} |f(z)|^p e^{-\frac{p\alpha}{2}|z|^2} dV(z) < \infty$$

Note that, by using polar coordinates

$$\begin{aligned} \|1\|_{\mathcal{F}_\alpha^p}^p &= \left(\frac{p\alpha}{2\pi}\right)^N V_N \int_0^\infty \int_S \rho^{2N-1} e^{-\frac{\alpha p}{2}\rho^2} d\sigma(\xi) d\rho \\ &= \frac{(p\alpha)^N \int_0^\infty t^{N-1} e^{-\frac{\alpha p}{2}t} dt}{2^N(N-1)!} = 1. \end{aligned}$$

When $1 \leq p < \infty$, the space $\mathcal{F}_\alpha^p(\mathbb{C}^N)$ is a Banach space with the norm $\|f\|_{\mathcal{F}_\alpha^p}$, while for $p \in (0, 1)$, it is an F -space with the translation-invariant metric $d_{\mathcal{F}_\alpha^p}(f, g) = \|f - g\|_{\mathcal{F}_\alpha^p}^p$.

For $p = 2$ the space is reduced to the Fock space, which is a functional Hilbert space with the inner product

$$\langle f, g \rangle = \left(\frac{\alpha}{\pi}\right)^N \int_{\mathbb{C}^N} f(z) \overline{g(z)} e^{-\alpha|z|^2} dV(z).$$

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NUCLEARITY PROPERTIES AND C^* -ENVELOPES OF OPERATOR SYSTEM INDUCTIVE LIMITS

AJAY KUMAR AND PREETI LUTHRA

ABSTRACT. We investigate the relationship between C^* -envelopes and inductive limit of operator systems. Various operator system nuclearity properties of inductive limit for a sequence of operator systems are also discussed.

1. Introduction

In last few years, the development of the theory of operator systems has seen a fair amount of attention. All the important notions from the theory of C^* -algebras including exactness, nuclearity, weak expectation property and lifting properties have been explicitly defined in the category of operator systems. Associated to every representation ϕ of an operator system \mathcal{S} into C^* -algebra of bounded operator $B(H)$, for some Hilbert Space H , one can always consider a C^* -cover generated by $\phi(\mathcal{S})$ that is, the C^* -algebra $C^*(\phi(\mathcal{S})) \subset B(H)$. The minimal C^* -cover among all such representations is known as the C^* -envelope of \mathcal{S} . It is thus quite natural to ask which C^* -algebraic properties of the C^* -envelopes are carried over to the generating operator systems in terms of their definitions in the operator system category, and to what extent. Some attempts done in this direction can be found in [5, 12].

It is well known (see [2]) that for the category of C^* -algebras, inductive limit preserves many intrinsic properties, viz., exactness, nuclearity, simplicity etc. The analysis of inductive limit of ascending sequences of finite dimensional C^* -algebras, known as approximately finite dimensional (AF) C^* -algebras, has played an important role in theory of operator algebras. Existence of inductive limits in the category of operator systems has been shown in [10]. But unlike in the category of C^* -algebras, there are several notion of nuclearity in the operator system category (see [7–9]). It is thus natural to check if these nuclearity properties are preserved under operator system inductive limit. This

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Manipulating Narratives

GARIMA MANI TRIPATHI.

Karl Marx once said that the ideas of the ruling class are in every epoch the ruling ideas. This is apparently relevant in recent times, when many minority community people have been lynched on petty issues like beef-trading (or mere suspicion of that). Such attacks are due to manufactured and divisive narratives being imposed on the hitherto harmonious social order. Unless these narratives are questioned and countered through an affirmative and inclusive action, India's composite fabric could be subjected to a false consciousness of a few individuals and imposed hegemonic narratives of the ruling class.

Since India has a pluralistic arrangement of society, it is important that narratives are consciously chosen and publicised so that the marginalised sections of the country do not feel threatened as 'others'. When India became independent, Nehru deliberately adopted 'secular-developmental' narratives so as to nurture the fledgling nation's social set-up that stood shaken by the partition on religious narratives. If the nation has survived and flourished as a democratic secular country in the last seven decades, it is because of the emphasis on the grand narratives like secularism as the core narratives propelling our socio-political lives. However, the engendering of narrow, concentrated and religion-centric narratives in recent times are a matter of concern. The issue of beef-trading or protection of cow is just one of several issues that are being invented to impose the concept of 'others' on the minorities.

Cows are suddenly being venerated to a higher pedestal where they cannot be killed or consumed as meat. The issue has been portrayed as being a matter of 'concern' to the majority community. Once narratives are usually passed on through any sources (sometimes orally and some-times through manufactured whispers), they get manipulated in the transition process from one group of people to another. As a result, these narratives are leading to chaos and unrest in different pockets of the country.

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The manipulation of the narratives is being attempted in several ways. *First*, the Vedic texts and scriptures are being rewritten or are being translated differently. References to beef-eating in the earlier versions, though debatable, have been quietly modified through due contestation. School texts are being rewritten so as to hegemonise the young minds towards the majoritarian views. We are now being taught that the cow is the holiest of animals (without objectively testing the same).

Second, business firms and entrepreneurs are being encouraged to emphasise on the 'holy' aspects of the cow. There is a Bangalore-based firm that sells distilled cow urine. The Haridwar based Patanjali group manufactures at least five products using cow urine, the utility of which is yet to be established scientifically.

Third, the state is also chipping in through legislation to accord a pivotal status to the cow and even attempt a cow slaughter ban. The just notified Prevention of Cruelty to Animals (Regulation of Livestock Markets), Rules, 2017 will hurt millions of poor farmers and squeeze the country's Rs 1 lakh crore meat and allied industries. The worst hit will be mostly the Muslim meat and leather traders who have been at the receiving end of the cow narrative.

Fourth, the public intellectual class in India are being discouraged to speak against the project of narrow narratives. As Romila Thapar points out in her recently edited book, *The Public Intellectual in India* (Aleph, 2017), the liberal space in India is threatened by religious fundamentalism, big business, and, worryingly, a government that appears to be tacitly encouraging the attack on freedom of expression, secular values and rational reading of history.

THE overt emphasis on such narrow narratives has several implications. *First*, issues like the cow have come to symbolise the assertive politics of one group using the majority community's tag to shame the minority groups. The new-found power through electoral politics is being used by these

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to satellites, missile defence systems to cyber warfare, Israel is leading the world. The most important thing is that Israel has developed in its arms trade 'new weapons' and retrofitted 'old ones' so that they remain effective, relevant and deadly on a constantly changing battlefield. Israel remains a top end arms exporter with weapons alone constituting about 10 per cent of its overall exports. It invests about 4.5 per cent of its GDP on research and development (R & D), 30 per cent of which goes to the military. A country of only eight million people and without natural resources, Israel has the third largest number of companies after the US and China. Israel is, as the authors conclude, a 'disruptive innovator' and a laboratory for the rest of the world.

It is this failure of innovation that India mourns in its MIC, characterised by regressive growth. This is rather unfortunate since India

spends a huge money on arms imports, due to domestic MIC's inability to meet quantitative and qualitative requirements. A failed MIC is not only embarrassing but also robs the country of 'strategic autonomy' and constrains its performance as a regional security actor.

India has an opportunity to fix its problems since military modernisation is quite in vogue all over Asia along with reforms in domestic MIC. The focus is on creating a twentyfirst century defence industry and defence economy characterised by overarching target of self sufficiency. India's military catch-up and leapfrogging is possible only through engineering the right kind of model and dovetailing the same in Indian circumstances. While many laudable initiatives have been taken in the last couple of years, more needs to be done to pull India's MIC in the right direction. ■

WOMEN'S WORLD

The 'Madam' as Defence Minister

GARIMA MANI TRIPATHI

Men define women not as 'herself' but 'relative to them,' wrote Simone De Beauvoir in *Second Sex* (1949). While Ms Nirmala Prasad's appointment as the first (full-time) woman Defence Minister is a welcome step, the patriarchal perspective identified by Beauvoir pervades Indian society where nationalism, race, border etc. are all part of the grand masculine narrative of subjugation, dominance and power. No wonder, the 'hegemonic masculinity' was evident in examples like jokes that went viral on social media poo-hooing her appointment as the Defence Minister.

Paul Sartre talked of human beings endowed with existential freedom wherein they become 'being for itself (*pour-soi*)'. However, Sartre thinks that the aforesaid transcendental freedom has eluded womanhood in most social systems where they are doomed in imminence to remain 'being in itself (*en-soi*)', with the sole exception of some Scandinavian countries where women enjoy equal privileges and participation in political life. In India, women continue to live under subjugation. They are under-

represented in government and corporate jobs and the position is no better in the unorganised sector. In fact, the percentage of female workforce has slid in India from 42.6 in 1993-94 to 27.4 in 2015-16. Even Nepal and Bangladesh are miles ahead of us. The political arena is an extension of this anomaly despite the so-called 73rd and 74th Amendments to the Constitution.

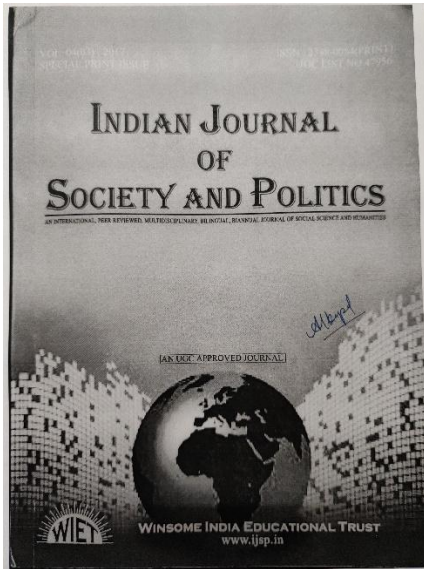
When Indira Gandhi reached the political pyramid, it had less to do with her gender and more to her dynastic lineage. Women in general have struggled in India for a reasonable participation in the political process and some of them neutralised their feminine outlook to stay relevant in the political arena. Very few women in Indian politics could benefit from their 'acquired' feminine outlook. From this perspective, her appointment could be the BJP's propensity to adopt the umbrella politics of the Congress to pander to the intellectual class Dalits, Muslims, women etc. where they make an endeavour to reach the wider classes of citizens outside their domain.

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THE DIALECTICS OF INSTITUTIONALISATION AND RADICALISATION IN SOCIAL MOVEMENT

ALKA PAJ

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ABSTRACT

Movements in contemporary times are not radical at one moment and then institutionalised at another moment instead they are caught in a dialectic process of the two moments and sometimes the two process are simultaneously maintained. They are trying to maintain themselves at both the levels and that there exists a constant struggle between 'organizational' and 'radical protest' imperatives of the movements. There is a back and forth flow mechanism between the two moments. There is a cyclical relation between these moments, conceptualized as 'cycles of protest'. Movements oscillate between moments of institutionalisation and radicalisation, and thus they hold a dialectical relationship between them. And the various aspects of the dynamics of this dialectical relationship are: organizing, framing, networking and alliance making. Thus a period of 'visibility phase' of the movement is followed by a 'latency phase' where the movement exists in the form of 'hidden networks'. This can be understood in terms of 'struggle phase and dialogue phase' or as 'politics of contention and politics of engagement'.

KEY WORDS: Social Movement Organization, Institutionalisation, Radicalisation, Autonomy.

In its beginning a social movement is amorphous, poorly organized, and without form, the collective behavior is on a primitive level, and the mechanisms of interaction are the elementary spontaneous interchanges. But, he continues, As social movements develop, it takes on the character of a society. It acquires organization and form, a body of customs and traditions, established leadership, an enduring division of labor, social roles - in short, a culture, a social organization and a new scheme of life. (Blumer, 1969, p. 99)

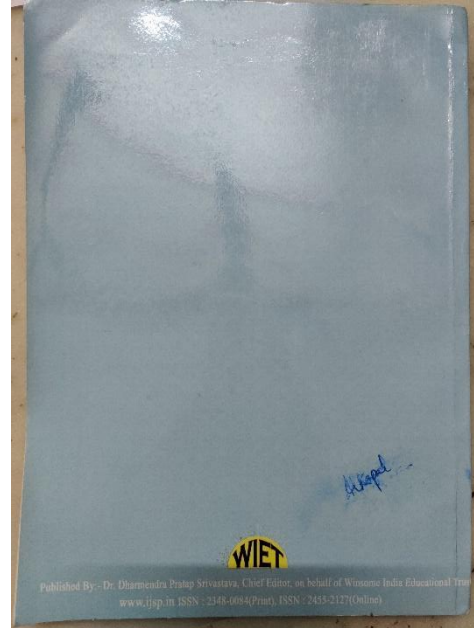
This paper basically tries to map the various theoretical dimensions of the interaction between social movements and institutions. The terrain is first laid out by the cross-fertilisation of the two sets of literature by bringing the concepts, categories, and logics used by them for analysing these interactions. The Social Movement literature has pointed out that the trajectory of their interaction with institutions can move in different directions, from being institutionalised with in itself to being institutionalised in the formal terrain of politics and most of the times maintaining both the dimensions simultaneously and still retaining its movemental and fluid nature by way of social movement organisations, coalition or alliance building, and movement not working. The paper is divided into seven sections: The first section, tries to chart out the different trajectories into which a movement can settle into.

The second section discusses those scholars who have tried to use the concepts used by the literatures on social movements to understand institutional change. The third section focuses on the aspect of movement as 'challenges' and movement as 'institutional processes'. The fourth section tries to evaluate the importance of social movement organisations. The fifth section focuses on the 'latency' and 'visibility' phase of movements. It argues that both the phases correspond to the 'institutionalisation' and the 'radical' phase or the 'latency' and 'struggle' phase of the dialectic of movements. The sixth one is a short section on two case studies of 'National Alliance of People's Movement (NAPM) and Tata Forum (TF)'. By applying the theoretical foundations over the empirical observations made in all the sections and the case studies the last section tries to conclude the paper.

The source of the problematic from which this research work took its inspiration is based on certain empirical observation. On one hand we find that movements and parties are mutually supportive of each other and mostly what we observe is that, movements leading to some organisational structures (political parties) or that political parties leading to movements and sometimes the flow mechanism from party to movement and from movement to party to such that their boundaries become blur to the observer. This for instance the case of Indian National Movement which

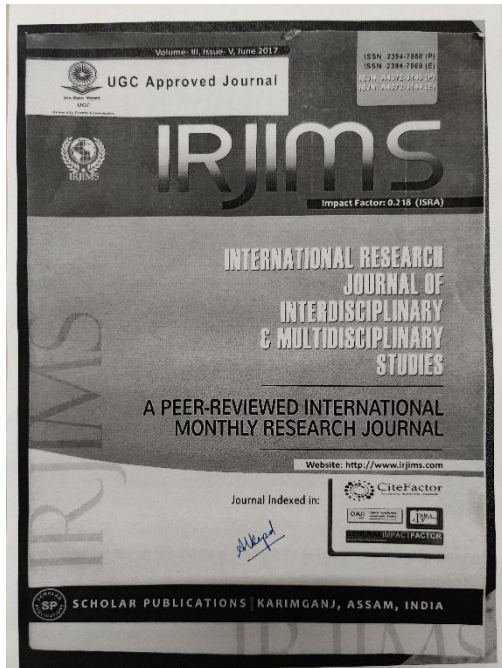
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**Women and the Hindu Personal Law in India:
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Abstract
 The whole plethora of steps being taken by the state, in terms of legal injunctions, affirmative actions, and welfare schemes designed to provide socio-economic and political benefits to women in particular, is a reflection of the whole debate on 'empowering development'. Several policy documents and debates recognise the significance of addressing 'rights to land' in the context of challenges to development. Women face multiple barriers in accessing and benefitting from such rights and often cannot realize their transformative effects. Such barriers include inadequate legal standards and implementation of laws as well as discriminatory social norms, attitudes, customs, and traditions. The result is that women are less likely than men to have secure land rights. In the above context it would be pertinent to discuss the issue of 'land rights' to women in India and it is in this context, that an analysis of the codification of the Hindu Code Bill becomes necessary but such an analysis should be done both in terms of its historical contextualisation and the rights and opportunities that flow out of it. The notion of opportunity over here implies both the presence of rights and also the presence of a set of circumstances which facilitates the exercise of rights. When contrasted with historical antecedents the Hindu code bill was definitely a step forward since it did provide certain legal claims to property ownership to women but when it comes to the creation of opportunities, it failed because it could not deconstruct the ideologically constructed gendered spaces and gendered roles which truncated the legal rights.

Introduction: The whole structure of gendered spaces and gendered roles is the result of ideological reproduction by way of every day practices, and custom with its strong anchoring in history becomes the modality through which these ideological structures of patriarchy are reproduced in every day relations. The idea of division of labour in terms of gender should be viewed as a historical juncture rather than a moral claim, and it is this

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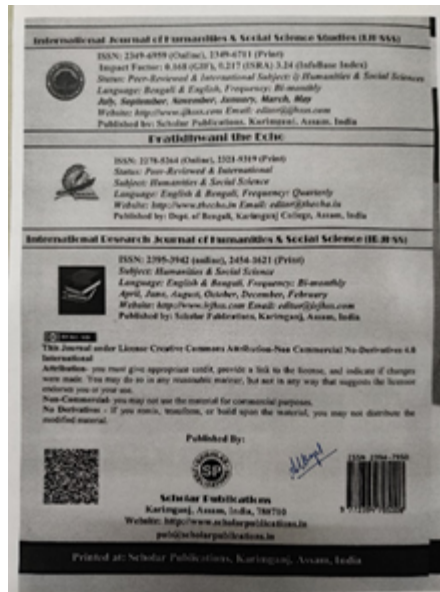
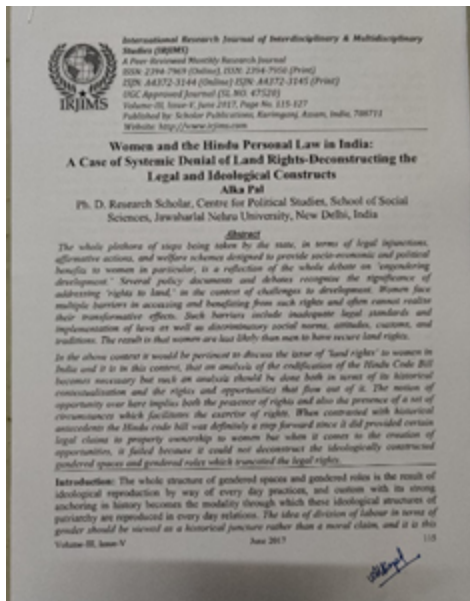
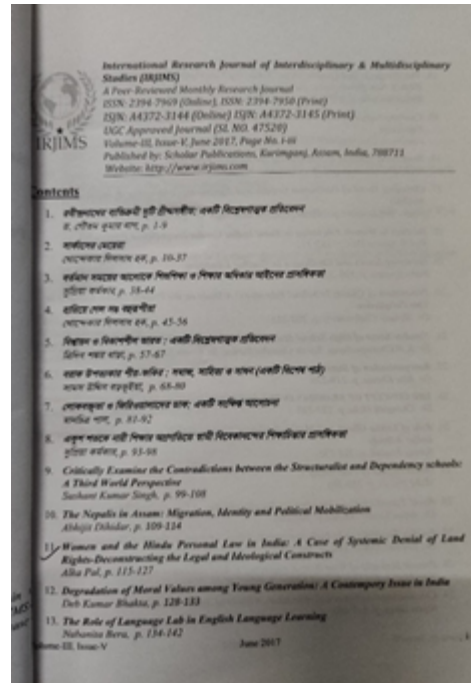
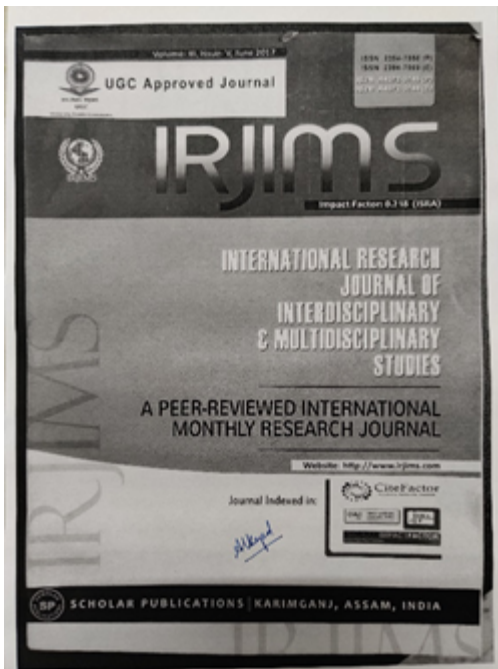
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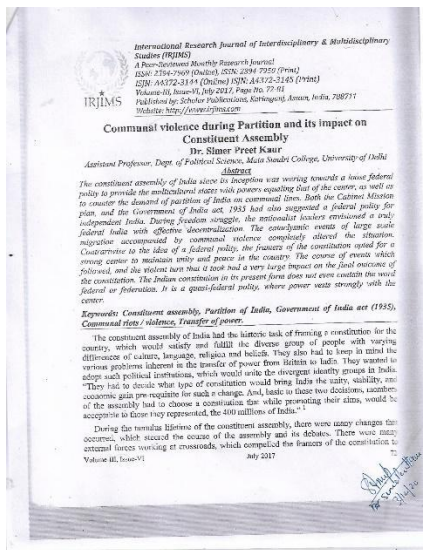
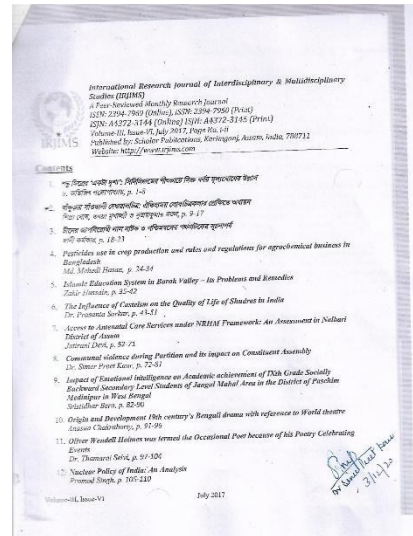
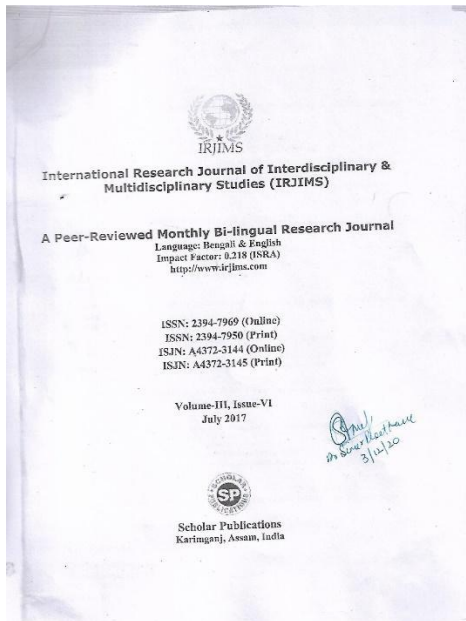
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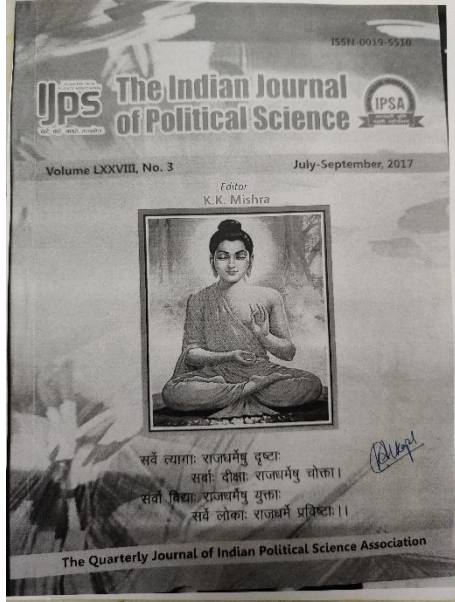


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THE LAND QUESTION AND ITS RADICAL NATURE: BRINGING THE DEBATE ON LAND AND LAND RIGHTS MOVEMENTS BACK TO THE FOREFRONT

Alka Pal

The article provides a brief discussion on the various conceptualisations which have tried to make sense of the land rights movements. For instance Michael Levin argues that how Karl Polanyi's concept of a 'counter-movement' and David Harvey's concept of 'accumulation by dispossession' and even Partha Chatterjee's concept of 'political society' fails to do complete justice to the specificity of land rights movement simply because they provide sweeping generalisations and try to club land rights movement with other poor people's movements. Not realising that land being an issue of livelihood resource can throw up radical protest movements. A distinction has been made between struggles for land reforms and struggles for land acquisition. The article broadly tries to map the movement scenarios: framing, organisation, networking and alliance making done by the movements. And to see that, to what extent these can help in maintaining the autonomy of the movement and thereby allowing it to remain both institutionalised and a radical movement at the same time.

Property and its acquisition break social bonds and drain the life sap of the community. The unemployment involved plays havoc, world over and generates a force that can coax or coerce peoples to deeds of injustice and of wholesale horror.

—Rabindranath Tagore, from *The Robbery of the Soil* (1992)

The struggle for land rights is based on the maxim of 'land to the tiller'. The maxim finds its theoretical basis in John Locke's 'labour theory of property' but the same theory can be used by the state to appropriate land. Under the guise of the Lockean rationale of 'higher and best possible use of land', the state has been expropriating land from what it considers as the low value users (peasants) and passes it to capitalist classes who can make better use of the land and create profit, which it is presumed will finally lead to the betterment of all (the trickle down effect) and which in reality rarely happens. The article provides a brief discussion on the various conceptualisations which have tried to make sense of the land rights movements. For instance Michael Levin argues that how Karl Polanyi's concept of a 'counter-movement' and David Harvey's concept of 'accumulation by dispossession' and even Partha Chatterjee's concept of 'political society' fails to do complete justice to the specificity of land rights movement simply because they provide sweeping generalisations and try to club land rights movement with other poor people's movements. Not realising that land being an issue of livelihood resource can throw up radical protest movements. A distinction has been made between struggles for land reforms and struggles for land acquisition.

There has been a lot of empirical literature on land rights movements in India which basically focuses on regional or state level case studies. But not much of theorisation has been done on the issue of movement scenario that might be specific to the land rights issue. The article is divided into three broad sections. The first section basically talks about the complications around which the question of land is contextualised and how to make sense of the specificity of the land rights movement so that we can avoid the fallacy of clubbing many issues or similar to the radical issue of the 'land question'. The question of land as a livelihood resource is a somewhat radical issue and can create struggles which are radical in nature. This section also delves into the complex nature of land related laws and the divided powers of the centre and the state to legislate on land complicates the issue more. The second section brings in the movement scenario for land reforms. A distinction is made between the issue of land reform and the issue of land acquisition. The phase of struggles for land reforms was a radical one mainly because it was guided by the left oriented parties which, views the possibility of social change by means of a radical violent revolution thrown by the masses. The third section opens the discussion on the

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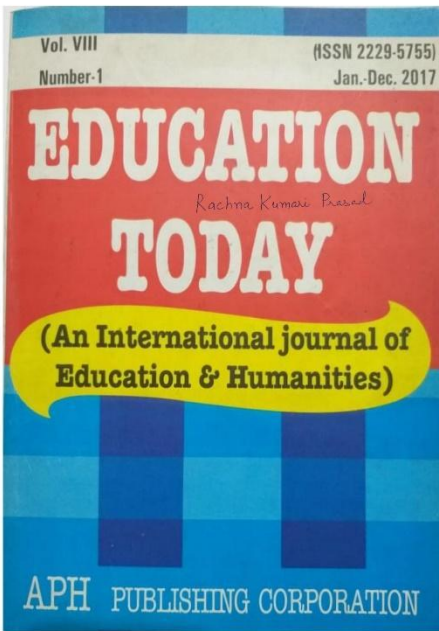
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Rachna Kumari Prasad

Environment and Development: A Tribal Perspective
 Rachna Kumari Prasad*

On every 5th of June we celebrate environment day and also promise to do so many things in order to maintain the ecological harmony and peace. But does the issue of environment is just restricted to planting trees, maintaining ecological balance and conservation. What about the people who are dependent on it? Are we also trying to protect them and their livelihood? It is very important to look into the concerns of environment from a broader perspective.

The issue of environment and development in contemporary times has become a matter of great discussion and debate. There are multiple perspectives involved in it. Environment has not only remains to be more important to understand the complexities involved in it. Environment has not only been about nature and its diversity but for the tribals it is a matter of livelihood, survival and identity. It is from the viewpoint it becomes important to understand how the modern development and its uneven process has led to massive protest, deprivation, marginalization, disempowerment and dissent. This paradox of development and its impact on our nature becomes a matter of grave concern. This paper tries to research questions of environment, development and its resources are accessible in today's context it is very sensitive to discuss how environment and its resources are accessible to tribals who are dependent on their produce for survival.

On the one hand there is possession of huge mineral wealth in mineral rich states such as Chhattisgarh, Jharkhand and Orissa but still the people are poor? The growth led model of development has hardly done anything to improve the livelihoods of adwasi households. Maximization of growth rate cannot be an end in itself nor does it ensure economic equity and social justice.

Many recent ecological critiques of development process have argued about the impact of development and destruction of ecology resulting in poverty and deprivation. Because the poor especially the tribals and forest dwellers in most developing countries have to depend directly on natural resources such as land, water and forest, any exploitation and commercialization of these resources tends to threaten the very survival of the poor.

The present work talks about two major schools of thought. One privileges the issue of dignity, identity and rights of the tribals and focuses on the question of their survival while the second give importance to the environmental concerns.

Scholars and social activists such as Pradip Prabh, Madhu Sarin, Anab Sen & Esther Lahveed, B.K.Roy Burman, Susha Vasani, D.C.Shah, Yalindra Singh Sirodia and Nandini Sunda bery & M. W. Buch and Pravin Sethi can be grouped within the second school.

Pradip Prabh argues to integrate conservation with sustainable livelihoods, which will restore dignity for millions of the tribal people and forest dwellers (*The Right to live with Dignity*, 2004). He further states that a new governance system in the forest will be in place as the tribals will participate in the management of forest.

On the other hand, Stuart Corbridge, Sarah Jewitt and Sanjay Kumar focus on the critical issue confronting the state of Jharkhand in bringing about a sustained and all-round development of the region without forfeiting its ethnic and environmental concerns. They explore how livelihoods are made and reshaped, environments are managed and contested and engage in debates including

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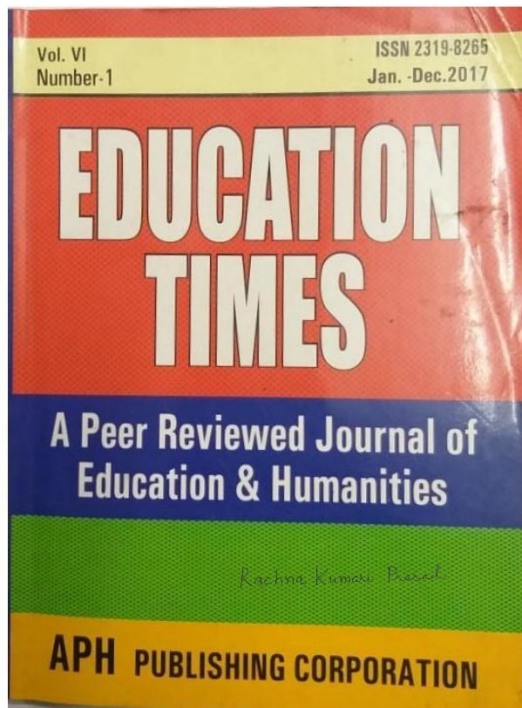
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Rachna Kumari Prasad

Human Security

Rachna Kumari Prasad*

Traditional idea of security is concerned with the use, or threat of use, of military force. This notion considers force as the principal threat to security and also principal means to achieve security. Non-traditional idea of security questions the earlier understandings of security which was strictly restricted to military threats. It further tries to locate three specific issues such as security for whom, security from what and how in the long run it can be achieved.

Human security is a contested space. There are differences amongst the scholars about what exactly would be the areas of human security. In the post-globalization era it has gained more significance. Rather than being a perspective, it remains a value to work upon. The global acceptance of such a notion is the need of the global world.

In contemporary era of globalization when there are lots of security issues in the form of threats, violence and human rights violations, the understanding of security in general and human security in particular becomes important. The contemporary notion of security goes beyond military threats and issues of national interest. The human idea of existence, survival, livelihoods and rights gives a more inclusive dimension to the idea of security. The traditional notion of security remained very limited and could not provide an answer to the human deprivation, marginalization and disempowerment. This denial of rights and benefits could be located within multiple issues.

In the present time the importance given to people's security has grown largely due to the rising occurrences of civil wars and intra-state conflicts involving huge loss of life, ethnic cleansing, displacement of people within and across borders and disease outbreaks. The classical notion of security could hardly resolve conflicts that arise over cultural, ethnic and religious differences as in Central Asia, Africa and Eastern Europe (Tow and Trost, 2000). The rising concern for human rights, democratization and human intervention further led to the search for new security perspective.

Human security is a new concept to understand human vulnerabilities, keeping human in the central. It challenges the concept of national security. The traditional notion of security was restricted to territorial, national and nuclear security. It keeps human life as a central objective of national and international security. It emerged as the state centered concept of security was found to be incomplete for understanding human vulnerabilities in contemporary world where actors for war are no longer state. These global threats are diseases, natural disaster, poverty and homelessness.

The proponents of human security give importance to individual than state. The state centric model emphasizes the need to secure the state from the insecurities internal and external. In contrast the human security concentrates on the security of individual. The main thesis of human security is that security risks should be assessed with the people-centered view in mind and with the assumption that when a human faces a threat, so does international security (Burgess and Grans, 2012, p. 101).

The idea of security has become more inclusive and talks about different economic, social, political, military and non-military dimensions with more focus on interdependence, transnational and multinational organizations, free market and individuals.

Human security includes number of research fields such as development studies, gender relations, strategic studies and human rights. The concept is multifaceted and so it cannot have one objective understanding. The difference between the narrow notion of the concept (freedom from fear) and broader notion of the concept (freedom from want) still remains an idea to be debated.

Human security and its discussion were held during 1860s at the foundation of the International Committee of the Red Cross and during the 1940s in the UN charter (Gill, 2012: 189). Its formal emergence can be traced to the publication of the human development report of 1994, issued by the United Nations Development Programme (UNDP, 1994). The report defined the meaning of human security as 'safety

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Political participation leading to life satisfaction among rural women

Poonam Vats

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Life satisfaction is a measure of well being and may be assessed in terms of mood, satisfaction with relations with others, with achieved goals, self concepts and self perceived ability to cope with daily life. It can reflect experiences that have affected a person in a positive way. The Aim of the study is to find out the effects of political participation and non participation on life satisfaction of rural women. The sample consisted of 50 rural women who have are active in politics and 50 rural women who are non-active in politics. The age of the participants ranged from 40 to 50 years. Two scales used to assess the objective are: The Satisfaction with life scale (SWLS) and Panas Scale. On life satisfaction scale it was found rural women who are active in politics are more satisfied in their life as compared to the rural women who are non-active in politics. It was also found that politically active women reported high on positive affect and low on negative affect as compared to women who are politically non-active.

Keywords: rural women; political participation; life satisfaction

Life Satisfaction is a way a person perceives how his or her life has been and how they feel about where it is going in the future. It is having a favorable attitude of one's life as a whole rather than their feelings. It means satisfaction in different aspects of life relating to family, health, leisure activities, social relationships, participating in politics, cultural and economical activities. Using survey data, it was found that individuals who are more satisfied with their lives are more likely to turn out to vote and participate in the political process through other avenues. Studies on one hand shows that people who engage more in politics are more satisfied with their lives (Zhong & Cheng, 2002) whereas on the other hand, many studies like Barnes and Kaare (1979) shows that higher levels of life satisfaction are associated with a dampened inclination to participate in protests. It was also seen that people who vote more are more satisfied in the life. The way people recognize themselves as happy or satisfied with their lives might mediate their way of participating in the society, socially but also politically. Happiness and life satisfaction might increase citizen's autonomy, competence and sense of relatedness, but political participation might also affect individual's life satisfaction, when a positive relationship between political participation and life satisfaction exists, the causal pathways run in the direction rather than political participation leading to happiness, there seems to be more evidence that happiness results in political participation. Participation in families, workplaces and political system will increase levels of happiness. Indeed, people who are not intrinsically motivated can easily find participation demanding and withdrawal of the process is not adequately managed. In such a perspective it is essential to realize what resources must be provided to the citizens in order to grant them access to participation. In fact, even though flow is intrinsic in nature, it does not mean that it cannot be triggered by extrinsic motivations that become intrinsic during participation. If a citizen engages in participation, experiencing a true positive interaction results in a sense of growth can transform.

Aim of the study

The aim of the study is to find out the effects of political participation and non-participation on the life satisfaction of rural women.

Objectives of the study

- To find out the life satisfaction of politically active and non-active rural women.
- To find out the positive and negative affects of politically active and non- active rural women.

Method

Participants

The purposive sampling technique was used to select the participants. Sample consisted of 100 rural women, out of which 50 women were politically active and 50 women were non- active. The age of the participants ranged from 40-50 years.

Instruments

Two scales were used to assess the objectives which are as follows. The Satisfaction with Life Scale (SWLS) was used to assess the satisfaction of politically active and non-active rural women's life. It is a short 5-item instrument designed to measure cognitive judgment of satisfaction with one's life.

PANAS Scale was used to assess the positive and negative effect of politically active and non-active rural women. It is a questionnaire designed to assess the Positive and Negative effects. This questionnaire has 20 items, 10 to positive effect and 1- to negative effect.

Statistical analysis

t-test was used to analyze and interpret the results

Procedure

Keeping in mind the purpose of the study, purposive sampling technique was carried out. The age of the participants ranged from 40-50 years. The sample belonged to the rural area where 50 participants were politically active and 50 were non-active. Life

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Factors responsible for political participation among rural women

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Participation means that people are closely involved in the economic, social, cultural and political process that affects their lives. Women are a major force behind people's participation in the life of society as they play a leading role in the emergence of groups, organizations and movements worldwide. Levels of political awareness of women are conditioned greatly by the political culture of the area, the approach of political parties towards them, and the quality of the local leadership. Political socialization is the gradual learning of the norms, attitudes and behavior acceptable to an ongoing political system. Political participation of women can be defined as the degree of equality and freedom enjoyed by women in shaping and sharing of power and in the value given by society to this role of women. This paper attempts to throw light on factors which play a major role in political participation of rural women depicting the role of family, peer, education, party affiliation etc. The implication of this paper would be to recognize the contribution of rural women to politics and in the decision making process by identifying the factors that affect their participation in politics. It would help in strengthening the democracy by closing gap between the decision makers in government and social movements where women prevail.

Keywords: political socialization, rural women, political attitude

Participation is an essential element of human development whether it is economic, social, cultural or political field. The participation may be direct, as in community projects, welfare organizations or it may be indirect through elected officials and representatives. In the latter, the degree of participation will depend on the extent to which the election process makes the officials or representative bodies responsible for public opinion. Individuals may participate through non-governmental or statutory bodies. In the first place, there can be no true democracy of the people without equal participation of women and men in all spheres of life and levels of decision making (Karl, 1995). There are multiple contexts of women participation. These are:

- Participation as voters and candidates in elections
- Political attitudes such as awareness, commitment and involvement in politics and autonomy in political action and behavior.
- Their impact on the political process.

There is need for policies that involve empowering local authorities and communities to develop strategies that combine the empowerment of communities and rural women. The representation and participation of women in local governance is directly linked to the advancement of women. To ensure that the decisions that affect women's lives are taken seriously, women should not be passive bystanders in their own development but should be proactively involved to ensure that the socio-economic patterns that marginalize and keep them dependent are changed (Kurebwa, 2016). Despite having potential, and a growing interest among women in taking part in the decision making processes, women's representation and participation in local governance still remains very low in Zimbabwe (Ekou, 2006). The participation by women at local rural level is an excellent way in which women can break down the barriers. Still, in a country like India, women participate in voting, run for public offices

and political parties at lower levels more than the men. The level and forms of women's participation in politics is largely shaped by cultural and societal barriers in the form of violence, discrimination and illiteracy. Causal factors such as economic, religious, social and cultural also contribute to women's low political participation (Kassa, 2015).

Political socialization is the gradual learning of norms, attitudes and been acceptable to an ongoing political system (Sigel, 1965). It is a process by which a person acquires political values, attitudes, interests and knowledge of the political community. There are four aspects of political socialization. They are as follows:

- The development and any subsequent changes in a psychological identification with a party.
- The development of political interest
- The agents that help generate political interest
- Party identification in the form of status and role.

Family

The childhood experiences in the family strongly affect the formation of attitudes and behavior patterns of adults has long been held by social psychologists and more recently, political scientists who have studied the process of political socialization (Dennis, 1973). Family tends to be the most important source of political socialization as a person spends far more time as a child with their family and tend to acquire the family's habits, behaviors and attitudes. Parents who take an active role in politics and vote in every election often influence their children to vote and participate later when they become adult (Greenstein, 1969). Young people from homes where political conversations are rare and airing controversial viewpoints is discouraged, tend to abstain from politics as adults (Saphir & Chaffee, 2002).

School

The most important task of schools as agents of political socialization is passing on of knowledge about policies, programs and work of government to the student. The student who

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-डॉ. मोनिका मिश्रा

संस्कृत विभाग,

माता सुंदर कलेज, दिल्ली विश्वविद्यालय

वेद विश्व का प्राचीनतम साहित्य है, वेद के अंतर्गत अनेक शाखाओं में प्रचलित चार वैदिक संहिताओं को परम्परागत रूप में माना जाता है और उन पर लिखे गए व्याख्यात्मक ग्रंथ ब्राह्मण नाम से माने जाते हैं।

ब्राह्मण ग्रन्थों के दो भाग हैं-

1. शुद्ध ब्राह्मण, जिनमें वेद मंत्रों की व्याख्या तथा कर्मकांड का प्रतिपादन है।
2. आरण्यक, जिनमें दार्शनिक तथा आध्यात्मिक चिंतन पाया जाता है।

इसी चिंतन का चरमोत्कर्ष आरण्यक ग्रंथों के उपनिषद् खंड में प्राप्त होता है। उपनिषद् शब्द की रचना उप-नि-षद्+तु (सद्) धातु से क्विप् प्रत्यय का योग करने से होती है, षद्+तु धातु के विशरण (विनारा), गति (ज्ञान) और अवसादन (निषिद्धीकरण) तीन अर्थ हैं। उपनिषदों की संख्या काल क्रम से धीरे-धीरे बढ़ते हुए 100 से ऊपर आ पहुँची है। अथर्वब्राह्मणोपनिषद् से लेकर हेरम्बोपनिषद् तक लगभग 120 उपनिषद् प्राप्त हैं परन्तु प्राचीन वैदिक शाखाओं से निकटतम तथा साक्षात् संबंध रखने वाले 15-20 उपनिषद् ही उपलब्ध हैं।

उपनिषदों में भारतीय संस्कृति के विभिन्न पक्षों जीवनमूल्यों तथा नैतिक मूल्यों के दर्शन होते हैं, उपनिषद् मात्र दर्शन ग्रंथ नहीं अपितु उपनिषदों के मंत्र अकृष्ट काव्य के उदाहरण हैं, उनमें परवर्ती साहित्य में प्रतिसंघटित अलंकार, गुण, लीला, रस, ध्वनि आदि काव्यतत्वों के पूर्वरूप तथा उनके निदर्शन प्राप्त होते हैं। वैदिक साहित्य के अनुशासन से स्पष्ट होता है कि महाभारत और रामायण से प्रारंभ होकर कालिदास, भारवि आदि के काल में जो काव्य परंपरा प्रवाहित होती रही उसके मूल वेदों और उपनिषदों में भी विद्यमान है, वैदिक ऋषि व्यास, वाल्मीकि के प्रेरक हैं उन्होंने काव्य की परंपरा चलाई, काव्यप्रस्थान का निर्माण किया, जिस पर भवती कवि चले और उनके पीछे-पीछे कालिदास, भारवि, भवभूति आदि भारत

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डॉ० कल्पना शर्मा

प्रस्तुत शोध पत्र के शीर्षक के अंतर्गत हनुमान् रामायण के महत्वपूर्ण पात्र के चारित्रिक विशेषताओं को प्रकाश में लाने का प्रयास किया गया है सर्वप्रथम उनके जन्म तदनन्तर विविध घटनाक्रमों में उनके द्वारा अभिव्यक्त विचारादि के आधार पर प्रत्यक्ष हुए उनके दार्शनिक, वैज्ञानिक, विवेकी स्वरूप को प्रकट किया गया है।

हनुमान जन्म - श्रीमद्वाल्मीकीय रामायण जन्म के विषय में कहा गया है-

मारुतस्यौरसः श्रीमान् हनूमान् नाम वानरः।

वज्रसंहननोपेतो वैनतेयसमो जवे॥'

ऐश्वर्य वानर वायुदेवता के औरस पुत्र थे हनुमान। उनका शरीर वज्र के समान सुदृढ़ था। वे तेज चलने में गरुड़ के समान थे। सभी श्रेष्ठ वानरों में वे सबसे अधिक बुद्धिमान और बलवान् थे।

सर्ववानरमुख्येषु बुद्धिमान बलवानपि।'

पुराण में हनुमान जन्म की कथा इस प्रकार प्राप्त होती है। समुद्रमन्थन के समय विष्णु ने देवताओं और दैत्यों में अमृत-वितरण के लिए मोहिनी अवतार लिया। यह देख कर्पूरगौर नीलकण्ठ बहुत चकित हुए।

उनका रेतस् स्खलित हुआ जिसे सप्तर्षियों ने शिव की ही प्रेरणा से राम-कार्य सिद्धि के लिए किया। शिव के एकादश रुद्रावतार के रूप में हनुमान का जन्म हुआ। माता अंजना के तप से प्रसन्न वायुदेव के माध्यम से केसरी और अंजना माता को हनुमान जी को पुत्र रूप में प्राप्ति हुई।

शिक्षा - संपूर्ण शास्त्र, वेद-वेदाङ्ग, कलाओं की शिक्षा हनुमान् को सूर्यदेव ने दी।

ਮੀਡਿਆ ਅਤੇ ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ

ਡਾ. ਹਰਵਿੰਦਰ ਔਲਖ

“ਇਹ ਉਹ ਧਰਤੀ ਹੈ ਜਿਥੇ ਵੈਦਿਕ ਸੰਸਕ੍ਰਿਤੀ ਜੰਮੀ, ਪਲੀ ਤੇ ਜਵਾਨ ਹੋਈ। ਇਥੇ ਹੀ ਪ੍ਰਾਚੀਨ ਗ੍ਰੰਥ ਰਿ-ਗਵੇਦ ਰਚਿਆ ਗਿਆ।” ਇਹ ਕਥਨ ਉੱਘੇ ਵਿਦਵਾਨ ਡਾ. ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੋਹਲੀ ਦਾ ਹੈ। ਉਹਨਾਂ ਕਿਸੇ ਤਰ੍ਹਾਂ ਦੀ ਅੱਤਕਥਨੀ ਤੋਂ ਕੰਮ ਨਹੀਂ ਲਿਆ ਸੀ। ਸੱਚੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਪ੍ਰਾਚੀਨ ਕਾਲ ਤੋਂ ਹੀ ਸਾਹਿਤ ਨੇ ਸਾਡੇ ਸਭਿਆਚਾਰ ਉੱਪਰ ਨਾ ਮਿਟਣ ਵਾਲਾ ਪ੍ਰਭਾਵ ਪਾਇਆ ਹੈ। ਉਸ ਸਮੇਂ ਭਾਵੇਂ ਸੰਚਾਰ ਦੇ ਸਾਧਨ ਬਹੁਤੇ ਨਹੀਂ ਸਨ, ਬਹੁਤ ਘੱਟ ਜਾਂ ਨਾ ਗੌਲੇ ਜਾਣ ਯੋਗ ਹੋਣਗੇ ਪਰ ਉਸ ਸਮੇਂ ਵੀ ਸਾਹਿਤ ਨੇ ਸਾਡੀ ਰਹਿਣੀ-ਸਹਿਣੀ, ਸਾਡੇ ਆਚਾਰ-ਵਿਚਾਰ, ਸਾਡੀ ਸੋਚ 'ਤੇ ਅਮਿਟ ਪ੍ਰਭਾਵ ਛੱਡਿਆ ਸੀ।

ਜਿਵੇਂ ਕੁਦਰਤ ਆਪਣੇ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਕੰਮ ਕਰਦੀ ਹੈ ਤਿਵੇਂ ਮਨੁੱਖੀ ਸਮਾਜ ਦਾ ਸੰਚਾਲਨ ਉਸ ਦੇ ਵਿਸ਼ੇਸ਼ ਨਿਯਮਾਂ ਅਧੀਨ ਹੰਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਵਿਸ਼ੇਸ਼ ਨਿਯਮਾਂ ਨੂੰ ਅੱਗੇ ਚੱਲ ਕੇ ਸਭਿਆਚਾਰ ਦਾ ਨਾਂਅ ਦੇ ਦਿੱਤਾ ਗਿਆ। ਇਹ

CSR Evangelism: Rural Consumers Walk down the Road to Enlightenment

Garima Kumar & Anand Prakash

This paper critically analyzes the corporate social responsibility (CSR) discourse as operative within a fast moving consumer goods (FMCG) organization, operating in the health food sector. The dominant CSR discourse propagated as a means of mutual value creation for the organization and also the bottom of the pyramid (BOP) is questioned. Consumer freedom at the BOP seems an elitist privilege for subaltern consumers, as corporate initiatives to do good get innocuously mired with divergent discourses of brands, consumer culture, power and politics. The study draws on empirical evidence from qualitative interpretive research, based on semi-structured interviews document analyses, and participant observation. Data was analyzed using grounded theory method and Critical Discourse Analysis (CDA).

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Introduction

Today's organizations seek to woo their customers by enticing them to pick and choose. The new organizational culture practices seem to further intensify this trend, and the discourse of CSR (which, as argued here, is a stylized marketing move to strengthen the Customer Relationship Management (CRM) movement in the villages and rural poor) seems to have gained ground recently. Both discourses are based on the promise of mutual value co-creation, and a win-win approach for both the organization and the customer. In the following account, we debate upon this notion of CSR, and argue that many of these consumer wants and desires are unreflectively created.

We provide a critique of two certainly distinct, but conceptually intertwined discourses on CSR and CRM. We assess the marketing techniques of value co-creation (Prahalad & Ramaswamy, 2004a, 2000b), which encourages close and mutually beneficial company-customer relationships. Extending the scope of value co-creation, Prahalad (2004) builds the business case for tapping the bottom of the pyramid (BOP). For him, the poor-

लोक और मीडिया (राष्ट्रीयता के संदर्भ में)

डॉ. लोकेश कुमार गुप्ता
माता सुन्दरी महिला महाविद्यालय
दिल्ली विश्वविद्यालय

मीडिया एक संवाद है हम और हमसे। मीडिया एक संवाद है हम और तुम के मध्य। सूदूर एकांत में बैठकर समग्र समाज की प्रस्तुति का आभास मीडिया कराता था। मीडिया की संकल्पना में व्यक्ति और लोक के मध्य पनप रहे अलगाव से मुक्ति थी। व्यक्ति और लोक के पारस्परिक साहचर्य को व्यक्त करना मीडिया का धर्म था। उसका धर्म था स्वतंत्रता को व्यक्त करना, धर्म था मानवता की मुक्ति के राग प्रस्तुत करना, धर्म था लोकधर्म के निर्वाह का, धर्म था उपेक्षित मानवता के पक्ष को उपस्थित करने का, धर्म था हाशिये की आवाज को बुलंद करने का, धर्म था बढ़ रहे मानवीय रिश्तों की दूरियों को कम करने का। मीडिया की संकल्पना में संभवतः विभिन्न स्रोतों विभिन्न प्रकार की चर्चाओं और चर्याओं से रूबरू कराना था।

मीडिया ही माध्यम है जो व्यक्ति और लोक के संबंध को मजबूत करने की पुरजोर कोशिश करता है। उसके राग के साथ, लोकराग के साथ। लोकधुन को पकड़ने और जमाने की रफ्तार के साथ, ठहराव के साथ उस लोक की संस्कृति और साहित्य को उपस्थित करने की संकल्पना भी थी। संभवतः मीडिया को इस प्रकार की संकल्पना से संपृक्त होना चाहिए। तभी चाल, चरित्र और चलन में मीडिया की राष्ट्रीय छवि को उभारा जा सकता है। बात मीडिया की संकल्पनाओं को स्मृत करते हुए वर्तमान समाज में लोक साहित्य-संस्कृति की है।

मीडिया का चरित्र वर्तमान परिदृश्यों में ग्लोकल बनाने का प्रयास है। ग्लोकलीकरण से सभ्यताओं के स्वरूप परिवर्तित हो रहे हैं। वर्तमान में मीडिया में ग्लोबल गांव की अवधारणा प्रकट है। जैसे-जैसे दुनिया में सोशल मीडिया हावी होता जा रहा है और आई टी इंफ्रास्ट्रक्चर प्रभावी होता जा रहा जैसे-जैसे वैश्विक समाज के बीच की दूरियां निरंतर कम हो रही हैं। हो सकता है ये सही हो लेकिन इस निरंतर कम होती दुनियावी दूरियों और ग्लोकल होते समाज में आंचलिक लोक उपेक्षा के साये में खड़ा है। आज मीडिया इंस्टीट्यूट्स और सोशल मीडिया दोनों ही तीव्र गति के साथ ग्लोकलीकरण की ओर बढ़ रहे हैं। वर्तमान मीडिया और उसके भिन्न आयाम इसी ग्लोकल सभ्यता का प्रसार भी कर रहे हैं। मीडिया में भारतीय लोक और उसकी पृष्ठभूमि के साक्षात्कार आंशिक है।

यदि इस संदर्भ में बात करते हुए आगे बढ़ें तो जिस प्रकार आज ग्लोकल की अवधारणा का विस्तार हो रहा है उससे भविष्य में स्थानिकता, गांव और लोक का मरना सुनिश्चित है। ये उन लोगों के लिए चुनौती है जो विकास का एक मात्र रास्ता ग्लोकलीकरण में खोजते हैं। ग्लोकल को विकास का एकमात्र रास्ता कहने वाले वैश्विक विकास को तो समझ रहे होंगे लेकिन ग्रामीण संस्कृति और सभ्यता आज भी इंतजार में बैठी है विकास के रास्तों का। वर्तमान समय और समाज को इंटरनेट ने पूरी दुनिया से जोड़ा है लेकिन देश के अनेक ऐसे ठौर हैं जो अभी सड़क से भी जुड़ना बाकी है। हम अभी भी ऐसे अंचलों को जानते हैं जहाँ ज्ञान और प्रकाश की व्यवस्था भी नहीं। अनुपस्थित अधुनातनता के साथ जिंदा समाज की दास्तानों को समाये हुए है। ऐसे में उस लोकसाहित्य का संरक्षण और कठिन हो जाता है जो सुविधाओं और संरक्षण के अभाव में क्षीण होता जा रहा है। संभवतः भारतीय मीडिया समाज इस ओर अपनी दृष्टि करने की कोशिश करेगा ताकि राष्ट्रीय समाज के उपेक्षित को भी प्रवेश समाज की धारा में मिल सके।

लोक नई पहचान का मोहताज नहीं है। लोक अपनी तमाम प्रकार की स्वीकृति और अस्वीकृति में लोक बना रहना स्वीकार करना चाहेगा। वह किसी प्रकार की ग्लोकल अवधारणा और मीडियाई बनावटी अवधारणा से कोसों दूर रहना चाहता है। वह नहीं चाहता कि उसकी संस्कृति, सभ्यता तथा उसके अस्तित्व के साथ छेड़छाड़ करने की कोशिश की जाए। लोक यथास्थितिवादी नहीं होते हैं। मीडिया से अनुरोध इतना है कि मुख्य धारा से लोक को संलग्न किया जाए किन्तु उसके मूल चरित्र और चित्त के साथ किसी प्रकार के अतिवाद के साथ व्याख्यायित न किया जाए।

आज का दौर गांधी के द्वारा प्रदर्शित राष्ट्र राज्य की अवधारणा को खंडित करता है। अस्वीकृत करता है। वर्तमान में हम मात्र पश्चिमी मॉडल का अनुकरण कर रहे हैं। राष्ट्र राज्य की अवधारणा में भी उसी मॉडल को अपनाने का भरसक प्रयास कर रहे हैं। पश्चिमी सभ्यता अधिकांशतः एकोन्मुखी सभ्यताएं हैं जबकि भारतीय सभ्यता का विकास बहुरूप में हुआ है। भाषाई,

धार्मिक के साथ-साथ अन्य प्रकार की विविधताएं वर्तमान है। अब हम किस प्रकार सुनिश्चित करें कि अखंड भारत को एक पक्षीय नजर से उकरें। वर्तमान परिदृश्य में हम आधुनिकता से उत्तर आधुनिकता की ओर बढ़ रहे हैं। जैसे-जैसे आधुनिकता और उत्तरआधुनिकता की ओर बढ़ रहे जैसे-जैसे हम अपनी पारंपरिक सभ्यता और संस्कार से व्यक्ति को उपेक्षित करते जा रहे। सनातनता से दूर जा रहे हैं। पारिवारिक गठन का विघटन और न्युक्लियर फैमिली की अवधारणा हमारे समक्ष है। पेज श्री और लाइफ इन मेट्रो फिल्म इस समय इस प्रकार के संदेश प्रदर्शित करती है तो डोर सदृश फिल्म वर्तमान आधुनिक समाज में भी परंपरा, रूढ़ियों के निदर्शन प्रस्तुत करते हैं। मीडिया इस संपूर्ण का विश्लेषण बहुत दूर तक व्यक्त करता है। इन बदलते परिवेशों में मीडिया का दायित्व बनता है कि वह सही स्वरूप से व्यक्ति-समाज को अवगत कराए।

ग्रामीण संस्कृति में किसी प्रकार की चकाचौंध अथवा ग्लेमरस जीवन का अभाव पाया जाता है संभवतः मीडिया का आकर्षण उस कथ्य में नहीं बनता। मीडिया टी आर पी और ग्लेमर के पीछे दौड़ता है या फिर ऐसे रहस्य को तलाशने की कोशिश करता है जो किसी प्रकार के सस्पेंस को छुपाये बैठा हो।

मीडिया को हम चाहे इंस्टीट्यूशनाइज्ड करने की कोशिश करें किन्तु वह आज भी असंगठित स्वरूप में ही हमारे समक्ष है। उसका कोई संगठन नहीं है जो समाज के सुदूर इलाकों में अपनी पहुंच रखता हो। दूरदराज की सामाजिक उपस्थिति को प्रकट करता हो। मीडिया को अपना राष्ट्रीय स्वरूप व्यक्त करना है तो प्रथमतः उसे अपना राष्ट्रीय संगठन खड़ा करना होगा। वर्तमान में चाहे जितनी भी एजेन्सियां कार्यरत है वे सब बहुत दूर तक अपने संगठन का विकास नहीं कर पा रही है इसीलिए संभवतः आज दूरदराज को व्यक्त करने में कहीं सोशल मीडिया पारंपरिक मीडिया से आगे है। मीडिया संगठनों और एजेन्सियों को अपना स्वरूप संगठित और विस्तृत करना होगा।

मीडिया लोकवृत्त का सही विश्लेषण नहीं है। मीडिया का राष्ट्रीय चरित्र तभी समक्ष आएगा जब वह लोक की समझ को जनता में उकरने का प्रयास करेगा। लोकवृत्त को व्याख्यायित करता हुआ, लोक की संरचनात्मक व्यवस्था के प्रति स्नेह और संवेदना को व्यक्त करता मीडिया। मीडिया में लोक ज्ञांकी के रूप में रहा। लोक को शहरी मनोरंजन के साधन के रूप में दिखाया जाता है। उनकी परंपरा और संस्कृति को दूर की, सड़ी गली और दकियानुसी बताकर मीडिया आज भी हंसी करने की कोशिश करता है। राष्ट्र और मीडिया के रिश्ते लोक की ज्ञांकी नहीं बल्कि उसकी व्यवस्थागत संरचना की कमियों को दूर करने का प्रयास करें तो अच्छा था। यदि किसी प्रकार की सामाजिक समस्या, वैषम्य अथवा समरसता का अभाव है तो उसके लिए मीडिया को जन समाज को जागरूक करने के प्रयास करने चाहिए। राष्ट्रीय भावना के प्रसार के लिए व्यक्ति हृदय में स्वतन्त्र अस्मिता और उन्मुक्त समाज का स्वप्न दिखाने का मीडिया प्रयास कर सकता है। डिस्कवरी या अन्य खोजी मीडिया चैनल वर्तमान लोक परंपराओं को विरासत के रूप में प्रस्तुत करते हैं। इस प्रदर्शन में नगरीय बोध के समक्ष लोक के बोध को कम करके आंका जाता है। मीडिया में लोक का देशी अंदाज तो है लेकिन लोक की वास्तविक छवि गायब है। धूमिल है। समाचारों की हेडलाइन्स में भी लोक नहीं है।

पत्रकारिता एक नगरीय भाव और अवधारणा रही। इसीलिए वह नगरीय आवेश और आगोश में रही। संभवतः इसी कारण से और लोक संदर्भित संरचना के अभाव के कारण लोक मीडिया में निरंतर उपेक्षित होता रहा। मीडिया गांवों से विस्थापन की समस्या को कम रेखांकित करता है। ना ही उस विस्थापन को रोकने का कोई प्रयास और सुझाव मीडिया प्रस्तुत करता है। वर्तमान मीडिया पारस्परिक सौहार्द्र के भाव को व्यक्त और प्रस्तुत करने में भी असमर्थ हैं।

मीडिया को अपनी मुहिम चलानी चाहिए जिसमें लोकभाषाओं और बोलियों के संरक्षण के प्रयास करने होंगे। यदि लोक भाषाएं और बोलियां सुरक्षित रहेगी तो आने वाले समय में हमारी सभ्यता और संस्कृति भी जीवित रहेगी। लेकिन वर्तमान में हिन्दी और अंग्रेजी को ज्ञान प्रसार की भाषा के रूप में अधिकृत किये जाने के बाद संभवतः लोकभाषाएं शनैः-शनैः विलुप्त हो रही है। यहाँ मात्र भाषाएं नहीं मर रही हैं बल्कि उस भाषा से संदर्भित ज्ञान, संस्कृति और संस्कार ही नहीं मर रहे बल्कि एक जीता जागता समूल समाज नष्ट हो जाता है। अतएव मीडिया को लोक को बचाने की मुहिम में लोकभाषाओं के संरक्षण के सवाल को निरंतर जीवित रखना चाहिए। ये सही बात है कि अखंड भारत के निर्माण के लिए एक आवश्यक भाषा होती है लेकिन ये भी सच है कि एक भाषा के जीवित रहने से समाज अपनी विविधता में जीवित रहता है तथा विविध सभ्यताओं और संस्कृतियों के समागम से लोकतांत्रिक व्यवस्था की बुनावट मजबूत होती है।

मीडिया अब समाचारों के अतिरिक्त अब सब कुछ दिखाता है। जिसमें अपराध है, सिनेमा है तो क्रिकेट भी, वास्तुशास्त्र है तो अस्ट्रोलोजी है, सैक्स स्कैणल के खुलासे भी। ईश्वरीय आस्थाओं को तलाशता मीडिया वर्तमान वैयक्तिक सामाजिक आस्थाओं को दरकिनार करता हुआ चलता है। मंदिर और मस्जिद के गुणगान करता मीडिया मंदिरों और मस्जिदों में पल रहे अनैतिक कर्मों से संभवतः अवगत कराने का प्रयास कम ही करता है। वर्तमान मीडिया आज की बड़ी बहस में चुपके से सरकार को पूरा अवसर प्रदान कर देता है कि वह नीतिगत बदलावों को मीडिया की बड़ी बहस के शोर में प्रस्तुत कर सके।

ग्लोबलाइजेशन का भावविचार सांफ्रांसिस्को, लंदन और युनाइटेड स्टेट ऑफ अमेरिका से संचालित है। हाल में भारतीय राजनीति में आ रहे बदलाव को इस संदर्भ में परखा जा सकता है। प्रधानमंत्री नरेन्द्र मोदी और राहुल गांधी के द्वारा विदेशों में

जाकर दिये गए उद्बोधन काफी मायने रखते हैं। उक्त उद्बोधन भारतीय राजनीति में अपना स्थान विशेष ही नहीं रखते हैं बल्कि राजनीति को एक मोड़ भी प्रदान करते हैं। लोक संस्कृति के विकास और विन्यास को समझाने का प्रयास अन्य से कम है। राष्ट्रवादी मीडिया अपने सभी प्रकार के संदर्भों में लोक विन्यास को समझाते हुए संस्कृति का विनाश बचाने की पुरजोर कोशिश करेगा। मीडिया देश और परदेश में लोक को जीवित रखता है तो मीडिया लोक के रचनात्मक कलेवर को उपस्थित करने का प्रयास करेगा।

डॉ. हरीश अरोड़ा की 'साहित्य संचय प्रकाशन' से प्रकाशित पुस्तक

