

RNI No. : UPBIL/2017/75813

VASANT SAHASTRADHARA : AN INTERDISCIPLINARY JOURNAL

(Bi-annual & Bi-lingual)

Volume: 6, No. 2 (August, 2022)

ISSN : 2581-7205



VASANTA COLLEGE FOR WOMEN

(Admitted to the Privileges of Banaras Hindu University)

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An Interdisciplinary Journal

(Bi-annual & Bi-lingual)

Volume: 6, No. 2 (August 2022)

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Editor

Dr. Alka Singh

Principal



अप्य दीपो भव

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Krishnamurti Foundation India, Rajghat Fort, Varanasi-221001

Printed & Published by Dr. Alka Singh on behalf of owner Principal, Vasanta College for Women, Published from Vasanta College for Women, Krishnamurti Foundation India, Rajghat Fort, Varanasi-221001, Uttar Pradesh printed at M/s Sattanam Printing Press, SA 1/208 K-1, Naibasti, Pandeypur, Varanasi-221002, Editor–Dr. Alka Singh.

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Editor's Note

It gives us immense pleasure to bring out the Vol. 6 No.2 (August 2022) issue of *Vasant Sahastradhara: An Interdisciplinary Journal* (Peer Reviewed) of Vasanta College for Women, Rajghat, Varanasi. The present volume is a scholarly compilation of seven articles and a book review from different disciplines of Humanities and Social Sciences. The first article interestingly takes up the discussion on the willingness of youth to accept agriculture as profession. Through the study the article endorses the role of youth in the increase of agricultural produce and also brings out the relevance of initiation of certain governmental programme to generate the interest of youth in agriculture. The second article studies the India-China relationship under Atal Bihari Vajpayee regime in neo-liberal scenario. The study tends to see that the relationship between the two remained complex due to clashes of opinions. The Vajpayee government remained firm regarding specific issues and preferred to create space for the development of India. The third article ponders on the essential commitment of teachers in the inculcation of basic human values for the betterment of the society. Also, the article focuses on the need to organize training programmes for teachers for the same. The fourth article is a form of a case study of musical carnival of Indian festivals with special mention to *Durga Puja*, *Kali Puja* and *Ratha Yatra*. The importance of carnival festival lies in the denial of all sorts of discrimination and at the same time establishing peace and relieving from strenuous routine. The fifth article takes up the political issue under discussion on as how it has been a difficult task for India to balance its relationship with Iran while maintaining and enhancing the proximities with the United States and Israel. The sixth article examines the strategies and policies of US under Joe Biden's presidency to maintain its hegemonic interest in Asia-Pacific sphere. The article has been concluded with few suggestions as well to UN so as to show its commitment to an ongoing security issue in Indo-Pacific region. The seventh article has its own relevance as it discusses the role of female teachers in administrative duties in primary schools of India. The article humbly suggests that no teacher should be put on non-teaching duties as this might result in the fall of qualitative teaching. To make better world teacher must teach with sole focus on their taughts. The Volume ends with a book review of *Buddhism and Iconoclasm in East Asia: A History* written by Fabio Rambelli and Eric Reinders. Overall, the book deals with Buddhist objectives and Bodhies, destruction of their historical instances and possibilities of New Studies in the new light. The book would be great for iconoclasts as to how to be receptive to changes. The variety of articles have been set in such a way that the journal looks forward to create an interdisciplinary collaboration and it would be true to state that every thought originates in human mind individually yet, our emotions, opinions and goals are relative. Hence, we look forward to the continued support of our readers and are hopeful to receive their responses.

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India-China Relations under Atal Bihari Vajpayee Regime through the lens of the Neo-Liberal Paradigm

Ashutosh Kumar Singh*

ABSTRACT

Atal Bihari Bajpai was a successful politician and the most skillful diplomat of India. From the very beginning, he had an interest in foreign policy matters and tried to take part in the affairs related to the foreign policy of India, with special emphasis on the relationship of India with the People's Republic of China. While speaking about vitality in foreign policy making, Vajpayee intended to justify the fact that in the larger interest of the country, Indian foreign policy has to be modified with the People's Republic of China. He was the architect of India's China policy as a parliament member, Minister of External Affairs, leader of the opposition, and Prime Minister of India. He played a significant role in formulating, implementing, and institutionalizing India's China policy. He built an institution of dialogue very thoughtfully in dealing with China. He believed that power can flow from the barrel of a gun and can only be handled from a position of comprehensive strength, not from a position of vulnerability and weakness. Atal Bihari Vajpayee firmly believed that India emerged as a global power, it must normalise its relations with China. He emphasises that India and China settle boundary disputes in the spirit of mutual compromise. The aim of this paper is to analyse India-China relations under the Atal Bihari Bajpayee regime through the lens of the Neo-liberal paradigm.

Keywords: *Neo-realism, Bilateral relations, Economic Cooperation, Indian Foreign Policy.*

Introduction

Atal Bihari Vajpayee was a multifaceted personality occupying different positions and different responsibilities in different phases of his long political career. His journey in the political arena started when he was elected to the Lok Sabha as a Member of Parliament (MP) from Balarampur in 1957, as a Jana Sangh candidate and he remained an opposition member of the Indian Parliament from 1957 to 1976. In 1977, during the

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Janata Government tenure, he, for the first time, became the External Affairs Minister of India (1977-1979). After 1979, Vajpayee remained in the Parliament as an MP before becoming the Leader of the Opposition in the Tenth Lok Sabha, (21 July 1993–10 May 1996) and again during the Eleventh Lok Sabha, from 1 June 1996 to 4 December 1997.

The Eleventh Lok Sabha election held in April-May 1996, resulted in a hung Parliament and saw three Prime Ministers in two years, one among them was Atal Bihari Vajpayee who became the tenth Prime Minister of India in 1996, who belonged to the Bharatiya Janata Party, the single largest party in Parliament after the election, but its reign lasted for only thirteen days (16 May 1996–1 June 1996) and was replaced by the United Front government headed by H.D. Deve Gowda from the Janata Dal, as the eleventh Prime Minister of India from 1 June 1996 to 21 April 1997. In 1998, the BJP came to power with Atal Bihari Vajpayee as the Prime Minister of India, heading the National Democratic Alliance (NDA) government. This government was better than the preceding political coalitions, as it was formed after more sustained interaction between the parties, which ultimately joined it. But at the same time, the coalition suffered from a serious weakness because BJP was too hasty in wooing partners and the temperament of parties like the All India Anna Dravida Munnetra Kazhagam (AIADMK) was not explored, leading to the fall of the Government by one vote in April 1999.

In the 1999 Lok Sabha Election, BJP came to power again on 13 October 1999 and remained in the same position till 13 May 2004, but this time securing a strong majority, with Atal Bihari Vajpayee as the Prime Minister of India, heading the NDA government again. During his long political career, Atal Bihari Vajpayee remained a rare and charismatic personality occupying different positions at different phases of his political involvement in the Indian Parliament.

Atal Bihari Bajpai was a great politician and the most skillful diplomat of India. Vajpayee from the very beginning had an interest in foreign policy matters and so he tried to take part in the affairs related to the foreign policy of India, with special emphasis on the relationship of India with the People's Republic of China. While speaking about vitality in foreign policy making, Vajpayee intended to justify the fact that in the larger interest of a country, Indian foreign policy has to be modified with the People's Republic of China has to be maintained in this perspective.

Vajpayee emphasized that the opposition had the right to criticise but their statements should have a constructive approach and be in the interest of the country. He was the architect of India's China policy as a parliament member, Minister of External Affairs, leader of the opposition, and Prime Minister of India. He played a significant role in formulating, implementing, and institutionalizing India's China policy. He built an institution of dialogue very thoughtfully in dealing with China. He believed that power can flow from the barrel of a gun and can only be handled from a position of comprehensive strength, not from a position of vulnerability and weakness. Atal Bihari Vajpayee pointed out that Comprehensive Strength means the country's military, economic, and diplomatic strength.

Anna Orton has explained in his book "India's Borderland Disputes: China, Pakistan, Bangladesh & Nepal", India's relations with its borderline neighbours, especially China, Pakistan, Bangladesh, and Nepal with whom India has disputes related to its border. He has systematically analysed India and China border disputes and pointed out that the border disputes have inevitably dominated the narrative, the gradual and largely uninterrupted improvement of bilateral relations since 1977 has created a more conducive atmosphere for progress on the border issue.

A. Appadorai and M.S. Rajan, in their "India's Foreign Policy and Relations" have analysed the basic principles of India's foreign and economic policies and India's role in promoting international peace, since its independence. Here India's engagements during the 1950s and 1960s with the South-east Asian region have been discussed.

Atal Bihari Vajpayee's book "India's Foreign Policy: New Dimensions", gives a comprehensive account of the relations of India's close and positive relationship with China.

Brahma Chellaney also explained the complexity of India and China relations in his book "Asian Juggernaut: The Rise of China, India, and Japan". He analyses the Asian security design pattern, with an accent on the evolving trio of India-China-Japan relations. However, the book has analysed in detail the effect of India-ASEAN ties on this triangular scheme of relations, highlighting the overall role of Atal Bihari Vajpayee in the formulation and implementation of India's foreign policy.

C.Raja Mohan's book "Crossing the Rubicon: The Shaping of India's New Foreign Policy" has given an analysis of India's relations with the external world in the light of the post-Cold War changing philosophical premises. However, the book highlights India's bilateral ties with South and South-east Asian countries in detail when Atal Bihari Vajpayee was the Prime Minister of India.

M L Sondhi and Prakash Nanda's book "Vajpayee's Foreign Policy: Daring the Irreversible" especially, emphasizes the historic Pokhran-II nuclear test conducted during the tenure of Vajpayee, which in turn, laid the importance of building an international group of democracies that would lead to world peace and stability.

Alka Acharya, in the article "Li Peng's India Visit: Ritual and Reality" discusses the nine-day visit of Li Peng, the chairman of the National People's Congress of the PRC to India in 2000. The importance and the outcome of the visit are analysed in the paper. It refers to the meeting between Li Peng and Atal Bihari Vajpayee, the Prime Minister of India, as a preparation ground for Zhu Rongji's visit later this year. The paper aims to understand the complex aspect of India-China relations and gives a clear insight into the bilateral relations between the two countries during the same time.

Harsh V. Pant in the article "Indian Foreign Policy Challenges: Substantive Uncertainties and Institutional Infirmities" analyses the effort of India to gain the status of great power and the accompanying foreign policy challenges. It states the need for India to have a more comprehensible foreign policy strategy towards China.

Mehraj Uddin Gojree, in his article "Foreign Policy of India towards China: Principles and Perspectives", discusses an India-China emergent rapprochement during Atal Bihari Vajpayee as the Prime Minister of India. This relationship focuses on economic relations and de-emphasizes the border issues between the two nations, transcending other bilateral issues and acquiring a global and strategic perspective. There are still some unsettled issues between India and China (the border issue and the Pakistan factor). But both the nations, the article emphasizes, are experiencing an unparalleled convergence of interests in a rapidly changing economic, political and strategic environment.

Namrata Goswami, in his article "Foreign Policy Priorities for India", states that Prime Minister Atal Bihari Vajpayee's foreign policy is the best example of how the synergy

of Shakti and Shanti work in tandem and discusses the relations of India with China. This article also puts forth some suggestions to overcome the possible barriers which cause hurdles to the smooth flow of relations among them.

Snehlata Panda, in her article "India-China Cooperation: Major Determinants" discusses Indo-China relations since the nineties and the areas of dispute between the two countries. The paper outlines the best possible efforts for friendly relations between India and China.

Surjit Man Singh, in his article "India-China Relations in the Context of Vajpayee's 2003 Visit", analyses the visit of Atal Bihari Vajpayee to China on 23 June 2003. This article states in detail the outcome of the visit and the accomplishments of Atal Bihari Vajpayee. It ends with the continuing challenges and possible scenarios.

India-China Relations and Neo-Liberalism

Atal Bihari Vajpayee was very clear with his viewpoint regarding the India-China policy during its various sessions of the Parliament. Vajpayee clearly stated that though there would be differences of opinion among the members of the Parliament, regarding a specific issue but cooperation should be maintained for the progress of the country. While speaking about this particular matter, in the Lok Sabha, Vajpayee expressed: "I do not expect from the Opposition that they would be as liberal as I have been to them. But my submission is that it should not try to divide the country on the question of foreign policy. There are several issues for controversy, for quarrel, for approaching the people, but there should, at least, be one area in which, if we have not brought about any fundamental change, we should be able to work together. It is essential to maintain that atmosphere."

Today both are developing countries and the two most powerful Asian nations in terms of their economic and military capabilities, which are increasingly playing an important role in world politics. They have a tough rivalry between them based on different ideologies and ambitions. Both countries have nuclear weapons, burgeoning economies, and expanding military budgets, both seem to be vying for influence in the Indian Ocean, the Persian Gulf, Eastern Africa, and Central Asia. On 1 April 1950, India became the first non-socialist bloc country to establish diplomatic relations with the People's Republic of China. In 1954, the two countries jointly advocated the world-

famous five principles of peaceful coexistence (Panchsheel) that laid a new foundation for India-China relations and ushered in the first climax of friendly relations between the two countries.

After the 1962 war, the relationship between the two countries was profound. Although India and China had not broken off diplomatic relations, both sides withdrew their ambassadors and suspended all kinds of relationships including economic and cultural relations. In the mid-1970s, India-China resumed the exchange of ambassadors, and the two countries resumed direct trade and commerce. The Indian External Affairs Minister Atal Bihari Vajpayee made a path-breaking visit to China, which led to the renewal of contact at the highest political level after two decades.

India-China relations Under the Atal Bihari Vajpayee regime needs to be seen through the lens of the Neo-liberal paradigm. Neoliberalism is the ideology that emphasizes the importance of the free market and believes that economic growth is essential for human development and puts complete faith in free markets for maximum efficiency in allocating resources, freedom of trade and movement of capital, and minimum state intervention. China and India are two such countries that adopted neoliberal policies in the midst of a serious economic crisis through which they successfully integrated themselves into the world market and achieved what looked like a great economic boom and increased GDP, but also resulted in deep class divisions and money being concentrated in the hands of few.

Both of these countries have achieved economic growth but not development as their economic policies have left a huge chunk of their population vulnerable and poverty-stricken. Combined efforts of the market and the state are vital for improving this lop-sided scenario neo-liberalism has left India and China. Vajpayee government's foreign policy objectives clearly stated the need to expanding the periphery of their relations and developing bilateral ties with China and to enlarge the economic development of India. Vajpayee stated that his government is committed to constantly deepening economic reforms and improving the relevant policy frameworks. Furthermore, while speaking about the task of his Government for the economic development of India, keeping the national interest in mind, Vajpayee said that we welcome a higher quantum of foreign investments and greater integration with the world economy, and we shall do so by being guided by our national interest.

India and China Relations: Re-designed and Re-constructed in Vajpayee Regime

The two most populous nations on the earth, the People's Republic of China and India are natural economic powerhouses in the global scenario. The Sino-Indian relationship seems as complex as ever to untangle, despite some positive developments that occurred in the last few years. It is important to mention that the course of their bilateral relationship has reflected the international order as reflected both India and China are the two giants of Asia.

Atal Bihari Vajpayee Ji firmly believed that India emerged as a global power, it must normalise its relations with China. He emphasises that India and China settle boundary disputes in the spirit of mutual compromise. Atal Bihari Vajpayee's visit to China in February 1979 ended the chill created by the 1962 war. His ice-breaking meeting with Deng Xiaoping started a new chapter of India-China relations that has continued to till date.

The External Minister of Atal Bihari Vajpayee said in his talk with Den Xiaoping, it was not insignificant that both governments had agreed on the need to reflect further on possible ways to resolve boundary Disputes. Vajpayee clearly said that both countries have tried to find a permanent and amicable solution to unresolved boundary disputes. He firmly believed that unresolved boundary disputes must be satisfactorily settled if relations of confidence are to be established, he adds that these exploratory contacts had at least unfroze the boundary disputes. Both countries have agreed to maintain peace and tranquillity in the border region.

Deng Xiaoping did suggest the prospect of a comprehensive solution to border disputes between India and China on give and take. He also said that if boundary issues could not be resolved at an early date both countries could agree to a later generation while developing relations in another field. Vajpayee said in the parliament of India, "Just as I would caution against euphoria, I would also urge a measure of self-confidence that any effort at the improvement in relations need not mean the sacrifice of our national interests and aspiration".

The relationship between both India and China, rebuild by Atal Bihari Vajpayee when he was the External Affairs Minister of India from 1977-1979, was marred after the Pokhran-II test on 11 May 1998 and the subsequent statement by Vajpayee who was

then the Prime Minister. Vajpayee's letter of 11 May 1998 to U.S. President Bill Clinton cited the "China Factor" as a threat to national security (which was promptly leaked to The New York Times by someone in the White House). Added to this, the then External Affairs Minister of India, George Fernandes publicly characterized China as "potential threat No. 1" and laid direct charges (against China) of being the "mother" of Ghauri, Pakistan's Intermediate Range Ballistic Missile, and of intruding into Indian territory to build a helipad in Arunachal Pradesh, etc., had a very damaging impact on India-China relations.

In February 1999, China and India appeared to be trying to reconcile their differences. Furthermore, during a Sino-Indian relations seminar held in New Delhi on 25 February 1999, Ambassador Zhou Gang cleared the motive of China towards India and said that China is full of sincerity and confidence in developing its relations with India. We believe that it is also the aspiration of the Indian people. Senior Chinese leader Li Peng's visit, in early January 2001, was seen in New Delhi as a sign of a new phase of engagement. Li Peng conveys the need to take a long-term view of bilateral relations and the strong desire at the highest political level in China to develop productive ties with India. Li Peng pointedly recalled President Narayanan's reaffirmation that China and India did not regard each other as a threat or adversary. Prime Minister Atal Bihari Vajpayee remarked that the two great civilizations and neighbours, India and China are engaged in the process of rejoicing and putting behind past differences and forging a new and dynamic relationship for the 21st century.

Chinese Prime Minister Zhu Rongji's visit to India in early January 2002, was also perceived as significant since it took place at a point of time when India's relationship with Pakistan was in a state of high tension. During Zhu Rongji's visit to India, both nations signed six significant bilateral agreements including the resumption of direct civil aviation contact between India and China, cooperation in the field of tourism, space, science, and technology, and countering terrorism through the creation of India-China Joint Working Group. On 31 May 2003, Prime Minister Atal Bihari Vajpayee for the first time met with Chinese President Hu in St. Petersburg. The central message from the Vajpayee-Hu meeting was that, the two countries were big nations and should cooperate with each other, and that it was good for regional peace and security that India and China had identical views on international issues.

On 23 June 2003, Atal Bihari Vajpayee visited Beijing, a decade after Former Prime Minister P.V. Narasimha Rao's visit in September 1993. During this visit, Prime Minister Atal Bihari Vajpayee and Chinese President Wen Jiabao signed the Declaration on Principles for Relations and Comprehensive Cooperation between the Republic of India and the People's Republic of China.

Atal Bihari Vajpayee said that India and China had, only a few decades ago emerged decisively from the dead end of mistrust that was caused by the shadow of the Cold War and the consequent distortions of global international relations. Following this post-Cold War development, India and China have vigorously set about recovering our mutual understanding and building a broad base for our cooperation and also redeeming the promise of our complementarities.

Economic Cooperation between India and China

The bilateral trade in the earlier years of Vajpayee was a humble beginning, which saw a huge jump during the years when he became the Prime Minister of India. The credit must go to Vajpayee since his tenure saw the re-built of bilateral relations of India with China. Vajpayee took the initiative to restructure the bilateral relationship through dialogues and official visits. The Vajpayee government's policy of good friendly neighbours led to the visit of the Chinese Premier, Zhu Rongji from 13-18 January 2002.

The dimension of the trade relations could be justified by comparing statistical reports from 1997-1998, covering the period of the Janata coalition government before the coming to power of Atal Bihari Vajpayee as the Prime Minister of India from 1999-2004 (his full tenure as the Prime Minister). The trade relationship got a fresh impetus through the visit of Vajpayee to China in 2003. The huge potential for the enhancement of bilateral trade became evident through trade reports.

The statistics reveal a steep increase in the exports of India to China from \$ 717.95 million in 1997-1998 to \$ 5615.88 million in 2003-2004. The imports also escalated from \$1112.05 million in 1997- 1998 to \$7097.98 million in 2003-2004. We are in favour of a multi-polar world because the world itself is colourful with countries and regions differing from each other. We think India is a major country in South Asia and also in Asia that will play a bigger role in the multi-polar world.

During his India visit, Li Peng met different personalities and mentioned his opinion on the existing relationship between India and China. He told media persons after he met with Lok Sabha Speaker G.M.C. Balayogi that China and India did not "pose any threat to each other" and that historical issues between the two countries could be settled through negotiations. He categorically denied reports that his country supplied nuclear technology to Pakistan. "There is no such thing". He reiterated the Chinese position that military trade and cooperation between China and Pakistan "are conducted in full compliance with international practices and treaties".

The Chinese leader welcomed the positive moves by India and Pakistan at that time to find a solution to the conflict in Kashmir and said that China would welcome and support any move that will help promote relations between India and Pakistan. Speaking at the India International Centre in New Delhi, Li Peng expressed his country's desire to boost trade and economic cooperation with India and figured the trade transaction between India and China as "far from commensurate with the scale of our respective economies". He told the media that his country was willing to cooperate with all countries, including India, to fight international terrorism and assured that China supported every "effort to combat international terrorism through the formulation of international conventions and hopes that the international community will take further steps to improve the international legal framework against terrorism."

During the Atal Bihari Vajpayee's visit to China in 2003, both sides welcomed the positive momentum of bilateral trade and economic cooperation in recent years and shared the belief that continued expansion and intensification of India-China economic cooperation is essential for strengthening bilateral relations. Both sides shared the view that existing complementarities between these two economies provided an important foundation and offer broad prospects for the future enhancing their economic relations.

Conclusion

The India-China relationship seems as complex as ever to untangle, despite some positive developments that occurred in the last few years. It is important to mention that the course of their bilateral relationship has a reflection on the international order as both India and China are the two giants of Asia. Unfortunately, we have seen clashes of opinion and mistrust, especially after the 1965 war. However, this uneasy situation between the two countries changed towards the end of the 1970s. The main reason for this shift in bilateral relations is the easing of border tensions and the exhibition of

greater sensibility by China towards India. Atal Bihari Vajpayee was very clear with his viewpoint regarding the India-China policy during its various sessions of the Parliament. Vajpayee clearly stated that though there would be differences of opinion among the members of the Parliament, regarding a specific issue but cooperation should be maintained for the progress of the country. Vajpayee ignited a new era of friendship between India and China.

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Commitment of Teachers to Professional and basic human values for society

Birendra Pandey*

ABSTRACT

Thinking is a process which leads to the action and knowledge amalgamated with the same has the prowess to convert adversity to prosperity and a teacher is the key to assimilate this knowledge amongst the students which further forms a well-structured society. Hence, a teacher needs to have three things- the heart to feel, the brain to conceive and the hands to work with a sharp brain and has to understand that teaching is not mere a profession by itself but is a moral upliftment and is considered as next to God in society and to make sure this sustains, the teacher should work hard and devoutly to maintain the dignity of the profession inculcating the human values amongst their approach of teaching. Therefore, more emphasis must be given to knowledge and awareness among the teachers about the fundamental human duties.

Keywords: *Thinking, knowledge, professional duty, human values, society.*

Thinking is progress. Thinking leads to action. Knowledge without action is useless and irrelevant. Knowledge with action converts adversity into prosperity. There are two ways of spreading light- to be the candle or the mirror that reflects it. It is not idol that is important but the ideal behind the idol is important. The teacher must have faith in ourselves before having faith in God. The teacher needs to have three things- the heart to feel, the brain to conceive and the hands to work. To teach is to touch lives forever. In teaching profession personality, punctuality, patience, practice and presentation all are important to be professional and have basic human values for society.

A teacher must have sharp brain. Brain is of two types- left brain and right brain. Left brain is logical (as it is). Right brain is creative (as new thing). Whole brain is thinking. These both sides of brain must be used but researchers say that only twelve percent of people use right brain.

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A teacher has to learn various skills as problem solving skill, decision making skill, counselling skill, life-long learning skill, group discussion skill etc. A teacher must have critical thinking i.e. all the getting information is not pure. A teacher should not accept any knowledge as it is, but apply their wisdom. A teacher how to alert their students in the classroom. If a teacher teaches in the. Classroom, he/ she says to students to catch his/ her mistakes. It is also the way to make alert the students and teaching learning process good. Teaching starts when teacher enters the classroom without words.

Good teachers make good students. Good students make good school and good schools make good citizen. Merits of a teacher is immortal like the soul. A teacher is superior than the God because he leads to the way of true duty and way of salvation to his pupil. The teacher is the greatest person who leads the way of truth and reality of life. A teacher has to impress the society to get together, to stay together and to work together. To get together is the beginning, to stay together is the progress and to work together is the success.

If a teacher does not have teaching aptitude, professional and basic human values, he/she does not be a teacher. Selection procedure is very important for appointing teachers. A teacher must be appointed whose value is strong. Every teacher has to take a pledge that he has to learn. He learns- what he listens, reads, discusses, teaches, lifelong learns and learning to learn. He should make himself more competent and more confident. Teacher is not a human being but he is power of spiritual, so he is a spiritual being. Good teachers elaborate the ignorance and damaging capacity.

Teaching is not a service, not a business but it is a life- religion. So, every teacher has to work honestly and devoutly. Our work is measured by two parameters- outer parameters and inner parameters. A teacher also has to learn how to reach outer parameter to inner parameter. In view of educational psychology, our body has been kept in five categories: Basic need and physical development, vital development, mental development, intellectual development and spiritual development. First three developments have been kept in outer parameters and last two development in inner parameters. These inner parameters are base of commitment of teachers to professional and basic human values among teachers.

Teacher is a role model of the society. So he/ she should not use wrong words. His/her verbal language and body language, both are important to teach the students.

Students learn thirty percent by verbal language and seventy percent by body language of a teacher. To teach students study skill, technical skill, labour skill all are important. There is need of a skilled man today. Interdisciplinary knowledge is necessary to be a successful teacher. Successful teachers have subject knowledge and other subject knowledge both to give impression to society. A teacher should cleverly put up brain storming questions among students so that they could be active to response. Now a days most popular teacher is Prof. Google. He comes in a virtual form. Teacher should be knowledgeable. They should be all-rounder like technician, culturist, artistic, emotional, etc. so that they can serve the society with their human values and honest profession.

The Background of the Student:

In Indian context, situation is so bad that very few guardians are there who think about their wards after admitting them in the schools that what is the quality of education which imparted to their child. So, falling in values among them is seen. As we know the source of all-round development is education, so it's our duty to care all of us about the level of education as we are student, teacher, guardian, manager, Secretary of the institution etc.

Statement of the study:

" A study of commitment of teachers to professional and basic human values for society".

Objectives of the study:

1. To know the commitment of teachers to their profession.
2. To know the commitment of teachers to basic human values for society.
3. To know the preferences of values of teachers of higher level and secondary level.
4. To know the preferences of values of teachers of primary level and higher level.
5. To know the preferences of values of teachers of primary level and secondary level.

Population & sample of the study:

All primary, secondary and higher-level teachers will be population of the study. Ten each and every level (Primary, secondary and higher level) teachers will be sample of the study.

Necessity of the Study:

Now a days it is usually seen that there is sadness of teachers about their profession and commitment of basic human values for society. It seems that they are known about their moral ideals . It is the reason that fallness in morality is also found among students. They are found disobeying social assumptions if their demands are not fulfilled. They are effected by western culture. To Know it properly, we thought if essential what is the reason of aptitude changing either in the teachers or in the students and what will be suitable suggesstions ot face it properly.

Procedure of study:

Researcher contacted to ten each every level (Primary, Secondary and Higher level) teachers and with help of questionnaire he tried to know their view about their profession and basic human values.

Review of the related study:

K.L. Gandhi (1993) has also studied on value education. A study of values held by teachers in higher secondary schools of Delhi by R.P. Sharma (1965), R.P. Verma (1972) has also studied on concept of value in his Ph.D. thesis. Zimba Roderrich Fulata Wind Hock (2000) has also studied on value expressed by secondary school teachers.

Types of values:

In the present study following values are taken into consideration:

- (a) **Knowledge value:** A man who values knowledge attach more importance to discovers truth. His main aim of life is to gather knowledge and spirit for the sake of humanity and its conservation.
- (b) **Economic value:** A man who values economy, his main aim of life is to gather money.
- (c) **Aesthetic value:** A man who loves drawing, art & craft, music, dance, literature, decoration, cleanliness, arrangement of articles, they have aesthetic value.
- (d) **Patriotic value:** Persons full of patriotic value have great affection towards of their country. They regard their country as their mother. They are always ready to uphold and protect the sovereignty, unity and integrity of India.

(e) Health value: A man who is conscious for their health, minerals and vitamins in their meals to know the importance of health. They know healthy mind lives in a healthy body. Health is wealth in their priority.

(f) Social value: A man of social value is full of spirit of harmony and common brotherhood. They remain active to serve their society and don't use the social channels for their own selfish motives.

(g) Cultural value: A man of cultural value has reverence for his rich heritage of composite culture, saints, patriots and national language. They give respect to ancient scripture of our country, moral values like respect and honour towards teachers, parents, guest and ladies along with the feeling of unity in diversity. Respects of all religions are some characteristics features of their behaviour.

(h) Spiritual value: A man of spiritual values believes in the doctrine that the world is one and therefore, the entire world is supposed to be reflection of the selfless service towards God. True knowledge reverence, self-satisfaction, true wisdom, non-violence and vashudhaiva-kutumbakam that universal brotherhood or special characteristics of their behaviour.

Conclusion and Suggestion:

It is seen that most of the teachers of every level i.e. primary, secondary and higher level were not more aware to their profession and basic human values for society. They were also not more aware about their moral obligation as mentioned by society. Therefore, more emphasis must be given to knowledge and awareness among the teachers about the fundamental duties. In every educational institution a programme must be organized to the teachers because a teacher will aware about moral obligation. They can play vital role in inculcation of values among their students.

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The Musical Carnival of Indian Festivals: A Case Study on Subversion in Durga Puja, Kali Puja, and Ratha Yatra Celebration

Moulima Chatterjee*

ABSTRACT

In this paper, I would attempt a case study based on my field works in Asansol and Raniganj of West Bengal's industrial zone to show how some well-known carnival songs have been successful in achieving the aesthetic effect of the carnival. In the play of the carnival songs both in words and tune there is a celebration where the "low" subverts the "high". The purpose of this paper is to dig into the matter of how, unlike classical music, carnival songs become more relatable to most of the common people in India, especially during the festive seasons. The interplay of various forms of lyrics and music, specifically labeled from 'high' to 'low' culture in the marquee or 'pandal' often creates cacophony and pleasant harmony side by side and allows people to mix with one another freely in this special ambiance where conventions of normalcy are temporarily suspended. And this paper approaches how carnival songs while creating the mood of a festival, subvert that given cultural labels and overthrow the binary system of society.

Keywords: Carnival, Subversion, Cultural Hierarchy, Cultural shift, Asansol, Raniganj

Introduction

'Carnival' music also known as 'circus' music is a genre of music that is used in circuses, festivals, and many other social occasions. The mass gathering of a carnival during the festivals allows all types of people irrespective of their caste, creed, and social or economic background. Similarly, in a carnival people may listen, play and perform all types of songs irrespective of their category. Since carnival music is not all about classical songs, it becomes a medium of expression for the common lingual people. Classical music requires an artist or a listener to be trained to enjoy its taste. Popular songs are the expression of amateurs who do not understand classical composition. And carnival allows the interplay of the songs which are different in each of their textures, to mingle together and become a mandatory part of any kind of festival, Durga puja, Kali puja, Diwali, and Ratha yatra celebration being prominent in this coalfield and industrial area of Asansol and Raniganj.

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In my own experience while teaching music to some of the unprivileged children of our area it is a common fact how they are attached to folk or carnivalesque songs spontaneously. Somehow, they are scared or reluctant to learn classical music. Researching deep into this one may come to realize that the lack of proper education and inaccessibility of classical music alienated them to taste classical music. Observing minutely, one may notice that the gathering of the majority in the carnival shifts according to the musical performances. For example, the audience of any live performance or cinema of the famous Nandan theatre of Calcutta is of highly cultured people and so are its contents as well. But the theatres in our area run all kinds of cinemas for all kinds of audiences. And like theatre it is entertainment of the folks after all which is the significance of any carnival.

Perhaps, classical music is only connected to the people belonging to the elite class people who are actually privileged enough to get access to cultural capital and the right exposure mostly in the metro cities. As pointed out by Josie Davis in the journal *The Accessibility of a Classical Music Education to Youth in the United States* critics and sociologists like Howard Becker, Pierre Bourdieu, etc. talk about the reduced ratio of education in classical music due to the lack of cultural capital.

And carnival music on the other hand is very much connected, easy to understand and reachable to the folks. It is also true that some of the people of this area really criticized the cacophony of the interplay of the pop songs like 'tumpasona' in Bengali and 'lollipop lagelu' in Bhojpuri. But at the same time, some of them also accept that it is a carnival that allows them to feel free temporarily in their own way which is a better option than hanging on mechanically on Facebook, WhatsApp, Instagram, and other social networking sights.

Materials and Methods

In this research Bakhtin's *Rabelais and His World* (1984) is taken as the primary text. To justify the role of carnival and carnival music subverts the hierarchical division and norms of the society. Some research papers have been helpful as secondary resources. To research Bakhtin's view on carnival Adrian Steven's *Carnival and Comedy: On Bakhtin's Misreading of Boccaccio* has been significant. Dr. Ranjan Kumar Biswas's *A Study on Celebration of Festivals India for the Inculcation of Moral Education* and Anjan Ghosh's article on *Puja and Power in Contemporary Calcutta* have been so helpful to know the various kinds of festivals and its cultural history in Bengal. Other

than textual data, speaking to so many people in this area during Durga puja and the other carnivals asking their opinions about the festive songs that are generally played during the pandals also has been a great source for this research. To know the history of the festivals some historical books of Hindu mythology must be counted. However, it goes without saying how nowadays searching the internet and googling various required materials to get new leads have become a mandatory way to gather information and get a new dimension. And most importantly, videos and audio files available on YouTube, Facebook, and Spotify have been the first materials to hit my mind researching this musical shift very much seen in the festivals and writing this paper using the method of Bakhtin's carnivalesque theory.

Results

After accounting with so many people in the carnivals of this area it is noticeable to realize how music plays a big part in any festival. The first thing most people mentioned is that music and cultural programs are the keys to bringing that atmosphere. Barely some of them criticize how the cultural programs show the musical shift beginning with classical traditional songs and ending with some typical Bollywood (generally rock) songs. Rather what they emphasize is how the songs bring the exact vibe of the carnivals such as Durga Puja, Kali puja, Diwali, etc. celebrating even more colorfully. Also, it is very much appreciated how people intentionally or unintentionally accept the cultural subversion brought through the carnival songs during the festivals.

Discussion

How carnival music emerged:

In the period of ancient Romans, circus music was first performed by a flutist. Later in the twentieth century, it became a part of musical bands. 'Music carnival' which was first opened on June 25, 1945, as a tent theatre in the US was also influenced by the famous Russian thinker, Mikhail Bakhtin's theory of carnivalesque in his *Rabelais and His World*. Similarly, in India, particularly in Bengal the journey of musical culture from the era of traditional classical Bengali songs to the modern era songs is a perfect example of a musical shift.

In most all the carnivals people tend to notice how from the compositions of Tagore, Dwijendralal Roy, Atul Prasad Sen, and Nazrul, to the modern and post-war era of Salil Chowdhury both in the Bengali and Hindi musical industries followed by the genre of

"jibanmukhigaan" of Nachiketa, Anjan Duta and Kabir Suman to the arrival of modern popular songs and band music the definition of high culture and low culture of the songs has been removed. Precisely, apart from entertainment, the emergence of carnival music subverts the classifications of these songs.

"Amar raatpohalosharadaprate

Banshitomaydiyejabo kahar haate"

This a typical autumnal Tagore song played in mostly all the pandals during the Durga puja carnival in which some of the dancers' troop perform.

"Ajnoi gun gungunjanpreme

chandphooljochhonoargaanar noy,

Ogo, priyo mor khol bahu dor

Prithibitomare je chay"

This famous evergreen song written and composed by Salil Chowdhury in the voice of Legendary artist Lata Mangeshkar is also played or performed live at any function or carnival. Even though it was authored during the Modern era with the purpose to wake folks up from the dream of dazzling daffodils and become active against imperialism, it is played for being Bengalis' one of the most favorite compositions.

There is a phase of Bengali music that has shown the emergence of the rural lyrics and composition of 'kirtan' and 'baul' which talk of devotion not in a carefully constructed form of composition, but rather simply in a common dialect. 'Kabigaan' also became a significant part of Bengali musical culture. In various Durga puja carnivals, there used to be the live performance of kabigaan of the contemporary *kabiyals* like Bhola Moira, Haru Thakur, and Anthony Firingee. In the late twentieth century, the genre of Bengali musical bands like MoheenerGhoraguli, Bhoomi, Chandrabindu, Fossils, Cactus, Lakkhichhara, etc. with its heavy metallic cacophony actually reflects the unseen hunger, frustration, unemployment, and loneliness or a simple teenage love-story of a random boy of the city.

With due time the genre of carnival songs has found its place in the mainstream commercial music industry also. Some compositions are particularly made to celebrate the Durga puja festival by the Bengali music and film industry. In a few years, the

following songs have become the key tunes of the festival that one can hear in any Durga puja pandal.

"Lal phitesadamoja shoe-school uniform

Naw-tar siren sanket syllabus monojogkom...

Se Pratham prem amar, Nilanjana"

This song by Nachiketa Chakraborty is a perfect example of a band song that is still so famous and played in mostly all the festivals and carnivals since it has been one of the adorable Bengali tunes and also will be till time.

Pop songs:

While finding the literary form where power is subverted, Bakhtin outlined the concept of carnival in his work. According to him "carnival is laughter, the bodily parody, the ugly grotesque and the so-called 'low'". It is something that is not approved or sanctioned by any authority or institution. Interestingly, the pop songs of the carnival also echo the concept of Bakhtin's carnival. Some of the popular songs are not even essentially related to the festival, yet become a mandatory part to create the very mood of the gala festivals. Visiting such carnivals one can realize how the musical shift is directly proportional to the cultural shift and that too is dependent on the bringing up and social background of the audience. Sometimes soothing and sometimes cacophonous, it represents the culture that is unsanctioned or unapproved, yet absolutely fitted into the mood of the festival.

The popular carnival music is the interplay of various types of songs in the marquee or 'pandal'. There is a cacophony despite the pleasant harmony in the ambiance, the harmony of enjoying the festival, the carnival, and the moment. People allow this chaos happily, just because the festive mood is so special and all the abnormalities seem to be normal in a carnival. Here are mentioned such common songs that are played in marquees as a reference of carnivals music:

- There is a famous Odia song "Rangabati" remade and remixed in Bengali folk style by Surojit Chatterjee and Iman Chakraborty talking about a fair village girl in a colloquial style.

- The title track of the Bollywood film "Bhool Bhulaiya"- This Hindi Bollywood song is basically inspired by the Western tune JTL- My Lecon (Ahn). Later it is again remade in 2022 in the sequel of this movie.
- "Tumpa Sona"- This Bengali pop song is played in each and every marquee. It is a trending song signifying the emotional adventures and subsequent elopement of a chap from Bihar with a Bengali nubile.
- "Param Sundari"- Created by the iconic composer, A.R Rahman this latest Bollywood tune is popularised in the soulful voice of Shreya Ghoshal.

Role of Carnival:

Bakhtin developed the concept of 'carnival' as being "transposed into the language of literature". For him, the carnival is a cultural as well as literary device that reverses the social hierarchy. It defines the popular culture of the common people through their own common language dismissing the disharmony created due to cultural politics. As stated by Dr. Adrian Stevens in his *Carnival and Comedy: On Bakhtin's Misreading of Boccaccio* for Bakhtin the carnivalesque theory of is a manifestation of 'folk laughter' and 'folk humor'.

After the strict laws, restrictions, and prohibitions of the medieval and Victorian eras it is a carnival that asserts freedom and liberty to the people freeing them "completely from all religious and ecclesiastical dogmatism" as Bakhtin himself says in his *Rabelais*. Carnival makes it easier for people to fit into that society no matter from which social background they have come even if it is for a while. But that temporal function breaks the concepts and social norms of hierarchical structures and subverts the tradition of tabulating culture in binary order.

Introducing the folks to some new clothes, foods, and commodities and entertaining them with the rides most importantly carnival organized in these festivals shows the cultural shift. An evening of any Durga puja carnival begins playing a Bengali traditional and classical song like "*Bajlotomaralorbenu*" and ends with a pop song like "*Tumpasona*". In the first half, the majority of the gathering is of the so-called educated, cultured, and high-society class privileged people. The classical songs are either played or performed live at their request since they are used to and admire them as well. On the other hand, popular songs are played or performed lately when the crowd of the socially

and culturally determined and labeled as 'low' who are not traditionally privileged to have the cultural capital. This musical shift actually shows how the culture of the folks shifts according to their bringing up and social background and all types of cultures are merged together in a carnival.

The famous Bengali Carnivals:

India has been famous for being the heritage of cultural associations and its plurality of different kinds of festivals. As Dr. Ranjan Kr Biswas in his journal *A Study on Celebration of Festivals in India for the inculcation of Moral Education* (Biswas) has mentioned that according to the organization of All World Gayatri Pariwar (AWGP) India is regarded as the earliest and supreme culture in the entire world, in Sanskrit- '*Sa Prathama Sanskrati Vishvavara*'. Being the earliest ethnical cultural icon India is almost anonymous to the word 'festival' for its 365-colorful vibes.

A festival is supposed to be a gathering of people celebrating a religious and cultural holiday together. Embracing people of different religious and cultural backgrounds the sacred soil of India unifies different tastes and beliefs and gives birth to the global fraternity. And this plurality of different backgrounds of the folks brings the plurality of carnivals in different festivals, music playing evidently an integral part in it.

The predominant Bengali and specifically the festivals of the Hindus of our area Raniganj and Asansol are Durga puja, Kali Puja or Diwali, and Rath Yatra. And in all of these festivals, the role of the musical carnival is very much prominent. The initiative taken mostly by the youth generation makes this celebration successful every year. What is significant here is that every year the gathering of the devotees and visitors in every pandal and carnival does not necessarily is counted by their caste or creed or any religious or cultural identity. The only thing that matters is your presence in the carnivals as a visitor to join the celebration.

Though some of the earlier days of those festivals were not as secular as it is seen now. People were not allowed to take part randomly since that day these festivals were more a *puja* and less 'celebration' or 'musical carnival'. Now let's discuss individually how these festivals developed as a carnival with due time.

Durga Puja Carnival:

The most important festival and grand celebration of the Durga puja of Bengali people the world over can never be imagined without songs. During the month of Ashwin (mid-September or Early October) Durga puja is observed for four days with thousands of pandals all over the state. It is believed that through the pious hands of Maharaja Krishna Chandra Roy, a contemporary of Siraz-Ud-Daula, particularly from Krishnanagar, Durga puja is transformed into a lavish and colorful festival in Bengal.

Primarily, Durga puja used to be a rural festival celebrated only by the elite brahmin families. These pandals were only seen in the sacred space of their neighborhood. After Calcutta being a port city of the British empire and becoming the capital of Bengal, urban social life emerged. And the rural festival of Durga puja turns out to be an urban iconic institution through the addition of different forms of popular entertainment, music being the host of those cultural evenings. Though it is primarily a Hindu and more or less Brahminical ritual, the festival aspect of it allows people from different social circles to participate where songs break barriers of social hierarchy.

Eventually, the collective organization, known as "barwari", emerges during the National movement of the country. Novelist Bankim Chandra Chattopadhyay through his most famous patriotic song 'VandeMataram' alludes to Goddess Durga as the symbol of his Motherland, India. So, the significance of music lies in inviting the young generation to participate both in socio-religious culture as well as the National movement.

The emergence of urban celebration by the young people then welcomes the festival as a public ceremony. The "sarbojanin" puja committees allow all the people to participate equally without discrimination of caste. Eventually, the festival of the worship of mother Goddess Durga has now crossed its geographical boundary from its origin, West Bengal, and has become the most celebrated holy culture across the world.

In this grand autumnal festival people across different religions, cultures and countries participate equally and it has now become an international carnival. It allows all the different kinds of people to celebrate the festival irrespective of which social circle they come from. The carnival songs of Durga puja hold the festive mood, create its perfect environment and bring pomp and glamour to it. And Durga puja celebration along with

these songs played during the carnival subverts the conventional practice of the way generally culture is classified.

Classical composition:

There are some traditional Bengali songs played that welcome the Goddess, describing the autumnal atmosphere of Bengal. With a classic tune and composition, both of these songs show how nature itself decorates it to welcome the festival.

"Bajlotomaralorbenu

Matlo re bhuban

Ajprabhate se sur shunikhuledinumon"

It is a traditional Bengali devotional song of Supriti Ghosh that welcomes Devi Durga. In fact, one cannot think of celebrating the festival without playing this particular welcome tune as it is inseparably associated with Durga puja.

"Shishireshishresharodoakashebhoreragomoni

Shiulijhoranodinanishichiradinerbanibhoreragomoni"

It is an album song by Shubhamita Banerjee, exclusively recorded for Durga puja. The light mood of the song invokes the Goddess Durga and also describes the exact atmosphere of Bengal during Durga puja.

Bengali folk composition:

During the festival, people not only chant the same 'mantra' or hymns but also celebrate the moments by playing the same carnival tunes in the marquees. These popular folk songs also become a common medium of entertainment for each and everyone in the marquees. People belonging to different backgrounds, classes, and cultures can easily relate its lyrics to their customs. The rhythm of drums accompanied by these simple rural songs particularly based on the theme of the festival brings all of them together.

"Dekhmonkashbondulchhe je sari

Kobe dhak debedaak, din gunchhe je tari

Shiulimakhagondhoagamnir sure

Kumortulirgondhochhoralo, Dugga Elo"

This is an album song by Monali Thakur narrating each and every moment that people celebrate during the festival. Even the very title of this song 'Dugga' refers to the colloquial version of the Sanskrit term 'Durga' as the former one is commonly associated with ordinary people.

"DhakerTaalekomor dole khushitenachemon

Ajbajakasor, joma asor, thakbe maa arkotokhon?

Bolo Duggamaai ki"

It is one of the songs that belong to the films based on the Durga puja celebration.

Diwali Celebration:

Our great Indian epic hero and legendary character Ram of Valmiki's "*Ramayana*" returns to his own kingdom, Ayodha after fourteen years from his exile after defeating the demon-king Ravana of Lanka (presently Srilanka) on this day. After such a victory it was a glorious and auspicious day for Ayodha folks to welcome them by lighting oil lamps all over the country. And Diwali celebrations mark that unforgettable moment of the return of Lord Rama, Devi Sita, and his obedient and dedicated brother Laxman.

People all over the country celebrate this day not just out of following an imaginative mythological story. Rather they actually respect the victory of an ordinary man like Rama to defeat the kingdom of Ravana that was based on pride, tyranny, and unjust. The return of Rama after this incident marks the victory of mankind that people recall it every year and light lamps all over the towns and cities. And the bhajan played on that day is very much popular that recalls the legendary character of Rama:

Hindi Traditional Music:

"Mangal Bhavan amangalhari

Dravahusudhasarathajir Bihari

Ram Siya Ram Siya Ram

Jai Jai Ram"

It is a traditional Hindi song, one of the famous songs played in Diwali and Ramnavami festivals eulogizing the character of Lord Rama.

Kali puja celebration:

To talk about the belief regarding kali puja, the Bengali people celebrate and worship the Goddess Kali. The day kali puja is actually celebrating the victory of the good power of the omnipotent supreme being, Kali, an apparently ordinary woman over the so-called male chauvinistic powerful *raktabij*. Not only the Brahmin families but also the people of other castes worship Goddess Kali and celebrate this day by lighting *diyas* and lamps to bring the aura of positive power and rid the darkness of evil power.

In fact, the way Goddess Kali is described in some Bengali religious songs it is clearly portrayed that she is a representation of an ordinary woman who has a shabby complexion. Devi Kali is glorified for her quality to win over anything that violates a woman's chastity without her consent that one may recall the character of Mary of Mahasweta Devi's **The Hunt**. However, some songs are played during the musical carnival of this festival.

Bengali traditional shyama sangeet:

"Kalomeyer payer tolay

Dekhe ja alornachon

Rup dekhedeibukpete shiv

Jar haatemaranbachon"

This is a Shyama-sangeet of Nazrul played in the Kali puja pandals in which Nazrul shows his most powerful and adorable characters to go beyond the so-called religious boundaries and writes a song according to the Hindu mythology and religion:

"Amar chetona Chaitanya kore de maa chaitanyamayi

Tor bhabsagarebhesheami

Hobo maa tor padashrayi"

Written by DulalChakraupdhyay this traditional song is also played in the pandals during this festival. These evergreen songs are being played and performed in our area for more than 20 years. Without these tunes, the pandals do not seem vibrant and festive at all. That playlist wholly changes the mood of the devotees and visitors through its submissive lyrics and devotional tune.

I myself asked some of the visitors how they enjoy these songs. Are they not bored of listening to them again and again, years and after years? There were so many people belonging to different social and religious backgrounds. What I realize is that the way without the tune of *dhaak* the Bengali puja celebrations are incomplete, the same is applicable to these songs also. Without the playlist of this *shyama sangeet* sung by Manabendra Mukhopadhyay, Anuradha Paudwal, Kumar Sanu, Pannalal Bhattacharya, etc. the atmosphere of the *pandal* is half-done.

Ratha Yatra Carnival:

The famous Hindu festival of Rath Yatra originated in the Jagannath temple of Puri, Odissa. According to the inscriptions of *puranthis yatra* is believed to be Lord Jagannath's journey towards his aunt's place along with his brother, Balram, and sister Subhadra from his own house. Riding on a chariot which is driven by some horses He visits his aunt's place and stays there for seven days every *asadh* or July month.

The Ratha yatra celebration is also famous at my own birthplace, Searsole, Rajbari since it has been a glorious festival in our area for more than 150 years. The Kashmiri *pandit zamindar Rajbari* owner, Maliahs take the charge of Rath yatra, one of the earliest festivals in our area. The giant chariot of brass of the deities is carried manually. Through this mid-July week of carnival, there is a mass gathering of local folks from every class. And music again plays there a very significant role to merge culture impartially dismissing the hierarchical division of class and status.

Conclusion:

From the beats of 'dhak' or tambour to these popular songs, all sorts of carnivalesque cultures have become an integral part of the festival. And the main purpose of these carnival songs is not only to spread aesthetic pleasure but also to represent the culture of the individual class of any society. Since carnivalesque music is a part of popular culture, it reunites all the different cultures belonging to different social statuses, breaking the barriers of social hierarchy. It does not divide people according to the depth of their cultural capital, upbringing, or other labels given by the high society from the people who are far away from this urban-educated ultra-armored culture.

Most importantly, carnival music celebrates the so-called "low" culture of the untouchables and "elite" culture parallelly putting them on the same page and

subverting the powerplay of categorization. It declutters the heap of narratives regarding aestheticism. It questions "is there supposed to be a single definition of celebration? That is the officially determined and socially accepted traditional music? Isn't there supposed to be another say of the 'others'? And, the answer is the celebration itself. It justifies and legitimizes the non-conventional taboos of society. Dismissing all the strict rules and social hierarchy, the carnival songs of Durga puja unite all the individual cultures in a single knot and let them flourish together with a huge diasporic population all over the world.

What music does in a carnival is not grooving the minds of the youngsters and soothe the ears of the elders, but also bringing all kinds of people under a single umbrella. The umbrella of this musical carnival breaks the binary systems of high-low, rich-poor, educated-uneducated, rural-urban, conventional-unconventional, traditional-popular culture, privileged-unprivileged, and so on. Significantly, this mismatched music playlist of any carnival shows the various tastes of various people. This musical shift may not be found in our daily schedules. Some may not even be listening to such popular or traditional songs on a daily basis, but in a carnival, it becomes mandatory to play and bring this mismatched and multicultural content to make that period universal. And suspending all the norms we join the anarchic and topsy-turvy world of carnival for a temporal liberation and relief through the hands of music.

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India-Iran Strategic Partnership: Concerns and Challenges

Rahul Shrivastava *

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ABSTRACT

The two states possess one of the oldest continuously inhabited civilizations. This maintains a bridge between India and the Semitic world. India shared its border with Iran until its partition in 1947. Since then, India's Iran policy has evolved over last 70 years taking many twist and turns. Though India established its full diplomatic relations with Iran in 1950, but the relation between them suffered because Iran was member of Western bloc and though India supported Non-Alignment, also maintaining strong relation with Soviet Union. Ironically India never supported Islamic revolution of 1979 but the relation between two states strengthened gradually in its aftermath. Iran has been India's trade and commercial partner but following some external influences has also affected the relationship in the meantime. One of the most difficult tasks for India has been balancing the relation with Iran seeking realist approach while maintaining and enhancing the proximities with the United States and Israel.

Keywords: *India-Iran Relations; Strategic Importance; United States; Israel; Terrorism; Pakistan.*

Introduction

India- Iran relations has been one of the oldest cultural, economic and commercial relations in the whole Persian Gulf and South Asian region. Usually, India's approach for every ally in the region has its own importance but Iran is also gateway of Middle East for India. Its strategic importance also increases because it connects Central Asian Republics and Caucasus region to the Arabian Sea. Its importance and influence for its neighbours has always valuable, irrespective of nature of government or leadership in power. It controls the land access between the growing economies of South Asian states and energy sufficient of the Middle East. It can also provide the former Soviet Socialist Republic states in the Caucasus with a much shorter access to the warm water ports of

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the Indian Ocean. Similarly, it could provide Central Asian Republics an access to the Indian Ocean region without going through Afghanistan or Pakistan (Bansal 848-858). The two states have frequently focused on strengthening of their bilateral engagements in several areas with mutual interest like- counter-terrorism, energy security, North-South Transport Corridor etc. Iran also occupies the crucial intermediate position between the recent war zones of Afghanistan and Iraq. Geographically Iran's has advantage over both over Iraq and Afghanistan, it's not as mountainous as Afghanistan but two of its formidable mountain ranges- Alborz and Zagros provides a very strong defence and strategic defences over Iraq which is comparatively less isolated and blockaded. This ensure Iran's advantage over economic sanctions and restrictions by International community and help it bypass them (Jennings). In addition to that the deserts and marshes also inhibit fast movement of foreign forces across its vast expanse. The influence of Iranian Islamic revolution not only affected its relations with the United States of America, Israel and Canada but it also influenced its relation with many other states that were friendly with Iran and had strategic benefits with that bilateral engagements. The West holds a very tight grip over countries that could benefit Iran or could be benefited. The axis of Evil metaphor by George W. Bush gave a new view of the world which definitely has an impact on political discourse in Iran and strengthened the rhetorical position of conservatives vis-a-vis reformers by reviving militant revolutionary language as Great Satan to the United States (Mathew & Heradstveit 421-440). The case for India-Iran relations has several steps and it has evolved itself in due process of time, currently making their strategic partnership potential and strong.

Iran's Strategic Importance to India

Iran's relation with India has continued over centuries due to geographical proximities and some common features in culture, language and traditions. Historically, the Iranian rule extended over large parts of Central Asia and a strong cultural influence still exists there. Tajikistan and some parts of Afghanistan speak Tajik and Dari, which are dialectical variants of Persian and these people consider themselves within the Persian cultural influence. The same influence could be seen in the Iranian art of Lucknow and Hyderabad, similarly some of the South Asian languages of Indian sub-continent like

Hindi, Punjabi, Seraiki, Oriya, Bengali, Nepali, Sindhi, Brahui and Telugu etc. have a great influence by Persian.

India's indifferent relations with China and Pakistan ensure that Iran offers the only access to the untapped markets of Afghanistan and Central Asia for Indian goods and is its main option for developing the region's vast energy and other natural resources. Given its own geopolitical imperatives, it is almost inevitable that India will enjoy good relations with Iran if it is to play a role in Afghanistan or Central Asia. Iran also offers India the shortest access to the vast energy resources of the Caspian Basin and the Caucasus region. The growing Indian economy requires not only the vast untapped markets of the central Eurasian landmass, but also newer sources of energy. From India's perspective, Iran's energy resources are one of the closest and cheapest available to fuel India's growth. At 12.6 percent, India is the largest destination for Iranian exports, after China (16.2 percent).¹⁴ Accordingly, India has considered the North-South transportation corridor and the Iran-Pakistan-India (IPI) gas pipeline to alleviate its energy shortages to fix. The IPI is a follow-up to the 1989 proposal to build an Asian gas pipeline proposed by the Tehran-based International Institute for Caspian Studies. The pipeline was supposed to transport 36 billion cubic meters of gas from Bandar Abbas to Kolkata every year. Of this, 70 percent was destined for India, 10 and 20 percent respectively for Iran and Pakistan. Eventually, a joint working group was set up to work out the modalities.¹⁵ The pipeline, which could be extremely useful for India, is said to be tied to the pricing of the gas, although the major obstacles to the project are US sanctions against Iran and the opposition of Baloch nationalists through whose territory the pipeline would have to pass. Despite huge oil reserves, Iran lacks adequate refining capacity, and with an annual consumption of 64.5 million litres of gasoline, its refineries can only refine 43 million litres, forcing it to import about a third of its consumption. Iran has been a major destination for the products of some Indian private-sector refiners. The relative proximity of these refineries to Iran makes this arrangement extremely profitable. In fiscal year 2009-2010, India imported around 22 million tons of crude oil worth US\$10 billion, making India the largest market for Iranian crude oil and Iran the second largest source of Indian crude oil imports. During the year, total trade between the two countries was US\$13.4 billion, including US\$1.9 billion in Indian exports and US\$11.5 billion in imports. In addition to petroleum products, India's most important export goods are chemicals, pharmaceuticals, iron and steel, synthetic yarns,

tea and rice. However, the trade value has fallen from \$14.9 billion in 2008-2009 amid continued US pressure and resulting payment problems for Iranian imports. The problem becomes even more acute as Indian exports to Iran are tiny compared to its imports. On the other hand, China is both the largest destination for Iranian exports and the largest source of Iranian imports. The recent sanctions imposed on Iran's central bank-related institutions on December 31, 2011 have complicated the problem for India and made it difficult to pay for Iran's crude oil. Despite India's public refusal to recognize sanctions imposed by individual countries, certain private sector companies have been forced to limit their dealings with Iran.

Persian Gulf

One of Iran's most significant capabilities is its ability to cut off sea access to the Persian Gulf through the narrow Strait of Hormuz, something it recently threatened in response to Western sanctions. The Persian Gulf and its coastal areas are the world's largest source of crude oil. They are home to the largest offshore oil field, the Safaniva oil field, and have vast gas fields. According to OPEC, as of 2010, the Persian Gulf contained 789 billion barrels of proven oil reserves, which is nearly 54 percent of the world's reserves, and the Persian Gulf states produce about 20.4 million barrels of crude oil daily, over 29 percent of the world's oil production. In addition to oil, the region has more than 77,950 billion cubic meters of proven natural gas reserves, or over 40 percent of the world's gas reserves. But despite huge reserves, the region produced just 475,847 million cubic meters of marketed gas in 2010, less than 15 percent of global production that year.

A vast gas field spanning the territorial waters of Qatar and Iran is known as the North Field in Qatari waters and the South Pars Field in Iranian waters. The former has built significant liquefied natural gas (LNG) infrastructure based on this field and accounts for over 80 percent of natural gas exports from the region. Countries in the region export 15.981 million barrels of crude oil daily, which is about 42 percent of world crude oil exports. The region also exported 132,309 million cubic meters of natural gas, contributing about 13.33 percent of world natural gas exports. The disruption of oil and gas production or its transportation through the Strait of Hormuz would lead to a sharp increase in oil and gas prices, which would likely trigger a major global economic crisis. It must also be recognized that an overwhelming proportion of the world's excess

oil production capacity lies in this region and therefore a disruption in supplies from the region would be virtually impossible to offset. Almost 90 percent of the oil exported from the Persian Gulf is transported by tankers through the Strait of Hormuz, which is 45 km wide at its narrowest point and has 3.2 km wide navigable channels for inbound and outbound traffic with a 3.2 km long buffer zone in between. Iran controls the entire north coast of the strait; It has military outposts on the islands of Abu Musa, Larak and Sirri within the strait, which could easily allow any viable naval power to block traffic through the strait. It also claims two other islands in the region, namely the Greater and Lesser Tunbs (captured by Iran in 1971) and controls Qeshm, an island with a fairly large population. In 2011, an average of 14 tankers carrying 17 million barrels of crude oil left the Persian Gulf through the Strait of Hormuz every day. This equates to 35 percent of global oil supplies and 20 percent of all oil traded globally. Notably, over 85 percent of these shipments went to Asia, with Japan, India, South Korea and China being the top destinations. Iran has repeatedly threatened to close the strait if action is taken, and the closure, if successful, would require the use of alternative routes, which would significantly increase transport costs. Even if the straits are not closed, any conflict in the region could increase the price of oil phenomenally. For a developing country like India, which is hugely dependent on energy resources from the region, the closure, or even a threat of closure, could be economically catastrophic. It must be taken into account that US energy imports from the region are negligible and EU imports are limited.

The Pakistan Factor

In order to understand the Pakistani factor in Indo-Iranian relations, it is important to briefly understand the elements that played a role in foreign policy during the Cold War era and their continuing impact on bilateral/trilateral relations between Iran and its South Asian neighbours. Islam has been a factor in the development of India-Iran relations, especially since religion was the reason for the division of the Indian subcontinent. The partition thus broke the interrelated ties that had previously existed between the two countries. Identifying itself as Muslim India, Pakistan sought close ties with like-minded states to solidify its self-image. This was particularly evident in their Middle East policy, which extended even to leaders like the Shah of Iran, who had a pronounced dislike for the political use of religion. Partition left Pakistan in a

vulnerable position with a much larger and hostile power to the east and a difficult neighbour Afghanistan to the west. Afghanistan was as great a threat to Pakistan's Islamic image as was Kashmir's accession to India. This was because the artificial boundary (the Durand Line created by Britain) essentially divided Pashtun lands in half, with resulting ethnic division tendencies undermining the national myth of a unified Muslim India.

An important aspect of India-Iranian relations is the Islamic relations between the two countries. Iran's call for pan-Islamic relations with other Islamic countries, including Pakistan, should give its regime a sense of legitimacy. While for India, the relationship with Iran is important to demonstrate its willingness as a Hindu-majority country to have friendly relations with of the Muslim world, it also offered an opportunity for India to vie for active participation in the Islamic world, as it hosts the world's third largest Muslim population and because its national culture was heavily influenced by Islam. The Islamization of the Pakistani state intensified sectarian tensions and affected its relations with Iran. In an attempt to counter communism and limit Iran's ideological reach in the region, it undertook vigorous Wahhabi indoctrination, particularly in the border regions, with the support of the Saudi and American establishments. This led to Pakistan becoming a battleground in an intra-Islamic proxy war, in which Iran and Saudi Arabia supported their respected allies. The rise of foreign-backed sectarian militancy set in motion a seemingly never-ending cycle of violence.

Iran's positioning after the 1998 South Asian nuclear tests reflected its pro-Pakistani stance, although its initial response was cautiously neutral. Iran moved from demanding both countries to halt further testing back to an ideological position when Iranian Foreign Minister Kamal Kharzi praised Pakistan's nuclear tests, saying: They [Muslims] feel confident because another Islamic nation has the know-how to build nuclear weapons. Iran's opposition to India's nuclear tests and its defence of Pakistan's nuclear tests were further demonstrated at the International Atomic Energy Agency (IAEA), where Iran's envoy Ali Khorram accused India of inciting regional divisions and argued that India's blasts upset the strategic balance on the subcontinent...as a result of Pakistan.

US-Iran tension and India

Indian foreign policy is at a pivotal moment today and a paradigm shift since the days of the Cold War is on the horizon. His foreign policy during the Cold War was constrained by Jawaharlal Nehru's ideology, often referred to as Nehruvian idealism. Its policies during this period were based on non-alignment and later on a quasi-alliance with the Soviet Union, while maintaining its strategic autonomy and independence in its foreign policy. In fact, one could argue that his non-aligned policy was more about his ability to make foreign policy decisions outside of the restrictions imposed by the two superpowers than about neutrality. The end of the Cold War deprived India of the security blanket provided by the USSR and the economic crisis forced Indian politicians to take a more pragmatic line in economic and foreign policy. As a result, there is a clear shift towards pragmatic realism in their foreign policy today. According to Prof. Kumaraswamy, "India has moved beyond the Cold War's zero-sum approach to nuanced policies based less on rhetoric and more on hard political calculation." India's post-Cold War relationship with the US is a clear manifestation of this new pragmatic vision. Its strategic proximity to the US has drawn Western attention to India's policy towards Iran. Although India would like its relations with Iran to ideally remain in the sphere of bilateral relations without affecting its relations with any third country, it has been unable to achieve this due to its strategic ties with the US. India-Iran ties became a factor in India-US relations in 2005 when the India-US nuclear deal was being negotiated.

Iran is one of the most intractable challenges facing the US today. The latter sees a major threat to his national security interests in Iran. During the Cold War both were allies and Iran even joined the Central Treaty Organization (CENTO) which was supposed to contain the USSR. However, since the Islamic Revolution of 1979 and the overthrow of the pro-American Shah, the two countries have been hostile to each other. The Islamic Revolution was followed by the US hostage crisis, when a number of Iranian students seized the US embassy in Tehran and held its diplomats hostage for 444 days. This incident, which the US says took place with the consent of the new Islamic government, led to the severing of diplomatic ties and continues to cast a shadow over relations between the two countries. The US then froze Iranian assets. American support for Iraq in the Iran-Iraq War, which lasted from 1980 to 1988, and

the shooting down of an Iranian civilian plane over the Strait of Hormuz in 1988 led to further resentment.

Both the US and Iran are strategically and economically important to India. Ideally, India would like to have good relations with both Iran and the US. The US is clearly an indispensable partner for India in the future in the context of new threats and challenges emerging in Asia. However, the US must understand that as in any other bilateral relationship, there will be differences between them and India on various issues such as Iran. Ideally, these closer ties between New Delhi and Washington should not stand in the way. India should not be made to choose between Iran and the US, and India's Iran policy must not be seen as a litmus test of India-US relations. Several of the US's close allies, such as South Korea, Japan, Pakistan and Taiwan, are large importers of oil from Iran. Indeed, America's relations with them would suffer if the US interfered in their imports from Iran. India, which is not one of closet US ally, must therefore be allowed to make its own decisions about Iran.

India, Iran and Israel: Balancing the region

India's relations with the Islamic Republic of Iran have been complicated by third party influence. The US, Israel and, more recently, some Arab states (Non-Shia Islamic States) among others, have tried to influence the pace and direction of Indo-Iranian relations. The role of the Arab states is nascent and largely under the radar, but the other two players have been actively trying to slow the pace and depth of India-Iran ties. The US has a range of instruments and tools to influence India's policies and sometimes even dictate its decisions. Israel, for its part, has been vocal about its concerns and fears about Iran, which has become the main preoccupation of its security and foreign policy institutions in recent years.

India seeks closer ties with both players; If Iran is vital to its energy security, Israel is vital to its strategic security. Conflicting relations between Iran and Israel have made life difficult for New Delhi. By carefully balancing both relationships, India has managed to avoid undue influence of either country on its policies, while still forging close ties with both. Therefore, despite its inherent difficulties, the India-Iran-Israel triangle is not problematic; rather, it forks into two non-parallel lanes.

Since both are vital to its interests, a balanced relationship with Iran and Israel is a prerequisite for a successful Indian Middle East policy. While mediation between the two rivals would be very tempting, managing strategic autonomy while pursuing your interests in these two countries would be crucial. This balance was most evident in 2003. In January this year, India hosted President Khatami as the main guest at the Republic Day celebrations. In addition to receiving such an honour, Prime Minister Vajpayee also signed the Delhi Declaration, which underscored both countries' commitment and determination to work together in a wide range of areas, including the hydrocarbon sector. India also identified Iran as a key partner in its relations with Afghanistan and Central Asia. A few months later, Vajpayee received his Israeli counterpart, Ariel Sharon. In the shadow of a possible war crimes trial in Brussels, very few Western countries were willing to host the Israeli leader. New Delhi not only rolled out a red carpet of welcome, but also timed the visit to coincide with the anniversary of the September 11 attacks. Like Iran, India also issued a joint statement with Israel.

When, Narendra Modi assumed the Premiership became the first Indian Prime Minister of India to visit Israel. This visit of Prime Minister of Narendra Modi was seen as de-hyphenation but at the same time Prime Minister Modi made a balancing approach towards Arabs. Even, Foreign Minister S. Jaishankar personally met President-elect Ebrahim Raisi after he won the Presidential election succeeding Hassan Rouhani which is often rare and that too with a hard-liner Iranian leader. This paper focuses on India's tough call to manage its relation with Iran while balancing other important states like Israel and US which has been declared enemy states by the Iranian leadership and also balance Iran that may not be fallout for India against Pakistan.

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Re-visiting the US Policies and Strategies of the ‘Indo-Pacific’ Region under the Joe Biden Administration

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ABSTRACT

The United States of America (USA) has historically hegemonized its influences and prioritized its interests over others by continuous revisiting of its own policies and strategies to counter rising challenges and future hegemon in all spheres political, economic, military and including emerging technologies in politics of the Indo-Asia-Pacific region. This paper will analyze the priorities and new strategies of Joe Biden administration to continue its hegemony and counter the rising China’s regional hegemony in Asia-Pacific in specific and also challenges in global politics through bisectional policies which have been expressed through constructive engagement with China and forging new grouping and strengthening existing alliances to coverup eventual weakening of US influences with the shifting of new global trajectories towards Indo-Asia-Pacific. The paper will also describe how aspirational economic might of China has coupled with its aggressive revisionist policies by violating the rule-based order largely to suit western interests? In the last section paper will examine strategies and policies of US under Joe Biden Administration to maintain its hegemonic interests and design to realizes its interest in Asia Pacific.

Keywords: *Hegemony, Indo-Asia-Pacific, Soft Power, Strategic-Depth, Rule based Order*

Introduction

American foreign policy, notably that toward the Indo-Asia-Pacific region, has changed as a result of Joseph Biden's election to the presidency of the United States. Barack Obama's administration used the term Asia-Pacific most frequently, whereas Donald Trump adopted the term Indo-Pacific in American strategic documents. As a result, both words are employed in the comparative study in this research. China is the main opponent and Asia is also home to the greatest competitors that can challenge US dominance globally and regionally. As a result, the area has taken center stage in

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American foreign policy and is a key component of its strategies. After the Cold War ended, this process began, and it has picked up speed in the past ten years. Barack Obama's pivot/rebalance to Asia policy and Donald Trump's free and open Indo-Pacific plan were the two most prominent ones.

Although the Trump administration's competitive stance toward China has been maintained, the Biden administration has made it clear that it wants to depart from the transactional policies of its predecessor. As an alternative, Biden has prioritized the rebuilding of American partnerships and alliances, particularly in the Indo-Pacific. This necessitates going past the Trump administration's constrained, China-centric agenda and presenting the region's nations with a constructive agenda that promotes their interests.

An outline of the Biden administration's Indo-Pacific strategy and China policy, in particular, is provided in this paper. It asserts that President Biden will likely focus the emerging Indo-Pacific strategy on Washington's strategic stance toward Beijing as great power competition becomes the primary concern in U.S. foreign policy planning. In order to confront China's rising influence and power, the Biden administration will incorporate parts of the strategic methods used by the Trump and Obama administrations and place a high priority on fortifying regional and international alliances and partnerships. In order to better understand the region, the Biden administration is placing a high priority on the Quad. The Quad's inaugural summit for leaders was placed on March 2021. The COVID-19 problem has produced needs in other Indo-Pacific nations, and it is imperative that we work together with Japan, Australia, and India to address these requirements. This kind of collaboration will strengthen ties between the Quad countries in addition to the advantages it will bring to the region. It might also serve as a justification for building a framework to connect the Association of Southeast Asian Nations (ASEAN) and the Quad, and it could assist in establishing links between them. Quad pledge to promote a free, open rules based order, rooted in international law to advance security and prosperity and counter threats to both in the Indo-Pacific and beyond.

The Competition will be the defining aspect of China-U.S. ties in the years to come with the announcement of the end of the long-standing engagement policy. Additionally, what it refers to as a "all-out competition," the Biden White House will

increase pressure on Beijing at the economic, political, military, ideological, and technological fronts. Although bilateral coordination and cooperation on contentious global issues like the Iran nuclear deal and the denuclearization of the Korean peninsula as well as pressing global challenges like climate change and public health crises may occasionally reduce tension spikes, they cannot reverse the general trend of a relationship that is becoming more and more strained.

Theoretical Framework of U.S. Foreign Policy in Indo-Pacific

The analysis looks at the objectives of American foreign policy, which are based on a number of variables that contributed to the country's relative strength both internationally and in the Asia-Pacific region. It explains the various means of preserving the dominant position during the period of the United State' relative power fall. These methods align with two schools of thought that come under the liberal paradigm: complex interdependence and power-transition theory under the realist paradigm. These ideas effectively portray two fundamental aspects of Sino-American relations: the struggle for dominance in the world system on the one hand, and multidimensional relationships, particularly in the economic arena, that increase bilateral cooperation on the other. They also serve as examples of how Barack Obama and Donald Trump have taken contrasting stances on the relative decline of the United States and the relative rise of the People's Republic of China. The theory developed by Robert Keohane and Joseph Nye is linked to complex interdependence. We might assume that the amount of competition between the US and China is low as a result of their complex economic connection, which is illustrated by two characteristics: sensitivity and vulnerability. Thus, the US would rather look for methods to keep up its dominant position by enhancing various sources of power. The theories are implied by the hypotheses, which call for the liberal paradigm (exemplified by the complex interdependence theory) and the realist paradigm to be applied to the theories (exemplified by the power transition theory). As a result, the analysis is based on such theories. Liberal paradigms are connected to Obama's administration, while realism paradigms are aligned to Trump's. Both theories are analyzed by looking at Joe Biden's presidency.

China: A Potential Strategic Rival

On President Trump's watch, Washington abandoned the four-decades-old engagement policy with Beijing, categorized China as a revisionist great power intent on completely destroying the regional and global order, imposed sweeping tariffs on Chinese imports, increased scrutiny of Chinese investment and influence in the United States, and started a partial decoupling between the two largest economies in the world. Strategic rivalry with China is at the top of the Biden administration's agenda for foreign and security policy. President Biden has departed from his predecessor's unorthodox and unilateral strategies, despite being essentially in line with the Trump administration's strategy. His foreign policy team has stated that it aims to strike a balance between the rivalry between the US and China and chances for bilateral collaboration while also enhancing American competitiveness by utilising its global alliances and home advantages. His administration has maintained the harsh tariffs, arguing that they are a legitimate tool of foreign policy to protect American economic interests. In an effort to impede and prevent the transfer of American technology to the People's Republic, it has increased the list of Chinese military-related companies whose commercial activities are regarded to be unfriendly to American interests. Officials in the Biden administration have declared the end of the long-standing engagement policy and described China as a "relatively close" rival determined to unseat the United States in the Indo-Pacific in the short term and globally in the long term.

At his first major foreign policy speech at the U.S. Department of State on February 4, 2021, President Biden pertained to China as the United States'" most serious contender," and asserted that " American leadership must meet this new moment of advancing dictatorship, including the growing intentions of China to compete the United States and the determination of Russia to damage and disrupt our republic," and pledged to " face China's profitable abuses; fight its aggressive, coercive, authoritarian programs." China is the only nation with the profitable, politic, military, and technological power to seriously challenge the open and stable transnational system, all the laws, values, and connections that make the world function as we want it to because it eventually serves the interests and reflects the values of the American people, according to Secretary of State Antony Blinken. In other words, only China poses a real trouble to the liberal order that the United States has worked to construct since the Second World War.

Re-establishing U.S. Alliances and Strategic Forces

To strengthen the United States' network of friends and partners as part of its global strategy, it is anticipated that U.S. allies and partners will play a crucial role in the Biden administration's Indo-Pacific policy. Biden views American allies and partners as crucial strategic resources that Washington can rely on in the escalating fight with China. This is true both globally and in the Indo-Pacific. The Biden White House differs from the Trump administration in this way because it sees its extensive network of alliances and partnerships as a force multiplier whose interests and voices must be taken into account, whereas the latter disregarded allies and partners as replaceable free riders.

In his first significant speech on foreign affairs, President Biden applauded American allies and partners, saying that "leading with diplomacy means standing shoulder to shoulder with our allies and crucial partners once again. Antony Blinken committed to reestablish American relationships with partners and allies, "to reconnect with our friends and allies, and to reimagine partnerships that were created years ago so they're appropriate to today's and tomorrow's concerns."

In New Delhi, Secretary of Defense Austin renewed U.S. commitments to allies and partners, defined the U.S.-India relationship as "a stronghold of a free and open Indo-Pacific region," and called for working with India further on "information-sharing, logistics cooperation, artificial intelligence, and cooperation in new domains such as space and cyber." the Secretary of Defense Secretary Austin and Secretary of State Blinken travelled to Japan and South Korea, emphasising the crucial importance of alliances, vowing to improve collaboration in the fields of cybersecurity, supply chains, clean energy, and Covid-19 in an effort to support "a Free and Open Indo-Pacific." Utilizing his extensive experience as a foreign policy expert and insider in Washington, President Biden also increased his personal interactions with foreign leaders in an effort to recover America's position as a global leader.

The logic behind the Biden administration's diplomatic negotiations with allies and partners is kind of simple, within the "stiff competition" with a near-peer contestant, the U.S. cannot have it off alone, and will line up allies and partners and mobilize all the resources out there to contend from a "position of strength." Besides, with its in-depth network of allies and partners, the U.S. will demonstrate to the globe generally and

therefore the Indo-Pacific audience above all that its competition with China is gaining wide support and thus additional legitimacy.

Regional Harmony in Indo-Pacific: Free, Cooperative and Open

A free and open Indo-Pacific is not only a strategy for the Biden administration but also a vision of the regional order, just like it is for the Trump administration. The Biden administration has made it quite clear that America is committed to preserving a "free and open Indo-Pacific." During his virtual summit meeting with the leaders of Australia, India, and Japan in March 2021, Biden also stressed the importance of "a free and open Indo-Pacific area for all of their futures."

Although the Biden administration has not yet clarified what a "free and open Indo-Pacific" exactly means, judging from the president's and his cabinet officials' writings and statements, it has many aspects, but we address some of them below.

A free and open Indo-Pacific would mean that Washington would favour market-driven economic growth and private sector investment over state-driven growth and investment. The Biden administration is committed to raising private capital through development finance in order to address the enormous infrastructure gap in low- and middle-income countries by providing values-driven infrastructure investment and development models that are sustainable, transparent, environmentally friendly, and market-driven, as shown by B3W. Biden made the economic plan "Build Back Better World" (B3W) during the G7 summit in June 2021. For the development of infrastructure in low- and middle-income nations, this plan would offer a substitute for China's Belt and Road Initiative (BRI). The Biden administration expects that by providing a Western alternative to Beijing's BRI, B3W will successfully stop China's economic hegemony in the Indo-Pacific and prevent China from possibly exerting economic pressure on the area.

Militarily, a free and open Indo-Pacific mainly means three things. In the first place, the US will reaffirm its support for its security and military allies in the Indo-Pacific, and it will create a democratic "united front" to confront China there. Second, the United States supports "freedom of the seas," which essentially implies that it has the right to "freedom of navigation" in the South China Sea and elsewhere and rejects China's claims in the region, which it views as "having no basis in international law." Third,

maritime conflicts should be solved diplomatically, without resorting to military force or armed conflict, through discussion, consultation, or other legal means.

Politically, a free and open Indo-Pacific signifies Washington's support for a liberal system that upholds democracy and human rights. The Biden administration places a strong emphasis on the fact that the strategic rivalry with China is not just about economic or military might, but also about values and ideological appeals. According to Biden, it's a kind of struggle between "liberal order" and "authoritarian order" that the US cannot afford to lose. According to Biden, the United States, its friends, and partners must show the rest of the world that democracy is still effective and that it is the way of the future. A liberal Indo-Pacific system with democracy on the rise is essentially in the interests of the United States, which is why the country must safeguard and promote democratic values.

Strategic Framework to Counteract China's Influence through the Quad's Policy

The United States, Japan, Australia, and India have a security dialogue known as the Quadrilateral Security Dialogue(QSD, also related to the quadrangle), which was started in 2007 by the Japanese Prime Minister Shinzo Abe and supported by the leaders of the United States, Australia, and India. The theme of the dialogue is to strengthen communication and cooperation between the popular countries in the Asia-Pacific against a rising China. The four nations also held Malabar, their first-ever combined military exercise, which garnered review and challenges from China, in addition to the security discussion. A decade latter, in 2017, after Trump had entered the White House and declared China as America's principal contender, the leaders of the four countries agreed to revive the quadrangle during the ASEAN Summit in Manila. On the sidelines of the 2017 ASEAN Summit, senior officers from the United States, Japan, India, and Australia held a working- position meeting to bandy how the four countries can increase collaboration to promote a " free and open Indo- Pacific " and rules-grounded order in Asia.

The four nations upgraded the Quad in September 2019 by hosting a first clerical- position dialogue in New York on the sidelines of the UN General Assembly. Four foreign ministers bandied on how to smooth private sector investment in structure, strengthen maritime security cooperation, promote mortal rights and good governance, and produce rules- grounded Indo- Pacific order. On the assignation of the also-new

Japanese Prime Minister Suga, the four nations hold an alternate clerical meeting in Tokyo a time latterly to formalize their clerical dialogue and demand collaboration and cooperation in the face of similar critical challenges as the Covid-19 extremity, force chain adaptability, maritime security, and other issues.

With the first Quad Summit, President Biden elevated the quadrangle to the position of leaders (virtual). The four leaders explained, " the spirit of the Quad" in a unified statement reiterating their commitment to cooperation on a quadrilateral base, pledging to(1) combat climate change,(2) promote a free, open, rules-grounded order (3) respond to the profitable and health goods of Covid-19, (4) increase vaccine product (5) quicken profitable recovery, and(6) increase commitment to quadrangle engagement. In order to promote expansive collaboration in affiliated fields, the four leaders also blazoned the conformation of three working groups a vaccine experts group, a working group on climate change, and a working group on critical and arising technologies.

The quadrangle was gradationally converted into a leader-position, multi-track, institutionalized forum for easing significant cooperation between the four countries, with a focus on modifying the arising Indo- Pacific order to their relish. This was fulfilled by elevating the quadrangle to peak position and creating issue-specific working groups. In addition, the Biden administration wants to use the quadrangle as a kind of geo-political and geo- profitable platform in the rising Indo-Pacific strategic battle with China by fastening on rules- grounded order, force chain adaptability, crucial and arising technologies, and vaccine tactfulness.

More Competitive Power Dynamics in Sino-U.S. ties further

In international relations, the struggle for leadership in the global and regional (Asia-Pacific) system has dominated analytical thought and been a key factor in determining US policy. We can assume that the fundamental objectives of American administrations have remained the same, namely that the US seeks to maintain leadership in the Asia-Pacific region and the world, as long as basic factors of power remain constant and show the relative decline of the US at the time of China's rise. Several administrations work toward this aim simultaneously using various techniques. By establishing standards and guidelines and creating institutions that support America's perspective, Barack Obama attempted to retain the US position, according to a simplified

explanation of the issue. Donald Trump, in contrast, intended to damage China, the primary rival, through the trade and technology war. Biden mixes the two strategies, putting an emphasis on institutional settings and ally support while not entirely giving up on anti-Chinese actions.

Biden restores democracy and principles to American foreign policy and sees the rivalry between the United States and China more through an intellectual prism than as a straightforward power conflict. According to Biden, "American leadership must address this new era of increasing authoritarianism, including the growing desire of China to compete with the United State. This conflict pits autocracies against the value of democracies in the twenty-first century, and that much is apparent.

The Biden administration's Indo-Pacific policy would likely intensify China-US strategic competition as additional guidelines and resources are developed in the future.

First, China and the United States in the Indo-Pacific will compete more fiercely on both a geo-political and geo-economic level. The Biden administration has emphasised several times that neither does it want a new Cold War with China, nor does it urge the countries in the area to take a side between Beijing and Washington. However, the Biden administration's efforts to reshape China-U.S. competition as one of authoritarianism vs. democracy and formalise the Quad forum, as well as weave dense networks of like-minded allies and partners, are undoubtedly attempts to draw a new geo-political fault line in the Indo-Pacific and force neighbouring nations to choose sides.

Second, the rivalry between China and the United States will become more ideologically significant. In the long-term strategic confrontation with China, Biden places a strong priority on democracy and allies and partners that share his views. He not only upheld Trump's economic sanctions against Chinese entities and people for "violating democracy and human rights" in Hong Kong and Xinjiang, but also increased the sanctions against Chinese firms, people, entities, and goods, and even threatened to do more, to demonstrate his administration's appreciation for democratic values. Biden announced that the U.S. would not overrule any authoritarian power in the Indo-Pacific and promote respect for human rights.

The Taiwan Straits and the South China Sea will become increasingly tense. Biden is a career politician with more than three decades of experience, so he is fully aware of the significance of Taiwan in US-China ties. The Biden administration publicly accepts that the United States adheres to the "One China" policy, but on the other hand, in light of the shifting domestic political climate and polarised partisan struggle, it seeks to relax the Taiwan Relations Act and Six Assurances' restrictions on interactions between senior U.S. officials and military officers and their Taiwan counterparts. At the G-7, U.S.-Japan, U.S.-South Korea, and Quad Summits, the Biden administration also stated its "concerns" about stability and security in the Taiwan Strait, demonstrating that it sees Taiwan as "an integral part" of the U.S.'s Indo-Pacific strategy.

With all in mind, even though such a conclusion appears unexpected, we may assume that Joe Biden's Asia strategy is somewhere between Barack Obama and Donald Trump. The US interests, as well as the actions and policies of the Biden administration, justify it, though.

U.S. - India's Cooperation in the Indo-Pacific Region

India will inevitably hold onto a roughly equal position since China has constantly established itself as a key component of the US Indo-Pacific strategy. India, one of the few nations in the area that can successfully stand up to China, has solidified its place as a major Indo-Pacific force because of its enormous population, powerful economy, and strong military. In terms of bilateral ties with the US, India has made significant progress. The US became India's top commercial partner, and the Indian defense budget significantly increased in order to buy US goods. Obama has visited India for the first time during either of his two terms as US President. He was essential to the development of bilateral relations. Republican Bush offered India a nuclear agreement that ended its status as a nuclear pariah without India agreeing to the Non-Proliferation Treaty. Its loyalty to the rules-based order and willingness to advance within its framework also make it an important and natural ally of the US. The strong ties India has with vital US allies like Japan, Australia, France, Germany, and the United Kingdom also contribute significantly to the India-US cooperation. In a similar manner, the partnership gives the Quad structure more vitality.

Due to growing border tensions and Beijing's efforts to undermine New Delhi's efforts to project strength and influence in the Indian Ocean, India's relations with China

continue to worsen. India and the US complement each other's roles and places in the Indo-Pacific due to their similar ideals and concerns.

India's dominance in the regional security architecture and China's increasing assertion of economic and military strength have been understood by both Republican and Democratic US governments. In order to maintain the balance of power in the area, which China threatens, the Biden administration will forge strong ties with India. According to Meera Shankar, a former Indian ambassador to the United States, China will be Trump's largest foreign policy challenge as he deals with an increasingly aggressive and hostile China. The US will approach China from the front with an immediate repression and engagement strategy.

The Indo-Pacific Economic strategy of the Biden Administration

The Indo-Pacific Economic Framework (IPEF) was introduced on May 23, 2022, in Tokyo by US President Biden. Trade, supply chains, clean energy, decarbonization, infrastructure, and tax and anti-corruption are the IPEF's four pillars. Other Southeast Asian countries, with the exception of Cambodia, Laos, and Myanmar, are members of the IPEF. It is a solid start in that the majority of Association of Southeast Asian Nations (ASEAN) countries agreed to participate in it despite the fact that it was launched on the periphery of a Quad summit, despite their concerns that mechanisms like the Quad would diminish ASEAN centrality. This shows clearly that the Quad is viewed as the platform with the greatest potential for advancing US goals and strategy in the Indo-Pacific. Therefore, Biden's Indo-Pacific policy demonstrates a sustained interest in and priority of the region. This region has been a dedicated policy focus of various US Presidents, such as President Obama's "Pivot to Asia" or "Rebalance" strategy and the Trump era's own "Strategic Framework for the Indo-Pacific."

Naturally, the study highlights China's threat as one of the main justifications for Washington's increased interest in the region. In general, the statement is honest about China's threat to the US and the great power competition Beijing poses to Washington in terms of economic, political, military, and technical capability. China's aggressive, bullying, and coercive tactics are specifically noted in relation to diplomatic tensions with Australia and China, India's protracted border standoff across the LAC, disputes over sovereignty in the East and South China Seas, and the growing threat over Taiwan. The agreement places equal emphasis on respecting human rights and international law,

especially freedom of navigation . In addition, it has been emphasised how important it is to cooperate with China on problems like non-proliferation and climate change. With considerable opportunity for cooperation with China, the statement is obvious in its desire to compete with China alongside its regional partners and allies. While it is undeniable that the majority of the US' regional allies and partners, including the Philippines, Australia, Japan, and India, recognise China's "not so peaceful rise" and are seeking to deepen their ties with the US, there are also nations like Thailand, South Korea, New Zealand, some ASEAN members, including Indonesia, Malaysia, and Singapore, as well as the EU, who are still adopting the hedging strategy and treading carefully amidst the US-China competition. Therefore, it may seem unrealistic to expect the US and all of its allies to cooperate in order to counter China's rise. Similar to the US, these nations would want a balance of competitiveness and collaboration in their China policy.

Conclusion

In this article, the US administration's foreign policy toward the Indo-Asia-Pacific region was analyzed. The US administration's foreign policy, notably its stance against China, has not dramatically changed from that of Biden's predecessor. This may be due to the fact that the fundamental objective of American strategy is to maintain its strategic advantage in the Asia-Pacific area (and in the world). It should be connected to the United States decreasing relative power. According to the report, the United States overall power has drastically declined when compared to China's overall power. As a result, various aspects of power have been considered, such as institutional arrangements and alliances with regional actors, reinforcing norms and regulations, and the American position despite the relative reduction in power. The US position in the Asia-Pacific area may be even more strongly guaranteed by the region's formal institutionalization.

We can draw from Joe Biden's presidency that, contrary to earlier assumptions, his approach to the area has not greatly changed. The relative fall of American power and the similarity of goals that govern the deployment of a blend of realist and liberal tools are the simple causes of such events. The US's connections with its allies have changed the most noticeably, growing tighter and less transactional. Additionally, we see military advancements (like QUAD) and improved ties with Southeast Asian nations,

along with continued alliance policy building in South Asia. The multilateral endeavors of Joe Biden have not yet made a significant impact in the Asia-Pacific region, despite high hopes. A highly competitive policy with China has been maintained at the same time.

Changing the direction of US strategy in the Indo-Pacific region is still an option for the Biden administration. Above all, it comes down to whether Washington is serious about fighting with China for influence in the most dynamic region of the world, as well as what the countries' goals are. The following suggestions would put the United States in a better position to make use of the power of its allies and partners, expand its economic influence, and show its commitment to an ongoing security presence in the Indo-Pacific.

- The Biden administration has to avoid focusing on the ideological aspects of rivalry with China in the Indo-Pacific. The nature of China's influence in the region, which is mostly economic and transactional, is misunderstood when it is presented as a conflict between "democracy and despotism" in the choice between the United States and China. Given the lack of liberal democracies and the desire of nations to retain autonomy and room to cooperate with both big powers, this zero-sum framing runs the danger of restricting the size of a US-led coalition in the Indo-Pacific area. Instead of putting a strong emphasis on competing with China ideologically, the Biden administration should concentrate on strengthening its position by meeting local requirements.
- The Biden administration should encourage its partners and allies in the Indo-Pacific to take more responsibility for their own defense needs. To do this, Washington must forsake its propensity for closely regulating the transfer of defense technology and technical know-how to close friends and partners. Failure to do so will weaken the interests of the US and its allies in collective defense. In order to strengthen ally capacity by extending access to intellectual property and reducing the cost of doing business with US entities, Washington should expedite reforms to already-existing mechanisms like the Foreign Military Sales program and the National Technology and Industrial Base framework. Overcoming political opposition and separating these initiatives from the "Buy American" regulations under the Biden administration will probably be necessary to achieve this. By removing legal and political barriers to partner self-strengthening, the Biden administration should enable its friends to take on more responsibility for their own defense requirements.

- The Biden administration needs to view China as both a short-term and long-term military challenge as part of designating the Indo-Pacific as its main priority. In both situations, the best course of action is deterrence by denial. The most reliable strategy to maintain a favorable balance of power in the absence of all-domain military superiority is to use force to prevent China from gaining fait accompli outcomes. Additionally, it is the finest approach to reassure partners and supporters in the area.

The Biden administration should demonstrate its dedication to a deterrence by denial policy to stop Chinese aggression and increase its investments in an Indo-Pacific military posture to boost its credibility.

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प्राथमिक विद्यालयों की शिक्षिकाओं की प्रशासनिक एवं गैर-शैक्षणिक कार्यों में भूमिका: एक समाजशास्त्रीय अध्ययन

प्रियंका मौर्या*

रेखा**

सारांशिका

हमारी शिक्षा व्यवस्था में शिक्षा के विविध स्तरों प्राथमिक माध्यमिक एवं उच्च शिक्षा में प्राथमिक शिक्षा ही सम्पूर्ण शिक्षा व्यवस्था का आधार स्तम्भ है। प्राथमिक शिक्षा ही वह प्रथम स्तर या पड़ाव है जहाँ बालकों के आन्तरिक गुणों, क्षमताओं एवं योग्यताओं को पहचान कर उन्हें तरास कर आगे की शिक्षा को ग्रहण करने के लिए तैयार किया जाता है, जिससे कि वे आगे चलकर देश के उत्तम नागरिक बन सकें और राष्ट्र व समाज के उन्नति व विकास में अपना योगदान दे सकें। प्राथमिक शिक्षा में प्राथमिक शिक्षकों के ऊपर ही शिक्षा की सम्पूर्ण गुणवत्ता व सफलता निर्भर करती है।

प्राथमिक शिक्षकों के कन्धों पर यह उत्तरदायित्व होता है कि वे शैक्षणिक क्रिया-कलापों के द्वारा बालकों को गुणवत्तायुक्त शिक्षा प्रदान कर उनमें रचनात्मक गुणों का विकास करें। लेकिन वर्तमान समय में शिक्षकों को शिक्षण कार्य के अलावा विभिन्न प्रकार के गैर-शैक्षणिक कार्यों का कार्यभार थोप दिया जाता है जिससे वे शिक्षण के कार्य को उतनी सिद्दत के साथ नहीं कर पा रहे हैं जितनी सिद्दत के साथ कहनी चाहिए। वे अपने ही कार्य से दूर होते जा रहे हैं।

किसी भी राष्ट्र के निर्माण में महिलाओं का विशेष योगदान होता है। आज कोई भी ऐसा क्षेत्र नहीं है जिसमें महिलाएं अपनी भागीदारी सुनिश्चित न की हो। शिक्षा के क्षेत्र में भी महिलाएं एक शिक्षिका के रूप में अपनी सेवाएं दे रही हैं। प्रस्तुत शोध-पत्र में प्राथमिक शिक्षिकाओं के द्वारा प्रशासनिक एवं गैर-शैक्षणिक कार्यों में सहभागिता देने तथा उनसे सम्बन्धित समस्याओं पर प्रकाश डाला गया है।

कुंजीभाब्द : प्राथमिक विद्यालय, शिक्षिकाएं, गैर-शैक्षणिक कार्य, गुणवत्तायुक्त शिक्षा।

प्रस्तावना

शिक्षा ही मानव विकास का मूल आधार है क्योंकि इसके द्वारा व्यक्ति समाज तथा राष्ट्र का विकास होता है। जन्म के समय बालक पाशविक प्रवृत्ति का होता है, अबोध होता है तथा समाज से बिल्कुल अपरिचित होता है। लेकिन जैसे-जैसे बड़ा होता है और अपने परिवार के सम्पर्क में

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आता है वैसे-वैसे अनौपचारिक शिक्षा के माध्यम से वह सामान्य व्यवहारों एवं वस्तुओं से परिचित होने लगता है। लेकिन उसके समुचित व सर्वांगीण विकास के लिए एक ऐसी शिक्षा की आवश्यकता होती है जिससे उसके आन्तरिक गुणों क्षमताओं एवं योग्यताओं को निखारा जा सके। इसके लिए औपचारिक शिक्षा महत्वपूर्ण भूमिका निभाता है। इस प्रकार औपचारिक एवं अनौपचारिक शिक्षा द्वारा बालक के व्यक्तित्व का सर्वांगीण विकास कर उसे पाशविक प्रवृत्ति से ऊपर उठाकर सामाजिक प्राणी के रूप में परिणित किया जाता है जिससे समाज में रहने योग्य बन सक और अपने जीवन को व्यतीत कर सकें।

औपचारिक शिक्षा विद्यालयों के द्वारा प्रदान की जाती है। प्राथमिक विद्यालय ही वह प्रथम स्तर है जहाँ बालक के भविष्य को गढ़ा जाता है। प्राथमिक शिक्षकों के ऊपर ही शिक्षा की सम्पूर्ण गुणवत्ता एवं सफलता निर्भर करती है, क्योंकि कोई भी बालक अपने माता-पिता व परिवार के बाद अधिक समय तक शिक्षकों के सम्पर्क में रहता है। इस कारण वह शिक्षकों के ज्ञान, आचरण, मूल्य, व्यवहार एवं कार्य से प्रभावित होता है। शिक्षक उस कुम्हार के भांति होता है जो विद्यार्थियों के व्यक्तित्व को आकार प्रदान करता है।

एन0ई0पी0 (2019) में भी इस बात पर प्रकाश डाला गया है कि शिक्षक वाकई में हमारे बच्चों का भविष्य बनाते हैं तथा राष्ट्र का भविष्य भी तय करते हैं। शिक्षकों के माध्यम से ही बच्चों को नैतिक मूल्य, ज्ञान, संवेदना, रचनात्मकता, जीवन कौशल एवं सामाजिक जिम्मेदारी जैसे चीजें मिलती है। शिक्षक हमारी शिक्षा प्रणाली का मुख्य केन्द्र है जो बच्चों में ज्ञान विकसित करने का दीप जलाने तथा रचनात्मक सोच को सृजन करने में महत्वपूर्ण भूमिका निभाते है।

फ्रोबेल ने भी शिक्षकों की भूमिका पर प्रकाश डालते हुए लिखा है कि विद्यालय वह उपवन है जहाँ छोटे-छोटे पौधों के समान बालकों को माली रूपी शिक्षकों के द्वारा सिंचित किया जाता है तथा उन्हें सही दिशा में विकसित होने का अवसर दिया जाता है जिससे वह सौन्दर्य व पूर्णता को प्राप्त कर सकें।

प्राथमिक शिक्षा सम्पूर्ण शिक्षा की आधारशिला है। अतः इस आधार पर शिक्षा का मजबूत होना अत्यन्त आवश्यक है। प्राथमिक शिक्षा की गुणवत्ता को सुदृढ़ करने के लिए सरकार निरन्तर प्रयासरत है।

सन् 2002 में 86वां संविधान संशोधन द्वारा भारत के संविधान में अनुच्छेद 21ए को शामिल किया गया जिसमें यह प्रावधान किया गया कि राज्य 6 से 14 वर्ष तक के सभी बच्चों को निःशुल्क एवं अनिवार्य शिक्षा उपलब्ध करायेगा। जिससे कि निम्न से निम्न स्तर का बच्चा भी शिक्षा प्राप्त कर सके। साथ ही साथ प्राथमिक शिक्षा को सर्वसुलभ बनाने के लिए जहाँ एक तरफ सरकार द्वारा सर्व शिक्षा अभियान, डी0पी0इ0पी0, मिड-डे-मिल डीबीटी व छात्रवृत्ति जैसे कई

योजनाएं भी चलाई जा रही हैं जिससे प्राथमिक विद्यालयों में छात्रों के नामांकन में वृद्धि हो सके तथा उन नौनिहालों को गुणवत्तायुक्त उत्कृष्ट शिक्षा प्रदान किया जा सके।

वहीं दूसरी तरफ प्राथमिक शिक्षकों पर विभिन्न प्रकार के गैर-शैक्षणिक कार्य जैसे चुनाव सम्बन्धी, जनगणना सम्बन्धी, पल्स पोलियो सम्बन्धी, बाल गणना सम्बन्धी, मिड-डे-मिल के तहत राशन व खाद्य सामग्री एकत्र कराने एवं खाते में फंड ट्रांसफर सुनिश्चित कराने, अनाज वितरित कराने, डी0बी0टी0 भरवाने, ड्रेस व पुस्तक वितरण कराने, नामांकन लक्ष्य को पूरा कराने तथा विभिन्न प्रकार के रैलियां निकलवाने इत्यादि सम्बन्धी कार्यों को जो शिक्षण कार्य से इतर हैं शिक्षकों को सौंप दिये जाते हैं। जिससे शिक्षक शिक्षण कार्य को उचित रूप से नहीं कर पाते।

आधो आबादी के रूप में महिलाएं समाज का प्रतिनिधित्व करती हैं। किसी भी राष्ट्र के निर्माण में महिलाओं की भूमिका का विशेष महत्व होता है। आज महिलाएं सभी क्षेत्रों में अपनी भूमिका दे रही हैं। शिक्षा का क्षेत्र भी इनसे छूटा नहीं है। बल्कि अन्य क्षेत्रों की अपेक्षा शिक्षा क्षेत्र में महिलाओं की भागीदारी अधिक है। शिक्षा क्षेत्र में महिलाएं एक शिक्षिका के रूप में अपनी सेवाएं दे रही हैं तथा कार्यस्थल सम्बन्धी समस्याओं का सामना भी कर रही हैं।

प्रस्तुत शोध-पत्र प्राथमिक विद्यालयों की शिक्षिकाओं की प्रशासनिक एवं गैर-शैक्षणिक कार्यों में भूमिका : एक समाजशास्त्रीय अध्ययन पर आधारित है। इस शोध-पत्र में प्राथमिक विद्यालयों की शिक्षिकाओं द्वारा गैर-शैक्षणिक कार्य में सहभागिता देने तथा उनसे सम्बन्धित समस्याओं को जानने का प्रयास किया गया है।

साहित्य सर्वेक्षण :

राय, एम0एस0 (2018) ने अपने अध्ययन में यह स्पष्ट किया है कि यदि शिक्षक अपने शैक्षिक कार्यों के प्रति जवाबदेह हो तो देश की भावी पीढ़ी को एक नई उन्नतिशील दिशा प्रदान कर सकते हैं। शिक्षकों के जवाबदेही सुनिश्चित कराने हेतु शिक्षकों को शैक्षिक निर्णय लेने की अनुमति एवं गैर-शैक्षणिक कार्य न करना तथा प्रशासनिक व्यवस्था में सुधार अत्यन्त आवश्यक है।

सुरेन्द्र, जेटली, (1981) ने अपने अध्ययन में यह बताया कि नियोजित सामाजिक परिवर्तन और आधुनिकीकरण की प्रक्रिया ने स्त्रियों के क्रियाकलापों में महत्वपूर्ण परिवर्तन किये हैं। आज महिलाएं जहाँ आर्थिक रूप से आत्मनिर्भर हुई हैं वही उनके कार्यों का दायित्व भी बढ़ गया है तथा उनके सोचने के तरीकों में बदलाव हुआ है।

स्वर्णलता, (1986) ने अपने अध्ययन में महिला आई0ए0एस0 अधिकारी के समस्याओं की विवेचना करते हुए लिखती है कि महिला अधिकारियों को अपने शुरुआती दिनों में कार्यस्थल पर समायोजन सम्बन्धी समस्या, पुरुष अधिकारियों द्वारा इर्ष्या की भावना का सामना तथा कार्यस्थल एवं पारिवारिक दायित्वों के बीच समायोजन सम्बन्धी समस्याओं का सामना करना पड़ता है। साथ

ही साथ फिल्ड पोस्टिंग के दौरान अत्यधिक यात्रा करने सम्बन्धी समस्या जिससे उनके पारिवारिक जीवन पर प्रभाव पड़ता है इत्यादि का सामना करना पड़ता है।

पुद्दाल, लक्ष्मी (2012) ने नेपाल में महिला शिक्षक होने पर सामाजिक समावेश और बहिष्कार का अनुभव पर अध्ययन किया तथा निष्कर्ष के रूप में यह स्पष्ट किया कि शिक्षिका बनने पर महिलाएं किस प्रकार सामाजिक और पारिवारिक बहिष्कार और समावेशन का सामना करती हैं। महिला शिक्षिकाएं अन्य व्यवसायों की अपेक्षा शिक्षण कार्य करना अधिक पसन्द करती हैं तथा समाज में अधिक सम्मान प्राप्त करती हैं। साथ ही साथ गृहणी व शिक्षक की दोहरी भूमिकाओं को निभाते हुए पारिवारिक सामंजस्य बनाये रखती हैं।

रजनीकान्त दास ने महिलाओं को घर से बाहर नौकरी धन्धे में प्रवेश समाज व व्यक्तित्व की दृष्टि से बहुत अधिक महत्वपूर्ण माना है। इनका कहना है कि धनोपार्जन करने वाली महिलाओं के प्रति विरोध व बाधाएं खड़ी करने के बजाय उनके समझ आने वाले कठिनाइयों को दूर करने का प्रयत्न किया जाय ताकि वे समाज का उत्पादन कार्य, कार्यकुशलतापूर्वक सम्पन्न कर सकें।

अग्रवाल, एम0पी0 (2001) ने अपनी पुस्तक "वूमेन्स एजुकेशन इन इण्डिया" में भारत में स्त्री शिक्षा की व्याख्या की। इनकी यह पुस्तक सन् 2001 में प्रकाशित हुई जिसमें प्रत्येक विभाग के कार्यरत महिलाओं पर शोध प्रस्तुत किया गया और कार्यकारी महिलाओं के साथ आने वाली समस्याओं के 1987ई0 तक के सभी तथ्यों को प्रस्तुत किया।

अध्ययन का उद्देश्य:—

प्रस्तुत शोध-पत्र का मुख्य उद्देश्य प्राथमिक विद्यालयों की शिक्षिकाओं की प्रशासनिक एवं गैर-शैक्षणिक कार्यों में सहभागिता एवं उससे सम्बन्धित समस्याओं का अध्ययन करना है।

शोध अभिकल्प एवं पद्धतिशास्त्र:—

प्रस्तुत अध्ययन का मुख्य उद्देश्य अन्वेषणात्मक है। अतः शोध हेतु इस अध्ययन में अन्वेषणात्मक एवं विवेचनात्मक शोध अभिकल्प का उपयोग किया गया है। महिलाएं समाज की अभिन्न अंग मानी जाती हैं। सरल व उदार स्वभाव होने के कारण एक शिक्षिका के रूप में उनको सदैव प्राथमिकता दी जाती है।

प्रस्तुत अध्ययन वाराणसी-जनपद के सेवापुरी विकास खण्ड के प्राथमिक विद्यालय में कार्यरत महिला शिक्षिकाओं पर आधारित हैं। सेवापुरी विकास खण्ड के प्राथमिक विद्यालयों में कार्यरत कुल शिक्षिकाओं की कुल संख्या 200 है। उद्देश्यपूर्ण निदर्शन प्रणाली का प्रयोग करते हुए 100

(50%) महिला शिक्षिकों का उत्तरदात्रियों के रूप में चयन किया गया है। इस प्रकार अध्ययन में कुल उत्तरदात्रियों की संख्या 100 है।

तथ्य संकलन हेतु साक्षात्कार अनुसूची एवं अनौपचारिक वार्ता के माध्यम से प्राथमिक स्रोतों को एकत्रित किया गया है तथा द्वितीयक स्रोतों के रूप में विभिन्न विद्वानों की सम्बन्धित अध्ययन सामग्री, प्रकाशित शोध पत्रिकाओं एवं अप्रकाशित शोध ग्रन्थों का प्रयोग किया गया है।

उपलब्धियाँ :

प्रस्तुत शोध-पत्र के माध्यम से सेवापुरी विकास खण्ड के प्राथमिक विद्यालयों में कार्यरत शिक्षिकाओं की विभिन्न गैर-शैक्षणिक कार्यों में सहभागिता देने से उन्हें किस तरह की समस्याओं का सामना करना पड़ता है को निम्न सारणी द्वारा स्पष्ट किया गया है।

सारणी संख्या-01

शिक्षिकाओं की प्रशासनिक एवं गैर-शैक्षणिक कार्यों में सहभागिता सम्बन्धी मत

सहभागिता	आवृत्ति	प्रतिशत
हाँ	100	100%
नहीं	—	—
योग	100	100%

उपरोक्त तालिका से स्पष्ट होता है कि सभी 100 प्रतिशत शिक्षिकाओं का कहना है कि शिक्षण कार्य के इतर किसी न किसी तरह का प्रशासनिक एवं गैर-शैक्षणिक कार्यों में सहभागिता देनी पड़ती है।

इसी क्रम में जब उत्तरदात्रियों से पूछा गया कि उन्हें किस तरह के गैर-शैक्षणिक कार्य करने होते हैं तो उन्होंने बताया कि चुनाव, जनगणना, मध्यान्ह भोजन बाल गणना गणवेश व पुस्तक वितरण, अनाज वितरण डीबीटी एवं टीकाकरण इत्यादि जैसे अनेक गैर-शैक्षणिक कार्य करने होते हैं जिससे उन्हें कई प्रकार की समस्याओं का भी सामना करना पड़ता है जिसे आगे की सारणी द्वारा स्पष्ट किया गया।

सारणी संख्या-02

शिक्षिकाओं की चुनाव सम्बन्धी गैर-शैक्षणिक कार्य में सहभागिता सम्बन्धी समस्याओं पर मत

सहभागिता	आवृत्ति	प्रतिशत	समस्याएं	आवृत्ति	प्रतिशत
हाँ	87	87%	ठहरने सम्बन्धी	19	19%
नहीं	13	13%	सुरक्षा सम्बन्धी	44	44%
			आने जाने सम्बन्धी	09	09%
			उपरोक्त सभी	15	15%
			किसी भी प्रकार की नहीं	13	13%
योग	100	100%	योग	100	100%

उपरोक्त सारणी से स्पष्ट होता है कि 87 प्रतिशत शिक्षिकाओं ने चुनाव सम्बन्धी कार्यों में सहभागिता दी है जिसमें से 19 प्रतिशत शिक्षिकाओं का मानना है कि उन्हें मतदान स्थल पर रुकने सम्बन्धी समस्या होती तो वही 44 प्रतिशत लोगों ने सुरक्षा सम्बन्धी समस्या को माना। 09 प्रतिशत शिक्षिकाओं का मानना है कि उन्हें चुनाव कार्य सम्पन्न कराने के बाद घर वापस जाने में समस्या हुई साथ ही साथ 15 प्रतिशत शिक्षिकाएं ऐसी है जिन्हें उपरोक्त सभी प्रकार की समस्याआ का सामना करना बताया। वहीं 13 प्रतिशत ऐसी शिक्षिकाएं है जिन्होंने चुनाव सम्बन्धी कार्यों में सहभागिता नहीं दी है। जिससे उन्हें किसी प्रकार की समस्याओं का सामना नहीं करना पड़ा। सार रूप में कहा जा सकता है कि उत्तरदायित्वों के मन में मतदान स्थल पर असुरक्षा का भाव बना रहता है।

सारणी संख्या-03

जनगणना सम्बन्धी गैर-शैक्षणिक कार्यों में सहभागिता सम्बन्धी समस्याओं के संदर्भ में उत्तरदात्रियों के मत

सहभागिता	आवृत्ति	प्रतिशत	समस्याएं	आवृत्ति	प्रतिशत
हाँ	90	90%	घर घर जाना	42	42%
नहीं	10	10%	जन सहयोग का अभाव	37	37%
			सही सूचनाओं का न मिल पाना	11	11%
			किसी भी प्रकार की नहीं	10	10%
योग	100	100%	योग	100	100%

उपरोक्त सारणी से स्पष्ट होता है कि 90 प्रतिशत उत्तरदात्रियों ने जनगणना सम्बन्धी गैर-शैक्षणिक कार्य में सहभागिता दी है जिसमें से 42 प्रतिशत उत्तरदात्रियों ने कहा कि जनगणना सम्बन्धी सूचनाओं का एकत्र करने के लिए उन्हें घर घर जाना पड़ता है तो वही 37 प्रतिशत उत्तरदात्रियों का मानना है कि स्थानीय लोगों के द्वारा सहयोग नहीं मिल पाता। 11 प्रतिशत का मानना है कि लोगों द्वारा सही सूचनाएं नहीं दी जाती जिस कारण उन्हें अन्य तरीकों से कोशिश करना पड़ता है। 10 प्रतिशत उत्तरदात्रियों ने कहा कि उन्होंने इस कार्य में अभी तक सहभागिता ही नहीं दी जिस कारण उन्हें किसी भी प्रकार की समस्या नहीं हुयी।

सारणी संख्या-04

गणवेश व छात्रवृत्ति एवं पुस्तक सम्बन्धी कार्यों में सहभागिता सम्बन्धी समस्याओं के संदर्भ में उत्तरदात्रियों का मत

सहभागिता	आवृत्ति	प्रतिशत	समस्याएं	आवृत्ति	प्रतिशत
हाँ	79	79%	दस्तावेज तैयार करना	21	21%
नहीं	21	21%	पाठ्यक्रम पूरा न कर पाना	32	32%
			उपर्युक्त दोनों	26	21%
			किसी भी प्रकार की नहीं	21	21%
योग	100	100%	योग	100	100%

उपरोक्त सारणी से स्पष्ट होता है कि 79 प्रतिशत उत्तरदायित्वों द्वारा उक्त कार्यों में सहभागिता दी गई जिसमें से 21 प्रतिशत उत्तरदात्रियों ने माना कि दस्तावेज तैयार करने सम्बन्धी समस्याएं होती हैं तथा 32 प्रतिशत ने माना कि पाठ्यक्रम पूरा नहीं हो पाता है। साथ ही साथ 26 प्रतिशत उत्तरदात्रियों ने दोनों समस्याओं को स्वीकार किया तो वही 21 प्रतिशत ने स्वीकार किया कि उनका इस प्रकार के कार्यों में सहभागिता नहीं रही है जिससे उन्हें किसी भी प्रकार की समस्या नहीं हुई। सार रूप में कहा जा सकता है कि इस प्रकार के कार्यों के कारण बच्चों के पाठ्यक्रम अधूरे रह जाते हैं।

सारणी संख्या-05

मध्यान्ह भोजन (मिड-डे-मिल) सम्बन्धी कार्यों में सहभागिता सम्बन्धी समस्याओं पर उत्तरदात्रियों के मत

सहभागिता	आवृत्ति	प्रतिशत	समस्याएं	आवृत्ति	प्रतिशत
			राशन की व्यवस्था करना	24	24
हाँ	83	83%	भोजन तैयार करवाना	15	15
नहीं	18	18%	दस्तावेज तैयार करना	18	18
			उपरोक्त सभी	25	22
			किसी भी प्रकार की नहीं	18	18
योग	100	100%	योग	100	100

उपरोक्त सारणी से स्पष्ट होता है कि मिड-डे-मिल सम्बन्धी गैर-शैक्षणिक कार्यों में 83 प्रतिशत उत्तरदात्रियों ने सहभागिता दी जिसमें से 24 प्रतिशत को राशन के व्यवस्था सम्बन्धी कार्यों को करना पड़ा तो 15 प्रतिशत उत्तरदात्रियों का कहना है कि उन्हें भोजन तैयार करवाने का भी कार्य करना पड़ता है साथ ही साथ 18 प्रतिशत ने स्वीकार किया कि दस्तावेज तैयार करना पड़ता है। 25 प्रतिशत उत्तरदात्रियों का मानना है कि सभी प्रकार के कार्यों को करना पड़ता है तो वही 18 प्रतिशत ने स्वीकार किया कि उन्हें किसी प्रकार की समस्या नहीं होती है क्योंकि उन्होंने इस प्रकार के कार्यों में सहभागिता नहीं दी है।

सारणी संख्या-06

गुणवत्तायुक्त स्कूली शिक्षा लुप्त होने के कगार के सम्बन्ध में उत्तरदात्रियों के मत

प्रतिउत्तर	आवृत्ति	प्रतिशत
हाँ	66	66%
नहीं	22	22%
कह नहीं सकते	12	12%
योग	100	100%

उपरोक्त सारणी से स्पष्ट है कि 66 प्रतिशत उत्तरदात्रियों द्वारा यह स्वीकार किया गया है कि गैर-शैक्षणिक कार्य में अधिक समय तक लगे रहने से गुणवत्तायुक्त स्कूली शिक्षा लुप्त होने के कगार पर पहुँच गयी है। जबकि 22 प्रतिशत उत्तरदात्रियों द्वारा इस बात को अस्वीकार करती है। साथ ही साथ 12 प्रतिशत उत्तरदात्रियों के बीच असामंजस्य बनी हुई है। अतः सार रूप में कहा जा सकता है कि शिक्षिकाओं द्वारा किये जाने वाले विभिन्न गैर-शैक्षणिक कार्यों के वजह से उनके स्कूली समय का अधिकांश समय में उन्हीं कार्यों को करने में चला जाता है। जिससे शिक्षा की गुणवत्ता में धीरे-धीरे कमी आने लगी है।

निष्कर्ष:-

निष्कर्षतः कहा जा सकता है कि प्राथमिक शिक्षकों पर शिक्षण कार्य के अतिरिक्त ऐसे अनेक गैर-शैक्षणिक कार्यों को सौंप दिया जाता है जिससे उनका अधिकांश समय इसी तरह के कार्यों को करने में खर्च होता है। जिसके कारण शिक्षक अपने वास्तविक कार्य अर्थात् पढ़ाने के कार्य पर ध्यान केन्द्रित नहीं कर पाता है।

महिला शिक्षिकाओं की बात करे तो उनके लिए कुछ गैर-शैक्षणिक कार्य जैसे चुनाव एवं जनगणना सम्बन्धी कार्य ऐसे हैं जो उनके लिए अधिक समस्याएं उत्पन्न करते हैं। जिसमें सुरक्षा सम्बन्धी, आने-जाने सम्बन्धी एवं कार्यस्थल पर रूकने सम्बन्धी अनेक ऐसी समस्याएं हैं जिससे उन्हें अधिक परेशानी होती है।

निष्कर्षतः यह कहा जा सकता है कि शिक्षकों एवं शिक्षिकाओं को गैर-शैक्षणिक कार्यों में न लगाया जाय। क्योंकि शिक्षक अच्छी शिक्षा का आधार है। उनका महत्वपूर्ण कार्य होता है विद्यार्थियों को शिक्षा प्रदान करना। उनके अन्तःचक्षुओं को खोलना उन्हें अज्ञान-रूपी अन्धकार से ज्ञान-रूपी प्रकाश की ओर ले जाना और गुणवत्तायुक्त शिक्षा प्रदान करना। लेकिन अफसोस इस

बात की है कि शिक्षकों का विभिन्न गैर शैक्षणिक कार्यों में लगे होने से विद्यार्थियों को उस प्रकार की गुणवत्तायुक्त शिक्षा नहीं दे पाते जिससे उनमें अत्यधिक रचनात्मक शक्ति का सृजन हो सके। इसलिए आवश्यक है कि शिक्षकों एवं शिक्षिकाओं को गैर-शैक्षणिक कार्यों से मुक्त किया जाय। शिक्षा का अधिकार कानून के तहत भी शिक्षकों को गैर-शैक्षणिक गतिविधियों में शामिल होने की अनुमति नहीं है।

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Book Review

Buddhism and Iconoclasm in East Asia: A History by Fabio Rambelli and Eric Reinders

Ankur Tiwari*

About author(s): Professor Fabio Rambelli is associated with the University of California, Santa Barbara. His field of research and teaching includes Japanese religions and cultural history, and especially the Esoteric Buddhist tradition (mikkyō) and the history of Shinto. Over two decades Professor Rambelli has published more than hundreds of Books and Articles with a very dynamic list in both Japanese as well as English.

Dr. Reinders is Associate Professor and Director of Undergraduate Studies at the Department of Religion, Emory University, Atlanta, Georgia. He specializes in Chinese religion, Christian missionary cultures, religion and the body, and religion and fantasy. Dr. Reinders has completed his PhD from University of California, Santa Barbara in 1997 and since then he has been publishing literatures in this field.

Brief summary of the book: This book is an original work which is a self-consciously innovatively developed area of enquiry, as the subtitle itself describe the framework used in this research is mostly theoretical in nature, the research also intends to provide a scope for the future researchers to understand it in a general way. The Authors holds a key interest in this particular field of research which gives them a special reason to provide an insight to future researchers working in this field. The book has been divided in three parts and six chapter including the introductory and conclusion. The Introductory part deals with the materiality and fragility of Dharma, which describes an outline of the Buddhist objectives and Bodies. The second Part which deals with the historical Instances of destructions and the third part describe Theories rethinking and correlating the idea of sacredness and destruction. Lastly, the book concludes with the possible considerations and thought-provoking ideas of future studies.

Discarding the distinctly Western notions of opposition between sacred and material, in Part 1 the authors point out that, just as the Buddhist icons were produced and experienced as ‘living images’, the Buddhist bodies, too, could be ‘crafted’ by the

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means of monastic precepts and symbolic projection of the patriarch's images onto the monks' bodies. The Buddhist strategies of sacralisation aimed at objects, places and people, in particular the rhetoric of animation that permeates a whole variety of ritual acts and doctrines, work towards creating a Buddhist *habitus* (a notion derived from Bourdieu by the authors) that represents a certain order. Material objects (ritual implements, robes, icons, sacred images and texts) are, therefore, reflections of such order; they act as vessels to convey a certain notion of power, or signs and tools of empowerment. The authors argue, that this can create a strong incentive for iconoclasts and acts of violence against Buddhist objects, bodies, places and ideas that aim to deny or attempt to destroy their cultural meaning.

Part 2 supports this opening by presenting case studies of the many forms of iconoclasm and religious destruction in Japan and China. Fabio Rambelli outlines different forms of destruction in medieval and early modern Japan, up to the Meiji Restoration. Much has been said about how the Buddhist sacred places are constructed and how they operate, but little attention has been devoted so far to the processes and acts of their destruction, despite the dramatic history of these temples in Japan. If temples can be seen as representing certain notions of order, their destruction can also rightly be assessed as an act of iconoclasm. Rambelli demonstrates that Buddhist temples had a number of strategies and technologies to cope with such destruction, not in the least, the rationalisations to explain it, which in turn, enabled them to initiate campaigns for collecting funds and further restoration. It is significant how Buddhist temples in Japan now present their own history in tourist leaflets and brochures—some choose to omit or downplay the very fact of past destruction, while many impose a language specific for the Western sensibilities and history of art, and emphasise instead their old age and the value of their sacred objects as cultural heritage.

The proposal here is that iconoclasms in East Asia should be approached as 'positions on a continuum of iconoclastic attitudes', rather than several completely distinct ways of breaking sacred objects. In doing so, the authors argue that the historical events such as the destruction of Buddhist institutions by sixteenth-century military leaders and Christian daimyo, the anti-Buddhist persecutions of the early Meiji period and the eradication of the forms of traditional religiosity can, thus, be defined as acts of iconoclasm. By extension, the modern re-signification of Buddhist objects as the 'objects of art' is equally suspicious; the subtle conversion of items' previous meaning

and their display in the museum settings alter their perception and imply a more dramatic paradigmatic shift than appears on the surface.

Chapter 3, written by Eric Reinders, concentrates on the topic of Western iconoclasm and Chinese modernity. It shows how the Western notions of iconoclasm, namely those related to the Protestant Reformation and Western discourses on idolatry, combined with the world-wide expansion of European power and knowledge, had shaped and affected the development of religion in modern East Asia and the conceptions of Chinese modernity. In fact, these processes, fraught with tension and cultural misapprehension, resulted in a whole cluster of semiotic struggles aimed at assertion, demotion and re-definition of multiple master narratives. Reinders points out that prior to its arrival to China, iconoclasm had a long history in the West, and that Western accusations of idolatry among the Chinese were inextricable from Protestant–Catholic polemics, nineteenth-century Victorian visions of ‘masculine Christianity’ and construction of metaphors of the ‘foreign bodies’.

In this chapter, Reinders offers a persuasive interpretation of many violent periods in China’s history; he finds that while many acts of destruction and confiscation were economically motivated, some were staged and conducted as forceful attacks on previously important symbols. In his analysis, Reinders encounters the ‘playful’ or theatrical qualities of some acts of destruction and makes a potent case for iconoclasm not as a simple elimination of certain objects, but as performances that are themselves symbolic acts. The notion of ‘playfulness’ is far more difficult to digest (not that the author proposes to do so) when the discussion moves on to the violence and destruction initiated during the Cultural Revolution. The disfigurement or erasure of previous identity, forceful manipulation of signs, the homogenising of bodies through clothing, or their iconising through torture: the catalogue of terrors is brought here to demonstrate that, although such violent acts are undoubtedly and utterly despicable, from the semiotic point of view, radical iconoclasts appear to be actively involved in the production of the objects of their venom, often through public rituals of humiliation.

From the analysis of concrete historical events, Chapter 4 proceeds to the theoretical discussion, testing ideas as to how iconoclasm functions as a front line for the redefinition of cultural meanings in East Asia and Europe. Here, the authors analyse the various strategies for displaying sacred images, which are aimed at enhancing their

value in some ways, but in altering their meaning, often verge on iconoclasm, as for example, in museums or as part of tourist itineraries.

The co-modification of gaze is shared in both museum displays and tourism (particularly, in creating a certain spatial logic and mechanisms of drawing attention that are different from the natural settings of temples). Although museums to a certain degree attempt to reconstruct the original context, it is done without an intention to give a platform to religious actions and results in a radical alteration of the relationship between icons and their viewers. Tourism employs a similar process of re-signification, casting the world as an ‘ultimate theme park where the tourist follows pre-assigned paths, with their gaze consuming and yet uninvolved, moving through an ideal itinerary of treasures or sights’ (pp. 157–58). One of the effects of tourism is the homogenisation of experience, through which famous sites such as Xuanzang’s ‘heritage’ site in Xi’an or ‘Yōkoso Japan!’ are offered for consumption as a kind of colourful pastiche.

Having considered these examples of iconoclastic acts in the historical and contemporary settings of China and Japan, in Part 3 the authors offer a systematic rethinking of the relations between the sacred and destruction from a semiotic perspective. Chapter 5, a reflection on the previous ideas by Umberto Eco and other, predominantly European, thinkers, maps out the orders of destruction by dissecting its obvious and more contextual modes through the notions of iconoclasm (destruction of sacred images), semioclasm (destruction of the semiotic structure of objects) and hieroclasm (destruction or denial of sacred meaning). As a result, from a semiotic point of view, the acts of destruction emerge as not so chaotic as they may initially appear. Moreover, it is proven that such acts have diverse cultural meanings and, by extensions, they *are* a form of cultural activity and cultural production.

Since iconoclastic situations as well as specific contexts and impacts of iconoclastic and destructive acts are found to be complex and open-ended, the authors boldly propose to establish a new discipline of Destruction Studies. Such a discipline would embrace theoretical and contextual academic analysis of a whole host of phenomena: from the studies of disasters—to the studies of agents of destruction, and cultural interpretations and rationalizations of destruction (particularly, religious). From this point of view, the book’s strength is that without falling into over-schematization or Western logocentrism, the authors propose a certain vocabulary for talking about iconoclastic actions and discourses that surround sacred objects before and after the iconoclastic act. Such a

vocabulary, combined with methodological vigour and sensitivity towards the analysis of historical events involving iconoclasm, religious violence and destruction is indeed very much needed.

The current book also includes some gaps and bias, as authors refers to Indian Brahmanical cosmology and ontology for definitive justification of Buddhist Intervention but authors lack to mention the importance of India in the context of Buddhist philosophy and also India has been one of biggest victim of invasion and Iconoclasm.

There have always been some limitations to theoretical research in history. Firstly, the validity of any historical writings varies with perception and bias of the interpreter. Secondly, history can be easily misinterpreted and misunderstood; many times despite of several facts in primary sources, the contemporary historians has described the brutalities and violence as a great achievement of particular rulers and kingdoms. Thirdly, history will always have gap and it will always be an incomplete story. Additionally, the improper use of analogies limits the application of history to current events and leads to misinterpretations. Analogies are often good tools that help us understand the logic of a certain topic; however, when applied to the field of decision-making and intelligence, there is a risk of confusion if the interpreter only uses analogies to fit his or her argumentative purposes (Butterfield, 1995).

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